

Chap 10: Comparing Platonic and Masonic Themes

Having understood the way that Freemasonry has developed out of the cultural fad of *philhellenism* - a fad that was current throughout the 19th century, we are now best positioned to study parallel themes emerging from Plato's writings and our own Ritual.

Merit

One of the most enduring themes that run throughout the three Craft degrees and even into the ritual of the Installation of the Worshipful Master himself is that of achieving whatever distinctions we achieve in life as a result of our own industry, skill and application... in other words –by our own *merit*.

Republic has as at the basis of its platform – one abiding belief – that no one – male or female - has any right to promotion, preferment or advancement within his or her society except as the result of their unique talents, skills, industry, and most important of all -their character.

Philosopher-kings represent the highest pool of talent in any given society and therefore are given the highest level of training to encourage the highest calibre of thinking and behaviour.

This same principle is imbued throughout our ritual as the following examples demonstrate.

Merit	
Craft Ritual Ceremony/Page Number South Australian Constitution 13 th Edition, 2004	Platonic Writing Dialogue/Stephanus' Pagination/Translation
<p>...rising to eminence by merit...</p> <p>The Ceremony of the Installation of the Master-Elect/pg 23</p> <p>...the discriminating encouragement of merit...</p> <p>The Ceremony of the Installation of the Master-Elect/pg 41</p> <p>...we entertain no doubt that your future conduct will be such to merit the esteem of the brethren.</p> <p>The Ceremony of the Installation of the Master-Elect/pg 43</p> <p>These Sts however, are communicated to candidates, not indiscriminately but according to merit and ability.</p> <p>First Degree/pg 81</p> <p>You are to encourage industry and reward merit...</p> <p>Second Degree/pg 144</p> <p>...merit has been your title to our privileges...</p> <p>Third Degree/pg 194</p>	<p>Men and women who have shown conspicuous merit should qualify for all these honours without distinction of sex.</p> <p>The Laws/802a/Saunders</p>

And if we want a modern brief description of his kind of society, managerial meritocracy is perhaps the nearest we get it.
... The real point is that what he (Plato) wants is an aristocracy of talent.

E.V. Rieu, Introduction to his translation of The Republic - (Penguin Classics edition).

Preparing for Death

The lessons of the First and Second Degrees, prepare us to discipline our minds to keep the prospect of death as a *moderating influence* on our behaviour. It helps us to achieve a balanced perspective on life while enabling us to live life with gusto, passion and enthusiasm.

Preparing for Death	
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<p>She prepares you by contemplation, for the closing hour of existence and when, by means of that contemplation, she has conducted you through the intricate windings of this mortal life, she finally instructs you how to die.</p> <p>Third Degree/pg 175</p>	<p>Ordinary people seem not to realise that those who really and truly apply themselves in the right way to philosophy are directly and of their own accord, preparing themselves for dying and death.</p> <p>Phaedo/64a/Tredinnick</p> <p>True philosophers make dying their profession.</p> <p>Phaedo/67e/Tredinnick</p> <p>You are mistaken my friend, if you think that a man who is worth anything, ought to spend his time weighing up the prospects of life and death. He has only one thing to consider in performing any action; that is whether he is acting justly or unjustly; whether as a good man or a bad one.</p> <p>Apology/8b/Tredinnick</p> <p>For let me tell you gentlemen that to be afraid of death is only another way of thinking that one is wise when one is not; it is to think that one knows what one does not know. No one knows with regard to death whether it is not the greatest blessing that can happen to a man, but people dread it as though it were the greatest evil...</p> <p>Apology/29a/Tredinnick</p>

Our Duty to our Parents

We have previously discussed the importance of the concept of merit in Plato's *Republic*. By extension, our parents, or those who provided us with our education or those who are pre-eminent in our personal development are deserving of special demonstrations of respect. By their behaviour, they have merited our respect. From Plato's perspective, this demonstration of respect is one of the chief building blocks of a well-ordered society and similarly, is a chief building block of Freemasonic teaching.

