



# THE SQUARE & COMPASSES

JAN. 2019



आ त्वा गन्नाष्टं सह वर्चसोदिहि प्राङ्विशं पतिरेकराट् त्वम् वि राजा  
सर्वास्त्वा राजन्प्रदिशो ह्यवन्तु पसध्यो नमस्यो ऽभवेह ॥  
त्वां विशो वृणतां राज्याऽय त्वामिमाः प्रदिशः पञ्च देवीः।  
वर्षमन्त्राष्टस्य ककुदि श्रयस्व ततो न उग्रो वि भजा वसुनि।  
पथ्याऽरेवतीर् बहुधा विरूपाः सर्वाः सङ्गत्य वरीयस्ते अक्रन्।  
तास्त्वा सर्वाः संविदाना ह्यवन्तु दशमिमुग्रः सुमना वशेह॥

To thee hath come the kingship with its splendour: On! shine  
as lord, sole ruler of the people.

King! let all regions of the heavens invite thee. Here let men  
wait on thee and bow before thee.

Let all of these in concert call thee hither. Live thy tenth decade  
here, a strong kind ruler.

**Benediction to a new king - Atharva Veda 3:4**



## GRAND FESTIVAL 2018 - PHOTO GALLERY



## Editor's Half Page

Hello Brethren,

I thank MW Th Grand Master, for giving me this opportunity to present the Square & Compass in a totally new avatar, with many changes. To start with, the Square & Compass is now digital. There are two digital editions. A downloadable pdf edition, which can be stored in your device and read at leisure; or if you do not want to use up space on your device, there is a flip-book, to be read on the go, when broadband or wi-fi connections are available. The link for this will be sent by the Grand Lodge, **to brethren who have subscribed to the Square & Compass/ whose mail IDs are available with the Grand Lodge**. Both versions will be in colour. There will also be a limited print version, in black and white, for senior brethren who prefer hard copies.



Secondly, the Square & Compass will be a news magazine as well as a Masonic journal. A part of it will be dedicated to Masonic news from the Grand Lodge. It will also place special emphasis on major charity projects of the daughter lodges. So please send details of projects with photos, and a short write up.

I also propose to present concise histories of some of our old Lodges, which have served Freemasonry for a century or more; and reports about Freemasonry in some other countries.

And of course, it will contain Masonic articles which, I hope you will find interesting and informative. I have added a contents section, to enable you to quickly locate your favourite topics, or authors. There is also a book section, which will give you important Masonic books in serial form. We shall start with 'The Pocket History of Freemasonry' by Fred Pick & Knight.

This issue covers the period from 2th November to the end of January 2019. During this time, we have joyously celebrated the installation of our new Grand Master, dedicated a New Masonic Temple, and have had the privilege of honouring six of our very senior brethren, who have served the fraternity well for over 50 years. But, as Masons, we know that grief and joy are much a part of life as joy. We also lost many of our senior brethren, whose loss we deeply mourn.

Finally, brethren, your feedback, particularly of critical nature, is welcome and necessary for me to evaluate your preferences, and enhance your reading experience. So please do send me your opinions at [editor.squareandcompass](mailto:editor.squareandcompass@gmail.com)

Fraternal regards  
Madhavan

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## **GRAND MASTER'S MESSAGE**





**GRAND SECRETARY SPEAKS**

## CHARITY PROJECTS



## CALLED FROM LABOUR मृत्योर्मा ज्योतिर्गमय

Freemasonry teaches us to accept death as an inevitable part of life; that "however strong the ties of friendship may be in this life, death must intervene; but there will be memory in our hearts, and finally a rallying place in the Grand Lodge above." Yet, when dear ones are called away, we do feel the pain. We can but pray for eternal peace for them and offer our condolence to the bereaved families.



## LIFETIME ACHIEVEMENT AWARD

M.W. the Grand Master awarded 'Lifetime Achievement Awards' to ten Senior Masons viz. R.W. Bro. Govind Lal Shahu OSM, R.W. Bro. Mehar Gimi, R.W. Bro. R. Ratnaswami, R.W. Bro. Jamshed Cassad, R.W. Bro. Dohrab Bajan, R.W. Bro. K. Ramabrahmam, R.W. Bro. Ruton Dubash, R.W. Bro. Justice V Ratnam, R.W. Bro. Bhisham Bakshi & R.W. Bro. S. Ramasubramaniam, who have dedicated themselves to the cause of Freemasonry, and have made immense contributions to the Order. Square and Compass offers its humble congratulations to these great Masons on this well deserved honour.



**“R.W. BRO. G.L. SHAHU AWARD”** FOR THE **“OUTSTANDING MASON OF THE YEAR”** was presented to R.W. Bro. Anish Sharma, for his outstanding service to the fraternity. Square & Compass congratulates him, not only on this honour, but also on his appointment as R W the Regional Grand Master of the Regional Grand Lodge of Northern India.



## 50 YEAR LONG TERM SERVICE JEWELS

*You are to rise in the presence of the elderly and honour the old. - Leviticus 19:32*

Freemasonry has always had great respect for age, and honoured its senior members for their services. Six doyens of our Order, who have served the fraternity faithfully and zealously for 50 years or more were presented with Long Term Service Jewels, as a token of our esteem and gratitude. The Square & Compasses salutes them, and wishes them many more years of health, happiness and Masonic Service.

**R.W.BRO.GOVINDLAL SHAHU**, was honoured with the 50 years Long Term Service Jewel in recognition of his great services to Mark Masonry, by M.W.Bro.Rajeev R Khandelwal, M. W The Grand Master of Grand Mark

Andhra Masters Lodge No. 316 (1998), MARK Godavery No.89, RAM Godavery No.89 and Founder Z, Chapter Visakha 101. Founder member of several Lodges including Lodge Ramalinga No.265 (1986),



Lodge of India, at the meeting of Vidarbha Mark Lodge no 145, Nagpur on 24th December 2018

Lodge Goddess Kanaka Durga No. 331 (2000), Lodge Eagle No.334 (2002) and Lodge Bheemili No. 338 (2003). He is a BTech in Chemical



R.W.Bro. G.L Shahu was advanced in Mark Lodge Nagpur No. 22 on 29th of July 1967 and since then has progressed in the Mark Degree. He has served the Regional Grand Mark Lodge as Regional Grand Master having been installed in January 2003. He has held the

active office of the Assistant Grand Master as well as the Deputy Grand Master in the Grand Mark Lodge of India and is now a member of Mark Lodge Vidhardba Nagpur No. 145. He has been awarded 40 and 50 years jewel.

Engineering and has a highly diverse portfolio of business interests. He is a Past President of the Vizagapatnam Chamber of Commerce & Industry and is involved in a variety of charitable institutions such as the Prema Samajam, of which he is the President. He was the District Governor of Rotary District 3020 during 1994-95 and Founder Trustee & Chairman, Visakhapatnam Freemasons Charitable Trust. He was also the President of the prestigious Waltair Club in 1996.

**RW BRO. KANCHARLA RAMABRAHMAM**, was honoured with the 50 year LTS by MW the Grand Master at Visakhapatnam on 15<sup>th</sup> December 2018. RW Bro. Ramabrahmam, affectionately known as Babjee, is a third generation Freemason, and one of the most eminent and distinguished Freemasons of Visakhapatnam. He was initiated in Lodge Waltair No. 56 on 1<sup>st</sup> June 1968. He was the Founder Master of the

**R.W. BRO. DR. PUSAPATI SATHYA SEETHARAMA GAJAPATHI**, was honoured with the 50 year LTS by MW the Grand Master at Vizianagaram on 16<sup>th</sup> December 2018. R.W. Bro. Dr. Pusapati Sathya Seetharama Gajapathi was born on 1st October 1936 initiated into Free Masonry in Lodge Nicopolis No. 81 on 24th August 1968. He has served the lodge as Secretary





for 5 years. He is also a Founder member of Lodge Utkal No. 193, Berhampur, the first Lodge in the state of Orissa and also Lodge Coromandel No. 186. He graduated in Medicine from Andhra Medical College,

Visakhapatnam in the year 1964. And was a busy practicing Surgeon and active member of medical fraternity in Vizianagaram. He was Secretary of the Vizianagaram Chapter of Indian Medical Association. He was Secretary of MANSAS, a trust for furtherance of education in Vizianagaram. He is deeply interested in sports and is president of District Hockey Association, Vizianagaram District Skating Rink Association, Member of Andhra State Hockey Association, Treasurer, Vizianagaram District Cricket Association. He was a Captain of AMC Hockey Team and University Blue and represented in AMC Cricket Team.

**R.W.BRO. YOGENDRA PAL SHARMA**, was honoured with the 50 year LTS by MW the Grand Master at Jhansi on 30<sup>th</sup> December 2018. R.W.Bro. Y.P.Sharma, was born on 12th April 1938 at Gurdaspur District of Punjab. After his post graduation in Economics, in 1961 and joined Baidyanath Ltd. He joined Freemasonry, at the instance of Late M.W.Bro. Sita Ram Jaipuria, in 1967, and has been an active



member of Lodge Rani Jhansi No.177 and Lodge Rock of Gwalior No.16. He is also a member of Quarries Lodge of M.M.M. No.90, RAM Lodge Vidya

Betwanti No.90, and Chapter Star Of Gwalior No.20. He is also a Rotarian.

**R.W.BRO. BRIJ KISHORE KAPOOR**, was honoured with the 50 year LTS by MW the Grand Master at Lucknow on 29<sup>th</sup> December 2019. He was born in Lucknow on 24<sup>th</sup> October 1935, and saw the light of freemasonry in Lodge Bharat Jyoti No. 144 on 5<sup>th</sup> January 1967. He is the senior most member of the



Lodge and hardly misses any meeting. He was a maintenance contractor for NABARD and many institutions and finally now enjoying his retirement with his family and the Masonic Fraternity of Lucknow..

**W.BRO. PARAMESHWAR PRABHAKAR**, was honoured with the 50 year LTS by MW the Grand Master at Bellary on 19<sup>th</sup> January 2019. W Bro. Prabhakar was born in Bellary on 2-1-1934. He was initiated on 8-06-1968 Lodge in Goodwill No.5, Bellary. He was running a business of repairing electrical motors, and was also associated with United India Insurance Co. Ltd., as Development Officer. He was a chartered member of Lions Club and Rotary Club of Bellary Cantonment.



**PROUD BE MA PART OF  
THE SQUARE & COMPASSES**



## MW THE GRAND MASTER CHENNAI

On 1<sup>st</sup> December 2018 three Chennai Lodges Lodge Vidya No.164 , Lodge Mount Charity No.232 and Lodge Fortitude No.463 sponsored the unveiling of the Portrait of the Newly installed Grand Master M.W Brother Rajeev Khandelwal OSM. The function was held at the Freemasons Hall with over 170 being present.M.W. Bro.Capt. Dr.Balram Biswakumar,OSM,PGM,PRGM, and R.W.Bro.G.K.Selvarajan OSM, P.DyGM, PRGM felicitated M.W.Bro.Rajeev Khandelwal. The G.M



addressed the audience and spelt out his programme for the ensuing term. The Portrait was then unveiled and appreciated by all present. The evening concluded with refreshment and Dinner.

## HYDEDRABAD

MW Bro. Dr. Balaram Biswakumar OSM presided over the ceremony and unveiled the portrait of MW the GM in a glittering ceremony with over 250 brethren, ladies and



visitors. MW the GM and RW the RGM were present, the portraits were handed over to the President W Bro. M Ramesh of the GBMB and WM of St. Johns Lodge 434 EC W Bro. Hemanth Reddy for the two buildings.

Musical program, fellowship and sumptuous buffet



dinner followed the event and the festivities. Prior to that, M.W. Grand Master presented the first Long terms Service Jewel after his installation to R.W.Bro.Viswanathan Ganesan, J.G.W.

## KANPUR

M.W.Bro.Rajeev Ramkrishna Khandelwal, OSM, M.W.The Grand Master was felicitated by the brethren of Kanpur on 30th December.



## 57<sup>th</sup> GRAND FESTIVAL AT NAGPUR 24 & 25th NOVEMBER 2018

**M.W.BRO. RAJEEV RAMAKRISHNA KHANDELWAL OSM**, was installed as the MW Grand Master of the Grand Lodge of India, by M.W.Bro. Harcharan Singh Ranauta, OSM, during the 57<sup>th</sup> Grand Festival at Nagpur on the 24<sup>th</sup> of November 2018. The festival was attended by over 800 brethren from all over the country. It was graced by almost all our Past Grand Masters, M.W.Bro. H.P.Mathur, OSM, M.W.Bro. Dilip Udeshi, OSM, M.W.Bro. Arun Chinthopanth OSM, M.W.Bro. Justice Devinder Gupta, OSM, and M.W.Bro. Capt.Dr. Balaram Biswakumar, OSM and many other senior Brethren.

