



Sussex Freemasons - West Group

'The West Wing'
(Bognor, Chichester, Clapham, Littlehampton,
Midhurst, Pulborough, Steyning and Worthing)

'The West Wing' Learning and Development Team.

'The West Wing' Lodge of Instruction.

Lesson 2:

Officers of the Lodge (Preceptors Copy)



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Lesson 2 - Officers of the Lodge. (Preceptors Copy)

By The West Wing Learning and Development Team.

1. The Tyler - Blind Faith.

Introduction.

"My attitude affects my behaviour which affects your attitude and your behaviour". This is called Betari's Box and is a phrase that was drummed into me as a young police officer and a phrase I drummed into students of mine who saw their careers in the military or blue light services. Why is that so important when we talk about the Tyler?

Attitudes are formed, in the most part, by experiences pleasant or otherwise. We only have one chance to make a first impression, a first experience. The first formal experience a visitor or candidate has with our lodge is their interaction with the Tyler, the outer guard. It is he who sets the tone of the Lodge. So the choice of selecting a Tyler is so very important. He is not only a guard to our secrets but also an ambassador of our character. He must personify Freemasonry in that he must demonstrate justness and uprightness in his actions, be mature in his demeanour and judgement, and moral in his outlook. He must confer all this in his behaviour towards members, candidates and visitors alike. A tall order one might say. But is it? It should be who we are. Before we go more deeply into the role of the Tyler let us look at what he is guarding, the entrance to the Lodge.

The Lodge According to W. L. Wilmshurst in his book, "The Meaning of Masonry", the Lodge represents man himself .

The Worshipful Master symbolically represents the man's "spirit", his qualities of purpose and meaning,

The Senior Warden, symbolically represents man's "soul", the very essence of a person, his inward nature and true substance.

The Junior Warden symbolically representing man's "mind", the ability to think and reason,

The Senior Deacon links the "spirit and "soul", his actions, whilst the **Junior Deacon** links the "soul" to the "mind", his decisions and choices his attitude.

The Inner Guard represents our inner senses, imagination, intuition, insight, inspiration and instinct, whilst the **Outer Guard** our outer senses, sight, hearing, touch, taste and smell.

This the how the Lodge, man himself, is symbolically formed.



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The Tyler

Duty 1.

Being placed outside the door of the lodge. Symbolically to protect our moral selves. The Tyler represents our outer senses those of sight, hearing, touch, taste and smell. So let us examine sight. What are we looking at in order to defend our moral integrity? The immediate danger to our integrity is that of stereotyping because of appearance. Look into a person's eyes for it is there that you will see a reflection of their soul. Examine their body language for it is there that you will see their intention. Other external appearances are of no value. In examining the sense of hearing you can tell the sincerity, honesty and value of words whilst the sense of touch along with the sense of hearing will confirm the status of an individual; a Candidate, a cowan, an intruder or a Brother. Of course the person who you are observing will also be observing you. What signals and messages are you giving by your attitude and your behaviour?

Duty 2

See the candidates are properly prepared. The ritual preparation process is pointless unless the symbolism behind the ritual is known. What is in your mind when all your valuables are taken from you? What is in your heart when your breast is exposed? What value do you place on the moral contract you entered into when you were slipshod? And how humble are you when your knee(s) was made bare?.

Duty 3

To give the proper reports on the door of the Lodge when Candidates, members, or visitors require admission.

(Knock 1) - "Seek and ye shall find", the symbolic meaning of the first of the three knocks on the Lodge door by the guard, our outer senses. Seeking personal development and finding "a society of men who prize honour and virtue above the external advantages of rank and fortune".

(Knock 2) - "Ask and it shall be given", the symbolic meaning of the second knock. Having found a path which reflects your values, that all important question is asked, "How can I take that path? How do I become a freemason?" It is a question that can only be answered by someone who has taken that path before you - a Freemason.

(Knock 3) - "Knock and you may enter", the symbolic meaning of the third knock. Once that important question has been asked and your character determined you are guided to the door of the lodge and met by the Tyler who prepares you for your onward journey of "blind faith". "Blind faith" because you are trusting in your beliefs and trusting in your guides to lead you through to your inevitable destiny.



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Duty 4

Being armed with a drawn sword to keep off all intruders and cowans to Masonry and to suffer none to pass but such are duly qualified. The sword represents the tongue of good report held by the fine thread of life. The sword will continue to defend you for as long as the tongue remains of good report.

Action. Reflect on what it means to you to be a Mason.

Conclusion.

Yesterday I was a good man. Today I will be a better man. The Tyler is the guardian of our moral compass, our attitude and behaviour ensuring that we never drop below the moral standard expected of every Freemason. You only have one chance to make a first impression. Blind faith. - By trusting in your beliefs and reflecting daily on your progress you will be a better man. A better Freemason.

2. The Inner Guard – Instinct

Human beings have three main survival instincts, Self-Preservation, Sexual, and Social. Let us, for a moment, concentrate on the Social Instinct. From the parent child relationship and a longing to care and be cared for, we (Human Beings) form an “instinct” of closeness. That instinct continues throughout our life forming friendships whether one on one or in groups. That closeness or sense of connection leads to a positive feeling of reward.

