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As man was granted agency and ages, he makes decisions as he grows. He learns how to distinguish the body, mind and soul; to sense; of universal law and truth; knowledge of self; of order and chaos; he learns how to develop autonomy and imagination. He learns that as Al-Ghazali states in his work *Alchemy of Happiness*,

*“man from his own existence knows the existence of a Creator, from his own attributes he knows the attributes of his maker, from the control he has over his own kingdom, he knows the control that G-d exercises over all of the world.” (Ghazali, 1873, pg.42)*

He learns how to prepare and control his thoughts, his speech and his actions. How to prepare and control and clarify his feelings and emotions and how to focus, to manifest in the world of actions, thoughts, communications and to subdue his passions. As he evolves and experiences he learns to prepare and deliberate, to align the self with self and society and of natural law. He learns when to act and not act, speak and not speak, practice silence, reception, and annunciation.

Through the other he is imbued with morality and occupies his senses and of conduct. Through the other he learns of accountability, consideration, judgement, and of interaction. Because he lives in the world of action, is admonished to not act on instinct and impulse, and advised how to quiet his mind, calculate, and act and of the concept of time. He learns of G-d and his omniscience, omnipresence, and omnipotence and how to be considerate of G-d. He learns to avoid actions that lead to regret. He is taught to condition his mind body and soul and to be prepared for mortal life and of life hereafter. Through hardship virtues develop and so thereby a good and innocent man seeks to be better and untangle from negative patterns of behavior. He

seeks to forgive and distinguish that from forgetting in relation to the psyche. He starts to let go of negative behavior and regret and to love G-d and of the infinite love of G-d. Ghazali emphasizes,

*“The love of G-d is the most binding obligation upon you. It is indeed the spirit of the body, and light of the eye.”* (Ghazali,1873, pg. 104)

The craft degrees describe man’s processes, faculties and the world of action. The lodge is the model of life from birth to death. It is emblematic of how we experience and adapt the mind, body, and soul from the beginning of initiation, reflection, and entrance past the fiery sword that guards the east of the garden, tree of life, and return to a state of Adam Kadmon (original man).



As a 16° Scottish Rite Prince of Jerusalem a mason has been taught semiotics of the preceding degrees that compel caution for the physical life is precious and mortal. To revere their G-d and cleave to him as there is more to life than the physical form and consequences for our actions. They have acquired knowledge of good and evil and the elements and therefore require equanimity and balance. We have learned again as in the 15°, that with proper consideration freedom is attained in steps and degrees as accorded by our behavior. (Hutchens, 2010, pg.114)

As Princes of Jerusalem they learn to take responsibility for choices, avenge the self; We learn to build, destroy, and rebuild the self-again. We have learned of the difficulty of free-will as encountered by Adam and Eve and their removal from Eden for living in the moment without heeding warnings. We learn of Zerubbabel's life in Babylon as he attempted to create a place for spiritual work, a place to serve and be close to G-d and self again and that the entire world is G-d's temple. (Hutchens and Pike, 2010, pg. 123) We have learned how to master the word of G-d and take it not in vain and of language and communication. We learn to rebuild self through the salvation of G-d.

Through the symbol of the sword and trowel we were reminded to defend that which he has built for it is not as strong as he may have thought. Now we must search for balance as we have passed the Arch and now witness on the 16° jewel the balance, the sword, and justice we take up against thoughtless Samaritans and to celebrate the return of the Princes of Jerusalem and their gratitude for G-d upon completing the second temple. (Francken, 2017, pg. 475-476) We are reminded that feats and privilege such as these are achieved by discipline and restoring our ability for self-governance to be used in defense and impartiality towards others as in the 7°. (Francken, 2017, pg. 464) We are reminded to be as Joshua the High Priest and walk in the ways of G-d to once again access his innermost truth and goals, treat our bodies and minds as temples of G-d, and exercise self-control in the face of temptation and evil. We are taught once again to utilize hermeneutics and analyze the self in an eschatological way so that he may leave a noble heritage and enjoy those privileges afforded to him. We are taught that the work we do should bring honor to ourselves and family, to soften prejudices, and admonish brethren and that we should treat people as ends and not means. (O'Shea, 2017)

Historically, a Prince of Jerusalem was chief of all lower degrees, had a right to disclose every matter incorrect in Councils of Knights of the East and lodges of Perfection, receive honors and ceremony upon visitation, entrance, and departure of any lodge, remain seated with hat on in lodge when wearing his order and decorations, and given permissions to inspect constitutions, settle disputes, and reconcile differences amongst brethren and expel those who refuse to conform to the rules and regulations of Masonry. (Francken, 2017, pg. 479-480) It can be inferred that with great power and incentive to improve thus entailed great responsibility and conditioning as it does so in life and that to persevere in our pursuit of Da'ath we must give holiness to the Lord. We delineate between the bifurcations of life, and prepare ourselves to embrace duality and fight against tyranny and despotism in our return to G-d as indicated by the circumpunct. Ghazali stated in his work *Alchemy of Happiness*,

*“That knowledge of the soul which leads to the knowledge of G-d, is not of this kind. The knowledge which you need to possess is, to know what you are; how you were created; whence you are; for what you are here; whither you are going; in what your happiness consists; what you must do to secure it; in what your misery consists and what to do to avoid it.”*  
(Ghazali, 1873, pg.14)



Therefore, after careful and exercise introspection and consideration of G-d amidst our thoughts and actions we learn what is acceptable and pleasing in accordance to our conditioning and aptitudes. We harness a means of returning from whence we came and receiving wages and blessings and advance into a place of contentment. A place full of faith hope and charity, of perfection and into the 17° in which we should learn only greater mysteries and of the subtleties of self and our creator. Of where we learn to commune with our hearts at the center of the cross,

at the point within the circle, and of the inner mysteries of balance in the 17° Knight of the East and West and of the great I.N.R.I. and Rose Croix 18° of the Ancient and Accepted Scottish Rite, Kabbalah, and Alchemy of the Rosicrucians attributed to their ventures in the East. We thus prepare to learn of Scientia, Gnosis, and Da'ath and to reconcile and avenge our errors and rectify our behaviors in the armor of G-d.

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