The Newly installed Grand Master, appointed obligated and invested, R.W.Bro. Swadesh Bhargava as the Deputy Grand Master, and R.W.Bro. Girish Sastry, as the Assistant Grand Master. R.W.Bro. \_\_\_\_\_ was appointed Senior Grand Warden, and R.W.Bro. Viswanathan Ganesan as the Junior Grand Warden. R.W.Bro. R.Sushil Raj was appointed as President of the Grand Board of General Purposes. After that, M.W.Bro. Rajeev Khandelwal OSM was felicitated by the delegations from many foreign Grand Lodges who were in attendance.

M W Grand Master commenced his address with the presentation of Life time achievement awards to Senior Brethren who have dedicate themselves to the service of our Order R.W.BRO. GOVIND LAL SHAHU OSM, R.W. BRO. MEHAR GIMI, R.W. BRO. R. RATNASWAMI, R.W. BRO. JAMSHED CASSAD, R.W.BRO. DOHRAB BAJAN, R.W. BRO. K. RAMABRAHMAM, R.W. BRO. RUTON DUBASH, R.W. BRO. JUSTICE V RATNAM, R.W. BRO. BHISHAM BAKSHI AND R.W. BRO. S. RAMASUBRAMANIAM. In his address the Grand

Master spelt out his plans and policies in clear detail. (See transcript of the compete speech in pp ) A new award called "R.W. Bro. G.L. Shahu award" for the "Outstanding Mason of the Year;" was instituted, and R.W.Bro. Anish Kumar Sharma, recipient of this year's award, received it from R.W.Bro. G.L.Shahu himself. MW the Grand Master also announced the appointment of R.W.Bro. Anish Kumar Sharma as the Regional Grand Master of Northern India.

The Grand Lodge was closed according to ancient custom.

On the 25<sup>th</sup> in the Annual Convocation of the Supreme Grand Chapter of India, M.E.Comp. Rajeev Ramakrishna Khandelwal was installed as the 1<sup>st</sup> Grand Principal. M.E.Comp. Swadesh Bhargava and M.E.Comp. V.G.Madhusudan as 2<sup>nd</sup> and 3<sup>rd</sup> Grand Principals respectively.

This was followed by the Annual Convocation of the Grand Mark Lodge of India, and M.W.Bro. Rajeev Ramakrishna Khandelwal was installed as the Grand Master; R.W.Bro. Ajit Kumar Shaha & R.W.Bro. V.K.Gupta were installed as Deputy and Assistant Grand Masters respectively.

Special mention must be made of the Masonic Ladies of Nagpur had organized a colourful fashion parade on Saturday evening. In conclusion, the wonderful hospitality and the meticulous organisation that the members of the Organising Committee, comprising of R.W.Bro. G.Shahu OSM, Chairman, R.W.Bro. Yagnesh Thakar, Organising Secretary, V.W.Bro. Tarun Srivastava, and other members had put in made the festival the success that it was. Square & Compass congratulates and thanks them for a great experience.

## I HAVE A QUESTION...

*This page is for the brethren to send their questions on any Masonic Topic. The Square & Compasses will consult eminent Senior Masons, and try and give a reply. The questions and answers will also be published in the next issue of the Square & Compasses. The sample questions give here were asked on different occasions like seminars & workshops.*



1) I am a Past Master and I wear the Past Master Apron in the Lodge. Should I also wear the IPM Collar?

Yes. The 'IPM Collar' is actually the Past Master's Collar and a Past Master should wear it along with the Apron. His regalia is not complete without the collar. (Rule 213/214)

2) When is a Brother addressed as R.W.Bro.?

A Brother is addressed as R.W.Bro. when he has attained the rank of P.J. G.W/ J.G.W (Rule 6)

3) Can the Worshipful Master suspend or terminate a brother if he disturbs the harmony of the lodge?

No. The Worshipful Master does not have the authority to terminate membership of any brother. He can admonish /censure the offending brother, fine him upto Rs. 50/- , or ask him to leave the lodge for the rest of the meeting, if the majority of the brethren present agree. (Rule 155)

4) Our Lodge wants to raise our candidate in another lodge; should we get the permission of the Grand Lodge or the RGL?

Not necessary. To pass or raise a candidate initiated in another Lodge on the rolls of GLI, only a written request from the WM and Secretary of that lodge is required. (Rule 148)

5) What is the quorum for conducting an initiation

ceremony?

The quorum for conducting an initiation ceremony is 7 to make the lodge perfect. This excludes the candidate and the tyler.

6) Our Senior Warden is unable to take up Mastership this year. Can the Junior Warden be installed as Master?

Yes. Provided that he has served as a Warden for one full year, i.e. from one installation meeting to the next. (Rule 87) He need not have served as Senior Warden, though that experience would have helped him.

7) If the Immediate Past Master is not available for the installation meeting, can another Past Master be invested as IPM? Alternatively, can the IPM be invested in a subsequent??

No to both questions. The IPM holds his position by virtue of his Mastership in the previous year; so no other brother can be invested in his stead; (Rule 86) and the IPM can only be invested in the Board of Installed Masters and not in any other meeting.

8) Our Lodge does not have an Organist. Is it compulsory to have one?

The regular officers of a Lodge are the Master, Immediate Past Master, the Wardens, Treasurer, Secretary, the two Deacons, the Inner Guard and Tyler. The Master may appoint other officers such as the Organist, Sword Bearer etc. (Rule 86)



## HISTORY OF LODGE GOODWILL NO.5, BELLARY

Compiled by V.W.Bro.Surendra Singhvi, PGDoC.PDyRGM



15 pioneering men under the leadership of Bro.W.Chatfield, a Lieutenant of the British army foresaw a great future for the Freemasonry in Bellary and in the year 1837 on 22<sup>nd</sup> September these men met to sign the magna carta for the Lodge Goodwill No.465 EC. Seven of them were commissioned officers, five were non-commissioned colleagues and the others were a railway officer, a merchant & a translator in the local office. The warrant was granted by UGLE on 9<sup>th</sup> of January 1840 . It was formally located at Infantry Road. Very Illustrious and worthy Brethren were the members of this Lodge . In the beginning only Europeans were the members of the fraternity. Bro.P.N.Devanigum was the first Indian to join this fraternity on 15<sup>th</sup> Sept 1877 i.e., after nearly 40 years. Slowly and steadily, Indians started entering the mainstream of Freemasonry. Bellary being a strategic town situated between Hyderabad and Mysore on one side and Mumbai and Madras on the other was an ideal garrison for the British Army fighting the enemies of the British empire. The British also developed a Cantonment area wherein the present Lodge building is situated in around 5 acres of land.

The Foundation stone of the Lodge was laid by W.Bro.J.O.Cobbe PGDoC of UGLE on 21<sup>st</sup> July 1884. After a fire mishap which razed the Lodge building to ashes the

same was re-erected by W.Bro.B.Selman during July 1903 and the Foundation stone was laid by W.Bro. T.Gopalan Nair , the then Worshipful Master of the Lodge .It was inaugurated on 31<sup>st</sup> December 1908 . The Centenary celebrations of the lodge was conducted on 22<sup>nd</sup> January 1944 .

As per R.W.Bro.N.J.Kapadia, it was reported that Lodge Goodwill No.465 EC, Bellary figures as one of the contributors to the UGLE Fund and the same is recorded in the hall of fame of UGLE.

In the Anglican graveyard near to the Railway Station are found the graves of famous Freemasons, to name a few- W.Bro.Aubrey Saunders and W.Bro.Abraham after whom the Mark & RAM Lodges are named. W.Bro.C.Coal who was the WM during 1906-07 has a area named after him called the Cowl Bazaar. W.Bro.E.E.Mack who was the WM during 1946-47 has a stadium named after him called the Mack Stadium . W.Bro.E.W.Asquith who was the WM during 1900-01 has a area named after him called the Asquith Compound in Bellary. This being one of the founding lodges, when the Grand Lodge of India was formed during the year 1961, the Lodge was re-christened as Lodge Goodwill No.5 when W.Bro.M.Subramanyam, the then Worshipful Master of the Lodge opted to join the Indian Constitution . The Lodge celebrated its 150<sup>th</sup> Anniversary on 9<sup>th</sup> March 1989 in the presence of R.W.Bro.V.Rajendran, Regional Grand Master of the Regional Grand Lodge of Southern India.



During his tenure from 1933-46, the Lodge had the privileged visit by RW.DGM.Sir George Townsend Boag who was the District Grand Master of District Grand Lodge of Madras. A portrait of the Sir George Townsend Boag still hangs in the Dining section of the Lodge.

During 2010 the Lodge was fully renovated at a total cost of Rs.25 lacs wherein the funds were liberally donated by the RGLSI and the Brethren of the Lodge and which was inaugurated by the M.W.Bro.Dr.Balram Biswakumar, Most Worshipful the Grand Master of the Grand Lodge of India. The Lodge has done yeoman charitable works in supporting students with scholarships, providing books and sports equipments to Matha Mahila Dhama, construction of a basketball court in Anugraha- a school for differently abled children and supplying hospital beds to Krishna Sannidi an

old age home in Bellary. The Lodge at present has 64 members and has many of its Brethren holding the ranks in the Grand Lodge of India and the Regional Grand Lodge of Southern India. Eminent personalities of Bellary who were Freemasons of this Lodge are W.Bro.T.V.Badri, W.Bro.K.Sivanna, W.Bro.S.Sharanappa, W.Bro.N.Thipanna, W.Bro.M.V.Sarma, W.Bro. M.A.Huq, W.Bro. K.A.Kurien, W.Bro.M.V.Ramanna, W.Bro.P.Prabhakar, W.Bro.P.G. Nagabhushan, W.Bro.K.Venkanna, Bro.Allum Karibasappa, W.Bro.Dr.G. Pompanagoud, W.Bro.K.Venkanna, W.Bro.M.H. Ramchander, W.Bro.Francis Xavier, W.Bro. Dr.T.Narayana Rao & Bro.Allum Veerbhadrappa to name a few. The Lodge had always the eye for economy, efficiency and goodwill with a motto- Brother, have a heart, Give a heart and do your part.

## DEDICATION CEREMONY OF MASONIC TEMPLE AT SATSANG FREEMASONS' HALL, MAMBAKKAM, CHENNAI

The Masonic Temple at Satsang Freemasons' Hall in Mambakkam, Chennai was dedicated by MW Bro Rajeev Khandelwal OSM, MW the Grandmaster of the Grand Lodge of India, in the presence of RW Bro Abraham Markos RW the RGM of RGLSI on December 1, 2018. The list of Masonic luminaries who were present on this historic occasion included Past GM MW Bro Balram Biswakumar OSM, RW Bro M S Federal, RW the RGM of RGLWI, Past RGMs RW Bro G K Selvarajan OSM, RW Bro Sushil Raj OSM & RW Bro Arvind Prasad Chitra OSM, Assistant Regional Grand Masters of Chennai Area VW Bro Suresh Shenoi & RW Bro G Rajagopal and senior brethren RW Bro Kamakoti OSM & RW Bro P K Muthukumaraswamy DSM. in addition to the brethren of Lodge Satsang and a large gathering of brethren from Chennai & all over the country.

WM of Lodge Satsang, WBro Muthukrishnan Venkateswaran welcomed the gathering and handed over the gavel to MW the GM for the Dedication Ceremony. Chairman of the Lodge Satsang Masonic Charitable Trust, RWBro Sankaran Krishnan provided a report on the construction of the Temple.

MW the GM and his team of officers dedicated the Satsang Temple - the First Masonic Temple in Chennai to be dedicated under the Grand Lodge of India. The Grand Chaplain R W Bro T N Manoharan delivered a stirring oration comparing appreciating the efforts of the Brethren of Lodge Satsang in building and dedicating the temple to the Honour and Glory of the G.A.O.T.U.

A proud and historic milestone for Satsang in particular and Chennai Freemasonry in general!



## LAYING FOUNDATION STONE FOR MASONIC CENTRE AT SALEM



Lodge Salem No. 79 proposes to construct a multi purpose Masonic Centre at the site of the Freemasons Hall. The foundation stone for this was laid on 2nd December 2018, by M.W.Bro.Rajeev Khandelwal, OSM. MW The Grand Master appreciated the initiative taken by the Brethren of the Lodge, and hoped that other lodges would also come forward to build their own temples. The function was attended in large numbers by brethren from all over the Southern Region, notable among whom were, R.W.Bro. Abraham Marcos, RGM SI, R.W.Bro. Arvind Chitra, R.W.Bro. Dhamodharaswamy, R.W.Bro. Viswanathan Ganesan J.G.W., R.W.Bro. Sankaran Perumal, R.W.Bro. K.C.Prabhakaran, R.W.Bro. V.P.Subrahmaniyam R.W.Bro. T.N.Manoharan, Grand Chaplain, and R.W.Bro. S.Krishnan.

