

Volume 21 Issue 10

THE G&VEL

MONTEZUMA LODGE NO. 1 AF & AM

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"The Oldest Masonic Lodge in the Rockies" Organized May 8, 1851 October 2021



Members present for the conferral of the Eneterd Apprentice degree on Brother Nathen William Metheny., on Friday, October 22, 2021.

2022 DUES

Brethren: Please take note that 2022 dues are now due and payable. They are now \$130.00 (\$75 + Grand Lodge per-capita).

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 Fez 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.

Property Management Board

The monthly meeting of the Property Management Board was held on **Wednesday, October 27**th at 6:00 PM. in the library.

Degrees Conferred

The Entered Apprentice degree was be conferred on Brother Nathan William Metheny on Friday, October 22, 2021.

Talk at Lodge Meeting

Alysia Abbott ave a talk to the Lodge before the stated meeting on Monday, October 4, 2021. The title of this interesting presentation was "The Old Masons and Odd Fellows Cemetery."



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Alysia Abbott during her presentation to the Lodge on "The Old Masons and Odd Fellows Cemetery."



Brother Nathan William Metheny was initiated as an Entered Apprentice on Friday, Octiber 22, 2021

Scenes from the Richard Russell Memorial



Hildegard Russell

















In one sentence, it could be said that Kabbalah is a teaching about God. Students of Kabbalah first try to grasp the Creator's properties intellectually so that they can imitate them, thus drawing closer to him and eventually becoming one with him. ...

Depending on the way in which it answers questions, Kabbalah can be divided into three basic branches: *theoretical, meditative*, and *practical*. They are not strictly separated but intertwined, and Kabbalists usually do not consider themselves to belong to any single movement.

Theoretical Kabbalah—or as some call it, theosophical Kabbalah—deals with questions posed by almost all philosophical movements in history and uses intellect and contemplation as methodology. Over time, it has evolved into a self-leveling philosophical system, and it can be said that it represents the most prolific Kabbalistic branch without understanding of which it would be impossible to engage in practicing the meditative and practical Kabbalah. It is believed that there are about three thousand Kabbalistic writings and books at present, and the vast majority of them deal with the topics of theoretical Kabbalah. These include the most important works of the *Zohar* and *Bahir*, which are almost completely in the theoretical domain. Also, the most prevalent Kabbalistic movement set by Isaac Luria in the sixteenth century is almost entirely theoretical, but it should be said that the Lurianic Kabbalah is also committed to the study of meditative techniques. The greatest number of Masonic seekers who intensively study Kabbalah focus on its theoretical branch.

[Nebojša Nikolić, Kabbalah and Freemasonry. (Protean Media, 2019), 35-37.]

KABBALAH AND FREEMASONRY By Mark Poliner

Kabbalah is all about change. It isn't about being proud of our good qualities: the wisdom is about transforming our darkness into light. –Yehuda Berg

A necessary condition for spiritual elevation is a continuous quest for a bond with the Creator. –Rambam, Ilchot, *Yesodot Torah*

ר א Kabbalah is a system of Jewish mysticism, likely developed during the Second Temple era and based on the vision of Ezekiel. The *Ancient History Encyclopedia* states the Talmud speaks of "certain rabbis expounding the 'secrets' of God's chariot." The secrets could only be passed down orally to select students. The word comes from the Hebrew א קבָלָה, meaning "to receive."

In the *Path of Kabbalah*, Michael Laitman states that the "Creator created the creature with a desire to receive that which the Creator wanted to give him." The Creator has the will and power to bestow. Laitman continues to state that a person receives a spiritual power in order to equalize the will of the Creator. This equalization is revealed only to one who will not use the power for personal gain, but to "bestow the contentment upon the Creator."

The Kabbalah can be broken down into three categories, the theoretical, the meditative, and the mystical or magical aspects. The theoretical deals with the spiritual worlds and souls. The meditative deals with states of consciousness. Most people tend to concentrate on the third aspect, the magical.

The most popular book of the kabbalah is the *Zohar*, a commentary on the Torah. The Talmud and other commentaries interpret the Torah in terms of legal work. Deborah Kerdeman explains that the *Zohar* interprets the Torah as "a system of symbols which reveal the secret laws of the universe and even the secrets of God." In the *Zohar*, God is viewed as the *Ein Sof* (אין סוף), literally meaning "without end." The *Ein Sof* is understood to be the hidden aspects of God.

