

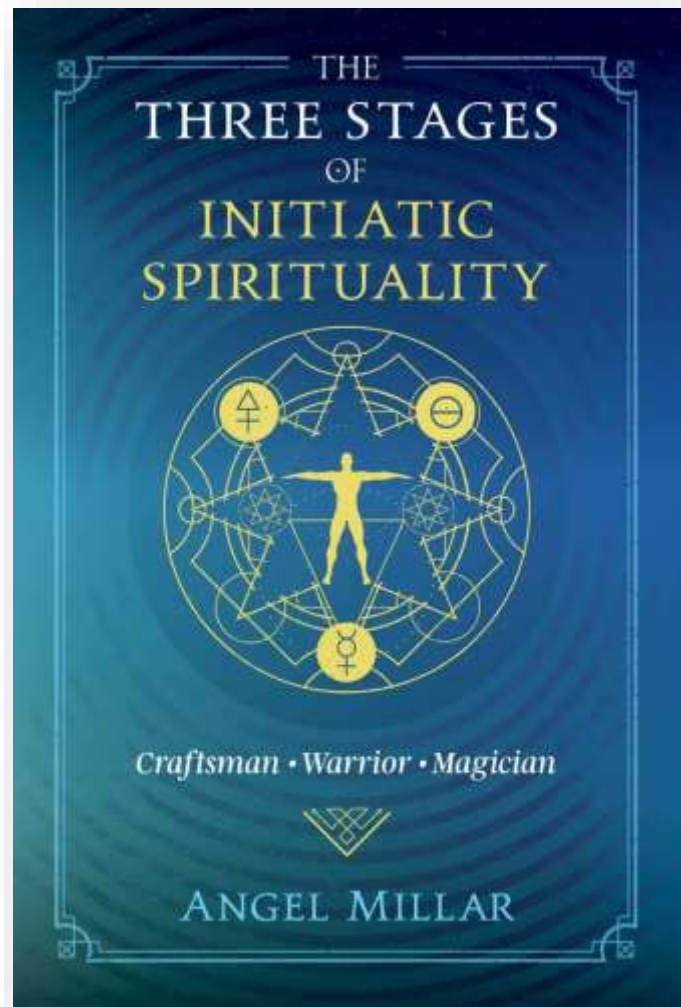
WILLIAM O. WARE LODGE OF RESEARCH

Book Review – October 2020

The Three Stages of Initiatic Spirituality: Craftsman, Warrior, Magician - Angel Millar

The esoteric and exoteric belief structures are covered inside this book which seeks to explain the initiatory process to develop one's mental, physical, and spiritual potential. These areas are expanded upon by three distinct archetypes, the craftsman, the warrior, and the magician. Each of these archetypes correspond to each person's spiritual development. In one way or another, each one of these three archetypes were known to each culture in the world. Sometimes lay people such as herders doubled as warriors when needed; or shaman brought new developments through their spiritual exploration. Angel Millar explained that these roles were not just duties but rather characterized the very soul of the culture. The primitive peoples eventually created specialized castes with their own sacred duties and roles. These developing roles and their specialization are explained and compared as one religion/culture to another. Angel Millar has created an interwoven story that shows how interconnected we all are. This book does take much time to read and allow the information to settle inside your mind with deep reflection.

Little is written on Angel Millar's background, neither on the book nor on his website. Millar is a well-known lecturer on Freemasonry, initiation, and



esotericism. He stated he wrote his first book regarding the history of the fraternity in 2004 and has shifted his investigation to develop his own philosophy in life. This quest has led him to create this book. He stated that he lives out the three archetypes in his personal life. For the craftsman, he studied men's wear design in London. To the warrior type, he practices Kung Fu, physical training, and Chi Gong. Lastly regarding the magician, he practices meditation, visualization, realistic positive thinking, and Kundalini.