Freemasonry is founded on a code of social morality. So are human beings naturally moral? The 13th Century Christian theologian, Thomas Aquinas, says that “some moral law comes from divine authority, others from natural law and still others from civil authority”. Darwin stated in his book *The Descent of Man* “I fully subscribe to the judgement of those writers who maintain that of all the differences between man and the lower animals the moral sense or conscience is by far the most important”

However, Jack P. Hailman, wrote an article in *Scientific American* December, 1969, subtly entitled “How an instinct is learned”, says, “Perhaps stereotypical behaviour patterns (of animals) also require subtle forms of experience for development” he goes on to say “instincts emerge each generation through a complex cascade of physical and biological influences”

Action - Remember in my last piece I wrote about Betari's Box, “My attitude affects my behaviour....etc.” What subtleties during your informative years affect your behaviour?



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Information - With these pieces of information in mind let us look at the role of the Inner Guard as explained by W. L. Wilmshurst in his book *The Meaning of Masonry*.

Wilmshurst suggests the Inner Guard represents your inner senses; that of imagination, intuition, insight, inspiration and instinct: So let us look more closely at our inner senses as defined by the Cambridge Dictionary.

Imagination – “The faculty or action of forming new ideas or images or concepts of external objects not present to the outer senses”. With imagination and the wisdom and experience of your “Spirit” and your “Spiritual Consciousness” you can ask the question “Will this person, idea, concept be of benefit or harm to you?”

Intuition – “The ability to understand something instinctively, without the need for conscious reasoning” With intuition and the wisdom and experience of your “Spirit” as well as your “Spiritual Consciousness” you can ask the question “Will this person, idea, concept be of benefit or harm to you?” **Insight** – “The capacity to gain an accurate understanding of someone or something”. With insight and the wisdom and experience of your “Spirit” as well as your “Spiritual Consciousness”, once again ask the question of yourself, “Will this person, idea, concept be of benefit or harm to you?”

Inspiration – “The process of mental stimulation to do or feel something, especially to do something creative. The quality of being inspired or a person or thing that inspires”. With inspiration and the wisdom and experience of your “Spirit” as well as your “Spiritual Consciousness”, “Will this person, idea, concept be of benefit or harm to you?”

Instinct – “A natural pattern of behaviour in response to certain stimuli – a natural or intuitive way of thinking – a natural propensity or skill of a special kind – the fact or quality of possessing in born behaviour patterns”. And finally, asking the same question of yourself. With instinct and the wisdom and experience of your “Spirit” as well as your “Spiritual Consciousness”, “Will this person, idea, concept be of benefit or harm to you?”

Now we can examine and apply those inner senses to the duties of the Inner Guard.

Duty 1 - Placed within the entrance to the Lodge. Nature has placed within you an instinct, an intuition, an inspiration, an imagination, an insight, in order to protect you from those people, ideas and concepts that may tempt you from your path of integrity and morality.

Duty 2 - Report to the Worshipful Master (WM = Your “Spirit” – your experience and wisdom) when Brethren claim admission. With both your outer and inner senses on alert, people that you know have a specific level of integrity and morality, seek to be part of your sphere of friendship. You seek



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permission and authority from that part of you that has experience and wisdom to authorize and welcome their entry, that is your "Spirit" and "Spiritual Consciousness".

Duty 3 - Admit Mason's on proof (Like minded individuals who have proved their integrity and morality and who are on the same path as yourself) Having gained authority from your "Spirit" and "Spiritual Consciousness" you warmly welcome them into your life.

Duty 4 - Receive the Candidates in due form (Like minded individuals who have proved their integrity and morality and who are seeking the same path as yourself). Having gained authority from your "Spirit" and your "Spiritual Consciousness" you warmly welcome them because they bring a fresh, new dynamic to your life.

Duty 5 - Obey the commands of the Junior Warden (JW = Your "Mind" – Your "Spiritual Consciousness".) Your "Spirit", with wisdom and experience, communicates with your "Spiritual Consciousness" and asks, "Would it be morally right to let this person, this idea, this concept, this action into your life and be part of who you are?". This is the process a Freemason must go through within himself up on meeting another person, accepting another concept or idea, or take an action. A process to guard his integrity and his morality.

Conclusion

Your Inner Guard, therefore, is governed by your "Spiritual Consciousness" ensuring you act or behave in a way that is socially and morally acceptable within your society and before your God. It is also having the imagination to inspire others with your actions, the actions of a good man, a Freemason. "My attitude affects my behaviour which affects your attitude and your behaviour" Betari's Box.

3. The Deacons – Communication

The most important aspect of communication is not only to listen but to hear. Hear both what is and what isn't being said. Communication is defined as "transferring information to produce greater understanding". It is about verbal and non-verbal communicators. Do not listen just to reply listen to understand. That means listening with all your senses. Ask questions if in doubt about the message(s) being given or being received. When giving information use straight talking with emotional control.

In my notes on the Tyler or Outer Guard I wrote, "look into a person's eyes as you will see a reflection of their soul. Examine their body language for it is there that you will see their intention". Listen to the type of words they use and how they use them, their tone, as that will give an insight to their frame of mind and their



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attitude. Use your intuition, your sixth sense, without being prejudice. Above all, be cautious.