Tree of Life

Masons are taught there should be Wisdom to contrive, Strength to support and Beauty to adorn. This adage comes from the Tree of Life. The Kabbalah is represented by the Tree of Life, consisting of ten spheres, referred to as Sefirot. The first is Kether (Crown, or the divine will of God), and the other nine sephirot are below. The right pillar consists of Chochmah¹ (Wisdom); Chesed (Kindness); and Netzach (Eternity). The left pillar consists of Binah (Understanding); Gevurah (Strength, Severity); and Hod (Splendor). The central pillar contains Da'at (Spiritual Discernment, or Knowledge); Tiphareth (Beauty); Yesod (Foundation); and Malkuth (Kingdom, or the Material World).

These are connected by 22 different paths, expressing different interactions between the Sefirot: Kingdom, Foundation, Victory, Splendor, Beauty, Mercy, Severity, Wisdom, Understanding, and Crown. The paths of the Tree of Life also correspond to the 22 letters of the Hebrew alphabet.

The *Sefer Yetzirah*, or the Book of Creation, is generally considered to have been written by the patriarch Abraham, about 4000 years ago. Rabbi Saadia Gaon characterizes the book as describing how things came into being, creation. It is believed that it describes how God used the ten-sphered Kabbalistic Tree of Life and the twenty-two Hebrew letters to create the universe.

The Sephirot are divided into three Pillars. The three Sephirot on the left comprise the "Pillar of Severity," the center is the "Pillar of Equilibrium," and the right is known as the "Pillar of Mercy." They allude to the qualities of God, the benign of the right modifies the rigor of the left, so that Divine Justice is always tempered by Divine Mercy.

In 1Kings 7:15-22 Hiram Abiff cast two bronze pillars to be placed on the portico in front of the Temple. The right column was set first and named Jachin, the left was named Boaz. These pillars represent the duality of the universe. Jachin (וְיָכִין) translates to "he establishes" while Boaz (בעז) translates to "in the strength of" or "in him is strength." Jachin is the pillar of Mercy and Boaz is the pillar of Severity. Jachin is the man and represents the Celestial Sphere and Boaz is the woman representing the terrestrial.

Jachin and Boaz also have esoteric meaning in the Bible. Jachin appears in Genesis 46 and Boaz is mentioned in the Book of Ruth. Jachin and Boaz represent the Unity of Being and Unity of Thought. The middle pillar is Unity or Equilibrium. Unity of the being and thought is best stated in Psalms 133:1, "A Song of Ascents. Of David. Behold, how good and pleasant it is when brothers dwell in unity!"





Point Within A Circle

Every Mason learns the symbology of the point within a circle. The point represents the Brother (our self) and the circle is the boundary of his duty to God and Man. The parallel lines represent St. John the Baptist on the left and St. John the Evangelist on the right. The point within the circle is a symbol also seen in many ancient cultures as representing the Sun. Within a Masonic Lodge, the Sun represents the Master and Wardens. In *The Freemason at Work*, Harry Carr states that the point within a circle is "that point from which a Master Mason cannot err." The point being the foundation upon which the Master, the Mason, and the Lodge cannot stray.

The lines represent the Holy Saints John because of their connection to the Mother Lodge in Jerusalem. This connection is further represented by the Feast of St. John the Baptist that falls on the Summer Solstice and the Feast of St. John the Evangelist that falls on the Winter Solstice. This is a relatively modern interpretation.

The representation of the point within a circle goes back to Ancient Egypt. The point and circle represented the Sun God, Ra. The lines represented the beginning and the end—Isis and Osiris or Alpha and Omega.

Albert Pike wrote "the point within the circle represents God in the centre of the Universe. It is a common Egyptian sign for the Sun and Osiris and is still used as the astronomical sign of the great luminary." Pike further states that the point represents the Creative Energy of God and the circle represents the Creative Energy radiating the space God left vacant, with the universal light to create worlds.

In the Kabbalah, where Justice and Mercy are in equilibrium, the result is Harmony. This is the same meaning as the pillars Jachin and Boaz. A Single and Perfect Wisdom presides over both pillars.



The last part of the Masonic symbol is the Bible above and tangent to the circle; so, as the Mason goes around in this circle, he touches on the points of the pillars and the Bible so that it is impossible for him to err. If we take the sephirot Da'ath (knowledge) as the point within the circle, and the pillars as Jachin and Boaz, it follows that the Bible above is the Sefirot Kether (Crown or Head). God is the wisdom from which knowledge derives. Thus knowledge is derived on the Pillar of Equilibrium and bordered by the Pillar of Mercy and the Pillar of Severity.



