

The Lodgeroom Magazine International

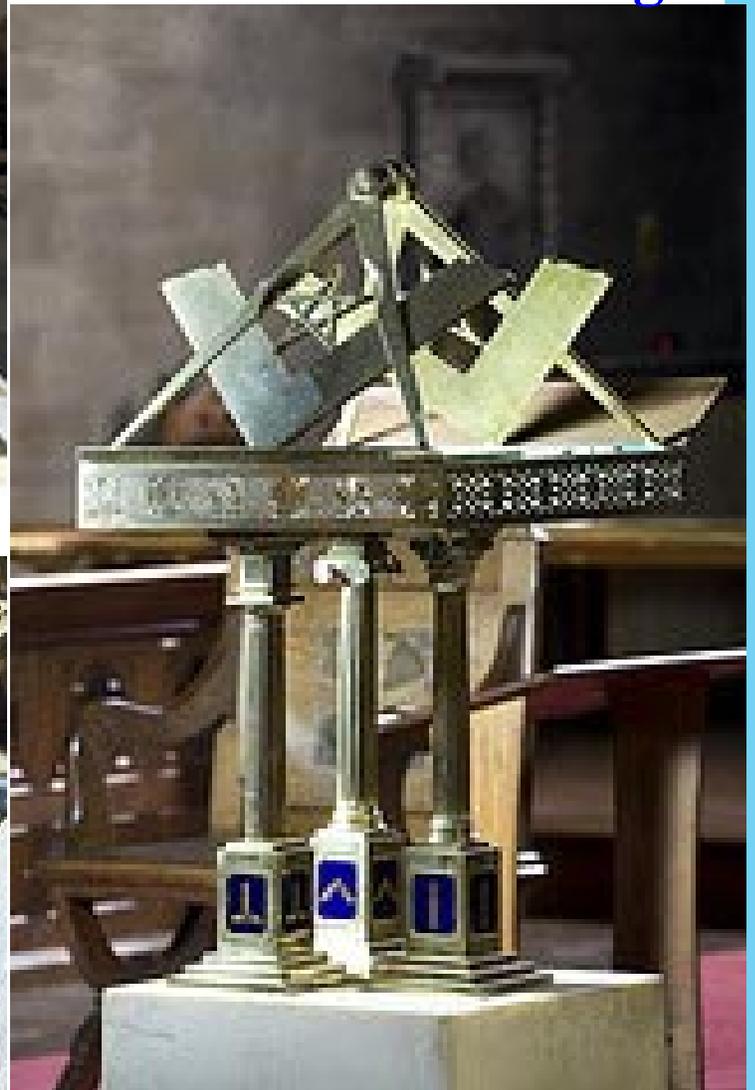
August 2008



Masonic Lectern



Saint Edmund's Falinge



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Between The Pillars

'I may not agree with what you say,

but I will defend to the death your right to say it'

Well as you can see I am trying hard to fill the shoes of our Departed Brother Theron, sometimes I do OK, sometimes not so good. But the important thing is I am trying.

I listen on the Internet to many mumbles and grumbles about Freemasonry. I sometimes despair as to being able to find those old style Masons who just did it. No fuss, no 'Hey look at me Ma! I am the greatest'. They just got on with the job in hand.

I have concluded that there are those

who want to know, 'What Freemasonry can do for them'? and there are those who want to know 'What they can do for Freemasonry.'?

OK it's not an original phrase, but it does illustrate what I think. Those that just get on with the job, seem to me to be the beneficiary in the end.

"by a natural tendency it conduces to make those so who are obedient to its precepts"

Bill McElligott



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The staff at the Lodgeroom International would like to invite you to send your comments in for inclusion in the magazine. This magazine is for you, and we would like to hear what you think about

the articles and about the magazine. If you have any questions about the articles, or would like to ask the author a question, please feel free to send them in as well.

Send your comments to:

admin@lodgeroominternational.com

We will run your letters in the magazine and on the Lodgeroom US Lodgeroom International Magazine forum. We look forward to hearing from you!

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RECENT CONFUSIONS

By René Guénon

from Initiation and Spiritual Realisation

A few years ago we had to report the strange attitude of those who feel the need to deliberately confuse esoterism with mysticism, or even, speaking more exactly, to expound things in such a way as to entirely substitute mysticism for esoterism whenever they encounter it, particularly in Eastern doctrines.¹ This confusion first arose among the orientalist, and at the beginning may have simply been due to their incomprehension, of which there are so many other proofs that one need not be too surprised at it. But the matter becomes much more serious when in certain religious circles this confusion is seized upon for motives that are visibly much more conscious and with a prejudice that is no longer merely one of forcing everything willy-nilly into Western categories. These circles were formerly content simply with denying the existence of all esoterism, which is obviously the easiest attitude because it dispenses with the need to examine more deeply something that is particularly inconvenient, which it is for those who, like the exclusive exoterists, claim that nothing escapes their competence. But it seems that at a certain moment they realized that this total and 'simplistic' negation was no longer possible and that it was also more clever to misrepresent esoterism in such a way as to 'annex' it by assimilating it to something which, like mysticism, really belongs only to religious exoterism. Thus one could still forego use of the word esoterism, since the word mysticism

everywhere took its place, and the thing itself was thereby so travestied that it seemed to enter into the exoteric domain, which was no doubt what was essential for their proposed aims and allowed some people to make random 'judgments' about things they were not in the least qualified to appreciate and which, by their true nature, were from every point of view entirely outside their 'jurisdiction'.

Most recently we have noted yet another change of attitude, and, we will freely say, a change of tactics, for it goes without saying that in all of this it is not simply a matter of an attitude which, as erroneous as it may be, could at least pass for, being disinterested, as one can concede in the case of most orientalist.² What is rather curious is that this new attitude began to show itself precisely in the same circles as the preceding, as well as in others which adhered rather closely to them, judging from the fact that the same people appear in both.³ Now, there is no longer any hesitation to speak plainly of esoterism, as if this word had suddenly ceased to be frightening to certain people; what could have happened to make them come to this point? No doubt it would be rather difficult to say exactly, but one is permitted to suppose that in one way or another the existence of esoterism has become too evident a truth for them to continue to pass over in silence, or to hold that esoterism is nothing more than mysticism; to tell the truth, we fear that we ourselves count for something in the rather painful discomfiture that this finding must have caused in these circles, but that is the way things are and we can do nothing about it. One must resign oneself to it and do one's best to

accommodate oneself to changes in the circumstances of the milieu in which one lives! This moreover is what people are keen to do, but this is not to say that we must congratulate ourselves overmuch, for there are hardly any illusions about what one could call the 'quality' of this change. Indeed, it is not sufficient for us that the existence of esoterism as such finally be recognized; it is also necessary for us to see how it is presented and how it is discussed, and, as we ought to have expected, it is just here that things deteriorate in a rather singular way.

First of all, these people seem to admit not only the existence of esoterism but also, to a degree, its validity, especially under the cover of symbolism, although it is not always easy to know what some of them really think because they seem to try hard never to dispel entirely the ambiguities that enter into their writings (and we do not wish to wrong them by believing that this is solely incompetence on their part); and surely it is already something appreciable that, as regards symbolism, they are no longer content with the annoying banality of current exoteric interpretations and the shallow 'moralism' which usually inspires them. Nonetheless, we will readily say that in certain respects, they sometimes go too far in the sense that, to these very legitimate considerations, they mix others from a wholly fantastic pseudo-symbolism that is impossible to take seriously. Should one see here only the effect of a certain inexperience in this domain where nothing can be improvised? Something of this is very possible,

[continued on next page](#)

but there may also be something else; one could even say that this melange is expressly made to devalue symbolism and esoterism, and yet we cannot believe that this is the intention of those who write these things, for they would then have to resign themselves to seeing this discredit recoil upon themselves and their own work. But it is less certain that this intention does not exist in any way among those who direct them, for it goes without saying that in such cases all are not equally conscious of the underlying motives for the 'tactics' in which they collaborate. However this may be, until we have proof to the contrary we prefer to think that what is involved is only a 'minimizing' of the esoterism they can no longer deny (this is what a proverb calls 'keeping the fire from spreading'), of reducing its scope as much as possible by introducing questions that are of no real importance, and that are even wholly insignificant, 'amusements' for a public that is naturally only too disposed to form an idea of esoterism itself after these little things which, much more than all the rest, are to the measure of its powers of comprehension.⁴ This however is not what is most serious; there is something else that seems even more disquieting in certain respects: the inextricable mixing of true esoterism with its many contemporary deformations and counterfeits, occultist, Theosophist, and others, and the practice of drawing notions and references from each indiscriminately and then presenting them as if they were all on the same plane so to speak, while refraining from indicating clearly what one accepts and what one rejects. Is this only ignorance or a lack of

discernment? Indeed, these latter may often play a role in such cases, and moreover the 'directors' often know very well how to use them for their own ends; but it is unfortunately impossible for this to be all there is to the present case, for we are entirely certain that among those who act thus are those who are perfectly aware of what is really happening. How then should we qualify this way of proceeding, which seems expressly calculated to cause trouble and confusion in the minds of their readers? Besides, since this is not an isolated case but a general tendency among those of whom we speak, it indeed seems that a 'preconceived' plan is involved; naturally one can see in this a new example of the modern disorder that more and more extends everywhere, and without which confusions of this kind could



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scarcely occur, much less spread. But this is not a sufficient explanation and once again we must ask what more precise intentions underlie all of this? Perhaps it is too early to distinguish them clearly, and it is best to wait a while in order to see in what direction this 'movement' will develop; but when everything is thus confounded, is it not in the first place a question of transferring to authentic esoterism something of the suspicion that very legitimately attaches to its counterfeits? This might seem to contradict the very acceptance of esoterism, but we are not quite sure that this is really so, and this is why. First, the very fact of the ambiguities to which we alluded above means that this acceptance is only 'in principle' as it were and does not actually bears on anything clearly defined; then, although they refrain from any assessment of the whole, from time to time they throw out malicious insinuations, which almost always happen to be directed against true esoterism. These remarks lead one to ask whether in the final analysis it is simply a matter of preparing the establishment of a new pseudo-esoterism of a rather particular kind meant to give an appearance of satisfaction to those who are no longer content with exoterism, while at the same time diverting them from the true esoterism to which they intend to oppose it.⁵ If this is the case, since this pseudoesoterism—of which perhaps we already have a few samples in the fantasies and the 'amusements' mentioned—is probably still quite far from being entirely 'complete', it would be understandable that, while waiting for it to be so, they should have every interest in remaining vague, with the idea of

going forth and openly taking the offensive at the right moment, and in this way all would be quite well explained. Of course, until we know more we can only present what we have just said as a hypothesis, but all who know the mentality of certain people will surely recognize that it does not lack plausibility; and as for ourselves, for some time now we have received from various sources accounts of claimed initiations that, however inconsistent they may be, also confirm this.

