



THE GAVEL

MONTEZUMA LODGE NO. 1 AF & AM

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Volume 20 Issue 11

"The Oldest Masonic Lodge in the Rockies" Organized May 8, 1851

November 2020

From the East...



Dear Brethren of Montezuma Lodge No.1,

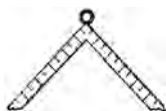
Greetings to you. Congratulations to the 2021 officers who have been elected and appointed. The mail-in balloting process went smoothly with no issues and we had very high participation with a total of 49 ballots received and counted out of 138. Thank you all for your participation. The installation is scheduled to be held at the next regular communication on December 7 at 7pm via Zoom. I hope to see you all there.

The 2021 year is expected to be a vast improvement in conditions with respect to COVID-19 as we all eagerly await the distribution of vaccines starting as early as December. Thus, we may finally be able to return to in-person lodge meetings and hold degree conferral again in the Spring. While we can see the light at the end of the tunnel, the situation is likely to get worst before they get better. Please continue to be safe and take all precautions during the holidays and we will indeed see each other again.

Sincerely and Fraternally,

Jee W. Hwang

Worshipful Master



2021 DUES

Brethren: Please take note that 2021 dues are now due and payable. They are now **\$130.00** (\$75 + Grand Lodge per-capita).

2021 DUES

Montezuma Lodge, No.1 is inviting you to a scheduled Zoom meeting.

Topic: Montezuma Lodge, No.1 - Annual Joint Installation -Zoom

Time: December 7, 2020 07:00 PM Mountain Time (US and Canada)

Join Zoom Meeting

<https://zoom.us/j/91881459991?pwd=VGxld0V0cEY3Nk5iMDUzblFuV3dzUT09>

Meeting ID: 918 8145 9991

Passcode: 770677

Regular Meetings

RECURRENCE

First Monday
Fourth Wednesday
Second Tuesday
Third Tuesday
Second Wednesday
First Thursday

EVENT

Regular Communication at 7:00 PM, Dinner at 6:00 PM
Property Management Board at 6:00 PM
Regular Communication at 7:30 PM
Regular Communication at 5:30 PM
Regular Communication at 7:30 PM, Dinner at 6:30 PM
Regular Communication at 7:00 PM, Dinner at 5:30 PM

ORGANIZATION

Montezuma Lodge No. 1
Montezuma Lodge No. 1
York Rite Bodies
Santa Fe Shrine Club
Cerrillos Lodge No. 19
Santa Fe No. 19 Eastern Star

We have been holding our Quest meetings every Saturday morning at 10:00 AM. Quest Club is a forum for everyone. Mason and non-Mason alike can voice ideas and discuss any topic.



Special Notices And Events

Property Management Board

The monthly meeting of the Property Management Board is scheduled for **Wednesday, January 27th** at 6:00 PM by Zoom. There will be **NO MEETING** in December

**If any Brother or his family is in need as a result of the Covid-19 virus and/or social distancing, please contact the Master, Jee Hwang (704) 654-1270
Brethren, we are all here for you.**

All Meetings of Montezuma Lodge

As a result of the Covid-19 virus, ALL meetings of Masonic bodies in the state of New Mexico are suspended until further notice by order of the Grand Master.

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Clarification of Edict #5 & 7 from the Grand Master



THE GRAND LODGE
OF ANCIENT, FREE AND ACCEPTED MASONS OF
NEW MEXICO

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Gary J. Baker
Grand Master



November 6th, 2020

Clarification of Edicts No. 5 and 7

To assist the Lodges:

The Worshipful Master or a Warden designated by the Worshipful Master may declare lodge open for the purpose of holding elections, counting mail-in votes or for installation of officers. Please remember 5 or fewer people in the facility at one time.

For elections, brethren who cannot or will not stand for election should be listed with the mail in ballot and a list of eligible brothers included just as in a regular meeting.

Installations may be by virtual meeting, individual phone calls or in person 5 or fewer in the facility at a time.

Gary J. Baker
Grand Master

Attest: H. C. Sky Olsen
Grand Secretary

Southern California Research Lodge Fraternal Review

November 2020



Freemasonry, Tarot and The Tree of Life



CONNECTIONS ARE NO MERE COINCIDENCE



Image by Leicia Burgos

Freemasonry and The Tarot

In September 2019's issue of *Fraternal Review*, we explored historic roles played by Freemasons, mostly members of the Hermetic Order of the Golden Dawn, in developing an esoteric understanding of Tarot. They related it to the Kabbalistic Tree of Life and the Hebrew alphabet, popularized Tarot and created several of its best-known decks. That issue examined elements common to Freemasonry, Kabbalah and Tarot as systems of esoteric knowledge, transmitted through archetypal symbolism, the depths of which are best reached through contemplation,

which bypasses the limits of our human intellect to establish spiritual pathways from our soul consciousness to that of the Grand Architect.

This month we examine how and why these connections work together to enhance that high purpose. We begin by establishing that the connections between these systems are more than mere coincidence; and that their combined use has mystical power and purpose that is validated by psychological theory. (Cover Story, p. 4) In "Jung & Archetypes" Robert Wang presents that concept, as conceived by Plato and later explained by psychologist C. G. Jung, whose insights into the nature and function of archetypes are highly relevant to comprehending these symbol-based systems of esoteric gnosis.

Our Fragments (pp. 6-7) relate both initiation and meditation to Tarot cards, that can "draw us into their mysterious world which ultimately can never be explained, but only experienced." Other excerpts present related concepts, viewing Tarot as a "system" of knowledge; "an access pattern into the unknown" that "potentially creates a new Path."

Next, Manly P. Hall, in *Secret Teachings of All Ages*, relates Tarot to Freemasonry—and also to Rosicrucianism, Qabalah, and alchemy—concluding that: "Irrespective of the science or philosophy with which the student is working, the Tarot cards can be identified with the essential constituents of his subject..." (Esoterica, p. 8)

In Pop Culture (p. 9), our featured book is *The Golden Dawn*, by Israel Regardie—one-time secretary to Alister Crowley and member of a 20th Century Golden Dawn Order—who broke his Masonic-like oath of secrecy by publishing detailed "exposures" of their secret rituals, thus saving them for subsequent generations, just as such exposures of our early rituals have done for Freemasonry. This book is the sole source for "Tarot in Golden Dawn Ritual" (p. 13), that notes their candidates must demonstrate "proficiency" by memorization, and "appropriate meditations" on symbolism prior to advancements in degrees—a practice just as useful for Masons seeking to attain their initiation's goal of personal transformation. "Placement of Tarot Cards on the Tree of Life" illustrates and diagrams the ten sephiroth and 22 paths, relating each to specific Tarot cards, and other esoteric correspondences. (pp. 14-15)

Original articles by two distinguished Masons illustrate the nature and importance of such meditation practices. Dr. Stephan Hoeller shares his personal experience with Tarot meditations. (pp. 10-12) "Contemplating the Tarot images and allowing their symbolism to penetrate one's consciousness can 'initiate' insights and may cause the unveiling of internal forces and developments which have been present in the hidden recesses of the mind." He further notes "a curious initiatory effect of the Tarot on the soul." Merrick Rees Hamer, PM, 33°, confirms his Golden Dawn membership and that the Order employs Tarot in its workings, recognizing it as "essential for meditation" and observing that "the symbolic nature of the keys [cards] has the same effect on the meditative mind as do the tools of the symbolic lodge." Bro. Hamer eloquently recounts his contemplations of the first and final "keys" of the Tarot Major Arcana—"The Fool" (0) and "The World" (XXI). (pp. 16-18)

As our Final Word, Brother Jaime Paul Lamb, in his new book, *Approaching the Middle Chamber*, reminds us that "there are no extraneous symbols used in the Craft" and "the individual Mason would do well to investigate [each] beyond its superficial reading." To that, I would add to keep in mind the adage: "wisdom dwells in contemplation and there we must seek her."

