



THE GAVEL

MONTEZUMA LODGE NO. 1 AF & AM

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Volume 23 Issue 2

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

February 2023

From the East...



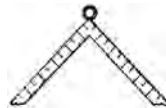
Brethren:

We have a busy and exciting month coming up with our first event this year at Interfaith Shelter on the evening of Friday, February 17. In preparation for this event we have received information from Interfaith Shelter regarding how many people are needed and at what times. Brother AJ will be preparing the meal with help from a couple brothers in the afternoon until around 4:45pm. We may be able to use the help of 1 other brother prior to that time in order to help package the meal. I would like to have 1 or 2 other brothers who would be willing to transport the meal to Interfaith Shelter, and after the handoff takes place at Lodge, the first crew will head home. I would like a second crew of about 3 to 5 brothers to meet at Interfaith Shelter shortly after 5pm. Dinner will be served at 6pm. I want to make sure that the duties surrounding this event are spread amongst those willing to help, ensuring that everyone gets ample respite from their labors. We can discuss the timing of everything and assign volunteers to these spots on Monday.

We had our first brotherhood night last Tuesday evening, and had some very lively discussion and good brotherhood. We also made some tentative plans for our next brotherhood night, which we will discuss at our upcoming Stated Meeting on Monday February 6 at 7pm (with dinner at 6pm). For the foreseeable future, the day of the month for Brotherhood Night will likely fluctuate a bit until we land on something that fits.

Brother Nate has done some exciting research into our early lodge officers and has some exciting stories that are sure to be illuminating as well as entertaining. It is the intent that these will start appearing in The Gavel. I look forward to seeing you all on Monday for our Stated Meeting!

Fraternally,
Christopher J Williams
Worshipful Master



Order of the Eastern Star Santa Fe Chapter No. 19

It is with profound sorrow that we announce the closing of Santa Fe No. 19 Chapter of the Order of the Eastern Star. The Chapter was chartered on October 19, 1906. At the stated meeting held on Thursday, January 3, 2023 the members voted to surrender the charter and affiliate with Los Alamos Chapter No. 63. At a meeting held on Wednesday, January 11, 2023 the members of Los Alamos Chapter No. 63 voted in favor of the affiliation.

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.



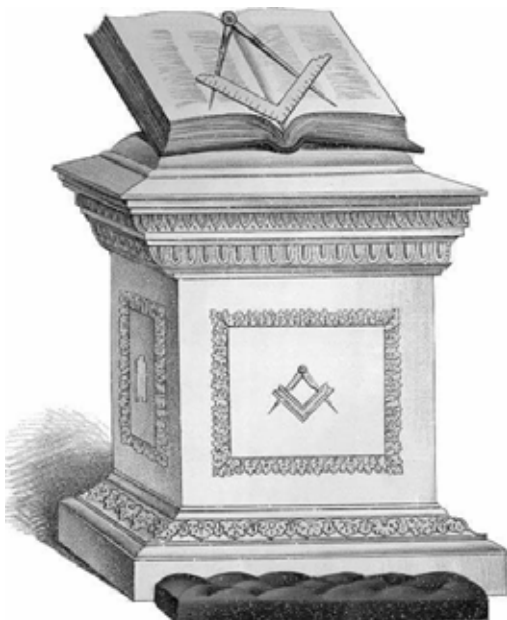
Special Notices And Events

Property Management Board

The next monthly meeting of the Property Management Board will be held on **Wednesday, February 25th** at 6:00 PM in the library.

Interfaith Shelter

Mark the date February 17, 2023 on your calendars. Montezuma Lodge No. 1 will provide a dinner for the Santa Fe Interfaith Shelter. See more details in the first paragraph of WM Chris Williams article on the first page of this issue.