Our Duty to our Parents	
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His duty to his parents is to bear the heat and burden of the day, from which they, by reason of their age, ought to be exempt; to assist them in time of need and thereby render the close of their days happy and comfortable. First Degree/pg 109	<p>We must reckon that the most precious object of worship a man can have is his father...weak with age, or his mother in a similar condition, because when he honours and respects them, God is delighted. The Laws/931d/Saunders</p> <p>He must serve them...and so give to the old people what they desperately need in view of their age... The Laws/717c/Saunders</p> <p>...after an age spent in obedience to the laws, the course of nature will bring him to the end of his life. The Laws/958d/Saunders</p> <p>Younger people should also give up their seats for their elders, stand up when they enter a room and look after their parents. Republic/425b/Waterfield</p>

The Influence of Plato's Republic on Freemasonry and Masonic Ritual.

Allegiance to our Native Land

Plato's philosopher-king's primary role is that of *defence*. The Philosopher-ruler defends not only the laws, but the customs, culture, history, language, ideals and principles of the community within which they serve in a leadership function. Extending this theme beyond the pages of his writings, the authors of *Emulation Ritual* had taken Plato's thinking and made it a corner-stone of Masonic philosophy.

Allegiance to our native land	
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And above all, by never losing sight of the allegiance due to the sovereign of your native land, ever remembering that Nature has implanted in your breast a sacred and indissoluble attachment towards that country whence you derived your birth and infant nurture. First Degree/pg 98	...they have to demonstrate a love of their community while tested in both pleasant and painful circumstances, and make it clear that they won't shed their patriotism whatever ordeals or fears they meet with... Republic/503a/Waterfield
By never proposing or at all countenancing any act that may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of any State which may, for a time, become the place of your residence or afford you its protection... First Degree/pg 98	Every man who is good at all must denounce the plotter to the authorities and take him to court on a charge of violently and illicitly overthrowing the Constitution. The Laws/856c/Saunders

Living Respected and Dying Regretted

If one of the principles by which we have lived our lives is to make of our life's achievements, an everlasting monument (even in death), then this focus will provide us with a sense of balance that will not only help us to navigate our way through life's more testing times, but also provide us with a good foundation for a confident departure from this life.

Live respected and die regretted	
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...rising to eminence by merit, you will live respected and die regretted. The Ceremony of the Installation of the Master-Elect/pg 28	...he is content if he can find a way to live his life here on earth without becoming tainted by immoral or unjust deeds, and to depart from life confidently and without anger and bitterness. Republic/496d-e/Waterfield

Self Knowledge and Self-Understanding

The foundation of Socrates' philosophy was nothing more or less than a true and proper understanding of ourselves. This understanding takes into account the sweep of our personality including our strengths and talents (but not ignoring our weaknesses and areas for self development). From an ancient Greek perspective, you and I are a reflection of the *greater cosmos* itself, hence every action of our lives affects the balance of the cosmos – both in the greater universe of which the planets, stars and galaxies exist as well as in the inner universe of our heart and mind and flesh. Self-knowledge is the halter by which we rein in our appetites and restore focus and balance. Self knowledge is the mean by which we arrest our own character flaws.

Self-Knowledge	
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Let the emblems of mortality which lie before you, lead you to contemplate your inevitable destiny and guide your reflections to that most interesting of all human studies, the study of yourself. Third Degree/pg 180	I am reflecting, I replied, and discover that temperance or wisdom if it is a species of knowledge must be a science, and a science of something. Yes, he said; the science of a man's self. Charmides/165c/Jowett For I would say that self-knowledge is the very essence of temperance, and in this I agree with him who dedicated the inscription, "Know thyself" at Delphi. That inscription, if I am not mistaken, is there as a sort of salutation which the god addresses to those who enter the temple... Charmides/165a/Jowett

The Knowledge of Good and Evil

At its most basic level, morality is the achievement of a balance in life between the extremes of darkness and light, between pain and pleasure, between good and evil.

However, in many of life's situations, our decisions are not as easy as those between extremes. Our decisions are harder – they are too often associated with the twilight zones of shade and greyness. Often, we do not have the luxury to make choices between good and evil, but between the lesser of two (or more evils) or the greater of two or more goods. The ability to make these decisions confidently and well, demands more than a mere surface understanding of morality. It demands something more profound – an understanding of human nature.

Good and Evil	
Craft Ritual Ceremony/Page Number South Australian Constitution 13 th Edition, 2004	Platonic Writing Dialogue/Stephanus' Pagination/Translation
Having defined for our instruction, the limits of good and evil... Third Degree/pg 191	To make a thorough enquiry into the nature of both good and evil. Republic/368c/Waterfield ...the competence and knowledge with which to distinguish a good life from a bad one. Republic/618c/Waterfield

Life (...expressed as a Nautical Voyage)

From the earliest stories of Jason and his Argonauts as well as Odysseus (and his 10 year journey home from the War at Troy), one of the most striking images that appeal to our minds is that of life as a nautical voyage. Whether it is a *helm* of rectitude or a character-*keel*, the image is clear. It is one of focus or perhaps (more aptly), one of maintaining an accurate compass-bearing in our lives.