We do not wish to say anything more about this for the moment, but we were obliged not to wait longer to warn those who, with the best faith in the world, risk letting themselves be too easily seduced by certain deceptive appearances; and we will be only too happy if, as sometimes happens, the mere fact of exposing these things is sufficient to arrest their development before they go too far. We will add that, at a much lower level than this, we have recently also observed confusions which are in the final analysis of the same sort, and with these at least the intention is in no way doubtful: this is manifestly to try to assimilate esoterism with its worst counterfeits, and the representatives of traditional initiatic organizations with the charlatans of the various pseudo-initiations. There is assuredly a difference between these crude ignominies, against which one cannot protest too strongly, and certain much more subtle maneuvers; but fundamentally does not all of this tend in the same direction, and are not the most clever and insidious attempts, by this very fact, also the most dangerous?

NOTES

1. See *Perspectives on Initiation*, chap. 1.
2. We say 'most' for obviously an exception must be made for certain orientalist who are found to have at the same time more or less close links with the religious circles in question.
3. We have already given an example of the attitude in question in our recent book reviews, in connection with a new book, and we will shortly have occasion to give others. But it is well understood that for the moment we are keeping to more general considerations, without going into the particular and detailed examination of certain individual cases (and we also mean groups and their agents as well as individual persons), which will be better done elsewhere at the appropriate place.
4. We know of one ecclesiastic who, after expounding views of incontestable interest about symbolism, later thought himself obliged, not to renounce them, but to attenuate them by declaring that he attached to them only a very secondary importance and considered them doctrinally insignificant. This seems to support what we were saying about the deliberate 'belittling' of esoterism, which moreover can be accomplished in many apparently contrary ways by making out as important what is not so, and by belittling what really is.
5. The incorporation of certain really traditional elements does not prevent it, as a 'construction' and as a whole, from being only a pseudo-esoterism; besides, the occultists themselves have proceeded in this way, although for different reasons and much less consciously.

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The Man who would be King serialised:- 7 - 10

If the man with the beard had given me a rupee I should have kept it as a memento of a rather curious affair. But the consciousness of having done my duty was my only reward. Later on I reflected that two gentlemen like my friends could not do any good if they foregathered and personated correspondents of newspapers, and might, if they blackmailed one of the little rat-trap States of Central India or Southern Rajputana, get themselves into serious difficulties. I therefore took some trouble to describe them as accurately as I could remember to people who would be interested in deporting them; and succeeded, so I was later informed, in having them headed back from the Degumber borders.

Then I became respectable, and returned to an office where there were no Kings and no incidents outside the daily manufacture of a newspaper. A newspaper office seems to attract every conceivable sort of person, to the prejudice of discipline. Zenana mission ladies arrive, and beg that the Editor will instantly abandon all his duties to describe a Christian prize-giving in a back slum of a perfectly inaccessible village; Colonels who have been overpassed for command sit down and sketch the outline of a series of ten, twelve, or twentyfour leading articles on Seniority versus Selection; missionaries wish to know why they have not been permitted to escape from their regular vehicles of abuse, and swear at a brother missionary under special patronage of the editorial We; stranded theatrical

companies troop up to explain that they cannot pay for their advertisements, but on their return from New Zealand or Tahiti will do so with interest; inventors of patent punka-pulling machines, carriage couplings, and unbreakable swords and axletrees call with specifications in their pockets and hours at their disposal; tea companies enter and elaborate their prospectuses with the office pens; secretaries of ball committees clamour to have the glories of their last dance more fully described; strange ladies rustle in and say, "I want a hundred lady's cards printed at once, please," which is manifestly part of an Editor's duty; and every dissolute ruffian that ever tramped the Grand Trunk Road makes it his business to ask for employment as a proofreader.

And, all the time, the telephone bell is ringing madly, and Kings are being killed on the Continent, and Empires are saying, "You're another," and Mister Gladstone is calling down brimstone upon the British Dominions, and the little black copyboys are whining, "kaapi chay-ha-yeh" ("Copy wanted"), like tired bees, and most of the paper is as blank as Modred's shield. But that is the amusing part of the year.

There are six other months when none ever come to call, and the thermometer walks inch by inch up to the top of the glass, and the office is darkened to just above reading-light, and the press machines are red-hot to touch, and nobody writes anything but accounts of amusements in the Hill stations or obituary notices.

Then the telephone becomes a tinkling terror, because it tells you of the sudden deaths of men and women that you knew intimately,

and the prickly heat covers you with a garment, and you sit down and write: "A slight increase of sickness is reported from the Khuda Janta Khan District. The outbreak is purely sporadic in its nature, and, thanks to the energetic efforts of the District authorities, is now almost at an end. It is, however, with deep regret we record the death," etc. Then the sickness really breaks out, and the less recording and reporting the better for the peace of the subscribers.

But the Empires and the Kings continue to divert themselves as selfishly as before, and the Foreman thinks that a daily paper really ought to come out once in twenty-four hours, and all the people at the Hill stations in the middle of their amusements say, "Good gracious! why can't the paper be sparkling? I'm sure there's plenty going on up here." That is the dark half of the moon, and, as the advertisements say, "must be experienced to be appreciated."

It was in that season, and a remarkably evil season, that the paper began running the last issue of the week on Saturday night, which is to say Sunday morning, after the custom of a London paper. This was a great convenience, for immediately after the paper was put to bed the dawn would lower the thermometer from 96 degrees to almost 84 degrees for half an hour, and in that chill you have no idea how cold is 84 degrees on the grass until you begin to pray for it a very tired man could get off to sleep ere the heat roused him.

One Saturday night it was my pleasant duty to put the paper to bed alone. A King or courtier or a courtesan or a Community was going to die or get a new

Constitution, or do something that was important on the other side of the world, and the paper was to be held open till the latest possible minute in order to catch the telegram.

It was a pitchy-black night, as stifling as a June night can be, and the loo, the red-hot wind from the westward, was booming among the tinder-dry trees and pretending that the rain was on its heels. Now and again a spot of almost boiling water would fall on the dust with the flop of a frog, but all our weary world knew that was only pretence. It was a shade cooler in the press-room than the office, so I sat there, while the type ticked and clicked, and the night-jars hooted at the windows, and the all but naked compositors wiped the sweat from their foreheads and called for water. The thing that was keeping us back, whatever it was, would not come off, though the loo dropped and the last type was set, and the whole round earth stood still in the choking heat, with its finger on its lip, to wait the event. I drowsed, and wondered whether the telegraph was a blessing, and whether this dying man, or struggling people, might be aware of the inconvenience the delay was causing. There was no special reason beyond the heat and worry to make tension, but, as the clock-hands crept up to three o'clock and the machines spun their fly-wheels two and three times to see that all was in order, before I said the word that would set them off, I could have shrieked aloud. Then the roar and rattle of the wheels shivered the quiet into little bits. I rose to go away, but two men in white clothes stood in front of me. The first one said, "It's him!" The second said, "So it is!" And

they both laughed almost as loudly as the machinery roared, and mopped their foreheads. "We seed there was a light burning across the road, and we were sleeping in that ditch there for coolness, and I said to my friend here, 'The office is open. Let's come along and speak to him as turned us back from Degumber State,' " said the smaller of the two. He was the man I had met in the Mhow train, and his fellow was the red-bearded man of Marwar Junction. There was no mistaking the eyebrows of the one or the beard of the other. I was not pleased, because I wished to go to sleep, not to squabble with loafers. "What do you want?" I asked. "Half an hour's talk with you, cool and comfortable, in the office," said the red-bearded man. "We'd like some drink,— the Contrack doesn't begin yet, Peachey, so you needn't look,— but what we really want is advice. We don't want money. We ask you as a favour, because we found out you did us a bad turn about Degumber State." I led from the press-room to the stifling office with the maps on the walls, and the red-haired man rubbed his hands. "That's something like," said he. "This was the proper shop to come to. Now, Sir, let me introduce you to Brother Peachey Carnehan, that's him, and Brother Daniel Dravot, that is me, and the less said about our professions the better, for we have been most things in our time— soldier, sailor, compositor, photographer, proofreader, street preacher, and correspondents of the 'Backwoodsman' when we thought the paper wanted one. Carnehan is sober, and so am I. Look at us first, and see that's sure. It will save you cutting into my talk.

