

## CHAPTER 3

# *The Ground Floor*

### I THE CEREMONY OF INITIATION

The new Freemason is introduced to the symbolic structure we have been discussing by participating as a candidate in the ceremonies of the Three Degrees. The degrees themselves represent discrete events in each of which the consciousness of the candidate is seen to expand to embrace a new level in the Temple of the psyche. Although those events actually occur in the experience of one who pursues the Masonic Tradition in the way we are examining it here, they do not usually occur at the time the Degrees are conferred. Indeed, the Craft's symbolism seems to be designed in such a way that the entire system is first introduced in its symbolic form over a brief period. In this process he acquires the titular-ranks associated with each Degree. Then the individual Mason who chooses to do so works through the Degrees again, this time actually in the process of living. During this latter process, which may require an entire lifetime, the ceremonies of the Degrees provide references and explanation for the actual experiences of the individual. As we look at these ceremonies, we will not follow the candidate's progress in a descriptive manner. We will, instead, comment on certain salient features to put the events into the perspective from which the book is working.

Before the candidate is admitted to the Lodge to participate in the Ceremony of his Initiation he is 'properly prepared'. The Junior Deacon attends to the preparation; and from that officer's role as the Senior Warden's messenger we may infer that, in one's actual experience, preparation for the start of interior work is a process which is conducted by the Soul and is brought into consciousness by the individual's intuition. In practice (contrasted to ceremony) the preparation is likely to be a lengthy process and one of which the individual is likely to be only partially aware. Everyone has had a moment which indicates that there is 'something more'. It may be a brief conversation at a party, a book which catches one's eye on a

bookstall, a comment dropped by a business associate, or any similar event; but the quality of the moment is that the experience triggers a response deep inside. If one recognises the response, ponders on it, and follows up on the subject, then the process of preparation begins. In the course of one's normal activity more related material turns up. A new idea comes from a discussion with a friend and is incorporated into one's view of the world, perhaps replacing an old concept which is then discarded. A fragment of an idea is picked up from a newspaper article, a new interpretation emerges from the text of a familiar book. Unrelated agencies contribute to this process quite unwittingly. For example, a business trip or a posting in connection with the Armed Forces may serve to bring the alert individual into contact with the person or idea he needs next. Slowly, perhaps over a period of several years, one's concepts change, one's frame of reference is modified until he can accommodate directly the concepts which are associated with the Work. This is the process of 'proper preparation' in its actual (contrasted to symbolic) form. When it is complete, when the prospective candidate's heart is open and he is receptive, he knocks (in the Masonic idiom) on the door of his Lodge, that is, at the entrance to his interior self.

The Ceremony of Initiation, which is the candidate's introduction to the Craft and its symbolism, is said to take place on the Ground Floor of the Temple. We have seen that this level corresponds to that part of the psyche which is directly related to the physical world. It is the part of the psyche immediately beyond the threshold of consciousness, represented by the Door of the Lodge; and the candidate himself initiates the Ceremony by knocking on the Door. The candidate should give these knocks himself. In general, he knocks incorrectly, and learns that one does not gain access to a Masonic Lodge except by the 'proper knocks'. But instructions on how to knock properly are provided from the Worshipful Master. In a sense, this instruction which enables the candidate to gain admission is the final step in the lengthy process of preparation which has been carefully managed by the Soul from deep within the candidate's own being. At last, he gives the proper knocks for himself. The knocks, together with the passages in the ritual which recapitulate the prerequisites and motivations appropriate for membership, serve to remind him that is something he is doing of his own volition and for himself. It is not being done to him, nor is he doing it as a favour for another.

Early in the ceremony, the Lodge offers a prayer for the benefit of the candidate. It is the first of many prayers and serves to introduce

a fundamental requirement into the instruction. The prayer itself points out that dedication to the Deity - as the candidate defines It - is the means by which one becomes successful as a member of the Craft. The candidate's affirmation of his trust in the Deity is also required at this time. Here, since it is one of the few places where the candidate must speak for himself, one finds that in an actual ceremony he is sometimes prompted by the Deacon so that the ceremony shall proceed smoothly. While prompting may seem to be reasonable from the point of view of good ritual, it is quite improper from our point of view. No one who needs the prompt, who is unsure of his trust in Deity, should undertake Masonic Labour in the sense that we are considering it here. The psyche is the Watery World. Like the sea itself, it is a potentially hazardous environment with currents, tides, rocks and shoals. In places it is devoid of landmarks and reference points. Faith in the Deity is a reference (analogous to the mariner's compass) which will provide direction when other sources fail. As strangely as the idea may fall on twentieth-century western ears, no one should undertake to explore the psyche without placing his trust in the Deity.

By the manner of his reception, the candidate is made aware of two dangers, which he will not understand for some time. The dangers associated with rashness and reticence are such that to avoid one is to increase the risk of the other. It is the lesson of Charybdis and Scylla, and the symbol provides instructions on the attitude appropriate for one about to undertake interior work. He must proceed slowly, steadily and carefully with the work in hand, even when it is boring, and he must avoid rushing hastily into new and unfamiliar situations, no matter how attractive. The need for this sort of balance between action and stillness will characterise the new Mason's entire career, and we will return to the concept in one form or another again and again. The candidate is asked, as we have already seen, to persevere through the ceremony. Resolute but cautious perseverance is the required frame of mind. Every candidate agrees without second thought to the ritual's questions about motive and perseverance; but one who would really embark on interior work should review the two dangers and the questions about motive and perseverance with care. This is the last chance to abandon the undertaking without serious detriment.

Although the term is not used during the ceremony, the Entered Apprentice Freemason is represented in the Craft's symbolism as a Rough Ashlar, or building stone. In the complete symbol, the body of humanity is represented as a quarry from which stone is to be cut to

construct a temple to Deity. Ultimately, all of the rock in the quarry is to be incorporated in the building. While the rock remains in the quarry, it is part of the mass and it experiences what the mass experiences. The candidate in the Entered Apprentice Degree is about to separate himself out, and to undertake to live his life as an individual, to be a separate stone. It is a step which only he can take; and he can take it only for himself. When he has done it, when he has recognised himself to be an individual, like the Rough Ashlar cut from the mountain which will never be part of the bedrock again, the Entered Apprentice can never go back. To put it another way, when one has had an insight in to his nature, when he has a glimpse of the fact that he really is, inside, at the core of his being the 'Image of God', he can never unknow it. When a person knows what he is, and acknowledges it, he is responsible for himself from that time onward. He will be an individual, with individual responsibility for the rest of his life.