Life as a nautical voyage...	
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To steer the bark of this life over the seas of passion without quitting the helm of rectitude is the highest perfection to which human nature can attain...	I'm giving proper consideration to the way we should try to live –to the “character-keel” we need to lay if we are going to sail through this voyage of life successfully.
Second Degree/pg	The Laws/803b/Saunders

Metals and Valuables

The term aristocracy means literally “rule by the best”. The “best” were often judged by the standard of wealth – by how many fine metals or valuables they possessed. For Plato, wealth was not the determinant of the best. From his perspective, the “best” were (as we already understand) those with the finest level of competence. The “best” were those who were disciplined in the way they thought and who demonstrated morality by *living* the Cardinal Virtues.

From this perspective, it was important to set aside the new breed of *philosopher-ruler* by the total absence of metals and valuables – those old standards of determining who was best to lead a community.

One of the very first principles governing the standard, by which a philosopher-ruler would live, was to form a taboo against possessing metals and valuables. Is it any wonder then that the very first instruction that an Initiate hears when he stands at the North-East Corner, is to demonstrate that he has no metals or valuables in his possession?

The importance with which this is treated in our Ritual is amazing. This is the only occasion when an *actual penalty* (not a symbolic one), would be used. Our Ritual reminds us that should the Candidate for Initiation have metals or valuables on his possession, he would be required to be removed from the lodge room and the ceremony would recommence from the beginning only after those metals and valuables had been discarded for the duration of the ceremony.

If we rethink our ritual from the perspective of it being an expression of Plato's philosophy, then arguably - of all the lessons, instructions, charges and exhortations that an Initiate hears - surely there is no more heightened symbol of the birth of a new philosopher-king, than this one that takes place at the North-East Corner.

The Influence of Plato's Republic on Freemasonry and Masonic Ritual.

Metals and Valuables	
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<p>Were you divested of everything valuable prior to entering the lodge? First Degree/pg 89</p> <p>Secondly, to evince to the brethren that you had neither metals nor valuables about you, for if you had, the ceremony of your initiation thus far must have been repeated. First Degree/pg 90</p> <p>You were divested of all metals and valuables. This had reference to the fact that at the building of KST,(for it is on the circumstances connected with the building of that magnificent structure that most of our ceremonies are based), there was heard no sound of hammer or implement or iron... First Degree /pp 92-93</p>	<p>So unlike any of our fellow citizens, they are not permitted to have any contact with gold and silver; they are not to come under the same roof as gold or silver, or wear them on their bodies...These precepts will guarantee their own integrity... Republic/418a/Waterfield</p> <p>Having been so brought up, they must never regard gold or silver or anything else as their private property. Timaeus/18/Lee</p> <p>We have no use for gold and silver; it is taboo for us (<i>ie philosopher-kings</i>), though not for you. Republic/422d/Waterfield</p> <p>Now didn't our remarks a short time ago persuade us that gold and silver, the gods of wealth ought to have neither Temple nor home in our State? The Laws/801b/Saunders</p>

Innovation

In Plato's philosophy, the course of education for a would-be philosopher-king using the liberal arts and sciences to heighten the intellectual faculties and the Four Cardinal Virtues to outline the limits of acceptable, appropriate and indeed, honourable behaviour was the ideal. It required no other innovation. What was needed to be said had been said. No philosopher-ruler had authority to make innovations under his or her own whim.

Similarly, during the *Ceremony of the Installation of a Worshipful Master*, this new philosopher-king is reminded of the same thing. There are methods by which changes can be incorporated into the Regulations, but this cannot take place on a whim or by the actions of a private faction group.

Innovation	
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<p>You admit that it is not in the power of any man or body of men to make innovation in the body of Freemasonry.</p> <p>Charges of a Freemason/May 1995/pg 15</p>	<p>They should be on their guard against innovations which transgress our regulations...</p> <p>Republic/424b/Waterfield</p>

The Influence of Plato's Republic on Freemasonry and Masonic Ritual.