## AN OCTOGENARIAN FROM AUSTRALIA RETURNS A 40-YEAR-OLD COMMEMORATIVE FREEMASONS MAT BELONGING TO LODGE RAJASABAI IN MADURAI

*We thank R.W.Bro. Sushil Raj for first posting this story in Whatsapp*



This story begins where most end. Almost two decades ago, Tom Reimers, resident of a small beach town called Esperance in Perth, Western Australia, received a unique Christmas gift from his daughter. It was a silk-cotton mat woven in Bhavani in Erode district of Tamil Nadu. She picked it up for five Australian dollars at an auction in nearby Bunbury.

"The symbol embroidered on it caught my eye. It was one of the most prominent symbols - the square and compasses of Masonry - I always saw on the ceremonial attires of my dad, who is a Freemason of 47 years," says Lois.

The story could have ended with Lois' surprise gift to her father in the winter of 2000. But what she didn't know then was that the gift would inspire her parents to travel 6,700 kilometres to return the 40-year-old mat to the rightful owners in faraway Madurai.

"When I saw the embroidered words on the mat referring to the installation of A S Rajasabai as the Regional Grand Master of Southern India on January 7, 1978, in Madras, curiosity got the better of me. I knew there was somebody's sentimental value attached to it," says Tom. He was in the city with his family to hand over the mat to members of Lodge Rajasabai. It took him several years to establish the connection of the mat to the temple town and get in touch with the right people, he says.

What persistently intrigued him was how the mat travelled from Madras to Perth. Correspondence over the years with the Regional Grand Lodge of Southern India revealed that A S Rajasabai was a well-known industrialist from the region who was initiated into Masonry in 1946 in Lodge Pandyan, the only Freemasons Lodge then in Madurai, started by the British in 1890.

To honour Rajasabai's leadership and philanthropy, members of Lodge Pandyan started a new lodge named after him in 1972 and he rose to become the Regional Grand Master of Southern India in 1978.

According to Tom, the mystery of the mat's journey is, however, based on conjectures. It is assumed that belongings of one Darlington, associated with Freemasonry and who stayed in Chennai, reached the Bunbury auction, which had two more similar mats. "I have not been able to trace the Darlington family," says Tom, who however, tracked down Rajasabai's family in Madurai and learnt he was into trading activities mostly in Europe and had never visited Australia.

Tom showed the Rajasabai mat to the 50-odd members of his Esperance Lodge but deep within, he always had the urge to return it to where it belongs. "It did not mean anything to us but I knew I had to preserve it and so, kept it safely rolled up all these years," he says.

Two years ago, when Lodge Rajasabai developed its website, Tom emailed them and one of the members responded saying they would love to have it back. He had the option of couriering it, but after many deliberations with his family, he decided to visit India and personally hand it over to the members. "It is special for me to be able to reunite the mat with the rightful owners," says Tom, 84, and under treatment for leukemia. "My wife and I always wanted to see India and this is how the opportunity came to us," he smiles.

The handing over ceremony was simple and the current Master of the Lodge, Dr R Ramani described it as a "privilege to receive it." "We will probably hang it on the walls of the Temple during the regular meetings of the Lodge housed in a heritage building, as a tribute and reminder of the work Rajasabai stood for," he adds.

For Tom's family, it was a whirlwind maiden trip to India where they enjoyed the train ride from Chennai to Madurai, visited temples and villages, attended Pongal celebrations and an engagement ceremony in the Rajasabai family, experienced the crowds and tasted a variety of food. "Everything was new and different for us," says Tom. "And finally, leaving the mat here gives me the feeling of something going away and yet, making a new beginning."



## ADDRESS BY MW Bro. RAJEEV RAMKRISHNA KHANDELWAL, OSM ON HIS INSTALLATION AS MW THE GRAND MASTER OF GRAND LODGE OF INDIA ON 24th NOVEMBER 2018 AT NAGPUR

M.W. The Immediate Past Grand Master, M.W. Bro. Harcharan Singh Ranauta, M.W. The Past Grand Masters, Distinguished Representatives of the Foreign Grand Lodges, R.W. Brethren, V.W. Brethren, W. Brethren and Brethren all.

At the outset I thank each one of you for being present here at Nagpur despite all the confusion and turbulence that prevailed in the immediate past. Brethren, have no doubt about it that if we have peacefully assembled here today, it is only because of the untiring efforts of our Immediate Past Grand Master, M.W. Bro. H.S. Ranauta, R.W. Bro. Anish Kumar Sharma, R.W. Bro. V.K. Gupta and R.W. Bro. Vishwanathan Ganesan. We must all thank these Brethren for saving the prestige of the Grand Lodge both within and outside India.

I have not included the Honorable Past Grand Masters in this small list, because each one of you know that without their Active intervention at the risk of losing their personal credibility and Masonic career, they have worked tirelessly to guide and channelise the destiny of our Institution. On behalf of the Institution, I thank you Brethren, for all your efforts and guidance.

Brethren, beginning on a pious note it is but natural that I recognise some of the most outstanding Masons with whom I had the fortune of interacting. These Masons have given their life time for the furtherance of Freemasonry and I have decided to recognize them for

their life time achievements. They are R.W. BRO. GOVIND LAL SHAHU OSM, R.W. BRO. MEHAR GIMI, R.W. BRO. R. RATNASWAMI, R.W. BRO. JAMSHED CASSAD, R.W. BRO. DOHRAB BAJAN, R.W. BRO. K. RAMABRAHMAM, R.W. BRO. RUTON DUBASH, R.W. BRO. JUSTICE V RATNAM, R.W. BRO. BHISHAM

BAKSHI and R.W. BRO. S. RAMASUBRAMANIAM. Bro Director of Ceremonies, Kindly present those present, so that I may recognise them with a suitable plaque.

Brethren, it is time now to talk of the recent happening within our institution. When the Grand Board was gracious enough to accede to my humble request to allot Nagpur to be the venue of the Grand Festival 2018, little did we realise that it would deeply hurt the passions of some brethren at Hyderabad to the extent that they would seek redress from the Civil Court straight away, without even talking to us. The temporary injunction obtained by them in that suit and the subsequent

events have left a scar on our Institution, which will take a lot of time to heal. I met these Masons at New Delhi along with R.W. Bro. Arvind Chitra and told them that we need not quarrel with each other and I have no hesitation in holding the Grand Festival in any part of the Southern India and even at Hyderabad and that we do not need Civil Magistrates to settle our differences, when we can always talk to each other. They invited me to Hyderabad after 10 days and they met both of us again at Hyderabad. They wanted some amendments in the Book

of Constitutions, to which I agreed so long as they are in the interest of Freemasonry and they promised me to withdraw all the cases within 2-3 days. Alas, it proved a false promise.

Brethren, some small misunderstanding and local issues at Hyderabad was sufficient for them to derail the entire Masonic ideals and Principles and put more than a 1000 masons to great inconvenience. What a fall from grace, my brethren. Just to satisfy the ego of some mason in a remote corner of the country, they were and are still prepared to put the entire Freemasonry at stake. Is this Freemasonry my brethren, which we have been taught from our early days? The answer is an emphatic No, and these misguided Brethren have disgraced the Grand Lodge of India and have brought lot of disrepute to the Grand Lodge in and outside India. My friends coming from across the seven seas are witness to the turbulence this incident caused all across the globe and how severely did it damage the good will and fair name of the Grand Lodge abroad. It took GLI half a century to build the credibility and goodwill and half a year for these brethren to destroy it. Yet, I trust that these passionate brethren will realise the futility of their actions and again work with that love peace and harmony, which should at all time characterise Freemasonry.

Brethren, during the last few months of turbulence and discredit the biggest loser was the collective body of the Grand Lodge popularly called the Grand Board, when even its basic existence was targeted to be destroyed. All of us in the Grand Board individually and collectively failed the entire Freemasonry. The entire scenario of the Institution would have been different if not for the active involvement of the Past Grand Masters, who had to stake their entire personal reputation and credibility and Masonic career just to save the Institution. Some of them were ridiculed by errant Board Members who thought themselves to be greater than the institution itself. The various Mails circulated by all and sundry throughout the Country and Abroad are the testimony of the abject surrender of the Grand Board before these errant Brethren. Today, on behalf of the entire Grand Board, I

must convey my unqualified apology to each one of you and would like to assure you that enough corrective steps would now be taken, so that such an event does not occur in future.

I was bombarded with lots of criticism by the hard working honest masons through out the country asking me "is this the Freemasonry" they have been taught since ages. The answer my brethren is an emphatic No. What then my Brethren is Freemasonry. In my view it is based on a very simple principle. Watch this small Video and I will continue thereafter. Brethren, Freemasonry is Good Things done by us day to day naturally and as we have watched this video, even a small boy can teach us true Masonry and we need to learn from simple people like him. Brethren, our collective aim now onwards will be simple and that is: "Where there is a need, there is a Mason". That will be our slogan for the next 3 years. Masons will endeavor provide the healing balm of consolation in the bosom of the afflicted and the world will know that they

are the one to whom the burdened hearts may pour forth their sorrow, the distress may prefer their suit, whose hand is guided by justice and whose heart is expanded by benevolence.

Brethren, everything in this world changes except change itself. That is the only constant in life. Change can be for Good or bad, but it will be. The Grand Lodge is no exception to this phenomenon. All of you have just witnessed the latest change in the Grand Lodge offices. Now we will endeavour to bring the following changes to the Administration:

1. The Grand Lodge Website will now be dynamic and will have corners for the lodges to report about their Charitable and laudable activities. It will also carry corners for the various forms to be filled by the Lodge Secretaries, online and offline. It will now give you periodic Grand Lodge activities and administrative decisions. The idea is to slowly put our finances and executive decisions also on the net. I have requested R.W. Bro. Marthanda Moorthy to revamp the whole web site to suit our present needs.



2. The cost of administration in the FOB will be brought to less than 3% of the total revenue, so that anybody giving us money for Charitable Purpose will know that at least 97% of their money will go for the purpose for which it is given. The Revised Guidelines of disbursement of various funds will be communicated to all lodges and also put on the net. Lodges will be encouraged to strictly follow these guidelines to fast track their proposals. Finance Committee Chairman and members will be given time bound schedules to present their reports.

3. A core committee will be formed to envisage, develop and put to practice the Long Term, Medium Term and Short term Goals and Vision of our institution. Today, we are moving direction less with changing policies every few years. Grand Masters shall have their policies for the duration of their term, but the policies of the Institution shall be sacrosanct and long lasting. We will need to have Long term programs of the Grand Lodge, which will not be put on back burner with the change of incumbent. Permanent Projects will now be of the Grand Lodge and not of the Grand Masters. This will ensure longevity and consistency in the Grand Lodge Programs. We also need to evolve a Signature Project so that the Grand Lodge is associated with that event year after year like Jyothirgamaya or Dhanya Dan. I am nominating R.W. Bro. Dr. Muthukumar Swamy, R.W. Bro. Anish Kumar Sharma, R.W. Bro. Zawareh Wadia and R.W. Bro. Raja Mukeerjee under the stewardship of M.W. Bro. Capt. Dr. Balram Biswakumar in this Think Tank and request them to give their report before 31/03/2019.

4. Lodges are now requested to indulge in programmes and not projects. For example Lodge Mount Everest Lebang feeding to the poor project. Done once in a while is a project, but done once on every 10th day of the month for years will become a programme. The lodge will be known for its unique programme i.e. a project done repeatedly and properly. This way Society will attribute a particular event with a particular lodge.

5. The Grand Lodge will be revamped and the Grand Secretary will become the face of the Institution to outsiders. He will be available to the Brethren only between 3 PM to 5 PM on all working days and that too with prior

appointment. The entire premises will have CCTV installed, so that myself or the Grand Secretary is able to monitor the entire office, even during our absence. Time in and Time out Machines will be installed and our hard working staff will be encouraged to make full use of the same. Revised allocation of work is in the offing with the consent and cooperation of the staff. The entire financial and administrative record will have sufficient backups and storage off site. Initially the staff will be encouraged to bring the entire office to T+2 days pendency and from the next financial year to T+0 pendency. The Grand Lodge staff will monitor all summons, Half Yearly returns and Various applications and will feed the required data to the Dy GM, AGM, President Board, Treasurer and the Wardens for necessary corrective actions and guidelines.

6. The Grand Treasurer will see that the Grand Lodge Accounts are kept up to date and sent to all Past Grand Masters and RGMs every 2 months and to all the members of the Grand Board every quarter. There will be adequate internal controls established as a matter of procedure and policy, and will be finally codified for future. Internal audit initially will be quarterly and we will endeavour to make it concurrent every 15 days or week. Cash transactions in excess of Rs. 10,000=00 will automatically invite censure and disciplinary actions except pressing emergencies and post facto Board Approvals.

7. The Grand Lodge as of now is an unregistered body and working as an Association of person. We will endeavour to make the Grand Lodge of India a duly registered body either as a Society or a private discretionary trust with adequate checks and balances and with separate rules and regulations for its administration. This will enable us to avoid lots of legal hassles and will assist the Institution in its future endeavours. All this off course with the prior approval of the Grand Board.