Remember that communication is two way. What messages are you giving off both verbal and non-verbal. A simple act can change a situation from volatile to peaceful, for example just the removal of sunglasses so your eyes can be seen can make all the difference. Remember the times when your parents would just give you "that look" without saying anything, which meant you were on notice to behave. What a powerful piece of non-verbal communication. When communicating use all your senses both inner and outer.

The Communication Process - For communication to take place there must be a sender, a medium and a receiver. The sender encodes the message by using words, symbols or gestures. In Lodge all three mediums are used repeatedly. The message is the result of the encoding and takes the form of either verbal or non-verbal communication. A word, a grip a sign. The message is then sent through the chosen medium. The receiver then decodes the message into meaningful information. The noise is anything that can distort the message, language barriers, emotions and attitudes. Finally, feedback allows the sender to determine whether the message has been received and understood. It is the role of the Deacons to ensure the message is fully understood at each of the three pedestals.

Continuing with the work of W L Wilmshurst as relating to his book "The Meaning of Masonry" the Deacons are the messengers between the Worshipful Master (Your spirit. Experience and wisdom) and the Senior Warden (Your soul. Your reasoning and intellectual faculties) and between the Senior Warden and the Junior Warden (Your mind. Your spiritual consciousness) To make informed decisions the message(s) given and received must be accurate not only in content but also in intent. The messages passed between your Principal Officers (Spirit, Soul and Mind) must be such for your "guards" to be able to preserve your integrity.

The Wands - In our Lodges the Deacons carry wands and on those wands are representations of messengers. They are either doves or the figure of Mercury. A dove is the symbol of wisdom. A pair of doves symbolises peace, fidelity and love and in Christian iconography a dove symbolises the Holy Spirit. In Genesis 8; 6-12 we find the story of Noah and the dove whom he sent to find land and came back with an olive branch. A wonderful piece of non-verbal communication and interpretation, the meaning being the waters must be subsiding and land must be close by. In early Freemasonry Masons were known as the sons of Noah as it was the Noah story that was used in the ritual. The ritual was later changed to the story of Hiram. I do not consider it a coincidence that there are two doves in our lodges, one on each of the Deacon's wands.



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Prior to the union of the Ancients and the Moderns the Roman God Mercury was on the wands. Mercury was the god of translators and interpreters and a messenger of ALL the Gods, which would seem extremely appropriate.

Conclusion.

In our Lodges the Deacons lead the Candidates to positions where communication takes place and assists in that communication to ensure the meaning is fully understood. Communication from the "Spirit" emphasised and re-enforced by the "Mind" and the "Soul" in the first instance in darkness to sharpen both the inner and outer senses and in the second and third instances to enable all the senses to be used to fully understand what is being communicated.

The message is clear: the sincerity of Brotherly Love, the altruism of Relief and the fulfilment of Truth.

4. Junior Warden – Spiritual Consciousness

The aspiration of a Freemason is to be the best man he can be. To have a sense of peace and purpose in his life. To be concerned with his spirit and his soul as opposed to material or physical things. To be kind to all within his compass.

The International journal for the Psychology of Religion. Vol 10, 2000 – Issue 1, Robert A Emmons's article "Spirituality and Intelligence: Problems and Prospects" he defines spiritual intelligence (or spiritual consciousness) involves five characteristics the fifth being "The capacity to engage in virtuous behaviour or to be virtuous, to show forgiveness, to express gratitude, to be humble, to display compassion." All these are virtues that a Freemason aspires to possess. In the same journal, John D. Mayer says: "The idea of spiritual consciousness stems from the possibility of structuring consciousness, through meditation, contemplation and other means" The "other means" could quite easily refer to Freemasonry and the allegories.

The communication of those moral stories which draw your attention to virtuous behaviour and the contemplation of your inevitable destiny. David Chalmers article in the journal, The Conversation, June, 6th 2019, headed, 'Spiritual science: how a new perspective on consciousness could help us understand ourselves' wrote, "Humans are fundamentally selfish" However, the social instinct of "closeness" raises empathy and altruism. Chalmers goes on to say, "The best way to understand the world is not through science or spirituality alone – but through an approach which combines them both."

Referring back to W L Wilmshurst and his book "the Meaning of Masonry" he states that the Junior Warden represents your "Mind", your Spiritual



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Consciousness. Let us look at the role of the Junior Warden (the Mind) more carefully.

Duty 1 - The jewel of the office, a plumb rule, being an emblem of uprightness points out the integrity of the measures you are bound to pursue in conjunction with your brother the SW (Your Soul) and myself (Your Spirit) in the well ruling and governing of the Lodge particularly in the examination of visitors. Integrity is the quality of being honest and having strong moral principles thus being your spiritual consciousness. It is that part of you that vets messages from your Spirit and your Soul to keep your moral values true and your integrity secure. You "Mind" has an immediate connection with both your inner and outer senses (the Inner and Outer Guards) that constantly keeps you updated with messages about your situation and your environment, in order to keep you constantly aware. You have an aspiration to be the best man you can be. To be kind and compassionate but you must be continually on your guard.

