



Sussex Freemasons - West Group

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

'The West Wing' Learning and Development Team.



Chichester Chapter of Improvement

Prospectus and Lessons

By

The West Wing Learning and Development Team



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Chapter of Improvement Prospectus.

Course Aim.

- Retention through education.
- Attraction through word of mouth.

Retention through education is envisioned by the student Companion understanding and enjoying the ritual they are more likely to remain active members.

Attraction through word of mouth is envisioned when new Exaltees having gained a deeper understanding of the ritual and experience improved ceremony quality, are more likely to share their enthusiasm with their Lodge members, encouraging them to consider joining the Royal Arch.

Education.

This Chapter of Improvement Course will produce a learning platform in which the student Companion enjoys the learning process that will open his mind to the meaning of the allegory. The Master Mason 's Degree is presented as a 2 part ceremony. The first part undertaken in the Craft Lodge, and that which is lost. Part 2, undertaken in a Royal Arch Chapter, that which is found.

The learning process will take the form of education followed by demonstration, participation and completed, for those who need it, specialisation.

1. Education in the form of presentations
2. Followed by demonstration and student participation.
3. Plus additional time set-a-side for those who need specific ritual support.
4. Backed up by additional online study and a quiz to test understanding.
5. Certificate on completion for each student.

Target Students.

- White Ribbon Royal Arch Masons seeking to make advancement in Royal Arch Masonry.
- Those Royal Arch Masons holding office and seeking to make advancement.

The Educators will be:

Ex. Comp.
Ex. Comp.
Ex. Comp.

Chapter of Improvement Course Enrolment.

To enrol onto this Chapter of Improvement Course please fill out the online form.

Enrol: (*Contact Details*)



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Course / Chapter of Improvement Objectives.

By the end of this Chapter of Improvement Course the student Companion will be able to:

- Explain how the Royal Arch connects with Craft Masonry through allegory and esoteric reflection.
- Recite, analyse and understand the ritual of 'Exaltation', including the three lectures, Historical, Symbolic and Mystical.
- Examine and demonstrate the floorwork of each of the officers of the Chapter in the ceremony of Exaltation.
- Investigate, analyse and understand the esoteric meaning behind the officers of the Chapter and reflect upon them.
- Analyse and apply the purpose of Royal Arch Masonry to personal growth and development.

Course Location:

(Address)

PART 1. (Four Lessons)

Lesson / Tutorial 1.

Introduction. Course aims and objectives.

Lesson. Opening and Closing the Chapter.

By the end of this lesson/tutorial the student Companion will be able to:

- Explain the circumstances that lead to the Jews escaping captivity.
- Identify the 'Grand Originals' and the part they play in the allegory and ceremony of 'Exaltation'.
- Explain and demonstrate the Opening and Closing ceremonies.
- Explain and demonstrate the Reverential Sign.
- Explain how the chapter represents a catenarian arch.
- Discover the reason for seven steps and how they are taken.
- Demonstrate and explain how the 'word' is communicated and its link to the Craft.

Recommended Ritual: Practice Opening and Closing the Chapter.

Distance Learning:

Mentors Notes: <https://thesquaremagazine.com/mentorsnotes/>

Solomon: <https://solomon.ugle.org.uk>



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Lesson / Tutorial 2. The Platonic Solids.

By the end of this lesson / tutorial the student Companion will be able to:

- Understand the significance of the Platonic Solids.
- Describe the characters, Scribe E and Scribe N and their esoteric relevance.
- Investigate and analyse the phrase, "Consider the meaning of your actions when in a state of darkness".
- Investigate and analyse the phrase, "Consider the vision revealed to you when you were restored to light".

Recommended Ritual: Ceremony of 'Exaltation', part 1, up to candidate's first retirement from the Chapter.

Distance Learning:

Mentors Notes: <https://thesquaremagazine.com/mentorsnotes/>

Solomon: <https://solomon.ugle.org.uk>

Lesson / Tutorial 3. The Sojourners Journey

By the end of this lesson / tutorial the student Companion will be able to:

- Identify the Sojourners and their part in the ceremony of 'Exaltation'.
- Examine what the Sojourners' journey symbolizes.
- Analyse the words, 'humility' and 'docility' and how they apply to the present day.

Recommended Ritual: Ceremony of 'Exaltation', part 2, up to candidate's second retirement from the Chapter.

Distance Learning:

Mentors Notes: <https://thesquaremagazine.com/mentorsnotes/>

Solomon: <https://solomon.ugle.org.uk>

Lesson / Tutorial 4. The Vaulted Chamber.

By the end of this lesson / tutorial the student Companion will be able to:

- Examine and analyse the vaulted chamber.
- Consider the chamber's esoteric meaning.
- Analyse the purpose of the Sojourners actions with relation to the vaulted chamber.
- Analyse and explain the action of the 'Principles' regarding the discovery made by the Sojourners.
- Explain and demonstrate the five signs.

Recommended Ritual: Ceremony of 'Exaltation', part 3, including signs and word.



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PART 2 (Three Lessons.)

Lesson / Tutorial 5. 'Historical' Lecture.

By the end of this lesson / tutorial the student Companion will be able to:

- Analyse and explain the 'Historical' lecture.
- Understand the role of the Grand Originals
- Recite the Historical Lecture

Recommended Ritual: Ceremony of 'Exaltation' part 1 .

Distance Learning:

Mentors Notes: <https://thesquaremagazine.com/mentorsnotes/>

Solomon: <https://solomon.ugle.org.uk>

Lesson / Tutorial 6. 'Symbolical' Lecture

By the end of this lesson / tutorial the student Companion will be able to:

- Analyse and explain the 'Symbolical' lecture.
- Understand the symbolism in the Chapter Room.
- Recite the Symbolical Lecture.

Recommended Ritual: Ceremony of 'Exaltation', part 2.

Distance Learning:

Mentors Notes: <https://thesquaremagazine.com/mentorsnotes/>

Solomon: <https://solomon.ugle.org.uk>

Lesson / Tutorial 7. 'Mystical' Lecture.

By the end of this lesson / tutorial the student Companion will be able to:

- Analyse and explain the 'Mystical' lecture.
- Understand the Altar of Incense.
- Recite the Mystical Lecture.

Recommended Ritual: Ceremony of 'Exaltation' Part 3, including signs and communication of the 'word'.

Distance Learning:

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Part 1

Lesson 1 Opening and Closing the Chapter

Lesson 2. The Platonic Solids

Lesson 3. The Sojourners Journey.

Lesson 4. The Vaulted Chamber.



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Lesson / Tutorial 1.

Introduction. Course aims and objectives. (Educator 1 or 2)

Course / Chapter of Improvement Objectives.

By the end of this Chapter of Improvement Course the student Companion will be able to:

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Lesson. Opening and Closing the Chapter.

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- Explain the circumstances that lead to the Jews escaping captivity.
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Brief Introduction.

History. (Educator 1)

Companions,

1666 – Great Fire of London. Many stonemasons came to the city to rebuild St. Paul's Cathedral and about fifty other clerical establishments. Operative Lodges were formed to house the intake of 'craftsmen'.

Grand Masters. (Optional)

1666 Thomas Savage, Earl of Rivers. 1674 George Villiers, Duke of Buckingham

1679 Henry Bennet, Earl of Arlington

1685 Sir Christopher Wren

1698 Charles Lennox. Duke of Richmond. ([Link to Cyrus Chapter No. 38](#))

1699 Sir Christopher Wren

1717 First Gand Lodge

History Continued.

By the 1690's most of the building work had been complete and so the stonemasons left the city for work elsewhere meaning that many of these operative Lodges were abandoned.

However, as the operatives moved on it left the speculative masons without lodges and so the numbers of these 'Free and Accepted or Speculative Masons' began to dwindle. In 1698 there was an initiative that by putting a 'Royal' as Grand Master it would keep the numbers from falling. **The Duke of Richmond**, son of Charles II was therefore made Grand Master. He was only Grand Master for a year and then Sir Christopher Wren was reinstated in 1699.

By the turn of the century, (1700) Sir Christopher was getting elderly and losing interest. In 1717, as an initiative to reboot Speculative Masonry, Four Lodges united to form the Grand Lodge of London and Westminster which later became the Grand Lodge of England.

One of those 'original' Lodges was the Rummer and Grapes Tavern, Channel Row, later to move to the Horn Tavern, Palace Yard, Westminster, whose Master was **2nd Duke of Richmond** (Grand Master 1724). Among its members were George Payne,



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Dr. Desaguliers, and the Duke of Montagu. These men forged ahead in establishing Freemasonry around the world.

So what has this to do with Pure Ancient Freemasonry?

At the turn of the 1700's there were only two degrees worked. The Entered Apprentice and the Fellowcraft degrees. They symbolised the man entering the workplace, learning about his 'craft' and then being examined to become a 'craftsman',. A 'Journeyman'. These were the degrees associated with Operative and Speculative Masons.

However, when the likes of Dr. Desaguliers (a French Huguenot), and others looked at these ceremonies they found that there was something missing if it was to show the development of man, which was the intention of 'Free and Accepted or Speculative Masonry'. That something was a man's faith. If 'speculative masonry' showed the development of man then there has to be something in its ceremonies to show the discovery of his faith. And so we have the development of the Third Degree, part 1 and part 2. Something that is found, but in order to discover, something it has to be lost.

The writers, being men of faith, looked into the stories of the Old Testament. The story of Noah was a strong contender in which to build a ceremony around and so was the story of the 'birth of a nation' (Exodus). Ceremonies relating to both these biblical stories were made but it was the 'birth of a nation', which captured the writers imagination the most.

Characters:

Abraham (meaning High Father; Father of multitudes; Father of Nations) Who made a covenant with God. If he followed the path of God, God would offer protection and land to Abraham and his descendants.

Isaac (meaning 'he will laugh') Son of Abraham. The name signifies the joy of new birth. Abraham's wife Sarah was past child bearing age when Isaac, their only child, was born. God tested Abraham and ordered him to sacrifice his only son. Abraham made all the preparations but God spared him. As a result both Abraham and Issac had total faith in God.

Jacob (meaning 'to follow'; 'may God protect') Grandson of Abraham son of Isaac. Although Jacob cheated his brother Esau out of his birthright he wrestled with God, with his faith, and God prevailed. Jacob changed his name to Israel and set up as father of the Jewish nation.

Israel (meaning 'let God prevail') Jacob changed his name to Israel. He had twelve sons from four wives which later became the twelve tribes.



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Abraham, Isaac, Jacob were Nomads. Sheep herders in Canaan.

Jacob led his people to Egypt to escape the famine and pestilence.

Receiving the Ten Commandments.

Moses (meaning 'to pull out/draw out') Abandoned by his mother and put in to a basket on the river. Discovered by Pharaoh's sister and brought up in the royal household. Led the 'children of Israel' out of Egypt and across the desert. Met with God at the foot of mount Horeb in the wilderness of Sinai, when God appeared to him in a 'burning bush' and gave to him the ten commandments which were carved on to tablets of stone.

Bezalel (meaning 'in the shadow[protection] of God') Filled with the creative spirit of God. Bezalel had the skill and ability to design pieces from gold and silver. He could carve wood and put precious stones into metal. He built the Ark of the Covenant. The place where Moses' tablets of stone were stored.

Aholiab (meaning 'tent of the Father') He helped Bezalel build the Ark of the Covenant and make the Tabernacle, the tent to house the 'Ark'. The Tabernacle then became the blueprint for the Temple at Jerusalem

Building the First Temple. (Craft Masonry)

Solomon (meaning 'peaceful one') The son of King David. King David had the vision to build a temple for all his people. He had a close relationship with Hiram King of Tyre. On David's death Solomon carried out his father's wishes.

Hiram (meaning 'Most noble, high born; Exalted brother') Hiram King of Tyre close friend of King David and was like a brother to Solomon. King Hiram supplied materials and labour for the building of the Temple at Jerusalem. He also provided the man to put the vision together, **Hiram Abiff**.

The fall of Jerusalem. Jews led into captivity with Jehoiakin their king by Nebuzaradan, captain of the guard to Nebuchadnezzar, King of Babylon.

Building of the Second Temple. (Holy Royal Arch)

Zerubbabel (meaning "the one sown of Babylon") Born in Babylon, he was a Jew in the line of David who led the first wave of Jews out of Babylon when Cyrus the Great conquered Egypt. Zerubbabel became the governor of Judaea and led the rebuilding of the Second Temple at Jerusalem.