Submission and Obedience

One of the defining principles common to both Plato's teachings and Freemasonry is that the world (or cosmos) is structured on *correct* government and leadership and its order is placed in delicate balance by the skill of people who are judged competent to rule - justly.

This balance in the cosmos is the opposite of the Greek concept of *chaos* (or in modern terms) *anarchy*.

Submission and Obedience	
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Brethren, such is the nature of our Constitution that as some must of necessity rule and teach, so others must of course learn to submit and obey... The Ceremony of the Installation of a Master-Elect pg 52	Now I take it that states must contain some people who govern and others who are governed? The Laws /689c/Saunders ...what we have in mind is education from childhood in virtue, a training which produces a keen desire to become a perfect citizen – who knows how to rule and be ruled as justice demands. The Laws /643c/Saunders

Light

The image of light as a symbol of knowledge and understanding is universal. It is only during part of the Ceremony of Initiation that the Candidate is blindfolded, symbolizing his "being in state of darkness". Once the blindfold has been removed it is *never* re-applied in any other Craft Degree. Plato uses the image of light in arguably his most celebrated myth. It is known as *The Myth of the Cave*. In this story, men who are shackled beneath ground level and unable to turn their heads, understand "reality" to be nothing more than the shadows cast on the walls of the cave by the light behind them. Once they have understood that their notions of "reality" were faulty they can never go back to living their same life again. They have been illuminated. This is the basis of initiation, but possibly we might also give some thought that the process of initiation is not just something that takes place on one evening. It may be something that continues throughout the remainder of the days allotted to us.

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Light WM. Having been kept for a considerable time in a state of darkness, what is the predominant wish of your heart? Cand. Light. WM. Bro J.D., at my signal let that blessing be restored to the candidate. First Degree /pg 79	The re-orientation of a mind from a kind of twilight to true daylight – and this orientation is an ascent from reality, or in other words – true philosophy. Republic /521c/Waterfield

Wisdom and Strength of Mind

In both passages cited below, it becomes obvious that knowing and understanding what to *do* help us to get to a certain point only. It is actually having the strength of mind to overcome the mental barriers that we sometimes place in our own path that can help us to achieve our goals.

These mental barriers are most often our natural prejudices which Plato characterises as *desires* and *appetites*.

Wisdom and Strength of Mind	
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...in the government of the lodge, you are to combine wisdom, strength of mind and the beauties of eloquent persuasion. The Ceremony of the Installation of the Master-Elect/pg 28	...he ought to keep virtue as a whole in mind but especially and pre-eminently the virtue that heads the list – judgment and wisdom and strength of mind such that desires and appetites are kept under control. The Laws/688b/Saunders

The Advantages of Social Education

Education is not all about “knowing” things. The greater part of education is the ability to fit into and *contribute meaningfully* into the community of which we are a part.

Understanding and being able to demonstrate social skills such as manners, etiquette and respect for others helps us to express ourselves and accept the expression of others – (even when others think totally differently to the viewpoint that we hold).

Advantages of Social Education	
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The chisel points out the advantages of education, which cultivates our minds and renders us better members of society. First Degree/pg 95	Isn't the prime importance of cultural education due to the fact that rhythm and harmony sink more deeply into the mind than anything else? ... For someone who is given a correct education, the product is grace; but in the opposite situation, it is inelegance. Republic/ 401d / Waterfield

Regulating our Lives and Actions

According to both Plato and our ritual, the purpose of leading a moral life, is to become assimilated into God.

While we can never become *like God*, we can all strive to do our best to approximate the essence that is God.

Regulating our lives and actions	
Craft Ritual Ceremony/Page Number South Australian Constitution 13 th Edition, 2004	Platonic Writing Dialogue/Stephanus' Pagination/Translation
The square teaches us to regulate our lives and actions according to the Masonic line and rule, and so harmonise our conduct in this life as to render us acceptable to that Divine Being from whom all goodness springs, and to whom we must give an account of our lives. Second Degree/pg 139	The point is that the gods never neglect anyone who is prepared to devote himself to becoming moral and by practicing virtue to assimilate himself to God as much as is humanly possible. Republic/613e/Waterfield

Preserving our Conscience

Both passages below relate to one thing – the *means* that we need to use to support ourselves in our dealings with God as well as every person that we meet in our daily lives.

We are instructed to guard our thoughts and words. These two are the matter out of which our *habits* develop.

Our purpose in life is to develop *arête* or *habitual excellence* in our thoughts, feelings, words and actions.