We'll take one of your cigars apiece, and you shall see us light up." I watched the test. The men were absolutely sober, so I gave them each a tepid whisky-and-soda. "Well and good," said Carnehan of the eyebrows, wiping the froth from his moustache. "Let me talk now, Dan. We have been all over India, mostly on foot. We have been boilerfitters, engine-drivers, petty contractors, and all that, and we have decided that India isn't big enough for such as us." They certainly were too big for the office. Dravot's beard seemed to fill half the room and Carnehan's shoulders the other half, as they sat on the big table. Carnehan continued: "The country isn't half worked out because they that governs it won't let you touch it. They spend all their blessed time in governing it, and you can't lift a spade, nor chip a rock, nor look for oil, nor anything like that, without all the Government saying, 'Leave it alone, and let us govern.' Therefore, such as it is, we will let it alone, and go away to some other place where a man isn't crowded and can come to his own. We are not little men, and there is nothing that we are afraid of except Drink, and we have signed a Contrack on that. Therefore we are going away to be Kings." "Kings in our own right," muttered Dravot. "Yes, of course," I said. "You've been tramping in the sun,



The story of
A Man who would be
King by Rudyard Kipling
will continue in the next
issue of this Magazine

Erudition, Culture and Wisdom

Erudition, culture, wisdom
by Giovanni Lombardo

Doubtless, each of these words has its own peculiar meaning which differs one from them from each others, nevertheless I think they are somehow tied reciprocally.

Or, better, they are hierarchically ordered. Let us examine them.

Let us start from erudition. It points at a mechanical phenomenon, that is, the storage of data in our brain. An erudite is a man who amassed data and then is able to operate connections among them and to give them off. Erudition is the antechamber of any culture, which stems from Latin colere, to cultivate. It implies the daily and patient effort to think over what man has learned.

Culture is essentially criticism, that is, the ability to judge the external reality without prejudices so to distinguish the wheat from the chaff, as we are taught by the Gospel. In Masonic terms, this process is to polish the rough ashlar. Wisdom is the art of living. A wise man is not a learned man, at least necessarily, but who knows the life's rules, which reveal the existence's ultimate reasons: Plato said that wisdom is "The knowledge with which he [the man] discerns good and evil." (1)

Wisdom therefore implies initiatic Knowledge, which is not the sum of what a man learns by his mental faculties, but rather the sight of good, beauty and truth and

subsequent identification in them. To know means to go beyond mind and to grab transcendent ideas by intuition directly (intus ire, to go into, in depth), hence to go beyond the existing duality between subject and object of knowledge, as the Great Initiates continuously teach us.

I conclude quoting one of the, the Sufi poet Abu Said:

I asked my love: "Why do you make yourself so beautiful?"

"To please myself. I am the eye, the mirror, and the loveliness; The loved one and the lover and the love."

(1) Charmides, XXII-174

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Masonic Forum



In recent years we have seen an emergence of new Masonic Forums.

The Three Pillars



Masonic Forum of Light



You may like some and not like others, but I have to say I am happy that we have a selection, so that all the segments of Freemasonry can find a home.

The Freemason



Freemason Discussion Group



Novus Ordo Saeculorum



The Middle Chamber



The Sanctum Sactorum



Lodgeroom UK



Lodgeroom US



Foro Fraternidad Masónica



MASSONERIA TRADIZIONALE



Grand Orient de France de recognition

The de recognition of the Grand Orient de France by mainstream Freemasonry

First we must have a look at some of the history that goes with this subject. But first I must acknowledge that the GodF is the oldest and the largest Grand Lodge in France.

In 1877, the Grand Orient of France decided to suppress the invocation "To the Glory of the Grand Architect of the Universe" in its rituals. For most of the Anglo-Saxon readers, this act can be seen as outrageous and "irregular" for a Masonic body.

The United Grand Lodge of England decided to break its relationship with it because of "irregularity".

Now the question is, was this a reasonable and lawful act for UGLE to take, or did it manufacture an excuse to reject the GodF.

From : A Concise Study Of
Freemasonry In France

by Dr. Claude Harrison Harris

Grand Lodges of the United States have been for more than a century asking the question

whether or not French Masonry is regular. One should point out that up to 1849 the Grand

Orient of France contained no doctrine concerning a belief in God, following the nonsectarian view expressed by Dr. Anderson's Constitutions. Yet,

the Grand Orient of France was recognized by almost every Grand Lodge in the world at that time.

In 1849 the Grand Orient of France declared that "Freemasonry has for its principles the existence of Deity and the immorality of the soul", taking a firm hold in its international Masonic recognition; but with abolishing the office of Grand Master, and substituting a governmental council in 1871, the Grand Orient again started a departure from the form of Freemasonry.

The greatest and most important change in its constitution came in 1877 when it declared that

the basis of Freemasonry was "absolute liberty of conscience and the solidarity of Humanity."

All of the rituals were amended to omit the reference to God, and within three years the display of the Bible was made optional within the lodges. The United Grand Lodge of England severed relations with the Grand Orient as did most of the Grand Lodges throughout the United States which had not already done so. This divided the Grand Orient which consequently resulted in the formation of the Grand Lodge of France.

Timeline of events

1717 (June 24) Foundation of the Grand Lodge of London, (protestant masonry) which patronized the first speculative lodges in French territory.

1736 Lodges on French territory request for authorization to establish a Provincial Grand Lodge.

Charles Radcliffe, Count of Derwentwater, becomes Grand Master of the English Grand Lodge of France.

1738 Second edition of Anderson's Constitutions.

1738 (May 4) Condemnation of Freemasonry by the Pope Clement XII (bull Ineminenti).

1751 Another condemnation by Pope Benoit XIV of Freemasonry.

1756 The English Grand Lodge of France revised its statutes and dropped the word, "English," from its name.

1758 The Grand Lodge of France becomes independent from England.

1772 The National Grand Lodge at the Orient of Paris was proclaimed and known as the Grand Orient of France.

1799 By the treaty of union signed May 21,

1799, the Grand Orient took over all the authority of the older Grand Lodge of France (also named Grand Lodge of Clermont).

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**Grand Orient de France
de recognition**

1849 The Grand Orient is reorganized declaring that "Freemasonry has for its principles the existence of Deity and the immorality of the soul". Prior to this time, French masonry followed

Anderson's Constitutions, espousing no religious doctrine.

1869 The Grand Orient resolved that neither color, race, or religion should disqualify a candidate. This seemed to raise the Negro question and disturbed many of the Grand Lodges of the United States, breaking off relations with many.

1877 The Grand Orient of France modifies (directed by the report of the Pastor Frederick Desmons), the first article of its constitution: To the Glory of the Grand Architect of the Universe and in lieu of a belief in God and immortality "its basis is absolute liberty of conscience and the solidarity of Humanity"

1877 All regular masonic ties are broken with the Grand Orient of France.

1884 Encyclical Humanum Genus of the Pope Leon XIII.

1913 (November 5) Two Lodges of the Grand Orient of France: Logo Le Centre des Amis and Les Amis du Progres set up an anonymous authority.

Under the impulsion of Edouard de Ribeaucourt this obedience takes the name of Grande Loge Nationale Independante et Reguliere pour la France et les Colonies Françaises. (The Independent and Regular/

National Grand Lodge for France and the French Colonies); the United Grand Lodge of England immediately recognizes the new body followed by all the American Grand Lodges.

There is a school of thought which says there was never a requirement by the Original Grand Lodge or the subsequent United Grand Lodge of England to enforce a belief in a Supreme being and to make this a part of the rules of recognition.

However I submit some snippets of information that show it was incumbant upon any initiate to believe in God or at least to believe in his God.

A. Douglas Smith, Jr., Lodge of Research #1949, AF&AM

The original 15 Original Masonic Lectures.

They carried the date of 1719, and were edited

by Dr. Anderson. It is doubtful if they were used more than a few times as they were shortened in 1721, and again in 1723. There is no record as to the continually shortening of the Lectures;

BUILD ME A TEMPLE

(First lecture of the first)

None but GOD himself could have caught a single word of all that they might have chosen to speak. A pause and then Solomon began again. "There would I build such a house for the Living GOD as the world has never seen. Hiram Abif, will thou do it for me? Canst

Thou?"

TEMPTATION OF HIRAM

(Second Lecture of the First)

Left alone, Hiram Abif turned toward the East, fell on his knees, and bent forward until his gray head lay in the dust. "Oh GOD" he uttered, "I thank thee that I live, that I have health and strength. I thank thee that I have Wisdom and that my hands are cunning. I thank thee for the tender Father Love of my early years, and for the Mother that has been doubly dear since the dread day when it was true that I was the Widow's Son."

"Knowing, Oh Omnipotent one, that thy wisdom is infinite, thy word hath created all things. I thank thee for all that is, all that has been, and all that ever shall be.

A full copy this book can be obtained through this link

<http://www.lodgeroomus.net/downloadcenter/index.php?act=view&id=140>

Libraries at University of Nebraska-Lincoln

on line copy Constitutions of the Freemasons

Printed; London 1723.

Philidelphia 1734

V11

And the Candidate shall also solemnly promise to submit to the Constitutions, the Charges, and Regulations, and to such other good Usages as shall be

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**Grand Orient de France
de recognition**

intimated to them in Time and Place convenient.

You will note that the Constitution clearly states that the candidate [Initiate] must submit to the

Charges

Andersons Charges 1723 state:

I. Concerning God and Religion

A Mason is oblig'd by his Tenure, to obey the moral law; and if he rightly

understands the Art, he will never be a stupid Atheist nor an irreligious Libertine. But

though in ancient Times Masons were charg'd in every Country to be of the Religion

of that Country or Nation, whatever it was, yet 'tis now thought more expedient only

to oblige them to that Religion in which all Men agree, leaving

their particular Opinions to themselves; that is, to be good Men and true, or Men of

Honour and Honesty, by whatever Denominations or Persuasions they may be

distinguish'd; whereby Masonry becomes the Center of Union, and the Means of

conciliating true Friendship among Persons that must have remain'd at a perpetual

Distance.