Duty 2 - To sit in the South and represent the Sun at its meridian. The Sun tracks your day, part to be spent in labour and refreshment, part in divine worship and part to be spent in helping a brother in time of need. When the Sun is at its meridian it is the hottest part of the day, the mind therefore, receives messages from the senses of the dangers of working in such heat. A decision is made in conjunction with your Spirit and your Soul as to a moral course of action to be taken based on the immediate environment identified by your inner and outer senses. It is about living in the moment and enjoying every moment of the day.

Duty 3 - The column of your office you will place horizontal when at labour (and perpendicular when at rest)..... The Sun rises in the East to start the day and it continues its journey until it is at its Meridian representing the hottest part of the day. A time of rest from the heat. The Sun sets in the West to signal that the day is over. It is important to know when it is the appropriate time to work and when it is the appropriate time to rest. It is about balancing your life.that profit and pleasure may be the result.

Duty 4 - To hold in his hand a gavel. The gavel represents the force of conscious that should keep down all vain and unbecoming thoughts throughout the entire day. Action Take a moment for yourself to stop and reflect. This present moment is the most important moment. Your past has gone and your future has yet to arrive.

Conclusion.

Eckhart Toll asserts that "the hampering factor that prevents spiritual consciousness is the Ego". He also states that "Awareness and Ego cannot coexist" Unless you know yourself, are at peace with yourself and are true to yourself you can never have a sense of peace and purpose in your life.



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5. The Senior Warden – Your Very Essence.

What is it that drives you? What is it within you that makes you feel alive? Your essence is that indispensable quality that determines your character, who you are, your very SOUL.

In Listingdock.com dated November, 13th, 2017, the question was asked “What is the true essence of life?” They argued that “happiness is the true essence of life” They went on to say that it was “the small things in life that brought happiness” and “that happiness is far more important than anything else in the world”

The Cambridge dictionary defines your soul as “that part of you that experiences deep feelings and emotions”

In Hugh Curley's Blog he says that “if you imagine yourself fit and wealthy, it will happen, if imagine yourself fat and broke, it will happen – if you plant abundance thinking you get abundance in life You can control what you think”.

If your very essence, your character, your soul is the pursuit of happiness then happiness should be the focus of your inner thoughts. When I teach Tai Chi I tell my students, when they meditate, that the inward breath is the calming breath and the outward breath the smiling breath. That is why you always see holy men smiling. Calmness and good thoughts should be your very essence.

In W. L. Wilmhurst's book “The Meaning of Masonry” he states that the Senior Warden represents your Soul. Let us look more deeply into the duties of the Senior Warden and apply them to your very essence – your Soul.

Duty 1 - Placed in the West to mark the setting sun to close the lodge by my command (Your Spirit) after having seen that every brother has had his due. As the Junior Warden (Your Mind) tells you when it is the right time to rest, the Senior Warden (Your Soul) tells you when to stop your labours for the day. To reflect upon and reward your achievements, as the moon reflects the goodness and light of the sun. You need to reflect in order to develop and grow a deeper understanding of yourself.

There are many ways in which you can reflect on your life. They include meditation, writing a diary, taking a walk in the country, breathing exercises, reading and goal setting are but a few. Whichever method you try or use remember that it is just a tool to focus the mind. Be positive in your thinking as it is beneficial to your mental well-being as well as your personal development.

Mark Twain said, “Good judgement is the result of experience and experience the result of bad judgement”. The only way to know the quality of your judgement is to reflect upon it. It is OK to get things wrong as long as it is recognized, taken



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ownership, learnt from and not repeated. In the educational field it is known as "Kolb's experiential learning cycle".

Duty 2 - The Level an emblem of equality points out the equal measures you are bound to pursue in conjunction with me (your Spirit) in the well ruling and governing of the Lodge (your whole self) It is your spirit and your soul, in equal measures, that drives and controls your mind in the pursuit of your goal. Your goal, to be the best person you can be; mentally, physically, morally, spiritually and have that deep feeling of peace and happiness within.

Duty 3 - The column of your office represents the moon which reflects the light of the sun (the mind) and is to be erect when the Lodge is engaged in Masonic business.

Your spiritual consciousness, your capacity to engage in virtuous thoughts and behaviour, is reflected onto your soul, your very essence, your character, that spiritual part of you that drives you to be the person you want to be.

Duty 4 - In your hand I (your Spirit) place this gavel, as an emblem of power, to enable you (your Soul) to assist me (your Spirit) in preserving order in the Lodge, especially in the West. The gavel represents the force of conscious that should keep down all unbecoming thoughts. Thoughts that take you away from that inward focus on happiness. Action. As you take a moment to reflect, list three things that have made you smile today.

Conclusion.

Your SOUL is your very essence, your inward nature and true substance. It is that spiritual part of you that identifies who you are and drives you to be who you want to be. "There are no limitations to the mind except those we acknowledge"
Napoleon Hill.

6. The Worshipful Master – Your Spirit.

Your spirit is the quality of your purpose in life. It is your experience, your wisdom and your self will that drives you from the moment you start your day. Where do you find a Freemason's Spirit emanating? At the Worshipful Master's pedestal we find those "Three Great Lights" of Freemasonry, the Volume of the Sacred Law, the Square and the Compasses. It is here where you will find a Freemason's spirit, whatever their faith. "The Sacred Writings are to govern your faith, the Square to regulate your actions and the Compasses to keep you in due bounds with all mankind, particularly your Brethren in Freemasonry"

The purpose of life, according to Denis Waitley, is to be happy. "Happiness cannot be travelled to, owned, earned, worn or consumed. Happiness is the spiritual experience of living every minute with love grace and gratitude."



