ASK! SEEK! KNOCK!

The individual who seeks membership in a Masonic Lodge becomes thereby the heir to a rich tradition; that to which initiation gives
him access is not something put together in a day, and it will profit him little if he makes no attempt to enter his patrimony.

There is no authorized interpretation of Freemasonry. The newly initiated brother does not find waiting for him a ready-made
Masonic creed, or a ready-made explanation of the ritual, he must think Masonry out for himself. He must learn something of the
history of Masonry; of its achievement in the great nations; of its outstanding teachers, and what they have taught; of its ideas,
principles and spirit. Initiation alone does not confer this knowledge (and could not); the member must himself strive to make the
inexhaustible riches of the Order his own. He must discover the larger purposes of the fraternity to which he belongs.

The ceremony of initiation is two-fold. To the Freemason the 7th verse of the 7th Chapter of Matthew is deeply significant: “Ask, and
it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”


In another paper, “There is No Royal Road to Geometry,” by Bro. Garth Cochran, Calgary Lodge No. 23, Oct 1988, he wrote that
Sir Josiah Stamp called the process of learning by rote “The inculcation of the incomprehensible into the ignorant by the
incompetent.” He further noted that “There is no royal road to Geometry.” If we are taught anything as Masons, it is that our labor on
our edifice is honorable. But it must be our labor, chosen of our own free will. The building and even its direction cannot be done for
us. There is no “royal road,” but at the end we become ‘kings’!

In reviewing the offerings for the Masonic Education Committee at this website, I was struck by the utter simplicity of having such a
viable working tool for the Craft. In today’s digital age the opportunity to create and upload a newsletter of this nature is clearly within
the realm of possibility for every Grand Lodge, yet such appears to not be the case. Perhaps in the near future more offerings of this
nature will appear.

But, for now, to the subject at hand . . . Ask, Seek, Knock.

While in Boston this past week to attend two Third Degrees I discussed this very subject with a Brother there, as I have also
discussed this with other Brothers over the past 25 years. Aside from the important and quiet promise of this passage from Matthew
7:7, to anyone who should Ask, Seek, Knock, the Fraternity makes special reference to it at beginning of very first Degree.

In what is called in the New York Standard Work and Lectures [ritual] the Entered Apprentice “Lecture of Forms and Ceremonies
[aka the Q’s and A’s] the Candidate is “cndcd t a dr of th L & csd t gv t ds ks . . .”

In the Lecture of Reasons [aka the “Whys and Wherefores”] on the same Degree is relates:

Q. Wy wr u csd t gv thr ds ks?
A. to alm th L, & inf th W.M. tl a pr b crvd admnc.

Q. To wt dd th t ks al?
A. A crtn psg of Scp, wh rds: “Ask, and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you.”

In the above ‘ritual’ is basically all that Freemasonry has to say on this matter.

As W. Bro. Golding wrote above, “There is no authorized interpretation of Freemasonry” . . . the Brother . . . “must think out Masonry
for himself.”

In the Third Degree, following the Obligation the Brother is imparted with the end-all for his search for further light on this subject,
when he is told: “bh t pts of th css r ab th s, wh l t tch u tt u hv rcv, & r ntld t rcv, al th tt cc b cndd upn or cmcd t u l a MML. That’s it,
end of story. Or is it . . . ?

One might suspect that the Great Architect did not design the Universe to be totally understood by those in Creation who live in 3D
dually. Where do Freemasons come by Unity and Brotherly Love among its hallmarks? One of the ancient aphorisms is “Things are
not always at they seem,” and such may be the case with our search for further Light. Perhaps the Three Degrees are not really
Three Degrees after all, but in a Unity they are all One Degree, when viewed as a whole.

So, when does one begin to see this whole as a Unity?
We know there is a door upon which we were enjoined to Knock. In our journey from the head to the 'heart' this 'door' may be. In the Fellowcraft Degree a Freemason is "Passed". . . but how often does one ask, "From what unto what?". 'The Rose.' Masonically we may know of it as the 'sacred repository,' and it does exist. In speaking of this we come closer to the heart. This 'heart' is not the physical 'heart' as we know it, but is more akin to the 'sacred heart' Bette Midler sings of in her song, 'attentive' [inner] ear, we will indeed hear our 'answer' from the 'instructive' [inner] tongue.

When we Ask aright, within, there is indeed a 'messenger' awaiting, and if we are 'worthy and well qualified' and listened with the attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repository of the faithful breast."

When we Ask aright, within, there is indeed a 'messenger' awaiting, and if we are 'worthy and well qualified' and listened with the attentive ear, we will indeed hear our 'answer' from the instructive [inner] tongue. Please note that there is considerably more to this most interesting subject, more and further of which is discussed in my book, "Freemasonry and a View of the Perennial World Philosophy." Again, as noted above, "There is no authorized interpretation of Freemasonry" . . . the Brother . . . "must 'think' out Masonry for himself." The views expressed in this present work are those of its writer, based upon direct experience and 'other supporting 'speculations.'

If the Door of Freemasonry does not open on the first Knock, does it open on the second Knock? Traditionally this, too, is not the case. The questions we tend to Ask tend to come from the 'head.' It has often been said that the longest journey is from the head to the heart. This 'heart' is not the physical 'heart' as we know it, but is more akin to the 'sacred heart' Bette Midler sings of in her song, 'The Rose.' Masonically we may know of it as the 'sacred repository,' and it does exist. In speaking of this we come closer to the Unity and Brotherly Love, where the Seeking begins in earnest. No more idle curiously, but earnest seeking. In the Fellowcraft Degree a Freemason is "Passed". . . but how often does one ask, "From what unto what?"