It is therefore implicit that the Charges and the instruction that

an Initiate will never be a stupid Atheist. In other words he must have a belief in God.

In addition we place some quotes from well known documents to support the above claims :

Halliwell Manuscript 926
15 points

1. Every Mason shall cultivate brotherly love and the love of God, and frequent holy church.

The Statutes and Rules of Bologna, from 1248

In the name of the Father, the Son and the Holy Spirit. Amen In the year of the Lord 1248, sixth indiction.

Statutes and Rules of the Master Masons and Carpenters

These are the statutes and rules of the trade union of the master masons and carpenters, made in honor of God, our Lord Jesus Christ, the blessed Virgin Mary and all saints, and in honor of the good fortune of the town of Bologna and the trade union of said masters

Indigo Jones ? Masonic Manuscript ? 1655

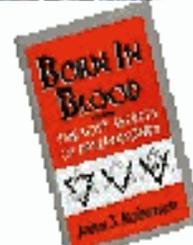
THE MIGHT of the FATHER of HEAVEN, and the Wisdom of the Glorious SON, through the Grace and Goodness of the HOLY GHOST, three Persons and One GOD; Be with us and Give us Grace so to Govern us here in our living, that we may come to his B1iss that never shall have Ending. AMEN.

Research

.....
This is repeated in:
Roberts Pamphlet of 1722
The Almighty Father of heaven, with the kingdom of thy Glorious Son, thro' the goodness of thy Holy Ghost.
.....

We can not take the stand of UGLE at this time without looking at what was actually happening in relation to Religion

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Research

1689 Dissenters from the Church of England were granted rights by the Act of Toleration. Catholics were excluded from the English throne by the English Bill of Rights.

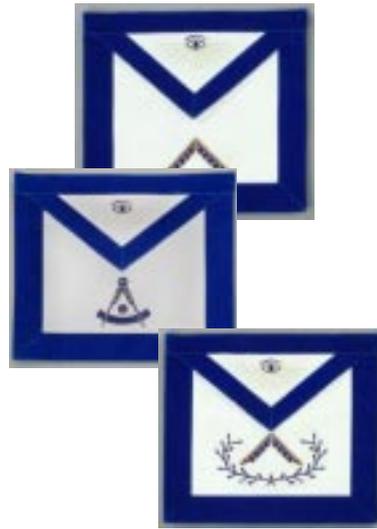
1723 England allowed Jews to take oaths without the words, "On the true faith of a Christian."

1829 With the Catholic Emancipation Act in Britain, Roman Catholics were allowed to hold public office.

When we read this historical background we are asked to believe by the accusers that Freemasonry was able to exclude Faith as a basic point of membership. I say that would be inconceivable in this climate.

Now it is clear from the lack of documentation, that much of what was said and done was indeed not recorded. But I submit that the above accumulation of facts leads to the inevitable conclusion that if you did not have a belief in God, you would not be allowed to become a Freemason under the Grand Lodge and subsequently the United Grand Lodge of England.

It is today a stated requirement for membership and of recognition: Freemasons under its jurisdiction must believe in a Supreme Being.



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Grand Orient de France de recognition

and politics during this period.

1604 King James (1566 - 1625) of England commissioned the "King James" translation of the Bible. He also banned the **Jesuits**

1616 The Church prohibited Galileo from further scientific work.

1618 Protestant uprising in Bohemia initiated the Thirty Years' War.

1619 Humanist Lucilio Vanini was tortured and burnt at the stake for atheism.

1621 Church banned Johann Kepler's The Epitome of the Copernican Astronomer.

1624 Cardinal Richelieu became chief minister in France. He continued until 1642 and was instrumental in making France a great international power.

1633 Galileo was forced by the

Inquisition to renounce theories of Copernicus. Descartes stopped publishing in France in response to the Church's attacks on Galileo.

1641 Catholics massacred Protestants in Ulster.

1642 ? 1649 Puritans and Presbyterians on one side fought with Anglicans and Catholics on the other side in the English Civil War.

1648 Thirty Years' War ended with the Peace of Westphalia, with Germany divided between Catholic and Protestant states.

1662 Book of Common Prayer was declared the only legal form of worship in England by the Act of Uniformity.

1673 Roman Catholics and nonconformists in England were deprived of public office by the Test Act.

1685 French King Louis XIV renounced the Edict of Nantes and denied religious freedom to French Protestants, resulting in a mass exodus of Huguenots from France.



Tim Bryce On...

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"A Foot Soldier for Freemasonry"

A MASONIC BILL OF RIGHTS

by W: Tim Bryce, PM, MPS,
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When you enter the Masonic fraternity you tend to take a lot for granted. For example, that your Lodge will operate like other nonprofit institutions you are familiar with or the general laws and rules of the country and state where you reside. Interestingly, it doesn't and, instead, marches to its own unique drummer. Aside from the obligations you take as a Mason, you are really not cognizant of the mechanisms of the fraternity or what you are entitled to. This caused me a couple of years ago to start seeking a "Bill of Rights" for the individual Mason. Remarkably, you don't find very much in this regards. There is of course the Ancient Landmarks of Freemasonry, but this is more geared towards the administration of the Grand Lodge system. Masonic law differs from jurisdiction to jurisdiction, but it too primarily addresses the workings of the Grand Lodge. But finding a listing of the fundamental rights we should all enjoy as individual Master Masons is another matter altogether. To this end, I have assembled an initial list of rights. I began by examining the

U.S. Bill of Rights as well as other comparable documents. I then reviewed drafts of my proposed rights with other Masons whom I respect.

Below is my final draft of the rights all Master Masons in good standing should enjoy.

1. Freedom of speech - the right for recognized Master Masons to assemble and discuss subjects pertaining to the fraternity in general, and the right of recognized Master Masons belonging to a specific jurisdiction to assemble and discuss subjects pertaining to their governing Masonic body. This includes the drafting and debating of legislation pertaining to the Master Mason's Craft Lodge and governing Masonic body. Such discourse should be done respectfully and not violate Masonic obligations.

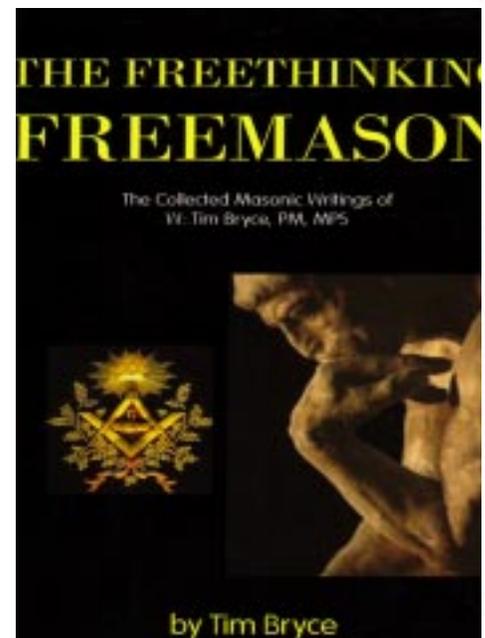
2. Universal treatment - the right to be treated with equal courtesy and dignity as other members of the Lodge, whether at home or as a visitor, with friendship, morality, and brotherly love. This includes being treated fairly, honestly, respectfully, and helpfully by Masonic brothers and act as such in return; to offer wise counsel to Brothers when needed, and accept such in return; and to promote trust and cooperation between brothers. To avoid discussions in Lodge regarding religion and politics which may disrupt the harmony of

the Lodge. Master Masons respect the opinions and dignity of the individual.

3. Freedom of information - the right to be made aware of the actions and activities of the governing Masonic body of which the Master Mason belongs. This includes full disclosure of financial accounting, the rules and regulations under which the Masonic body operates, all records pertaining to the individual Mason (his own records), the names and contact information of Lodge brothers, and a report on the general administration of the Masonic body.

4. Freedom to participate - the right to attend all recognized Masonic meetings and related functions while adhering to proper Masonic decorum. To volunteer time and service in support of the Lodge, the community, and the world at large.

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Tim Bryce On...

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5. Fair trial - In all Masonic prosecutions, the accused shall enjoy the right to a speedy, fair and impartial trial, open to all recognized Master Masons, and judged by a jury of his Masonic peers. The accused will be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

6. Right to vote - the right to vote and ballot on all pertinent issues related to the Master Mason's Craft Lodge and governing Masonic body.

7. Right to representation - the right to expect the elected officers of the Craft Lodge to represent the collective interests of its membership, and that the elected officers of the governing Masonic body to represent the collective interests of the Craft Lodges. In no event are the elected officers of the Craft Lodge to usurp the rights or misrepresent the Master Mason, and in no event are the elected officers of the governing Masonic body to usurp the rights or misrepresent the Craft Lodges.

8. Right to seek further light - the right for a Master Mason to seek out and investigate the secrets, history, and workings of the Masonic Order and to share such knowledge with recognized Master Masons.

I have been over this list numerous times and have been very sensitive to the wording. Nonetheless, I am sure there is an omission I have undoubtedly overlooked or something requiring clarification or improvement. Consequently, I see this "Masonic Bill of Rights" as a work in progress and would welcome your suggestions for improving it.

This list alone should make for some interesting food for thought, particularly for our younger Brethren as they embark on their Masonic career.

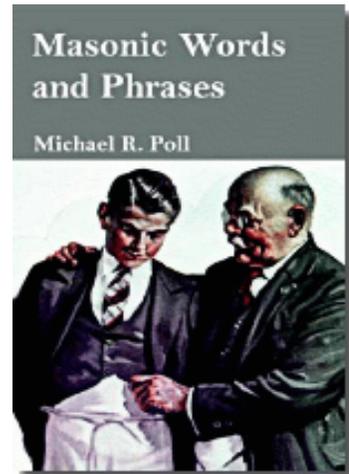
Keep the Faith!