The candidate's status as an Entered Apprentice is confirmed by his obligation. The Craft does not ask much of an Entered Apprentice. His obligation requires only that he keep the secrets of the Order, and this subject deserves a little attention. People who observe Freemasonry from outside the Order, and particularly from outside the perspective we are using in this book, regard it as a physical organisation in the physical world. In the physical world secrecy is associated with security and with concealment, and those with this orientation find it easy to believe that any secret must conceal some sinister activity or at least some activity of which one is ashamed. In this ordinary sense of the word, there is virtually nothing in Freemasonry to be kept secret. In any case, the overwhelming preponderance of the symbolic structure, ritual and writing is defined by the United Grand Lodge of England as being 'intensely personal', but not secret. Only the means by which Masons recognise one another are said to be secret, and even those few 'secrets' have been compromised frequently by apostates. Indeed, there are some six million Masons in the world; and it is difficult to argue that anything known to six million people is a secret in any ordinary sense of the word.

The perspective we are using here, however, does not consider Masonry as a physical organisation, but as a God-centred psychology. In the psychological world, secrecy is not a simple device for security; secrecy is a container. Anyone who is involved in the creative process, or who knows someone who is, will recognise this function of secrecy immediately. Creative artists regularly apply this principle by containing their work, holding it close until it is ready to

be manifested. Such people have learned by experience that a failure to contain their work drains off their energy and destroys their creativity. It is in this context that we should understand the obligation for secrecy imposed on the Entered Apprentice. As he works with the principles of the Craft, he will learn about the nature of himself and his relationship to the universe and to Divinity. These are intensely personal experiences and secrecy is the container within which the individual preserves them. It is this critically important interior process which the Craft nurtures by the use of its external symbol of secrecy.

In the past, the candidate was required to agree to his obligation under the constraint of a severe penalty. The penalties in the Craft appear, at first glance, to be quite horrific and quite out of place in an otherwise benign organisation; and in Lodges chartered under the English Constitution they are no longer required of the candidate for that reason. His attention is still drawn to them, however, and that is a measure of their importance. A little quiet reflection on the penalties will reveal that they were never intended to be imposed as a punishment. They are, rather, a serious warning to the candidate, and they are carefully devised, singularly appropriate, and absolutely necessary. The need for the penalties derives from the fact that as one learns more and more about one's self, one develops greater capabilities, assumes greater responsibilities and incurs greater risk. The Working Tools of each degree make reference to the capabilities, which are also called 'inestimable privileges'. The obligations outline the responsibilities. The penalties define the risks. The key to understanding the penalties correctly is to remember two things. First, that the Craft is a type of psychology and the penalties, while set in physical terms, in fact, describe psychological phenomena. Second, that the penalties are not something which might be done to the individual by the Craft, should he violate his obligation. Rather, they are the inevitable result of the normal operation of psychological processes initiated by a certain type of behaviour - that sort of behaviour which is prohibited by the obligation. In this context, the penalties serve as good and timely warnings. The nature of each penalty is representative of the particular psychological difficulty which departure from the obligation is likely to cause. In the case of the Entered Apprentice, indiscriminate discussion of his newly found interior life will result in his severing his internal connection with his source as well as being stuck in a sterile environment - a salty place between the 'earthy' physical world and the 'watery' psychological world - in which no growth is possible.

With his obligation complete, the candidate is restored to light to symbolise that, having recognised his individuality and accepted the responsibility that goes with it, he is able to see in a limited way into the workings of the psyche. The first things he sees are the Three Great, but emblematic, Lights. Their location in the Lodge indicates that the reality they represent exists deep within the psyche of the individual. Actually, the Three Great Lights and the candidate who contemplates them form a composite representation of Man as a miniature of the Universe as it is represented in Figure 5. The candidate's body represents the physical world as well as his own physical nature. The Square, the instrument concerned with form, represents the psychological world (the World of Formation) as well as the individual's psychological nature. The Compasses represent the Spiritual World and the individual's Spiritual Being, while the Volume of Sacred Law represents the World of Divinity and the contact with that Divine Source. In each Degree the arrangement of these Great Lights reflects the depth of awareness which characterises the individual who has reached that level. The particular configuration of these symbols in the First Degree indicates that the Entered Apprentice is conscious primarily at the level of his psychological nature. Whenever they appear together, however, the arrangement of these implements always emphasises the fact that mankind, and the entire universe, has its source in Divinity.

At this time, after he has made his commitment, the newly made Entered Apprentice is given the signs by which he will identify himself as a Mason. These are, officially, the Masonic secrets. From the point of view we are considering, however, the signs too, are allegorical and are representative of a reality far more subtle than a physical mode of recognition. We can get something of a feeling for the real nature of 'signs' by examining a situation which is reasonably common in ordinary experience and not directly related to the Craft. There is a quality possessed by men and women who have experienced serious crises and coped with them successfully. People who have this quality recognise it immediately in others; those who do not have this quality are entirely oblivious to it. This quality is a 'sign' in the sense that we are trying to understand the term. It identifies the person who exhibits it as a particular sort of person; one who can cope with crisis. The 'sign' of an Entered Apprentice, understood from this point of view is that quality which he exhibits which marks him as one who has assumed responsibility for himself and his actions. He may not be very good at handling that responsibility, at least at first; but that is

the quality which will be his identifying characteristic during the years he spends as an Entered Apprentice.

The Senior Warden entrusts the candidate with the Distinguishing Badge of a Mason. It is the most familiar of Masonic emblems and is, of course, widely used within the Craft to proclaim a Brother's Masonic Rank. As a symbol in the context that we are developing, the badge sets out a relatively complex idea. In Figure 5, we have set out the doctrine of the four worlds and seen that the human being has the capacity - and ultimately the responsibility - to work in all four. To accomplish this task, he has a vehicle or body appropriate to each of these worlds. The physical body, with which we are all familiar, is the vehicle for operating in the physical world; the Badge is a representation of the vehicle appropriate for operating in the psychological world. We should note that it is the Senior Warden who entrusts the Badge to the candidate. We have seen that the Senior Warden represents the individual's soul. As it is the soul which enclothes the Spirit of the individual as it makes its journey from the Divine source through the worlds toward incarnation, so the officer who symbolises the soul invests the candidate with the emblem of that ethereal garment. The investiture indicates that the candidate's psychological vehicle is starting to develop, while its simplicity and the way it is worn in the Entered Apprentice Degree suggest that at this stage of the individual's development his psychological vehicle is innocent and its various parts are not yet integrated. We will speak in greater detail about the individual's progress through the worlds when we look at the Second Degree.