Roy Mandell and Margaret Schmidt 2014

Jacob's Ladder

In Genesis 28:10-22, Jacob has a dream while stopped for the night at Mount Moriah. In his dream he sees a ladder rising to the heavens. The ladder signifies the bridge between heaven and the place where the future temple would be built. It also signifies the giving of the Torah. To the Kabbalists, the word for ladder, *sulam* ($\sigma d \sigma$) and the name for the mountain on which the Torah was given, *Sinai* ($\sigma \iota c$) have the same gematria (numerical value).

Jacob's ladder first appeared in Masonic ritual during the 18th century. According to Masonic writer William Burkle, it is the only Masonic symbol that is specifically mentioned in the Bible (Genesis 28:10-22). Burkle further notes the linguistic similarities between the meanings of the Masonic (Jacob's) Ladder and the Winding Staircase (see "Masonic Ladder and the Great Chain of Being").¹

The number of rungs has varied between three and seven, depending on which version of the ladder is used. Matt D. A. Fletcher, in Jacob's Ladder, states the three rungs represent the Three Graces of Faith, Hope, and Charity. Of Faith, Hope, and Charity, these three, the greatest of these is charity. Fletcher states that other versions of the ladder have seven rungs, that include the Three Graces as well as the Four Cardinal Virtues: Temperance, Fortitude, Prudence, and Justice. The Masonic Ladder is sometimes related to the Tree of Life diagram, shown in the illustration at left from Burkle's article mentioned above. The diagram is made of three columns, representing Strength, Wisdom, and Beauty. These three Divine attributes are also associated with the three pillars of a Masonic Lodge, where the pillars also represent the Master and the two Wardens.

In esoteric teachings, the rungs are like a cord, or rope, whereby the Mason can travel to higher realms.

¹ (<u>http://www.freemasons-freemasonry.com/</u> masonic ladder.html)



Genesis 28:12 states, "and behold the angels of God ascending and descending on it." These angels are serving the Will of God. Their pathway along the ladder is the center pillar, the pillar of balance. The angels represent the different attributes of the sephirot.

Whether three or seven rungs, Jacob's ladder is symbolic of redemption and growth. The rungs symbolize steps upward—a progression through a set of degrees.

The *Zohar* explains that the pillars represented Isaac, Jacob, and Abraham. The angels on the ladder carry out God's will. The center pillar, being associated with God's perfect and balanced plan, represents Jacob.

Tarot's High Priestess and Masonry

The Tarot, and its meanings and symbology, are explored in the writings of Masons Éliphas Lévi, Gerard Encausse, Paul Christian, and Oswald Wirth. In my previous article (*Fraternal Review* issue on Tarot & Freemasonry, Aug. 2019), I mentioned Éliphas Lévi made connections between the Tarot and the Kabbalah. Gerard Encausse published *The Tarot of the Bohemians*, which asserts that the Tarot was generated by the Tetragrammaton, and is to be understood in terms of it. Paul Christian created a system combining Tarot with Kabbalistic astrology. In 1889, Oswald Wirth published a deck of Tarot's Major Arcana which incorporated the twenty-two Hebrew letters.

Arthur E. Waite, a Freemason, occultist, mystic, and author, described the Kabbalah as "a storehouse of symbolism, the inner sense of which is or may be of importance." The pictures, icons, and symbols of the Tarot present ideals and truths universal to man, regardless of culture. Waite's Tarot deck incorporates both Masonic and Kabbalistic imagery in the cards, as in Waite's High Priestess card pictured here.

The High Priestess is on the line between Chochmah, Binah, and Da'at. These are the sephirot which receive divine intellect of the Kether sephirot. The High Priestess is sitting on a cubic stone between the Pillars of Jachin and Boaz, where she represents the balance between mercy and severity and balances the masculine and the feminine. Behind her are pomegranates, one of the seven spices of Israel



(Deuteronomy 7:12-11:25). The seeds adorn the coverings of the Torah and the Rabbinic robes. Traditionally, the pomegranate has 613 seeds, which corresponds to the 613 mitzvot (good deeds) of the Bible. The pomegranates represent the adornments on the Pillars.

Conclusion

Masonry begins with the building of King Solomon's Temple. Our symbology derives from the tools used by those Masons and the iconography of the Temple. Religious symbology from the Hebrew Bible is the foundation of the morality that Masonry teaches.

Early Masons, before and after the Premier Grand Lodge was formed, began to format rituals to teach morality and life lessons. Many of these early Masons were adherents of mystical thinking. In the rituals and symbols of the early Craft, allusions to Kabbalistic learning were written in. There are instances where the symbols in the Kabbalah were given mystical meanings. These include the Pillars Jachin and Boaz, Jacob's Ladder, the tessellated border, the winding stairs, and many others.