8. For every Region, a Regional Redressal committee will be formed headed by the DY GM, AGM and the two Wardens respectively. They will work closely with the RGMs and will endeavour to settle the local issues, nip the differences locally so that no body will feel the need to go to the civil courts for frivolous matters.

9. Regional Grand Masters will have to present the report of their region quarterly without waiting for the Grand Board

Notice and Agenda and periodical meetings of the RGMs will be called to discuss each and every lodge affair. Pendency of dues of lodges will attract lots of disqualification to its members and the Grand Lodge will not hesitate to take some hard decisions. Lodges that collect money from its members and do not feel it proper to transmit the share of Region and the Grand Lodge will be put on notice and be watched for further actions. Dear WMs and Secretaries, kindly read rule No. 128 of the BOC again and avoid that situation. Defunct lodges can surrender their Warrants and their members can join other healthy lodges rather than prolonging their misery and ailment.

10. Active Officers of the Grand Lodge will be the eyes and ears of the Grand Lodge and should not take their Ranks as a Medal or Achievement. Instead, by accepting the Active Rank, they have taken extra responsibility on their heads for and on behalf of the Grand lodge. This year's list of Active

Officers bears witness that all Regions are more or less equally represented as also the various Masonic Centres.

11. Grand Board President will now ensure that the credibility of the Grand Board is restored and I request him to do his job without fear or favour. Nobody is above the collective strength of the Grand Board and it will remain the guiding apex body.

12. I have no hesitation in accepting a proper code of conduct for all Active Officers including the Grand Master himself. Masons at large can send their recommendations to the Grand Lodge in this regard.

13. Board meetings will be segregated for Mark and Chapter and then of the Craft and each and every Region-wise, Lodge-wise data will be called for and discussed. Executive summary of the Board Decisions will be forwarded to all the lodges, so that they know as to what we are doing at the Grand Board and also as to what is the contribution of their elected members. Grand Board members will be fully encouraged to put their point of view in the Board and discuss the Grand Lodge affairs dispassionately, all in the interest of the Institution. These executive decisions will also be put on our website so that each and every mason is made aware of the decisions of the Board.

14. Foreign relations will be strictly Quid Pro Quo and we will endeavour to restart our journey in the West. Enough care will be taken of our overseas brethren and we will encourage them fully to aid and assist the Grand Lodge, as they are doing now. I had a meaningful discussion with the Foreign delegates today and have fully understood their concerns.

15. Square and Compass will now become an E-Magazine and will be put on net and e-copies posted to all available e-mails. R.W. Bro. C.S. Madhavan will now onwards monitor the magazine from the South. I will exhort the lodges to communicate their activities to the new Editor periodically so that the entire membership knows of the wonderful work that is being done by our Lodges.

16. Masonic Education programme will be restarted in a slightly new Avatar of which R.W. Bro. C.S. Madhavan has given adequate information in this morning's Lodge Officers training workshop. Proper circulars elaborating the new procedure will be forwarded to all lodges in the first quarter of 2019.

17. Masonic Ranks will now have to be earned and will not come automatically to all past Masters. Regional recommendation process will be made robust and by far possible all their recommendations will be accepted, if applied within our given criteria.

18. New consecrations will be a rarity and existing weak lodges will be strengthened or closed. Centres having multiple Lodges should think twice before opening new lodges, and lodges in unchartered areas will be encouraged. This rule shall not apply to Royal Arch Chapters, Mark and RAM lodges. All consecration Petitions should be fully and completely filled with due NOCs and RGM's recommendations about the need to open a fresh lodge. Incomplete petitions will entail lots of delays.

19. All the lodges will be sent a circular to forward the latest copy of their Bye Laws to the Grand Lodges and lodges working without any bye law or in violation of the existing bye laws will face difficulties.

20. Regional Grand Secretariat are advised not to issue Dispensation for frivolous reasons and will have to file a bi-monthly report of the dispensations given by them in the format that will be sent to all Regional Secretariat. Lodges

are also advised not to seek dispensation beyond the purview of the Book of Constitution.

21. Lodges that are not sending Summons to the Grand Lodge and the Region will be presumed not to have met at all and will face consequent consequences. The same will apply to Lodges not submitting their half yearly and yearly dues.

22. Lodges will be fully encouraged to promote peace and goodwill and will be duly recognised in respect of the all the good work done by them. Lodges requiring Repair funds for their temples will be given absolute priority and are encouraged to take care of their lodge premises. Lodges whose leases are pending renewals should do so in Priority now.

23. My brethren, Freemasonry is a simple institution based on discipline and decorum and we must strictly follow the same. These are the values which distinguishes it from any other NGO. I request all of you to keep our Institution simple and you all must enjoy your time in your respective lodges. Work hard and enjoy harder.

Finally, My brethren, the only thing in Freemasonry we can give to our members is recognition apart from our Masonic Teachings. There are few individuals who have given their life time to our institution and their names must long be remembered. Subject to the approval of the Grand Board tomorrow, I wish to announce the creation of a Grand Lodge of India Award Tytled "R.W. Bro. G.L. Shahu award" for the "OUTSTANDING MASON OF THE YEAR". I will present the rules to the Grand Board tomorrow and subject to its approval, the same shall be communicated to all the lodges. However the first Award on the basis of my personal evaluation this year goes to R.W. Bro. Anish Kumar Sharma. This year has been very tough on him and he has passed with distinction in all trials and examinations. I now request R.W. Bro. Govindlalji to present this first Award to R.W. bro. A.K. Sharma.

Brethren, many of you must be anxiously waiting for me to announce the next Regional Grand Master of the Northern India. Before doing so, I must compliment R.W. Bro. Dr. N.S. Sodhi and his entire team for raising the bar of the Northern Region to such great heights. North is a treasure trove of highly efficient, qualified and knowledgeable

Masons, each duly qualified to adorn the mantle of the RGM. However, after due deliberation and lots of discussions with so many masons in various centres of the Northern Region, I have great pleasure in announcing the name of R.W. Bro. Anish Kumar Sharma as the next Regional Grand Master of the Northern region. My personal best wishes to him.

Brethren, the fraternity of Nagpur has worked tirelessly under the dynamic stewardship of R.W. Bro. Govindlalji Shahu for the smooth conduct of this meeting. At various times, lots of doubts had come in their mind as to whether all their work will go in futility due to the court cases

and what would happen to all the visiting brethren and their money? But our Chairman kept on encouraging the team

and continuously cajoling us to have Faith in God. I now wish to recognise some of the members of the Organising committee for their outstanding work.

Brethren, W. Bro. Shantnu Deshmukh under the guidance of V.W. Bro. Tarun Shrivastava has worked hard to bring out the Souvenir to mark the Grand Festival 2018, and I now desire to release the same. In the meanwhile I must thank

R.W. Bro. R.K. Agrawal, Rajiv Soni, Sanjiv Gandhi. Tushar Varangaonkar, V.G. Madududan, Ambrish Singh Roy and Swaminathan Chama for all their support to the Souvenir.

Brethren, the Masonic Ladies have done a wonderful job in activating our better halves and my appreciation for Mrs Bandana Khandelwal, Manisha Thakar, Anita Verma, Sheila Tidke, and Monika Jain for all their efforts.

I thank all the foreign delegates and also all of you for travelling long distances and gracing this event. I trust that you will have a wonderful time in renewing old friendships and creating newer ones. In the meanwhile, **DO GOOD AND KEEP SMILING.**

## **ORATION ON THE OCCASION OF DEDICATION OF THE TEMPLE BUILT BY LODGE SATSANG ON 2<sup>ND</sup> DECEMBER, 2018 By R.W.BRO. T.N. MANOHARAN, GRAND CHAPLAIN**

Most Worshipful the Dedicating Officer OSM, Most Worshipful Grand Master of the R.W.Bro.Abraham Markos, R.W. Regional M.W.Bro. Dr.Balaram Biswakumar, OSM, Past W.Bro. Muthukrishnan Venkateswaran, R.W.Bro. Sankaran Krishnan, Chairman, R.W. Brethren, V.W.Brethren, W. Brethren, evening, my humble pranams and fraternal render my first oration as a Grand Chaplain in momentous & rare occasion of a Temple gratitude to our beloved & Most worshipful the Grand Master of the Grand Lodge of India for investing me with this position to serve freemasonry.



M.W.Bro. Rajeev Ramkrishna Khandelwal, Grand Lodge of India, Grand Master of the RGL of Southern India, Grand Master of the Grand Lodge of India, Worshipful Master, Lodge Satsang No.396, Lodge Satsang Masonic Charitable Trust, and Brethren all, a very pleasant good greetings to all of you. I stand before you to my home city and that too on a very dedication, for which I express my sincere

On 24<sup>th</sup> November, Our M.W. Grand Master in his address at Nagpur, after his installation, made a profound statement which I quote "Brethren everything in this world changes except change itself". Brethren, it is absolutely true. In our day to day life itself we experience it. Let me provide you with two simple examples to validate this -By virtue of education, all of us migrated from Thumb impression to signature. However, due to advent of technological advancements on one side and frauds & impersonation happening on the other side, right from Aadhaar card to passport verification & visa screening to corporate offices entry & exit, we are recording our thumb impression, as part of biometric information. Another change I would like to point out is that twenty years ago if you had asked a house wife to decide on a smallest of a domestic matter, she would have said "I need to consult my husband". Now every husband says the same thing, "I need to consult my wife". So, changes are inevitable and how we adapt to them or find solutions to them makes difference to the quality of our life.

Now let me capture the changes that have cumulatively led to the need for this temple premises. Firstly, the population of Chennai, which was then about 5.5 lakhs in 1923 when our Masonic Temple in Egmore was established, has now grown by 18 times to over one crore and three lakhs. Secondly, the Chennai City area has expanded from 179 sq.kms., to 1,189 sq.kms. expanding towards the directions of North, West and South (East is ruled out due to Bay of Bengal). Thirdly, Chennai has topped the vehicle density list in India with 2093 Vehicles per Km of road length. In view of these reasons, for masons settled in this Southern Suburban part of Chennai, it is challenging to commute to Egmore to attend masonic meetings. On the same ground, non-masons who live in this part of Chennai get discouraged to seek admission into Freemasonry which in turn hampers the growth of our fraternity.

Therefore, it is commendable on the part of the 12 trustees of the Satsang Masonic Charitable Trust in particular and the Brethren of Lodge Satsang in general to have taken upon their shoulder the task of establishing this masonic temple premises. This day is a memorable and historic landmark in the annals of Freemasonry in the City of Chennai. We are privileged to witness this evening the culmination of a dedicated endeavor, unbounded enthusiasm, and devoted effort of the Brethren of Lodge Satsang under the inspiring leadership of R.W.Bro. Sankaran Krishnan ably supported by other benevolent Brethren and philanthropic donors.

Brethren, using this opportunity, let me narrate a historic story that happened 1300 years ago in Thiruninravur, a place in the adjacent Thiruvallur District which is just 35 kms from Chennai.

We are all aware that Poet Sekkizhar has immortalised the 63 luminaries known as Arupathumooval (referring to 63 Nayanmars) through his masterpiece, "Periyapuranam", one of the greatest classics in Tamil literature. In the galaxy of such spiritual savants is Poosala Nayanar who lived in Tiruninravur, during the 7<sup>th</sup> Century. He was a great devotee of Lord Siva, always meditating on Him.

The then ruler of Kanchi, Rajasimha Pallava, in order to fulfil his long-cherished desire, commenced constructing the



Kailasanathar temple for Lord Siva. Under his personal supervision, the temple was nearing completion in a record time of two years and the kumbabishekam (consecration) was to take place shortly.

Poosalar also had a great ambition - the only one of his life to build a temple for Lord Siva in his village, so that everyone in the village and the surrounding areas could visit the shrine and worship the deity. He sought for help from many persons but hardly anyone came forward. On the contrary, he became the object of people's ridicule for his desire in his impoverished condition. But the devotee did not give up. He decided to build a temple in his hirudayam (heart). Sitting under a tree he began to meditate and the temple took shape in his mind stage by stage from excavation, laying foundation, erecting of the pillars, so on and so forth. He conceptualised and designed the temple in his mind and built it in his heart. And finally, the temple was ready for consecration!

Meanwhile the king had completed the Kailasanathar temple and it so happened that the ruler and the subject chose the same day and time for the consecration ceremony. The night before the kumbabishekam, the king, proud of having constructed the biggest temple in Kanchi, went to sleep. And a divine voice asked him to shift his temple consecration to some other day, as Lord Siva had to grace the consecration of a bigger temple built by His devotee, Poosalar, at Tiruninravur.

A shocked king rose from his bed, ordered cancellation of the consecration and rushed to Tiruninravur. The king's entourage reached there before dawn and found farmers going to their fields there was no indication of a festival. The king made enquiries and received the reply that no new temple had come up in their village and anyway he could meet Poosalar in meditation under a tree. The king went near Poosalar and waited for the saint to open his eyes. When he did, the king asked him where his temple was located and the saint pointed to his 'heart'. The king could clearly see the consecration take place amidst the chanting of the Vedas and nadaswaram music.