The new Apprentice starts his labours at the bottom, as the Craft is quick to point out, with its demand for charity. This demand is the foundation stone upon which some of the world's most significant charitable institutions have been built, and genuinely remarkable benefit has resulted from this bit of ritual within and without the Craft. Yet even this has its more subtle implication. The candidate's poverty is not simply monetary, but more fundamentally he is poor in terms of his understanding of himself, in the context of the work of the Craft. Should he, by dint of hard work and Divine Grace, become expert in the Craft, this demand for charity requires that he commit himself to the continuation of the Work. But for the new Entered Apprentice, standing in the north-east corner of the Lodge, that requirement is a long way in the future. Before he can fulfill that obligation, he must come to a knowledge of himself by accomplishing substantial Masonic Labour and for that he requires the detailed instructions provided by the Charge.

## 2 THE CHARGE TO THE ENTERED APPRENTICE

If the Craft does not demand much in the way of obligations from an Entered Apprentice, neither does it offer him a great deal in terms of rights and privileges. This restricted scope of activity reflects the fact that, in the context of the Craft's model of the psyche, he has access to less than a third of his capacity. He has, in fact, three rights, two of which concern us at the moment. The first right is to attend his Lodge and participate in the Labour of the First Degree. The second right is to receive good instruction. In the ordinary way of things, instruction to an Apprentice consists of simple assistance in learning the brief ritual responses associated with the examination prior to the Second Degree. From our point of view, however, the Craft provides a rich body of instruction with which the newly made Mason can commence the work of coming to know himself. This instruction starts with the Charge to the Entered Apprentice which can be understood as a collection of wise counsels for anyone who is starting to develop his interior capacities.

The Charge opens with a reference to the antiquity of the Order, 'having subsisted from time immemorial'. Superficially, this notion conflicts with the historical evidence which, as we have seen, dates the Craft from the sixteenth or seventeenth centuries. The clue to the correct interpretation is to be found in the use of the word 'subsist' which means literally to 'stand below', to exist at the lowest level. In this context the word conveys the Craft's connection with the central teaching which has always existed just below the level of common awareness. Here, also, the candidate is advised to look at the lowest and most profound level, beneath the surface of the Craft's ritual, to discern its real meaning. With this frame of reference established, the candidate is reminded of the three obligations which are incumbent upon every human being, but which are of particular importance to one who is committed to the Work: these are the duties one owes to God, to one's neighbour and to one's self. In keeping with the Craft's attitudes on the subject, the Charge describes the candidate's duty to God by recommending to him the practice of his own religion, to which the work of the Craft is only secondary. One's duty to one's neighbour is stated in terms of the Golden Rule which, in this case, is more than a statement of conventional morality. It is, rather, a rule of conduct based on the principle of Unity. In a single, integrated system, each action affects the entire structure. In the last analysis, what one does to another one does, in fact, do to one's self; and the



farther one progresses in the Work, the more immediate and apparent does this fact become.

The Craft's notion of one's duty to one's self might be restated in modern terms as, 'keep a sound mind in a sound body'. This may seem strange advice from a discipline which proposes to deal with things beyond the ordinary physical world, and in many respects it is an incomplete statement of duty to one's self. It is the part of wisdom, however; because, as the serious candidate will soon learn, labour on one's self is plain hard work. At times it will require all he can muster in terms of physical and mental stamina.

The charge makes very specific requirements that the person who pursues this interior work shall be a law-abiding citizen in all respects. This requirement for civil obedience applies specifically to that country in which the individual may find himself to be living, as well as to his own country. Now, the Craft is well aware that many governments are oppressive of their citizens; indeed, the Craft itself has suffered from more than a few of such authorities. The purpose of this requirement is not to condone such governments, or even to enjoin good citizenship in general, but to direct the candidate's attention toward his real objectives in the Work. Changes in social institutions may be desirable, in some cases they may be generally welcomed, and people are surely needed to bring about those changes: but that is not the work of the Craft, nor is it, usually, the business of one who has chosen to develop his inner faculties. Indeed, involvements with the plots and intrigues of politics will usually hinder one's personal development and slow his real work, which, if he performs it correctly will be far more effective in bringing harmony into the world than any political undertaking. The reference to 'the allegiance due to the Sovereign of your native land' and to the 'indissoluble attachment towards that country' serves as a reminder in this case. One should remember the cosmology that we developed in Chapter 1, Section 3, and consider whence one came, and who that 'Sovereign' is likely to be. In any case, the candidate is reminded that interior development is usually slowed or prevented by intense commitment to the improvement of institutions in the physical world. Interior work makes a very real contribution in that respect, but it usually is a subtle and indirect contribution. The Charge's admonitions on citizenship conclude by recommending the practice of the cardinal virtues of Prudence, Temperance, Fortitude and Justice. These are Platonic ideas (from the Republic) where they were said to be essential to a well ordered society. The Craft speaks of them as associated with the Apprentice and they are certainly necessary if

one is to enter one's own 'Lodge' and operate it effectively as a well ordered organisation.

In a more specific way, the Charge addresses the behaviour relating to the Work itself, stressing secrecy, fidelity and obedience. These terms have very specific contexts in the Craft's instruction. Secrecy is the first point raised. We have already examined the Craft's reasons for requiring its members to hold their experiences close. The repetition here of an injunction covered so emphatically earlier only serves to underscore the importance of the subject. Like secrecy, fidelity is used in the Charge with a quite specific connotation. It means that in pursuing one's Masonic Labours, that is in learning about oneself, one should stay within the rules and practices set out by the Craft. The Craft comprises an order of instruction in a subject area which is outside ordinary experience - the symbolic structure, constitutions and ancient landmarks, together with the individual's life experiences, comprise the curriculum. Fidelity, as used here, implies that one will pursue the course of instruction and not attempt to alter the symbolism to fit his own preconceptions. The object is to make a change in the candidate, not in the curriculum. The rituals and doctrines prescribed by the Craft are established as they are to make the process of interior growth safe and as easy as possible; they should be observed faithfully for that reason. The prohibition from extorting or improperly obtaining the secrets of a superior degree are particularly worthy of note as a practice of fidelity understood in this way. As our outline of the Craft's model of the psyche indicates, the various Degrees represent progressively higher levels of consciousness. As one grows in the work - symbolised by receiving superior degrees - one sees things from the perspective of these higher levels. Like the period of preparation, advancement to the actual higher degrees of consciousness occurs very gradually as the individual makes himself ready for the new perspectives. Now, there are various exercises and devices for extending ordinary consciousness into these higher levels by more or less artificial means. The so called 'mind-expanding' drugs introduced in the 1960s are only the most recent of these artificial mechanisms which have been forbidden by almost all conscientious western Mystery teachings. All such artificial methods of accelerating the expansion of consciousness have some attendant danger because until one can perceive naturally, one is not prepared to evaluate correctly the perspective from higher levels of awareness. Reports from those who use LSD describe ecstatic experiences which 'blow your mind' or the more horrific material of the 'bad trip'; both represent a view of the upper worlds