Jeriel Smith, Guest Editor and SCRL Master 2016-2019

SCRL Fraternal Review

NOVEMBER 2020

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COVER IMAGE:

The Flaming Sword Tarot Order
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COVER STORY

CONNECTIONS ARE NO MERE COINCIDENCE

Amid the teachings and systems present in our age, there is one that merits more attention than it has so far received. This is the great symbolic glyph of the combined Tarot and the Kabbalah. ... Academic historians, materialistic skeptics, and devout Hebrew Kabbalists, as well as a host of other critics, have for a long time condemned the combination of the Kabbalah and the Tarot into one unified system, as first openly accomplished by Eliphas Levi ... and continued by modern-occultists to the present day. ... Critics observe that the worthy Frenchman [Levi] ... had simply mistaken a matter of coincidence for an organic and historical connection. ... To this objection, the mystical and magical scholars of France, as well as their English counterparts, replied that the connection ... was always known to certain initiates of the Hermetic and magical mysteries, but that it was simply not publicly revealed until the days of Eliphas Levi. ...

Whether the connection dates to the nineteenth century, or some other century B.C., makes no difference to the considerable number of people who have experienced authentic reminiscences of their higher nature as the result of studying and meditating upon the Kabbalah in conjunction with the Tarot. ... Past history matters less than first-hand experience.

Coincidence can be meaningful, and all the more meaningful, for the absence of the operation of causality. Applying this principle [Jung's theory of synchronicity] ... whether the Tarot Arcana were ever applied to symbolize the twenty-two paths on the Tree of Life before Eliphas Levi or not makes no difference whatsoever. The coincidence of the two systems, if such it is, is not a mere haphazard concurrence of unrelated circumstances, but a meaningful coincidence of great psychological or, if you prefer, mystical power and purpose. Thus, from both the pragmatic and the psychological-theoretical point of view, the combined use of the Kabbalah and the Tarot appears fully justified.

[Stephan A. Hoeller, *The Fool's Pilgrimage: Kabbalistic Meditations on the Tarot*, (Wheaton, IL: Quest Books Publishing, 2004), 35-37.]



JUNG & ARCHETYPES

The term “archetype” has been used since ancient times, though never with the specificity that Jung applied it. Indeed, what Plato termed “archetypes” are “absolute essences,” rather than “cultural imprints” as Jung explained them. Jung said that archetypes are “deposits of the constantly repeated experiences of humanity.”¹ He called them “primordial images.” The number and form of these archetypes, created by human experience, is limitless. They can appear as specific personalities, such as those suggested in the archetypal images of the tarot cards, ... or they can be situations, or they can be places. ...

Jung repeatedly points out that the archetypes are not determined by their content—they are not some kind of unconscious idea. The archetypes are, he says, encountered at first only as “*forms without content*, representing merely the possibility of a certain type of perception and action.”² ...

Jung never wrote specifically on the tarot. But he said, “if one wants to form a picture of the symbolic process, the series of pictures found in Alchemy are good examples, though the symbols they contain are for the most part traditional despite their often obscure origin and significance. It also seems as if the set of pictures in the tarot cards were distantly descended from the archetypes of transformation.”³

The psychologist devoted only minimal attention on the tarot; his comments are very casual. Indeed, his own definition of “archetypes of transformation” is hardly consistent with the intense personalities, but are typical situations, places, ways and means, that symbolize the kind of transformation in question. Like the personalities, these archetypes are true and genuine symbols that cannot be exhaustively interpreted, either as signs or allegories. They are genuine symbols precisely because they are ambiguous, full of half glimpsed meanings, and in the last resort inexhaustible.” And he speaks of “their almost limitless wealth of reference, which make any unilateral formulation impossible.”⁴

[Excerpted from Wang, Robert, *The Jungian Tarot and Its Archetypal Imagery*. (Stamford, CT: U.S Games Systems, Inc., 2017), 10-11.]

¹ Carl Jung, *Alchemical Studies*, Princeton, 1976, 237.

² Carl Jung, *The Archetypes of the Collective Unconscious*, Princeton, 1976, 48.

³ Jung, *Archetypes*, 81.

⁴ Ibid., 81 and 38.

FRAGMENTS

A Dictionary of Symbols

Present day psychology has confirmed the conclusions of Eliphas Levi, Marc Haven and Oswald Wirth that the Tarot cards comprise an image (comparable to that encountered in dreams) on the path of initiation. ... Each of these images comprises a fusion of certain ideas relative to the outer and inner worlds, disposed according to the forms and patterns of the mind. The intention is to create, by means of these images, an order more comprehensive even than the twelve divisions of the Zodiac, and to design a wheel which would embody all the archetypal potentialities of the existence and evolution of mankind. [J.E. Cirlot, *A Dictionary of Symbols*, 2nd English ed. 1971. (N.Y.: Dorset Press), 328.]



The Journey of Self-Awareness

Around the middle of the fifteenth century, not so long after the first written references in Europe to cards of any kind, an artist named Bonifacio Bembo painted a set of unnamed and unnumbered cards for the Visconti family of Milan. These pictures comprise the classic deck for an Italian game called 'Tarocchi': four suits of fourteen cards each, plus twenty-two cards showing different scenes and later called 'trionfi'—in English 'triumphs', or 'trumps'. ...

If we accept Carl Jung's idea of basic spiritual archetypes structured into the human mind, we can perhaps say that Bembo unconsciously tapped hidden springs of knowledge, allowing later imaginations to make the conscious connections. ... [I]n the nineteenth century ... Eliphas Levi linked the cards to the Kabbalah, and since then people have looked deeper and deeper into the Tarot, finding more and more *meanings, wisdom, and even, through meditation and deep study, enlightenment.*

Today we see the Tarot as a kind of path, a way to personal growth through understanding of ourselves and life. To some the Tarot's origin remains a vital question; for others it only matters that meanings have accrued to the cards over the years. For Bembo (and whoever his predecessors might have been) did create an archetype, whether consciously or from deep instinct. Beyond any system or detailed explanations, the images themselves, changed and elaborated over the years by different artists, fascinate and entrance us. In this way they draw us into their mysterious world which ultimately can never be explained, but only experienced.

[Rachel Pollack, *Seventy-Eight Degrees of Wisdom: A Tarot Journey to Self-Awareness*. (Newburyport, MA: Red Wheel/Weiser, LLC, 1980, 2019 edition), 3, 5-6. Italics added.]

The Fool's Pilgrimage

The Tarot and Kabbalah serve two main purposes. First, they preserve and transmit an esoteric philosophy, a teaching of a special nature. Second, they both evoke specific conscious and unconscious responses from the psyche of the student who has learned how to observe and meditate upon the symbols involved. It is this second common objective that has led to the combined use of Tarot and Kabbalah when employed for the purpose of meditation. ... [W]e are concerned with what in Kabbalah terminology is called "path work," or the travel of the individual consciousness upward on the Tree of Life, thus deepening its own contact with its true roots in divinity, or the world of the psychological archetypes, to use the terminology of C. J. Jung. The paths, twenty-two in number, are symbolized by the twenty-two pictures of the Major Arcana, which can serve as illustrations or pictorial representations of the spiritual experiences represented by the paths. By meditating on the proper Arcanum, we thus may invoke into our personality, or bring into our conscious awareness, the experience represented by it, which in turn is analogous to the experience of the particular path on the Tree of Life.

[Stephan A. Hoeller, *The Fool's Pilgrimage: Kabbalistic Meditations on the Tarot*. [Wheaton, IL: Theosophical Publishing House, 2nd Quest ed., 2004], 6.]

Tarot Symbols Make A System Path

A number of books have recently appeared in which the traditional placement of Tarot cards on the Tree of Life has been radically altered. And, frankly, there are several keys which I might assign differently were I starting with no prior conceptions about where the cards should be placed. ... A system, whether cult, religion or meditative program, is an access pattern into inner worlds, one agreed upon and strengthened by generations of use. It is a path into the unknown paved with culturally-determined, though universally applicable, symbols. And within any given school, the symbols may be manipulated and variously applied. Certainly, I have no quarrel with those who have virtually turned the Tree of Life upside down with their combinations and permutations of ideas. But to do so mitigates the powerful group effort called "tradition," and potentially creates a new Path. Expressed another way: It is the agreement over time on the meaning of a set of symbols which makes a system a Path. ...

[O]ne must always approach these materials with the attitude that no matter how specific the system, it is only one means of approaching an inner reality. ... Each of us builds our own Qabalah, which changes as we learn. What this means is that we all begin with the same concepts, which we personalize and incorporate in our own systems, so that they take on real meaning. And the more we learn, the more we see the original concepts in a different light than when we began.

