

## Freemasonry – IV

T074 The Inner Teachings 13th April 1938 Pembroke Hall, London

### Invocation:

May we be simple and pure in heart, and so receptive to the messengers, the angelic ones. May the inflow of the spirit of love—Christ, the King—prepare the way for the vision splendid. And in humility, the true humility of mind and heart, which teaches that we are but children—and although we think we know so much we know so little—we ask that the wisdom, the love and the power of the eternal Spirit may bless this group.

Amen.

Beloved brethren, we remember tonight the law ruling all lodges: let the elder brother remember his younger brother. We intend to be very simple. We bear in mind that simplicity is the bedrock of profundity, and in the simplest language may be presented the grandest truths. We should remind you that you will find varying presentations of the same truth. We ourselves give to you, from time to time, certain symbols covering different aspects of truth. If you consider the word only, you may say ‘My left hand completely contradicts my right.’ Perhaps this indicates the higher meaning of that saying, ‘Let not your right hand know what your left hand doeth’. It is a sign of development when a soul can listen to the many teachings given to the earth people and can say ‘Yes, there is truth in all.’

Consider astrology. The man\* who is dealing purely with the physical plane will say, ‘Oh yes, the sign of Taurus indicates so and so, the sign of Scorpio this and that’. These fixed ideas come to the astrologer dealing more or less with mundane affairs, who has everything in a watertight compartment. Experience shows that it does not apply always, for our astrologer is working purely on one dimension and not recognising that there is a life-spiral upon which man evolves. The man on the first spiral, we will say, of Taurus or Scorpio, will differ from the man on the fifth or sixth spiral. Therefore, in reading an astrological map, the astrologer needs a comprehensive vision of the spiritual evolution of man, a comprehensive understanding of the different bodies which man is developing and the different times at which he brings into action these higher bodies. Some of you know that the full complement of man’s vehicles is not yet functioning, but we all move up in that spiral.

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

The greater expansion of consciousness a man attains, the more comprehensive will be his understanding of all the schools of thought, which to the man of the lower plane appear contradictory and even chaotic. Shall we, therefore, decide to be as placid and uncritical as we can? What we do not understand—that which seems to contradict—let us not declare wrong, but let us rather say, ‘When I have greater expansion of consciousness, I shall take this brick and build it into the grand Temple’, or changing our simile: ‘I shall find that my embroidery requires certain threads to bring out the light and shade, so I shall take this thread and weave it in’. It is unwise, perhaps, to be too definite.

A question was lately raised about what we actually meant by ‘ray children’. It is said, we do not particularise. No! That which appears to be the whole truth to you today will change colour later. If we say in 1938 that so and so is the truth, the whole truth and nothing but the

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truth, in the year 4038 such a conception will have passed away and you will then say to me...! There are certain fundamental laws. That is true, but these same laws present themselves from different angles, and you will get a different idea of the law as you journey on. If we said to you tonight 'Ray children are so and so', it would mislead you. We see in the minds of many students a fixed idea. Being certain they have the truth, they remain like a gramophone record which goes on ever repeating itself. Do not let your gramophone stop in the middle of the record: let it go on, playing out the harmonies of the heavens. Do not reject that which does not fit your particular ideas, but put it aside for a time and wait. Some day you will see how wonderful all these different aspects and interpretations of truth really are.

Masons who have been initiated into a lodge on the earth plane are familiar with the story of Hiram Abiff. Hiram Abiff is a mythical character. He was slain in the temple by three ruffians and buried. Take careful note of this: he was slain, he was buried and he was raised to life. The picture of Jesus Christ immediately comes to our minds; he was taken by ruffians. Who were the ruffians in His case? The State, the Church and the mob. Jesus was crucified; he was buried, and in three days he rose from the dead. He ascended into heaven and sat at the right hand of the Father. Thus this story, myth, or parable of freemasonry is found also in Christianity. It came from Atlantis and can be found in many ancient religions. In this story lies the life of man: it indicates that through which every man has to pass. It was yet another of the sun stories, which tells how the sun was taken and slain at a certain time of the year by three ruffians. Let us see who they were. Some schools of thought would term them Libra, Scorpio, Sagittarius—the three who slew the sun, which then lay dormant for three days, three months, and then, in the spring of the year, the sun was raised from the dead and reunited with his former companions. Who were they? The kindly fruits of the earth.