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Haggai (meaning 'circle, festival') God sent the prophet Haggai to chastise the leaders and people for their self-centred attitude.

Jeshua (meaning 'the Lord is my saviour') He was the first high priest during the construction of the Second Temple at Jerusalem

Ezra (meaning 'God is my helper') He was a scribe and priest in the second Temple at Jerusalem. He led a group of Jewish exiles from Babylon and enforced observance of the Torah.

Nehemiah (meaning 'God comforts') He was sent by Artaxerxes, a Jewish noble, to rebuild Jerusalem's city walls. When this was complete Nehemiah and Ezra read the Torah to the people of Jerusalem where upon the people entered into a covenant to keep the law and separate themselves from all other peoples.

How could the writers connect the building of the First Temple to that of the Second Temple? So we have the Hiramic allegory.

So with this information the writers put together the ceremony of the Third Degree, Part 1 and Part 2. Part 1 losing something of value and Part 2 finding it again.

How the 'Word' is linked to the Craft.

It is the 'Word' which is lost when Hiram Abiff is slain. Which means the triangle is incomplete. The wisdom and vision of Solomon, the strength of Hiram, King of Tyre, the Beauty of Hiram Abiff. It is the capability of the artist to make the vision a reality that is lost. His part in the building process and his unique knowledge. Symbolically that of building the complete man. A moral, educated man of faith.

In many cultures local legends and myths include a 'resurrection' of some kind. In Mesopotamia there is the legend of 'Tummuz', in Egypt 'Osiris', India 'Satyavan', China 'Bodhidharma' and Scandinavia 'Odin'. All are legends and stories of resurrection which gives gravitas and interest to the story which has a moral lesson. And we have, of course, the story of Jesus's resurrection in the Christian faith. So we have the writers of the Third Degree including in the allegory an event which brings such gravitas and mystery. How the 'Word' is lost but a substitute is put in place until the original is found.



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The Tracing Boards and the name given to God in each of the degrees.

The First Degree Tracing Board's predominant feature is Jacob's Ladder which takes us from Earth to Heaven to be in the presence of "The Great Architect of the Universe".

In Jacob's story it is said that he 'wrestled with God and God prevailed'. Jacob had twelve sons from four wives. He changed his name to Israel meaning "Let God Prevail" and his twelve sons started tribes of their own, the twelve sons of Jacob became the twelve tribes of Israel. This is the First Degree link to the Holy Royal Arch.

The Second Degree Tracing Board shows the steps on the south of the Temple leading up to the Middle Chamber. 3 – 5 - 7 steps. Three steps, Square conduct, level steps, upright intentions. Five Steps, the five senses. Seven steps, education; Arithmetic, Geometry, Astronomy, Grammar, Logic, Rhetoric and Music. The sequence of steps taken in the Holy Royal Arch. The name of the 'Great Architect' is changed in the Second Degree to the 'Grand Geometrician of the Universe'.

The Third Degree Tracing Board. The 'Josiah Bowring' (1757–1832) style tracing board of the Third Degree shows Jeshua between the pillars of an arch, swinging a censor. The name given to God when we pray in this degree is 'The Most High'.

Royal Arch. Name given to God is 'TTALGMH'

Reverential Sign. *(Explained by Educator 1 Practical by S & P Tutor)*

"We are taught by the Reverential Sign to bend with humility and resignation beneath the chastening hand of the Almighty (**shields eyes**) and at the same time to engraft His laws on our hearts. (**places hand on heart**) (*the Laws being the Ten Commandments*)

It is to be used when entering or retiring from the Chapter, at all prayers and as directed in the ritual. It is **always** given towards the Name on the Pedestal and with thumbs closed. You will note that no step is taken when giving it.

It is said that this sign was used by Moses (*a Grand Original*) who, when the Lord appeared to him in the burning bush at the foot of Mount Horeb in the wilderness of Sinai, thus shaded his eyes – **demonstrate**- from the brightness of the Divine Presence, and at the same time placed his hand on his heart – **demonstrate** – in token of obedience. It should be discharged before speaking." (Ritual)

Why is the sign given to the Name on the Pedestal? Because that is the name of the TLGMH who is "omnipresent, omniscient, omnipotent", meaning that He is there with



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you at all times and you bend with humility at acknowledging his presence. When addressing the Principles it is a 'court bow'.

How the 'Word' is communicated. *(Practical by the S & P Tutor)*

The Sacred Name, which is the Word of the Degree is given on a series of triangles. Stand to order with the R. sign.

- Place your r.f with ours which forms the first triangle.
- With your r.h. grasp my r.e. forming the second triangle.
- With your l.h. grasp the l.w. of E. Comp. H. forming the third triangle. • We raise our l.h.
- The word is communicated by syllables three times.

Seven Steps, 3, 2 and 2.

(Explained by Educator 1 Practical by S & P Tutor)

(Excerpt from "Some Explanation of Features in the Royal Arch" by V. W. Bro. Neville Barker Cryer PGChap.) Let us examine this further. We take three steps to the pedestal in the E.A. degree. We take two more, making 5, in the Fellowcraft degree; and we take two more, making 7, in the Master Mason degree.

Why then do we only take 7 steps to approach the sacred vault in the Royal Arch? Could it actually be that seven is the true and complete number in ancient Masonry and marks the point at which a Free and Accepted Mason has attained his goal? Three rule a Lodge, the WM, SW and JW. Five make a Lodge, add two fellowcraft and Seven make a Perfect Lodge adding two EA to the five.

What is perhaps even more surprising when we think about it is that the first three steps in modern Masonry signify a candidate's entry, as a free man, into a new life as an E.A. The next two steps take us into the fellowship of our free family where we are called to study the secrets of nature and science; whilst the last two steps are meant to take us from the entrance of the temple to where the Holy of Holies stood with the Ark of the Covenant, as shown beyond the parted curtains displayed on many third degree tracing boards. That is why Ancient Masonry did consist of 3 degrees ONLY, INCLUDING the Holy Royal Arch. There are NO MORE ancient steps to take.

We will talk about a ceremony called the 'Passing of the Veils' when we have the lesson on the Sojourners journey.



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Practicals. (*Standards and Performance Tutor*)

Students in teams of three. One tri ribbon with two white ribbons.

Opening:

DC / ADC the red bits

Making the sign. (Brightness of the Light and the Ten Commandments.)

Promise. (Note the position of the feet. A **Tau** not a triangle)

Seven steps. (3 -5 -7 Bowing at the altar.)

Sharing the word. (Three Triangles.) Unveiling the altar. (3-5-7)

Closing:

DC / ADC the red bits

Making the Sign.

Reveil the altar. (3-5-7)

Promise.

Glory to God.

Commands PS to close the Chapter.

IPZ – Fidelity.

Conclusion (*Educator 1 or 2*)

Wrap up. Questions and Answers.

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Future Learning. L & D Learning Packages. www.wgsm.co.uk

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Lesson / Tutorial 2. The Platonic Solids.

(Educator 1)

Open the Chapter of Improvement.

Share the 'Word'.

Designate Roles.

Lesson given by *Educator 1*, 'The 'Platonic Solids'.

By the end of this lesson / tutorial the student Companion will be able to:

- Understand the significance of the Platonic Solids.
- Investigate and analyse the phrase, "Consider the meaning of your actions when in a state of darkness".
- Investigate and analyse the phrase, "Consider the vision revealed to you when you were restored to light".

Pre-lesson reading/audio:

'Sacred Geometry and the Royal Arch Jewell'.

Educator 1.

Review Lesson 1.

Brief History.

Companions,

In Lesson 1 we discovered that after the Great Fire of London an immense number of stonemasons were employed in rebuilding the city. Hence a number of 'operative' Lodges were formed to accommodate them. As such non – stonemasons (Accepted or Speculative Masons) were also included in their number within the Lodges. Some 30 years later the city was almost rebuilt and operative stonemasons left to find work elsewhere leaving fewer Lodges for the 'Speculative' Masons to congregate and so it went into decline.

In the early 1700's there was an initiative to bolster the number of 'Speculative' Masons and so four Lodges came together to form the Grand Lodge of London and Westminster later to be known as the Grand Lodge of England.

Anderson, Desagulier and others wanted to change the then ritual of two Degrees by adding a third. These degrees were to represent man's development. The moral man, the educated man and the enlightened man or man of faith. The Third Degree being in two parts, Master Mason and Royal Arch Mason. The writers looked at the



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Old Testament for its allegory and chose the 'building of a nation' from the Book of Exodus as its vehicle.

And so we have our 'Grand Originals' and the story of the three Temples which all come together to form the two parts of the Third Degree. The Hiram story forms the first part of the Third Degree and revolves around the building of the first Temple at Jerusalem where the 'Word' is lost. The second part is about Moses finding 'enlightenment' and the 'Word' and sharing the Word with his people in the first Temple in the wilderness of Sinai. The second part goes onto the rebuilding of the Temple at Jerusalem, the rediscovery of the 'Word' and all that it means.

Lesson 2

Previous to this lesson I sent to you a 'paper' and audio clip on '*Sacred Geometry and the Royal Arch Jewell*', which I hope you had time to read or listen to as it gives an explanation of the Platonic Solids which we are going to touch on today.

In today's lesson we will:

- Investigate and analyse the phrase, "Consider the meaning of your actions when in a state of darkness".
- Investigate and analyse the phrase, "Consider the vision revealed to you when you were restored to light".
- Understand the significance of the Platonic Bodies.

Let us break down those actions whilst in a state of 'Darkness'.

1. You are met at the door of the Chapter Room by the Janitor who summons Scribe Nehemiah to test you. Scribe Nehemiah the man who was sent to rebuild the walls of Jerusalem. Jerusalem representing your faith.
You gave proof that you were a Master Mason, a man who has developed as a moral, educated and reflective man that is seeking 'enlightenment', as Moses found enlightenment at the foot of Mount Horeb in the wilderness of Sinai. Nehemiah tests you to see whether or not you are qualified to take that final step, to discover that which had been lost to you.
What has been lost to you?
Where do you hope to find it?
You are given a position where, as a Master Mason, you cannot fail to adhere to. If you do fail to adhere to that position you will not receive 'enlightenment'.
2. You are given the Passwords. Words that are substituted for the original as, in days gone past, only a Past Master of the Craft was eligible to enter the Holy Royal Arch.



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3. You entered the Chapter in a state of darkness seeking light and were guided by the Principle Sojourner. Note the mode of your preparation, slip shod and blindfolded. Slip shod to represent the bare feet Moses was ordered to be when standing on sacred ground before his God, and in darkness searching for the light. The Principle Sojourner guided you through the wilderness as Moses was guided by his God. You were taken to a vaulted chamber where you made a discovery. We will examine the vaulted chamber in a future lesson.

You found a manuscript containing the first written words of God.

"In the beginning God created the heaven and the earth, And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, 'Let there be light': and there was light".

A discovery that led you to your 'enlightenment' as Moses was 'enlightened' by God appearing from a burning bush and giving him the Laws on 'how to live a virtuous life'. The Ten Commandments.

When restored to light.

4. The vision when you were restored to 'Light' represents your 'enlightenment' and replicates the time that Moses received from God His Laws whilst He appeared in the 'burning bush'. A profound moment when you discover the very essence of your being. An altar surrounded by fire on which is placed a plate of gold and, according to Tobias Churton in his book 'The Lost Pillars of Enoch', the symbolism of a square, the four corners representing the four platonic bodies of fire, air, earth and water; the circle representing the universe, without beginning or ending, the fifth platonic element and a triangle representing the Christian 'Trinity' on which the Word is found. Of course the Symbolic and Mystical lectures will go more deeply into the inscriptions but the overall effect is to replicate Moses experience at the foot of Mount Horeb in the wilderness of Sinai.
5. Behind the altar is a triangle within which is the VSL. The VSL being the guide to your faith. The triangle being a 'Sacred' symbol represents access to a 'higher knowledge' and according to Greek philosophy the three sides represent light, darkness and time, making it the essence of creation. Later in the Mystical Lecture an explanation is given on what the **scepters** forming the triangle represent.