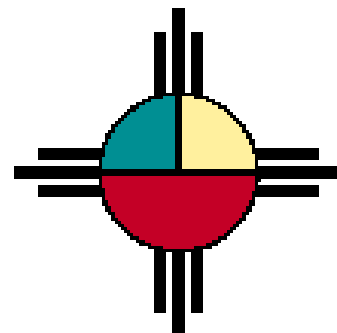


In This Issue

From the East	1
Santa Fe Chapter No. 19, Order of the Eastern Star	1
Special Notices and Events	2
Property Management Board	2
Interfaith Shelter Dinner	2

From Southern California Research Lodge

SCRL - Cover Page	3
SCRL - Editor's Word	4
SCRL - Cover Story - What is Kabbalah? ...	5
SCRL - Looking for Light	6
SCRL - Judaism, Freemasonry & Changing Kabbalah	7
SCRL - The Geometry of Creation	9
SCRL - Q&A: Timothy Hogan, PM	11
SCRL - What Does it All Mean?	12
SCRL - The Tetractys	13
SCRL - Masonic POP Culture	15
SCRL - Final Word	16
Dinner Menu	17
Lodge Officers	17



Southern California Research Lodge

Fraternal Review

November 2022



THE CRAFT AND THE ANCIENT MYSTICAL TRADITIONS

GUEST EDITOR'S WORD

Sacred Geometry and The Craft



My intent for this issue of *Fraternal Review* is to build on the articles from the April 2021 issue, in order to further expand the readers' knowledge of Freemasonry's connections with the Kabbalah and the connections of both with Geometry. Previously, I had discussed the Golden Ratio and how such ratios and proportions are found within the human body and in nature, and are essential to how the cosmos operates; the pentagram's relations to Geometry and Freemasonry; and how the 47th Problem of Euclid relates to the Tower of Babel, and to Hiram of Tyre and Euclid.

In Masonry, Geometry is the most important and sacred of the Seven Liberal Arts. In "The Tetractys" (page 12), Brother Tony Gilbert explores these aspects from the perspective of the Pythagoreans—how and why they were important to the Greeks, and their relationship to both Kabbalah and Freemasonry. Geometry is the language of God, and its ratios are apparent in nature and mathematics. Thus, God's geometric ratios reveal the mysteries of His creation,

In the Bible, God instructs King Solomon in the design and construction of his sacred Temple.

The Golden Ratio is found throughout the Bible, from Noah's Ark to the Ark of the Covenant. The Kabbalistic Tree of Life is constructed by the Golden Ratio and likewise reveals the Geometry of God and his Divine Creation. In "The Geometry of Creation" (page 8), I explore, through the Kabbalah, the geometric progression of creation and attempt to explain why Geometry is the most noble of the Seven Liberal Arts and Sciences of Freemasonry's Fellowcraft Degree.

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." This is true also of Freemasonry. In "Looking For Light" (page 5) I further explore reading beyond the surface of the Masonic degrees and the Bible to perceiving a deeper fraction of our reality. As Masons, we are given the task to "seek further Light" in pursuit of greater knowledge. I hope this issue will add more signposts along the path of your Masonic journey.

Fraternally,
Mark Poliner, Guest Editor

In Masonry, Geometry is the most important and sacred of the Seven Liberal Arts.

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©2022 SCRL *FRATERNAL REVIEW*: *Kabbalah 2*

NOTICE: SCRL invites Masonic Lodges to reprint *Fraternal Review* articles for such uses as their Trestle Boards; however, we ask that you refrain from distributing entire issues to non-subscribers.

What is Kabbalah?

By Albert G. Mackey, 33°

The mystical philosophy or theosophy of the Jews is called Kabbalah. The word is derived from the Hebrew קבל, *Kabal*, signifying to receive, because it is the doctrine received from the elders. It has sometimes been used in an enlarged sense, as comprehending all the explanations, maxims, and ceremonies which have been traditionally handed down to the Jews; but in that more limited acceptance, in which it is intimately connected with the symbolic science of Freemasonry, the Kabbalah may be defined to be a system of philosophy which embraces certain mystical interpretations of Scripture, and metaphysical speculations concerning the Deity, man and spiritual beings. In these interpretations and speculations, according to the Jewish doctors, were enveloped the most profound truths of religion, which, to be comprehended by finite beings, are obliged to be revealed through the medium of symbols and allegories. Buxtorf defines the Kabbalah to be a secret science, which treats in a mystical and enigmatical manner of things divine, angelical, theological, celestial, and metaphysical; the subjects being enveloped in striking symbols and secret modes of teaching. Much use is made of it in the high degrees, and entire Rites have been constructed on its principles. Hence it demands a place in any general work on Freemasonry. [page 375]