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MASONIC POP CULTURE

READ IT

Kabbalah and Freemasonry, Becoming One With God

By Nebojša Nikolić Protean Media Paperback and Kindle 212 Pages April 12, 2019



Why have the countless known and unknown Brothers diligently labored towards fitting their minds, "as living stones, for that spiritual building, that house not made with hands, eternal in the heavens"?

In today's world, most of the Masonic lodges have entirely forgotten—or have never even learned—where Masonry came from and what its original mission in the world was. Many of the six million seekers of the Light around the globe blindly stumble through the darkness of that ignorance, going through the motions of various rituals without understanding what the "peculiar system of morality, veiled in allegory and illustrated by symbols" behind the organization they joined is really about. To make matters worse, our modern age brought a proliferation of ludicrous conspiracy theories, muddying the waters even further and attracting many of those after materialistic gains.

On the other hand, after two millennia of deep secrecy, Kabbalah opened its gates wide to all genuine spiritual seekers. The long-hidden secrets—the nature of God, the Names of God, the Zohar, the Tree of Life, cosmic meaning of the Hebrew alphabet, creation of the world, the structure of reality—have been revealed to the world.

Originally published by the Regular Grand Lodge of Serbia in A.L. 6017, *Freemasonry & Kabbalah: Becoming One With God* is an important work that fills the gap in modern Masonic education. The book introduces the 21st-century Brethren to the true essence of the Craft in a clear, approachable, and easy-tounderstand language and without any undue mystification. The author offers an overview and interpretation of Kabbalistic secrets and points out that the Craft is deeply rooted in this tradition. Some of the basic Masonic postulates, incomprehensible to most modern Brethren, are easily explained through Kabbalah and its interpretations:

https://www.amazon.com/Kabbalah-Freemasonry-Becoming-One-God-ebook/dp/B07QCHVWX2

SEE IT

YouTube: Ask The Freemason *Lon Milo DuQuette & Kabbalah* Published: March 20, 2021 93 minutes

Lon Milo DuQuette introduces us to the basic knowledge of Kabbalah and the first three sephiroths. Understanding these three sephiroths is the key to understanding Kabbalah.

Link: http://youtube.askafreemason.net/

A Freemason

HEAR IT Occult of Personality Podcast:

Esoteric Pedcast Extraordinaire

Deep Principles Of Kabbalistic Alchemy Episode 0448 84 min. Published: November 2019

In this special episode of Occult of Personality podcast, artist and author David Chaim Smith returns to the show to discuss his most recent book, Deep Principles of Kabbalistic Alchemy.

https://www.stitcher.com/show/occult-ofpersonality/episode/deep-principles-of-kabbalisticalchemy-48786293

How Numbers, the Calendar, and Astrology Began the Science of Geometry



"Here begin the constitutions of the art of geometry according to Euclid."

[Halliwell Manuscript *c*.1380–1430, earliest of the English "Old Charges" of stonemasons.]

Since time immemorial, civilizations have studied the heavens and noted the regularity of the moon and stars. About 3000 years ago, the Babylonians observed that the moon phased about 12 times in a year. Each phase of the moon became a 30-day month. This gave us the 360 gradations (degrees) of the circle. The birth of the calendar, and the origins of both astrology and astronomy, are intertwined with these ancient cultures' celestial observations. Even when the calendar became solar-centric (notably Egyptian), the 12-month year was still observed.

The Assyrians and Babylonians used a sexagesimal (base 60) counting system. Moritz Cantor, in *Vorlesungen Uuber Geschichte der Mathematik*, postulates that this numbering system came into being as a factor of the calendar circle. The calendar was divided into the 12 lunar cycles of 30 days each, representing the 12 major deities.

In *A History of Mathematics*, Florian Cajori states that, when greater precision was needed, that partition was divided ¹⁰ ~ SCRL Fratemal Review ~ April 2021

By Mark Poliner

into 60 segments, and those segments could be further divided onto 60 seconds. Thus, we get the divisions of today's clock into 24 hours a day, 60 minutes in an hour, and 60 seconds in a minute.

Ancient civilizations gave meanings to the apparent star patterns, the zodiac. These meanings were derived from mythical symbolism and attributes of mythical creatures.

Kevin Gest, in *The Secrets of Solomon's Temple*, remarked that the study of the positions of the moon and stars needed precise determination of positions, and the study of patterns in nature led to the birth of geometry, and



Fragment of Babylonian Calendar Source: Scientific Odyssey

mathematics. The patterns and symbols used in the Major Arcana and the suits of the Tarot cards relate, *inter alia*, to attributes assigned to the zodiac. Whatever divination methods that developed—numerology, cards, or astrology —derived their roots from the early cultures' studies of the heavens.