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Valerie Soleil, BA, LL.B in her article in Life Advancer dated February 16th, 2016, stated that "there are 7 personal qualities to live a life of purpose. In the qualities she could easily be writing about Freemasonry.

Soleil's 7 qualities are:

1. Service to others. When a Freemason talks about "Brotherly Love" he is reminded of his commitment to his service to others as stated in the Charge after Initiation, "...rendering him every kind office which justice and mercy may require..."

2. Finding your passion. A Freemason's "passion" is "brotherly love, relief and truth" He is dedicated to be the best person he can be in all areas of his life "To his God, to his neighbour and to himself."

3. Maintain personal integrity. In the maintenance of personal integrity a Freemason looks inwards to his personal "Truth". Knowing himself and striving to be virtuous in his thoughts and action. In recognising and acting upon anything that may take him away from that virtuous path laid out by his faith in the VSL.

4. Find heroes who inspire. The allegories within the ceremonies and within the VSL inspire heroic personal feats in order to achieve those Masonic goals.

5. Keep a sense of humour. Seeking calmness, peace and happiness within himself is a Freemasons goal in the knowing of himself. His own personal "Truth". The striving of happiness and being happy in his attitude will affect his behaviour and will bring out the good humour and happiness in himself and others.

6. Being non-judgemental. Everyone fights their own battles within themselves. Freemason's are taught "...to relieve (a neighbour's) necessities and sooth(ing) his afflictions and by doing to him as in similar cases you would wish he would do to you."

7. Be a life-long learner. Freemasonry is a life long journey in which Masons are encouraged to make a daily advancement in Masonic knowledge. The knowledge of themselves. Reflecting on their achievements and setting small achievable goals in order to be the best person they can be and an eventual search for "Spiritual Enlightenment" Tatsuo Tabata, of the Osaka Prefecture University, cites the religious scholar Thomas Moore in his interview with Oprah (Winfrey), "The Spirit is that part of us that wants more. That wants to transcend. Wants to grow. Wants to move into a better world. Wants to improve ourselves" www.researchgate.net question asked "What is the difference between soul and spirit?"

Let us apply those wonderful extracts to W. L. Wilmshurst and his book "The Meaning of Masonry" in examining the role of the Worshipful Master more closely. Your Spirit, that quality of purpose that drives you and works in conjunction with



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your Soul, that part of you which holds your deepest feelings, and your Mind, your spiritual consciousness which inspires virtue and virtuous behaviour.

When a Mason is installed as WM he has to give his unqualified ascent to three questions:

Question 1 - You agree to be a good Man and true, and strictly to obey the moral law? I would add the word "continue" to be a good man and true as your character has already been established prior to your initiation. The moral Law is written in the Holy Book of your acknowledged faith and in which you have placed your trust. It is also in the principles of the Square and Compasses, together those "Three Great Lights" that guide you, inspire you, and give you a sense of purpose throughout your life. In the charge after initiation you are informed of your duty to God "by never mentioning His name but with awe and reverence which are due from the creature to his Creator, by imploring his aid in all your lawful undertakings, and by looking up to Him in every emergency for comfort and support".

Question 2 - You are to be a peaceable subject and cheerfully conform to the laws of the country in which you reside? The charge after initiation specifically covers this point. "As a citizen of the world, I am to enjoin you to be exemplary in the discharge of your civil duties, by never proposing or countenancing any act that may have a tendency to subvert the peace and good order of society, by paying due obedience to the laws of any State which may for the time become the place of your residence or afford you its protection,..."

Question 3 - You promise that no Visitor shall be received into your Lodge without due examination and producing the proper vouchers of his having been initiated in a regular Lodge.? Here you are to look at people you receive closely into your life. Are they like minded and more importantly do they hold the same values as yourself? Surround yourself with positive thinkers who value brotherly/sisterly love, charitable actions and are true to themselves. The charge after initiation states the duties you have to your neighbour, mankind in general, "by acting with him on the S, that is to say by exercising the "purest principles of piety and virtue". These questions set the tone and the purpose of your life.

In order to achieve that purpose, happiness, there are two duties required of you:

Duty 1 - As the sun rises in the east to open and enliven the day so the WM is placed in the East. As you start your day so your "Spirit" sets your agenda, your purpose. Your "Spirit", that force which "wants you to grow, to move into a better world" It is the driver to be a better person. A better person before your God, and before mankind.

Duty 2 - To open the Lodge To employ and instruct the brethren in Freemasonry. To open yourself up and help others to be better people.



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Acknowledge who you are, your values and your purpose in life. Lead by example and share your happiness.

Action - At the start of the day set one achievable objective that will take a step towards making you a better person. "A journey of a thousand miles begins with a single step" Lao Tzu Conclusion Thus your "Spirit" works in conjunction with your "Soul" and your "Mind" in communication with your inner and outer senses, to produce the best person you can be. The search for your "Truth" and spiritual enlightenment.