[Robert Wang, *The Qabalistic Tarot: A Textbook of Mystical Philosophy*, (Stamford, CT.: U.S. Games Systems, Inc., 1983, Rev. Ed. 2019), iv-v.]

Approaching the Middle Chamber

The grammar of the Western Esoteric Tradition is comprised of a complex body of correspondences involving angelic alphabets, received or prophetic languages, the ciphers of magical secret societies, the grimoire tradition, the Tarot (with its attendant elemental, planetary and zodiacal correspondences) and the hermeneutic methods of Hermetic Qabalah. Armed with a theoretical knowledge of these interpretive tools—and having reached a level of proficiency in their practical applications—the Freemason and/or Western occultist may investigate the otherwise concealed aspects of ritualistic, symbolic and allegorical systems such as Freemasonry and ceremonial magic. For it is by peering beyond the veil of the superficial, outer layer of said systems that we gain access to their hidden, inner light.

[Jaime Paul Lamb, *Approaching the Middle Chamber*, (The Laudable Pursuit Press, 2020), 224.]



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THE ESOTERIC UNIVERSALITY OF TAROT

BY MANLY P. HALL

In his *History of Magic*, P. Christian, the mouthpiece of a certain French secret society, presents a fantastic account of a purported initiation into the Egyptian Mysteries wherein the 22 major Tarots assume the proportions of trestleboards of immense size and line a great gallery. Stopping before each card in turn, the initiator described its symbolism to the candidate. Edouard Schure, whose source was similar to that of Christian's, hints at the same ceremony in his chapter on initiation into the Hermetic Mysteries. (See *The Great Initiates*.) While the Egyptians may well have employed the Tarot cards in their rituals, these French mystics present no evidence other than their own assertions to support this theory. The validity also of the so-called Egyptian Tarots now in circulation has never been satisfactorily established. The drawings are not only quite modern but the symbolism itself savors of French rather than Egyptian influence.

The Tarot is undoubtedly a vital element in Rosicrucian symbolism, possibly the very book of universal knowledge which the members of the order claimed to possess. The Rota Mundi is a term frequently occurring in the early manifestations of the Fraternity of the Rose Cross. The word Rota by a rearrangement of its letters becomes Taro, the ancient name of these mystical cards. ...

Many symbols appearing upon the Tarot cards have definite Masonic interest. The Pythagorean numerologist will also find an important relation to exist between the numbers on the cards and the designs accompanying the

“Many symbols appearing upon the Tarot cards have definite Masonic interest.”

numbers. The Qabbalists will be immediately impressed by the significant sequence of the cards, and the alchemist will discover certain emblems meaningless save to one versed in the divine chemistry of transmutation and regeneration. As the Greeks placed the letters of their alphabet—with their corresponding numbers—upon the various parts of the body of their humanly represented Logos, so the Tarot cards have an analogy not only in the parts and members of the universe but also in the divisions of the human body. They are in fact the key to the magical constitution of man.

The Tarot cards must be considered (1) as separate and complete hieroglyphics, each representing a distinct principle, law, power, or element in Nature; (2) in relation to each other as the effect of one agent operating upon another; and (3) as vowels and consonants of a philosophical alphabet. The laws governing all phenomena are represented by the symbols upon the Tarot cards, whose numerical values are equal to the numerical equivalents of the phenomena. As every structure consists of certain elemental parts, so the Tarot cards represent the components of the structure of philosophy. *Irrespective of the science or philosophy with which the student is working, the Tarot cards can be identified with the essential constituents of his subject, each card thus being related to a specific part according to mathematical and philosophical laws.* “An imprisoned person,” writes Eliphas Levi, “with no other book than the Tarot, if he knew how to use it, could in a few years acquire universal knowledge, and would be able to speak on all subjects with unequalled learning and inexhaustible eloquence.” (See *Transcendental Magic*.)

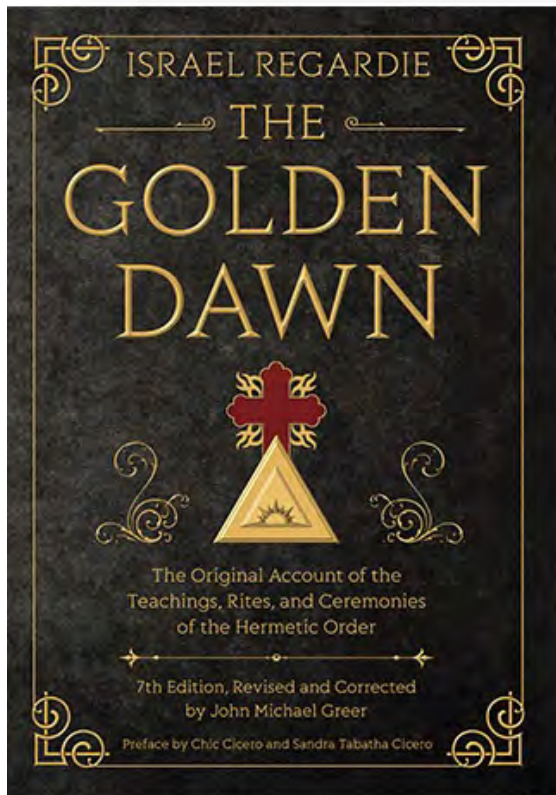
[Excerpted from Manly P. Hall, “An Analysis of the Tarot Cards,” in *The Secret Teachings of All Ages*, (Los Angeles, CA: Philosophical Research Society Press, 9th Ed., 1947), CXXIX-CXXXII. (Emphasis in italics added.)]

MASONIC POP CULTURE

READ IT

The Golden Dawn: The Original Account of the Teachings, Rites, and Ceremonies of the Hermetic Order

By Israel Regardie (Revised by John Michael Greer)
Llewellyn Publications, Woodbury, MN, 7th Edition,
2015 918 pages (including the *Book "T"—The Tarot*)



Dr. Israel Regardie (1907-1985), was an English occultist, ceremonial Magician, and Theosophist, who also studied Jungian psychology and Christian mysticism. He was once Aleister Crowley's secretary, and was initiated into the Societas Rosicruciana in 1926-27. In 1934, with Crowley's encouragement, he joined the Stella Matutina, a magical occult order that had split from The Hermetic Order of the Golden Dawn. Being disillusioned by the group's leaders, he withdrew from the group and decided to publish its ritual materials in violation of his oath of secrecy. He first published *What You Should Know About the Golden Dawn* in 1935. From 1938 to 1940, Aries Press published four volumes of Golden Dawn Materials, edited by Regardie, for which he was widely criticized by occultists. The writings, however, inspired the formation of several groups based upon these Golden Dawn rituals. Following service in the U.S. Army during World War II, Regardie earned a doctorate in psychology; and in the 1970s his Golden Dawn books were republished, to much greater popularity than before. This book is the 7th edition of a compendium of his Golden Dawn materials, "revised and corrected" years after Regardie's death, by John Michael Greer. – Jeriel Smith



SEE IT

YouTube:
The Gnostic Society:
The Cosmic or Occult
Structure of the Tarot Deck
October 4, 2019 80 minutes

The Minor and Major Arcana as depicting the personal and trans-personal selfhood of humanity. The hidden forces associated with the Tarot as a Universal Mandala. Discussion led by Dr. Stephen Hoeller.

<https://www.youtube.com/watch?v=CSatUHIJnuQc&feature=youtu.be>



HEAR IT

Whence Came You?
Episode 0422: *Real Secret of the Tarot*
Published: Nov. 24, 2019
39 minutes

In this episode I'll read some great information on Tarot but then give you the real facts and why it's a legitimate tool in all things. We wrap it up with an excellent piece from the FDTL Blog. Do not miss it! App extras include the articles we read.

<https://www.stitcher.com/podcast/whence-came-you/e/65519472?autoplay=true>

The Tarot and Initiation

by Dr. Stephan A. Hoeller

The concept of Initiation is a familiar one to members of the Craft, which is the oldest and most prestigious of what are called “initiatory orders” by Western Culture. The word “initiation” means “beginning.” We say that we start (or initiate), an action or process, upon the possible continuation and perhaps completion of which may depend a certain perfection of our status of some kind. The ancient Mediterranean world, which—among other traditions, gave birth to Christianity—was imbued with the conviction that spiritual progress was of an initiatory nature. For instance, St. Paul the Apostle, in his epistles, gives abundant proof of his belief in the initiatory character of what is commonly called “Salvation.” (Some of his most prominent references to this are in Eph.III:13 and Heb.XII:28.) It is likely that the appellation of an initiate in early Christianity was the title “perfect,” as used in the description given by the Founder of The Faith: “Ye therefore shall be perfect, as your Heavenly Father is perfect” (Matt.V:48), indicating the desired achievement of a high degree of initiation.