Preserving our conscience	
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Brethren, symbolically the sword teaches us to set a guard upon our tongue and a watch at the entrance of our thoughts, thereby excluding every unqualified thought, word and deed, and endeavouring to preserve a conscience void of offence toward s God and man. The Ceremony of the Installation of the Master-Elect/pg 52	Sound habits and true ideas...the sentinels and guardians which best protect the minds of men who find favour in God's sight. Republic/560b/Waterfield ...haven't you noticed how if repeated representation continues much past childhood, it becomes habitual and ingrained and has an effect on a person's body, voice and mind? Republic/395d/Waterfield

The Influence of Plato's Republic on Freemasonry and Masonic Ritual.

Our Deportment

The instruction given to us is clear: when we are engaged in serious matters, we need to adopt a serious attitude.

This is nothing outside of an *appropriate* response.

Our Deportment	
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As the solemnity of our ceremonies requires a serious deportment, you are to be particularly attentive to your behaviour in our assemblies. Second Degree/pg 143	But if we intend to acquire virtue even on a small scale, we can't be serious and comic too, and this is precisely why we must learn to recognise buffoonery... The Laws/816e/Saunders

Pythagoras' Teachings

The teachings of Pythagoras were the background to Plato's philosophy. We know this through Plato's own writings as well as the writings of Augustine of Hippo.

Our ritual makes it abundantly clear that it is indebted to Pythagoras as well.

Pythagoras' Teaching	
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The system of Pythagoras was founded on a similar principle. First Degree/pg 102	This is what happened to Pythagoras; he wasn't only held in high esteem for his teaching during his lifetime, but his successors even now call their way of life Pythagorean and somehow seem to stand out from other people. Republic/600b/Waterfield

The Blessing of God on our Undertakings

Our Masonic meetings follow the practice adopted by Socrates and Plato in that the blessing of God is to be sought in everything that we do in life.

Blessing of God on our undertakings	
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WM. The lodge being duly formed before it is declared open; let us invoke the blessing of T.G.A.O.T.U. on all our undertakings. First Degree/pg 41	Yes Socrates; of course everyone with the least sense calls upon God at the beginning of any undertaking, great or small. Timaeus/ 27/Lee

The Influence of Plato's Republic on Freemasonry and Masonic Ritual.

The Heavens

In both Greek philosophy as well as our ritual, we understand that the immensity of the universe is a reflection of its Creator.

It is *not* a proof of the existence of a Supreme Being, but it is something that speaks to our mind and hearts about *something* behind the act of creation.

The Heavens	
Craft Ritual Ceremony/Page Number South Australian Constitution 13 th Edition, 2004	Platonic Writing Dialogue/Stephanus' Pagination/Translation
The heavens He has stretched forth as a canopy, the earth He has planted as His footstool. He crowns His temple with stars as with a diadem and His hands extend their power and glory. First Degree/pg 104	He will believe that that Craftsman of the heavens arranged them and all that is in them in the most beautiful way possible for such things. Republic/530a/Waterfield The supervisor of the universe has arranged everything with an eye to its preservation and excellence. The Laws/903b/Saunders

Self Discipline

One of the images that Plato used in a dialogue called *Phaedrus* was that of a charioteer steering his horses. The horses may want to go in different directions but the charioteer's role is to direct them in the *one* direction.

The charioteer is a symbol of our rational mind and the horses are symbols of our passions and desires. By applying a sound, well educated mind to our desires and appetites, we place ourselves under our own control.

Self-discipline	
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And to yourself, by such a prudent and well regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy. First Degree/pg 98	Instead, he regulates well what is really his own, rules himself, puts himself in order, becomes his own friend and harmonises the three elements together...then and only then should he turn to action...In these areas, he considers and calls just and fine the action that preserves this inner harmony and helps achieve it, and wisdom the knowledge that oversees such action; and he considers and calls unjust any action that destroys this harmony. Republic/443d-e/Waterfield The conviction which impels us towards excellence is rational and the power by which it masters us we call self-control... Phaedrus/238/Hamilton

The Influence of Plato's Republic on Freemasonry and Masonic Ritual.

Good Management

Common to Plato's teachings and those of Freemasonry, is the principle that good government/management/leadership is the *external expression of a well ordered mind*.

It is for this reason that Plato places so much emphasis on correct education.