distorted through the individual's ordinary perceptions of reality. When a person gets an insight into the upper worlds through the process of normal psychological maturation it may be amazing and unexpected, but it is not usually mind-blowing or horrific. More recently developed drugs are said to have a more gentle effect, but the difficulty is the same. Under the influence of such drugs one perceives things differently than when in the normal state, and upon returning from the experience one has no way of knowing that he has evaluated his experience correctly. This sort of extension of consciousness by artificial means is the practice to which the Craft refers when it prohibits one from 'improperly extorting the secrets of a higher degree'. Obedience also has a very particular meaning. The Lodge is ruled by three Principal Officers, to whom the members are to practice perfect submission, when they are in the execution of their office, in order to ensure harmony among the Brethren. As we have seen, the Officers who rule the Lodge are representations of principles which govern the operation of the psyche. It is to this internal set of 'Officers' that the demand for obedience most particularly applies. We will spend a great deal of time examining these 'Officers' and considering the implications and result of obedience to them.

Next comes an almost casual reference to the Liberal Arts and Sciences as a curriculum. In fact, these seven subjects comprise a very old course of study for the development of consciousness; and we will examine them in a little more detail when we look at the Second Degree in which they play a more prominent role. Here we might do well to note that the first three - Grammar, the discipline by which verbal communication is actively assembled; Rhetoric, the technique by which communication is infused with feeling; and Logic, the process by which thoughtful analysis is introduced, are those most suited for study by the Apprentice. The process of acting, thinking and feeling will be seen as similar to Jung's functions of sensation, intuition, thinking and feeling. Both represent sets of psychological activities potentially available to the control of the ego, and it is these with which the Apprentice will commence his work.

The Charge closes with the comment that, while a daily advance in the Masonic knowledge is expected, one should not neglect 'the ordinary duties of your station in life'. This is not a reference to the social structure of the seventeenth century, but an insight into the Craft's working method. In the broadest sense there are two approaches to interior development. In the cloistered approach, which appears to be typical of many of the eastern traditions at the present time, one retires from the world, in the fashion of a monk or

hermit, and attempts to achieve the highest stages of conscious awareness. The worldly approach requires that one remain in contact with the practices and usages of everyday living, and extract one's lessons from the application of principles to the day to day experiences provided by the worldly environment. Neither approach is superior to the other; rather, each has its specific characteristics which makes it appropriate to specific people in particular circumstances. The worldly approach is more commonly practised in western urban societies where retirement from the world is difficult. Moreover, it appears that it is an approach which is more generally well suited to contemporary western temperament. The Craft states quite clearly in this part of the Charge that it uses this latter working method. In this way it eliminates the excuse (which some might be otherwise tempted to offer) that the problems of day-to-day activities prevent progress; the day-to-day activities and the problems they present are the fabric of the curriculum!

Having assumed responsibility for himself and received this set of rules for his general conduct, the newly made Mason is ready, at last, to begin his study of the symbolic structure which provides an insight into the nature of his psyche and to apply what he learns to his own experience. That is, he is ready for Masonic Labour.

### 3 THE WORK OF THE ENTERED APPRENTICE

#### *The Command Relationship*

In the commonly held view Masonic Labour is considered to be the business of performing the rituals and ceremonies of the Craft. These activities certainly form an essential part of the work called Labour, and when they are done properly they require substantial attention and energy. From our point of view, however, these rituals and ceremonies comprise only the smallest part of a much larger body of activities which make up the labours undertaken by a Mason.

In the broadest and most important sense the purpose of Masonic Labour is to render service to God. In the more immediate sense the objective of Masonic Labour for the new Apprentice is to come to know that his psychological apparatus is in the form represented by the three-storeyed Temple described in the Craft's symbolism. 'Know' is a carefully chosen word; it is not enough to understand that one has a soul, spirit and contact with Divinity; it is not enough even to believe it. The object of Masonic Labour is to know; and knowledge, in this sense, implies direct, individual experience of the thing. Stated

in the simplest terms, the Mason working in this way tries to utilise the day-to-day events of his life as an opportunity to see the principles taught by the Craft operating in his experience. He regards his life as a school which presents him with instruction into the nature of himself. This attitude does not imply that everyone should live the same life in an outward sense. Rather, it suggests that, if one will observe, Providence (whose business it is to provide, after all) will structure one's experience in such a way as to provide the lessons one needs. Masonic Labour, in this sense, is an effort to live one's life according to principle so as to grow in terms of individual consciousness.

The first point to grasp about this sort of work is that when an individual starts he is usually working at the level of the Inner Guard or ego; thus, Masonic Labour starts with work on the ego. In the Ritual of Opening the Lodge the Inner Guard informs us that one of his duties is to be under the command of the Junior Warden. Considered in terms of the levels of consciousness represented by the Officers this means that the ego, symbolised by the Inner Guard, is to be under the command of some agency beyond the threshold of ordinary consciousness, the junior Warden whom we have equated with the Self. The establishment of this command relationship is the first task for the Entered Apprentice. It is an important piece of work because the major activities of the individual's psyche, and his contact with Divinity, are accomplished through those higher levels of consciousness which are symbolised by the Junior Warden and the other Principal Officers. It is also a difficult task, because the Inner Guard/ego enjoys its role as boss (even though it is not particularly good at it), and it will devise all sorts of distractions to prevent the loss of that status.

We can consider some characteristics of the ego, to get an idea of the problems involved with establishing the Command Relationship. The ego is represented by a Door Keeper; and like most door keepers, it does not have a particularly broad perspective. Its task is to monitor the day-to-day routine psychological functions of thinking, feeling and acting and to present an acceptable face to the outside world. These two duties give a clue to the ego's limitations; it clings to routine and it is concerned with acceptability. As useful as these characteristics are in ordinary life, they are a source of difficulty when one attempts to place the ego under the control of the Self.

