

The Moon

Under the Moon light

Today is Tuesday, what a pity, a piece of architecture on the moon should only be done on Monday or should I say Moonday: *dies lunae* - day of the moon, this is true in English, French, Latin in German and even in Japanese!

Full moon: perfect circle that you draw with a compass!

Soft light that illuminates my column, soft light, that enlightens me, the apprentice who would risk being dazzled by the brightness of the sun.

I was in the dark, a blindfold on my eyes and I was guided like a newborn child. The blindfold was taken off, and the light of my column was revealed to me. I could not have borne a stronger light after the blindfold, just as an influx of knowledge is useless, to be useful it must be distilled bit by bit.

Our Masters are the lights of our Lodge and we feed on their reflection, they teach us, we watch them and by the force of example we learn.

Lodge work begins at noon and ends at midnight, here we find our lights, noon: half of the day, full sun; midnight, half of the night, the moon. This is a double symbol of regularity. Noon is the astronomical hour par excellence, the moment of the day that varies the least, determined by the passage of the sun to the zenith. Started at noon, our work continues until the twelfth hour that follows, to show that the Freemason must use half of his time to make himself useful, to learn and improve.

Jules Boucher tells us that: The moon is said to be “*beneficial*” in its ascending phases and “*malefic*” in its descending phases. The moon is shown as “*increasing*” in the “*apprentice chart*” and also in the “*journeyman chart*”. One can extrapolate and say that growth equals learning and knowledge, and decrease equals forgetting knowledge, one goes up or down.

The moon is the passive principle that receives and reflects. It depends on both the earth and the sun. As a planet the moon is a detached piece of the earth, a part of its living flesh that remains connected to it by force fields. Speaking of the moon and its reflecting principle, should we not also speak of the mirror? Indeed, it too is passive and reflective. In the chamber of reflection, we looked at ourselves in this mirror and what did we see: a woman or a man, with all his qualities and defects, but we could also see a being in the making, thanks to study and initiation.

Know thyself!

The moon is a symbol of indirect knowledge, in fact it does not produce light, it reflects light. It is always opposed to the sun but in reality, it is not an opposition but a complementarity, the sun needs the moon and the moon needs the sun to exist. Indeed, the moon needs the sun because it is the reflection of it, but the sun also needs the moon. What would the sun be if night did not exist: a fixed and burning light that never goes out and that cannot be compared to anything, since it is alone. What would knowledge be without ignorance? The moon enhances the sun, just as ignorance enhances knowledge. The moon is only the symbol of knowledge by reflection, i.e. theoretical, conceptual knowledge, which is also why the moon is yin compared to the sun which

is yang, it is passive, receptive, it receives the light of the sun, it is winter while the sun is summer. The lunar light reveals the secret world of the night. The night symbolizes the time of gestations, of germinations, therefore of becoming. It is at the same time the crucible from which the light of day will spring. Thus, in the Celtic world, night represents the beginning of the day. In the same way, according to the Ancients, the first star twinkling in the sky symbolized the birth of day and light. The night world is therefore the essential environment for its creation. Far from obscuring it, the night appears in a way as the shadow of the light which allows to reveal it because it generates it. The perception of light is linked to the night, to lucidity on our own darkness and to this thirst for the sacred indispensable to get out of it. On the path to knowledge, the moon is the first form of light. In this, it evokes the initiatory desire and the birth in spirit.

There are two calendars in Islam; one solar due to the necessities of agriculture, the other lunar for religious reasons, the moon being the regulator of canonical acts. The Qur'an itself uses lunar symbolism. The phases of the moon and the crescent evoke death and resurrection, don't we find the crescent moon on the flag of many Muslim countries!

With the moon we find the number three: rising moon, full moon, waning moon.

The moon symbolizes biological rhythms, a star that grows, wanes and disappears, whose life is subject to the universal law of becoming, from birth to death ... It is easy to compare the lunar cycle to the cycle of life: birth, life and death, too easy perhaps ...