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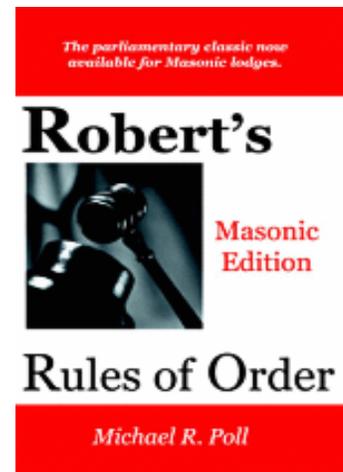
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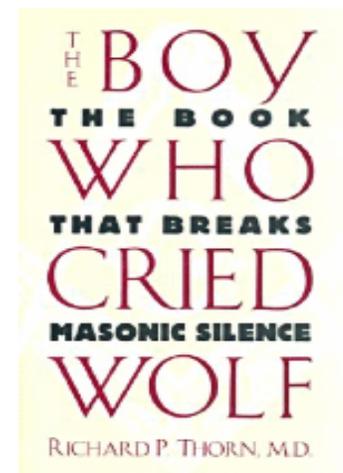
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Meditation – the road to the Transcendent

Meditation – the road to the Transcendent

Miroslav Nachev

Introduction

This paper is a result of a profound personality transformation and acquisition of knowledge on the matter. It is possible to find similarities with the thoughts and ideas of other authors but there is only one truth after all. At the same time I have to say that so far I have not come across a consistent view on this matter the way it is presented here. One has to read at least 20-30 books, master various techniques and practices in one way or another in order to accumulate the knowledge shared in this paper. Apart from that I have always believed that reading about something, knowing about it and understanding it are completely different things. It is the same to claim that one can swim or drive a car just because he has seen how other people do it. Attending various courses does not help a lot either if a person still has no experience. Only when an individual reaches a stage when he feels confident behind the steering wheel or in the water he can claim that he has the skills and understands what he does. Otherwise one can only say that he has heard of or read about this.

Types of consciousness

What is meditation? What is hypnosis? Before giving an answer to these questions, I would like to present my theory on the various types of consciousness which is drawn upon eastern philosophies and western psychologists. Both eastern and western theories are based on the understanding that there are three types of

consciousness – awake state, dreaming and deep sleep. Scientists have studied the electromagnetic waves generated by the human mind and have established that each of the above-mentioned states of consciousness is characterised by specific frequency wave range (see Appendix I). They have also found out that when a person is dreaming his eyes move very rapidly in all directions which explains the images and happenings which a person sees while sleeping. Sleep consists of a number of interchanging series of dreams, each series lasting approximately 90 min. and divided in three parts – light sleep, deep sleep and dreaming. What amazed psychologists during their studies was that instead of a smooth transition from one state into another, an individual goes through a transient type of consciousness called Theta which is unlike any of the main three states of consciousness and is also known as transcendental – neither sleeping, nor dreaming or awake state. Studying people under hypnosis, scientists have established that this state is identical with the state of transcendental consciousness. Psychologists have also found out that when under hypnosis the brain generates a different type of electromagnetic vibrations. Conducting detailed studies in that phase, however, is difficult. Studies of meditating people have proved that a meditating individual and a person under hypnosis fall in one and the same state which points to the conclusion that the purpose of meditation and hypnosis is the same – conscious transition into a transcendental consciousness for a longer period of time, the only difference being the path leading to this state. During meditation it is the

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meditating individual who is in control of the process and attaining deep meditation takes much more time and efforts whereas with hypnosis there is someone else to take you to the transcendental phase and it is done much quicker at that.

The other types of consciousness – Cosmic, Godlike and Unified - established by psychologists are not well studied but are well known to eastern philosophies.

What is characteristic of Cosmic consciousness is the permanent state of peace of mind where the nervous system is free of any stress. It is considered that while being in this state the nervous system is so flexible and adaptable when facing challenges that no stress can be generated.

Godlike consciousness is defined as unlimited awareness of cosmic consciousness directed to the self, existing along with the development of refined sensory perception during the three relative states of awakefulness, dreaming and sleep. The 6th type of consciousness is defined as godlike because the individual is capable of perceiving and understanding the full spectrum and mechanisms of creation and is filled with love and dedication to the creation and its Creator. Thus a person not only experiences internal peace but also establishes deep relations of love with the others.

While being in the 7th and highest state of consciousness known as Unified consciousness, the individual experiences existence as the fundament of life underlying all

Meditation – the road to the Transcendent

its aspects: everything is perceived as a manifestation of the Existence. Although diversity of life is taken into account, the dominating sense while being in the state of Unified consciousness is the feeling that all aspects of life, ranging from the finest to the most obvious ones, are nothing else but an interactive in itself dynamics of existence, pure consciousness, the substance of our own transcendental consciousness. Only the Unified consciousness allows bridging the abyss between inner and outer reality and between subjective and objective existence. Being in this highest state of enlightenment, the individual discovers his own self in all creatures and all creatures in himself.

Transcendental consciousness and connection with the brain

Brain is like a computer carrying out the tasks set by man in the respective priority order. Among other things it is responsible also for the maintenance of the human body. However, this priority list is rearranged by our busy daily routine, by the stressful environment (polluted air, unhealthy food, media and psychotronic aggression, work, etc), by the orders we give to our brain every day, by our fears and desires which seem to be of greater priority. As a consequence the brain fails to take care of our energy and physiological systems which in turn results in energy misbalance leading to the next stage – health problems. The state of transcendental consciousness, where time has a

different dimension, allows the brain to perform its other duties. Thus every meditating person triggers a process of self healing and dissolving all kinds of stress – mental, physical, emotional, etc. Another change taking place during the process of meditation is the increased energy level of the meditating person which as a result intensifies his vibration frequency. That is possible because the processes of thinking and main perception require the greatest amount of energy whereas being in a transcendental state a person is in harmony with the Universe and thus he is able to absorb even more energy. Therefore many scientists and medics have established that people who meditate are healthier than the rest, they slow down the process of ageing and they obtain a magic healing effect. Another interesting effect of the higher vibration frequency of a meditating person is his power of telekinesis, clairvoyance, telepathy, etc.

We should not forget that our brain fulfils all our thoughts no matter whether they are positive or negative. That is why very often when we are afraid of something or we think of something unpleasant, in most of the cases it becomes a reality. Therefore, it is advisable to think positively even about negative things.

When we put our body in an extreme situation or overwork it, we automatically switch to transcendental consciousness which is a kind of protection mechanism. An example of such a transition into a transcendental state is when our eyes are fixed at something but we actually do not see neither hear anything. There is not probably a single person who has not experienced that.

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Quantum theory and eastern philosophies

This is the point to make a reference to quantum theory and physics which introduce the notion of unified field. Time and distance are not taken into consideration because they are very relative. The smallest particles are nonmaterial and they differ in their spinning direction, speed and orientation. Two particles are considered linked, regardless of the distance between them, in case their parameters mentioned above are identical. Nonmaterial particles in turn form elementary material particles which in their turn constitute the matter such as we know it. In 1994 quantum physicists noticed the great similarity between microcosm studied by them with the help of expensive accelerators and the macrocosm studied by astronomers with telescopes and rockets. They have come across impressive coincidence between the correlation of stars, planets and the distances among them. The question arises then how come our senses register the matter as something solid given the fact that the correlation between nucleases, electrons and distances of the matter are comparable to the correlation between stars, planets and the distance between them. But this is not something new for mathematics where it is known as Mandelbrot's multitude (fraction-like structure). Quantum physic discusses the Great Blast, material and nonmaterial particles, intelligence of energy and connection with human consciousness. Prominent professors,

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physicists and mathematicians like Roger Penrose (Oxford University), Martin Gardner and Stephen Hocking (Cambridge University) contribute substantially to the verification of the above statements. Has humanity, however, become aware of these facts over the past few decades? My answer based on eastern philosophies is “No”. Eastern peoples had known all that for thousands of years. You would wonder how that is possible. Their answer would be that they had gained that knowledge by turning their attention to their inner self unlike contemporary science which focused attention on the outer. Turning to one’s inner self is achieved by meditation where one reaches a state of transcendental consciousness which serves as a gateway to higher states of consciousness and man becomes one single whole with the Unified field and thus he can access any information he needs. The notion of Unified field is common of both western and eastern theories even though they use different paths to reach the same point. In his book titled “The King’s New Reason”, Prof. Roger Penrose proves mathematically the origin of intelligence, the link between spirit, brain, matter and consciousness. In the East they claim that each one of us is a God because we are all part of one and the same thing as a result of the Great Blast. That is why people say that one should not return evil for evil because the same evil will hit you back. The same thing is if we imagined that our left hand did not know that the right hand was part of the same body and it started for selfish or any other reasons punishing the right one. After a while the punishment would affect the other parts of the body and finally

the left hand would be punished by itself.

Energy System

A person practising meditation needs less energy by blocking the standard perception senses while at the same time he increases the inflow of cosmic energy by improving the operation of the chakras thus providing energy to the body in two ways. The word “chakra” is of Sanskrit origin meaning a spinning object. The Bulgarian word for a spinning wheel (“chekrak”) derives from the same root. When breathing we inhale not only oxygen through our lungs but also cosmic energy through our chakras. Similarly, when we breathe out we exhale carbon dioxide and at the same time we get rid of the energy we do not need through our chakras. Chakras are located along energy channels (meridians) which allows them to regulate the energy flow running through our bodies – materially, emotionally and spiritually. We can visualise this system as a water pipe system where pump stations (chakras) have been installed on certain locations in order to control stable pressure levels. According to eastern philosophies there are 365 chakras - as many as the days of the year. The chakras are divided in two main groups: big and small ones. The big chakras are seven. All the rest are small ones and they are used by acupuncturists to regulate body energy by spinning the needle in either one or the other direction. Nowadays scientists have established that the number of chakras is over 1600. They have confirmed the existence of the 365 chakras and have divided them in 3 groups. When there is an energy

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obstruction (a blocked chakra or clogged up meridian) at a given chakra, all body organs near the chakra fall ill after some time. When we meditate the energy locates energy blockage and attempts to clear the path. That explains why sometimes when we meditate we feel pain at places which were painful years ago or the pain is an indication of a health problem which we are still unaware of and which is not manifested on energy level yet. Therefore we should not be worried if we felt pain or experienced something bad because this would be a process of healing. In case the pain was too severe and we could not stand it, we should stop meditating for a couple of minutes, concentrate on the pain until it went or became less intensive and then resume meditation.

