

Freemasonry – III, Architecture

T073 The Inner Teachings 30th March 1938 Pembroke Hall, London

Invocation:

To the Most High Architect, Father–Mother God, we bow in praise and thanksgiving for life. In Thee, O gracious Spirit, we live and have our being. May we during this hour be receptive to the spirit of truth. May each soul respond to the vibrations of wisdom and love and power, which the great beings of the Sun pour down. May the heart be quickened with the fire of love, and the throat and the speech be quickened with the oil of wisdom, and may the crown upon the head blaze forth in light. And may Thy children understand that what Thou givest to them must be again given in the service of life.

Amen.

It is necessary for all to relax. Be still in mind, for when we bring through this knowledge from the higher planes, we need your spiritual power. We speak not from the plane of human knowledge, but from that of intuition. We have to put into words truths almost incomprehensible to the earth mind, and not so much in the phrases used as in the spiritual power imparted, is our message to be read.

We have spoken on freemasonry, and we feel how inadequate our words have been to convey the wonder and truth of this ancient wisdom. We speak tonight on architecture, yet here again we are not architects in the understood, earthly sense, but we shall endeavour to translate from the spiritual plane a knowledge symbolised by the word ‘architecture’ in freemasonry. The word immediately calls to our mind the great buildings, the grand cathedrals of this comparatively modern age, and we reach back also to those buildings now practically destroyed—the temples of the now-lost continents, and instance the ruins on Easter Island in the Pacific ocean. The ruins of temples far more glorious now lie beneath the Atlantic ocean.

To bring the idea more clearly forward, let us recall the ruined temple of Glastonbury—a comparatively modern building. Can you reconstruct in your imagination the grand abbey which was built upon that holy ground by the universal architects, by those who held a knowledge now lost, not merely of construction but of symmetry, proportion, vibration and a spiritual knowledge of the powers within man’s* own cathedral, within the temple of man’s body? For this, brethren, was the material used by the ancient architects, the ancient freemasons, in building the grand temples in which they laboured and worshipped.

*[*For editorial policy around gender, see the introduction.]*

You conceive of an abbey, cathedral or temple as a building erected to the glory of God, a fit house in which to worship the Creator, but we suggest that these temples were the outward expression of an inner spiritual wisdom; that the builders were themselves initiates of the Ancient Wisdom and brought into action all the powers of the soul in their creations. This ideal made manifest would draw to the souls of candidates within that temple the vibrations which would stimulate their soul qualities—vibrations which would, in due order, help them to open the centres of light within their own temple, the temple of man’s body. Every part of the structure of these ancient buildings was in due harmony with the planetary influences, each part built as an expression of the grand harmonies of the universe. They were primarily

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temples of initiation, so that the candidates working within the lodge (or temple) would absorb the invisible influences. In exactly the same way as the physical body is related to the universe, so did these temples of stone bear relation to the main centres of man and the planetary influences which affect these centres.

The whole purpose of man's incarnations is that he may learn through every stage of life to mount the seven grades, or the seven steps, back again into the heaven world, fully equipped with his God powers. The divine spirit, the Son of God, descended into the temple of the flesh, or earth, or 'stone'.

This opens yet another aspect of the symbolic truth of freemasonry. All these aspects will harmonise. We see revealed the divine spirit taking up residence in the temple of the body, built for the incoming of the spirit by the Great Architect of the Universe, by Him (or They) who, when constructing the great universe, constructed also the little universe—the being of man. Within this soul-temple are to be found the sacred places for the working of the master mason—the sacred centres, known as the psychic centres, or the centres of spiritual power within man.

Again, the buildings of the past were built to receive vibrations from the invisible worlds; in like degree each point in the physical body—the pineal and pituitary glands in the dome, the throat centre, the heart centre and the generative centre, the resting place of the fire-power (known to the eastern student as the centre of kundalini)—all these were represented in these ancient buildings: the ancient secrets, the lost key; the lost secrets of these ancient mysteries lie within the sacred flame, or the fires.

To some we may seem a little obscure, but we cannot make it plainer for those outside the Craft*. Where you cannot follow, you will be helped to understand as you meditate and work for yourself. As we have already said, these temples of the past were so constructed that at a certain time of the year the sun came through some small aperture and shone directly upon the sacred centre, the Holy of Holies. This has several interpretations, but one we offer you is that it symbolises the Sun, the life-force, entering the human body and resting in the creative centre of man (generation itself being considered a sacred ritual in the ancient mysteries). Man had fallen from the true state, or condition. Shall we rather interpret the so-called Fall of Man as being that man descended into the depths of matter (or into the 'stone' temple) in order to learn and to receive within himself, within his being, the creative powers—the power to build, to create, so that, through many vicissitudes and through sweat and labour, he might come at last into the heaven world, into the kingdom of God, and thus by effort become regenerated.