The King fell at the feet of Poosalar, received his blessings and returned to Kanchi. He conducted the kumbabishekam of his temple on another day. But the king was moved by the devotion of Poosalar. The saint passed away and, in his memory, the Pallava King constructed the temple at Tiruninravur and named it Hirudayaleeswarar temple. Even today, one can find Poosalar vigraham in a standing posture with folded hands to the left of the Moolavar Lingam in that temple. It is understood that those afflicted with heart ailments flock to this temple and pray for speedy recovery and relief.

Brethren, I have narrated this inspiring story because I find an inexplicable similarity in the devotion of Poosalar to Lord Siva and the devotion of the Brethren of Lodge Satsang to Freemasonry which led to the establishment of this Temple. In another context, it is interesting revelation that God empowered an ardent devotee, who could not afford to physically construct a Temple, to fulfil his dream by virtually constructing it in his heart. In these days of virtual world, Lord Almighty has empowered the Brethren of Lodge Satsang to accomplish their dream by physically building this temple.

Brethren, it is a day of rejoicing for all of us, for we are privileged to participate in the ceremony of dedication of a Temple for Freemasonry in this beautiful location with a lake in the backdrop. May the members of our fraternity converge as a "Sang" i.e., as a group or community to carry out masonic meetings & programs in this temple to explore and unravel the "Sat", i.e., the Truth, hidden in the rituals and replicate the learnings thereof in the journey of life. That would be befitting usage of the Satsang Masonic Temple and would augur well for the nature of the Institution besides advancing the purpose of the Institution. It is said of the Holy Temple built by King Solomon that "the Glory of the Lord hath filled the House of the Lord", and that its beauty and grandeur were such that those who went to view it were so struck with its magnificence that with one voice they exclaimed, "O Wonderful Masons!". We humbly pray that the Glory of the Lord may likewise fill this Temple which is dedicated today. Let us invoke the blessing of the Great Architect that this Temple may be an enduring monument to the noble precepts and sublime principles of Freemasonry and a perpetual reminder to generations of masons who may enter its portals in the years to come of the masonic fervour and generosity of the present generation of Masons of this City who have bequeathed them such an artistic & splendid monument.

Finally, Brethren let us pray to the Great Architect of the Universe to give us strength to change things which must be changed; the serenity to accept things which can't be changed and the wisdom to know the difference.

May the blessings of the Great Architect be bestowed on all of us.





## WHEN LAUGHTER IS SAD

### The Old Past Master - Carl H. Claudy

Mas "Oh, it's going to be rich. The poor fish is scared to death. And you know when Abbot does the work in the third degree how, er... well, let's call it impressive, he is." The Young on chuckled at the thought. "That's not going to be the only funny thing happen Wednesday night," answered another newly-raised brother. "I happen to know my friend Ted is going to do the Senior Deacon's part. And Ted gets stage fright. He doesn't lose his memory or anything, but his voice goes up about an octave and a half; Oh, it's funny. I laughed, last time I heard him..." "I had a good laugh at one of the members of my class when I went in," chimed a third voice. "He couldn't understand what was going on and objected to every move and generally reminded me of a bucking billy goat. I laughed until I cried. I shall look forward to Wednesday night..." "I wonder," broke in a quiet voice, "if you young gentlemen realize what it is you are saying?"

"Why... why... why of course, we do. We haven't said anything wrong, have we?" inquired the first speaker of the Old Past Master sitting quietly in the corner of the ante-room, listening.

"I am an old, old man," countered the Old Past Master, gently. "I have lived a long, long time, and the longer I live the less able I am to classify anything as wholly right or wholly wrong. I wouldn't say that in what you said is wrong in the sense that it is intentional evil. It is wholly wrong from my point of view, to bite the hand that feeds you, to abuse hospitality, to belittle the agency that helps you, to deride and make sport of holy things, to injure that which is valuable to others even though valueless to yourself."

"But, good heavens, man. We haven't done any of those things. Why, I only said that Abbot is so impressive he'd make a good laugh come out on Wednesday's degree..."

"That was enough, my brother. Is there a church into which you would go with the idea of laughing at a penitent at the Altar? Is there a church in which you would think it right to laugh at a communicant partaking of the bread and wine? Is there a church where the spectacle of a man on his knees would make you laugh, no matter how odd or peculiar he was or how he was dressed?"

"of course not. I don't laugh in church..."

"Then why laugh in the lodge? In all the third degree, is there humor? Do you not know that it is a tragedy which the third degree portrays, a tragedy no less that it teaches an inspiring lesson, and has the inspiration of all that is good and noblest in a good man's character?"

"What do you think a candidate thinks when the most solemn, the most sacred, the most secret of a Master Mason's lessons is being given to him, if from you, and you, and you on the benches, comes smothered laughter? Will it add anything to the impressiveness of the degree in his eyes? Will he feel that what he is being given is sacred, valuable, precious to his heart? Or will he say to himself, 'Evidently there is a catch in this somewhere... I guess it's a joke, and I am it!'"

"You have spoken of Filby, who has stage fright and whose voice raises an octave because of it. Filby wasn't blessed by nature with a beautiful voice, but God gave him something precious to Masonry, and that is earnest, sincere, genuine enthusiasm. I have been in this lodge for more years than you have been on earth, and I have never known a Senior Deacon to put more into his work than Filby does, though he has a poor voice. The words Filby uses are inspired words; the degree he puts on is a noble degree. And Filby does it as if inspired by its nobility. Would you laugh at a hero saving a life because he was dressed in caps and bells? Can't you hear,

beyond poor Filby's cracked vocal chords, the chimes pealing in his heart as he tries to make his words impressive and beautiful?"

"Another of you has found it funny when a candidate for

the third degree has not understood his part and made it difficult for the team to put him through the ceremony. At Receiving Hospital last week they brought in a young man suffering from a broken arm. He was very ignorant; one of those foreigners who understands little or nothing of American ideas and ideals. And to him a hospital was a torture place, a house where doctors cut people to pieces for their pleasure. He was frightened almost to death and struggled and fought, while the surgeons tried to control him that they might set his arm. Was it funny? Or was it sad, that ignorant people had so destroyed his faith in his kind that he couldn't recognize kindness and help when he saw it?

"The man who was too frightened to understand and so made his third degree difficult was a victim of those who had tormented an imaginative mind with the idea of goats and pain and indignity in a Masonic lodge. I find nothing funny in it; only sadness.

"Don't think of me as an old kill-joy. A good laugh at some wit in a business meeting, a good laugh at a good story after lodge; these are all well and good; wholesome and natural. Whether they are located in a lodge, a church or a home, they are good.

"But not in a church during service, not in a lodge during a

degree. There is no laugh in the lodge during any degree which is not an insult to the officers, and a badge of ignorance and ill-manners for him who laughs. Charity we can preach; charity we should practice towards those who do not do so well in the degrees as we think we might; the fraternity is not to be laughed at because there are some who make one part of the third degree less real than strenuous.

"Look, my brother, for what lies beneath; regard not so much the outward form as the inward meaning and you will not again be tempted to consider a degree as a substitute for a vaudeville performance, a lodge as a temple of laughter."

The Old Past Master ceased and sat quiet, waiting. "But I say!" cried the Young Mason, "Don't you think you are a little rough with us?" "You are all much too good material to allow to spoil for the sake of your feelings," answered the Old Past Master with a smile.

"But you sure take a chance we'll dislike you for plain speaking." "What do I matter? You may dislike me... but I don't believe you will laugh in lodge again!"

"I'll say I won't either!" answered the Young Mason. It's a promise...and I'd like to shake hands!"

## ZERUBBABEL: PRINCE OF THE PEOPLE

By W.Bro. Sreedharan Srikanth



Even as Craft Masonry has accorded great importance to Solomon King of Israel, Royal Arch Masonry pays due reverence to Zerubbabel. But, most of us (including the author) know very little about the man himself except

that he, along with Haggai, the Prophet and Joshua, the son of Josedech, the high priest, was instrumental in the construction of the Second Temple at Jerusalem. Even his name is usually reduced to the single letter Z.

The Prince of the People, In the Historical or Third Principal's Lectures we find Zerubbabel being referred to

as the Prince of the People. What is the significance of this appellation?

Jehoiachin was the last "king" of Judah. Thus Zerubbabel though grandson of a King, never became a King. Throughout the captivity he was referred to as a Prince. Thus he is called the "Prince of the Captivity" or simply as "the Prince." As he was successful in bringing the People of Israel back to Jerusalem, he is called The Prince of the People.

The Babylonian Captivity, The captivity of the People of Israel in Babylon is in many ways similar to their period of slavery in Egypt. The number of exiles forcibly deported

to Babylon varies from version to version. Even assuming the maximum number as twenty thousand, which was only twenty five per cent of the then population of Jerusalem, this still leaves seventy five thousand Israelites. These were those who must have “basely fled when the City and Holy Temple were sorely oppressed” or were “left behind” by the Babylonish general for the purpose of tilling the land. This information tallies with the Sojourners claim that they form no part of these two groups but are rather members of the tribe of Judah who were led into captivity along with Jehoiachin.

It was during this period of “captivity” that Zerubbabel was born and grew up in Babylon. In fact the name Zerubbabel means “born in babel” i.e. Babylon. Zerubbabel is also referred to by the Babylonian name of Sheshbazaar. Zerubbabel may have had a Babylonian style name because of his interaction with the Babylonian court. This implies that He must have been a part of the royal entourage and must have enjoyed every comfort of the Royal Household. But there burnt in his heart a deep desire to return back to the Land of his fore fathers and there erect a Temple to the Honor and Glory of the T.A.L.G.M.H.

#### Rebuilding the Second Temple

Zerubbabel was placed in charge of the returning Jews and given the title “Governor of Judah.” The main opposition to the building of the second temple came from the Samaritans. This group claimed its lineage from Jeroboam and thus was not of the Davidic line. Moreover, the Judeans and the Samaritans had a long standing enmity based on religious differences. Thus Zerubbabel and Joshua refused to permit them to participate in the rebuilding of the second temple. Angered by this, the Samaritans continuously sabotaged the rebuilding work. Their disturbances were so acute that it became necessary for the builders to

work with the trowel in one hand and their sword in the other to defend the temple! This signal act of bravery and honor is commemorated by placing the sword and trowel crosswise, or, as the Heralds would say, en Satire, upon the Royal Arch Tracing Board or Carpet of our English Brethren.

This would also explain the extreme caution and suspicion displayed by the Grand Sanhedrim consisting of Zerubbabel, Haggai and Joshua towards the three sojourners. They were obviously worried whether the sojourners were indeed of the tribe of Judah who were taken into captivity or whether they were of those “left behind”.

The life of Zerubbabel teaches us the value of patience and perseverance and more importantly a dedication to a greater or common goal. Zerubbabel could easily have amused himself as a member of the Royalty. He need not have made the arduous journey across the hostile Assyrian lands to reach Jerusalem and rebuild the second Temple. But he did this and thus is rightly venerated in Freemasonry as a Prince and Leader of men.

Contrary to ancient legends, Zerubbabel never served as King of Judah. Zerubbabel, presumably the leader of the project, is nowhere mentioned in the details of the Temple's completion and dedication. In fact, Zerubbabel literally disappears from the Old Testament after this. The next reference to Zerubbabel is to be found only in the New Testament in the genealogy of Jesus Christ.

Zerubbabel, Prince of the People lives on in our memories as a true example of Lao-Tzu's famous quotation which says, “A leader is most effective when people barely know he exists. When his work is done, his aim fulfilled, they will say: we did it ourselves.”

## A MASONIC LODGE IS NOT A SERVICE CLUB

By. M.W. Bro. Laurence Healey ; Grand Master Grand Lodge of British Columbia (1952)

Courtesy: Masonic Bulletin of the Grand Lodge of British Columbia & Yukon, April 2008

Many of our brethren fail to properly differentiate between the objectives of Freemasonry and those of the popular modern service clubs. Each has a definite sphere of service; each is important-yet they follow separate paths. The timely article on this page clarifies the primary differences and points out the basic reasons why Freemasonry can never function as a service club.

In the history of our time, the first half of the twentieth century will be noted for many things. World-shaking events followed each other in such rapid succession as to over-shadow many of the trends and movements in the social order which accompanied them. Notable amongst the latter, on the North American continent, has been the phenomenal growth of organizations [dedicated] to humanity. The multiplicity of service clubs and similar associations which have been organized over those years is somewhat remarkable. To the keen observer it would seem as if men (and women too), throughout the country during the years following World War I, & onward, had become intensely conscious of the vital import in the words of the Great Master who said: "Not everyone that sayeth unto me, 'Lord, Lord,' shall enter into the Kingdom, but he that doeth the will of My Father."

The desire to be up and doing appeared to be the motivating force. Many of these organizations, whose names are household words, and whose activities are widely publicized, have great achievements to their credit. Vast sums of money have been collected and dedicated to human betterment. Untold hours of labour have been contributed by devoted members towards the advancement of the various projects which they had undertaken to support.