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6. Unseen and from behind the triangle words are spoken from the three Principles as if a haunting voice is coming from the darkness to explain what has gone before and what is yet to come. What has gone before – Craft Masonry, the development of man, and what is yet to come Royal Arch Masonry and man discovering his faith. Like God's words coming out of the fire at Mount Horeb.
7. The banners that form a triangle leading to the altar have Scribe Ezra and Scribe Nehemiah at its head in their white surpluses which gives recognition to the ceremony of 'Passing the Veils' the final veil being white and the entrance to God's presence the 'Holy of Holies'. The twelve banners forming the triangle in this instance of 'enlightenment' esoterically represent the twelve signs of the Zodiac and their heavenly influence as a guide on your journey to find the 'Light'.
8. As you lower your eyes you see in front of the altar the five platonic solids representing, fire, air, earth, water and the universe. These solids, are explained in the piece of scripture which was read; "In the beginning God created the heaven and the earth and the earth was without form and void,....." It is these elements that when conjoined represents the creation all things. Their collective meaning is the form and shape of the universe. Individually their meaning is:
 - A. **Tetrahedron** (Fire) – the energetic force that burns away impurity igniting sparks of virtue. It encourages the Mason to uphold zeal for truth and righteousness.
 - B. **Octahedron** (Air) – the breath of life, sustaining life and gives animation to the body. It gives the lesson of communication and the spread of sacred knowledge
 - C. **Hexahedron or Cube** (Earth) – a solid and unchanging form which is tied to our mortal nature. It stands for integrity and the foundational virtues upon which one's life should be built.
 - D. **Icosahedron** (Water) – with qualities of fluidity and adaptability to cleans and refresh. Its lesson is of purity, renewal and emotional equilibrium encouraging adaptability in the face of change.
 - E. **Dodecahedron** (Spirit or Aether) – with 12 pentagonal faces linked by Plato to the heavens and the 12 zodiac signs thus a symbol of the cosmos as a whole. It represents the unity of the physical and spiritual, inculcating those Masonic virtues of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.



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Inscribed on the Royal Arch Jewell, the design of which revolves around the platonic solids, are the words "Si talia jungere possis sit tibi scire satis"

– "If though canst comprehend these things, though knowest enough"

9. To the right are the sword and trowel that are used to build and protect our faith. Opposite and on the left side are the VSL, Square and Compasses, the three Great Emblematical Lights which gave us the strength to endure all things.
10. The Working Tools of a Royal Arch Mason stand between them, the Crow, the Pick and the Shovel. The crow reminds us that it is our sacred duty to lift from our minds the heavy weight of passions and prejudices which incumber our progress towards virtue. The Pick loosens the hold which long habits of sin and folly have had upon our disposition. The Shovel removes the rubbish of vice and ignorance which prevents us from beholding that eternal foundation of truth and wisdom upon which we are to erect the spiritual and moral temple of our second life, our second temple. A Temple built even stronger than the first having learnt from that which became missing or lost when Hiram was killed and the first Temple destroyed.
11. As we look to our feet we see the result of the work we had to do in order to see that bright light. The journey and the hardship we faced with our Companions for it is not a journey that we completed alone. The importance of losing our ego, and with humility receive the Word of God and 'enlightenment'. Our feet are slipshod for God said from the burning bush unto Moses "Put off thy shoes from thy feet as the place where you are standing is holy ground."
12. And so we have before us the journey, following Moses's path to find the centre of his faith and 'enlightenment', along with representatives of Aholiab and Bezaleel, for the journey you undertake is not taken alone. We have the altar which was part of the Second Temple, the first at Jerusalem, which was destroyed, with the initials of the second of the 'Grand Originals', Solomon King of Israel, Hiram King of Tyre and Hiram Abiff inscribed on the altar. And the voices from behind the triangle telling you about the past and informing you what is in store for you in the future. Zerubbabel prince of the people, Haggai the prophet and Joshua the high priest, the third set of the 'Grand Originals'.



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As you see from this lesson the first part of the ritual initially follows the path of the first of the Grand Originals, finding 'enlightenment and the 'Word', as they travel to Jerusalem where the Second Temple is built, the First Temple being the Tabernacle housing the ark of the covenant. Whilst at Jerusalem the Sojourners find amidst the rubble of the second Temple, which is symbolized by the Craft Degrees, the lost secret. The third Temple, the second at Jerusalem, is then built after rediscovering the essence of their faith. Built on the site of the first, better and stronger than the first.

Reflection:

Now take a pause and think to yourselves what the writers of the Third Degree Parts I and II had in mind.

Anderson, Desagulier, Montagu and Richmond were all men of very strong religious convictions. All were members of the Royal Society and friends of Isaac Newton who was the Society's president from 1701 until his death in 1727. Newton studied the scriptures as avidly as mathematics and astronomy.

Newton believed that Pythagoras and Plato had discovered the true 'system of the world', that of natural philosophy and true religion. He was anti-Trinitarianism but believed fervently in God. The early 18th century academics were preaching 'enlightenment, scientific revolution and tolerance' which became the motto of 18th century Freemason, not 'brotherly love, relief and truth'. Newton saw himself as both a prophet and a reformer. As we look into the two parts of the third degree we can see such influence over the writers, whether they be members of the Horn Tavern Lodge or elsewhere. It is not known whether Newton was a Freemason but, in 1861, the founders of the Cambridge University's Lodge named it Isaac Newton University Lodge.

It is my belief that the writers of the Third Degree parts I & II were members of the Horn Tavern Lodge, a very influential Lodge in Palace Yard next to Parliament. Their influence spread to France and America. I would suggest France through Desagulier and Richmond and America through Montagu. Their belief in the coming together of science and religion is evident in the Royal Arch ceremony with the 'Grand Originals' story aligning with the scientific theories of the creation of all things and the 'Word'. What do you think?

Some sources say that the guiding of the blindfolded candidate by the P.S. relates to being guided over the rubble of the destroyed building of the first Temple at Jerusalem. Guided to the spot where they start to clear away the rubble and make their discovery.



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That is the beauty of esoteric Freemasonry. A story or allegory is told and each of us looks at it from a different perspective, and takes a different view point. Who is right and who is wrong? Neither, as it is a personal journey of discovery. A personal journey, not a lone journey, to enlightenment. It is taken with others seeking the same truth but not always on the same path.

(Educator 3)

Rehearsal - Open the Chapter

Recommended Ritual: Ceremony of 'Exaltation', part 1, up to candidate's first retirement from the Chapter.

Under the direction of Educator 3 (Standards and Performance Tutor)

Closing:

DC / ADC the red bits

Making the Sign.

Reveil the altar. (3–5–7)

Promise.

Glory to God.

Commands PS to close the Chapter. IPZ – Fidelity.

Conclusion *(Educator 1 or 2)*

Wrap up and Future Learning. L & D Learning Packages. www.wgsm.co.uk

Summary. *Given by an educator.*

Distance Learning:

Mentors Notes: <https://thesquaremagazine.com/mentorsnotes/>

Solomon: <https://solomon.ugle.org.uk>



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Lesson 2 Pre-read.

Sacred Geometry and the Royal Arch Jewel

This paper takes us on a journey from the ancient symbols which go back thousands of years and many cultures to the forming of the jewel of the Holy Royal Arch. A journey of finding that, which may be lost, but is central to the very essence of Freemasonry.

When I was a young Freemason, that was a long time ago, I looked around my 'Craft' Lodge and saw many brethren wearing a number of jewels on their breast but the one that struck me most I later learned was a jewel associated with the Holy Royal Arch. But what confused me was that some had white ribbons, some crimson ribbons and others, on more senior brethren, had tri-coloured ribbons. I came to wonder what it all meant. This was the start of my deeper understanding and learning.

I learned that in my 'Craft' Lodge I was on a journey of personal discovery. I was to learn about being a moral, educated and reflective man. Those three steps of my development to becoming a good citizen. What intrigued me was the discovery that those wearing the white ribbon had taken a fourth step in their personal development. A step or journey to find their spiritual centre. A journey to explore their faith. The crimson ribbon identified those who had succeeded in that journey and were now teachers and mentors helping those wearing the white ribbons on their journey of spiritual discovery. Those Freemasons wearing the tri-coloured ribbons were the elders of what I learned to be a Holy Royal Arch chapter.

I knew that a church 'chapter' was a group of clerics that formed a moral body to promote divine worship. They enjoyed each other's company spending communal time together. I later also learned that those on that spiritual journey called each other 'companions' which interested me because a 'companion' is someone who spends time with or travels with others. A perfect description of these Freemasons who had taken that fourth step.

Exploring more thoroughly into this jewel I discovered triangles, circles and a thing called a 'triple tau'. The way the triangles were interlaced to form a six pointed star I thought must mean something. This led me into the amazing world of 'Sacred Geometry'.

Sacred Geometry ascribes symbolic meaning to geometric shapes. This is a fundamental part of Freemasonry. The belief that a 'divine creator', the 'Great Architect of the Universe', is working in a mysterious but constructive way in creating all things.



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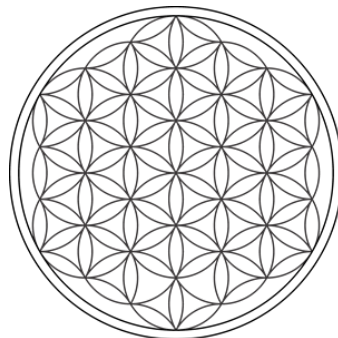
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Stephen Skinner, an Australian author, states that 'Sacred Geometry' has its roots in the study of nature and has mathematical principles. For example honey bees construct hexagonal cells to store their honey and certain shells grow in spirals.

As we dig deeper into 'Sacred Geometry' we can see that Plato and Pythagoras were not the only people who aspired to investigate how all things were created. In the Temple of Osiris was found a representation of the 'Flower of Life', dating back some 6000 years. It is an intricate design made up of nineteen overlapping circles which intersect with each other to form a flower. Within the flower can be seen the 3 basic shapes, Triangle, Square and Circle, in two dimension and the Pyramid, Cube and Square, in three dimension.

Each overlapping circle, it is said, holds a secret which underpins the Cosmos, holding the answers to the mysteries of life and the keys that unlock powerful hidden knowledge. It demonstrates that all things are interlinked as part of the intricate web of creation. The 'Flower of Life' is something that transcends culture and can be found in Egyptian and Buddhist traditions



The Flower of Life.

Taken from the 'Flower of Life' we find Metatron's Cube consisting of thirteen circles of the same size with lines extended from the centre of every circle to the centre of all the other twelve circles. According to Jewish and Islamic writings Archangel Metatron is in charge of all God's creation as well as being a judge and intermediary between God and man, God's scribe. Metatron is the name given to Enoch when God took him from earth to walk by his side as an angel.

Enoch, according to the bible, was Adam's great, great, great, great, grandson, and Noah's great grandfather. He apparently lived for 365 years. He was commended for his immense faith and as a reward he transcended death and was "taken " to heaven by God.

In the third Degree Working Tools we are told that "the Pencil teaches us that our words and actions are observed and recorded by the Almighty Architect, to Whom



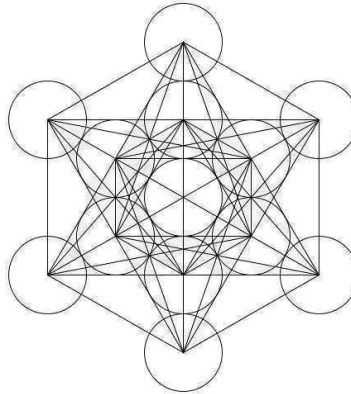
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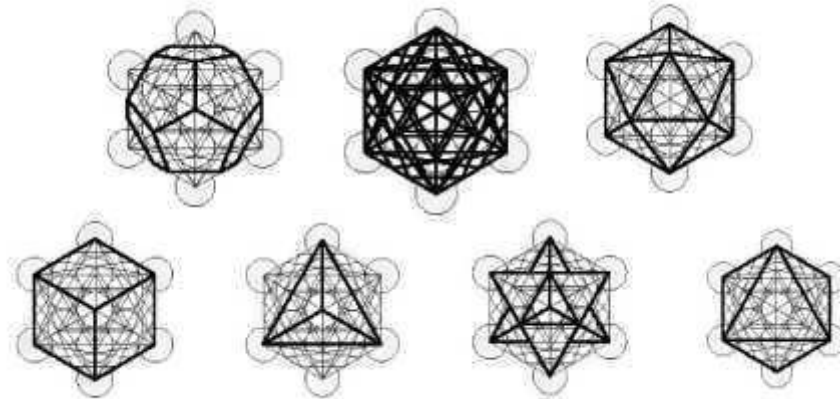
we must give an account of our conduct through life." I would suggest that the angel making those observations and recordings would be Archangel Metatron (Enoch)

Here we have the link between, Enoch, Metatron and Freemasonry and perhaps the start of the journey to the Holy Royal Arch jewel.