The ego's tendency to cling to routine is illustrated by the following example of a young woman who was working through this sort of problem in the context of her career. She was a very competent

senior analyst in the field of information technology, who had resigned her position with a well established software house in order to pursue a career as a freelance consultant in the same field. She had recognised the need to 'stretch herself', and the desire to be her own boss was as much an influence in the decision as career progression. No sooner was she on her own, than she conceived the idea that the most important thing for her to do was to buy a personal computer and to set up a private data base of material relating to information technology. She reasoned that such a data base, which would require a year to establish, would be of great value in her work. Here we can see a person who was (and realised she was) an expert technician and who had decided to expand her capacity, broaden her scope, and assume additional responsibility for herself. This step into new territory promised to be an unsettling experience for her ego, and her ego responded by fixing on a project which was a repetition of the old pattern at which the ego was already expert. In fact, the most important thing for her to do was to go out and drum up some clients and learn to face up to the rough and tumble of commercial life. To do that, however, required that she come to grips with a part of her personality which she had not previously acknowledged. In spite of a friendly persona, she was quite shy and in the past when personal contact had become difficult she had always occupied herself with technical problems and passed the responsibility of coping with the world to her boss. It was a combination of good advice from friends and a shortage of money which forced her to stop tinkering with her computer, as her Inner Guard/ego would have been pleased to do, and get out to face the responsibilities which her Junior Warden/Self was offering. As well as illustrating the ego's preference for established routine this example illustrates its capacity to rationalise attractive distractions to keep itself in the comfortable situation of routine control.

The ego's concern with acceptability produces even more subtle obstacles to the establishment of the Command Relationship, and to understand them we will find it helpful to look briefly at how the ego develops normally. When the individual is born, the ego exists only in potential. Gradually, the infant begins to discover its body and to form sense of itself as a being separate from the world around it and then to form concepts of various objects in that world. As the child grows, this sense which he has of himself, that is his ego, becomes better and better developed as he becomes more and more effective in answering the demands of his body while at the same time relating more skillfully to the world at large. As part of this process of relating

to the world, the child learns to present an image of himself which is acceptable both to his concept of himself and to his associates; an image which enables him to relate to those around him, and prevents him from being attacked by them. This is the developing persona (in Jungian terms), and the behaviour by which the individual relates to the world and defends his psyche is the protective function which gives the Inner Guard his name. As we have seen, the individual may have many such personae, which are managed by the Inner Guard/ego and in this way the ego performs its proper role of permitting the individual to relate to the world while remaining secure and stable within himself. At the same time that the child's ego is developing the personalities which it shows the world, it is also learning from parents, teachers and associates those forms of behaviour which are acceptable and those which are not. Now all people have natural inclinations toward behaviour of various sorts and when the child is told that some of his behaviour is acceptable and some is not he tends to incorporate the acceptable behaviour into his developing personae and to put the desire for unacceptable behaviour out of his mind. For example, if a child has an aggressive nature and he is not given an acceptable way to release his aggressive energy but, rather, is told to behave himself, he may succeed in developing a peaceful, compliant persona while repressing his aggressive impulses. However, this inclination for aggression does not simply go away. We have seen that there is a principle in psychology (called the Rule of Three by the Craft) which says that energy will be distributed around the psyche in such a way as to keep things in balance. In the example we are considering the child's aggressive impulses reside in what will become his Shadow, in a part of the psyche which the ego has learned not to acknowledge; and the Rule of Three operates (unconsciously) to invest as much energy in the repressed aggression as the child invests in his placid persona.

By the time the individual has completed adolescence the Inner Guard/ego is usually well developed and operating more or less effectively. Most people enter adulthood with a set of personae which allows them to relate to their environment and with an equivalent amount of material stored in the Shadow. The majority of people live their entire lives in this situation; and never recognise the existence of the Shadow material, although it is often clearly visible to outside observers because the unconscious usually finds ways to express itself. Thus, to continue the example above, among genuinely peaceful people, one often finds professing pacifists who are involved in unlawful, often physically violent demonstrations against military

installations and other symbols of authority as the content of their unconscious discharges some of its energy.

Now from the Craft's point of view, the development of the ego and personality outlined above is seen to be the development of that part of the psyche which relates to the physical world, controls the body, and provides an interface between the body and psyche proper. The psyche itself, the soul which incarnated, is seen to have existed all along (and may be quite mature). From this perspective the next step in normal development is the awakening of the awareness of the individual who has incarnated; that is, an awareness of the Self or the establishment of the Command Relationship of which we have been speaking.

The problem here is that the material which has been stored in the Shadow acts as a barrier between the ego and the Self. It forms a sort of rubble left over from the building of the Temple, which clutters up the Ground Floor and blocks the communication between the Inner Guard and the Junior Warden. In order to establish this Command Relationship one must clear out this rubble by becoming aware of the aspects of one's self that have been repressed, acknowledging them and, with the help of the Junior Warden/Self, integrating them into one's psyche. This is often a painful business because the ego has repressed the contents of the Shadow for the very reason that it was at one time considered unacceptable or even threatening. Here we should recall the words of the Master shortly after the admission of the candidate: 'avoiding fear on the one hand and rashness on the other, you will steadily persevere,' because in this connection they take on a new meaning. It takes real courage for a person who has built a notion of himself as loving, kind and considerate to recognise that he has a mean, selfish streak or one who has considered himself to be self-reliant to recognise that he avoids certain responsibilities. And, having recognised these things, it takes real perseverance to examine and work with these qualities until one has them under conscious control. Put another way, it requires that one be strictly honest with one's self and indeed the Command Relationship is called 'the Path of Honesty' in some traditions. Assistance in the task of establishing the Command Relationship comes from within, from the junior Warden/Self and we can learn a good deal by examining that officer's situation.

Figure 5 shows the relationship of the four worlds, and the junior Warden's position in this scheme is unique; he is located at the place where the three lower worlds meet. Thus, he is at the very pinnacle of the physical world and excellently placed to manage the subordinate



functions of the incarnate psyche - to supervise the activity of the Ground Floor. At the same time he is at the centre of the psychological world - in intimate contact with his colleague, the Senior Warden or Soul - and he is at the lowest point of the Spiritual world - closely associated with the Master and his trans-personal perspective. It is this unique position which gives the junior Warden/Self, the essence of the incarnate individual, its integrating capacity. In other traditions the junior Warden is called the Watcher, or the Watchman in the Tower, to describe the alertness and enhanced perspective which is characteristic of that level of awareness. On occasion he is called the Guide, and perhaps it is in that capacity that we can experience him most easily and start to open the Command Relationship.