The real-life application of these archetypes is also observed as stages in a man's life that all would go through if he lived long enough. Young men may be herders or artisans and the elders would spread their knowledge as shaman or headmen of tribes. While the in between would be the men at their maximum strength as warriors. All three are interconnected phases or as Millar calls them, three ages of the initiate. No one is greater than the other and each has their spiritual value. Millar calls this a master of the fire. He stated, "as masters of the fire, the craftsman, the warrior, and the shaman are all masters of primordial energy that connects man to the Divinity." To prove his thesis about this divine connection, he explored the myths, symbols, rituals, and practices of the craftsman, warrior, and magician, concerning himself with their metaphysical aspects as the three grades through which each of us might still pass.

Let us look at the individual archetypes and observe the result of Millar's investigation. He believed the power of myth was central in the forming at the craftsman archetype. To the ancients, the gods first harnessed fire, melted metal, reshaped stone, and made tools. "They invented metallurgy, music, writing, and every art. And, envisioning a cosmos that could be made from nothing, they made the world and the stars." The gods were the ultimate craftsmen who created the world in their image. Hence why we Freemasons call the Creator the "Grand Architect" or "Grand Geometrician" of the Universe.

To the human craftsman, their ability to imagine was spiritual and supernatural. He brought humans into another world that where only the gods lived. Millar stated, "the craftsman made the invisible visible." The early Neolithic craftsmen drew paintings on cave walls of hunted animals where ritualistic hunts could be held, combining the temporal with the spiritual. It is the craftsman who preserved the myths and who preserved the traditional methods, rules, and style of his craft as they were passed down to him. He also is the "primary innovator of his culture." He is the one who is responsible for every invention. It is these inventions that transforms society, and therefore myths with them.

The tool making process also was looked at with supernatural delight. Tools themselves are “presented as signifying the mythic and moral qualities of the gods, or those cosmic laws that have been established by God, and which the initiate must develop within himself.” Tools, such as our Freemasonic tools, are identified with the Divine and Divine law operates through the tools.

This serene world of the Divine and men using their power to seek gnosis was what Millar called the Golden Age. There was no violence, and all lived in harmony with one another. The Golden Age fell as man is imperfect. He described that the original nature of man is lost and his connection to God was diminishing. The warrior entered the age to “expel evil from the world, upholding the eternal laws of society and fending off enemy peoples who had other gods or customs.” Millar spoke about the Digha Nikaya Buddhist texts that described the fall of the Golden Age where “evil began to raise its head...cheating, lying, stealing, and so on became part of life.” People recognized this and elected the most capable men to protect their fields and in exchange, gave the men a portion of rice. This is demonstrated in the rise of the protectors called Khattiya Mandala. From those rose the warrior caste of India, the kshatriya. Millar explained the division between the warriors and the Brahmins, the priestly class, which competed with one another. The Buddha was born of the kshatriya class and his philosophy overthrew the elaborate rituals of the Brahmins. This brought the story around and helped men become closer to the Golden age though never able to reclaim it.

Away from the materialistic warrior world, the magician or shaman works in healing, ritual, and autosuggestion. Millar stated the magician believed that his “science unveiled the nature of the relationship between the material world and the supernatural, especially in relation to God and the supernatural intelligences, such as angels.” As such, the magician isn’t concerned with a distinction between spiritual forces but an understanding what is higher or lower in the hierarchy of those spiritual forces and things of the material world. Understanding these levels of forces allows the individual to understand the potential to ascend or descend morally and in enlightenment.

This work is not to be taken lightly. It requires a lengthy and slow reading approach to absorb the information. Esotericism is at the core of this piece, such as the sections on alchemy. A prior knowledge of such topics may help the reader. It is encouraged to take notes and refer to questions you may have. This book only tangentially speaks about Freemasonry but can expand your mind to the precepts of our fraternity.

Angel Millar is a New York Freemason and a popular lecturer on Freemasonry, initiation and esotericism. He is an artist and a student of martial arts. He is the author of several books, including *Freemasonry: Foundation of the Western Esoteric Tradition* and *The Crescent and the Compass: Islam, Freemasonry, Esotericism and Revolution in the Modern Age*.

Published in early 2020, *The Three Stages of Initiatic Spirituality: Craftsman, Warrior, Magician* is available from most online booksellers.

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