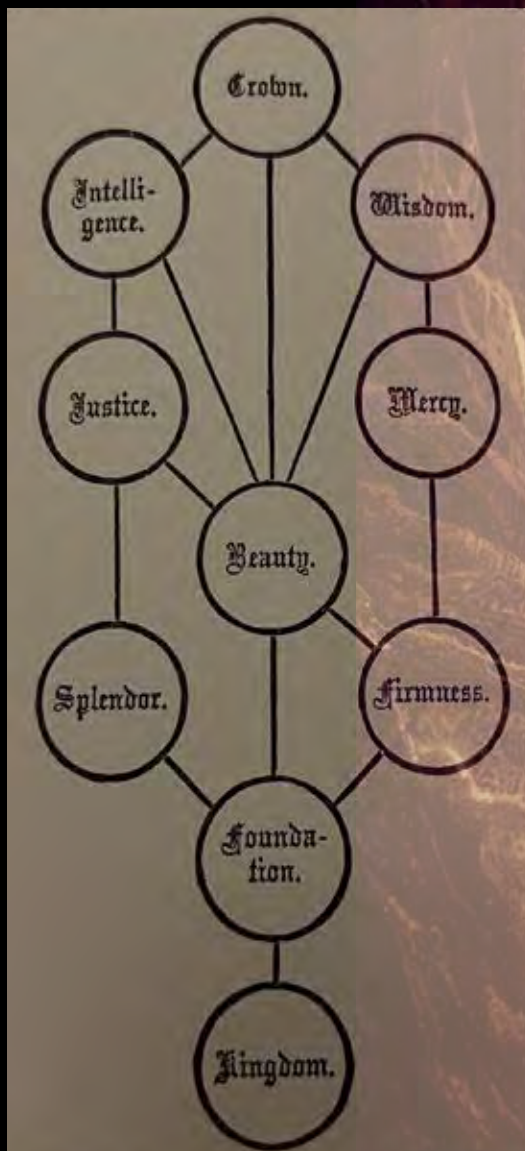
THE ARCHETYPAL MAN:

These ten Sephiroth are collectively denominated the archetypal man, the Microcosm, as the Greek philosophers called it, and each of them refers to a particular part of the body. Thus the Crown is the *head*; Wisdom, the *brain*; and Intelligence the *heart*, which was deemed the seat of understanding. These three represent the intellectual; and the first triad is therefore called the *Intellectual World*. Mercy is the *right arm*, and Justice is the *left arm*, and Beauty is the *chest*. These three represent moral qualities; and hence the second triad is called the *Moral World*. Firmness is the *right leg*, Splendor the *left leg*, and Foundation the *privates*. These three represent power and stability; and hence the third triad is called the *Material World*. Lastly, Kingdom is the *feet*, the basis on which all stand, and represents the harmony of the whole archetypal man. [page 377]

MYSTICAL LADDERS:

These ten sephiroth, represented in their order of ascent from the lowest to the highest, from the Foundation to the Crown, forcibly remind us of the system of the Mystical Ladders which pervaded the ancient as well as the modern initiations; the Brahmanical Ladder of the Indian Mysteries; the Ladder of Mithras, used in the Persian mysteries; the Scandinavian Ladder of the Gothic mysteries, and in the Masonic mysteries the Ladder of Kadosh; and lastly, the Theological Ladder of the Symbolic degrees. [page 377]

From Mackey, Albert G., *An Encyclopedia of Freemasonry* (The Masonic History Co., New York, 1921) 375, 377.