One of the results of meditation is that man becomes aware and gets to notice things which he has taken for granted until now or he has never stopped to think about. That is possible because while being in this state, consciousness perceives everything around it from a different angle, from a different position – higher than the usual one. One of the first things I noticed while experiencing meditation was the stress and chaos that surround us. I realised that all media and commercials are used as brain-washing tools and I am convinced that they are one of the most powerful psychotronic weapons humanity has ever known. Another

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Meditation – the road to the Transcendent

effect which comes as a consequence of the increased energy level is giving up all harmful habits. I myself, quite unconsciously at that, gave up alcohol, fizzy drinks, etc.

Types of meditation and benefits from them

Meditation is divided in three main types – passive, active and dynamic. Passive meditation helps to release our mind of all thoughts and to attain transcendental consciousness. We need to go through passive meditation first before moving to active meditation. The important thing here is that we start thinking while being at transcendental level. Dynamic meditation is characterised by a status of trance achieved as a result of monotonous physical activities. Most Osho types of meditation are of that kind. The silent repetition of a sound (mantra) can be considered a passive meditation which allows an easier transition of the mind into a state of transcendental consciousness.

The difference between hypnosis and active meditation is that to attain transcendental consciousness under hypnosis a person needs the assistance of someone else whereas active meditation does not require any additional equipment or assistance. There are some types of active meditation where the meditating person relies on the help of someone else but these are not very popular because they are practised only in Tibet and the Himalayas in India in special cases and by people familiar with the technique. I should point out that

the great Russian psychologists were very well acquainted with almost all Tibetan and Indian techniques and they developed most of the psychotronic weapons based on that knowledge.

What do psychologists achieve by using transcendental consciousness as a tool? They take their patients back to situations and periods of their lives which their consciousness refuses or fails to remember while being in awake state. This process helps the patient to unlock and resolve the problem. Apart from that hypnosis is also used to increase the mental, psychological, physiological and physical potential of people experiencing or not any problems.

Some other beneficial effects of meditation achieved in the East:

- self-healing of all kinds of diseases;
- treatment of other people's diseases;
- increasing one's own energy which results in increased energy of the astral and physical body of the meditating person; this in turn allows him to widen the spectrum of his senses and thus he develops the so-called parapsychological capabilities – clairvoyance (opening of their third eye), telepathy, telekinesis, psychometrics, astral journeys, etc. From the point of view of quantum theory and quantum physics in particular, the existing matter in our Universe consists of a single unified field which via different

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vibrations creates the elementary immaterial particles which in turn create elementary material particles and they create the matter such as we know it. The conclusion here is that the air, stones, water, fire, human beings, light, electromagnetic waves and all material and immaterial objects and phenomena, are created or generated by one and the same energy which, however, vibrates differently and that is why through our senses (eyes, ears, nose, sense of touch and taste) we perceive one and the same thing differently. By meditating we intensify the sensitivity of our senses and activate other senses which are in a latent state with most people;

- Attaining the other three states of consciousness – cosmic, godlike and unified.

How to meditate

How to reach a state of transcendental consciousness by meditation? Meditation technique is a very simple procedure – the individual's awareness settles down. It is not easy, however, to achieve this simple thing because as we all know it is very difficult to stop thinking about anything. As with everything else in

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nature, the beginning is always the most difficult part of the process. The process of meditation progresses gradually just as a toddler who makes very difficult first steps but later on becomes more and more stable and confident not only walking but also running and performing all kinds of physical activities. The difficulty is only to make the first step. If we fail to remain undisturbed by any thoughts, we should not give them energy by focusing on them. We should only observe them from aside and let them go. This is the point when we begin to dissolve all stress. In case we realise that we have focused on a persistent thought we should just let it go and keep acting as outside observers. How do we know that we have used the right meditation technique? We can judge by various criteria but some of the most widely known are warming up, losing track of time (a meditating person cannot tell how long he has been meditating), subjective slowing down of time (the person is left with the impression that only 5-10 min. have passed whereas in practice it is 15, 20, 30 min. or more that have elapsed; experiencing a state of blissfulness. Each of these criteria characterises the state of transcendental consciousness.

Connection between material and immaterial

In order to give a comprehensive view of the issue, I should explain what is the connection between the material human body and the immaterial spirit. Why is it necessary to keep our body fit as we have immortal soul which lives in different bodies (a man's or a woman's body, a beggar's or rich

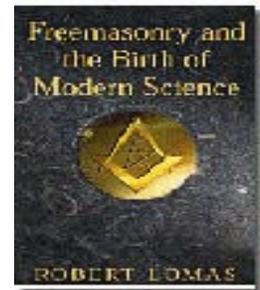
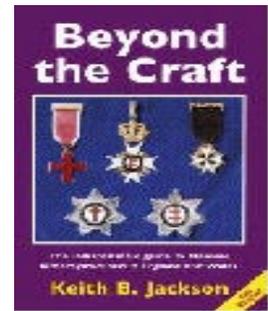
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man's body) every time we reincarnate. The human spirit can develop and increase its energy and vibrations only while in the human body. One of the most important elements that make such a development possible is love but that is not the love between a man and a woman, that is the love we have been created with and which our Creator feels to us – some people call him God, Buddha, others the Great Architect or Builder, etc. We have certain tasks and goals we have to achieve during our lifetime and in order to accomplish that we need good working and healthy body. For example, what we need to move from one place to another is a vehicle (a Mercedes, Ford or our body) and a route. If we failed to take good care of our vehicle, get into all the holes on the road we may not reach our final destination. Then we would need another vehicle (another life) to try and reach where we were headed to. However, if meanwhile we had deviated from the original route, we would have to make some corrections. We have to also realise what is the main principle in the Universe – it is based on the opposites. The good cannot exist without the bad. There is no day without night. There is no electricity without positive and negative charge. Human evolution is driven by the man and the woman. These are all oppositions which are the two parts of a single whole. Everything in nature is based on dualism just as a magnet is bipolar.

At the end of the day, when we increase our energy and vibrations to a high enough level, we will unite with our

Creator and the process of reincarnation will come to an end.

In order to achieve that, it is necessary to observe certain rules:

1. Detoxification of the body – removing all toxins from the body is achieved in 4 stages:
 - detoxification of the large intestine;
 - detoxification and recovery of the liver;
 - detoxification of the kidneys;
 - total detoxification of the body.
2. Yoga Assani (exercises) – clear the energy channels, ensure smoother operation of body's mechanical parts and massage all internal organs.
3. Yoga breathing (Prana Yama) – charges body with energy and mental training.
4. Meditation – relaxation of mind and nervous system, the body generates more energy and recovers. Strength is one of the main three parameters of the energy system from the point of view of quantum physics. The other two are the spin (direction of spinning) and orientation of the vector in the space.
5. Love (people, animals, objects, nature, etc) compassion, dedication and kindness. All these virtues help the energy to spin in the right direction in order to allow man to unite with the Higher intelligence (Cosmic energy, God, etc.) and to achieve self-realisation.
6. Rest – 15 min. rest is obligatory after meditation in order to avoid interrupting the started physiological changes in the body.
7. Food – most of the time instead of being a source of energy and health, food becomes an enemy

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and poison for the body because of the following reasons:

- quantity – the biggest mistake we make when we eat is the amount of food that we take; most often it is up to 10 times more than what we need. Therefore the body spends much more energy in order to absorb the food and this leads to other physiological problems causing in turn further problems;
- Eating foods separately – it is very important to eat incompatible foods separately because in order to absorb different types of food the body uses different chemical processes and when we eat the two types of food together, one of the foods is not properly absorbed and it produces toxins; the digestive and secretory systems get clogged;
- Meat – not recommended because taken from quantum point of view vibrations of living matter are higher than those of inanimate matter. Thus when we eat food with lower vibrations the energy of our body is reduced substantially which is a cumulative process. Apart from that the meat of a butchered animal starts decaying which further changes its quantum and energy structure and that has an additional negative impact on man;

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- Alcohol – the greatest harm done by alcohol is the sharp decrease of body vibrations and energy, the body is taken by wandering souls, etc.;
- Fizzy drinks are not good for the stomach.

Sexual energy, also called creative – the individual is born with certain energy which, depending on what he does, can either be increased, reduced or kept at the same level. When we are young we believe that we have infinite energy and we waste it thoughtlessly by having promiscuous sexual behaviour, smoking and drinking alcohol, etc. There comes a moment when we realise that we are running out of energy but we either do not know what to do in order to improve the situation or we are unwilling to take the necessary steps. When we grow old we know what we had to do but we are too weak already and are unable to do what is right. This is the lesson of Tantra Yoga and Daoist love techniques.

I would like to draw attention to a very harmful trend setting in modern societies – using media as a tool for satisfying material needs and for manipulation of the public and not for development of spiritual virtues and creative potential. Psychotronic manipulation of people is done mostly by media such as television, movies, newspapers and magazines. Subjected to such manipulation for a long time sometimes the individual cannot distinguish any more between what is right and what is wrong.