For an indeterminate but lengthy period of Western civilization, the deck of Tarot cards was present and utilized for several purposes. One of these was certainly divination (in its debased form known as “fortune telling”); while another, more esoteric use of the deck apparently was as an instrumentality of initiation. The Tarot is a “book” of pictures, of uncertain origin, that exert a curious power and fascination on the human psyche. Contemplating the Tarot images and allowing their symbolism to penetrate one’s consciousness can “initiate” insights and may cause the unveiling of internal forces and developments which have been present in the hidden recesses of the mind. The present writer can also testify to such a curious initiatory effect of the Tarot on the soul. When, in the early years of the 1970s, my interest in the cards was aroused and raised to a considerable level of intensity, I became convinced that the Tarot was

indeed a key to the inner chambers of my consciousness.

When encountering the Tarot deck, I was already familiar with some branches of the Esoteric Tradition, including in particular: Gnosticism; Theosophy; Alchemy; Freemasonry; and the eclectic Esoteric Wisdom of Manly Palmer Hall; as well as the spiritually inspired psychology of C. G. Jung. In this connection, one may refer to the following from a classic book on symbolism by an insightful interpreter of Jung’s work:

Present day psychology has confirmed . . . that the Tarot cards comprise an image (comparable to that encountered in dreams) of the path of initiation. At the same time, Jung’s view, coinciding with the secular, intuitive approach to the Tarot enigmas, recognized the portrayal of two different, but complementary struggles in the life of man: (a) the struggle against others . . . and (b) the struggle against himself . . . involving individuation.¹

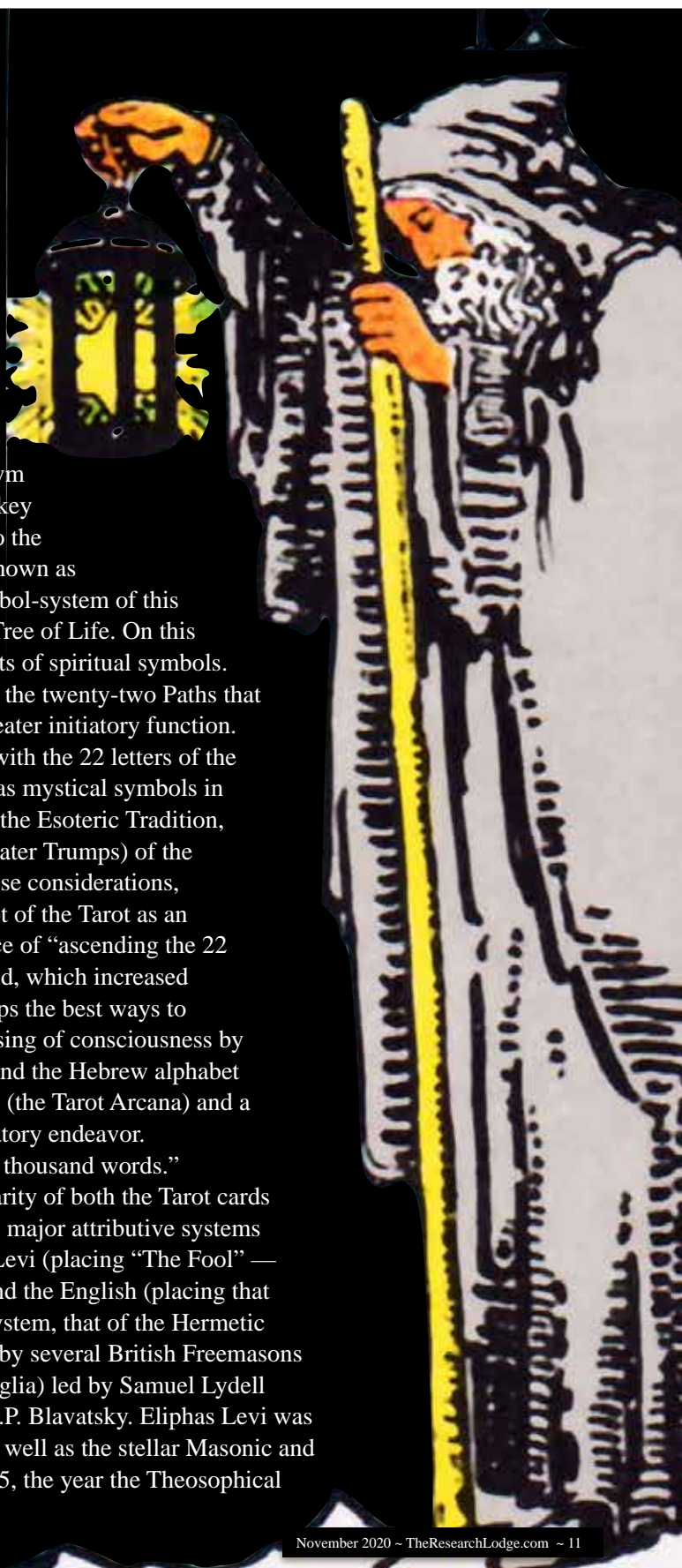
My involvement with the Tarot cards, in addition to intensifying my own inner life, led me to compose a small book—originally titled *The Royal Road*, and in its Second, Revised Edition, *The Fool’s Pilgrimage*—which has received a favorable reception in many quarters. [It was featured in the November 2019 issue of *Fraternal Review*.—Ed.] As part of my process of writing 22 meditations, for the 22 Trump cards of the Tarot Major Arcana, I also experienced numerous extraordinary synchronicities, that reinforced my conviction that I was engaged in a task of invoking a collection of archetypal symbols that are designed to start—initiate—a process of insight and self-knowledge of impressive proportions. I asked myself: Has the Tarot been traditionally used as a means of such Self-Initiation as I had come to experience myself?

My research into literary sources and conversations with persons of knowledge in such

matters (including the late Dr. Israel Regardie, of Golden Dawn prominence) disclosed to me that there was considerable evidence to indicate that the Tarot has served as an initiatory modality for many centuries; although this was kept secret to avoid persecutions. Beginning during the 19th century, in the wake of the liberating spirit of the Enlightenment, such secrecy became redundant and the Tarot was increasingly revealed as an initiatory device.

The man who became the principal revealer of the Tarot as an instrument of initiation was the esotericist, Eliphas Levi (a Hebrew-ized pseudonym of Alphonse Louis Constant), who stated that the key to initiatory use of the Tarot was its relationship to the esoteric tradition long associated with Judaism, known as Kabbalah (alternative spellings abound). The symbol-system of this tradition is based on a mystical glyph, called the Tree of Life. On this diagram—as it may be called—are present two sets of spiritual symbols. They are the ten Sephiroth (spherical vessels) and the twenty-two Paths that connect them. Of these two, the latter have the greater initiatory function. Anciently, the twenty-two Paths were associated with the 22 letters of the Hebrew alphabet, which are regarded in Judaism as mystical symbols in their own right. Based on precedents grounded in the Esoteric Tradition, Levi attributed the 22 cards of Major Arcana (Greater Trumps) of the Tarot to the 22 Paths of the Tree of Life. From these considerations, established by Eliphas Levi, is derived the concept of the Tarot as an initiatory system. The mystical, meditative practice of “ascending the 22 Paths of Glory” thus received a powerful visual aid, which increased interest in both the Kabbalah and the Tarot. Perhaps the best ways to characterize the psycho-spiritual effects of the raising of consciousness by way of the combined effects of the Tarot Arcana and the Hebrew alphabet is that, in this manner, we receive both the images (the Tarot Arcana) and a concept (the Hebrew letters) to facilitate our initiatory endeavor.