Seasons, times to plant, times to harvest, and festival celebrations necessitated an accurate calendar. The civilizations using a lunar calendar noted that, to reconcile that the months were drifting out of phase, intercalary months—or leap months—were added by the priests whenever necessary. The Hebrew calendar is lunar in origin and is directly derived from the ancient Babylonian calendar.

The study of astronomy was largely due to the human need for fixing the dates of their festivals. For example, the commandment "Observe the month of Abib, and keep the Passover unto the LORD thy God," (Deut. 16:1), made it necessary to be acquainted with the position of the sun and moon. The oldest term in Hebrew for the calendar is *tikum chodish* (תיקון החודש) or the "fixing of the month."

Studying the stars and constellations gave rise to the science of Geometry. Cuneiform tablets, like the one pictured here, show that the Babylonians used sophisticated



geometry to track stars and planets. They describe a trapezoid—shown in the diagram to the right—that represents the velocity of Jupiter against time. It depicts the movement of Jupiter in relation to the star field over 60 days, and enabled the Babylonians to predict its position.

Aristarchus (~250 BCE) questioned Aristotle's geocentric universe (where Earth was the center). He considered the Earth to be rotating around the sun (heliocentric). Like Aristotle, he calculated the planetary movements based on circular orbits. His calculations of the heliocentric universe helped account for the explanations of retrograde movement.

Hipparchus (~140 BCE) developed the astrolabe to position stars for navigation. By using geometry, he published the first detailed star catalog, complete with grid locations. This led to the development of our latitude and longitude system. Hipparchus' calculations increased the accuracy of star plotting and planetary movements. By using the duration and time of solar and lunar eclipses, he calculated the distances to the sun and moon. This required advances in understanding of what causes eclipses. This was not in the Aristotelian system.

Aristarchus believed in the geocentric system. Despite his advances in observation and calculations, he—like Aristotle could not explain the retrograde motion of the planets.

Ptolemy (100-170 CE) calculated, with surprising accuracy, the circumference of the Earth. One of Ptolemy's contributions to the geometry of the stars was to define the observed orbits of the planets, including their retrograde movements.

Freemasonry has long been associated with geometry as "earth measurement." After all, much of speculative Masonry is related to the stonemasons of old, who used geometry to design and erect all sorts of stone structures from walls and bridges to the great Gothic cathedrals. Freemasons have an obvious interest in astronomy, as evidenced by use of the sun, moon, and stars in their tracing boards. Like the ancients, Freemasons have also fixed the dates of their festivals according to the position of the sun. The feasts of their patron saints (John the Evangelist and John the Baptist) are held at the winter and summer solstices, respectively.

The *Cooke Manuscript* (c.1430-50), another of the stonemasons' Old Charges, states that the importance of geometry is that it bestows "geometric knowledge on the human race and, in relation to the 'seven liberal sciences,' it suggests all others owe their existence to the first: geometry."



The Cunieform Tablet at left and this Trapezoid Diagram are from Trustees of the British Museum/Mathieu Ossendrijver

The Speculative Masonic relationship with Geometry is as ancient as the Old Charges.

The 47th Proposition of Euclid (the Pythagorean Theorem) is almost as iconic to Masonry as the square and compass. It is the Master's Symbol.

The Winding Staircase also symbolizes the Golden Ratio. The spiral of the Winding Staircase allows a Mason to "trace nature through her various windings to her most concealed recesses."

FROM A POINT TO A LINE...

"...from a point to a line, from a line to a superfice, and from a superfice to a solid" is familiar to Masons. This simple geometric progression was also discussed in *The Elements of Euclid*, and other mathematicians expanded on this simple concept. Solomon ibn Garirol, an 11th Century Kabbalist, used it to describe how the relative universe began.

The void was the first to exist, the starting point from which all comes forth. From the void God created the universe. The first words in the bible are Bereshit bara Elohim (בָּרָא אֱלֹהִים, בְּרֵאשִׁית, 'In the beginning (Genesis) God created...'' Kirk McNulty, in *The Way of the Craftsman*, relates Elohim to the Ten Principles, or Ten Garments of God, used to form the Universe.

From here, God said "Let there be light (אוֹר)." From the point to the superfice. From the superfice, God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters," and the Universe became a solid.