Attaining transcendental consciousness

according to various philosophies and religions

This is the right moment to give an overview of the ways used by different nations and religions to attain transcendental consciousness. Yoga is practised in the East; the process is blocked by the church in the West even though the initial teaching of Christ was preaching namely for development of the spirit. Many esoteric doctrines are based on some of the knowledge about positive and negative goals. Freemasonry is an interesting example. All their scriptures talk about Transcendental beginning, the Light, Humaneness, Love, Tolerance and Brotherhood feelings.

Appendix I

Connection between electromagnetic waves generated by the human brain

and

the main types of human consciousness

State, frequency range/Type of consciousness, short description

Beta, 14 Hz – 30 Hz

Awake state

Alfa, 8 Hz – 12 Hz

Relaxation, mostly eyes-closed rest when dreaming; also when deeply focused on one's inner world. Scientists have established that the chemical responsible for such a state of euphoria is TNS and is a substitute of the natural substances in the brain producing a feeling of happiness, known also as endorphins.

Esoteric

Among all kinds of waves generated by the brain there is a very interesting wave range called the Alfa – Theta boundary. The Theta wave is that part of consciousness which is responsible for creativity, intellect and other brain-driven capabilities when brain is stimulated in an appropriate way.

This is a state where the central nervous system reduces the burden coming from the peripheral nervous system. Reduced sensory perception serves normally as a shield of the central nervous system against sensory overload caused by stress and physical injuries.

Not having to perform such control functions, the brain expands its operational capacity. The section of the brain which normally remains inactive, is now enlivened and operates at full capacity. This is the wave range between 7-8 Hz and it is not surprising to find out that the resonance frequency of the Earth and Ionosphere is approximately 7.5 Hz. Our brain has developed within this dynamic field and uses it as a standard of operation.

Consciousness experiences the body half way “in” and half way “out of” the dreaming state or state of “remoteness”. One has the feeling that he is aware of everything surrounding him but the body is fully relaxed.

The existence of this state has been established by many cultures along with the methods to achieve it both in a natural or artificial way. Many religions are based on attainment of this state and they preach strict discipline which allows an individual to achieve it.

Meditation – the road to the Transcendent

Alpha-Theta range is manifested in a state of dreaminess, meditation and self-hypnosis.

This state is beneficial for creative approach to problems, improved memory, high spirits, reduced stress, etc. characterised by intuitive insights, creative “juices”, inspiration, motivation, dreaming, etc.

relaxation in awake state.

Characterised by peaceful, relaxed, non-focused, pure mental states, sleep and dreaming, pleasant feelings and a sense of lightness. Stimulates ingenuity, resourcefulness, helps achieve mental co-ordination, increases relaxation. Serves as a bridge between conscious and subconscious level; alpha waves indicate that a person is awake but not actively processing information. More common with extroverts than with introverts; also common in creative problem solving situations

Theta, 4 Hz – 7 Hz

Transcendental consciousness, meditation, dreaming, images, close-to-sleep state. Characterised by light sleep, dreaming in the rapid-eye-movement phase (REM) and hallucinations. The brain uses this state as an exercise – like a fitness session for the muscles and total tension release. When in a Theta state the brain restores the balance between potassium and sodium. Potassium and sodium levels are part of osmosis which is a chemical process of transfer of chemicals from and to the brain cells. A prolonged period in Beta state disturbs the balance between potassium and sodium. This is the

main reason for what is known as “mental fatigue”. A short period of Theta state (about 5 –15 min) may restore the balance which results in “refreshing” the mind

Delta, 3 Hz – 4 Hz

Sleeping and dreaming consciousness. Strengthens immune system, astral journeys

Delta, 1 Hz – 3 Hz

Deep sleep without dreams, trance, reversal of ageing, reduced cortisol level – a hormone related to stress and ageing. Increased level of DHEA (anti-ageing) and melatonin (slows down the process of ageing). Related with unconscious mind and sleeping state – along with other frequencies in awake state. Delta acts as a kind of radar – searches for information by reaching the deepest level of the unconscious and tries to understand matters which cannot be understood through a thinking process. Provides intuition, instinctive insight, stimulates miraculous healing, godlike knowledge, internal life and personal development, reincarnation, recovery after traumas, experiencing unity with the Universe (samadhi), experiences close to death characterised by unconscious but happy feeling of being, similar to deep sleep or coma

Appendix II

Common Use of Some Words and Phrases in Eastern Philosophies, Religions and Free Masonry

‘The road to Light starts from the Darkness of Ignorance and goes through various Hardships’

‘Striving for the Light is a way to attain new knowledge about your inner self and about life itself.’

‘The blindfold on your eyes is a symbol of all Passions, Prejudices

Esoteric

and Ignorance obstructing us from seeing dangers on our road.’

‘It is water that makes your hands clean. Take care of your soul purity! You will be judged by your actions.

‘More dangerous however are the threats hidden in the self. Vanity and Headedness often blind us and hide the right Goal from our sight.’

‘The seeking man has found some truths and gained experience. If he interprets them in the right way, there is a chance that the Light can inspire him and show him the right way. Then all his future life will become a march to the Goal and he will probably achieve it.’

‘Get to know yourself.’

‘The ultimate goal of Masonry is the inner interpretation and spiritual unfolding of Man... this goal will not be achieved until the blindfold of ignorance on our eyes prevents

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continued on next page

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Meditation – the road to the Transcendent

us from identifying the truth.

‘And finally, in the East, separated by the dominating image of the time measuring line, is the room where the symbols illustrating the connection to the Transcendental are located.’

‘The two columns are also a symbol of the active and passive principles in life on whose alternated impact and balance is based Earthly life – up and down, the Spirit and Matter, the Sky and Earth. They speak of the Power hidden in the Matter when it is inspired and when the Earth building follows the God’s conception.’ ‘Through its white and black fields the mosaic flooring displays the constant alteration of Light and Shadow, Joy and Pain, Arrival and Departure, which are the eternal companion of Earthly life.’ ‘...the human cults to the Sun, Light and Fire. ...Just across it is the Moon illuminated by it. They two form, to the East, a contrasting pair of the active and passive principles like the two Columns to the West.’

‘Only when we attain the Knowledge about the Right Step we can get the chance to dominate over our insignificant human fate and discover the right way to the Light.’ ‘Overcoming of the self is a precondition for access to the temple room in which you will find the instruments necessary for your personal perfection. The seven steps in the East end of the mosaic are an allusion to man’s opportunity to achieve higher levels in his development.’

‘The further road of our development is hindered by a 24 inch line that reminds us to plan wisely the hours and days.’

‘The measures and criteria people use are various. What is good for one is not necessarily good for the rest.’

‘Light and Dark, Life and Death just seem to be incompatible opposites. Those who are devoted perceive them as part of a single entity... The spirit of those who have achieved perfection should unite the active and passive principles in a harmony of spheres.’

‘Around the transcendental symbols, which are shaped as three triple stars, is winding something that has been uniting them since the very beginning – a rope with knots. It shapes an ‘8’ – the symbol of infinity. Its two ends drop to the earthly symbols. They seduce the man who is mortal to make his first steps up the rope to the Kingdom of Eternal Light’

‘Spiritual Development’ is the meaning of our work.

‘What happened to you? – I passed through the gates of Death and earned a new Life’.

‘What does that mean? - That immortality is inherent to the alive’.

‘Raise your soul to heights from which you will contemplate the insecurity of Earthly life without any fear’.

‘He has mastered the art of Life and Death, he would never forget the worldly commitments and would ever strive for perfection’

‘What does ‘He lives in the Sun’ mean? – The spirit goes on living.’

‘What about the three Master’s Steps? – They are symbols of Birth, Life and Death’.

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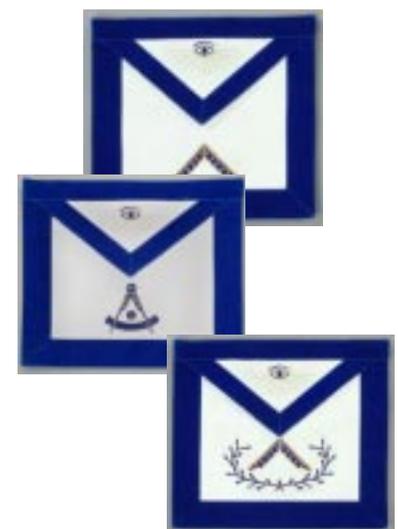
Esoteric



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We Three or Three such as WE

To many Male-Only Masons the world over, it must seem that there are, suddenly, women Brothers everywhere. As if they've never been there before.

For those who've ever cared to look, they've always been there. Yet for most of the last few centuries most cared not to notice; until, for some reason, now.

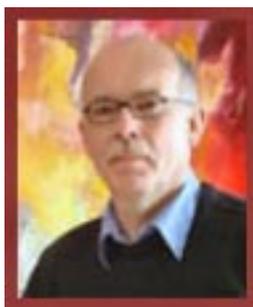
I've not yet put my finger to a reason why but it does seem more Masons from Male-Only Obediences are willing to look; and more Masons from Mixed and Female-Only orders are willing to raise their heads, a little, above the battlements. Whatever the reason(s) may be, the signs are clearly there.

The latest of these is the release of a new book by Judith Rasoletti and Emile Lancee, "We Three or Three Such as We". The book chronicles the lives of three women

Freemasons who, between them, labored in the Craft for about 150



Judith Rasoletti



Emile Lancee

years. One of these women was a member of an Operative Masonic guild.

The release of this book followed quickly on the heels of "The Open Door", Ann Pilcher-Dayton's history of Great Britain's Order of Women Freemasons, published by Lewis Masonic this past spring (and if my copy ever arrives from Lewis Masonic, I'll review it in this column.