Metatron's Cube

From Metatron's Cube we can see in the diagrams below the five 'Platonic Bodies' within the cube along with other geometrical figures.

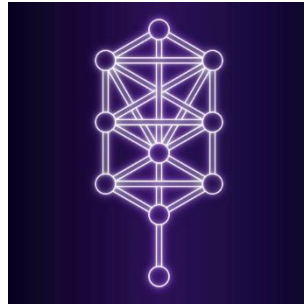


Metatron's Cube and the Five Platonic Bodies.



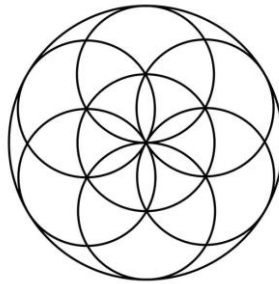
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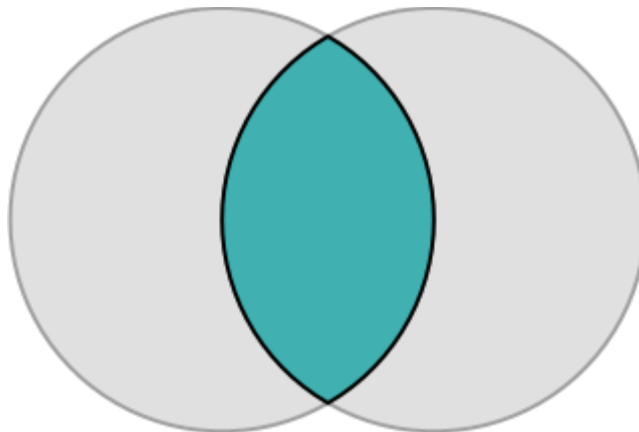
The 'Tree of Life'

The 'Tree of Life' or 'Sephiroth' consist of ten interconnected circles which has twenty two paths that connect them. The 'Sephiroth' symbolize the ten aspects of the divine through which the infinite become the finite. It demonstrates the principles of balance, harmony and unity that underlie the structure of the universe.



The Seed of Life.

The 'Seed of Life' consists of seven overlapping circles interconnecting in the centre. Symbolizing the interconnection of life on earth, universal existence and that all life originated from a single source in a divine plan.



Vesica Piscis



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Two spheres, Vesica Piscis, is the blue print for more complex structures. It represents the Creator's ability to build such structures by just adding another sphere. Could this be the evolution of reproduction?



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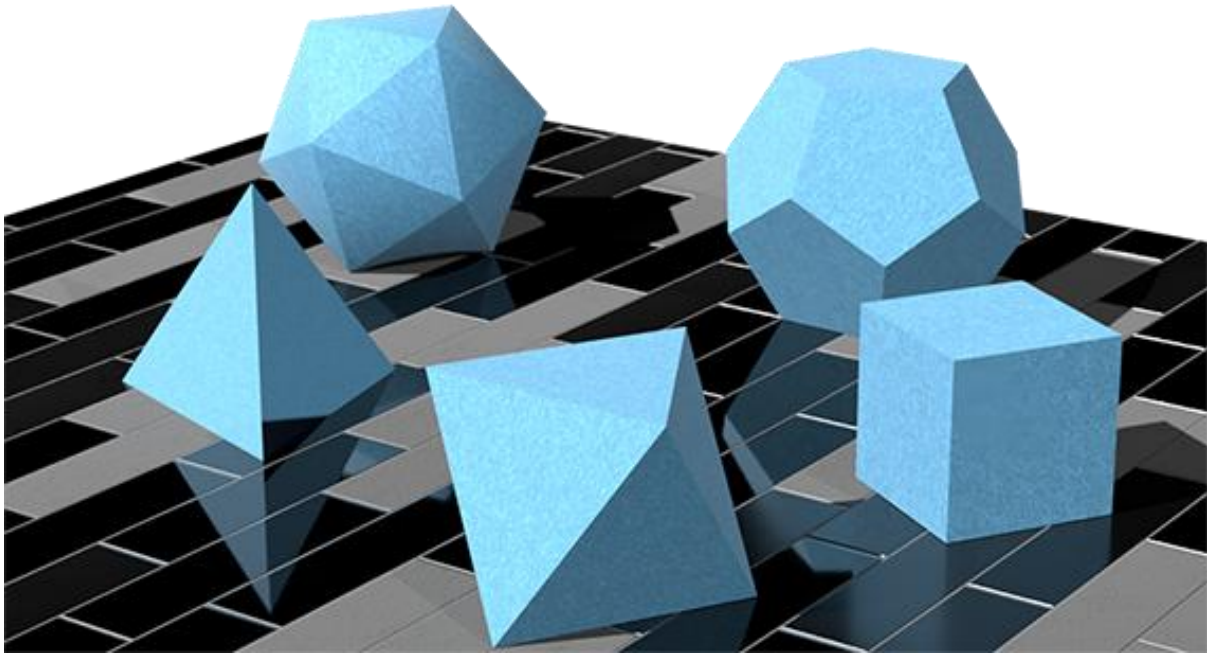
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Pre-Read

The Five Platonic Bodies.

Fire, Air, Earth, Water, Universe.



During the early eighteenth century, when the Grand Lodge of London and Westminster, which later to become the Grand Lodge of England, whose principals were 'Enlightenment, Scientific Revolution and Tolerance', Speculative Masons studied Newton, Pythagoras, Aristotle, Plato and other classical philosophers and educationalists. But it was Plato and his explanation of 'creation' that sparked the imagination of those who put together the 4th Step in Freemasonry, the Holy Royal Arch.

Plato (427-347 BCE) was a student of Socrates and a teacher of Aristotle whose teachings had a lasting impact on Western thought. In his writing, 'Timaeus', he considered the Platonic Solids were the building blocks of the universe, each representing the fundamental elements—earth, air, fire, water, and the cosmos.

As Plato put his thoughts into mathematical and geometrical form it was easily transcribed into Masonic coding using triangles and right angles. The Triple Tau contains 8 right angles and became the 'Masonic Key' to the coding of the Platonic bodies, the explanation of God's 'creation'.



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Fire, the lightest of the elements, gives off heat and light. Being the lightest element Plato gave it the geometrical form, the tetrahedron, whose two right angles are equal to that of one Triple Tau. It was 'Masonically' coded and is represented in the jewel by the a large triangle and the central triangle all intersecting.

Air, the element that gives life, is represented by the octahedron. It consists of 8 triangles, 16 right angles, which is equal to two Triple Taus'. In the jewel it is represented by the two large triangles without regard to their intersections.

Earth, the most substantial form and the most immoveable on its basis is represented by the hexahedron (cube). In the jewel it is represented by the two larger triangles and the central triangle without regard to intersections. This is equal to three Triple Taus'.



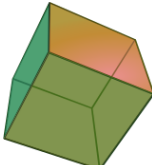


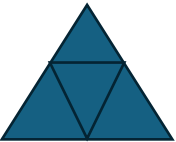




Water, represented by the icosahedron, was considered by Plato to be the heaviest element. It is shown in the jewel as the inverted triangle divided into 4 lesser ones by the intersection of the central triangle. It consists of twenty triangles and forty right angles and is equal to five Triple Taus'.

The Cosmos or Universe is represented by the dodecahedron, twelve pentagons, fifty six right angles. Seven Triple Taus'. It is represented in the jewel by the six triangles around its circumference.

But, as we see from the work on the 'Sacred Symbols', Plato was really explaining or expounding upon the philosophy that had been known for centuries.



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Fire	Air	Earth	Water	Universe
Tetrahedron	Octahedron	Hexahedron (Cube)	Icosahedron	Dodecahedron
				
4 triangles	8 triangles	6 squares	20 triangles	12 pentagons
8 right angles	16 right angles	24 right angles	40 right angles	56 right angles
Triple Tau's				
1	2	3	5	7
Jewel				
1 large triangle plus 1 central triangle all intersected.	2 large triangles without regard to their intersections.	2 larger and 1 central triangle without regard to intersections.	Inverted triangle divided into 4 lesser ones by the intersection of the central triangle.	6 small triangles round the circumference of the jewel
				

The Triple Tau.

The Holy Royal Arch is the 'essence' of Freemasonry. The Triple Tau represents the "Deity" (Divine Nature). It is the 'Masonic Key' that unlocks the mystery of creation. It is at the centre of the Holy Royal Arch philosophy. It is 'Faith', no matter how practiced, as the key to our very being.



The 'KEY'. The Triple Tau.



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Pre-Read

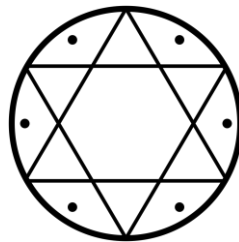
The Royal Arch Jewel.

The Holy Royal Arch is considered to be the 'essence' of Freemasonry. The 'Jewel' marks that status and is worn in Craft Lodges to indicate that the wearer is on the 4th Step of his Masonic journey, to find his 'spiritual centre'. His faith.

Within the 'Jewel' are clues as to where the spiritual centre concludes. It uses the ancient culture of sacred geometry, which has been in existence for thousands of years, to guide the Companion to 'spiritual enlightenment'.

Follow that journey in the diagrams, the sacred geometry, below.

Seal of Solomon.



Inscriptions.



Small Circle:

"Nil nisi clavis deest" - "Nothing is wanted but the key."

The key is the Triple Tau which is within this small circle hanging at the bottom of the Jewel.



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Large Circle

Front - "Si talia jungere possis sit tibi scire satis" – "If though canst comprehend these things, though knowest enough"

What things? It is the elements that Plato considers to be the forms, which together, created all things.

Reverse - Deo, regi, et fratribus; honor, fidelitas, benevolentia." - "For God, king, and the brethren; honour, fidelity and benevolence."

The importance of these elements, "*God, King and Brethren*", are explained in the 'Charge' after initiation.

Large Triangles (Seal of Solomon):

"(Eurekamen) invenimus cultor dei civis mundi" – "We have found the worship of God, O citizen of the world."

Referring again to the 'Charge' after initiation.

"As a citizen of the world I am to enjoin you to be exemplary in the discharge of your duties...."

The Holy Royal Arch ritual takes us on a journey of discovery. The discovery of finding our faith and enlightenment.

"Wisdom, Strength, Beauty. Peace, Concord, Truth." So mote it be.

Central Triangle:

"Templum Hierosolyma" – "The Temple at Jerusalem".

The 'Temple at Jerusalem' represents your very essence. The centre of who you are and what you believe.

"Clavis ad Thesaurum" – "A Key to a Treasure".

The key to unlock the treasure is represented by the 'Triple Tau'

"Theca ubi res pretiosa deponitur". – "A place where a precious thing is concealed".

or

"Res ipsa pretiosa" – "The Precious Thing Itself".

The centre of all that is our true essence lies within us and is unlocked by a simple key – "faith".



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And so the Holy Royal Arch Jewel takes us to the very beginning of creation and guides us on our spiritual journey to find our spiritual centre and 'enlightenment'.

The Fourth Stage completes Man's development in being the best man he can be

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Lesson 3. The Sojourners Journey.

(Educator 1)

RITUAL (Educator 3.)

Open the Chapter of Improvement.

Share the 'Word'.

Designate Roles.

Lesson given by *Educator 1*, 'The 'Sojourners Journey'.

By the end of this lesson / tutorial the student Companion will be able to:

- Identify the Sojourners and their part in the ceremony of 'Exaltation'.
- Examine what the Sojourners' journey symbolizes.
- Analyse the words, 'humility' and 'docility' and how they apply to the present day.

NOTES.

Humility : (Cambridge Dictionary)

The quality of not being proud because you are aware of your bad qualities.

The feeling or attitude that you have no special importance that makes you better than others; lack of pride.

Docility: (Cambridge Dictionary)

The quality of being quiet and easy to influence, persuade, or control.

INTRODUCTION

Companions,

Throughout Freemasonry the quality of **humility** is expounded in every aspect of its ceremonies. Yet in today's society it appears that arrogance and egotism is being held, in some quarters, as being masculine and how a man should act, with the false idea of what it is to be an 'Alpha' male.