Blessings of many kinds have come to countless thousands as the result of their activities and truly noble endeavours to translate principles into practices, ideas into realities, and faith into works, through the effort of doing.

The worthwhile accomplishments of these organizations, and the favourable publicity associated with their activities, have seen disturbing fractions in the life of Freemasonry during that same period. In discussions about their Craft and comparisons with these other institutions many of our members, from time to time, advocate a programme of similar activities, and evince a desire to copy their methods and introduce them into Freemasonry and, in some instances, even Masters and officers of lodges have endeavoured to implement their ideas along these lines.

Sincere and enthusiastic brethren sometimes give expression to their feeling of disappointment at what they term as the failure of the Craft to put its principles into practice or to measure up to its ideals, when it apparently to them ignores the

problems of the outer world which are crying for a solution such as Freemasonry could provide.

They feel a sense of frustration like unto those in the parable, who stood idly in the market-place because no man had hired them, though there was much work to be done in the Master's vineyard.

They are waiting for the Craft to send forth a clarion call to active service in some great cause, some worthwhile project that will capture the imagination and harness the enthusiasm of the members for spectacular action.

It is claimed that Freemasonry is suffering by comparison with these other organizations operating in competition,



that it is losing to them many of its keen, young members who are attracted by the more colourful activities associated with their operations, and that its influence for good must decline if it continues to remain within the cloistered walls of its lodges while outside the world bleeds.

As an indication of this trend of thought among Freemasons we are reminded that some years ago, when the Grand Lodge of British Columbia was celebrating its 75th anniversary, the idea was expressed that it would be a fitting occasion for the Grand Lodge to send forth a call to the Craft throughout the province to undertake some great project in public welfare, which might glorify the closing quarter of its century, and be worthy of its great inheritance of past years.

A similar suggestion, but in the form of a definite recommendation, was placed before the Grand Lodge of Alberta some years ago, which received wide publicity in the press at that time, concerning the problem of youth and the establishment of a masonic farm training center in the province.

These trends, of prevailing thought, amongst Freemasons present a very definite challenge to all those who are placed in positions of responsibility for the guidance of the Craft in these trying times, and the question under consideration here is, perhaps, the most important to be discussed by masonic leaders today.

In the masonic design the major effort is directed toward the development of character and improvement of life and conduct in the individual man, who is mentally, morally and physically qualified to benefit from its teachings, and who has the avowed desire to learn and to improve. By a peculiar system of ritual and ceremonies great principles of morality and virtue are inculcated, which help to build him up into a better man and a better citizen

Freemasonry is unique amongst human institutions, for it is evident that its pattern was drawn under divine inspiration from the accumulated spiritual wisdom of the ages. Its lessons are derived from the powerful drama of life and death as portrayed in its allegories, where the ultimate meaning of life is interpreted in terms of moral

and spiritual values which fortify the soul against the trials and vicissitudes of life. By keeping the great principles of Truth, Honour, Charity and Justice strong and active in the lives of individuals, Freemasonry believes that goodness and honour in society must result from the presence within it of men who are actuated by these high principles, and whose desire shall be to mould the life of the world nearer to the masonic ideal.

When every Freemason carries over into his particular sphere in society the great precepts of the institution, an inevitable impact is made upon the whole life and transactions of mankind

Raise, and set in motion, the spiritual potential of Freemasonry, and a force is thereby generated that can transform the world. Other organizations may find opportunities for service in seeking to ameliorate the sufferings and hardships which result from maladjustments of the social systems to the effect of wrong and evil in society. But Freemasonry seeks to apply its age old, tried and proven philosophy to the causes and the sources from whence most of the ills of humanity spring

It deals in principles rather than in projects, in the dissemination of ideals rather than in programs of self-advertisement.

Men can agree on principles and ideals without necessarily agreeing upon the particular method by which they may be applied. to some specific problem. Rivalries and contentions over the merits of various projects, and the methods by which a plan of campaign might be undertaken, would sow the seeds of dissension in the body of the Craft, while it is the very essence of Freemasonry that unity of purpose in all essentials be preserved among its members, if the beauty and harmony of the structure is to be maintained.

A masonic lodge may be likened to a school, or university, where men who have passed the qualifying examination go through a course of study in science and are the scientific application of moral and spiritual truth to the art of right living. Its graduates, having learned that

Freemasonry is a way of life, a quality of life to be lived day by day, go out into the world and give practical effect to the principles and ideals which they have acquired in their training as craftsmen.

In the secular college or university, the student is taught principles of engineering, agriculture, law, medicine, and various other subjects, then, having graduated, he goes forth to apply his knowledge in the world to operations of commerce, industry, transportation, and the thousand and one other activities which make up our economic system. But no one puts forward the suggestion that the university itself should enter the field of engineering as a corporate body and proceed to develop some hydro-electric project, or set up its own factory for the manufacture of automobiles, or foster similar projects designed to carry into practical effect the principles which it teaches to its students. No one expects it to do so, neither could it undertake such activities without serious detriment to its usefulness as an institution of learning devoted to study and research and to the training of youth.

Why, then, should it be expected that the university or college of Freemasonry sponsor projects, or embark upon adventures outside the scope of its organization, or beyond the design of its peculiar system?

Why should its timeless glory, as an Institution dedicated to the teaching of moral and spiritual principles, be tarnished by the corroding influence of petty rivalries amongst contending claimants for its sponsorship of their particular projects, whether political, civil or religious. Surely it cannot be suggested that, like the Biblical Esau, it should sell its sublime inheritance in the eternal verities for the mere pottage of public acclaim at its transient success in the operation of some project, however laudable.

Without inviting defeat, confusion, and ultimate decline, the Institution of Freemasonry cannot deviate from the great design on its trestle board the making of freemasons and the building of the temple of living stones.

Just as the university graduate carries his acquired skill, with the honour of his Alma Mater, into the world of commerce and industry, so the masonic graduate

carries his skill, and the honor of his Ancient Craft, into the world of thought and ideas, of life and conduct, where men may see his good works and be inspired by his example

Thus masonic ideals and principles overflow into the life of the community, the city and the nation. And if our community and national life does not reflect that quality of higher idealism which should come from the presence therein of such a large body of freemasons, then the important task of the moment should be to so strengthen and improve the quality of lodge membership as to increase the power and influence of that overflow, rather than to dissipate our energies following a will-o-the-wisp of temporary schemes and projects.

Other institutions which are organized for service activities, and which play such a prominent part in public life, owe much of their success to the presence in their ranks of many keen and enthusiastic members who received their training in masonic lodges.

In many cases the majority of those actively engaged are members of the Craft who adopt this method of putting their masonic ideals into practice. But there is no conflict of interests. There is no competition between these bodies and our Ancient Institution.

*Freemasonry was not designed for such a purpose, neither is it in the masonic scheme, nor in any part of its basic foundations.*

Perhaps, a fitting conclusion to this presentation of the question for consideration may be a quotation from a recent address by one of the most distinguished Past Grand Masters of the Craft, His Majesty King George VI, when he said:

"English Freemasonry has behind it the experience of nearly two and a half centuries of steadfast adherence to fundamental principles, and I believe that a determination to maintain the values which have been the rock upon which the Masonic structure has stood firm against the storms of the past, is the only policy that can be pursued in the future."

## SEVEN GREATEST MISTAKES OF FREEMASONRY (AUTHOR UNKNOWN)

### 1. Ritual Without Meaning

Too many times, we are more concerned about performing the ritual perfectly without understanding what it means. Ritual for the sake of tradition is worthless. Ritual for the sake of enlightenment is valuable. An understanding of the ritual's meaning is far more important than just memorizing it.



### 2. Fellowship without Frivolity

Whenever Masons decide to hold a function for fellowship, a discussion typically ensues about how to make the function have the smallest impact on the lodge's finances and the wallets of the members. This results in paper plates, meager meals, boring and less well attended events. To spend money wisely in order to make fellowship a grand time is wise for the lodge that wants to be successful. Also we do not have to be slaves to form, endlessly repeating the same toasts and replies – we should reward individuality and creativity in order to keep our meetings alive and fun!

### 3. Quantity without Quality

A lodge with seven great men that believe in the Masonic ideals and actively strive to improve themselves—and therefore the lodge—is far better off than a lodge with one hundred men that show up to lodge just to be seen.

### 4. Education without Philosophy

Many times, we think of Masonic education as being a lesson on the local lodge's history, a famous Mason, the history of the world wide fraternity, or how to do the ritual properly. But if no philosophy is covered in Masonic education, then little self improvement is accomplished. Discussing Masonic lessons in terms of philosophy, ideas, and a man's conduct is what truly transforms men into Masons. It is important to share & discuss topics that are foreign to a lodge's membership and it is sometimes even necessary to challenge our preconceived ideologies through Masonic education.

### 5. Charity without Connection

Big charities often require that fund raisers be conducted and large checks written to the people that actually perform the charity. This type of charity offers no self improvement because it has no real connection to us or our life. If we extend our hands to our needed Brethren and devote our own skills and time to their problems, then we are engaging in true, meaningful charity.

### 6. Frugality without Discretion

Frugality is not a tenet of Freemasonry, a cardinal virtue, or a Landmark. It is acceptable for the lodge to spend its funds on worthwhile activities that will enhance the Masonic experience of its Brethren. Not everything should be done in the cheapest way, a habit to which we have become accustomed.

### 7. Leadership without Competence

A man does not deserve to be master of the lodge, solely because he has spent a certain amount of years attending meetings or because he is next in line. We, on occasion, elect our leaders without any regard for the skills that they

# ENLIGHTENMENT FROM THE RITUAL

by **Giuliano Di Bernardo**

Grand Master of Regular Grand Lodge of Italy ( 1993-2001 )

## **The Ceremony of Passing. The Worshipful Master faces the candidate:**

..as in the previous Degree you made yourself acquainted with the principles of Moral Truth and Virtue, you are now permitted to extend your researches into the hidden mysteries of Nature and Science.(Emulation Ritual. Lewis Masonic; London,1991.p.137).

## **The Ceremony of Raising. The Worshipful Master speaks:**

... Proceeding onwards, still guiding your progress by the principles of moral truth, you were led in the Second Degree to contemplate the intellectual faculty and to trace it from its development, through the paths of heavenly science, even to the throne of God Himself.. (op.cit.,p.175).

even to the throne.." Mark how the rational faculty can only take the Fellow Craft to the "Throne of God".At

this point, the rational intellect is exhausted in its operations or, if you prefer, dies or is sacrificed before the Supreme Being. This key point is clarified shortly afterwards:

Worshipful Master - Let me now beg you to observe that the Light of a Master Mason is darkness visible, serving only to express that gloom which rests on the prospect of futurity. It is that mysterious veil which the eyes of human reason cannot penetrate, unless assisted by that Light which is from above. (op.cit., p.182).

## **These Rituals offer keys to enlightenment:**

1.The First Degree is characterised by the " principles of Moral Truth " - the relations governing man and man - and can therefore be called the Degree of Ethics.

2.The Second Degree is characterised by the " heavenly science ", knowledge of the spiritual nature obscured in created things. The Mason is encouraged to perceive " heavenly science " from a rational standpoint: passing from visible to underlying causes ( seek and ye shall find). The Degree can therefore be called the Degree of Metaphysics understood rationally.

3.The Third Degree still characterised by the relationship between man and God, takes this relationship beyond the strictly rational sphere. This Degree can therefore be called the Degree of Metaphysics understood intuitively, representing a raising from mortal perception (perception governed by time and death), to that unfathomable " Light which is from above ".

The true import of the Third Degree will be lost if masons think of it as a

"once and for all " event akin to initiation. Rather it represents a mystical process which must be continually dynamised if the Master Mason is to achieve or sustain his mastery. Masons are reminded that the path is one of perfecting, towards perfection. Perfection is the Neoplatonic ideal : identification with " the Light which is from above " This perfection is indicated to us by an array of symbols, such as the one which can be found in the Third Degree Opening of the Emulation Ritual (op.cit.,pp.46-47) where we find the following questions and responses:

WORSHIPFUL MASTER (TO SENIOR WARDEN ) -  
What is that which is lost ?

SENIOR WARDEN - The genuine secrets of a MM.

WORSHIPFUL MASTER (TO SENIOR WARDEN ) -  
How came they lost ?





JUNIOR WARDEN - By the untimely death of our M.HA.

WORSHIPFUL MASTER ( TO SENIOR WARDEN ) - Where do you hope to find them ?

SENIOR WARDEN - With the C.

WORSHIPFUL MASTER ( TO JUNIOR WARDEN ) - What is a C.?

JUNIOR WARDEN - A point within a circle, from which every part of the circumference is equidistant.

WORSHIPFUL MASTER ( TO SENIOR WARDEN ) - Why with a C.?

SENIOR WARDEN - That being a point from which a MM cannot err.

WORSHIPFUL MASTER - We will assist you to repair that loss and may Heaven aid our united endeavours.

IMMEDIATE PAST MASTER - So mote it be.