The *Regius Poem*, also known as the *Halliwell Manuscript*—the earliest known Masonic writing, dating from the 1400s—contains "the constitutions of the art of Geometry according to Euclid," wherein the words Masonry and Geometry are used interchangeably. The *Harleian No.* 2054 MS., states, "thus the craft Geometry was governed there, and that worthy Master (Euclid) gave it the name of Geometry, and it is called Masonrie in this land long after." The *Harleian* also states, "The fifth science is called Geometry and it teaches a man to mete and measure of the earth and other things, which science is Masonrie."

Pritchard's *Masonry Dissected* (1730), states that the Institution of Masonry consists of the Liberal Arts, especially Geometry. "For at the Building of the Tower of Babel, the Art and Mystery of Masonry was first introduc'd, and from thence handed down by Euclid." Euclid "communicated it to Hiram, the Master-Mason concern'd in the Building of Solomon's Temple in Jerusalem, where was an excellent and curious Mason that was the chief under their Grand-Master Hiram."

Masonic ritual has been described as a "peculiar system of morality, veiled in allegory and illustrated by symbols." The symbols give meaning to the allegory, and the allegory defines the symbol.

The 47th Problem of Euclid is almost as iconic a symbol of Masonry as the square and compass. This theorem had been passed down orally for thousands of years before Euclid wrote of it in his *Elements*. "In every right-angled triangle, the sum of the squares of the base and perpendicular is equal to the square of the hypothenuse." This simple





sentence set the stage for understanding the geography of our planet and its place in the solar system. It was the first step toward the trigonometry necessary for mapmaking, navigation, and surveying.

Albert Pike, in *Morals and Dogma*, assigned meanings to that triad: "The Perpendicular is the Male; the Base, the Female; the Hypothenuse, the product of the two." Philosopher and Masonic Researcher Manly P. Hall wrote of the Pythagorean Theorem in his *Secret Teachings of All Ages* (p. 246):

> The Pythagorean and other schools of philosophy conceived the one divine nature of God to manifest itself in the threefold aspect of Father, Mother, and Child. These three constituted the Divine Family, whose dwelling place is creation and whose natural and peculiar symbol is the 47th proposition of Euclid. God the Father is spirit, God the Mother is matter, and God the Child—the product of the two represents the sum of living things born out of and constituting Nature.





Masonry's Winding Staircase

In the Middle Chamber lecture, a Mason is introduced to the Winding Staircase, from which a Mason learns Geometry, which proves the wonderful properties of nature. A Mason takes the Winding Stairs "to curiously trace nature through her various windings to her most concealed recesses." Further, his contemplation of nature will allow him to be conducted through the "intricate *windings*" of his "mortal state."

The Winding Staircase represents the Golden Ratio or ϕ (phi). Geometry gives us ratios and proportions, offering us a perspective on the physical world. Phi, the Golden Ratio, the Fibonacci Sequence, and many other concepts define the cosmos.

John Michael Greer stated, "In ancient, medieval, and Renaissance times, geometrical forms and relationships were seen as an expression of the deep, archetypal structure of reality, and students of geometry were taught to experience geometric processes as the unfolding, in space and time, of spiritual realities."

The Golden Ratio can be seen in the spirals of rose petals, nautilus shells, DNA, and the proportions of the human body. The proportions of the Golden Rectangle, the most pleasing proportions to the human eye, are seen in art and architecture (as in the Greek temple



ruins pictured at left on the facing page). The Golden Rectangle, or Spiral, can be described by a sequence of numbers known as the Fibonacci series. In the Fibonacci sequence, each number in the sequence is the sum of the two numbers that precede it. So, the sequence goes: 0, 1, 1, 2, 3, 5, 8, 13, 21, 34, and so on. Using the ratios of pairs of numbers in the Fibonacci sequence, as the numbers increase, the value of that ratio approaches that of the Golden Ratio, 1.6180339887498948482....

The Pentagram

The pentagram, or five-pointed star, also contains the Golden Ratio as the ratio of the smaller line segments to the longer ones. Each pentagram contains a pentagon. Nature follows pentagonal patterns. Starfish, violets, the seed pattern of an apple, and many other



examples have elements arranged in five-pointed shapes. The pentagram has been used by many cultures for over 5000 years.

The Hebrews ascribed the five-pointed star to Truth and the Five Books of the Pentateuch (the Five Books of Moses). Early Catholics used the pentagram to symbolize many concepts, e.g., the five senses, the five wounds of Christ on the cross, and the five "virtues of Mary" (*Annunciation, Nativity, Resurrection, Ascension* and the *Assumption*). Constantine, the first Roman Emperor to convert to Christianity, used the pentagram as the seal on his amulet. Sir Gawain, the most pious of King Arthur's knights, used the pentagram to identify the five virtues of knighthood: fellowship, purity, frankness, courtesy and compassion. The pentagram also became the secret symbol of Plato and the Pythagorean society.

