

Hiram's Lighthouse



PROVIDING MASONIC *LIGHT* FROM TORONTO EAST DISTRICT

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Nullius in verba

... by the Lighthouse Beam

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Greetings of the Season my Brethren,

As we reflect at the closing of another year, it is a good time to take stock of our lives and give thanks for the many blessings that we have been given, as well as for our families and friends that support us each and every day.

Please join me in congratulating, the newly installed, Worshipful Masters of both Wexford and Markham Union Lodges. We continue to be blessed with strong leadership.

Please enjoy this Holiday Season, exercise good judgment when it comes to the indulgences that we all enjoy and keep safe!

In closing, I leave you with some well known words from Old Saint Nick:

You better watch out, better not cry, better not pout, I'm telling you why.....

the DDGM is coming around! (to a Lodge near you!!)

R.W. Bro. Nick Zarafonitis
District Deputy Grand Master
Toronto East District

...Now here's a Lodge in



**Golden Star 484
45 Van Horne Ave.
Dryden, On.
P8N1E1**



Around and About
(News & Notices)



Dryden Shriners Busy During The Holiday Season

Dryden, ON, Canada / CKDR
Nov 24, 2023 | 8:02 AM

Perhaps you've seen the Dryden Shriners outside the Masonic Hall over the last few weekends selling their famous Shriners Christmas Cakes & Shortbread.

The Shriners will be out curbside again this weekend braving the elements and it's all to benefit kids who need help.

Shriners – Terry Kluke, John Kennedy and Andrew Skene (as seen in the picture) were guests on the CKDR Morning Show today.

Here's the interview:



Trestle Board

Coming Soon...



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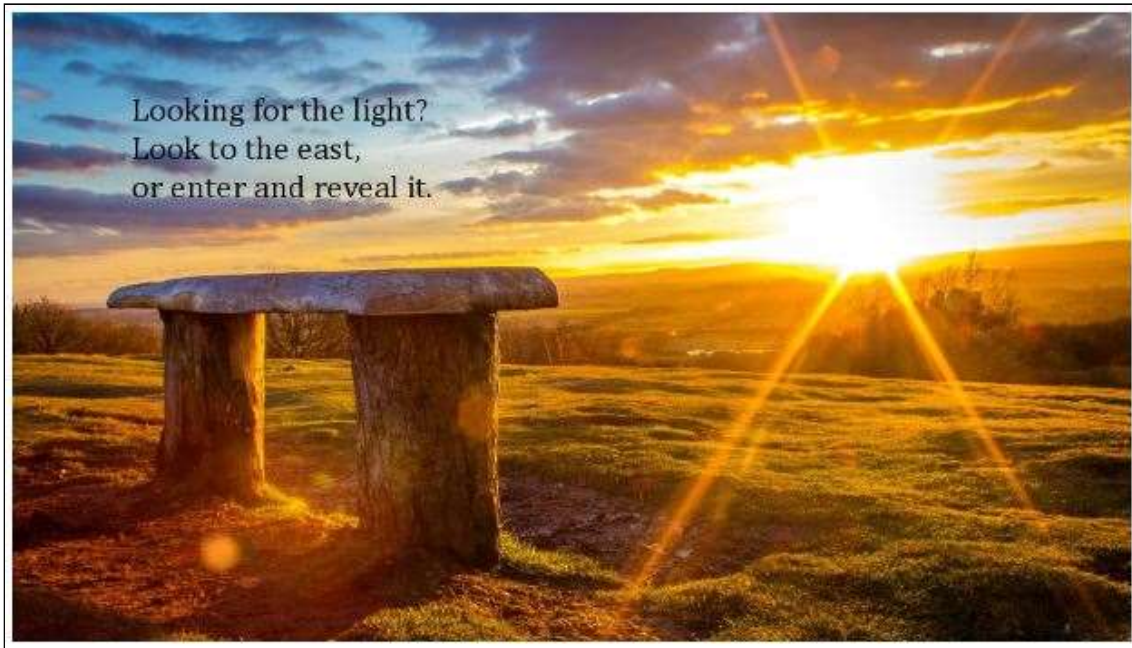
[Books and Manuscripts](#)

This Month in History

December 1, 1990 - England was connected to mainland Europe for the first time since the Ice Age as engineers digging a railway tunnel under the English Channel broke through the last rock layer.