Again, we have the symbolic tale of the descent of the soul into the cave, into the tomb, down into Scorpio, which signifies to us the lower centres, the generative organs, within which lies the seed, the life, which in due course is to be reborn. Last week we described the temple and its aperture through which, once yearly, the sun's ray fell directly upon the holy of holies within—by which the ancient Egyptians symbolised the sun (life) penetrating the temple of the body and being held in the womb, and symbolised also the descent of the spirit from the heavens to earth, there to be held in the darkness and imprisoned for perhaps many cycles of life. By cycles, we mean series of incarnations, the cycle of seven incarnations which are intended to produce a certain state of consciousness, or development, in that soul.

So we read into Scorpio the descent into dense matter, and within the womb we find is held the secret of life. What then of the lost keys of masonry? They lie within that same centre. When man has awakened, when he has learnt how to liberate that fire (or the creative power) and raised it even to the thirty-third degree\* (some will understand), or bring it up through the spinal column to the head centre, it will be the raising from the dead of the sun of life. There are seven steps leading to the crown (or to the mountain top), and these seven are noted on the spinal column. These seven, the sacred centres of the human body, are each related to a particular planet; through the seven incarnations which form a cycle, the influence of one of the seven planets predominates during each of the seven incarnations; each planet affects in

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turn one of the seven signs or centres in the human body, and at the end of those seven incarnations we arrive at a certain point on that spiral of evolution.

*[\*The highest degree in freemasonry.]*

The whole plan of freemasonry is based upon the development, or the evolution, of the soul of man through his various experiences and lives, and relates them to the planetary and heavenly influences. Today the outer freemasonry is merely the husk which is left. The occult or the esoteric freemasonry is still to be found if you search for it.

The first question asked is, 'How can we go about developing this force and quicken, or hasten, our development?' Some of us in the past were in a great hurry. We suffer still perhaps, for the same failing. The Craft teaches you a great truth. Those who would rush forward are restrained by a cord, and if they persist they come up against a very sharp instrument. Masons will know to what we refer. In the past we have tried to force certain centres of power without the necessary development and training to sustain us in the ordeals and temptations which follow.

For all occult knowledge there is payment demanded. If you want goods at a shop you must pay for them; if you do not, something unpleasant happens: the law of everyday life is that you pay for what you have. It is also the law of spiritual life and occult life. If you desire certain powers, you have to pay. Did not Faust have to pay Mephistopheles to the last penny—a truth so clearly portrayed for those who have eyes to see?

What is the price, and how does one pay? If you seek wisdom and love, you must pay by self-denial. You have to give up the demands of the flesh and the desire body, to obey certain laws—and very stringent laws—and if you disobey, you come up immediately against that sharp instrument. Purity of motive, constancy of purpose, love towards life, surrendering to the law or the will of God—these are demanded. It is necessary to watch every thought and word and act. You have to learn to control your speech, your thought, your emotions. If you do not, remember, that instrument is very sharp.

The majority of people seem to go through life very leisurely; they have a good time, and some of us are tempted to say, 'Fancy so and so doing this or that'. There! You are up against it immediately you criticise. What does the wise man say? 'Yes; they are gaining experience; they will learn one day; they will find something more interesting, greater, in life than that which they now find so amusing'.

Do not think we are the chosen few. We are not. We are all exactly the same in the love of God, and all humanity is slowly but surely moving forward on this grand path. The sun, brought down by the ruffians, slain and buried in the earth, will in due course be resurrected, will rise again, as the flowers in spring, and humanity will come into the fullness of a sunlit world. The rhythm of life will be followed out; as it is below, so it is above.