The aim of a Freemason is to be happy in himself and spread that happiness to those around him. David Chalmers writing in *The Conversation*, June 6th, 2019, explains his theory on consciousness and particularly Awakening Experiences – "when human awareness intensifies and expands we experience a sense of oneness with other human beings, nature and the world as a whole". Brethren, such is Freemasonry: "Brotherly Love, Relief and Truth."



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The Video Tutorials.

The Tyler. –

<https://www.thesquaremagazine.com/mag/wp-content/uploads/sites/2/2020/11/202012-28v1.mp4>

The Inner Guard –

<https://www.thesquaremagazine.com/mag/wp-content/uploads/sites/2/2020/12/202101-28v1.mp4>

The Deacons –

<https://www.thesquaremagazine.com/mag/wp-content/uploads/sites/2/2021/01/202102-28v1.mp4>

Junior Warden –

<https://www.thesquaremagazine.com/mag/wp-content/uploads/sites/2/2021/01/202103-28v1.mp4>

Senior Warden –

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Worshipful Master –

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Analysis of "The Lodge as Man: A Symbolic Interpretation of the Officer Roles"

As a Masonic Educator, this tutorial, "Officers of the Lodge," presents a profound and valuable framework for Masonic instruction. It moves beyond the rote memorization of ritual and duties into the very heart of Masonic philosophy: the application of its symbols and allegories to the grand project of self-improvement. This analysis will delve into the tutorial's core concepts, its deconstruction of the officer roles, and its practical value as an educational tool, following the structured inquiry provided.

I. Core Thesis and Philosophical Framework

- **Central Metaphor:** The tutorial's foundation rests upon the powerful metaphor from W. L. Wilmshurst's "The Meaning of Masonry": **"the Lodge represents man himself."** This single idea is the key that unlocks the entire text. It transforms the Lodge from a physical room where rituals are performed into a living, breathing blueprint of the human psyche. The Worshipful Master ceases to be merely the presiding officer and becomes the symbolic representation of a man's own "spirit." The Wardens are not just assistants; they embody the "soul" and "mind," respectively. This interpretation is remarkably effective because it internalizes the Masonic experience. The drama of the Lodge—its officers, guards, and messengers—becomes the internal drama of every Mason's journey toward integrity, self-awareness, and purpose. It elevates the ritual from a mere performance to a dynamic map for personal development.
- **The "Betari's Box" Principle:** The author's choice to frame the tutorial with "Betari's Box" is a masterful pedagogical stroke. By starting and ending with the concept that "My attitude affects my behaviour which affects your attitude and your behaviour," the author establishes a crucial lesson in both internal and external relations. Internally, it speaks to the interconnectedness of our own spirit, soul, and mind. The attitude of our "spirit" (WM) directly impacts the behavior of our senses (the Guards). Externally, it applies with profound significance to the Tyler, who is the first point of contact. His attitude literally sets the tone and influences the behavior of a candidate or visitor, making him a true "ambassador of our character." This principle reinforces the idea that Freemasonry is not an abstract philosophy but a lived practice, where our internal state has a direct and tangible impact on the world around us.
- **Integration of External Thought:** The author skillfully weaves in concepts from a diverse range of fields—psychology, theology, science, and



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philosophy—to illuminate Masonic principles. This approach is highly effective. Referencing thinkers like Thomas Aquinas on moral law, Darwin on conscience, and Robert A. Emmons on spiritual intelligence serves to demonstrate the universality of Masonic teachings. It suggests that Freemasonry is a unique vessel containing timeless truths that humanity has explored through various disciplines. By quoting David Chalmers' view that understanding requires combining science and spirituality, the author validates Freemasonry's allegorical method as a legitimate path to knowledge. These external sources do not distract; rather, they enrich the interpretation by building a bridge between Masonic symbolism and the broader human search for meaning, making the teachings more accessible and intellectually robust.

II. Deconstruction of the Officer Roles as Aspects of the Self

1. **The Tyler (Outer Senses & Blind Faith):** The interpretation of the Tyler as the embodiment of our five outer senses is insightful. He is our first line of defense, guarding our "moral selves" from negative external influences. The analysis of his duties is particularly strong. The instruction to "Look into a person's eyes for it is there that you will see a reflection of their soul" elevates his role from a simple guard to a discerning judge of character. The symbolism of the three knocks as "**Seek**," "**Ask**," and "**Knock**" provides a beautiful narrative for the candidate's journey. The concept of "Blind Faith" is perfectly tied to this initial stage—it is the trust a candidate places not just in the institution, but in his own nascent belief that a path to a better self is possible.
2. **The Inner Guard (Inner Senses & Instinct):** The Inner Guard as the seat of our intuition, imagination, and instinct is a compelling parallel. If the Tyler manages external data, the Inner Guard processes our internal, intuitive responses. This officer is our "gut feeling," the part of us that asks, "Will this person, idea, concept be of benefit or harm to you?" The tutorial correctly identifies this as a crucial protective mechanism for our integrity. The symbolic duty of obeying the Junior Warden (our "Mind") is a brilliant illustration of a well-ordered psyche. Our instinct must not be purely reactive; it must be governed by our "Spiritual Consciousness" to ensure our actions are morally sound.
3. **The Deacons (Communication):** The portrayal of the Deacons as the vital communication channels between our Spirit (WM), Soul (SW), and Mind (JW) is a cornerstone of this symbolic structure. The text rightly emphasizes that communication is about understanding, not just transmitting information. The



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lesson to "listen to understand" is critical for our internal dialogue. The symbolism of the wands is explored effectively; the dove representing wisdom and peace (the message from the Holy Spirit or higher self) and Mercury representing the accurate interpretation of those messages. Within "man himself," the Deacons ensure that the wisdom of the Spirit is clearly understood by the Soul and Mind, allowing for informed and integrated decisions that preserve our integrity.