**Perfection requires that we understand that:**

1. The true secrets of a Master Mason have been lost.
2. What was lost must be sought.
3. These secrets may be found again with the aid of a circle.
4. Being in the centre of a circle, a Master Mason cannot err.

Why is perfection represented by geometrical figure of a circle and point? I believe that we must look to the philosophical and alchemical origins of modern Freemasonry - before 1717. The seamless circle represents perfection extended, in time - like movements of heavenly bodies: they move around something. That something is the centre which, not moving, represents the timeless. Thus Copernicus in his epoch-marking work on the Revolutions of the Celestial Orbs ( 1543 ), quoting Hermes Trismegistus, can write of the stable, illuminating sun as " the visible god ", the manifest source of visible light and dynamic life. To be centred (to concentrate ) creates a circle around the one: the original perfection. (Elias Ashmole's motto was Ex Uno Omnia: from the One,

All ).

We may also think of the great Hermetic dictum : God is an infinite sphere whose center is everywhere, circumference nowhere. These and similar insights were very important to the philosophers of the Renaissance on whom we depend for much of our speculative material, because they linked (and harmonised) scientific discoveries with spiritual order in the universe: " the hidden mysteries of nature and science. "

The Freemason will only find his goal when his perception passes through the visible order and he is raised to the spiritual reality which exists at its heart: the link and key to which lies in his own heart, which, as he learns in the First Degree, must first be true, and then thus, the mason is centred and may partake in the divine presence concentrated therein. Thus, while in the physical realm he is in harmony with the spiritual law behind the visible universe: he is at one with the Great Architect's design.

The masonic path may therefore be viewed as an ascending ( raising ) staircase of Light, with seven steps. The first light is the light man receives with initiation, in which the visible darkness is overcome, while the last is the light preceding the mystic union with God, when non-visible darkness is reached. The seven steps can be described as : perception, examination, reflection, knowledge, understanding, wisdom and truth.

When the mason achieves mystic union with God ( in an allegorical sense ), the light-darkness duality (the chequered floor ) disappears. The union can no longer be described. The Great Architect of the Universe becomes the En Sof of the Cabalist: the unknowable, alogical Depth which appears to man's unenlightened mind as an impenetrable darkness.

Fiat lux! Let there be light!

# JACOB'S LADDER

W. Bro. Govind Welling



The most dangerous words in the world are "I assumed!" Assumptions are good but more often they can be harmful. They can cause us to make many mistakes in our judgment if we assume our words and actions mean the same to everyone.

They do not. When we assume

that Jacob's ladder is a part of our tracing board of the first degree and let it rest, we lose.

Sages of Freemasonry come to teach us that we ought not think that, because of our base material, we are truly despicable, like mere plaster on a wall. When we see the ladder stationed on the earth; and its top reaches heaven many in masonry do not know that it represents our soul's life, which is in the highest sphere.

Jacob's ladder talks of souls that see God, and they are the highest of the high, higher than ministering angels, and by this status can the soul cleave to the Volumes of Sacred Law.

A whole person is like a tree whose roots are above, and whose trunk extends downward, which is the body, and which is fastened to its supernal roots. It is left to the tree to bear fruits of wisdom of just die after its time has come.

This Jacob's ladder is a small note for brethren to read on their travels but to expand it that it becomes reading material for new masons and understanding it is a vital lesson in masonry.

As said that the ladder has thirty staves and four are principal ones - faith, hope, charity, and prayer, the ladder is very different, every time you try to step higher, another round automatically gets added. All the staves are mentioned here.

1. Belief in God (Faith)
2. Detachment from Fruits (Hope)
3. Exile from Money (Charity)
4. Ever memorable obedience to God (Prayer)
5. True repentance (Humility)
6. Understanding Purity of Death (Losing terror of death)
7. Mourning with Joy (Temperance)
8. Freeing the Soul (being unbounded from praise, anger and victory over our nature) (Meek)
9. Forgetting of Wrongs (forgiveness)

10. Slander (Protecting character)
11. Vainglory (Reduction of talk)
12. Lying (Especially of love and love of God)
13. Despondency (The eighth capital vice)
14. Leaving of Clamorous (Freedom from Gluttony)
15. Achieving Purity and Chastity
16. Freedom from Avarice (Materialism)
17. Seeking Poverty (Resignation of cares)
18. Leaving insensibility (Removing all that is dead)
19. Reduction of Sleep (reduction of any intoxication)
20. Reduction of body Vigil (the subduing of pompous passions)
21. Removing puerile cowardice (Being unafraid of dark forces)
22. Vainglory of achievement of steps climbed (Being proud of climbing the ladder this far)
23. Freedom of blasphemous thoughts (Feeling superior to others and God)
24. Becoming meek and guileless (Becoming childlike)
25. Sublime humility
26. Discernment of thoughts and virtues
27. Living in Holy Solitude
28. Step of the blessed prayer (Becoming one SOHUM)
29. Being able to resurrect the soul
30. Faith Hope and Love (the Holy Trinity)

The first is the work of the Apprentice; the second is the work of those who are FellowCraft; the third, of those who have progressed to the Master Mason; and the fourth is reserved for those who have achieved perfection Passed Master (NO! NOT PAST).

Brethren at this juncture let me inform you that Masonry (Free) is not STATIC but DYNAMIC, it is not a state of being, a state of having arrived, a state of having made it, but a constant movement or climbing toward the GA, toward receiving the fullness of God's life. The position of the Passed Master is not at the top of the ladder rather it is at the BOTTOM, allowing apprentices to step over their shoulders.

Now where is the ladder brethren? It is in our hearts it goes from one mason to another like building a bridge. So, dive into your hearts and start climbing it one step at a time using the rungs of faith, hope, charity, prayer, humility, love, repentance, gentleness, kindness, self-control, joy, peace, obedience to God...

Many of us must be brought here back to the edge of the grave from where we were raised, by the lions paw and the full third degree can be explained in very simple terms in the lecture given by the Worshipful Master. When he says that bright morning star, what he is actually pointing to the Candidate is the great giant planet Jupiter, which contains phosphorus essential of life and - phosphate, which is the vital element of DNA, RNA and ATP. It is a well-known fact that phospholipids form all cell membranes. Simply put, without phosphorus we humans would simply not be human because our consciousness and our spiritual energy would not exist.

It is through our DNA which contains phosphorus, that we become conscious to the world and who we are in order to live in the light. Hence, when Jacob slept using a stone under his head which was the Philosopher's Stone, the dream was how our DNA can be changed not by splicing but by thought change, one look at the helix structure of our DNA can actually point out that there is a ladder, and that a Mason can change his DNA in his new birth, after rising is the Allegory.

The first step of Jacob's ladder is the personal purification of your body, mind and soul that is represented by the Moon. The second rung on the ladder is education intelligence managed by Mercury. The third step is beauty represented by Venus. The fourth rung is the Sun, which is

the life-giver. The fifth is competition by Mars to help us fight the good fight. The fight against darkness with light. Against lies with truth. The sixth rung in the ladder is Jupiter, which is the symbol of intellectual maturity and judgement. The seventh and last step of the ladder is Saturn which represents the true sage, adept and master of Wisdom. The perfect balance of spiritual and material laws. All greatness is service and we must obey the laws of the Great Overseer of the Universe.

Well then brethren, Jacob's ladder is not all Greek and Latin rather an unique allegory where the eternal circle teaches its infinite wisdom, seek within said God and ye shall find!

Origen explained it eons ago that there are two ladders in life, the ascetic ladder that the soul climbs on the earth, with an increase in virtue, and the soul's travel after death, climbing up the heavens towards the light of God. However, the living temple brother that is YOU surmounts it all!

## THE BADGE OF INNOCENCE

R.W. Bro. Ambarish Singh Roy  
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The badge of innocence in Freemasonry is both literal and a metaphor. The Ceremony of Initiation says *"I invest you with the distinguishing badge or apron of a Freemason. It is more ancient than the Golden Fleece or the Roman Eagle; more honourable than the Garter, or any other Order in existence, it being the badge of innocence and the bond of Friendship; and I strongly exhort you ever to wear and consider it as such."* It puts a very high price on the mark of innocence indeed! Elsewhere, in the Sublime Degree of Master Mason we are informed that the *"Fellow Craftsmen were ordered to attend the Funeral of our Master Hiram Abiff wearing white aprons and white gloves as a mark of their Innocence"*.



These are virtually the two places in our Craft Ritual which lays emphasis on the virtue of Innocence. Let us elaborate on this significant but perhaps a 'lost' virtue in Masonry. The

Ceremony of Initiation is a ritual which leaves an indelible impression on the Candidate's mind, if properly done. That is a day when a Mason is 'Made'. Mackey even goes as far as to say it's a rebirth. A candidate comes into the Lodge in a "State of Darkness". In due course he is shown the Light of Masonry. I'm not referring here to the three emblematic Lights, but a Light which the entire philosophy of Freemasonry imparts; which, by the Grace of God and his own industry, he must discover for himself. A daily advancement in

the Seven Liberal Arts and Sciences is as necessary as a journey inwards leading to the discovery of oneself.

Various Religions symbolically depict Innocence. Christ chose the White Lamb, although Christ is himself symbolised by the Fish. In Islam the colour White symbolises purity and innocence. In fact, the Sufi sect has entirely embraced this Symbolic Colour in their culture and what may be called their 'dress code' for lack of a better expression. In Buddhism, the goddess Tara in her form which grants longevity to worshippers is depicted as white hued (White Tara). She also denotes purity, holiness and cleanliness and is 'the one who leads out beyond the darkness of bondage'.

It therefore does not come as a surprise that an Entered Apprentice Freemasons' Badge or Apron is not just the colour white, but also supposed to be made of lamb skin. Firstly, in its use, it is a badge of service. In his recent book on "Symbolical Masonry," Brother H.L. Haywood has an interesting chapter on "The Apron wherein the Builder Builds," and says it "was so conspicuous a portion of the costume of an operative Mason that it became associated with him in the public mind and thus gradually evolved into his badge." By it Speculative Freemasonry seeks to distinguish the builder and place upon the brow of labor the laurel wreath of dignity and honor.

Secondly, made of lambskin, it is in its fabric a badge of sacrifice. The lamb in all ages has been not only an emblem of innocence, but also a symbol of sacrifice, and he who wears this Apron with understanding must be prepared for the time when hard things are to be done, when trials are to be endured, and fortitude glorified. Thirdly, in its color it is a badge of purity. White is the clean color that reflects most light.

Interestingly, another symbol in Freemasonry refers to Innocence - the spring of acacia. The same that was planted to mark the place where our Master Hiram Abiff's body was discovered after his assassination. Even today, some Freemasons who know the significance wear a small lapel pin of a sprig of acacia.

Coming back to our Apron and it's ritualistic significance, The Order of the Golden Fleece here referred to was founded in the year 1429, by Phillip, Duke of Burgundy; the Roman Eagle became Rome's Ensign of Imperial Power about one century before the Christian era, **The Order of the Garter**, was and even in present times considered the highest decoration that can be bestowed upon an individual by the Monarch of Great Britain.

The Apron had come down to us from the very sunrise of

time. "Hebrew Prophets often wore Aprons," they were used in the ancient mysteries of India and Egypt, they were used by early Chinese secret societies, by the Jewish religious sect called Essenes, they were employed as emblems by the Incas of Peru, the Aztecs of Mexico, and the prehistoric races of the American continent.

As a badge of antiquity, it emphasizes the value of the past. The Apron exalts the greatness and glory of the past in its present contribution to human good and happiness. In the fifth place, the Apron is a badge of honor. It is declared to be "More honorable than the Star and Garter." Here we have another comparison. The Order of the Star and Garter was created by John II of France at the beginning of his reign in the middle of the 14th century. The Order of the Garter was formed by Edward III of England in 1349. It was composed of the King and Twenty-five knights and originated in the false pride and fantastic pomp of medieval manners. Edward A. Freeman, an English historian says: "The spirit of knighthood is above all things a class spirit. The good knight is bound to endless courtesies toward men and women of a certain rank." "Chivalry is in morals what feudalism is in law. Each substitute personal obligations devised in the interest of an exclusive class, for the more homey duties of an honest man and a good citizen."

As a badge of honor, the Lambskin Apron spells out integrity, honesty of purpose, probity of character, and soundness of moral principle. The Lambskin apron teaches the Entered Apprentice Mason that none are bestowed that honor save those who are cleansed of all impurities of both body and mind. Cleansed mind and body rekindles the innocence of an infant within bosom of the aspiring Mason. Such innocence inspires him to do no more evil to others; it transforms his thoughts towards charity to the poor and needy and forgiveness to those who have done wrong to him.

In short wearing of this badge of innocence motivates him, guides him, and purifies him during his mortal existence. When his soul ascends to those immortal mansions, it is this badge which is laid in view before those who assemble to mourn his death and pay tribute to his memory as a symbol of his innocence and purity. May this badge of innocence forever inspire Freemasons throughout the Universe to live according to Masonic rule and line and thereby glorify our great Institution till time with us shall be no more!