Everyone, at one time or another, experiences internal guidance. This guidance is not a simple feeling or hunch, it is clear knowledge, sometimes even a voice. Perhaps one is starting a romantic relationship and amidst the passion one hears quite clearly, 'I ought not to be doing this.' Or it may be that one is euphoric about a business venture which seems full of promise, but the voice says, 'This will end in disaster.' Sometimes it communicates encouragement, as when one is being urged to join a social gathering rather than start an important journey and the advice comes, 'You must go on that trip.' Counsel of this sort comes from the Junior Warden, the Self, which sees from its broader perspective. While one may have ignored such promptings in the past, a review of the advice received in this manner over the years will reveal that it was generally sound and had one been objective, it would have been seen to be obvious and common sense action at the time. After recognising that such guidance has been available, the next step in establishing the Command Relationship is to start to listen for the guidance. It actually comes frequently and the more one listens for it, the more one receives it. Often the advice is unpleasant and unwanted because, as we have seen, it will probably upset the Inner Guard's/ego's routine or invite its attention to something it does not wish to acknowledge. At such times one should remember one's promise as an Apprentice and persevere. On the other hand, nothing in interior work should be done without conscious awareness and it is important to evaluate the guidance which comes from the junior Warden, particularly in the early stages. There are two criteria to use in this evaluation:

- does it make sense? and
- does it apply to me?

To answer both these questions requires that the Apprentice be absolutely honest with himself. Answering the first question honestly

will teach him to examine situations from a broader perspective, and to learn to separate genuine guidance from the fantasy and wishful thinking which one sometimes receives. Answering the second question honestly will cause the Apprentice to examine his behaviour and attitudes and to come to grips with things about himself which his ego has avoided in the past.

As one considers the nature of this task, it becomes clear why our ancient brethren are said to have required seven years for the Apprentice's work. Habits and patterns of behaviour must change gradually; unpleasant truths about one's personality must be allowed to dawn slowly. Too sudden a realisation is a real shock, and too rapid a change can cause damage to the psyche. It is hard and, at times, unpleasant work to examine one's thoughts and behaviour objectively, but if one perseveres with honesty, the Command Relationship between junior Warden and Inner Guard becomes well established and one finds that a source of excellent internal guidance is constantly available. Once the task is started, progress is facilitated by Providence which gives the Apprentice the opportunity to use his working tools.

### *The Working Tools*

We have seen that one of the principal laws which operates within the Lodge/psyche is the Rule of Three which serves to maintain a balance between the active and passive psychological functions and within the psyche as a whole. We have also observed examples of how this law operates whether we are conscious of it or not. The Craft commits a good deal of its symbolic structure to elucidating the various aspects of the Rule of Three. It is represented in an overall perspective by the three pillars which extend through the Ground Floor, Middle Chamber and Holy of Holies of our human temple which suggests that the Rule operates throughout the psyche. In a more detailed fashion the Craft describes three agencies (active, passive and coordinating) which are said to be particularly characteristic of each Degree or psychological level. These three agencies are represented in each case by the Working Tools of the respective Degrees; that is the tools portray psychological functions which are characteristic of various psychological levels. Tools are appropriate symbols because the psychological functions, like the physical tools of a craftsman, must be mastered and put to purposeful use.

Before we proceed with our consideration of the tools of an Entered Apprentice it will be appropriate for us to examine a small bit of ritual which is associated with the presentation of the tools in

each degree. The tools are always presented with the words 'but as we are not operative Masons, but speculative only'. This distinction between operative and speculative Masons is usually taken to refer to the difference between stone-cutters and philosophers; and so of course it does, at one level. We have seen, however, that the entire symbolic structure is an allegory of the psychological processes, and at that level the word 'operative' takes on a very different meaning. It refers not simply to the business of building in stone, but to the magical operations which occupied many scholars during the period when the Craft was evolving. A magical operation consists of so arranging things in the psychological world that the basic causality, operating from Divinity toward materiality (the East wind), produces a desired effect in the physical world. While such an idea may seem quaint from the perspective of twentieth-century materialism, it was a recognised capability in seventeenth-century England and the ritual is quite clear in its position on the subject: the speculative Craft deals with interior development; it is not involved with magical operations which attempt to influence the physical world. The position is restated in each degree at the time when the candidate receives the tools with which he can shape his psychological environment.

The tools of the Entered Apprentice are the Twenty-four-inch Gauge, the Common Gavel and the Chisel. As physical objects they are tools of action used for cutting stone, for doing things. That is appropriate, as they represent psychological functions to be used on the Ground Floor of the Temple, the part of the psyche in close relationship to the body.

The passive, containing psychological functions at the level of Action, are represented by the Chisel. We can see why this is when we examine the tool in use: it receives the blows of the stone-cutter, is said to be of exquisite sharpness and to be related to education. From this symbolism we can infer that the Chisel represents the psychological functions of thought process: the analysis, classification, communication, storage, retrieval, sorting and presentation of data. These are all the mental faculties which are developed as one grows from the age of about seven to twelve years. If one observes children of this age, one sees that they are concerned with the acquisition of facts. They spend hours visiting museums acquiring detailed information about things or building gadgets which operate in some way. These activities teach the psyche to observe 'what it is, how it fits and how it works'. The games played by children of this age are highly structured and full of clever logic. Such games are to be played properly, not because of an interest in

justice or any such broad issue, but because the rules themselves are important for their own sake.

It is also important to observe that the Chisel is a tool which works only on the surface of the stone. Thus, its effects are superficial in the same way that the analytical faculties of the psyche are superficial. Note that superficial does not mean trivial, indeed, the analytical faculties are very important, but by comparison with the issues of morality and identity which are treated in subsequent degrees they are superficial. (It is worth noting that the thought processes of the western industrial societies are heavily weighted in favour of this psychological function, which can be seen developed to its highest refinement in the academic discipline of information technology. The society's heavy emphasis on this psychological function may be a cause of many of the serious problems of the late twentieth century). By the time the child reaches twelve or thirteen years of age his capacity to analyse, classify and otherwise manipulate information (his Chisel, in other words) is more or less well developed and with the onset of adolescence he begins to develop his Gavel.