From Mackey, Albert G., *An Encyclopedia of Freemasonry* (The Masonic History Co., New York, 1921) p. 377.

Looking For Light

By Mark Poliner

Nebojša Nikolić, in *Kabbalah and Freemasonry*, observes that Masonic thinking and philosophy is wrapped in allegory. The Mason needs to search for the meanings and messages in Masonic allegories for understanding how he comprehends God. Nikolić postulates that today, hardly any Mason searches for those answers, or why he professes his faith in God, or why the Volume of Sacred Law is the Great Light of Freemasonry—such Masons rely on their secular understandings, without the benefits of Masonic allegory.

There is a difference between taking Masonic teachings at face value, and searching for their deeper meanings. Taking things at face value limits the nuances of the Masonic symbology. A Brother can better understand his own beliefs—in both his religion and in Masonry—by looking for deeper meanings.

Rabbi Shaul Youdkevitch has noted that our perception of reality is an illusion, a shadow, a suggestion, or an intimation of the ineffable Truth of the Divine Realm. The meanings and understandings of what we see and hear are but a small fraction of what is around us.

As an illustration, Rabbi Youdkevitch shows us the paradox of Genesis. Genesis 1:3 says, “And God said: ‘Let there be light.’ And there was light.” Yet, in Genesis 1:14, God also says “Let there be lights in the firmament of the heaven to divide the day from the night...” The celestial lights of the sun and stars were created on the fourth day.

What did God create on the first day? The Zohar explains that, on the first day, God created the Celestial Light—the Light of Consciousness. The Bible says, “In the beginning God created...” (בְּרֵאשִׁית, בְּרָא אֱלֹהִים). The Hebrew word used to refer to God is *Elohim* (אֱלֹהִים), relating to the Ein Sof, or Celestial Light.

The first lessons taught to an Entered Apprentice is to “Know Thyself;” and in order to know ourselves, we need to know the whole of our reality. A Mason cannot rely his five senses alone to perceive Freemasonry; he must look beyond that which is taught in our degrees.

As our Faith is more than we readily perceive, so too is Freemasonry.

Judaism, Freemasonry, and Changing Kabbalah

By Angel Millar

In his *History of Jewish Mysticism*, Ernst Muller writes that, during the 18th century,

“We meet, especially in Germany and England, isolated Cabbalistic doctrines and expressions in writers connected with Rosicrucianism and Freemasonry, whom we find, for instance quoting Hebrew name-symbols and terms of the Sefirot doctrine, which they develop further after their own manner.”¹

Muller also mentions Martinez de Pasqually, Freemason and founder of the Elect Coens, (who, he says, “erected a Cabbalistic system on Catholic lines”) and his disciple and fellow Freemason, Louis Claude de Saint Martin, as well as a whole host of later, Kabbalah-inspired, occultists and mystics, from Eliphas Levi to Mme. Helena Blavatsky.

Kabbalah entered the milieu of Fringe Masonry in Germany and France, through such Orders as the Asiatic Brethren and the Gold and Rosy Cross. Later, although rather lightly, it was absorbed into the rituals and symbolism of the Masonic *Societas Rosicruciana* and the Ancient and Accepted Scottish Rite.

Originally a Jewish theosophical system—later Christianized, and later still, integrated into occultism—Kabbalah often holds a peculiar fascination for modern esotericists and Freemasons. Of course, most Fringe Masonic Orders of past centuries have now disappeared, along with the practice of their rituals. In contrast, Kabbalah within Freemasonry has today been largely confined to philosophical interpretations of the Degrees by Freemasons themselves. However, as Muller implies, very little of such esoteric

philosophizing accords with orthodox Jewish tradition. Still, like Jewish Kabbalah, later Masonic versions are often highly complex.