## THE RELEVANCE OF FREEMASONRY TODAY

By. R.W. Bro. Rajiv Sethi

We are today living in an era in which science & technology has made great progress. This is an era of change, an age of experiment. Man has taken great strides in the conquest of nature but he has not learnt to conquer himself. The progress made by science in the last century is much more than all that had taken place during the previous thousand years. But, there has been no corresponding advance in the practice of fundamental values and eternal truths. We are no more satisfied with what we have but forever search for something new. We are restless, discontent and want a short cut to everything, be it knowledge, culture or success. In the bargain our moral values, integrity and moral conscience have declined. The cynical attitude displayed everywhere today is alarming. Old virtues are despised; an honest man is looked upon as an object of ridicule and pity. Science has today advanced so far that man is ready not only to kill man but mankind.

If we were to follow truly the teachings of Freemasonry, slogans of war, armaments and self-aggrandizement would disappear from the world and all people of earth would dwell together in brotherly love, peace and harmony. The spirit of Freemasonry can go a long way in effectively and successfully improving the lot of distracted humanity in the days ahead.

The Principles and Tenets of our Order teach us to "measure our actions by the Rule of rectitude, To Square our Conduct by the Principles of Morality and to Guide our Inclination and Even our Thoughts within the Compass of Proprietary, hence we learn to be meek, humble & resigned..."

Let us, as freemasons strive to bring about a resurgence of the old moral values. Let us resolve to translate our principles and tenets into our lives and conduct and our



teachings and doctrines into our acts and deeds so that we may become an ornament to our Order and Pride to Humanity. Freemasonry requires growing, both

quantitatively and qualitatively. We have to rebuild the Temple of fallen humanity and to do so we need educated, dedicated and intelligent members, especially from among the younger generation, which is highly motivated. With various nations at constant war with each other, man fighting with man over religion and other petty issues, let us spread the message of freemasonry and bind people outside our fraternity with Brotherly Love, Relief and Truth. Let us

endeavor to build a super structure, perfect in all its parts by practicing the principles of freemasonry in our daily lives ever bearing in our mind that the rewards of Freemasonry are neither material nor are they spectacular, they are however, humane, mental and spiritual. We must understand that Freemasonry is not a Lodge affair it is a life undertaking. Let all those who fight over religion know that freemasonry honors all great seers and prophets, be it, Christ, Krishna, Zoraster, Mohammed, Guru Nanak, Buddha or Confucius. Freemasonry seeks the truth which each has to tell and brings them together under one Brotherhood believing in the existence of a Supreme Being The Glorious Architect of the Universe. Freemasonry provides a link between our creator and man as well as between man and his fellowmen, irrespective of religion, race, class, color or creed. Let them know that the Temple of Freemasonry is open to only one community the community of Man, Freemasonry speaks only in one language the language of Humanity, it's Teachings embody truths and principles, universally recognized. Freemasonry, whilst not a religion is consistent with and adaptable to each and every religion. It is a Universal

Religion.

Freemasonry has weathered many seasons and its principles, if rigidly followed can be a dynamic force to reckon with in the modern world, which despite much progress is shorn with enmity, jealousy, strife's and destructive forces. To live on earth in peace, we do not know. With all the pomp, pride and wealth, man is not a master of himself. He is a slave a slave to passions, greed, avarice and many vagaries of mind. The crux of all the human problems is not in what all politicians propagate but the control of oneself as taught to us in Freemasonry.

Every true Masonic thought and word of action will bring that goal of peace and happiness a little closer

and we as Freemasons must make a determined effort to bring the world to peace and harmony.

No institution can boast a more solid foundation than that on which freemasonry rests "the practice of social and moral virtue". We are equipped with a very beautiful, and a very strong ritual system as a means of advancing towards self-knowledge or Enlightenment so that one can "LIVE RESPECTED AND DIE REGRETTED".

Let us therefore look to the road that lies ahead. It is a road on which the light will shine more brightly, the birds will sing more merrily and on which our feet will march more confidently for the Good and Glory of Freemasonry.

## THE OBLIGATIONS OF A FREEMASON

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Past Grand Lecturer, Grand Lodge of New Zealand Grand Lecturer (2009),  
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What obligations are required of a Freemason? And where do you find them?

Are they restricted to those which are embodied in the formal obligations which we take on one or other or both of our knees with a hand on the VSL?

How many do you think there are? Formal Obligation of the First Degree In a reasonably long and quite complex passage what is that we actually swear to? Actually there are only two things!

**Never to reveal the secrets which have been entrusted to us – but with a couple of exceptions:**

Except to tried Brother (who, demonstrably, already knows them) In a regular Lodge (where it will almost certainly be in ceremonial form and to someone who is receiving them) Not to write the secrets in any form such that they may become known – either improperly or inadvertently.

### Formal Obligation of the Second Degree

The passage in the Second Degree is a little less complex, and certainly not so long, but still covers only four:

Never to reveal the secrets Except, of course, to those entitled to them

✍ To answer signs

✍ To obey summons

To maintain the principles taught in the First Degree (which, of course, covers more than the formal Obligations).

Formal Obligation of the Third Degree The recitation of the Obligation of the Third Degree is pretty solid. The language is complex. Even so it still covers only five things:

To never reveal the secrets Except to tried Brother In a Master Masons' Lodge

To adhere to the principles of the Square and Compasses

To answer signs

To obey summons, but with exceptions: Sickness or "Pressing emergencies"

To maintain and uphold the five points of fellowship as applied to another Brother:

Hand – friendship and support to him

Feet – unite in mutual defence and support with him






Posture of daily supplication – see to his needs, weaknesses and necessities

Breast – safeguard his secrets Except for offences contrary to civil and religious law

Honour – preserve his honour and repel slanders on his name

### Summary

So, in summary, what is we get on our knees in front of, and swear on, the VSL to do:

-  To keep the Secrets and not write them or otherwise reveal them.
-  To answer signs given to us by Brothers
-  To obey summons sent to us
-  To maintain the principles we are taught
-  To uphold the five points of fellowship

These constitute parts of the two types of responsibility we have to the Craft: collective and individual.

#### 1. Collective Responsibility

This is the responsibility we agree to when we are initiated into the Craft and are intended to ensure the well-being and survival of the organisation.

There are four parts to it:

1. To maintain and never reveal the secrets
2. To answer signs
3. To obey summons
4. To maintain the principles of the Degrees

These parts are precursors to the duties which are expanded and delineated in the final charges of each of the three degrees.

#### 2. Individual Responsibility

This is the responsibility we carry to give of our best endeavours to assist our Brethren, Lodges and the Craft in general in as much as we are able

without detriment to ourselves and families. This is exemplified in the Obligation of the Third Degree when it refers to the five points of fellowship.

Again, this is a precursor to other responsibilities which are mentioned in the three Degrees.

So what other Obligations do we "sign" up to? And where are they? They are, of course, embodied in the various charges of the three Degree ceremonies.

Let us look at the Obligations implied in the three Degree Ceremonies.

Charge in the North East

This charge introduces us to the first Obligation which is not included in the formal Obligation, namely an Obligation to be Charitable.

#### Apron Charge

In the charge delivered to the candidate after he has been invested with his badge (apron) he is told that he has an Obligation to do nothing which could disgrace that badge, and by implication, the Craft.

#### Charge after Investiture

In this charge we are told we have an Obligation to ensure that the Harmony and Peace of the Lodge are not disturbed by personal enmity with another Brother, and we are taught what we must do if we cannot resolve the differences.

#### First Degree Working Tools

The next Obligation we encounter is presented in the Working Tools: to develop and live a discipline of care and diligence (accuracy), a work ethic (labour) and perseverance in the face of difficulty.




#### Charter Charge

We are next told that we are Obligated to ensure we understand the rules and regulations which govern our Lodges.




#### Charge after Initiation

This Charge carries serious Obligations. We are told:





We must undertake a serious contemplation of the VSL to establish

-  Our duty to God
-  Our duty to a neighbour
-  Our duty to oneself




We are informed of our Obligation to our civil duties

-  Not to subvert the peace and good order of society
-  To obey the laws of the State
-  To pay allegiance to the Sovereign of one's birth place

We are exhorted to apply ourselves to the virtues

-  Prudence
-  Temperance
-  Fortitude
-  Justice

We are told we have an Obligation to apply the principles of

-  Secrecy
-  Obedience
-  Fidelity

And we have an Obligation to educate ourselves (to make a daily advancement in Masonic knowledge) Charge after Investiture in the Second Degree We are told we have an Obligation to extend our studies in the Liberal Arts and



Sciences. This is reinforced in the Charge in the South East.

### **Second Degree Working Tools**

The Working Tools of each Degree carry tremendous significance, but it is in this Charge that we are introduced to some very serious Obligations:

We are to recognise the importance of equality and justice, even though some distinctions may be necessary from time-to-time .














### **We must not malign religion**

We must avoid the sins of :

-  Avarice
-  Injustice
-  Malice
-  Revenge
-  Envy
-  Contempt

### **Charge after Passing**




This charge embodies many of the principles outlined by Anderson's Constitutions and tells us that we have Obligations to:

-  Conform to the principles of the Order
-  Practice every virtue
-  Be of good behaviour
-  Preserve the ancient usages and customs
-  Support and maintain the laws and regulations of the Craft
-  Not aggravate and palliate offences of Brethren:
-  Judge with candour, Admonish with friendship, and Rprehend with mercy
-  Honour and obey all regular Signs and Summonses
-  Encourage industry and reward merit
-  Supply wants and relieve necessities
-  Do not wrong, or allow to be wronged, any Brother
-  Appraise a Brother of impending danger
-  View a Brother's interests as inseparable from one's own

Charge After Investiture in the Third Degree Short and sweet, this charge tells us that we have an Obligation to afford instruction and assistance to Brothers of inferior rank.

### **Charge After Raising (Final Charge)**

As with the Charge After Passing, this charge carries very serious and significant Obligations. We are to:

-  Correct the errors and irregularities of Brethren
-  Guard Brethren against a breach of fidelity
-  Improve morals and correct manners in all men

**Recommend:**

- ✍ To inferiors: obedience and submission
- ✍ To equals: courtesy and affability
- ✍ To superiors: kindness and condescension

Inculcate universal benevolence

Offer a good example of conduct

Preserve sacred and inviolate the ancient Landmarks

Do not **allow** an infringement of rites or deviation of established usage and custom

Enforce the tenets of the Order by precept and example

**Summary**

By my count, in **all** of this there are 23 distinct Obligations relating to:

1. Secrets
2. Signs
3. Summons
4. Principles (including secrecy, behaviour, fidelity and integrity and fellowship)
5. Charity and benevolence
6. Harmony and peace
7. Care and diligence
8. Work ethic
9. Education (including the VSL, Masonic knowledge and the Liberal Arts and Sciences)
10. Civil duties
11. The Virtues
12. Equality and Justice
13. Religion
14. Sin
15. Behaviour
16. Usages and Customs
17. Laws and Regulations
18. Offences of Brethren
19. Honour
20. Danger
21. Instruction and assistance for inferiors
22. Improvement of morals

# MASONIC PUZZLE - I

E	N	O	Y	S	T	Y	N	O	S	R	E	D	N	A	Q
R	E	C	I	F	I	T	R	A	K	M	S	G	J	O	X
A	Y	H	R	C	S	I	U	R	M	K	V	D	N	E	T
L	Z	I	K	D	X	L	N	B	A	V	E	A	X	I	E
H	O	S	W	I	E	E	A	S	A	D	C	N	B	N	N
S	N	E	G	W	V	D	B	Q	N	S	P	X	O	W	E
A	G	L	I	A	T	I	E	M	U	E	D	O	R	E	T
J	S	S	V	N	R	F	K	T	S	I	W	E	L	O	C
O	I	M	C	M	E	N	A	T	S	C	H	I	N	U	S
H	T	E	L	O	B	B	I	H	S	E	R	X	B	E	T
V	Q	T	E	W	O	N	T	E	D	P	B	I	O	G	N
P	B	R	D	S	C	R	P	L	E	Q	T	R	T	I	Y
R	R	O	G	A	N	C	H	O	R	X	E	L	E	H	E
K	O	N	D	Y	T	R	E	W	Q	L	K	J	H	D	R
H	T	N	P	Y	C	R	E	M	H	G	F	D	S	A	P

- An order of architecture
- Supervisor or overseer
- An old measure of length; usually one's forearm
- To blindfold
- Doubt or hesitation with regard to right or wrong
- Author of the first constitution
- Habitual, usual
- Symbolises faith
- Hide, conceal
- Charity's sister
- Plenty
- Square hewn stone
- The first ----- in metals
- Used to smoothen the stone
- This granmaster is a former national champion
- is sports
- Faithfulness, loyalty
- A freemason who is a mason's son
- Coined money
- Principle, belief
- Given to the birds and the beasts



## GRAND FESTIVAL 2018 - PHOTO GALLERY





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