That came shortly before the opening the exhibition "Women and Freemasonry: The Centenary" June 5, 2008 in London, England at Freemason's Hall Library & Museum of Freemasonry. Order of Women Freemasons Past Deputy Grand Master Dr Iris Monica Oktabcova and Assistant Grand Master Mrs Zuzanka Penn were photographed, wearing full regalia, in the vestibule of the Freemason's Hall to mark the opening. Those photographs have been widely printed in Masonic and Profane publications and on the Internet. Interest, obviously, is there. The exhibition runs thru December 19, 2008.



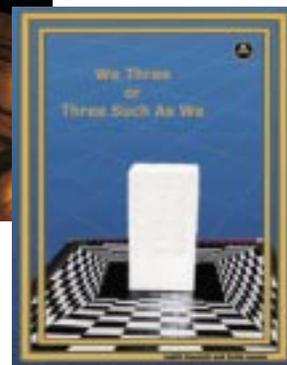
<http://www.lmbbookstore.com/catalog/>

Co - Masonic

Next month, "Freemasonry and Women" will be the topic of the Eighth Annual California Masonic Symposium, sponsored by the Grand Lodge of California, the California Masonic Foundation and the Institute for Masonic Studies. The symposium is Aug. 22 and 23 at the Grand Lodge of California on California Street in San Francisco.

Signs such as these, I think, are only the beginning.

The latest sighting Rasoletti and Lencee's book, released in July. The book begins with the initiation March 29, 1949 of Charlotte Jones, then a widowed mother of three living in Harrogate. It was at her initiation that the lives of her and the other two women in the book, Aimée Bothwell-Gosse and Marjorie C. Debenham, intersected for the first time.



We Three or Three such as WE

More than the lives of these three individual women Masons, the book also tells the story of how Women-Only Masonry in Great Britain evolved from the older mixed orders, which also still exist there. All these orders survived thru war and other turmoil, some of it internal, and continued to labor in the Craft despite their nearby – and far more numerous – male brethren who chose not to acknowledge them until the UGLE’s statement on women Freemasons in 19991 .



J. Aimée Bothwell-Gosse, 33°



Marjorie Cecily Debenham



Charlotte Jones

These three stood in fraternal, if discreet, union with the likes of suffragette Leonora Cohen and writer Marius Lepage, “who greatly influenced these Masonic pioneers,” the books says.

“Tracing the history of Mixed and Feminine Freemasonry in Great Britain is no easy task as several Masonic Obediences were founded, and continue working, with the utmost discretion. Even in the age of [the] Internet, only a few show a web presence in this virtual space of modern connectivity.”

“ . . . Many members of Masonic Obediences do not realize that thousands of women actively participate as Masons in their mixed and feminine Lodges and have done so for over one hundred years, especially since World War II. Some of the women were also leaders in the suffragette movement of the early 20th Century.”

From there, the book tells the story of mixed and Female-Only Masonry in Great Britain, from Annie Besant thru World War II and into the lives of the three women who anchor this book. The story is retold with a refreshing lack of bias and bigotry that often marks Obedience-based literature in general and stories about women Freemasons in particular. The authors clearly are trying to tell the story of what happened and to do so from an intentional distance, rather than

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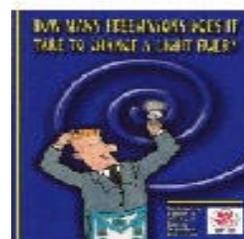
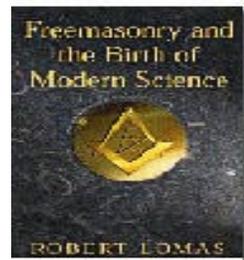
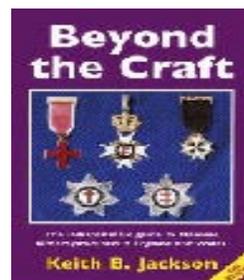
from the over-politicized center. Makes this old journalist smile.

Rasoletti, a 33rd Degree Freemason, is Past-Master Lodge Elizabeth St. Leger No. 5 in Miami, FL. Lancée, a 4th Degree Freemason, is member of Lodge The Rising Star No. 4 in Utrecht, The Netherlands. Both of these lodges work under the The Order of Ancient Free Masonry for Men and Women.

The book is available by emailing Rasoletti directly at rasolett@fiu.edu

1 See the United Grand Lodge of England’s statement on women Freemasons maintained online here: <http://www.hfaf.org/ugle.htm>

Review Author Bro. Karen Kidd



Masonic Questions
& Answers



by Paul M. Bessel

Paul M. Bessel gets to the heart of understanding Freemasonry with this light, easy to read and understand question and answer book. Designed to take the reader and student through the three craft degrees in a step by step, section by section manner, this work can help new Masons and those interested in Freemasonry learn the basic facts about our Craft.

Reviews

This book “Masonic Questions & Answers” is a real mine of information and an excellent starting point for candidates, Entered Apprentices, Fellow Crafts and Master Masons. Furthermore it gives an outlook on Masonic history, philosophy, and symbolism of the Craft. Paul M. Bessel, 33°, is currently (2005) Senior Grand Warden of the Grand Lodge of Washington DC (District of Columbia), and a Past Master, Member, and Honorary member of Lodges in Washington DC, Virginia, and New York, and of most of the Masonic appendant and concordant bodies. He was one of the founders and a Past Master of the Civil War Lodge of Research #1865, District

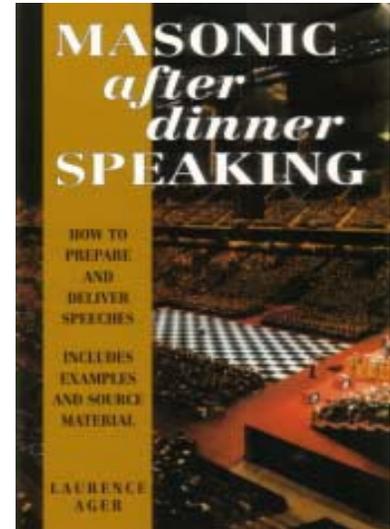
Book Review

Deputy Grand Master for Research Lodges in Virginia, and Past President of the Masonic Library and Museum Association. He is a Fellow and Life Member of the Scottish Rite Research Society and the Philalethes Society and Executive Secretary of the Allen E. Roberts Masonic Leadership Center.

Paul is well known in “computer Masonry.” He is the founder and moderator of Masonic email message groups and maintains extensive websites for Masonic education. He is also the author of many articles in Masonic publications and a speaker on varied topics at many Masonic meetings.

The book is divided in three main sections, each one dedicated to the respective Degree. I totally agree with the author that there is not an official definition of Freemasonry simply because no one can officially speak for all the Craft. Further on in the book and correctly, Paul Bessel defines Freemasonry as a Fraternity composed by moral men of legal age who believe in God and, of their own free will, receive in Lodge degrees which depict a system of morality.

by Paul M. Bessel
Softcover \$16.95
ISBN 1-887560-59-9



Reprint Masonic After-Dinner speaking is treated with concern and dismay by many who are called upon to address an audience. It is a sad fact that what should be one of the most attractive features of Lodge after-proceedings can so often become a source of worry to the speaker and of boredom to his audience.

Few have the gift of being natural a off-the-cuff speaker and all have to work carefully at preparing and delivering a speech that will give pleasure to audience and speaker alike. Laurence Ager has been a professional speechwriter for many years and has written speeches for brethren covering a wide range of individual requirements.

Publisher: Lewis Masonic
Product code: L81422
ISBN: 085318142X
£8.95



Jokes and Humor

Talking Dog

A man sees a sign in front of a house : Talking Dog For Sale. He rings the bell and the owner tells him the dog is in the back garden. The guy goes out into the garden and theres this black mongrel just sitting there. "Is it true you can talk?" He asks. "Certainly can" the dog replies. "Wow thats amazing. How did that happen?" The dog looks up and says, "Well, I discovered my gift of talking pretty young and I wanted to help the government, so I told M15 about my gift, and in no time at all I was jetting from Country to Country, sitting in rooms with spies and World leaders, because no one figured a dog could be eavesdropping. I was the most valuable spy 5 years running! But the jetting around really tired me, and I knew I wasn't getting any younger and I wanted to settle down. So I signed up for a job at Heathrow to do some undercover work, mostly wandering near the cargo sheds looking out for suspicious characters and listening in on on thier conversations. I uncovered some incredible details there and received a medal of honour from the Queen. Had a wife and settled down and now i'm just retired." The guy is amazed. He goes back in and asks the owner how much he wants for the dog. The owner says "Ten Quid" (Pounds) The guy replies, "Your dog is amazing, why on earth are you selling him for only ten quid?" "Because he's a dam liar. hes never done any of that stuff!"

Lodge in Heaven

An old Freemason asked John Edwards the tellivision clairvoyant.

" Tell me, is there such a thing as a Freemasons Lodge in Heaven?"

"I have good news, and bad new" he replied " The good new is, there certainly is a Masonic Lodge within the spirit realm. "

"The bad news is, you are presenting the working tools there next Friday"

Ragged Tramp

A ragged tramp stopped a Mason on his way home from the lodge and asked him for money for food. "I'll do better than that!" said the Mason. "Come into the pub, and I'll buy you a drink!" "Thank you!" said the beggar. "But I've never drunk and I never will!" "Well, let me buy you some cigarettes then!" said the Mason. "No, thanks!" said the tramp, "I've never smoked and I never will!" "Okay", said the Mason. "Come back to the lodge with me and I'll see you get a meal!" "No, thanks", said the man. "I've never entered a masonic lodge and I never will!"

"Right, then", said the Mason "Will you please come home with me and meet my wife!" "Why?" asked the tramp. "Well", said the Mason. "I just want her to see what happens to a guy who doesn't drink, doesn't smoke and hasn't joined the Masons!"

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