It has often been said that “a picture is worth a thousand words.” Following the insights of Eliphas Levi, the popularity of both the Tarot cards and of the Kabbalah increased exponentially. Two major attributive systems developed: The French, based on the writings of Levi (placing “The Fool” — numbered 0—at the bottom of the Tree of Life) and the English (placing that card at the top of the Tree of Life). The English system, that of the Hermetic Order of the Golden Dawn, was initially founded by several British Freemasons (also members of the Societas Rosicruciana in Anglia) led by Samuel Lydell MacGregor-Mathers, a close friend of Madame H.P. Blavatsky. Eliphas Levi was extensively and favorably quoted by Blavatsky as well as the stellar Masonic and Scottish Rite figure, Albert Pike. Levi died in 1875, the year the Theosophical



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Society was founded by Madame Blavatsky. A large number of writers and teachers of Tarot within a Kabbalistic context—including Mathers, A.E. Waite, Edgar Case, and even Papus (Dr. Gerard Encausse, the French heir to Eliphas Levi)—were at various times active members of the Theosophical Society. The intimate connection between Theosophy and the Kabbalistic (or initiatory) Tarot is an evident fact of history.

For the sake of truthfulness, it must be admitted that the Rabbis and scholars of Judaism—the original formulators, and subsequent guardians of the Kabbalah—viewed Kabbalistic (the initiatory) use of the Tarot with a jaundiced eye. In 1975, at the first Panarion conference, I discussed the subject of my just-published book on the Kabbalah and Tarot with the greatest scholar of Jewish mysticism of that time, Prof. Gershom Scholem. After listening to his vociferous objections to there being any connections between Tarot and Kabbalah, I retorted: “But Professor, the connection works!” The fair-minded scholar merely said: “I cannot argue with your experience!” Indeed, ever since Levi, a goodly number of folk on several continents have received what may be called significant initiatory experiences by way of the combined use of the Tarot and the Kabbalah.

The rediscovery and publication of the Tarot-Kabbalah correspondences, beginning some 150 years ago, has been of the greatest benefit, not only to esoteric students, but also to all members of initiatory associations of various kinds—including but not limited to Freemasons. While the original Order of the Golden Dawn turned out to be one of the more short-lived of the esoteric associations at the turn of the 19th to the 20th centuries, “The Tarot of Initiation” as it may be called has undergone various revivals and renewed editions. One of the more authentic versions of “The Golden Dawn Tarot” was executed by an artist, Robert Wang, at the instruction of Dr. Israel Regardie. In actuality, there never was a “Golden Dawn Tarot,” since the members of the Order were enjoined to design their own cards on the basis of instructions given to them. A somewhat similar, but simpler, method was recommended by Paul Case to the members of his order, B.O.T.A.

(Builders of the Adytum).

In a certain sense, it may be asserted that initiations are of two kinds: Inner and Outer. When they are functioning properly, outer initiations serve as a confirming and affirming of interior experience of archetypal symbols, ritually administered. Another important aspect is the stimulation and facilitation of powerful interior experiences. I once heard a prominent Freemason quoted, to the effect that the True Master Mason is one who has been first “raised” in his soul, before he has been thus brought forth in physicality. Familiarity with existing and valid symbolic systems brings one into the spiritual ambience of inner experiences, while the artistic expression of the Tarot Arcana brings powerful and illuminating expressions to the forces and meanings arising from the innermost depths of the psyche.

The Greek word “Icon” translates as “Image.” No Orthodox (e.g., Greek, Russian) Christian would deny that his Holy Icons are images alluding to transcendental beings and activities. Yet, it is commonly held, that such images are “Windows into Heaven.” It seems that a somewhat analogous condition exists with the spiritual forces symbolized by mystical systems, such as the Kabbalah. The image leads to the imagined; while both are engaged in revealing the reality behind the image. Thus may be envisioned, as well as experienced, the initiation conferred by the Tarot.

¹ Juan-Eduardo Cirlot, *Dictionary of Symbols*, trans. Jack Sage, (New York: Philosophical Library, 1962), 310.]

Dr. Stephan A. Hoeller was made a Mason in his native Hungary and in Belgium, and emigrated to the U.S. in 1952. He has extensively studied, written about and lectured on many esoteric subjects. Long associated with the Philosophical Research Society, he was a close associate of its founder, Manly Palmer Hall. He is presently the Regionary Bishop of Ecclesia Gnostica.—Ed.

Tarot In Golden Dawn Ritual

By Jeriel Smith

The Hermetic Order of the Golden Dawn was founded in the 19th century by Masons who were particularly interested in deeper esoteric knowledge than was available in the Freemasonry of their era. The original Order eventually dissolved over issues of disharmony, and their rituals might have passed into oblivion if one of their members, Israel Regardie, had not decided to break his Masonic-like vow of secrecy by writing a series of books on their teachings, rites and ceremonies. This article—intended to give the reader an idea of how Tarot is featured in Golden Dawn rituals—is based entirely on Regardie's, *The Golden Dawn*.¹ Several of my Masonic brothers belong to an extant Golden Dawn Order; but I am not among them. As a Freemason, I could never ask a brother to betray any oath of secrecy, so I am relying solely on this Regardie “exposure” of rituals from a bygone era. I have no idea how these rituals may have changed; but I am assured that the Order continues to utilize the Tarot in the same ways.

*“The candidate by these grades is duly prepared, so it is argued, to enter the immeasurable region, to begin to analyze and comprehend the nature of the light which has been vouchsafed him. The first three elemental grades could be taken just as quickly as the candidate, at the discretion of the Chiefs, desired. There were no requirements other than to indicate by examination that the appropriate meditations had been performed and certain items of Qabalistic knowledge necessary to the magical routine committed to memory.”*²

*“In each of the grades, several drawings and diagrams are exhibited, each one conveying useful knowledge and information required in the upward quest. The Tarot keys [Major Arcana] are also dealt with, as indicating pictorially the stages of that journey, and depicting the story of the soul.”*³

The introduction of the Tarot cards to the candidate takes place primarily within the *Rituals of the Outer Order*, whose structure includes the grades of Neophyte, Zelator, Theoricus, Practicus and Philosophus, each of which is related to one of the paths of the Tree of Life. The first two grades do not involve Tarot keys. The introduction to Tarot begins in the Theoricus Grade, proceeding from the bottom of the tree with the 32nd Path, which is associated with the Hebrew letter Tau; and it is the 21st Key, called “The Universe.”⁴ During the 2nd grade, or the “Grade of Theoricus,” the Heirophant presents the key to the candidate (still called Zelator until the completion of the grade), and describes its image as follows:

*“Within the oval formed of seventy-two circles, is a female form, nude save for a scarf that floats round her. She is crowned with the lunar crescent of Isis and holds in her hands two wands. Her legs form a cross. She is the bride of the Apocalypse, that Kabbalistic queen of the Canticles, the Egyptian Isis or great Kerubic angel Sandalphon on the left hand of the mercy seat on the ark.”*⁵

From there, the Heirophant proceeds to explain to the Zealator, the symbolic significance of each and every detail of the image on Key XXI, relating each to the Tree of Life and drawing moral lessons therefrom in similar fashion to the Master's Lectures in our Masonic Craft Degrees. This introduction to certain Tarot keys continues through the successive grades of the Outer Order, culminating with the 16th key, called “The Tower,” in the Philosophus Grade. A similar process occurs in the Rituals of the Inner Order, although with fewer keys. Intriguingly, two forms of the 14th Key (Temperance) are present in the ceremony of the Portal of the Adepti. Regardie's book—one among many he has written—is actually a compendium of nine separate books, also covering other Golden Dawn grades and degrees, nearly all of which touch on the Tarot. Of special note are: *Book Eight: Book “T”—The Tarot* and *Book Nine: The Angelic Tablets*.

The Hermetic Order of the Golden Dawn has never claimed to be a Masonic order, nor have any of its rituals or ceremonies contained anything that is peculiarly characteristic of, or regarded as secret to, Freemasonry. That many of its founders were Freemasons, however—and as such they were undoubtedly inspired by Masonic doctrines—ought to make the Golden Dawn's penchant for Tarot of interest to present day members of our craft.

¹ In this endeavor, I am encouraged by the fact that most of what we modern Masons know of the Masonic rituals of our own bygone eras is based on just such exposures, of which we have several. (See July 2017 *Fraternal Review*.)

² Israel Regardie, *The Golden Dawn: The Original Account of the Teachings, Rites and Ceremonies of the Hermetic Order*. (Woodbury, MN: Llewellyn Publications, 7th Ed., 4th printing 1991), 22.