A man who is humble in his outlook can communicate objectively, respecting boundaries to get his point across are attributes of an 'alpha' male. This maintains a



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good relationship with all within his circle of influence. It is being assertive without being aggressive or arrogant. It is a communication skill that lets one speak openly about oneself, one's opinions, ideas and goals. It needs confidence to be able to do so. Humility improves relationships ensuring mutual respect. All of which are characteristics of an inspirational leader.

When a man is said to be **docile** it springs to mind a person who is easy going, a man who will do what he is told without fuss or much persuasion. As an employer such a man appears ideal. However such docility is built on deep trust. Such docility can be likened, in its most perfect form, as the relationship between a martial arts acolyte and his or her sensei, compliant yet maintaining attention and with the ability to learn.

In the questions leading from the second to the third degree the candidate is asked:

Q. How did they (our ancient brethren) receive them (their wages)?

A. Without scruple or diffidence.

Q. Why in this peculiar manner?

A. Without scruple, well knowing they were justly entitled to them and without diffidence, from the great reliance they placed on the integrity of their employers in those days.

Our ancient brethren, the three sojourners, were '**docile**' because of the trust they had in their employers. They had a belief that their employers were good and honest and would not harm them. However, should a trust be broken that docility would become very much questionable.

The sojourners arriving at Jerusalem present themselves to the Principles and ask to work on the Temple go through a process of due diligence by the MEZ. He asks about their lineage as "*no strangers can be permitted*" to do such work. The Principle Sojourner, in a rather forthright manner explains their heritage and qualification, the result of which they are offered employment as labourers, an unskilled role, yet they are fully qualified Master Masons. They take the job for two reasons:

1. It is employment and they are in need of a source of income in order to buy food and pay for lodgings.
2. Their personal intention and satisfaction of working on such a prestigious and meaningful job, they were willing to be humble themselves and take a more menial role.

What moral can we take from this?



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Let us go right back to the beginning of their journey.

STUDENT INVOLVEMENT.

Take the 3 sojourners to the door of the Temple.

One Knock – “Seek and ye shall find.” They wish to become Masons. They have within their heart a desire to improve themselves.

Second Knock. Their desire was so great that they found a mason and asked to join a lodge in order to learn the trade.

Third Knock. Their job interview was successful having past all the necessary criteria, so they were taken to the Lodge door where a qualified Mason knocked on their behalf in order to gain admission.

They were allowed to enter and were escorted by a qualified Master Mason who showed them the boundaries expected of a Mason introducing them to FOUR cardinal virtues.

During the perambulation ALL the Companions say:

First Tassel. “Brother let PRUDENCE direct you.”

Second Tassel. “Brother let TEMPERANCE chasten you.”

Third Tassel. “Brother let FORTITUDE support you.”

Fourth Tassel. “Brother let JUSTICE be the guide to all your actions.”

Three Sojourners taken to the East.

Take **Three Steps**. Shown the 3 Emblematical Lights and the Working Tools.

Then **Five Steps**. Shown the 2nd Degree Working Tools.

Then **Seven steps**. Shown the 3rd Degree Working Tools.

Taken to the West. Take **3, 5, 7** steps.

Shown '**ENLIGHTENMENT**'.

At the last session I mentioned that the two scribes in their white cassocks represented the white veil leading into the Sanctum Sanctorum or 'Holy of Holies' and in the late 18th century Masons had to pass through three veils; blue, purple and scarlet before entering the chamber through the white veil. This ceremony is called '*Passing the Veils*'.

The blue veil denotes 'universal friendship', the principle colour of a Master Mason. The purple veil, being composed of blue and scarlet, symbolises 'union', the intimate connection between the sublime degree and ancient Craft Masonry. The scarlet veil



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symbolises 'fervency and zeal' whilst the white veil denotes 'purity of life and rectitude of conduct.'

(See article: www.thesquaremagazine.com/mag/article/202303masonic-miscellanies/)

What you have just experienced was your journey to 'enlightenment'. A journey through the wilderness. The journey of becoming a better person.

As we discussed at the last lesson it was, perhaps the writers aim, to have a similar experience as that of Moses receiving his guide for a virtuous life by God from within the 'burning bush' and being accompanied on his journey by Alohiah and Bezaleel, the first of the 'Grand Originals'.

Looking towards the East we see the Altar of Incense which represents the building of the First Temple at Jerusalem with the inscriptions of the second of the 'Grand Originals'. Solomon, King of Israel; Hiram, King of Tyre and Hiram Abiff. A Temple which had been destroyed.

And finally voices coming from the darkness stating what has gone before and what is yet to come. A promise of a bright future given by the third of the 'Grand Originals', Zerubbabel, prince of the people; Hagai, the prophet and Joshua, the high priest.

(Note. 1890's Royal Arch ritual book name the sojourners as: Shadrack, Meshak and Abendego who survived Nebuchadnezzar's death by fire when a fourth figure was seen in the flames protecting them. Thank you Simon Fyfe for that information)

So what do we take from this allegory?

The Holy Royal Arch looks at completing the development of man as a moral, educated and virtuous man of faith.

It also looks at the virtues of perseverance and companionship.

Perseverance: when something valuable to you is destroyed you dust yourself down, pick yourself up and start again learning from the past. It is about being reborn a better and stronger man. As the '**Crow**' reminds us that it is our sacred duty lift from our minds the heavy weight of passions and prejudices which incumber our journey.

The '**Pick**' loosens the hold which long habits of sin and folly have had on our disposition. The '**Shovel**' removes the rubbish of vice and ignorance which prevents us from beholding that eternal foundation of truth and wisdom upon which we are to erect the spiritual and moral temple of our second life, our second temple.



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Companionship: you are not alone. There are people who will stand by you and give you as much support as you need along your journey, if you have the courage to let them. Lose your ego, and with **humility** you will receive '**enlightenment**'.

(See poem *The Thousandth Man* by Rudyard Kipling)

RITUAL (*Educator 2.*)

Open the Chapter of Improvement

Designate Roles.

Ritual (Educator 3) from the Candidate leaving the Chapter Room after being given the working tools and then return requesting to work on the Temple. The interaction between MEZ and PS. Then leaving the Chapter Room to work on the foundations of the second temple.

Risings.

Close the Chapter of Improvement.

Next Chapter of Improvement will be on:

The Thousandth Man by Rudyard Kipling.

1

One man in a thousand, Solomon says.

Will stick more close than a brother.

And it's worth while seeking him half your days

If you find him before the other.

2

Nine hundred and ninety-nine depend

On what the world sees in you,

But the Thousandth Man will stand your friend



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With the whole round world agin you.

3

'Tis neither promise nor prayer nor show

Will settle the finding for 'ee.

Nine hundred and ninety-nine of 'em go

By your looks, or your acts, or your glory.

4

But if he finds you and you find him,

The rest of the world don't matter;

For the Thousandth Man will sink or swim

With you in any water.

5

You can use his purse with no more talk

Than he uses yours for his spendings,

And laugh and meet in your daily walk

As though there had been no lendings.

6

Nine hundred and ninety-nine of 'em call

For silver and gold in their dealings;

But the Thousandth Man he's worth 'em all



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Because you can show him your feelings.

7

His wrong's your wrong, and his right's your right,

In season or out of season.

Stand up and back it in all men's sight

With that for your only reason!

8

Nine hundred and ninety-nine can't bide

The shame or mocking or laughter,

But the Thousandth Man will stand by your side

To the gallows-foot - and after!



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Lesson/Tutorial 4. The Vaulted Chamber.

(Educator 2)

RITUAL (Educator 3.)

Open the Chapter of Improvement

Share the 'Word'.

Designate Roles.

Lesson given by **Educator 1**, 'The 'Vaulted Chamber'.

By the end of this lesson / tutorial the student Companion will be able to:

- Examine and analyse the vaulted chamber.
- Consider the chamber's esoteric meaning.
- Analyse the purpose of the Sojourners actions with relation to the vaulted chamber.
- Analyse and explain the action of the 'Principles' regarding the discovery made by the Sojourners.
- Explain and demonstrate the five signs.

The Sacred Secrets of the Vaulted Chamber

Introduction

Good morning, Companions.

Today, we embark on a journey into the symbolic heart of Masonry, exploring one of its most profound and central emblems: the Vaulted Chamber, often referred to as the Secret Vault. It is a symbol carrying deep meaning particularly within the ceremonies of the Royal Arch.

While the narrative surrounding the Secret Vault is grounded in the historical context of King Solomon's First Temple and its eventual rebuilding, its true significance extends far beyond mere history. Its power lies in its symbolical and esoteric lessons.

We will examine its historical account as presented in the Royal Arch, delve into its deeper, hidden meanings, and most importantly, discuss how these ancient symbols remain remarkably relevant for our own personal growth and our practice of leadership in the world today.

When researching ritual I like to try and get into the mind of the writers. What were they trying to convey? The probable writers of the Third Degree, Parts 1 and 2, Part



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1 being the craft 'Raising' ceremony and Part 2 being the Royal Arch 'Exaltation' ceremony, were probably Dr. John Theophilus Desagulier and James Anderson. Desagulier was a clergyman and Anderson a Scottish minister, both of whom were associates of Isaac Newton who was President of the Royal Society.

It is quite possible that they came across the writings of the 5th Century ecclesiastical writer, Philostorgius, who wrote about the discovery of the 'Lost Word' in a cave under Solomon's Temple. In the writing of the ritual the cave became a vault and the labourers became the sojourners. This account was translated from Greek into English by Samuel Lee in his book '*Orbis Miraculum*' in 1659.

Historical Meaning

According to the Masonic traditions preserved in the Royal Arch ceremonies, which are allegories loosely based on Old Testament writings, the history of the Secret Vault begins during the construction of King Solomon's First Temple.

The three Grand Masters: King Solomon, Hiram King of Tyre, and Hiram Abiff, being in possession of the writings of Moses and the Prophets, foresaw the potential destruction of the Temple and the nation's captivity should the Children of Israel deviate from God's laws.

To safeguard vital knowledge and sacred treasures, they agreed to construct a secret vault underground. This vault was planned to lead from King Solomon's apartment and end directly beneath the Sanctum Sanctorum or Holy of Holies.

The allegory states that the vault was structured with nine arches. The ninth Arch being built by the three Grand Masters themselves. It was intended specifically as a secure repository for copies of Holy Vessels and Sacred Treasures and as a place for the Grand Council to meet once the Temple was completed. The other eight arches were constructed by selected skilled workmen, totalling twenty-seven men. Their work occurred at night, away from "prying eyes".

Within the Ninth Arch, they deposited an imitation of the Ark of the Covenant. Inside this Ark, they placed an imitation Pot of Manna, Aaron's Rod, and significantly, a true copy of the Book of the Law. The Book of the Law contained all the biblical writings up to that period and had been found by Hilkiah the High Priest when Josiah was King.

Crucially, the Master's Word, which had been lost upon the death of Hiram Abiff, was placed on the top of the Ark, engraved on a triangular plate of gold. Mysterious characters were engraved on the sides of the triangle. A key to deciphering these mysterious characters was placed inside the Ark, in the Book of the Law. The three Jewels of the Grand Masters (squares) were also placed on top of the Ark to distinguish the deposit as the Master's Word. In the Royal Arch allegory the Ark is replaced by an Altar of Incense, a double cube.



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The vault was closed after Hiram Abiff's death and lay buried in darkness for 470 years following the destruction of the First Temple and the Babylonian captivity.

The vault and its contents were rediscovered by three sojourners during the rebuilding of the Second Temple after the return from captivity. This discovery involved diligent labour among the ruins, finding an arch, and descending into the vault.

The recovery of the Book of the Law and the Master's Word was a moment of immense religious significance, representing the restoration of sacred knowledge and divine revelation.

Esoteric and Symbolical Meaning.

Beyond the historical narrative, the vault carries profound esoteric and symbolical meaning.

Symbol of a Sacred Repository and Preservation of Truth: The most prominent meaning is the preservation of the long lost Master's Word and other sacred items. The vault represents a secure, hidden sanctuary for preserving vital knowledge and truth through times of potential destruction and loss. It symbolizes the enduring nature of divine truth and Masonic light, kept safe until it could be rightfully restored. The vault itself is described as securely guarded.

Symbol of Anticipating Calamity and Foresight: The decision to build the vault stemmed from the Grand Masters' foresight, recognizing potential loss and making provisions for safeguarding fundamental truths for future generations.