December 2, 1823 - President James Monroe ([joined Freemasonry as an Entered Apprentice in Williamsburg Lodge No. 6 at Williamsburg, VA, on November 9, 1775](#)), introduced his "[Monroe Doctrine](#)" during his annual message to the Congress, prohibiting any further colonization of the American continents by European powers, stating, "we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety..."

December 5, 1955 - The AFL-CIO was founded after two separate labor organizations, the American Federation of Labor and the Congress of Industrial Organizations, joined together following 20 years of rivalry, thus becoming the leading advocate for trade unions in the U.S.



Please take the time to log in and review the new Grand Lodge website.
www.grandlodge.on.ca

Nature & Science

BIG **THINK**

In “The Red Book,” Carl Jung recorded his encounters with entities from “inner space”

The Archetypes and the Collective Unconscious

Aiming to unlock the secrets of his unconscious mind, Jung experimented with intensive daydreaming.

One day, sometime between 1913 and 1917, the Swiss psychiatrist Carl Jung followed a wise old man up a rocky ridge until they reached a structure that resembled Stonehenge. At the center of this structure stood an altar. On that altar stood a house. From the doorway emerged a doll-like woman whom Jung recognized as Salome, the stepdaughter of Herod Antipas who, after dancing for him on his birthday, had asked for the severed head of John the Baptist

Salome saw Jung and began to worship him. When Jung asked why she was worshipping him, she replied: “You are Christ.” As she uttered these words, a black serpent coiled its body around Jung’s, completely enveloping his heart. Suddenly, it dawned on Jung that he had assumed “the attitude of the Crucifixion.” He looked at the wise old man, who was in fact the Biblical Elijah. “Why, it’s just the same, above or below,” Elijah [said](#). Then Jung’s face changed into the face of a lion.

The above may sound like a dream, but it wasn’t. It was a *daydream*, one Carl Jung experienced as part of what he later referred to as the “most difficult experiment” of his career. In an effort to consciously observe the machinations of his unconscious mind, he spent years conditioning himself to let his imagination run wild. He eventually compiled his observations into a red leather manuscript known as *The Red Book: Liber Novus* or *New Book*, which wouldn’t be officially published until 2009.

Despite its relatively short lifespan, *The Red Book* has already established itself as the most controversial and unorthodox text in Jung’s entire body of work — and that’s saying something. Even more so than Sigmund Freud — who was Jung’s friend and collaborator before the two had a falling out — Jung’s once-groundbreaking ideas about the human mind have been heavily scrutinized by modern psychologists, many of whom label Jung’s ideas as unverifiable at best and pseudoscientific mysticism at worst.

Carl Jung, in his defense, openly admitted that he resorted to unscientific means — the combined realms of literature, mythology, and theology — in an attempt to explain what reason and technology could not. Although *The Red Book* shouldn’t be confused with academic studies containing quantifiable data, there is a method to Jung’s madness, one that makes sense when placed in the broader context of his theories about archetypes and the psychological dimensions of organized religion.

The collective unconscious

To understand Carl Jung’s *Red Book* observations, you must first understand his concept of the collective unconscious. Unlike many other Western thinkers, who presume the mind of a newborn baby is a blank slate, Jung believed that this slate comes imprinted with a rough sketch — a universal layer that is inherited as a product of human evolution, not developed through personal experience.

Jung believed that the collective unconscious exists independently of individual consciousness and is common to all human beings. It contains archetypes, which are universally understood patterns or symbols shared among individuals across cultures and ages. These archetypes act as psychological blueprints that shape how we understand and respond to the world around us. They influence our perceptions, behaviors, and emotional reactions, and are expressed through myths, religions, dreams, and other cultural phenomena.

In [*The Archetypes and the Collective Unconscious*](#), Jung wrote that the collective unconscious guarantees “in every single individual a similarity and even a sameness of experience and also of the way it is represented imaginatively.” According to Jung, this would explain why so many geographically isolated civilizations ended up incorporating suspiciously similar symbols and themes — archetypes — into their art, oral traditions, and even dreams. (Exhibit A: the [flood myth](#) from the Book of Genesis.)

These archetypes — which range from catastrophes to caring mothers — are sometimes referred to as “psychic organs,” as a helpful analogy. Just as physical organs achieve homeostasis inside the human body, so do psychic organs maintain balance inside the human mind. But while the functions of physical organs can be measured by outside observers, psychic organs are best investigated through direct experience. This was true in Jung’s time and arguably still is today.

To investigate archetypes, Carl Jung aimed to switch off his conscious mind and see what came up in his thoughts. Jung ventured so deep into his unconscious that he had conversations with figments of his imagination, who appeared — as in dreams — to be autonomous entities, possessing knowledge he did not consciously possess. Jung’s biographer and friend, Barbara Hannah, said he “made it a rule never to let a figure or figures that he encountered leave until they had told him why they had appeared to him.”

Inner space

“An incessant stream of fantasies had been released,” is how Carl Jung [described](#) the experiments in his autobiographical text *Memories, Dreams, Reflections*. “I stood helpless before an alien world; everything in it seemed difficult and incomprehensible.” But Jung was no ordinary lucid dreamer; armed with both general and specialized psychiatric knowledge, he aimed to figure out exactly what this other, unknowable part of himself was attempting to tell him.

In one “vision,” Jung found himself high in the mountains where he saw none other than Siegfried, blowing his horn and riding a chariot made from bones. “We knew that our mortal enemy was coming,” Jung later [recalled](#) in a lecture. “We were armed and lurked beside a narrow rocky path to murder him.” Jung thought his hostile encounter with the hero from German and Nordic folklore, which preceded a vision of the birth of a child from Jung’s “own soul,” symbolized his old hero archetype being replaced with another.

The more comprehensive analyses of Jung’s unconscious mind have come not from Jung himself, but from Jungian scholars mulling over the recordings of *The Red Book*. Lionel Corbett [interprets](#) the previous vision as an illustration of his conscious belief in Friedrich Nietzsche’s famous statement that God — the Christian God — was dead, and that he needed to be replaced with a different source of meaning lest the collective unconscious collapse and society spiral into nihilism.

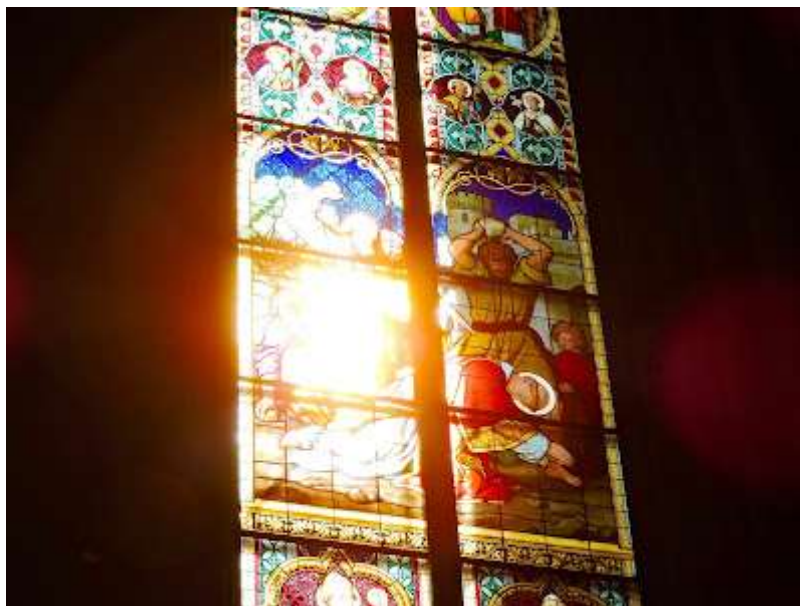
Corbett’s interpretation also applies to the vision where Jung was told that he was Christ and imitated the Crucifixion. He notes that the two individuals accompanying Jung in this vision — Elijah and Salome — both played a conservative role in the history of religion: Elijah refused to acknowledge any God-image other than Yahweh, while Salome killed the person who heralded Christ’s divinity. Christianity was of great concern to Jung, for he believed it had kept the collective unconscious under control.

The reception of *The Red Book* reflects the reception of Carl Jung in general. The text has left a minor imprint on scientific literature, reinforcing the notion that its interdisciplinary author leaned closer to the humanities than the sciences. Jung’s views on religion also generated criticism, with some accusing him of turning his personal brand of New Age spirituality into a cult — accusations that Jung denied. Others still accused him of madness — accusations he accepted, if only because the unconscious is an inherently mad place.



Jordan Peterson: Jungian Archetypes

"...what has be provided to individuals, as they mature into adults, is some kind of ordering structure..."



The Idealist Symbolism of the Christmas Archetype

Bernardo Kastrup

As we experience the afterglow of Christmas—the date that symbolically commemorates the birth of the

Christ in the Christian world—I wanted to share some reflections about its archetypal symbolism. Just as [Pentecost](#) symbolically marks the Divinity's entrance into Its own Creation in *ethereal* form (the Holy Spirit), Christmas symbolically reminds us of God's entrance into the world in *human* form. Surprising as this may sound to the average Christian, this archetypal idea of the Creator entering Its own Creation...

Leadership Development

Harvard Business Review

The Eight Archetypes of Leadership

[Manfred F.R. Kets de Vries](#) is a management scholar, a psychoanalyst, and an executive coach. He is the Distinguished Clinical Professor of Leadership Development and Organizational Change at INSEAD.

Although the ghost of the Great Man still haunts leadership studies, most of us have recognized by now that successful organizations are the product of distributive, collective, and complementary leadership. The first step in putting together such a team is to identify each member of the team's personality makeup and leadership style, so that strengths and competences can be matched to particular roles and challenges. Getting this match wrong can bring misery to all concerned and cause considerable damage.

I was once asked to facilitate in a group coaching intervention for the leadership team at the subsidiary of a large chemical company. A year before Kate (not her real name, the head of the subsidiary) had been moved from head office to take charge. At head office she had always been viewed as a person extremely insightful about personnel decisions. Given her talents in HR, she was seen a good candidate to sort out the mess in that particular subsidiary. It was a big leap in terms of promotion but Kate was given a chance.

Unfortunately, I quickly realized that her tenure had been a disaster. She may have been a good coach but didn't have what it takes to create greater strategic focus and execute a turnaround. A great amount of money had been spent on consultants and on training a workforce that had no clearer idea at the end of 12 months what they were doing or why. What had dazzled the people at head office had been Kate's coaching and communication skills. She was at sea, however, in a more operational role.

What can be done to prevent a situation like the one with Kate? There are a number of serious leadership questionnaires that are worlds away from the enneagrams and compatibility tests that litter the coaching circuit. Some of these try to identify certain recurring behavior patterns considered more or less effective in a leadership context. We have also tests to discover whether executives are people or task oriented, autocratic or democratic, transactional or transformational, and variations on all of these. These sorts of questionnaire may be a bit simplistic, but they can help point someone in the right direction on a career or organizational path.

My own approach to leadership assessment is based on observational studies of real leaders, mostly at the strategic apex of their organizations. My aim is to help them see and understand that their attitudes and interactions with people are the result of a complex confluence of their inner theater (including relationships with authority figures early in life), significant life experiences, examples set by other executives, and formal leadership training.

As these influences play out over time, one typically sees a number of recurring patterns of behavior that influence an individual's effectiveness within an organization. I think of these patterns as leadership "archetypes," reflecting the various roles executives can play in organizations and it is a lack of fit between a leader's archetype and the context in which he or she operates is a main cause of team and organizational dysfunctionality and executive failure. The eight archetypes I have found to be most prominent are:

- **The strategist: leadership as a game of chess.** These people are good at dealing with developments in the organization's environment. They provide vision, strategic direction and outside-the-box thinking to create new organizational forms and generate future growth.
- **The change-catalyst: leadership as a turnaround activity.** These executives love messy situations. They are masters at re-engineering and creating new organizational "blueprints."
- **The transactor: leadership as deal making.** These executives are great dealmakers. Skilled at identifying and tackling new opportunities, they thrive on negotiations.
- **The builder: leadership as an entrepreneurial activity.** These executives dream of creating something and have the talent and determination to make their dream come true.
- **The innovator: leadership as creative idea generation.** These people are focused on the new. They possess a great capacity to solve extremely difficult problems.
- **The processor: leadership as an exercise in efficiency.** These executives like organizations to be smoothly running, well-oiled machines. They are very effective at setting up the structures and systems needed to support an organization's objectives.
- **The coach: leadership as a form of people development.** These executives know how to get the best out of people, thus creating high performance cultures.
- **The communicator: leadership as stage management.** These executives are great influencers, and have a considerable impact on their surroundings.

Working out which types of leaders you have on your team can work wonders for your effectiveness as a group. It helps you to recognize how you and your colleagues can individually make their best contributions. This will in turn create a culture of mutual support and trust, reduce team stress and conflict, and make for more creative problem solving. It also informs your search for new additions to the team: what kinds of personality and skills are you missing?

Kate's story had a happy ending. The group coaching session made it clear that the problem was not so much Kate's lack of ability but rather that team lacked specific leadership qualities. If the team incorporated an executive with a strategic outlook and who had turnaround skills and experience then Kate's skills as a communicator and coach would be more effectively leveraged to resolve the subsidiary's crisis. After talking to the head of talent management at head office we were able to identify exactly such a person, creating a more rounded team and helping Kate to fulfill her mandate.

ARCHETYPES, SYNCHRONICITY AND THE THEORY OF FORMATIVE CAUSATION

CAROLIN S. KEUTZER, *Eugene, Oregon*

SUDDENLY, one day in a laboratory, a compound, never before observed in a crystalline state, begins to form crystals. Soon, in laboratories all around the world, similar reports are made of the crystallisation of this enigmatic compound. How are we to explain such a chemical conspiracy? The conventional explanation for this phenomenon is that fragments of previous crystals that serve as 'seeds' got carried from laboratory to laboratory on unsterilised specimens, on the bodies or personal effects of peripatetic scientists, or perhaps that they floated in on their own as migrating microscopic particles of air. Rupert Sheldrake proposes an alternative explanation. Perhaps when the first crystal formed, it took on one of a number of structures compatible with pre-existing laws of nature. Thereafter, whenever or wherever the compound crystallised under similar conditions it would take up the same structure owing to a fascinating causal influence from the original 'volunteer' crystal. By 'action at a distance' in space-time (as allowed by Bell's Theorem) the pioneer crystal could be considered as the conductor of a vast symphony of inseparable, interacting and interpenetrating components. The mechanism for this transformation is a 'morphic resonance'; the underlying explanation resides in what Sheldrake calls the 'hypothesis of formative causation' (SHELDRAKE 12).

Before going into more detail about Sheldrake's hypothesis, some remarks should be made about Bell's theorem.

Using appearances to go beyond appearances, J. S. Bell, a physicist working in Switzerland in 1964, began the attack on 'conventional reality'. Now it turns out that the whole universe may be a single hologram with the information about all of it encapsulated in every part of it. It is unnecessary to go into details of Bell's mathematical deduction to explain that he takes the result of a certain *local* (i.e., bounded by the speed of light as relativity theory insists) experiment (the EPR experiment named after Einstein, Podolsky, and Rosen who first proposed it) and shows, with a minimum of mathematics, that any conceivable reality underlying this experiment must be *non-local* (and thus violating Einstein's assumption that the speed of light is the uppermost limit of information transfer).



