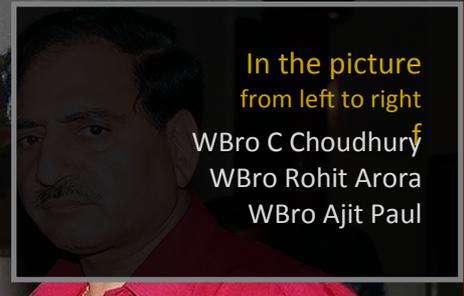


# Lum Shyllong

Monthly newsletter of Shillong Lodge No. 61

MY 2013-14 | issue 6: May, 2014



In the picture  
from left to right  
WBro C Choudhury  
WBro Rohit Arora  
WBro Ajit Paul

Quote of  
Bro. Narendra Nath Dutta  
{Lodge Anchor & Hope No. 1}

All the powers in the uni-  
verse is already ours. It is  
we who have put our hands  
before our eyes and cry  
that it is dark.

## From the Eastern Chair.

Brethren, in my professional career I have held positions of responsibility at various stages and was in a position to see what makes an organizations with ordinary talent successful and organizations with extraordinary talent unsuccessful. Amongst the various attributable reasons the first and foremost is team work. This is the key. I have also understood that good team work comes when all the team members discharge their responsibilities diligently and with passion. Our Mother Lodge is also an organization which, in order to be successful, must have all Her sons working as a team. It is a must that all the Brothers must discharge the duties entrusted to them with full honesty and effort, particularly the office bearers. I take this opportunity to request the Brethren holding various offices to take their respective duties seriously and discharge them to their best of ability. Without being judgmental I humbly point out that in certain cases this has been lacking. I therefore urge you to take your involvement with your Mother Lodge seriously and go about your duties like a son would perform his duties towards his Mother. It is a must.

May the Great Architect bless us all.

WBro Dr. OP Agarwalla  
Worshipful Master



© Captain, My Captain

# a short story about friendship

Courtesy: [www.goodtimestories.wordpress.com](http://www.goodtimestories.wordpress.com)

**This story is dedicated to all those who believe in friendship and Brotherhood.**

Horror gripped the heart of a World War-I soldier, as he saw his lifelong friend fall in battle.

The soldier asked his Lieutenant if he could go out to bring his fallen comrade back..."You can go," said the Lieutenant, "but don't think it will be worth it. Your friend is probably dead and you may throw your life away."The Lieutenant's words didn't matter, and the soldier went anyway.Miraculously, he managed to reach his friend, hoisted him onto his shoulder and brought him back to their company's trench.The officer checked the wounded soldier, then looked kindly at his friend "I told you it wouldn't be worth it," he said. "Your friend is dead and you are mortally wounded."

"It was worth it, Sir," said the soldier.

"What do you mean by worth it?" responded the Lieutenant."Your friend is dead." "Yes Sir," the soldier answered, "but it was worth it because when I got to him, he was still alive and I had the satisfaction of hearing him say..... "Man...I knew you would come! "

We all have those people that are close to us and are special in our lives. But how many of us would be willing to save the life of a Brother while giving up our own? It was once said "Greater love has no one than to lay down their life for a friend". Let's all be thankful for the Brother that we have and value the time that we spend with them.

## The Masonic Dictionary

**ALTAR** - Alt, in Latin, referred to height, preserved in our "altitude;" this root appeared in altare, literally meaning a "high place." In primitive religion it was a common practice to make sacrifices, or conduct worship, on the top of a hill, or high platform, so that "altar" came to be applied to any stone, post, platform, or other elevation used for such purposes. In. the Lodge the altar is the most holy place.

**APPRENTICE** - In Latin apprehendere meant to lay hold of a thing in the sense of learning to understand it, the origin of our "apprehend." This became contracted into apprendre and was applied to a young man beginning to learn a trade. The latter term came into circulation among European languages and, through the Operative Masons, gave us our "apprentice," that is, one who is beginning to learn Masonry. An "Entered Apprentice" is one whose name has been entered in the books of the Lodge.