Symbol of Perfection and Completion (The Nine Arches): The division into nine arches symbolizes a journey or progression towards the central truth contained in the Ninth Arch. Passing the arches requires specific signs and knowledge, emphasizing qualification for advancement in understanding.

Symbol of the Journey Towards Truth and Light: The narrative of the sojourners' labour among the ruins symbolizes the diligent search for lost truth and light. The difficult journey and labour, described as toilsome and weary, over "rough and rugged roads", labouring among "broken columns and ruined arches", represents the challenges in the quest for understanding and recovery. Effort is rewarded with discovery. The aim is to receive "further light".

Symbol of the Recovery of Lost Knowledge: The discovery of the Altar, the Book of the Law, and the key to the Master's Word, represents the recovery of lost sacred knowledge and divine revelation. The Master's Word symbolizes the Divine Name, ultimate truth, or the key to divine mysteries.

Symbol of Divine Providence and Guidance: The contents of the Vault connects to God's provision and validation. The narrative is framed within God's promise of



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restoration. The motto "Holiness to the Lord", proclaimed upon finding the Book of the Law, reinforces this divine connection. The phrase "I AM THAT I AM", and the biblical passages referenced anchor the degree in religious faith.

Symbol of Fidelity, Silence, and Secrecy: The guarding of the vault by individuals selected for their "fidelity and skill" underscore the importance of guarding sacred knowledge emphasizing discretion.

Symbol of Humility and Exaltation: True growth requires humility before one can be "exalted".

Symbol of Hope and Restoration: The vault's discovery after destruction and captivity symbolizes hope and restoration after devastation. It represents recovering what is most valuable and rebuilding.

Symbol of Labour and Diligence: The use of working tools (crow, pick-axe, spade) and the labour involved symbolize that the pursuit of truth requires persistent effort and appropriate means. The Sword and Trowel, symbolize the dual duty to uphold the secrets and to cement and complete the Secret Vault.

Applying the Lessons to Personal Development.

How can these ancient symbols from the vaulted chamber apply to our lives today? As the sources highlight, they offer valuable lessons for our personal growth and development.

1. **Diligent Search for Truth and Knowledge:** Personal development is a lifelong quest for self-knowledge and understanding. Like the sojourners, this search is often challenging, described as making a "toilsome and weary way—over rough and rugged roads". It requires perseverance through difficulties ("overcome every obstacle") and diligent effort ("labouring among broken columns and ruined arches"). The vault teaches us that effort is rewarded with discovery and finding "further light". It encourages us to be lifelong learners, seeking truth beyond surface understanding.

2. **Preserving Core Principles and Values:** Just as the Grand Masters safeguarded sacred treasures, we must identify and consciously preserve our own fundamental ethics, values, and principles. The motto "Holiness to the Lord" serves as a reminder of this internal sanctuary. The vault is a metaphor for creating a secure inner repository for what is most true and sacred to us, especially amidst external pressures or turbulent times.

3. **Humility on the Path to Exaltation:** Humility is essential for personal growth and gaining deeper understanding. Recognizing our limitations and being open to learning allows us to learn and "be exalted". It's a reminder that pride can be an obstacle to development.



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4. Fidelity, Silence, and Secrecy: The emphasis on guarding secrets and being "Select", underscores the importance, trustworthiness, and discretion in personal conduct. Knowing when to maintain silence and keep confidences, is a crucial aspect of maturity and building trust with others.

5. Recovery and Restoration After Setbacks: The rediscovery of the vault and its contents during the rebuilding of the Second Temple after destruction and captivity symbolizes hope and restoration after devastation. Difficult periods in life can feel like destruction or captivity. But the narrative offers hope that even after losses, it is possible to recover what is valuable, find guidance (represented by the Book of the Law), and begin a path of rebuilding and restoration.

Applying the Lessons to Leadership Skills.

The lessons from the vaulted chamber also offer valuable insights for effective leadership in today's world.

1. Foresight and Strategic Planning: The Grand Masters' foresight in anticipating destruction and planning to safeguard knowledge teaches leaders the importance of strategic foresight. Leaders must anticipate challenges and plan proactively to safeguard resources, values, and critical knowledge for long-term organizational survival and success. This involves thinking beyond immediate concerns.

2. Guarding and Protecting Valuables: The vault is described as securely guarded. Leaders are entrusted with protecting their team, organizational assets, and core values. This requires vigilance, security measures, and boundaries – the leader acts as a steward and protector.

3. Selecting and Trusting the Qualified: The selection of individuals based on their "fidelity and skill" for the vault work highlights the importance of discerning and selecting the right people for critical roles. Trust is earned through demonstrated capability and trustworthiness. Leaders must ensure those entrusted with responsibility are "duly qualified".

4. Guidance and Transmission of Knowledge: The Ninth Arch as a meeting place for the Grand Council and the Book of the Law representing guidance symbolize the leader's role in guiding the team and transmitting essential knowledge and organizational culture. Leaders provide vision and direction, like the sacred law. Mentoring ensures continuity ("transmitted to your successors", "transmitted to our posterity").

5. Inspiring and Directing Labour: The directing of the sojourners' labour among the ruins, demonstrates the leader's role in motivating and directing the team towards goals. This includes assigning tasks and inspiring diligence. The idea that labourers were rewarded for their efforts also suggests recognizing and valuing contributions.



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6. Accountability and Consequences: There is the importance of accountability in leadership. Failure to fulfil duties, particularly guarding critical responsibilities, can harm the individual and the group. Leaders must be vigilant and hold themselves and others accountable.

7. Rebuilding and Uniting the Team: The Sword and Trowel, implements linked to the vault, symbolizing defence and the act to "cement and complete the Secret Vault" connects to the leader's responsibility to foster unity and cohesion within their team. Leaders defend the team from external threats while simultaneously building strong internal relationships and a collaborative environment ("unite and cement the brotherhood").

Conclusion.

The Vaulted Chamber, or Secret Vault, is far more than a historical anecdote within our degrees. It is a powerful, multi-layered symbol.

It represents the secure repository of ancient truth, the diligent search required to recover lost knowledge, the fidelity and secrecy needed to guard it, and the ultimate promise of divine restoration and continuity.

By contemplating the symbols of the vault – the hidden truth, the journey, the labour, the guardianship, the recovery – we gain insights applicable to our own personal growth as a continuous journey of self-improvement and our responsibilities as leaders in protecting values, guiding others, and fostering resilience within our sphere of influence.

May we always remember the lessons of the Secret Vault, diligently seeking truth in our lives, preserving our core values, acting with fidelity and discretion, and leading with foresight, accountability, and a commitment to rebuilding and unity in our communities and organizations.



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A Moral Analysis of the Five Signs of the Holy Royal Arch. (Optional)

Companions,

1. Introduction

The five signs of the Masonic Holy Royal Arch are not a collection of arbitrary gestures but form a cohesive and profound system of moral instruction. They function as a symbolic catechism, guiding the individual through a spiritual progression or journey. This journey begins with an understanding of divine law and its consequences, moves through stages of humility, repentance, and acknowledged dependence, and culminates in a state of absolute faith and trust in divine mercy. Each sign builds upon the last, creating a narrative of humanity's ideal relationship with the Divine.

2. Detailed Analysis of Each Sign

The Penal Sign: The Principle of Accountability

This sign establishes the foundational moral premise: actions have consequences, and there exists a divine and immutable standard of justice. It represents the severe and unavoidable reality that disobedience to moral law leads to separation and spiritual death. By invoking the stark imagery of severance, the sign impresses upon the individual that accountability is not optional. It is the necessary starting point for any meaningful moral or spiritual life, establishing the "why" behind the pursuit of virtue—to align oneself with the cosmic order and avoid the just consequences of transgression.

The Reverential Sign: The Virtue of Humility

As the direct response to the stark justice of the Penal Sign, the Reverential Sign embodies the correct posture of the creature before the Creator. It is the first step away from "stiff-necked" disobedience towards willing submission. The dual gesture is deeply symbolic: shielding the eyes acknowledges the overwhelming and incomprehensible glory of the Almighty, a recognition of human finitude. Placing the hand over the heart signifies the internalization of divine law—not as an external threat, but as a guiding principle to be willingly "engrafted" onto one's character. It represents a shift from fear of punishment to awe-filled reverence and obedience.

The Penitential or Supplicatory Sign: The Action of Contrition

This sign represents the logical and emotional consequence of the previous two. Having acknowledged divine law (Penal) and humbled oneself before the Lawgiver (Reverential), the individual now recognizes their own failure to meet that perfect standard. It is an active expression of self-awareness and repentance. The posture of kneeling with uplifted hands is a universal symbol



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of supplication, vulnerability, and the admission of error. It is the moment the individual ceases to make excuses for their frailties and instead actively seeks forgiveness, acknowledging their status as an "erring creature" in need of grace.

The Monitorial Sign: The Acknowledgment of Dependence

The Monitorial Sign moves beyond repentance for past sins to an understanding of inherent human limitation. Girding the loins, an ancient act of preparation for work or a journey, is here re-contextualized as a "frail and defenceless posture." It symbolizes the profound truth that even when prepared and willing, humanity is incapable of achieving true good or performing "acceptable service" on its own. It is a declaration of complete dependence on a higher power for guidance, strength, and the very source of just works. This sign instills a crucial humility, preventing the pride that can arise from virtuous effort and reminding the individual that their moral strength is borrowed, not owned.

The Fiducial Sign: The Culmination of Faith

The final sign represents the ultimate goal of the spiritual journey: absolute and unconditional trust in the mercy and promises of God. Having moved through accountability, reverence, repentance, and dependence, all that remains is complete surrender. The symbolic act of prostration signifies the abandonment of the self and the casting of one's fate entirely upon divine grace. This is not an act of desperation, but of "humble but holy confidence." It is the final realization that salvation and entry into "eternal bliss" is not earned through merit, but received through faith. It is the release of all fear and the complete acceptance of God as the beginning and the end, the ultimate source and destination of the soul.

3. The Narrative Progression

Taken in sequence, these five signs create a coherent and powerful spiritual narrative of transformation. The journey begins with the *Law* (Penal), a stark confrontation with divine justice. This confrontation forces the individual into a state of *Humility* (Reverential) before the awesome power of the Lawgiver. This humility, in turn, allows for honest self-reflection and the recognition of one's own shortcomings, leading to sincere *Repentance* (Penitential). Through this process, one learns that moral living is not a matter of willpower alone, but requires a constant state of *Dependence* on divine aid (Monitorial). This entire path—from fearing justice to seeking grace—culminates in the ultimate state of active and trusting *Faith* (Fiducial), where the individual finds peace not in their own righteousness, but in the mercy of their Creator.



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4. Overarching Moral Framework

This system of signs presents a clear moral philosophy regarding the nature of God, humanity, and their relationship.

The Nature of God: God is portrayed as possessing a dual nature: He is the absolute and just Judge whose laws are immutable (Penal Sign), but He is also the merciful and loving Creator who offers redemption and grace (Fiducial Sign). He is a being of incomprehensible glory (Reverential) and the source of all good (Monitorial).

The Nature of Humanity: Humanity is depicted as inherently "frail," "erring," and prone to "stiff-necked" disobedience. Left to our own devices, we are "defenceless" and incapable of true righteousness. Our primary spiritual task is to recognize this limitation.

The Ideal Relationship: The ideal relationship between humanity and God is a developmental one. It must progress from a state of fear-based compliance to one of loving, willing, and humble surrender. The path to communion with the Divine is not through a claim of self-perfection, but through a structured process of humility, contrition, and ultimate faith in a power beyond oneself.

5. Conclusion

The ultimate moral lesson imparted by the five signs of the Holy Royal Arch is that spiritual enlightenment is achieved through a profound journey of self-abnegation and surrender. It teaches that the foundation of a moral life is acknowledging a higher authority. From this foundation, one must cultivate humility, actively repent for transgressions, understand one's total dependence on divine guidance, and finally, place one's entire hope and trust not in personal merit, but in the boundless grace of the Divine. The signs are a symbolic roadmap from the bondage of ego and fear to the liberation of faith.

Ritual (*Educator 3 Standards and Performance Tutor*)

Rehearse Opening the Chapter

Recommended Ritual: Ceremony of 'Exaltation', part 2. The discovery of the vault; reporting the discovery to the Grand Sanhedrin and reward.