³ *The Golden Dawn*, p. 23.

⁴ This card, more commonly called “The World” as it is in the Waite-Rider deck, is shown on page 18, as one of the two keys that are reflected on in Wor. Merrick Hamer's article describing his own particularly Masonic insights resulting from meditations as a member of a current day Golden Dawn Order.

⁵ *The Golden Dawn*, p.194-195.

PLACEMENT OF THE TAROT CARDS ON THE TREE OF LIFE

BY JERIEL C. SMITH

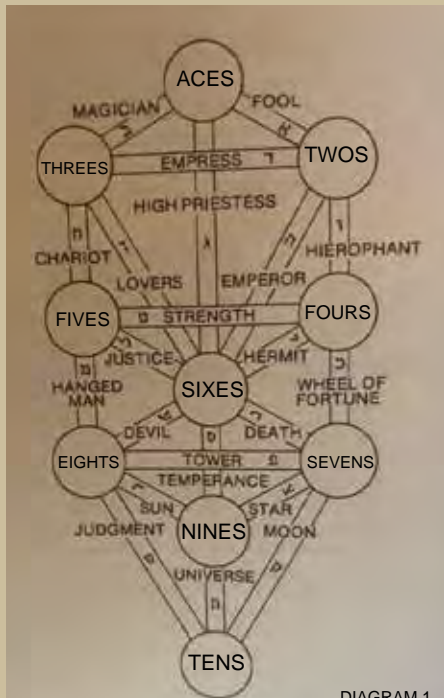


DIAGRAM 1

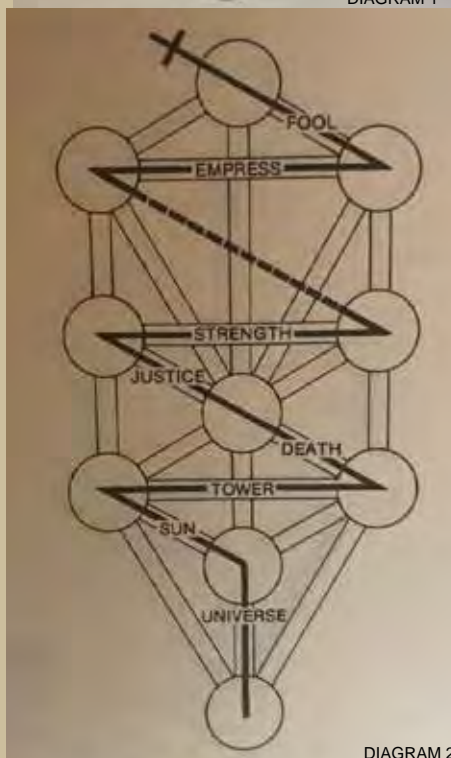


DIAGRAM 2

“When it is realized that the initiate works with the Tarot and the Tree together, that they dovetail into each other at every imaginable angle, it will be seen that such an array of correspondences could be neither arbitrary nor fortuitous.” —Dion Fortune

The interplay between Tarot cards and the Qabalah’s Tree of Life is intricate and extensive—a subject far too vast to be attempted here. However, with the aid of the diagrams shown here, I will attempt a brief description of how the Tarot cards are placed on the Tree of Life, keeping in mind Robert Wang’s admonition that “... as with all truly enlightened works, it is not intended to be read; it must, rather, be used as a stimulus to meditation.”¹

The “Tree” itself consists of ten spherical “Sephiroth,” and 22 “Paths” between them, together known as the *Thirty-Two Paths of Wisdom*. They are arranged in three “pillars”— the Pillar of Form on the left, called “Severity”; the Pillar of Force on the right, called “Mercy”; and a Middle Pillar between them, called “Mildness.” Three pillars are familiar to Masons, as is the concept of two opposing principles, or forces, being balanced by a third to bring them into harmony.

Concepts underlying each spherical Sephiroth, shown in Diagram 1, are applied to the cards of the Minor Arcana. Thus, Sephiroth (1) gives context to understand the Aces, and each numbered card relates to that numbered Sephiroth. Each card of the Major Arcana is associated with one of the 22 Paths of the Tree of Life, as on Diagram 1. These “Trumps” cards are assigned to the Paths (numbered 11 to 32) per the sequence of their Tarot numbers, starting with The Fool (Trump 0) on the first path (numbered 11), connecting Sephiroths (1) and (2); and ending with the final path (numbered 32), connecting Sephiroths (9) and (10). The Major Arcana thus track an allegorical initiatory journey, (of the Fool), ascending upwards from “Kingdom” at the bottom of the Tree, to “Crown” at its top.²

There are also a number of paths with special initiatory significance that are often depicted on the Tree of Life. Among the best-known is the “Path of the Flaming Sword.” As shown by the dotted line in diagram 2, this initiatory path crosses “the Abyss” between the third and fourth Sephiroth—where no path exists—crossing the “invisible” sephiroth (“Knowledge”), as shown in diagram 3 on the facing page, and described below by Dion Fortune. Major Arcana Tarot cards upon the Path of the Flaming Sword (or Lightning Flash) are on our cover.

The Paths ... represented upon the Tree of Life by a Lightning Flash, or in some diagrams by a Flaming Sword ... must proceed from Kether outwards and downwards to the right to reach Chokmah, and then turns on a level course to the left and proceeds an equal distance beyond Kether upon that side, and there establishes Binah. The result is a triangular figure upon the glyph, and it is called the Triangle of the Three Supernals, or the First Trinity and is separated from the rest of the Sephiroth by the Abyss, which normal human consciousness cannot cross.

[Dion Fortune, *The Mystical Qabalah*, (London: Society of Inner Light, 1935), 27.]

Diagram 3, at right, shows several of the most salient attributes of the ten sephiroth and 22 paths of the Tree of Life. It also includes the “invisible” sephiroth, “Knowledge,” here numbered zero (0). There are countless versions of such Tree of Life diagrams, containing a great variety of esoteric symbolism that can be better understood with reference to the Tree of Life—including symbols of alchemy, astrology, numerology, etc.—but none are so plentiful as those related to Tarot.

The information shown here in each sephiroth includes: its number, above which is the symbol of the solar body associated therewith, and its Hebrew name; and below which is a qualitative description in English (which may vary) and the Minor Arcana cards associated therewith. Common variants of the English names of the Sephiroth qualities include: (3) Intelligence; (5) Judgment; (7) Victory; and (8) Glory. Names of the “Court Cards” also may vary among Tarot decks. Kings (3) and Queens (4) are consistently so named; while, as shown in this diagram, Knights are named “Princes” (6) and Pages are “Princesses” (10). The meaning and significance of each suited card is considered in light of the qualities of the corresponding sephiroth, and also the suit as, for example, a part of the human psyche: Pentacles the physical; Cups the emotional; Swords the mental and Wands the spiritual.

Information shown on each of the twenty-two paths includes the name and number of the associated Major Arcana card, preceded by the path number and followed by the related letter of the Hebrew alphabet. Few Masons have the knowledge of Hebrew letters, and of their numerological significances (*gematria* in Hebrew), to effectively employ them in meditation; however, a Masons’ experience with Masonic symbolism does provide a foundation for contemplating the archetypal symbolism of the Tarot images.



DIAGRAM 3

Diagram 4 illustrates one of many examples of how the Tarot cards placed on the Tree of Life may be used in contemplation; in this case, for deeper understanding of the human psyche. It is based on the Qabalistic notion that the three triangles of sephiroth shown on this diagram represent the three parts of the human soul. In each triangle, the sephiroth on the left pillar represents consciousness; that on the right is “what that consciousness acts upon” and the one on the center pillar is the balance between the other two that sustains their interaction. Reflection on this diagram can assist the serious seeker to use Tarot and the Tree of Life to explore the path from the consciousness of his/her Higher Self to that of their Spiritual Self that, through meditation, may thus commune with the divine spirit of the Grand Architect.

¹ Robert Wang, *The Qabalistic Tarot*, (Stamford, CT: U.S. Games Systems, Inc., 2019), 123. Diagrams 1, 2 and 4 on these pages are from this book, at pages 124, 126 and 140.