*[*i.e. non-masons.]*

This is the path we tread. Do the little affairs of the earth life matter so much then? We rebel while in the flesh, we laugh and we cry; we react violently to the gentle chisel and hammer of the Master, but our violence and protest is of little use, for the steady work of shaping the rough stone goes forward. But is it not all worthwhile? Every rebuff, every sorrow? Nothing

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is useless: all these experiences are creating in us the true state, creating the perfect ashlar, the perfect stone, some day to be placed in the temple we ourselves are building in the heavens. And of these temples, each is being perfected by the Great Architect of the Universe for its inclusion into the Grand Temple of the Universe. This expresses in masonic terms that we, as individuals, are being moulded and harmonised to fit into the great plan, together with all our brethren breathed forth from the divine Creator since the foundation of the world. Then welcome each rebuff!

The buildings of the past had peculiar acoustic properties. The builders possessed knowledge which enabled them, by the adoption of certain form and structure, to create chambers which proved receptive to the sounds from the invisible worlds. Today many attempts are being made to invent instruments to receive the finer sound waves so that messages can be received from the astral plane—and, possibly, from the planet Mars. But then it was quite common knowledge, and the builders constructed their chambers so that they could hear voices from afar, and actual communications from other planets were received. There was thus a great harmony, a linking up with every other aspect of life contained within this solar system. The buildings of the ancient Egyptians, the Grecians and Indians, were all constructed to represent the grand harmonies of the spheres above, beyond and beneath or within the earth.

Many have noted the markings of the masonic initiates—markings placed in some inconspicuous place to indicate the builder. The stamp of the true initiate is always to be found upon the true masonic temple. The masonic markings of the true initiate are always to be found upon the temple of the body. Consider Jesus, the Master and Christ. To those who understand, there are to be recognised upon this temple (shall we call it the temple of Jerusalem, the holy city of Jesus?) the markings of the true initiate—the master mason. No true mason advertises or speaks of his qualifications. Remember, silence is the hall-mark; silence is one of the masonic marks. Today this rule of silence is interpreted to mean that no masonic secret must be spoken outside the lodge, but there are no secrets in masonry. Much ado is made of secret societies, but the secrets lie within the heart, within the life of the master mason. No initiate will say 'I am so and so, of such and such degree'. By his marks ye shall know him. How futile then for man to cry such wares in the market place! The true mark on that soul-temple of the man is his ability to reach out and touch the heart of his brother, to bring into action the light. He who is a true mason recognises, without sign or word, the light in the eyes, the vibration in the temple or in the aura of his brother. Words, signs and grips are not necessary. His signs shine forth—in his eyes, his voice, his heart and his touch, for he has the power to heal, to perceive and help the sorrow and the sickness of his brother.

So, beloved brethren, let us go our way with quiet mind and loving heart. What matters the babble of the market place? We go on our way with understanding, with service in our hands, in our heart and on our lips. We stand in worship at the foot of our brothers the trees; we raise our hearts to the heavens and hear the sounds, the music, the harmonies of the universe, wafting through the branches. We are those trees; the structures of old were built upon the formation of the trees. Trunk and branch taught the builders the secrets of pillar and arch and groin. The harmonies of the universe find expression in the trees, as in your own body, and in

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the architecture of the temples of old you can find expressed in miniature the Grand Temple of the Universe: many a symbol, many an interpretation, on truth, finding expression in the Sun, the Moon and the seven planets; the twelve gates, the twelve tribes, the twelve signs of the zodiac; the thirty years of Christ, thirty degrees of the signs of the zodiac. And the raising of the candidate as from death to life symbolises the raising of the sacred fires from the floor to the heavens, to the mountain top, to the pineal gland and the pituitary. What is in nature is in man, and that which is in man is in the heavens also. This is the grand architecture of life.

Benediction:

Beloved ones, above and around us all are the radiant beings of the higher worlds; the angels of healing and harmony gather round. Those who are troubled shall find peace; those who are sick shall be healed; those in the darkness shall see light. And over all shines the light of the Son in our midst, Christ, the Lord of this earth. And we are caught up in the vibrations of love, wisdom and power, and we follow in the footsteps of our Lord. So God be in our consciousness, now and for ever.

Amen.

The search matches with either words and phrases, which appear in the text, or the following 'key' words and phrases, which are similar in meaning to those in the document:

Creation, chakra, hearing, ancient civilisations, ancient religions, astrology