In one 19th-century Scottish Rite ritual, the Secret Master Degree, it is stated that the nine Names that God gave himself, “compose 888 letters, and enclose 72 names, which are taken as names of the Divinity of the angels’ alphabet, or cabbalistic tree.”²

Although drawing from virtually every spiritual tradition from across the globe (from those of the Norse and Druids to the Chaldeans), Albert Pike, in his *Morals and Dogma*, explains the Ritual of Craft Freemasonry in Kabbalistic terms. In regard to Craft Freemasonry, he says:

“The three great lights of the Lodge are symbols to us of the Power, Wisdom, and Beneficence of the Deity. They are also symbols of the first three Sephiroth, or Emanations of the Deity, according to the Kabbalah, Kether, the omnipotent divine will; Chochmah, the divine intellectual power to generate thought, and Binah, the divine intellectual capacity to produce it—the two latter, usually translated Wisdom and Understanding, being the active and the passive, the positive and the negative.”³

It is difficult to know whether Pike was trying to illuminate a profound truth, or to obscure the meaning of the Craft Ritual by making it more complicated than was necessary. Again, he states that:

“The Hermetic Science of the early Christian ages... embodied in certain symbols of the higher Degrees of

Freemasonry, may be accurately defined as the Kabbalah in active realization, or the Magic of Works. It has three analogous Degrees, religious, philosophical, and physical realization.”⁴

Less enthusiastic than Pike, though similar to Muller, A. E. Waite—author, Freemason, and founder of the Fellowship of the Rosy Cross—claimed that “some reflections” of Kabbalah “are found in Masonic Ritual,” although he does “not suggest that Masonry is a ‘qualified Kabbalism’.” Moreover, he also says:

“Crudities of this kind are offenses of a bygone day; but it is substantially certain that the anonymous craftsmen who elaborated the Craft Degrees had some vestiges of knowledge concerning the theosophy evolved in Jewry outside the Law and the Prophets.”⁵

Nonetheless, in relation to Freemasonry, Kabbalah’s importance lies less in Craft Freemasonry and far more in the fraternity’s “higher degrees” and Orders. These include the C.B.C.S. (*Chevalier bienfaisant de la Cité sainte*—or Order of Knights Beneficent of the Holy City—influenced by the teachings of Pasqually); and, of course, the Ancient and Accepted Scottish Rite.

Yet, perhaps more important still for modern Kabbalah, are those Orders that lie beyond the Masonic Fraternity but have some historical connection to it. Among these are the Hermetic Order of the Golden Dawn (whose degree structure was adopted from the *Societas Rosicruciana* and the Gold and Rosy Cross, and relates to the structure of the Kabbalistic Tree of Life), and various Orders of Martinism, which were created to confer the teachings of Saint-Martin.

After the turn of the 20th century, Kabbalah became a staple of occultism; and today, it can be found mixed together even with the neopagan religion of Wicca⁶—though undoubtedly stripped of many of the core tenets of Jewish Kabbalah, such as belief in a single God. Yet, especially as Christianity has declined in the West, other traditions—from Buddhist Tantra to Sufism; positive thinking and “Left-hand path” occultism—have captured the imagination. Thus, Kabbalah now appears as one system of spiritual awakening among many others. Nevertheless, whether it retains its authentic doctrine or not, due largely to the Fraternity’s use of Old Testament