The Common Gavel which delivers the blows of the stone-cutter represents the psyche's active, expansive functions as experienced on the Ground Floor of the Temple. These active functions include one's passionate nature, psychological drives of all sorts, and all the cyclical, rhythmic activities of life. The emergence of this psychological faculty begins when changes in the child's body chemistry precipitate the onset of puberty. While the process is apparently started by this physical change, anyone who observes carefully the development of an adolescent realises very quickly that a great deal more is happening than the development of sexuality, although that certainly forms a large part of adolescent activity. Fascination with the games and devices of the analytical faculty is set aside as the capacity develops for strong feelings, for joy and rage, for physical prowess to be tested in athletic contests, for commitment to an ideal (even if, at this stage, the ideal is only a pop star), for rebellion against authority. The adolescent seldom stops to analyse or classify one experience before rushing on to the next. Rules are ignored in the urgency to satisfy the needs of the moment. This is a difficult time for everyone (particularly the adolescent himself) as all these driving impulses (Libido in Freudian terms) emerge into full consciousness for the first time. This is the Gavel of passion, the exact antithesis of the Chisel of analysis which developed in the previous phase. All this energy is of great importance to the individual in his everyday life as well as in his interior work. It is not to be suppressed

or denied, but rather 'subdued', placed under control, so that it can be used as a tool in constructive tasks. By the time he has reached the age of about twenty-one the individual has experienced and, at least to some extent, assimilated the passionate side of his nature (his Gavel) in its various aspects. As we have seen earlier, it is at this time, after the two functional working tools of the First Degree are operational and available to the individual, that the work of the Craft can begin.

The Twenty-four-inch Gauge is an instrument of measurement and represents the mediating function which balances the other two. This co-ordinating faculty develops throughout the child's life as part of the development of the ego, and the early training in its use comes when the child learns that he cannot always have his own way, but must control his desires to fit in with the activities of his family. As the child enters adolescence and has to cope with the passionate side of his nature his Twenty-four-inch Gauge begins to work in earnest because successful adaptation to adolescent life requires substantial co-ordination between analysis and passion. For some, the co-ordination is pretty even-handed and they arrive at physical maturity with a reasonable balance of thought and feeling, although one function is usually favoured to some extent. However, for many the co-ordination of these two functions during adolescence consists of suppressing one or the other; and such people start adult life at one extreme or the other, as flaming radicals out to change the world or as retiring bookworms who only wish to be left alone. The Lecture in the First Degree asks the question 'what come you here to do?' and the answer is 'to rule and subdue my passions and to improve myself in Masonry'. Here is the scope of the Labour in the First Degree. When the Apprentice first undertakes the work he finds, typically, that one of his Working Tools is over-developed at the expense of the other, and he is sometimes unaware that the co-ordinating function of the Twenty-four-inch Gauge is required at all. His task is to bring all these psychological functions first into experience and then under his conscious control. Note again that he is not to 'suppress' them, but to 'subdue and rule' them.

We have said that Masonry is an experience and in no area does that become obvious more quickly than in learning the use of these Working Tools. As soon as the Apprentice starts to establish the Command Relationship discussed in the previous chapter, Providence acts to provide circumstances in which the tools can be utilised. Some examples from real life will illustrate this process clearly. We will start with an experience which Jungian psychologists might call the

differentiation of an archetype related to passion. It is the actual case of a middle-aged professor of information technology. He was a bachelor, having only briefly acknowledged an interest in girls. The demands of his PhD had required that he give all his attention to his computer studies, and as we should expect, the Rule of Three had ensured that there was an equivalent amount of energy invested in his passionate nature which was kept strictly out of his awareness. It revealed itself in his fervent dedication to both his studies and to his computer, and he was well established in his academic career. One day, as a result of an encounter at a friend's party, this professor found himself deeply involved in a love affair with a delightful and enthusiastically vigorous young woman, some ten years his junior. To his friends, the situation was a source of great amusement, and it was indeed the stuff of which television comedies are made. To him, however, it was a very serious situation. Suddenly brought face to face with the passionate side of his nature, which he had ignored for twenty-five years, his entire psychological processes were disrupted by the turbulent affair. His academic career was shaken because of the uncontrolled intrusion of the Gavel of Passion into the analytical processes of his Chisel. Happily, he retained sufficient objectivity to recognise the need for some kind of balance in the situation. He persevered (as we would say) through the affair, eventually coming to grips with his passions and bringing them under his conscious control. After he had done that he and his new wife could settle down to a rich and rewarding partnership.

Frequently, it is the Gavel which is the predominant function. Consider the case of a middle-aged English woman of great charm with well developed feelings and strong likes and dislikes which she imposed on her friends and acquaintances without hesitation, but with an aversion to analytical thinking. She was, in fact, formally involved in interior work to which she was fervently committed, and she offered to assist her teacher in the operation of his school. As it happened, her teacher was an extraordinarily wise and gentle individual in his eighties. He accepted his student's offer, and said that what the school really needed was an index to be prepared for the teacher's books which contained remarkably abstruse metaphysical text. Here we see an example of the situation in which a really kind and loving teacher assigns a distasteful task which is specifically designed to nurture the under-developed side of the student's psyche (in this case, the analytical faculty). This example does not have a happy ending. The student felt that the task was not well suited to her abilities (which was right enough, from her ego's point of view), and

beneath her capabilities (which it was not). She declined to undertake the work, and went off in passionate pursuit of some other cause. The teacher, who was really a master of his craft, never offered an alternative assignment, although he kept the opportunity to write the index open as long as he remained alive.

We can derive several valuable lessons from these experiences, particularly from this failure. First, the tasks of Masonic Labour are presented by Providence, even though they may come through the agency of some individual. They are often difficult and distasteful. This is because the tasks are intended to develop a Working Tool or function which we have ignored or repressed and which does not perform well. Often, there are important, frequently painful, psychological reasons for the neglect. It is common that the under-developed function has no place in the personae which the ego uses to relate to the world, and the task which would develop the function is threatening to the ego. We, as the Apprentice who must perform the task, do not always appreciate the reasons which lie behind the assignments. We are frequently unaware of the function which needs developing, and our Inner Guard (ego) is often unwilling to admit that he has not done very well in co-ordinating our Psychological activities. This is why perseverance is required and why the Command Relationship of Honesty between the Inner Guard and Junior Warden (ego and Self) is so important. It is also the reason for the Craft's insistence on 'a perfect submission to the Master and his Wardens whilst acting in the discharge of their respective offices'. The tasks of Masonic Labour are assigned by Providence and come to our awareness through the interior agencies symbolised by those officers. But there is even more to be learned from the rejected task. The teacher's forbearance and his willingness to let his student go about her own way is of great importance. A student may forego an opportunity and may find himself in serious difficulties because of it, but he always has the right to refuse the instruction. Even tasks arranged by Providence can be refused. Our professor could have abandoned his attractive friend, returned to his books and become a recluse. It had been a real temptation for him to do so, when his career began to suffer. In retrospect we can see that it would not have been to his benefit, but it was his right to do so. This refusal to perform a piece of Masonic Labour can be fatiguing, because, like the teacher who kept his offer open, Providence continues to present opportunities for growth in hopes that the student will wake up. One (or even several) refusals does not stop all progress. The Deity is very merciful in this respect and Providence, acting through the Principal