Risings

Close the Chapter of Improvement.

Distance Learning:

Mentors Notes: <https://thesquaremagazine.com/mentorsnotes/>

Solomon: <https://solomon.ugle.org.uk>



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PART 2 (Three Lessons.)

Lesson 5. The Historical Lecture.

Lesson 6. The Symbolical Lecture.

Lesson 7. The Mystical Lecture.



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Lesson / Tutorial 5. 'Historical' Lecture.

RITUAL (Educator 2.)

Introduction

Before the Chapter is opened split the companions into groups of three and practice communicating the 'Word'.

Designate Roles.

Open the Chapter

Companion delivers Historical Lecture.

Lesson given by *Educator 1*, Analysis of the Historical Lecture'.

By the end of this lesson / tutorial the student Companion will be able to:

- Analyse and explain the 'Historical' lecture.
 - Understand the role of the Grand Originals
 - Recite the Historical Lecture
-

An Analysis of the Royal Arch Historical Lecture

Companions,

This lecture outlines three great epochs of Masonic history, but its true purpose is to present a symbolic blueprint for a Companion's complete spiritual journey. By understanding the core themes of Foundation, Construction, and Restoration, we can see how this historical narrative provides a timeless guide to personal growth, leadership, and resilience.

1. The Theme of "Foundation": The First or Holy Lodge

Why does the story begin with Moses and the law on "Holy Ground"?

The journey begins here because any structure, whether a physical temple or a moral life, is worthless without a proper foundation. The First, or Holy Lodge, represents the essential, non-negotiable groundwork upon which everything else must be built. The story starts not with action, but with **revelation and law**. Before the Israelites could build a nation or a temple, they had to be liberated from bondage (both physical and mental) and receive a divine blueprint for living—the Law.



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The setting on "Holy Ground" is profoundly symbolic. It is a place of humility and reverence, where Moses is commanded to "put off thy shoes," signifying the removal

of personal ego and worldly pride before approaching the divine. This is the first step for any Mason: to humble himself before a higher truth and prepare to receive instruction.

What does this teach about the necessary foundation for any great and moral undertaking?

It teaches that a true foundation is not made of stone and mortar, but of **moral law and divine inspiration**. The key elements delivered here—the Ten Commandments, the forms of the Tabernacle, and a "civil and religious polity"—are the absolute prerequisites for an ordered and purposeful existence. Without this divine code, freedom from Egypt would have simply devolved into chaos. This epoch teaches us that vision and law must precede action.

What personal "foundations" must a Companion build?

- **Humility and Reverence:** Like Moses taking off his shoes, a Companion must approach his own development with humility, acknowledging that he is on "Holy Ground" when contemplating his moral and spiritual duties.
- **Adherence to Moral Law:** The "Tables of the Sacred Law" represent the unchangeable precepts—truth, justice, integrity—that must govern a Companion's life. This is his internal set of Ten Commandments.
- **Receptivity to Inspiration:** Moses spoke with God "face to face," receiving the "mysterious prototypes." This symbolizes the need for a Companion to quiet his mind and be receptive to his conscience and the "unerring wisdom" that guides him toward right action.
- **Courageous Leadership:** Moses was commissioned as a "high ambassador" to lead his people from bondage. This calls on us to find the courage to lead ourselves and others from ignorance (Egypt) toward enlightenment (the Promised Land).



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2. The Theme of "Construction": The Second or Sacred Lodge

Why does the narrative move to Solomon's Temple?

The narrative progresses from the abstract to the concrete. Having established the **Foundation** of law and principle in the wilderness, the next logical step is to **Construct** a physical manifestation of that foundation. The Second, or Sacred Lodge, represents the application of foundational principles to create something of lasting beauty, purpose, and magnificence in the world. King Solomon's Temple is the ultimate symbol of bringing a divine blueprint into physical reality through wisdom, cooperation, and skilful labour.

The location, Mount Moriah, is significant. It is a place consecrated by faith (Abraham), sacrifice (David), and promise. Building here signifies that our work is not done in a vacuum, but upon the sacred history of those who came before us.

What does the act of building something magnificent for a higher purpose symbolize?

It symbolizes the building of our own spiritual edifice—our character. Each Companion is tasked with taking the foundational laws and principles and using them to shape a life that is beautiful, strong, and dedicated to the glory of the Most High. On a community level, it represents the cooperative effort of creating a just and enlightened society, where every member contributes their unique skill, as Solomon, Hiram of Tyre, and Hiram Abiff did.

What skills of "construction" (both literal and metaphorical) are being taught?

- **Wisdom (Solomon):** The ability to govern, plan, and direct a complex undertaking. This is the skill of applying knowledge to achieve a noble goal.
- **Alliance and Fraternity (Hiram, King of Tyre):** The skill of collaboration. No great work is done alone. We must be able to form partnerships and work in harmony with others who bring different resources and skills.
- **Mastery of Craft (Hiram Abiff):** The dedication to excellence and the skilful execution of the plan. This is the virtue of doing one's work, whatever it may be, to the absolute best of one's ability.



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3. The Theme of "Restoration": The Third or Grand and Royal Lodge

Why is the final epoch centred on the return from exile and the rebuilding of the Temple?

This epoch introduces the inevitable reality of life: **loss, ruin, and adversity**. The First Temple, for all its magnificence, was destroyed. The people were sent into captivity. This final stage teaches the most difficult and perhaps most important lesson: it is not enough to know how to build; we must also know how to **rebuild**. Restoration is a more complex and often more arduous task than initial construction. It requires looking backward to recover what was lost while simultaneously building forward toward a new future.

What does this teach about perseverance after loss and the nature of servant leadership?

It teaches that hope is not lost in the face of ruin. The return from Babylon is a powerful symbol of resilience. It demonstrates that with faith and perseverance, foundations can be re-established and sacred work can be resumed. It redefines leadership not as a position of glory (like Solomon's), but as one of service, sacrifice, and immense difficulty. The leaders here are not building a new wonder of the world; they are painstakingly piecing together a broken one.

How do the different roles contribute to the skill set of "restoration"?

The work of restoration requires a diverse and complementary skill set, embodied by the principal figures:

- **Zerubbabel (The Prince):** Represents **civil and structural leadership**. He provides the kingly authority and organizational framework to rally a scattered people and begin the physical work of rebuilding.
- **Haggai (The Prophet):** Represents **spiritual vision and motivation**. While Zerubbabel rebuilds the walls, Haggai rebuilds the will of the people, reminding them of the divine purpose behind their labour.
- **Joshua (The High Priest):** Represents **moral and religious purification**. He sanctifies the new effort, ensuring that the restored Temple is not just a building, but a holy place worthy of its purpose.



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- **Ezra & Nehemiah (The Scribes):** Represent the **recovery of knowledge and practical governance**. Ezra rediscovers and teaches the Law, restoring the *moral* foundation, while Nehemiah uses his worldly wisdom as the "King's cupbearer" to manage the practical and political challenges. They show that you must restore both the spirit and the letter of the law.
- **The Sojourners (The Seekers):** Represent the **humble, diligent quest for truth**. They are not leaders but skilled Master Masons who humbly took on the role of labourers and who, in the process of clearing the rubble, recover the "Secrets of the Royal Arch." This teaches us that the most profound truths are often found not in positions of power, but through humble work and a genuine desire to find what was lost.

Synthesis: The Complete Symbolic Journey

Freemasonry presents this specific sequence—Foundation, Construction, and Restoration—because it mirrors the complete, realistic cycle of a virtuous and well-lived life.

1. **Foundation:** We begin in youth or ignorance, receiving the **Law** and establishing our moral and spiritual bedrock. We learn the rules of right living.
2. **Construction:** In our prime, we use this foundation to **build** our life's work—our character, our family, our career, and our community. We apply the lessons we have learned to create something of value.
3. **Restoration:** Inevitably, we face failure, loss, and the "ruin" of our plans. In our maturity and wisdom, we learn to **rebuild**. We draw on our foundational principles, persevere through hardship, and diligently seek to recover the essential truths we may have forgotten.

Conclusion.

This journey takes a Mason from receiving light, to sharing that light through his works, and finally, to recovering that light from the rubble of adversity. It is a profound acknowledgment that the ultimate test of a man is not whether he can build, but whether he can rise from ruin and build again.



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Under the direction of Educator 3 (Standards and Performance Tutor)

Recommended Ritual: Ceremony of 'Exaltation', part 1, up to candidate's first retirement from the Chapter.

Closing:

DC / ADC the red bits

Making the Sign.

Reveil the altar. (3–5–7)

Promise.

Glory to God.

Commands PS to close the Chapter. IPZ – Fidelity.

Conclusion (Educator 1 or 2)

Wrap up. Questions and Answers.

Future Learning.

L & D Learning Packages. www.wgsm.co.uk

Mentors Notes: <https://thesquaremagazine.com/mentorsnotes/>

Solomon: <https://solomon.ugle.org.uk>



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Lesson / Tutorial 6. 'Symbolical' Lecture.

RITUAL (*Educator 2.*)

Introduction

Before the Chapter is opened split the companions into groups of three and practice communicating the 'Word'.

Designate Roles.

Open the Chapter

Companion(s) delivers Symbolical Lecture.

Lesson given by *Educator 1*, Analysis of the Symbolical Lecture'.

By the end of this lesson / tutorial the student Companion will be able to:

- Analyse and explain the 'Symbolical' lecture.
- Understand the symbolism in the Chapter Room.
- Recite the Symbolical Lecture.

Unpacking the Royal Arch Symbolic Lecture for Philosophical Insight and Personal Growth

Companions,

You have listened to the words of the Symbolic Lecture, a foundational text that explains the forms, symbols, and ornaments of our esteemed Order. It is a text rich with historical allusion and moral instruction, connecting us to our ancient Companions at the building of the Second Temple.

However, to treat this lecture as a mere script to be memorized is to leave the most profound treasures of the Royal Arch undiscovered. Its true value lies not in its surface-level explanation, but in its capacity to serve as a lifelong blueprint for philosophical inquiry and dedicated personal development. The symbols it describes are not relics of the past; they are living emblems, powerful tools for shaping the inner temple of the self.

Therefore, I prompt you to engage with this lecture not as a passive recipient, but as an active philosopher and an architect of your own character. Use the following points of analysis to dig beneath the surface of the ritual and uncover the personal wisdom it holds for you.



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A Framework for Analysis: From Symbol to Self

For each of the key symbols presented in the lecture, consider the following two avenues of thought:

1. **The Philosophical Lens:** What universal truth about humanity, society, morality, or the nature of the Divine does this symbol seek to explain?
2. **The Personal Development Mirror:** How does this symbol reflect your own life, challenges, and aspirations? What specific, practical lesson can you draw from it to become a better person?

1. The Catenarian Arch: The Geometry of Unity and Strength

The lecture states this form represents the "impenetrable nature" of our mysteries and the "spirit of fraternal union." It teaches us to "submit with cheerfulness to every lawfully constituted authority."

- **Philosophical Inquiry:** What is the true nature of strength? Is it rigid and unyielding, or is it, like the catenary, a perfect distribution of weight and tension that finds strength in its flexibility? What is the basis of legitimate authority, and how does it differ from mere power?
- **Personal Development:** Reflect on the communities you are a part of—your family, your profession, your lodge. Are you a supportive "subordinate member," gravitating towards the keystone to create a stronger whole? What is the "keystone" of your own life—the central principle or belief that holds your character together?

2. The Three Keystones: The Progression of Knowledge

We are told a "perfect knowledge" of the Degree is obtainable only by "passing through the Three Ps. Chairs," which are linked to drawing forth the three keystones.

- **Philosophical Inquiry:** Does this suggest that true knowledge can only be gained through experience, responsibility, and progressive stages of understanding, rather than being given freely?
- **Personal Development:** What are the "three keystones" you must draw forth to gain a "perfect knowledge" of yourself? Perhaps they are Honesty,



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Integrity, and Compassion. What personal "chairs" of responsibility must you occupy in your own life to unlock your full potential?

3. The Six Lights and the Triangle: The Harmony of Truth

The lecture divides the lights into Lesser (Law and Prophets) and Greater (the Sacred Word itself), arranged in a pattern of interlocking triangles.