**APRON** - In early English, napron was used of a cloth, a tablecloth, whence our napery, nap-kin; it apparently was derived from the Latin map pa, the source of "map." "Apron is a misdivided form of "a napron," and meant a cloth, more particularly a cloth tied on in front to protect the clothes. The Operative Masons wore a leather apron out of necessity; when the craft became speculative this garment, so long identified with building work was retained as the badge of Masons; also as a symbol of purity, a meaning attached to it, probably, in comparatively recent times, though of this one cannot be certain.

**ASHLAR** - The Latin assis was a board or plank; in the diminutive form, assula, it meant a small board, like a shingle, or a chip. In this connection it is interesting to note that our "axle" and "axis" were derived from it. In early English this became asheler and was used to denote a stone in the rough as it came from the quarries. The Operative Masons called such a stone a "rough ashlar," and when it had been shaped and finished for its place in the wall they called it a "perfect ashlar." An Apprentice is a rough ashlar, because unfinished, whereas a Master Mason is a perfect ashlar, because he has been shaped for his place in the organization of the Craft.

# Learning & Memorizing Ritual

By WBro Mark Waks

One of the problems that most often plagues Masonry is poor ritual. By this, I don't just mean getting the words wrong -- I mean ritual that is drab and uninspiring, which fails to actually *teach* a candidate. Ritual is often mediocre, and it doesn't have to be; anyone can do ritual well, provided he knows a little about acting. It isn't hard, actually; it's mostly a matter of knowing how to do it, plus a lot of practice. This article is intended to impart some guidelines on how to do Good Ritual. It doesn't demand a lot of time, or any particular talent, just a little drive to do well. Read it and play with it. With some practice, you should be able to use these techniques to good effect in your Lodge. The course is specifically aimed at dealing with the longer speeches, but much of it is also relevant to shorter pieces; I commend it to junior officers. This is adapted from a lecture that I worked up for my own lodge; having done that, I figured I should try to spread these tips around for the common weal of the Craft. (Caveat: I do assume that you have some kind of cypher book, with encoded ritual. If your jurisdiction doesn't use this, you'll have to adapt these lessons.)

## 1: Figure out the Words

The first step of learning any ritual is to know what you're saying! This should be obvious, but is often overlooked, because brethren are afraid to admit that they don't already know the right words. Don't be afraid to admit your own limits -- I've never met *anyone* who gets every single word right every time. Start out by listening to someone say the speech, preferably several times. (You should be doing this the entire previous year, listening to your predecessor.) Listen carefully, and make sure you understand what's being said; ask questions if you don't. (After lodge, of course.)

Next, go through your cypher or code book carefully, and see how much you can read. Mark words that you can't figure out, or that you're unsure of -- this is the point to catch any mistakes you may be making. Then call or get together with a Ritualist or a reliable Past Master, and talk through it, reading out of the book slowly. Have him correct any mistakes, and fill in the words you don't know. Take notes (preferably somewhere other than in the book), because you will forget the corrections as soon as you're on your own.

## 2: Understand the Speech

This step gets overlooked even more often than the previous one. Read through the ritual a couple of times, and make sure you really grasp it. Don't just know the words -- know what it's talking about. Find out who the characters being talked about are. Again, ask questions.

Now, start trying to understand the speech structurally. Any ritual is made up of components, separate pieces that are linked together. For example, a section may be talking about symbols, with three paragraphs per symbol: concrete meaning, abstract meaning, and purpose. Figure out what these pieces are -- you'll use them later.

The next step is especially useful for long speeches -- visualize the speech. Any speech can be thought of in terms of movements, places, rooms, stuff like that. Words are hard to remember in order; places are easy. The canonical example is the Middle Chamber Lecture, which walks through King Solomon's Temple. That's no accident -- that path is easily visualized, and makes a good example of how to learn ritual, which is probably why it is the first major speech an officer learns. This is why we use symbols in the first place: because they are easy to learn and internalize. Use them.