Officers of our individual Lodge, keeps the door open and contrives to present opportunities for Masonic Labour which will develop a neglected working tool and bring it under conscious control. Repetitive behaviour is frequently an indicator that some process such as this is occurring. It is not uncommon for example, to know a person who has been in the same marriage three times. The names of the partners are different, but the situation is the same. Such a circumstance suggests that the person is ignoring an opportunity for personal development by refusing to grasp the lesson which 'life' (actually his own being) is presenting to him.

As the Apprentice Mason labours with his Chisel, Gavel and Gauge he finds that, slowly but inevitably, the expansive and containing side of his lower psyche come more and more into balance and his contact between the Inner Guard and the Junior Warden (ego and Self) becomes stronger. He finds that he reacts to situations less often and more frequently chooses his response. This is a sure sign of progress for the Apprentice and it raises the issue of free will and with it the subject of Testing by the Wardens.

#### 4 TESTING BY THE WARDENS

It is generally assumed, at least in western democracies, that as long as he remains within the law an adult human being is free to do as he chooses. We like to think we have free will. Indeed, as we have seen, freedom is one of the prerequisites for membership in the Craft. However, if we reflect a little on the content of the previous two sections, we will realise that while a man works at the level of the Inner Guard/ego and as long as one of his working tools (either analysis or passion) heavily out-weighs the other, he has very little opportunity to choose the appropriate action, no matter what his legal rights may be. It is a fact that very few people have the opportunity to exercise free will because most are constrained by their own psychological processes. A complete discussion of the subject must include concepts introduced in the Second Degree, but the Apprentice's work starts the development of his will and an introduction will be useful.

While a person operates at the level of the Inner Guard he has very little personal freedom in a real sense. If such a person has a tendency to be passive, for example our academic bookworm (an Inner Guard with a well developed Chisel), he will tend to be will-less. That is, he will, pretty much, drift along with the crowd. If, on the other hand, he tends to be active, to behave in an aggressive manner which



demands that he achieve his objectives (an Inner Guard with a well developed Gavel) he will tend to be will-full. That is, he will try to impose his way on everyone about him. Each of these people will say, 'That's the sort of bloke I am'; but in truth, they are each driven by their well developed side and simply cannot behave otherwise. More seriously, people who are in such a situation are open to manipulation by others who choose to do that sort of thing. Examples are easy to cite. It might be a church which exhorts people to undertake a crusade, a government which mobilises an army against a neighbour, or a trade union which calls its members out on a strike contrary to their interests. In each case people respond without thinking (because part of their psychological processes are not available to their consciousness) while believing that they act from free will.

When the Apprentice turns his attention inward, toward the junior Warden (his Self) and when he begins to recognise and cultivate both the active and passive sides of his nature, then his attitude changes to one of willingness. This willingness is willing to be open to interior guidance from the Principal Officers of one's Lodge. As he becomes increasingly more honest with himself, as the Command Relationship between Junior Warden and Inner Guard becomes stronger and as the Working Tools of analysis and passion come into balance, he begins to have a real choice about how he behaves. That ability to choose is the beginning of what the Apprentice may properly call 'my will'. This is as far as we can take this analysis at the moment, but we can note that with the emergence of his own will comes not only the ability to choose, but also the opportunity to choose badly and the responsibility to choose well. It is because of this opportunity to exercise conscious choice which may be intentionally wrong that the Wardens test the Apprentice.

Like the labour which develops the tools, the tests come in the form of real-life experiences which are arranged by Providence to probe at the Apprentice's weakest points. A single example will suffice. Our friend, the professor of information technology, by now happily married, had reached a critical point in his career and recognised that some advancement was needed if he was not to stagnate professionally. At this critical juncture, and while his wife was away visiting her family, one of his attractive students offered herself for a romantic liaison. The control of the passionate side of his nature was one of his newest and least well developed skills and this offer proved to be a powerful attraction to his recently developed Gavel. That is the nature of temptation, and it took the greatest

discipline he could exercise for our professor to pass by the offer. In the following week, the Dean of the school in which the professor taught made a casual remark at a meeting. Our friend sensed an opportunity. His response led to a conversation and eventually to a promotion at a different university. Only in retrospect did our friend recognise the internal test, and realise that had he been caught up in the emotional turmoil and guilt of an illicit affair, he would have missed the implication in his dean's remark and never recognised the opportunity which led to the next step in his development. This event gives us a clue into a process which we will examine later. This is temptation, and its purpose is to ensure that people do not grow into situations which they cannot handle.

If the labour is long and arduous, the Warden's testing is extremely subtle. It is very important, however, because as the Apprentice acquires the ability to choose, as he 'awakens', he acquires a proportional ability to do real harm if he chooses for selfish reasons. These trials which test the integrity of the Apprentice are as frequent as they are subtle. They are the 'repeated trials and approbations' by which the ritual says one knows oneself to be a Mason; and once they start, they continue throughout one's life. When one considers Masonic Labour as it has been defined in these last sections, one can understand better the admonitions for perseverance and the reason for allocating seven years for the work. Nonetheless, if the Apprentice does persevere, the relationship between his Inner Guard and Junior Warden (ego and Self) becomes very close, his active and passive functions at Ground Floor level become finely tuned and responsive, and he becomes aware that he is increasingly choosing to control his activities. When the Apprentice was symbolically initiated into the Craft, the sun was said to have been at the Meridian. The reference is to the Junior Warden who represents the sun in that position, and when his real moment of initiation occurs the Apprentice experiences a new perspective which is of that brilliant nature. Now, with his Command Relationship well established, his consciousness exhibits that clarity as a general rule. To the world at large, such a person will be known as a good and thoughtful man, and it is time for him to begin the serious work of the Craft.

Now is the time at which he must exercise the third right of an Entered Apprentice. He must petition his Lodge for the Second Degree. His Lodge, as we understand it, is the interior of his psyche, and when he is ready, an event occurs which in the Craft is symbolised by the Ceremony of Passing.