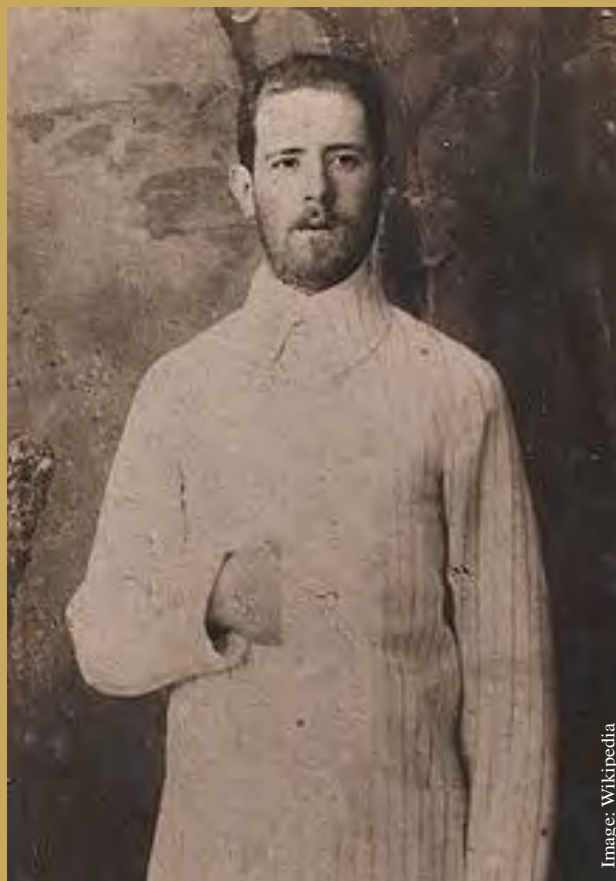


Image: Wikipedia

Ernst Muller during his stay in Palestine 1907-1909

myth and symbolism, Kabbalah retains a lasting place of some prestige, albeit unofficially, within Freemasonry.

1. Ernst Muller, *History of Jewish Mysticism*. (New York: Yesod Publishers, 1960), p. 155.
2. David Bernard, *Light on Free Masonry* (Dayton: J. Shuey, 1868), p. 209.
3. Albert Pike, *Morals and Dogma*, 1871, p. 202., <https://www.sacred-texts.com/mas/md/md13.htm>.
4. *Ibid*, 1871, p. 840.
5. Arthur Edward Waite, *A New Encyclopaedia of Freemasonry*. (London: William Rider and Son, Ltd., 1921), vol. II, p. 281.
6. See, e.g., Jack Chanek, *Qabalah for Wiccans: Ceremonial Magic on the Pagan Path* (2021).

BIO:

Angel Millar is the Editor-in-Chief of the *Fraternal Review* as well as the author *The Three Stages of Initiatic Spirituality*, *The Path of the Warrior-Mystic*, and *Freemasonry: Foundation of the Western Esoteric Tradition*.

THE GEOMETRY OF CREATION

BY MARK POLINER

In my article, “From a Point to a Line,” from the April 2021 *Fraternal Review* on Kabbalah, I discussed how the early Babylonians and Assyrians, using Geometry, developed their calendar, astrology, and mathematics. As Masons, we are taught that Geometry is the greatest of the Seven Liberal Arts. Geometry gives man the powers of proportions and magnitude; without Geometry, man cannot conceive how to build, or to navigate, or when to plant and harvest.

Plato and Aristotle each described the ratios of nature—the circumference of a circle to its radius, the hypotenuse of a right triangle, among others. The most beautiful of these ratios is the Golden Ratio, represented by the Greek letter Phi (ϕ). Euclid defined the Golden Ratio in *The Elements* as: “If a straight-line is cut in extreme and mean ratio, then the square on the greater piece, added to half of the whole, is five times the square on the half.” Euclid’s proof forms rectangles into square triangles (\square), which gives us the irrational value of 1.618033... (Livio).

The Golden Ratio in the Bible

The Great Architect of the Universe created the “Divine Proportions” that appear throughout existence. These proportions are the guide of creation: the Golden Ratio; the Fibonacci sequence; Pi (π); pentacles; and the sexagesimal (base-60 numbering). From these we also derive the Golden Triangle, the Golden Ellipse, and the Platonic Solids. These are the building blocks of the Universe, from our DNA, to how the planets are arranged in the solar system.

The Golden Ratio has been suggested to be the “thumbprint” that God placed on his creation. The Biblical references to the Golden Ratio and the Fibonacci sequence are instructions from God on how to pray and to build Temples and other religious icons.