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Our duty is to mind our own business. This is the most difficult thing that humans find to do. We always want to interfere; we do it meaning to help; there is a lovely something in us that always wants to help; we always want to poke our little fingers into pies! Oh, the difficulty to keep those little fingers together, pointing upwards to God! Hands joined together: the two hands, so significant—centres of power. What do they contain? They contain, first of all, the power to bless, the power to heal, the power to soothe the weary brow, the power to , but they must not be given the power to meddle. Shall we try? And when tempted to meddle (how the fingers itch to get at something or somebody!) remember, first, hands together, spine erect, head raised; pray to your Father God that His will may be done—not *your* will. Let us try not to put other people right.

Let us try to remember that all souls are in the condition they are to learn certain lessons, to acquire powers. They know nothing of these powers today; they may know nothing in the next incarnation. But the fact remains that they are where they are and do what they do because they are striving to quicken such powers. Sometimes the vision glorious inspires you with eagerness to understand more. You know that these great gifts, these grand realisations are for you, that you are working towards them, but do not think that you are the only one doing this; remember that your brother who is perhaps doing what to you seem very foolish things, that he too, or she, may also be approaching, though from a different angle—like the many rays depicted as pouring from the sun, all little paths leading to the same sun. Paths may bear different names: freemasons, Christians, Baptists, Christian Scientists and so on, but all are moving towards the same centre. And if Mr So-and-so tells you certain occult things which do not quite fit in with what Mr Someone-else says, just remember there is truth in all the different aspects, the different methods and different teachings. All contain fundamental truth.

Q. Do we have to pass through all the signs of the zodiac before attaining perfection?

A. Yes. Did we make it clear that in passing through those signs, it does not mean that those born in the autumnal signs must necessarily be ruffians! But you will find in those four sequences—autumn, winter, spring, summer, three signs in each—there are certain spiritual qualities which are being developed, on different levels of consciousness, during incarnation under those signs. Yes, it is necessary for the soul to pass through the influences of those twelve signs of the zodiac. Do not think you will attain perfection in any one incarnation, or that you can be a perfect Scorpion by one incarnation in Scorpio. When you realise what very small movement is made apparently in any one life, and then you think of the ideal and what it means to become like that One, perhaps that will give you just [some] idea of the work before us all. And remember, it is not only on this earth plane that you incarnate. There are other planets, other conditions of life which you need, perhaps, to finish you off, or round you off. You will know more about that later on.

Great changes come to humanity in the new age. The vibration of the earth is changing, the very substance of the earth and the physical body is changing, and those whose soul vibrations are not sufficiently strong to stand these more powerful vibrations will be cared for, but they will sleep for a while, (again the story of Hiram Abiff, lying waiting to be raised

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to life) till the next great order sounds forth for the resurrection of the dead, or the sleeping. 'At the sound of the trumpet, they will rise from their sleep.' The trumpet is the great sound which the initiate hears which causes him to rise up from the tomb—the dense earthly conditions of life. It is the rising from the dead, from the tomb of materialism.

### Benediction:

My beloved brethren, we pray again with you that the spirit of love may rule in our lodge—the lodge of the human body. May the arrogance of the mind be laid aside; may the spirit of love inspire our actions. May we not criticise. May we learn to raise from the tomb the creative fire of love, that it may shine in our hearts and beautify our being as the sunshine upon the Garden of Eden. And may we meet our God in the Garden of Eden, and hear His voice speak to us in the cool of the evening hour. Thus may no gates be forced. May the angel who guards the gate open it at our approach, hearing the password sounded from our heart. And thus may we mount the ladder to heaven and hear, as we kneel before the blazing throne of the Most High, the words: 'Enter thou into the harvest of thy labours, thou good and faithful servant of mine'.

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:*

*Unity, oneness, tolerance, lost continents, interference, astrology, symbols*