- **Philosophical Inquiry:** What is the relationship between revealed wisdom passed down through tradition (the Lesser Lights) and direct, personal spiritual insight (the Greater Lights)? How does the geometric symbolism suggest that these are not in conflict, but are different, harmonious facets of a single, unified Truth?
- **Personal Development:** How do you balance the wisdom you have learned from others with the dictates of your own conscience? Look at the various aspects of your life (work, family, self, spirit). How can you arrange them, like the lights, so they form a stable, equilateral, and harmonious whole?

4. The Ensigns and Banners: The Archetypes of a Complete Being

The banners of the Man, Lion, Ox, and Eagle are explained as personifying intelligence, strength, patience, and celerity.

- **Philosophical Inquiry:** Are these four attributes the essential components of a perfected human character? How do they balance and temper one another? For instance, how does patience (Ox) temper the promptness of the Eagle, or intelligence (Man) guide the strength of the Lion?
- **Personal Development:** Honestly assess yourself against these four archetypes. Which is your most natural strength? Which do you most conspicuously lack? What practical step can you take this week to cultivate your "Ox" by showing more patience, or your "Eagle" by acting with more promptness on an important task?

5. The Sword and Trowel: The Duality of the Masonic Life

This emblem represents the simultaneous need to build and to defend.

- **Philosophical Inquiry:** This is the timeless allegory of the active and the contemplative life, of creation and protection. Can one truly exist without the



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other? Must a virtuous person be both a builder of what is good and a defender against what is evil?

- **Personal Development:** What are you building with your "Trowel" in your own life—your character, your family's future, a better community? And what is the "Sword" by your side protecting? This is not about physical violence, but about defending your integrity, your principles, and your loved ones from the "unprovoked attacks" of cynicism, apathy, and immorality.

6. The Working Tools: Instruments of Inner Transformation

The lecture beautifully spiritualizes the Shovel, Pickaxe, and Crowbar as emblems of our mortal journey from the grave to resurrection. Let us also apply them to our life *before* the grave.

- **Philosophical Inquiry:** How does the act of clearing away the old and preparing for the new form the basis of all progress, both civil and personal?
- **Personal Development:**
 - **The Shovel:** What "rubbish" of old prejudices, bad habits, and settled errors do you need to clear away from your mind and heart?
 - **The Pickaxe:** What hardened ground of apathy or a closed mind do you need to break up to allow new ideas and truths to take root?
 - **The Crowbar:** What great obstacle stands in your path to self-improvement that requires the full, upright leverage of your will to overcome?

A Final Charge:

Companions, the Symbolic Lecture is not a destination; it is a map. Its purpose is to guide you on an inward journey. I charge you to take up these symbols, meditate upon their deeper meaning, and apply their lessons with the same diligence our ancient brethren applied their tools to the Temple. In doing so, you will find that Royal Arch Masonry is not just something you do; it is something you become.



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Educator 3 (Standards and Performance Tutor)

Recommended Ritual: Ceremony of 'Exaltation', part 2, up to candidate's second retirement from the Chapter.

Closing:

DC / ADC the red bits

Making the Sign.

Reveil the altar. (3–5–7)

Promise.

Glory to God.

Commands PS to close the Chapter. IPZ – Fidelity.

Conclusion (Educator 1 or 2)

Wrap up. Questions and Answers.

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Lesson / Tutorial 7. 'Mystical' Lecture.

Recommended Ritual: Ceremony of 'Exaltation' Part 3, including signs and communication of the 'word'.

Distance Learning:

Mentors Notes: <https://thesquaremagazine.com/mentorsnotes/>

Solomon: <https://solomon.ugle.org.uk/>

RITUAL (Educator 2.)

Introduction

Before the Chapter is opened split the companions into groups of three and practice communicating the 'Word'.

Designate Roles.

Open the Chapter

Companion delivers Mystical Lecture.

Lesson given by **Educator 1**, Analysis of the Mystical Lecture'.

By the end of this lesson / tutorial the student Companion will be able to:

- Analyse and explain the 'Mystical' lecture.
 - Understand the Altar of Incense.
 - Recite the Mystical Lecture.
-

The Mystical Lecture: A Philosophical and Personal Analysis.

Companions,

The Mystical Lecture of the Holy Royal Arch serves as the profound culmination of Pure Ancient Freemasonry, transforming the moral lessons of the Craft into a deeper spiritual understanding. It is an allegorical journey that seeks to explain a Mason's ultimate relationship with the Divine. By dissecting its core components, we can uncover a rich tapestry of philosophical meaning and a practical guide for personal development.

The Narrative of the Two Temples & the Sojourners: An Allegory of Rediscovery

The lecture's foundation lies in the story of the First Temple's destruction and the subsequent discovery of its deepest secrets during the building of the Second. This



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narrative is a powerful allegory for the cyclical nature of wisdom and the conditions required for its rediscovery.

Philosophical Meaning:

The loss of the first Temple symbolizes how sacred truths and divine knowledge can be obscured and lost over time due to societal decay and worldly conflict. The narrative suggests that truth is not created, but eternal; it is *recovered*. The return of the Sojourners from captivity in Babylon to humbly clear the ground for a new foundation represents a philosophical principle: enlightenment often follows a period of intellectual or spiritual wilderness. It is through returning to foundational work, with a spirit of renewal, that what was lost can be found. This cyclical pattern of loss and recovery is a core theme, suggesting that no matter how advanced a civilization or individual becomes, a return to first principles is sometimes necessary for true progress.

Personal Development Meaning:

The Sojourners, despite their skill, undertook menial labour. This is a profound lesson in humility. For the individual Mason, this teaches that true discovery often comes when we are willing to shed our pride and perform the humble work before us. It is a call to take oneself "out of the centre of the universe" and recognize that growth requires a willingness to start anew, to clear the rubble of our own preconceived notions and ego. The Sojourners' discovery was not made in a grand gesture, but through diligent, unglamorous effort. A Mason is thereby encouraged to find value and potential for revelation in every task, understanding that the greatest personal truths are often unearthed not on the grand stage, but in the quiet quarries of self-examination and humble service.

The Vault, Darkness, and Light: The Journey to Understanding

The discovery of the secret vault, initially shrouded in darkness, is a direct metaphor for the process of gaining true knowledge.

Philosophical Meaning:

This sequence presents an epistemological allegory—a theory of how we come to know things. The vault represents the repository of ultimate truth, which is not immediately accessible. The initial "darkness" signifies our natural state of ignorance. The lecture's moral, "we should not expect to understand immediately all that we encounter," is a caution against intellectual arrogance. It posits that enlightenment is not a sudden, unearned flash, but the result of patient and "continued study and enquiry." The gradual dawning of "glorious light" symbolizes



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the process of reason, reflection, and revelation that illuminates what was previously obscure.

Personal Development Meaning:

This element teaches the virtue of intellectual patience. In a world of instant gratification, the lecture reminds the Mason that true understanding—whether in his career, relationships, or spiritual life—requires perseverance. He must learn to be comfortable in the "darkness" of not knowing, using it as motivation for study rather than a source of frustration. It is a call to embrace a lifelong journey of learning, to continuously seek more light, and to have faith that with persistent effort, the "contents of the vault" of any challenge or mystery will eventually be revealed.

The Pedestal/Altar and its Symbolism: The Foundation of Truth

At the centre of the vault stands a pedestal of white marble, wrought as a double cube, with a plate of gold upon it. This is not merely furniture, but a symbol of the necessary foundation for receiving sacred knowledge.

Philosophical Meaning:

White is presented as an emblem of innocence and gold of purity. Philosophically, this signifies that to approach the sacred, the base upon which truth rests must be clean. "Innocence" here can be interpreted as an unbiased mind, free from prejudice and preconceived notions—a clean slate. "Purity" represents a sincere and unblemished motive—the pursuit of truth for its own sake, not for personal gain. The form of the Altar as a double cube suggests perfection and stability, grounding the ethereal in the tangible.

Personal Development Meaning:

For the Mason, this is a clear instruction on character. To receive and comprehend life's deepest lessons, one's heart and mind must be properly prepared. He is called to build his character upon a foundation of sincerity and integrity. His intentions must be pure, and his conscience clear. Before one can seek external truths, one must first establish an internal "altar" of personal virtue. This is the essence of making "good men better": ensuring the vessel is worthy before it is filled.



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The Mark of the Triple Tau: The Signature of the Divine

Engraved on the pedestal is the Triple Tau, a symbol described as a "mark or sign of life" and a representation of the Deity.

Philosophical Meaning:

The Triple Tau, formed of three Tau crosses, symbolizes the unifying power of the Divine transforming chaos into order.[Its interpretations as "A key to the treasure" and "A place where the precious thing is concealed" point to its role as a master key to esoteric understanding. It represents the very signature of the Great Architect of the Universe, a metaphysical stamp indicating that the principles of wisdom, strength, and beauty are the foundation of creation and the means by which order is established.

Personal Development Meaning:

The Triple Tau serves as a constant reminder of a Companion's commitment to be a force for order and purpose. It is an emblem that encourages him to unite the principles of Brotherhood, Relief, and Truth in his own life, thereby transforming his personal "chaos" into a life of meaning. By adopting this mark, he accepts his role in perpetuating the divine principles of harmony and construction, not just in stone, but in his character and his community.

The Triangle, the Sceptres, and the VSL: The Governance of Power

The vision of the three Principals—Zerubbabel, Haggai, and Jeshua—holding their sceptres in the form of a triangle around the Volume of the Sacred Law (VSL) is a lesson in the nature of just power.

Philosophical Meaning:

This is a profound political and ethical philosophy. Zerubbabel's sceptre represents earthly power (the king), but it is explicitly limited by the priestly (Jeshua) and prophetic (Haggai) roles, which are themselves guardians of the divine law contained in the VSL. Philosophically, it argues that all legitimate temporal authority must be subordinate to, and framed by, divine and moral law. It is a model for a balanced government where the executive is held in check by the spiritual and ethical conscience of a people. The triangle itself is a universal symbol of the Deity and stability, indicating that this structure is divinely ordained and inherently strong.



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Personal Development Meaning:

Every Mason holds some form of power or influence in his life. This symbol instructs him that his personal authority—his "sceptre"—must always be exercised within the triangle of divine law. His actions, mind, and spirit must be governed by the moral precepts of the VSL. He is reminded that his strength and influence are not for self-aggrandizement but are to be wielded with justice and righteousness, always accountable to a higher authority.

The Circle and the Ineffable Name: Contemplating the Infinite

The final layer of discovery is the plate of gold bearing a circle and, within it, the "great, awful, tremendous and incomprehensible Name."

Philosophical Meaning:

The circle, having no beginning or end, is the ultimate emblem of eternity and infinity, representing the nature of God who is "without beginning of days or ending of years." Philosophically, it forces a confrontation with a concept that transcends human logic—the eternal, self-sufficient, and unchangeable nature of the Deity. The Ineffable Name within this circle represents the ultimate, unknowable essence of this divine being. It is the final truth that cannot be fully articulated, only revered.

Personal Development Meaning:

Contemplating the circle and the Sacred Name encourages the Mason to lift his perspective from the finite to the infinite. It fosters profound humility and reverence by reminding him of his place within a vast, eternal scheme. The charge to never mention the Name lightly is a powerful exercise in self-control and piety. It teaches the Companion to "pause" and reflect, to cultivate a constant state of mindfulness and awe. This practice moves Freemasonry from a system of morality to an active spiritual devotion, urging a deep, personal reverence for the Grand Architect of the Universe.

Conclusion: The Climax of Pure Ancient Freemasonry

The Mystical Lecture is the capstone of the Masonic journey because it completes the symbolism of building. The Craft degrees focus on constructing the individual's moral character—the "temple" of man. The Royal Arch, through this lecture, takes



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that finished temple and consecrates it by revealing what it was built for: to house an understanding of the Divine. It moves the Mason from the finite work of the chisel and mallet to the infinite contemplation of eternity. It fulfils the promise of further light by revealing not the secrets of man, but by leading him to the threshold of the profound mysteries of God, thereby completing his journey as a "living stone" in a spiritual house "eternal in the heavens."

Under the direction of Educator 3 (*Standards and Performance Tutor*)

Recommended Ritual: Ceremony of 'Exaltation', part 3, The discovery of the vault; reporting the discovery to the Grand Sanhedrin and reward.

Closing:

DC / ADC the red bits

Making the Sign.

Reveil the altar. (3–5–7)

Promise.

Glory to God.

Commands PS to close the Chapter. IPZ – Fidelity.

Conclusion (Educator 1 or 2)

Wrap up and

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