² See, e.g., Stephan A. Hoeller, *The Fool's Pilgrimage: Kabbalistic Meditations on the Tarot*, (Wheaton, IL: Quest Books Publishing, 2004).

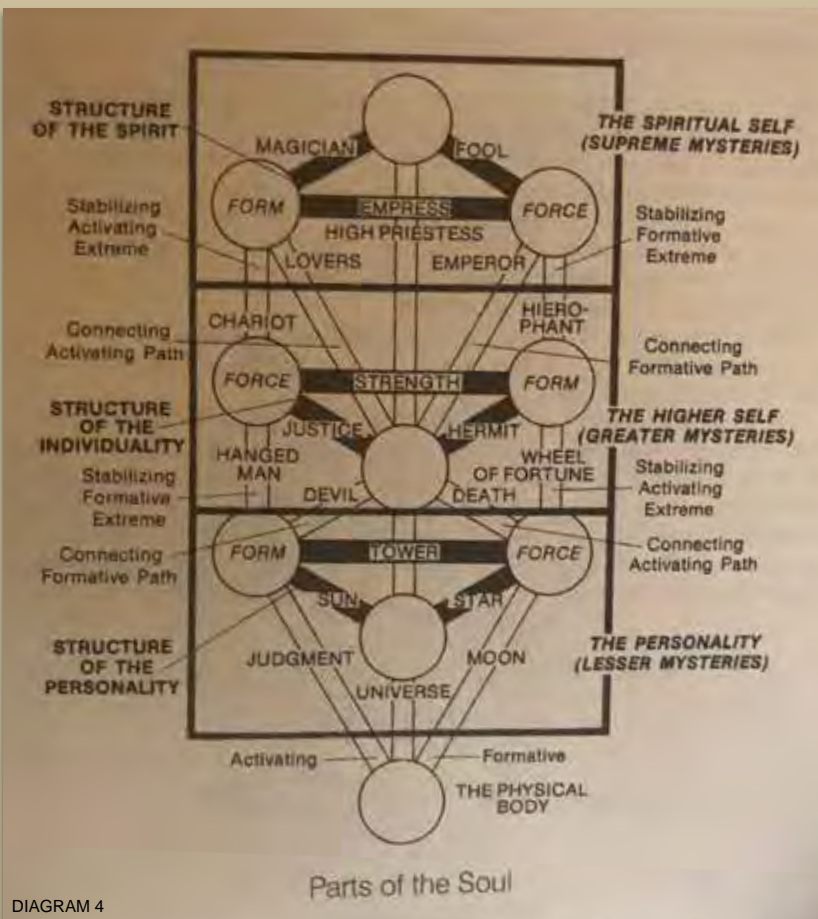


DIAGRAM 4

TAROT MEDITATION: A CONNEXION WITH THE DIVINE

by Merrick Rees Hamer, 33°

The present article will attempt to enlighten the Freemason to the benefit of Tarot meditation, and how it may supplement his greatest aspiration, which is a personal connexion with Deity and His creative works. Following the lead of Worshipful Jeriel Smith, who in the September 2019 edition of the *Fraternal Review*, explained some of the connexions between Tarot and Freemasonry, this article will discuss other, perhaps profounder, relationships, not as easily identified. As a former Master of the Southern California Research Lodge, Brother Smith had recognized similarities in approach to the traditional Cardinal Virtues, prevalent in Western culture, ever since they were inspired by Plato. In Freemasonry, they have been recognized as *Temperance, Fortitude, Prudence and Justice*, and in Tarot as the *High Priestess, Strength*, and two other keys also bearing the titles, *Prudence and Justice*. Each of those Masonic Cardinal Virtues have since received especial attention in separate issues of the *Fraternal Review*. Brother Smith also acknowledged that several of the world's renowned figures in Tarot history were Freemasons. The author of this article acknowledges the validity of the connexions previously entertained, and suggests further that a brother of the craft degrees, in his pursuit of Tarot, will likely encounter other similarities by virtue of the Freemasonic appetite for symbolism as it is developed in the Craft's rituals. Less apparent, but likely the strongest argument in favour of a fraternal relation with Tarot, would be the profound association of the human creature with God and His divine creation.

The popular perception of Tarot and its purpose would be the frequent use of the deck for divination (fortune telling), commonly associated with such astrological parallels as birth and solar signs. Yet, cartomancy is not the singular and most profound

- use of Tarot. There is no doubt that such
- corresponding factors as astrology, alchemy, the
- elements, and planets, as perceived by the ancients
- and prevalent in Tarot, have been identified with
- Freemasonry also; but not with a divinatory
- application. A brother of our craft likely will have
- recognized some of these correspondences in his
- Craft degrees; and if not within that context, then
- certainly he will have discovered them in the later
- degrees of the Ancient and Accepted Scottish Rite.

- As the Freemason does not use the tools of his
- craft to predict his future life, so too the practitioner
- of Tarot who happens to be a Freemason will not look
- to the Tarot keys primarily as a means for
- harbingering his future. He may occasionally regard
- them as such, but this will not have been prompted by
- Masonic influences. While the tools of his craft will
- not predict his future, they will help him to set the
- foundation on which to build it. He may meditate
- upon the Square, the Level, and the Plumb; and in so
- doing will likely strengthen his resolve. Yet, his
- ultimate purpose is to build his Temple, or spiritual
- house; to affirm his hope that God will dwell therein;
- to attain divine approbation that his work on the
- house was well accomplished; and thus, through the
- subliminal manifestation of divine radiance,
- disseminate light in the world.

- How fitting it is that the accomplished temple
- builder will have, by participation in his craft,
- perfected his mindset, and thus have inclined it to
- focus on any means available to him toward
- strengthening his bond and communication with God
- and understanding the more hidden dimensions of the
- world! Tarot may well serve as one of these means.
- In this and the previous issue on *Masonry and Tarot*,
- Brother Smith has alluded to the present author as a
- practitioner in an Hermetic order, in which institution
- reference to the Tarot deck has become a standard.
- The present author confirms this association and

concur with Smith's additional statement that the founders of the nineteenth century magical order were all Freemasons. He further offers the speculation that, as Freemasons, they were prone to recognize Tarot as essential for meditation (regardless of its divinatory value); and that the symbolic nature of the keys has the same effect on the meditative mind as do the tools of the symbolic lodge. To illustrate this point, two traditional Tarot keys (taken from the popular Rider-Waite-Smith Deck) will be featured here—the "Fool" and the "World"—which are, respectively, the first and last keys of the Major Arcana. Other keys could be also explained, but their inclusion would protract this article beyond the allotted limit.

Those brothers of the Craft who have sat within the Masonic Chamber of Reflexion know that, in addition to contemplation of the lives and undertakings ahead of them at the time, was the symbolical penetration into the deeper aspects of their souls, or into their inner or subconscious minds, as the same would be expressed in psychological or Jungian terms. All the keys of the Tarot, especially those of the Major Arcana, have been exercised with that intent. Auxiliary degrees of the Craft (in both the Yorkish York Rite and Scottish systems) represent this in the symbolical vault that leads by descent to the profound discoveries of certain elements bearing biblical or moral significance, but also to the opening of eyes in self-discovery; hence, "Know Thyself," were the words engraved upon the Temple of Apollo. To attain such discoveries means a separation from the common intellect, or from any other mental processes that would make difficult a true manner of meditation; or rather, that state the ancient Hebrews called *Hitbodeduth*, or separation. The forerunner of existential thought, Søren Kierkegaard, called the concept of descent "a Leap of Faith." It may be that the Danish philosopher had gazed upon the first key of Tarot called "the Fool." The depiction in that key is that of a young man, holding a bindle in his right hand, a



white rose in his left, and being led or chased by a dog toward the edge of a cliff. Seen overhead, at a forty-five-degree angle, is the rising sun approaching the Zenith. Superficially, it would seem that only a fool would place himself under such circumstances, as to be led to what would be thought a certain death. In this key, however, the typical roles have been reversed. The dog (normally the symbol of blind faith), has assumed the role of the higher consciousness, or a divine guide, which in Hermetic traditions has been called the "Holy Guardian Angel"; and thus is seen leading the young man on a descent or journey that the latter must take, and one that the common intellect, too often shaped by the standards of a doubting world, would otherwise eschew. Some etymological interpretations would consider the terms "dog" and "duke" as sharing the same derivations. "Duke" comes from the French *duc* and means "leader;" and it is also an endearing name commonly given to dogs. The young man, seen gazing upwardly and not conscious of his direction, represents the suppression of the faulty intellect, cluttered with superficial knowledge, and otherwise possessed of barren logic. Lest it be misunderstood, this key is not the denunciation of intellect; rather, it affirms the ascension of faith, or the innate but dormant spiritual instinct, the arousal of which is requisite in dismissing the conventions and compunctions of a doubting and dying world; and the young man, therefore, is seen pursuing his destiny onward to a previously unknown realm, at the threshold to which, the former things would have precluded his admission. The bindle is the untapped genuine knowledge, which has relevance in the world beyond, and the white flower represents its undefiled state. Details depicting what is beneath the cliff are usually absent in most key renderings of the Fool, suggesting a destiny that cannot be described in earthly terms. The sun approaching the Zenith is the initiate anticipating his oratory at High Twelve. The Fool is sometimes shown to be hoodwinked and is often associated with the number zero, which may signify mental vacuity or the removal of all debris and drossy accumulations, or it is the arrival at that sublime state before any edification or rebuilding may be accomplished. The House will surely fall, if

not build upon a strong foundation.