## 3a: Small- Scale Memorization

This is never anyone's favorite part; anyone can do it, but no one finds it simple. It's considerably easier if you do it right, though. Start out by reading the speech over and over. Don't move on to the next step until you can read it from the cypher quickly, without breaks or hesitation. Read it *out loud*, when you get the chance. This step is particularly important, and skipped more often than any other. Don't skip it -- this is how you get your brain and mouth trained to the words. It may sound silly, but it really

## Lighter side of Masonry

The Worshipful Master of our Lodge found a bottle with a Genie in it. In accordance with custom, the genie offered to grant him a wish.

"OK," said the Worshipful Master, "I've always wanted to go to Hawaii, but I hate to fly, so my wish is for you to build a bridge so I can drive to Hawaii."

"I can't do that!!!" exclaimed the Genie, "don't you know that's impossible? No Genie could do that. It's too far, the water is too deep, it's just totally beyond anybody's power. You will have to make another wish."

"OK," said the Master, "I wish that at our next stated Meeting all the Past Masters would just get along and not cause any trouble, not have to tell us how they did it in their year, not complain about the ritual, not put down the current Officers.....just sit on the sidelines and behave!"

"Hmmmmm," said the Genie, "do you want that bridge with 2 lanes or 4?"

RIP



Dear WBro Ajit & WBro Rohit,

We, the Brethren of your Mother Lodge express our deepest condolences on the passing away of your respective beloved parent. May the GAOTU give you both and your families the strength to bear this irreparable loss and above all, may HE bless the departed souls with eternal peace.

With immense regret  
WBro Dr. OP Agarwalla  
Worshipful Master  
And  
The Brethren

### Editor's desk

My deepest condolences to Bro Ajit and Bro Rohit for their loss. The loss of ones parents is perhaps the most saddest thing that we never ever really recover from. I pray to the GAOTU to grant the departed souls eternal peace.

Brethren, in order to improve our Ritual working, as desired by the Worshipful Master, I have carried an article by WBro Waks which immensely helps in memorizing our Craft Rituals. It is my suggestion that let us all us go through it and make an honest effort to improve our Workings. If other Lodges can so can we.

*Un pour tous, tous pour un.*

WBro Prabir G Chaudhury

## Learning & Memorizing Ritual - contd;

matters -- the mental pathways used to talk are distinct from those used to read. Now, start trying to learn sentences. Just sentences. Read the first word or two of the sentence, then try to fill in the remainder from memory. Don't fret if you can't do it immediately; it will probably take at least 5 or 10 times through before you're getting most of the sentences. You'll find some that are hard -- hammer those ones over and over (but don't totally neglect the rest while you do so). Again, get to the point where you're doing reasonably well on this, before going on to the next step.

### 3b: Large- Scale Memorization

Once you've got most of the sentences, try to move on to paragraphs. Again, some will be easy and some hard. Try to understand exactly why this sentence follows that one -- in most cases, the ritual does make sense. An individual paragraph is almost always trying to express a single coherent thought, in pieces; figure out what that thought is, and why all the pieces are necessary. Keep at this until you're able to get most paragraphs by glancing at the first word or two, or by thinking, "Okay, this is the description of truth," or something like that. Finally, start putting it all together. This is where the structural analysis in Step 2 gets important. You visualized the speech, and figured out how it hooks together; use that visualization to connect the paragraphs. Make sure you have some clue why each paragraph follows the one before. In almost every case, the next paragraph is either a) continuing this thought, or b) moving on to a related thought. In both cases, you can make memorization much easier by understanding why it flows like that. Convince yourself that this paragraph obviously has to follow that one, and you'll never forget the order.

To be concluded in the next issue.

WBro Dr. OP Agarwalla,

Worshipful Master  
of Shillong Lodge No. 61

WBro C Choudhury,

PDyRGM | PGIG

Secretary  
Of Shillong Lodge No. 61

WBro PD Jhunjhunwala,

PRGJD

Treasurer  
of Shillong Lodge No. 61