4. **The Junior Warden (Spiritual Consciousness & The Mind):** Equating the Junior Warden with our "Mind" and "Spiritual Consciousness" is a profound step. The plumb rule, his jewel, becomes an emblem of the internal "uprightness" and "integrity" that must govern our thoughts. The tutorial's connection between the sun at its meridian—the hottest part of the day—and the mind's duty to call the craft from labor to refreshment is a beautiful allegory for self-care and balance. It is the Mind's responsibility to prevent burnout and ensure that our daily actions result in both "profit and pleasure." The gavel as the "force of conscious" that keeps down "unbecoming thoughts" perfectly captures the role of a disciplined mind in achieving inner peace.
5. **The Senior Warden (The Soul & Your Very Essence):** The Senior Warden is presented as our "Soul," the very essence of our character that experiences deep feelings and pursues happiness. The level symbolizes the "equal measures" by which our Spirit and Soul must work together. The most powerful imagery here is the moon. The Senior Warden's column, representing the moon, "reflects the light of the sun (the mind)." This beautifully illustrates that our character and our pursuit of happiness (Soul) are illuminated by our virtuous thoughts (Mind). The duty to close the Lodge and reflect on the day's labors is perfectly aligned with the soul's need for introspection and growth, directly referencing "Kolb's experiential learning cycle" as a model for learning from our experiences, good and bad.
6. **The Worshipful Master (The Spirit & Purpose):** Finally, the Worshipful Master symbolizes our "Spirit"—our purpose, wisdom, and driving will. The text correctly places the Three Great Lights at his pedestal, as it is from this source that our Spirit draws its moral and ethical guidance. The author connects the Master's duties directly to an individual's life purpose. "As the sun rises in the east to open and enliven the day so the WM is placed in the East." This is our Spirit setting our daily agenda, driving us "to grow, to move into a better world." The analysis of the three questions posed during the installation ceremony frames them as foundational promises we must make to ourselves: to obey the moral law, to be a peaceable and constructive member of society, and to guard ourselves from negative influences.



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III. Practical Application and Pedagogical Value

- **Action-Oriented Learning:** The inclusion of "Action" prompts is what makes this tutorial an exceptional educational tool. These simple, reflective exercises—such as "list three things that have made you smile today" or "set one achievable objective that will take a step towards making you a better person"—are invaluable. They prevent the lesson from remaining a purely intellectual exercise. They demand that the reader immediately apply the symbolic teachings to their own life, grounding the esoteric in the practical and fostering a habit of daily self-reflection and advancement.
- **Educational Tool:** As a Masonic Educator, this text is a superb resource. It is perhaps most suitable for Master Masons who have experienced the rituals and are ready to explore their deeper meaning. However, its clear language and powerful metaphors would also be profoundly illuminating for new candidates after their initiation, helping them understand that what they have joined is not merely a club, but a system for personal transformation. In a Lodge of Instruction, I would supplement this text by asking Brethren to share their own reflections on the "Action" prompts or to discuss which officer's symbolic function they feel they need to work on most in their personal lives.
- **Synthesis and the "Awakening Experience":** The tutorial masterfully synthesizes its components in its conclusion. The Lodge, as "man himself," is not a collection of disconnected parts but a harmonious whole. The Spirit (WM) sets the purpose, which is communicated by the Deacons to the Soul (SW) and Mind (JW). The Mind maintains integrity and balance, while the Soul reflects on the journey, driven by a quest for happiness. All of this is protected by the inner and outer senses (the Guards). This internal harmony, this well-governed inner Lodge, is what leads to the "Awakening Experience" David Chalmers describes: "a sense of oneness with other human beings, nature and the world as a whole." The tutorial argues, persuasively, that this is the ultimate aim of Freemasonry—to build a better self in order to experience a deeper connection to all of humanity, perfectly encapsulated in the principles of "**Brotherly Love, Relief, and Truth.**"



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The Four Core Pillars of the "Officers of the Lodge" Tutorial

1. The Central Metaphor: The Lodge as a Blueprint of the Self.

The foundational concept of the entire tutorial is that a Masonic Lodge is a symbolic map of an individual man. Drawing from the work of W. L. Wilmshurst, the author presents the Lodge not as a physical room but as a representation of the human psyche. Under this metaphor, the Worshipful Master symbolizes a man's "Spirit" (his purpose and wisdom), the Senior Warden his "Soul" (his character and essence), the Junior Warden his "Mind" (his spiritual consciousness and reason), and the Guards his outer and inner senses. This central idea transforms Masonic ritual from a set of external actions into a powerful internal allegory for self-awareness and personal integration.