The key called “the World,” being the last of the Major Arcana, is numerated twenty-one, and it depicts a female figure holding two wands, her legs crossed and centred within an oval wreath against a pale blue sky. At each corner of the key is depicted one of the kerubic elementals associated with the vision of Ezekiel and John’s dream in the Apocalypse. The appellation “World” is not to be thought of with its limited connotation, alluding merely to the earth or any part thereof. Rather, the term should be understood in the broader sense as a preponderance or whole of the universe. Some versions of Tarot, for this reason, have denominated the key “the Universe.” The former title, however, is appropriate when referring to the development of human perception; that is, the extent to which knowledge of the earth and the surrounding cosmos has been attained by individuals. Every Freemason must penetrate his personal depths and prepare his space, pure and unsullied, ere he can participate in the Grand Design of erecting a nobler world around him, and thus himself becoming a Master of Civility and social engagement. By then, he will have achieved balance, a principle indispensable to a craftsman whose products must endure and not decay with time. Balance is portrayed in the Twenty-first Key (more so than in any other) and it serves appositely as a means for meditation. After his time spent in the Chamber of Reflexion, which is like unto the young man’s fall from the precipice, as illustrated in the first key—or a descent into the Vault, as portrayed to the candidate in Masonic landscapes—the initiate will have seen the dross removed; and thence, his life may be rebuilt and its merits proved by the square, the level and the plumb. The four kerubic emblems shown on the present key, which are the faces of a man, an eagle, an ox, and a lion, represent the four elements in equipoise. This is a world that will not fracture, since the proper proportions of the elements have been established and maintained. How precarious would be the estate of man were not the tools of truth and



balance placed in his hands! In the case of this key, a descent from mundanity has been followed by an ascent to sublimity; even as Hiram had fallen and had been subsequently raised. The celestial appearance of this key suggests a domain that is unearthly. Yet truly this is not so. Enclosed within the natural wreath of laurel (which in its circular form denotes perpetuity), is the figure which is female—although somewhat androgynous as was the young man who was the Fool—representing the supernal presence of spirit, called by some the fifth element, emanating from the higher world and working in the lower. This is analogous to the Square and Compasses of Freemasonry, with the former denoting earthly matters and the Compasses, heavenly; and lo, when interlaced, they represent that heaven is on earth. Not every version of Tarot will emphasise the spirit nature of the female figure, yet a close examination of the present version enables the realization of an upward pointing triangle formed by the figure’s head and her two wands, while the legs form a cross. Combined, the triangle and the cross form the alchemical emblem of sulphur, which denotes progressively the soul and the ever-vivifying spirit.

Now, spirit implies a connexion with Deity, particularly upon completion of the house. There is no trump in Tarot that is called “God,” or that describes God in terms effable, or that portrays Him in forms intelligible. Yet, His forces seem ever present to the discerning eye gazing upon the keys of Tarot. Many are they who have claimed that Tarot represents every aspect of life, and this would not be possible without a relationship with the creative force, necessary to empower the builder; that is to say: empower him who builds himself, his temple, and with the help of his brethren, the world. Freemasonry affirms a belief in Deity, but leaves its definition to the individual. Icons that represent God in Freemasonry, such as the Star of Providence and the Sun, Moon and Master of the Lodge (Hierophant)—imitating the divine plan of balance, regularity and perpetuity—are prevalent in the ancient book of Tarot. All its pictures and symbols are for the benefit of the builder who has mastered the tools of his craft and pursues, by every means possible, his affinity with God and His wonderful works.

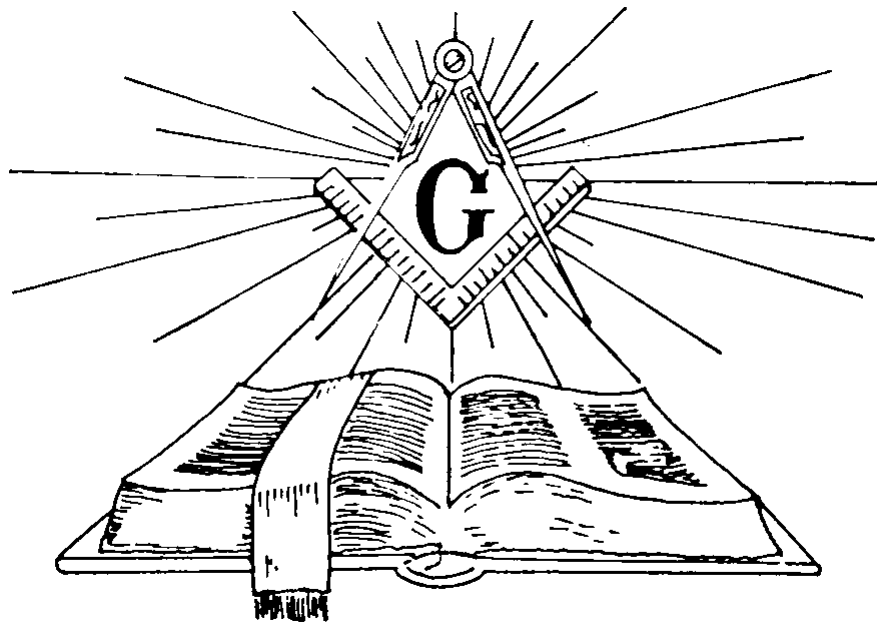
FINAL WORD



Jaime Paul Lamb

It is important to note that there are no extraneous symbols used in the Craft. ... Every symbol employed in Masonic ritual should be seen as a prompt—or perhaps a *clue*—which the individual Mason would do well to investigate beyond its superficial reading. Each of these symbols, the exoteric interpretations of which are given during the lectures, represents a wealth of *wisdom* and *understanding* awaiting those who are prepared to penetrate their Mysteries by the application of occult exegetical and interpretive methods.

[Jaime Paul Lamb, *Approaching the Middle Chamber*, (The Laudable Pursuit Press, 2020), 269.]





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December Dinner Menu



Join us on December 7, 2020 for a
Virtual Winter dinner consisting of:

Antipasti and Valpolicella
Half wheel of Swiss Raclette with:
Bündnerfleisch, Cornichons
Pearl Onions, Small Mushrooms
Mixed Bell Peppers
Boiled Small Red Potatoes, and
Swiss Fendant Wine
Fruit plate with Bristol Cream



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Tyler: - Jerry Noedel, PM

What is the purpose of Freemasonry?

“To admit, make and pass Freemasons according to the Constitution and By-Laws of the Grand Lodge. To advance the moral and social interests of its membership; to foster good citizenship, honest industry and upright living; to cultivate the exercise of charity in its best and broadest sense; to assist the widows and orphans of its deceased members; to stimulate friendship, harmony and Brotherly love and generally to promote, in its own way, the happiness of mankind — it is a fraternity of good men, linked together by honorable and indissoluble bonds, to accomplish these noble purposes, eschewing all interests in factional politics and sectarian religion and free from the dictation of both.”

For more information about Masonry:

- ☐ Call the Lodge at 982-0971
- ☐ Stop by the Lodge
- ☐ Visit our website @
www.montezumalodge.org
- ☐ Ask any Mason