We know there is a door upon which we were enjoined to Knock. In our journey from the head to the 'heart' this 'door' may be encountered by a seeker, each in their own way.
In 1981, while drifting off to sleep I ‘heard’ within:

“Who buildeth the door upon which you must knock?
What is it seek as though it were lost?”

The next morning, while in the shower more lines came:

“Who keepeth the key to the Gordian lock?
What is it you find when all seas have been crossed?”

When I finished my shower, I sat on the couch and a total of twelve stanzas had been written out, with the injunction:

“The answer to each is the answer to all;
Why ask you such questions of Arrow and Bow?
Just ask of your Heart and respond to its call.
The answer’s within you; Be still and Know.”

In the Middle Chamber Lecture there is a point at which the new Brother stands before two Pillars. Upon the completion of some ritual the Brother is told, “Let us make an advance . . .,” and is whisked through the Pillars to three steps. Little does the Brother or the ritualist realize symbolically this ‘passing of the pillars’ is not a new idea, nor is the import of it.

Oddly enough, this symbol is represented in the Fraternity by the Senior Warden, but in the symbolism of the Tarot this appears as the High Priestess, as shown below. Note the lunar aspect of the High Priestess, reminiscent of the S. W. and S. D. in the West.

The High Priestess is identified with the Shekhinah, the 'female' indwelling presence of the divine. She is seated between the white and black pillars—‘J’ and ‘B’ for Jachin and Boaz. The veil of the Temple is ‘behind her’: It is embroidered with palm leaves and pomegranates.

This also refers to the Isis of Sais, famous for the inscription concerning her which appeared on the front of her temple in that city: “I, Isis, am all that has been, that is or shall be; no mortal Man hath ever me unveiled.” Perhaps one may wish to consider the ‘immortal Man,’ in a greater sense.

When a Brother Passes in the Fellowcraft Degree he does not walk INTO either the ‘right or left’ pillar, but Passes the ‘veil’ between them, or, more correctly, if experience within, Knows the third Knock, and the illusion of the Door, i.e. “knock, and it shall be opened unto you.”

One does not pass ‘linearly’ through the ‘Door,’ but Passes into the experience of a higher knowledge of himself and the Unity, the beginning of an understanding of ‘I am that I am,’ alluded to in a ‘higher degree’ of the Craft.

As noted, each may experience this in their own way. How? Ask, Seek, Knock.

In pursuing the subject of this present work, remember the experience of the Candidate in the Preparation Room, when he is divested of the worldly, earthen form and dons a symbolic ‘divine’ aspect. It is not necessarily a journey of a day or a week, but with patience, their faith being well-founded, one may follow their (inner) conductor to that undiscovered country.

A parable concerning the Door is as follows:
Theo and the Door

Who Buildeth this Door upon which you must Knock,
What is it you Seek, as though it was Lost;
Who keepeth the Key to the Gordian Lock,
What is it you Find when all Seas have be Crossed?

From “The Old Poet’s Rhyme,” by Lee Miller, 1981.

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Many years had passed since Theo had begun working in Old Man Johnson’s Brass Mine, and for all intent this was a day like so many others that had gone before him. Upon returning to his room at Mrs. Wilke’s Boarding House he flopped on his faithful old couch for a few moments of relaxation before preparing his evening meal. He thought a while about ‘The Gate’ and his strange experience of the other day. He felt the warmth of the Chamber of Old Souls and his being drifted into a soft peacefulness when all of a sudden he perceived a Door before him.

From deep within an instructive voice queried, "Well . . . ."

"Well, what?" replied Theo to ‘The Voice.’

"Aren’t you going to Knock?"

"Uh, well . . . ." At this, Theo mustered the sense to extend his right hand and knock three times upon the old Door before him."

No sooner having thus knocked, he heard from ‘The Voice,’ ‘There! Got that out of your system?’

"Uh, yeah . . . ."

Before he could gather his senses further ‘The Voice’ continued, "Now, put your hand on the Door and push."

Theo, feeling a little sheepish for not thinking that it was he who was suppose to open the Door, placed his hand on the center of the Door at about heart level and slowly pushed and was immediately met with a new and startling experience: his hand had passed right through the Door.

Again ‘The Voice’, counseled in his attentive ear, "Whose Door is it?"


"Very Good . . . .“, the Voice responded, and at this, the Door disappeared, leaving only the Doorway.

Theo contemplated the Doorway, thinking at first that he would step through and see what would happen next, but a feeling within gave him cause for further contemplation.

"If I step through, I will be at a place and time of which I have but the most meager of any knowledge, let alone any Wisdom. If I remain where I am I will likewise be at a place and time of which I have but the meagerest of any True Knowledge, let alone any Wisdom. If I stand at any Distance, Place or Time, other than in the Doorway itself, I will be standing in the Illusion of Time and Space.” This being the essence of what he thought, Theo, with an unknown and unseen confidence stepped into the Doorway and stood fast.

The Doorway disappeared, and Theo stood bodiless, timeless, in the ‘here’ and ‘now’ of the Cosmos of Eternity.