Good Management	
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The honour, reputation and usefulness of this lodge will materially depend upon the skill and assiduity with which you manage its concerns... The Ceremony of the Installation of the Master-Elect/pg 37	Therefore management and authority will inevitably be handled badly by a bad mind whereas a good mind will do all these things well. Republic/353d/Waterfield

The Centre and the Circle

On the Mosaic Pavement of any lodge that practices *Emulation* Ritual (or a variant) stands a device or representation of a "point within a circle". A Volume of Sacred Law rests on a pillow which is supported by this device and the whole is a symbolic representation of *God*.

In Plato's philosophy, the most perfect geometric shape is the circle/sphere.

It is for this reason that God created the world as a sphere (...yes...this was believed and proved scientifically by the ancient Greeks centuries before Columbus). As all of creation is an *external expression of God*, Plato saw the circle/sphere as a vital, pulsating symbol of the Supreme Being.

The Centre and the Circle	
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WM. What is a centre? JW. A point within a circle from which every part of the circle is equidistant. Third Degree/Pg 162	Therefore He turned it into a rounded, spherical shape, with the extremes equidistant in all directions from the centre. Timaeus/33/Lee ...and "circle", the definition would be "the thing whose extremities in each direction are equidistant from its centre". The Seventh Letter/342/Hamilton For since the universe is spherical all points at extreme distance from the centre are equidistant from it, and so all equally "extremes"; while the centre, being equidistant from the extremes is equally "opposite" to them all. Timaeus/62/Lee That all men of good will should put God at the centre of their thoughts. The Laws/803c/Saunders

The Influence of Plato's Republic on Freemasonry and Masonic Ritual.

The Soul's Accountability

One of the fundamental teachings of Freemasonry is that you and I are fully responsible and fully accountable for our thoughts, feelings, words and actions.

In a very poetic expression of Plato's philosophy, our Ritual draws on the image of our soul (our "vital principle"), having to render an account of its actions during our brief life, after death.

The Soul's Accountability	
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...and to harmonise our conduct in this life as to render us acceptable to that Divine Being from whom all goodness springs and to whom we must give an account of all our actions. Second Degree/pg 139 ...even in this perishable frame, resides a vital and immortal principle... Third Degree/pg 180	Our real self – our immortal soul, as it is called – departs, as the ancestral law declares, to the gods to give an account of itself. The Laws/959b/Saunders

Belief in a Supreme Being

The first question asked of the blindfolded Candidate for Initiation into Freemasonry is for him to confirm a belief in a Supreme Being. Belief in a Supreme Being is the bedrock of Freemasonry.

If God is our Father, you and I are brothers.

Belief in a Supreme Being is (coincidentally) the bedrock of Plato's teachings in his two major works – *Republic* and *The Laws*.

Belief in the existence of a Supreme Being	
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WM. In all cases of difficulty and danger, in whom do you put your trust? Cand. In God. WM. Right glad am I to find your faith so well-founded. First Degree/pg 74	It's supremely important to appreciate ...the existence of the gods and the obvious extent of all their powers. The Laws/967b/Saunders We must never choose as a Guardian of the Laws anyone who...has not worked hard at theology, or allow him to be awarded distinctions for virtue. The Laws/ 967d/Saunders

The Importance of Initiation

One of the hallmarks of initiation, common in both Platonic writings and Masonic Ritual is an enhanced appreciation of *beauty*. Beauty is the reflection and image of God in all creation and in every event of our lives.

The Importance of Initiation	
Craft Ritual Ceremony/Page Number South Australian Constitution 13 th Edition, 2004	Platonic Writing Dialogue/Stephanus' Pagination/Translation
Vouchsafe Thine Aid Almighty Father and Supreme Ruler of the Universe ... grant that this Candidate for Freemasonry may so dedicate and devote his life to Thy service as to become a true and faithful Brother among us. Endue him with such a competency of Thy Divine Wisdom that, assisted by the Sts of our Masonic Art, he may the better unfold the beauties of true Godliness, to the honour and glory of Thy Holy Name. Ceremony of Initiation , pp 73-74	Now the man who is not fresh from his initiation or who has been corrupted does not quickly make the transition from beauty on earth to absolute beauty... Phaedrus /250/Hamilton But the newly initiated who has had a full sight of celestial vision, when he beholds a god-like face or a physical form which truly reflects ideal beauty, first of all shivers and experiences something of the dread which the vision itself inspired... Phaedrus /250/Hamilton