It symbolizes change, indeed each day that passes presents us with a different moon from the bright full moon to the dark night without a moon. This idea of change is found when we say that a person is lunatic, do we not say that his mood is as changeable as the moon phases.

The Moon is symbolically associated with Lilith, Adam's first wife. Born of the darkness from which she takes her name, she refused the divine law and claimed the fullness of desire. Driven out of the Garden of Eden, she joined Sammael (Satan) and became forever the queen of the night.

The moon symbolizes the passing of time, the living time, of which it is the measure by its successive and regular phases. The moon is the universal measuring instrument. The same symbolism links the moon, the waters, the rain, the fertility of women, that of animals, vegetation, the destiny of man after death and initiation ceremonies.

Depending on the country, the moon is either male or female.

The ancients attributed to the moon, among other functions, a warlike, combative nature. Among its many names, it was called "knife" and its crescent symbolized the sickle that cuts and separates. The Egyptian god THOT was said, in his capacity of lunar god, to be the "Master of Justice".

The moon, whose apparent disk is the same size as that of the sun, has a particularly important role in astrology. It symbolizes the passive but fertile principle, the night, humidity, the subconscious, imagination, dreams, the receptivity of women and everything that is unstable, transitory, influenceable, by analogy with its astronomical role as a reflector of sunlight. The moon goes around the zodiac in 28 days.

Buddhists believe that Buddha meditated for 28 days under the fig tree, i.e. one lunar month before reaching

Nirvana and attaining perfect knowledge of the mysteries of the world.

The lunar gods and goddesses are legion in the mythology or the ancient history of peoples:

- Isis the Egyptian: wearing a disc and cow horns (power and fertility)
- Astarte the Phoenician or Ishtar the Babylonian whose cult is linked to fertility and is the protector of the dynasty
- Selene representing the polar opposition day-night, nature-spirit, male will, female passivity
- Hera, the full moon, symbol of maternity and feminine conjugal dignity
- Diana-Artemis, the vital impulse of the soul not controlled by reason, whose attribute is the ideogram in the shape of a sickle
- The lunar crescent, transferred to the Virgin Mary by Christian artists (the Madonna with child standing on the horns of the moon and crushing the head of the serpent).

What is more sad and dark than a night without moon, but if its light is pale it illuminates the world and guides people, how did the ancients and navigators, if not thanks to it and the stars.

The moon has always made men dream, has always fed the imagination of writers. Wasn't science fiction born thanks to it: is it inhabited? Alas, scientists have been interested in it until they set foot on it: "a small step for man, a big step for mankind" and they have demystified it: it is now just a dry rock with no apparent water. Of course there is Mars and its little green men, but the moon is closer to us, we can see it, we can say that we can almost touch it, the moon is an accessible star.

The moon is also the name of a disease: the children of the moon, these children are affected by a disease that prevents them from going out during the day under penalty of developing skin cancer, they are only allowed at night, the sun is forbidden to them! How can we appreciate the moon if we are only condemned to know it! The burning sun makes us appreciate the sweet moon, but without comparison, the moon becomes cold and sad.

- *Sun : day, activity*
- *Moon : night, sleep, dream*

But it is so much better said by Paul Klee: "*The moon is the dream of the Sun*".

The moon is the accomplice of lovers: I do not think it is necessary to explain it. To be in the moon is to be dreaming, to be on another planet far away from one's physical body, one's spirit has escaped.

This time of learning has brought me much joy, joy to have been welcomed, I who had been rejected far from the light, joy to have begun to learn, joy to have seen and heard you. Joy to know that this is only the beginning.

I hope that my Masters will judge that I am not too much in the moonlight, and that they will allow me to start looking at the sun; of course, I have a long way to go before looking at it in the face, but with their help and by working, I hope to get there, without being too dazzled. And to finish this sentence of François Mauriac to meditate: "*It is useless for man to win the moon if he has lost the earth*".

I have spoken W.:M.: