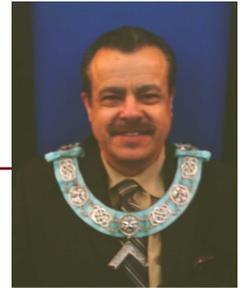




From The Chair



It's All Behind Us

Brethren,

Our Lodge year starts with three big events: Installation; Burns Night, and the Official Visit. All are now behind us and we can concentrate on our regular Masonic activities.



Our Burns Night was again very popular, with over eighty attendees. Thanks to the wonderful dancers, the Pipe Band, R. W. Bro. Andrew McLelland for his entertaining Address to the Haggis and R. W. Bro Ken Bice for the Immortal Memory.



Another official visit by our D.D.G.M has come and gone. I trust that we made a positive impression on R.W. Bro. William Bath. Also I want to again congratulate Bro. Adam Luoro for his performance on his passing to the second degree (excellent

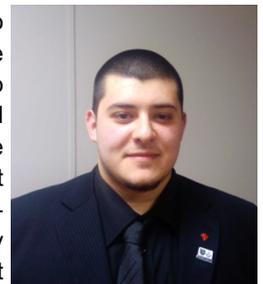
work Brother Adam). I wish to thank R.W. Bro. W. Bath, the Grand Lodge Officers all visitors, guests, and my brethren of Kilwinning for making our official visit a successful evening of Friendship and Brotherly-love. We 've had three initiations so far this year, and more are waiting. It looks to be a good year.

Sincerely and Fraternally
W. Bro. Joe Lisi



Adam Luoro

Bro. Adam Luoro, the step-son of Bro. Patrick Williams was Initiated on January 17 into Masonry. He is a keen and enthusiastic member of the Lodge. So much so, that he put the effort in to learn the work and was passed to the Second Degree at our Regular meeting in February with excellent work. He has even taken part in the floor work during our last initiation. Brother, we hope that you enjoy your Masonic journey.



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Special points of interest:

- *What's been happening*
- *Educational Articles*
- *Book Review*
- *What's coming up?*
- *A strange tale*
- *Recipe*

The Emerald Tablet of Hermes

There are several ancient tablets which purport to the wisdom and philosophy of Hermes/Thoth the Hermetic teachings). The Emerald Tablet was held sacred by Alchemists as a recipe for the preparation of the Philosopher 's Stone. However, we know that Alchemical formulae also have a deeper meaning relating to body, mind, and spirit, and this is seen as the process of change in striving toward perfection.

It is not certain how old the original text is, it may be as old as 10,000 years, although historians can only trace translations back to 650 CE. There are several translations of this tablet, including ones by Isaac Newton and H.P Blavatsky.

Here is one translation:

*[It is] true, without a lie, certain and most true,
That which is below is as that which is above, and that which is above is as that which is below, to perform the miracles of the one thing.*

And as all things were from the one, by means of the meditation of the one, thus all things were born from the one, by means of adaptation.

Its father is the Sun, its mother is the Moon, the Wind carried it in its belly, its nurse is the earth.

The father of the whole world [or "of all of the initiates"?] is here.

Its power is whole if it has been turned into earth.

You will separate the earth from the fire, the subtle from the dense, sweetly, with great skill.

It ascends from earth into heaven and again it descends to the earth, and receives the power of higher and of lower things.

Thus you will have the Glory of the whole world.

Therefore will all obscurity flee from you.

Of all strength this is true strength, because it will conquer all that is subtle, and penetrate all that is solid.

Thus was the world created.

From this were wonderful adaptations, of which this is the means. Therefore am I named Thrice-Great Hermes, having the three parts of the philosophy of the whole world.

It is finished, what I have said about the working[s] of the Sun.

Another translation:

Truly, without Deceit, certainly and absolutely.

That which is Below corresponds to that which is Above, and that

which is Above corresponds to that which is Below, in the accomplishment of the Miracle of One Thing. And just as all things have come from One, through the Mediation of One, so all things follow from this One Thing in the same way.

Its Father is the Sun. Its Mother is the Moon. The Wind has carried it in his Belly. Its Nourishment is the Earth. It is the Father of every completed Thing in the whole World. Its Strength is intact if it is turned towards the Earth. Separate the Earth by Fire: the fine from the gross, gently, and with great skill.

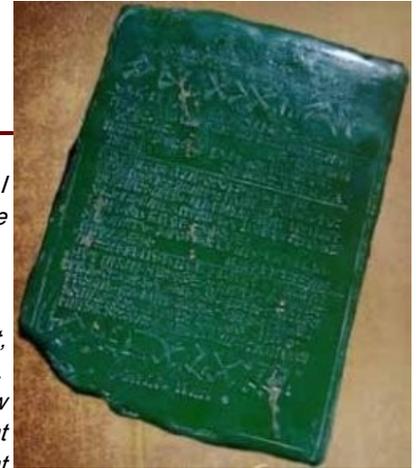
It rises from Earth to Heaven, and then it descends again to the Earth, and receives Power from Above and from Below. Thus you will have the Glory of the whole World. All Obscurity will be clear to you. This is the strong Power of all Power because it overcomes everything fine and penetrates everything solid.

In this way was the World created. From this there will be amazing Applications, because this is the Pattern. Therefore am I called Thrice Greatest Hermes, having the three parts of the Wisdom of the whole World.

Herein have I completely explained the Operation of the Sun.

As with most ancient mysteries, the meaning is obscure. Some of its message may be fairly obvious e.g. As above, so below. Other parts less so e.g. "separate ..subtle from the dense" or "fine from the gross", where *subtle* or *fine* refers to the divine spirit, and *dense* or *gross* refers to the earthly body.

I leave the rest for you to ponder.



Continued on page 3

Did you know.....?

- On his famous solo flight across the Atlantic, Charles Lindbergh wore a square and compasses on his jacket as a good luck piece. He was a Freemason.
- Richard E. Byrd and his pilot Bernt Balchen, both Freemasons, dropped Masonic flags over the north and south poles. Brother Balchen also tossed his shrine fez on the South Pole.

In the Ontario working of the Third Degree, there is a passage from Ecclesiastes, a book of the Old Testament, which is a beautiful poem relating to aging, and is appropriate to the degree. In some American workings this is replaced by Psalm 23, which, I think, is even more appropriate. The following is from the King James version:

- 1 *The Lord is my shepherd; I shall not want.*
- 2 *He maketh me to lie down in green pastures: he leadeth me beside the still waters.*
- 3 *He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.*
- 4 *Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.*
- 5 *Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.*
- 6 *Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.*

Let us translate this from an Esoteric viewpoint and make it relevant as a deeper meaning to the Third Degree:

My vital and Immortal Principle is all I need to guide me to the path back to the Creator.

It has enabled me, through self-discipline, meditation, and humility, to gain spiritual sustenance and tranquility.

It is strengthening my soul and leading me to a moral and righteous path.

Even though I face physical death and Spiritual dangers, I will be confident that what I have learned will protect and guide me.

It has provided me with the means of overcoming and defeating my inner enemies and weaknesses; it has given me wisdom and an abundance of new light and consciousness.

I will find divine Love and Truth at my un-erring centre throughout my physical life, and I will remain a spiritual temple forever.



A Strange Occurrence

By W. Bro. Rob Lund

When my cousin Bunny from Swaziland was visiting me last Summer, he reminded me of another adventure we had together. This is something that was stored in the deep recesses of my memory, covered up by my mind, probably because it is something that was strange and unexplainable at the time, and still is now.

I was eighteen years old when Bunny, his brother-in-law Koos, and myself, drove from Johannesburg, our home city, to Vanderbylpark, a city about sixty kilometers away, to visit Eric, Bunny's brother. On the return journey home, the car, which belonged to Koos, overheated. Fortunately, we were right by the last filling station before reaching the countryside. We pulled in, and Koos filled the radiator with water. Unfortunately, it was too late, and the engine seized. Bunny and I had plans for the evening and decided to hitch-hike home leaving Koos to arrange a tow for the car.

The sun had already set when we started out, and it got dark quickly, around 7 pm. Being out in the countryside, with no lights, it was very

dark on the road. We didn't have much success getting a ride. We walked when there were no cars coming. After a while, there were no cars at all. We walked for what seemed like about twenty to thirty minutes, I'm not sure because neither of us wore a watch.

We saw a car coming in the opposite direction which, after it had passed us, turned around and pulled up beside us. The driver, who was alone, offered us a ride. We thought it a bit strange, but accepted. We soon arrived in Johannesburg and the driver dropped us off at an intersection in the city which left us with a fifteen minute walk to bunny's house.

As we walked in the door of bunny's house, his whole family, and Koos, whom we didn't expect to see home, started shouting and demanding where we had been. We were a little confused because we assumed that since Koos was home, he would have told them that we thumbed a ride, and we replied just that. "But it's 4:30 am! Where have you been all this time?" was shouted at us.

Continued on page 4

Links

- **Lodge Website:** kilwinning565.com
This site has back issues of the newsletter

- **District Website:** www.torontowestmasons.com
Educational articles can also be found on the District web site
- **Grand Lodge:** www.grandlodge.on.ca

Now we were really confused, because, even though we didn't have watches, we both thought it was around 9:30 to 10pm. We hadn't waited for a ride more than an hour. The ride we did get took about thirty minutes, and a fifteen minute walk to the house. We told everyone what had occurred, but no one believed us. Then the questions started coming—not from the family, but from Bunny and me.

How was it that Koos got home before us? He hadn't passed us on the road. Why was it that there were hardly any cars on the road

while we were hitch-hiking? This was a major inter-city road (named the Golden Highway), and there should have been a lot of traffic. Why had the only car that we saw come from the opposite direction and turned around? How did we lose six hours? We had no answers to these questions at the time, and we still don't. We have no explanation for what occurred, and this is probably why my mind buried this memory. It still doesn't seem real.

This is a true story, and a very strange occurrence.

Bread Pudding & Crème Anglaise - recipe by Bro. Phil Horrigan

Bread Pudding

A no frills bread pudding. This is a recipe my mom always made and we all really enjoyed it.

Ingredients:

Original recipe makes 1 - 2 quart baking dish

10 slices Egg bread, cut into cubes

1/4 cup butter, melted

1/2 cup raisins

1 teaspoon ground cinnamon

6 eggs

3/4 cups white sugar

2 teaspoons vanilla extract

1/2 teaspoon salt

3 cups milk

1 pinch ground nutmeg

Directions:

Heat oven to 375 degrees F(190 degrees C)

In a large bowl, combine bread cubes, melted butter, raisins, and cinnamon; mix well, and transfer to a 2 quart baking dish.

Use the same bowl to beat the eggs. Stir in sugar, vanilla, and salt until sugar is dissolved. Slowly whisk in the milk. Pour egg mixture over bread cubes, sprinkle with nutmeg, and set aside to soak for 5 minutes.

Bake in preheated oven for 25 to 30 minutes, or until a knife inserted into the center comes out clean.

Crème Anglaise Recipe

Crème Anglaise is a classic vanilla custard sauce. This Crème Anglaise recipe is simple to make, with only eggs, milk, sugar and vanilla. For a richer Crème Anglaise you could substitute half-and-half or heavy cream

for the milk.

Prep Time: 5 minutes

Cook Time: 15 minutes

Total Time: 20 minutes

Yield: Makes 2½ cups Crème Anglaise .

Ingredients:

6 extra-large eggs

½ cup sugar

1 tsp cornstarch

2 cups milk

1½ tsp pure vanilla extract

Preparation:

Fill a large bowl with ice-water and keep it nearby.

Separate the eggs. We only use the yolks for making Crème Anglaise. You can save the whites for other recipes, like making an egg-white omelet.

Beat the egg yolks, vanilla, & corn starch with a whisk for a minute or two, until they're very smooth.

Add the milk and sugar to another pot. Heat the milk and sugar, on medium heat, until it is not quite simmering. Don't let it boil. You want to heat the milk until it just barely bubbles.

Very slowly pour the hot milk into the egg and sugar mixture while whisking constantly. Don't add the milk too fast or the eggs will cook, and you really don't want that.

Return the custard to the pot and gently heat, stirring continuously, until it coats the back of the spoon. Don't let it boil. The Crème Anglaise will be thick but still pourable.

Now set the pot into the bowl of ice-water to cool the Crème Anglaise. Stir the Crème Anglaise once in a while until it is fully cooled.

Makes 2½ cups of Crème Anglaise.



Upcoming Events

- Mar 2—Wardens' Association
- Mar 5—Official visit—South Gate 674
- Mar 7—Official Visit—Unity 710
- Mar 8—Official Visit—Joseph A Hearn 685
- Mar 14—Official Visit—University 496
- Mar 19—Official Visit—Long Branch 632
- Mar 24—Charles A Sankey Lecture series—Brock University
- Mar 27—Official Visit—West Gate 734
- Apr 6—Wardens' Association

Behind the Veil of Scriptures

By W. Bro. Rob Lund

Introduction

In one of our rituals, it states that “*you learned to free the soul from the dominion of pride and prejudice; to look beyond the narrow limits of particular institutions, whether civil or religious*”.

“All things have their interior and exterior, the apparent, open or exoteric meaning and a hidden, concealed or esoteric meaning. One relates primarily to the legalistic or material, the other to the spiritual or metaphysical. So it is with the great religions of humanity, particularly Judaism, Christianity and Islam. The Holy Books of all these Faiths have both an inner (esoteric) and an outer (exoteric) meaning.”

Professor Huston Smith remarks in his introduction to “*The Concise Encyclopedia of Islam*” that:

*“Religiously, people tend to fall into two categories. Some find the meaning they seek in religious forms - commandments, observances, and texts straightforwardly, largely literally, interpreted - while others, without bypassing or abandoning these, sense their provisional character and reach out for meanings that the forms contain but which cannot be equated with those forms. If we call the first type of person **exoteric**, out of his concern for meanings that attach to outward or manifest forms, the second type that is drawn to the meanings that underlie those forms is conveniently designated **esoteric**. Both types turn up in all the historical religions and very likely in tribal ones as well.”*

In Judaism

The distinction between outer doctrines and their higher inner meaning was known to Moses (who was, as you will know if you have done any study in this area, an initiate of Egyptian wisdom), and was also known to the Israelite prophets. The exoteric form of the Mosaic revelation contained laws and commandments well suited to the people and the conditions of that era. While the esoteric doctrines, explaining the meaning behind the external forms and rituals, were preserved by inspired prophets and high priests.

While some scholars have realized that the Bible is a book of allegories, there are few who seem to have investigated its symbols and parables. When Moses instituted his school of Mysteries (which came to be known as the Tabernacle Mysteries and was founded on the temples of Egyptian mysticism), he is said to have given to a chosen few initiates certain oral teachings which could

never be written but were to be preserved from one generation to the next by word-of-mouth transmission. Those instructions were in the form of philosophical keys, which were made to reveal their hidden significance of those allegories. These mystic keys to their sacred writings were called by the Jews: the *Cabbala*.

By the time of Jesus, the esoteric spiritual side of the Hebrew religion had been corrupted and virtually lost. The ordinary people were enslaved to the “letter of the law,” and kept in the mental bondage of ignorance by false teachers. The Essenes, being the true priests and the mystic precursors of the first Spiritual Christians (and the evidence is that Jesus was an Essene), concerned themselves with the inner meaning of the Mosaic Law.

In Christianity

That there are hidden teachings in the Christian Gospels is suggested by the following texts: (*Matthew 13:11*) “*He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.*”

(*Luke 8:10*) “*And he said, unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.*”

Within the first four centuries after the time of Christ, the teachings of Jesus underwent the same corruption and loss as those that were proclaimed by Moses. Christianity was instituted as a political tool – to unite the peoples of various conquered lands under one religion. This redefined religion was enforced under penalty of death, and emerged as a powerful institution dominated by a largely power-hungry clerical hierarchy ignorant of the original esoteric truths. The Gospels, like the books of the Old Testament before them, underwent editing and revision to comply with the exoteric Christian creed devised by the so-called “founding fathers of the church”. The many Christian Gnostic texts that spoke of secret doctrines were denounced and confined to the flames.

In Islam

The Holy Koran has both an exoteric meaning and an esoteric meaning. Within Islamic esotericism, as in the Mosaic and Christian revelations, knowledge was made accessible depending on the integrity and the cognitive ability of some of its recipients, consequently withholding information from the uninitiated. There was a gradual unveiling of spiritual truths to a selected few in

what Muslim esotericists call the “wisdom of gradualness”.

Most Sufi Orders meticulously observe the Islamic law, they believe it to be only the outer clothing or external shell protecting the core, the esoteric truth. The Holy Koran calls those who know the essence of things “the possessors of the kernels.” The Sufis liken esoteric wisdom to a “kernel” hidden within a shell.

The public devotions of the Fatimids differed very little from the orthodox Muslims, the esoteric teachings being restricted to those of the community able to receive them. The Fatimids established the Grand House of Wisdom for the training of missionaries skilled in the propagation of Islamic esoteric philosophy. The account of the different degrees of initiation adopted in the House of Wisdom became the model of all the Freemasonic Lodges created in Christendom.

At the end of the eighth century and the beginning of the ninth century, many Muslims who secretly followed the spiritual path openly declared their connection with Islamic esotericism. They divulged truths based on spiritual experience that, because of their outward appearance, brought on them the condemnation of orthodox Islamic jurists and theologians. Some were imprisoned, flogged, and even killed.

Nineteenth century historians believed that secret Islamic communities, mainly the Druzes, the Ismailis, and the Nusairis, were responsible for transmitting hidden knowledge to Europe through their influence on the Knights Templar, the Rosicrucians, and the Freemasons. These groups were thought to have derived their doctrines and practices from the Ismaili Assassins, who in turn inherited them from the ancient Gnostics.

In the Western world, Islam is generally equated with the narrow interpretation upheld by fundamentalist groups. This Islamic fundamentalism is relatively modern, originating in the early eighteenth century. This fundamentalism was thought to have been started by Ibn ‘Abd al Wahhab, who branded all who disagreed with him as heretics, and even declared holy war against fellow Muslims (which is actually forbidden by traditional Islamic law). This came to dominate the Islamic Holy Places and was embraced in the 1920s by the Muslim Brethren and spread internationally. Yet the truth and purity of Islam eludes those believers obsessed with law, theology and exoteric practices, which are only the outer forms of religion.

In all the Abrahamic Religions

Religious fundamentalists, whether they are Christian, Jewish or Muslim, are all only concerned with a literal interpretation of their Holy Books, and reject the mystical or esoteric view. History has shown that it is often from the ranks of these self-proclaimed fundamentalists, obsessed with outward observance

and a one-dimensional reading of sacred scripture, that intolerance, bigotry and violence emerge.

By studying the Ancient Wisdom teachings within the respective Scriptures of Judaism, Christianity and Islam, i.e. the Torah, the Gospels and the Holy Quran, we derive the essence of their original purity. It is a sad fact that contemporary Judaism has little relationship with the original Israelite revelation and in fact has departed far from it. The hosts of Christian churches are, at most, only a ghostly copy of the highly esoteric Gospel message, and seem to have lost sight of the historical Jesus. Much of the Islamic world has maintained a degree of its Traditional purity and original essence, but many Muslims suffer from a narrowness of mind and vision that leads to dogmatism.

In Freemasonry

Within the rituals of Freemasonry too, there are both exoteric and esoteric interpretations. Understand that I am not equating Freemasonry to religion, but pointing out that there are hidden signposts to the esoteric knowledge handed down through the ages. Freemasonry does not, however, contain this knowledge, but points to it through symbols.

What is Freemasonry? “*A beautiful system of morality...*” it says in the ritual. And it is so. However, there is more to Masonry than that. The above sentence continues with “*veiled in allegory, and illustrated by symbols.*” The very words indicate something is hidden. **Veiled** means concealed, and an **allegory** is a story that has another meaning. Furthermore, one part of the ritual corresponds masonry with the Egyptian Philosophers, “*who concealed their particular tenets and principles beneath certain hieroglyphical figures, which were revealed to the Priests and Magi alone*”. Think of these as symbols.

For this reason, not one word of Masonic ritual should be changed. If changed by those who do not understand the hidden meanings, so much can be lost, as has already happened in the past. To get an idea of what these esoteric meanings might be, read my lectures on the Deeper Meaning of the various degrees.

From this lecture, I hope that you will learn to *not* take so-called teachings at face value. The motto of the Theosophical Society is “There is no religion higher than truth”.

Look for Truth!