The pentagon makes up one of the five regular Platonic solids, the dodecahedron, with its 12 pentagonal sides. The other Platonic solids are: the tetragon (4 sided), cube (6 sided), octagon (8 sided), and icosahedron (20 sided). In *Cosmos*, Carl Sagan stated that Plato saw the regular solids as representing the four elements and the cosmos. Plato believed that the knowledge of the dodecahedron, and the cosmos, was such a powerful idea, that it should be kept hidden.

Masonic ritual makes use of Pythagorean symbols and concepts. While the pentagram is not mentioned in the ritual, it is associated with Masonic initiation. The pentagram is associated with the Five Points of Fellowship, the Five Senses, and the signet of Solomon.

GEMATRIA AND FREEMASONRY

The Gematria (גמטריא) is the foundation of kabbalistic knowledge and Freemasonry. In Gematria, words are numbers and numbers are words. A single word can yield multiple values, depending on the coding used. Each gives the other power and meaning beyond the basic message. All Hebrew letters have numerical representations, and thus the words have numerical meanings. Hebrew words are often found in Freemasonry; for example, on tracing boards, and in the frontispieces and other illustrations in Masonic books. Freemasons also assign various meanings to numbers that they consider significant. For example, Masonic teachings relate the number three to the greater lights, the lesser lights, the pillars, the three blue lodge degrees, and more.

Hebrew and Aramaic, in which both the Old and New Testaments are written, do not have numerical symbols. This convention of letters representing numbers, and vice versa, began with the earliest known writing system, Babylonian cuneiform, and later Samarian cuneiform. Greek Isopsephy is derived from the Hebrew alphabet system. Romans used letters to represent numbers, but arranged them into a decimal (base 10) system, I, IV, X, XX, etc.

Using separate symbols to represent numbers was first developed in India around 700 CE. That system migrated into Europe beginning in the 10th century but was not fully adopted until the 1500s.

The Kabbalah and Gematria began as a method to discern the mysteries of God's name, the Tetragrammaton. It has also been used in divination.

The first use of the name of God was in Genesis 1.1 as Elohim (אלהים). To Kabbalists, this represents the creative force of the universe. Elohim is used to represent God creating the universe, Eden, the beasts and plants in Eden, and Man (Genesis 1:1 to 2:6). Its numerical representation is 86. Beginning in Genesis 2:7, God is referred by the Tetragrammaton, YHWH (הוה). From this point, God is related to grace, morality, justice, and righteousness. Its numerical representation is 26.

Life! The word for *life* or *alive* is *chai* (דו) which equals 18. This is why many Jews give gifts in multiples of 18. Jews celebrate by saying *l'chayim* (דיים), "to life." Also derived from *chai* is the Hebrew word *chaya* (דיים) meaning "living thing" or "animal" and adding to 23.

In Judaism, the number 13 is considered lucky, or of good fortune. Some examples include:

The Hebrew word for love, *ahava* (אהבה) and the word for one, *echad* (אחד) is 13.

Thirteen attributes of God (שלושה עשר מידיא);

Thirteen is the age at which a Jewish male becomes obligated to follow Jewish law; the age at which a Bar Mitzvah is attained;

Thirteen Attributes of Mercy;

Thirteen Jewish principles of faith;

Number of days of holidays (Yom Tov) in a year;

Abraham entered into 13 covenants with G-d through the commandment of Bris Milah (the ritual of circumcision); In the Kabbalah, thirteen represents rising above the influence of the 12 signs of the Zodiac.

The Gematria brings new meanings to words and phrases of the Bible. In Revelation 13:18, the Beast is referred as the number 666.

 Resh (τ)
 Samekh (σ)
 Qoph (τ)
 Nun (t)
 Vav (t)
 Resh (τ)
 Nun (t)
 Sum

 200
 60
 100
 50
 6
 200
 50
 666

The Hebrew נרון קסר transliterates as *NRON QSR*. In Greek, it transliterates as *Neron Kaisar*. The Beast referred to in Revelation is Emperor Nero. The Latin version of Nero's name (*Nero Cæsar*) which transliterates into Hebrew as *NRO QSR*).