2. The Officer Roles as a Framework for Personal Development.

The text systematically breaks down the duties of each officer and reinterprets them as specific functions for achieving a well-regulated life. It creates a clear framework for self-improvement that progresses from the outside in. The journey begins with the **Tyler** (our outer senses) managing first impressions and external threats. It moves to the **Inner Guard** (our intuition) filtering what we allow into our consciousness. The **Deacons** represent the vital communication between our Spirit, Soul, and Mind. Finally, the principal officers—the **Junior Warden** (Mind), **Senior Warden** (Soul), and **Worshipful Master** (Spirit)—work in harmony to govern our thoughts, cultivate our character, and direct our life's purpose, using their respective symbolic tools (plumb rule, level, and gavel) to maintain moral and spiritual uprightness.

3. The Practical Application of Symbolism in Daily Life.

A crucial theme is that Masonic philosophy is not merely theoretical but must be actively practiced. The tutorial consistently bridges the gap between abstract symbolism and real-world behaviour. It begins and ends with "Betari's Box" ("My attitude affects my behaviour..."), emphasizing that our internal state has a direct external impact. Furthermore, each section includes a specific "Action" prompt, such as reflecting on the day's positive moments or setting a single achievable goal. These exercises demand that the Mason apply the lessons of the Lodge to their daily conduct, turning the pursuit of self-knowledge into a continuous, conscious effort to become a better person.

4. The Ultimate Goal: Achieving Inner Harmony and Purpose.

The overarching purpose presented in the text is the achievement of a state of inner harmony, which leads to a life of purpose, peace, and happiness. By getting all the internal "officers" to work together—the Spirit guiding, the Mind



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reasoning, the Soul feeling, and the senses guarding—a Mason can master himself. The text defines this state of self-mastery as knowing one's personal "Truth." This internal alignment is presented as the path to "Spiritual Enlightenment" and the true fulfilment of Freemasonry's core tenets: spreading **Brotherly Love** through a positive attitude, offering **Relief** from a place of compassion, and living a life guided by personal **Truth**



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Lesson 2.

Symbolism of the Officers of the Lodge

(W. L. Wilmshurst)

Analyse the philosophical meaning behind the 'Officers of the Lodge'.

At the end of this lesson the student will be able to:

- a) Examine the symbolism of the Officers of the Lodge as written by W. L. Wilmshurst.
- b) Reflect upon the symbolism and apply findings to their daily lives.

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5.

(See link to the video tutorials below.)



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The links below take you directly to the video tutorials on the Officers of the Lodge as they are presented in 'Mentor's Notes' (The Square Magazine).

The Video Tutorials.

The Tyler. –

<https://www.thesquaremagazine.com/mag/wp-content/uploads/sites/2/2020/11/202012-28v1.mp4>

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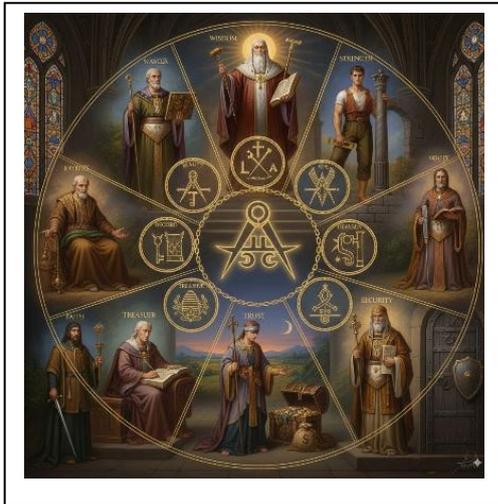


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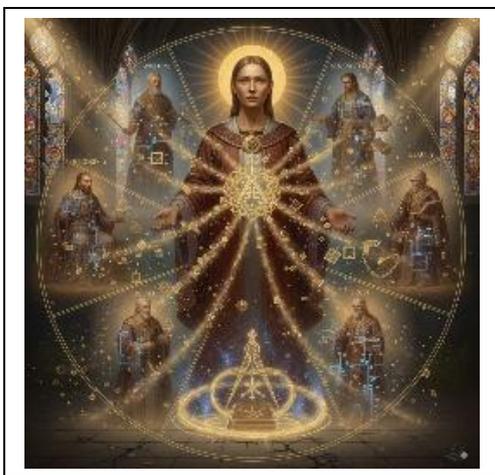
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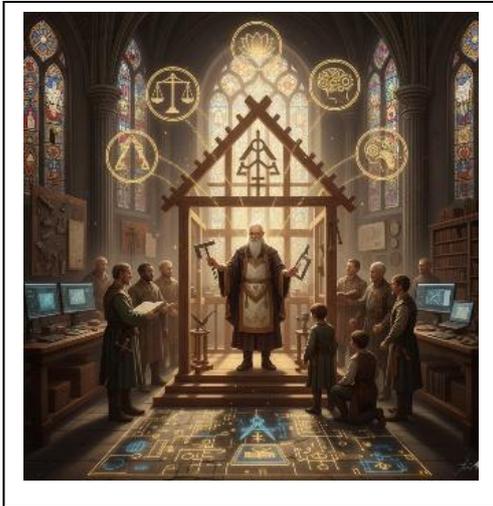


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