Bell's Theorem: The Quantum Venn Diagram Paradox



"A group experience takes place on a lower level of consciousness than the experience of an individual. This is due to the fact that, when many people gather together to share one common emotion, the total psyche emerging from the group is below the level of the individual psyche. If it is a very large group, the collective psyche will be more like the psyche of an animal, which is the reason why the ethical attitude of large organizations is always doubtful. The psychology of a large crowd inevitably sinks to the level of mob psychology. If, therefore, I have a so-called collective experience as a member of a group, it takes place on a lower level of consciousness than if I had the experience by myself alone."

— C.G. Jung,
The Archetypes and the Collective Unconscious

... by the Lighthouse Beam





Pandora's Hope: An Archetypal Reading

Apr 11, 2022

[Kesstan Blandin, PhD](#)

Most of us know the myth of Pandora, and the forbidden box she opened that unleashed the evils into the world due to her curiosity. The name *Pandora* translates to *all-gifted* or *all giving*; in addition to curiosity, she was bestowed with other charms such as beauty, creativity, intellect, desire and a cunning mind. But it is her curiosity that led her to open the box. At the bottom of the box was one gift that did not get released before Pandora put the lid back on: Hope.

All content is released into the world, but not Hope. What might this mean? In one way, this detail of Pandora's story points to the complementary archetypal pair of the Idealist and the Realist. The Realist archetype represents the miseries in the box. Not that Realist represents evil, it does not and none of the archetypal characters do, but this archetypal narrative represents confronting the reality of suffering, hardship, and limits in life. Suffering, hardship, and limits are just facts of life; they exist. In fact, human life would not be human life without them. The strength of the Realist comes from not resisting these realities

and because they do not resist, they can generate relationships and earn wisdom that buffers the impact of the inevitable suffering in life. The challenge of the Realist lies in their gift (as do the challenges we all face): because they do not resist these elements of reality, they can become burdened and overwhelmed by them. Depression, pessimism, and victimhood ensue.

Hope is the hinge that links the Idealist and Realist as complementary pairs in the PMAI system because hope has one hand in current reality and one hand in what is possible in the future.

The Hope left in the bottom of the box symbolizes the Idealist archetype. Hope is just one quality among many in the archetypal Idealist narrative, but it is one of the most significant. This is because Hope is the resolution of all calamities. Resolution is not obtained by a Pollyanna-ish reframing of reality to make it appear other than it is. Hope resolves misery by giving us something real to cherish in the future and pursue beyond our current dark situation. With hope that things can be better, we are inspired to persevere and transcend challenges. Our problems may still exist but the reality that they are contained in—what is possible—gets a lot bigger through hope.

Hope is the hinge that links the Idealist and Realist as complementary pairs in the PMAI® system because hope has one hand in current reality and one hand in what is possible in the future. The Idealist and Realist form a more complete union; if a person has either archetype active in their archetype profile, where the other places is important because it tells you how related the two sides of this archetypal coin currently are in the individual's life. If they are close, they are more related than if there is more distance between them.

A mature expression of any archetype involves access to the opposite in the complementary pair. In this case, a mature expression of Idealist includes the skill to see and accept reality as it is, which makes the hope the Idealist naturally generates more powerful because it is grounded in reality. And the mature expression of the Realist will always involve the ability to enlarge their view of reality that allows for the positive and the possible. Hope was trapped in the bottom of the box because Pandora closed it too quickly when all the negative contents began pouring out. **What the complementary archetypal pair of Idealist and Realist teaches us is to not avoid challenges, but rather take them on as they come, and trust that hope for a better future will appear.**

Administration

NOTICE: Hiram's Lighthouse is currently looking to expand its Editorial Board, should you or someone you know be a good candidate, please contact the editor at hiramslighthouse@gmail.com with a brief bio.

ADMINISTRATION:

Hiram's Lighthouse is your newsletter. It is published on the last day of every month. If Hiram's Lighthouse does not have the content you would prefer, it is because the editor does not have that content available. If you want something more, please submit it. Please feel free to offer suggestions, submissions for ... by the Lighthouse Beam, book and film reviews, and topics of Masonic interest.

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