Masonic scholar Albert Pike, in *Morals and Dogma* (p. 707), states that the "union of ideas and signs" provides the fundamental realities that "the Trinity of Words, Letters and Numbers" that illuminate the theorems of Pythagoras. Hebrews and Greeks revealed further truth of numbers by the words they represent. To Pythagoras, this revealed the beauty and magic of the numbers in his theorems.

Brother W.L. Wilmshurst, in *The Masonic Initiation*, explores the meaning of the Masonic Letter G. It is said to represent God or Geometry. Other representations of G are "Gnosis, Great Architect, Gamma, Goodness, Gimel, Goat," and many other meanings. Wilmshurst and many other Masonic scholars allude that the G stands for the Hebrew letter Gimel (λ), which in Gematria is 3. There being three degrees in Masonry, among many other Masonic symbols of three. Further, Gimel represents a camel, a symbol of journeying to other places. The camel also represents the Mason's travel in search of light.

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Hebrew Gemetria			Greek Isopsephy		
Number	Letter	Name	Number	Letter	Name
1	х	Aleph	1	Aα	Alpha
2	E	Bet	2	Ββ	Beta
3	2	Gimel	3	Γγ	Gamma
4	٦	Dalet	4	Δδ	Delta
5	ה	Hā	5	Eε	Epsilon
6	1	Vav	6	(F F / C 5)	Digamma (later Stigma)
7	T	Zayin	7	Zζ	Zeta
8	п	Het	8	Ηη	Eta
9	ช	Tet	9	Θθ	Theta
10	,	Yod	10	It.	Iota
20	5	Kaf	20	Кк	Kappa
30	ל	Lamed	30	Λλ	Lambda
40	۵	Men	40	Mμ	Mu
50	3	Nun	50	Nv	Nu
60	D	Samekh	60	Ξξ	Xi
70	ע	Ayin	70	00	Omicron
80	Ð	Pe	80	Ππ	Pi
90	z	Tzadi	90	(Q q)	Koppa
100	1	Qof	100	Ρρ	Rho
200	٦	Resh	200	Σσ	Sigma
300	¥	Shin	300	Тτ	Tau
400	л	Tav	400	Yυ	Upsilon
500	٦	Kaf (final)	500	Φφ	Phi
600	۵	Mem (final)	600	Xχ	Chi
700	1	Nun (final)	700	Ψψ	Psi
800	ŋ	800 Peh (final)	800	Ωω	Omega
900	Y	900 Tzady (final)	900	(7) 3)	Sampi

FINAL WORD

In 1730 a Mason named Samuel Prichard published a very hostile, 32 page pamphlet entitled *Masonry Dissected*. He had apparently joined the Order seeking some personal advantage, and he had been disappointed. As he put it, "Of all the Impositions that have appeared amongst Mankind, none are so ridiculous as the Mystery of Masonry ..." and he hoped that his publication would "... have its desired Effect in preventing so many credulous Persons being drawn into so pernicious a Society." For the benefit of the credulous, he sets out all the rituals in which he participated when he became a Mason. In a sense we are indebted to Prichard. In the period around 1717 the Premier Grand Lodge seems to have been working a system of two Degrees. Through his exposé we have learned that by 1730 the Premier Grand Lodge was using a ritual of three Degrees. Masons of the period did not feel this indebtedness. They were made very indignant by Prichard's revelations; and there were a number of rejoinders to his publication. One of these, *A Defense of Masonry*, published in 1730-31, describes the Order as an heir to (if not the historical descendent of) the wisdom of antiquity and lists "Cabala" as one of those sources. This Defense of Masonry received a certain amount of "official recognition." It appeared in the 1738 edition of Anderson's Constitutions, which suggests support within Masonry for its content.

[W. Kirk MacNulty, "Kabbalah and Freemasonry" in S. Brent Morris, Ed., *Heredom* Volume 7. (Washington D.C., The Scottish Rite Research Society, 1998), 140. *The term "Cabala" indicates a Christianized form of Kabbalah.—Ed.*]

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November Dinner Menu



Because the dining area is already set up for the elections to be held on Tuesday, November 2, 2021 we **will not have a dinner** on Monday, November 1, 2021 befire the stated meeting.



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2021 Officers

What is the purpose of Freemasonry?

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Junior Warden - Christopher J. Williams (C) (208) 995-6922

Worshipful Master: - Michael J. Mulligan

(C): (505) 660-1672

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> Senior Deacon - John G. Feins (C) (505) 603-6369

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Senior Steward - John A. Brady (H) (805) 748-9000 Junior Steward - Mark E. Sarnowski (H) (505) 982-6374

Marshal: - Alfonso J. Rodriguez (C) 505–501-0078

Tyler: - Jerry Noedel, PM

"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