Noah’s Ark

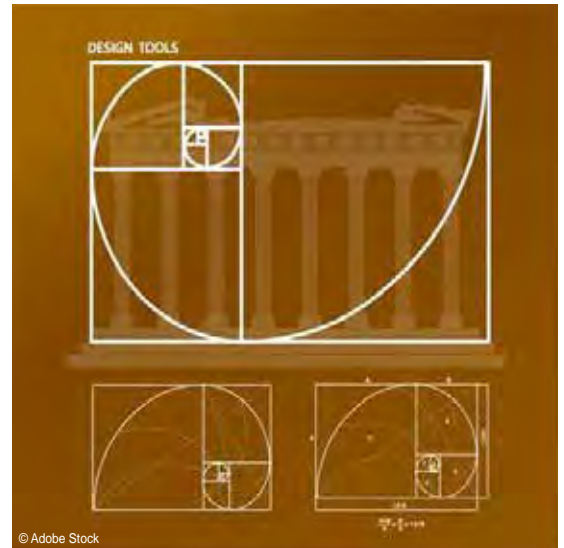
In Genesis 6:15, God commands Noah to build an ark, saying, “And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.” (Tanakh) The ratio of the length to the width is a Golden Ratio, as is the ratio of the width to the height of the Ark.

God then commands Noah how to taper the Ark, “to a cubit shalt thou finish it upward,” a truncated triangle. (The Jewish Publication Society of America) The angles of the triangle are also proportioned in the Golden Triangle ratio.

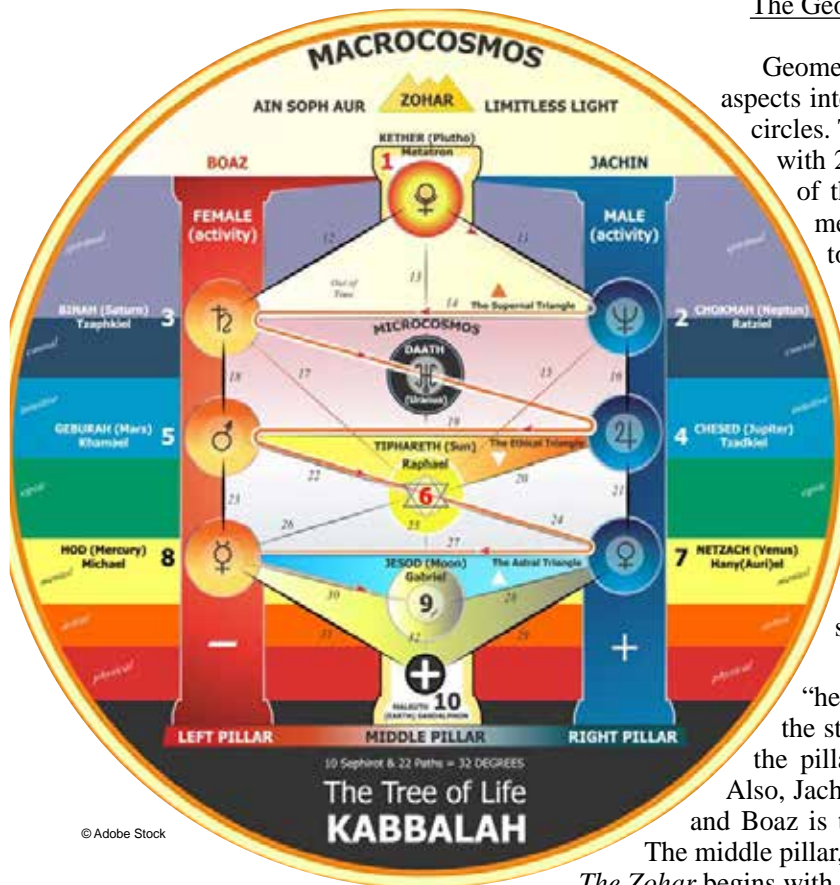
The Ark of the Covenant, the Tabernacle, and King Solomon’s Temple

Upon delivering the Ten Commandments on Mt. Sinai, God instructs Moses and Aaron to create a Sanctuary, so that God may dwell among the people. Exodus 25:8-9. In Exodus 25:10-23, God commands Moses and Aaron to build the Ark of the Covenant, with an Altar two and a half cubits long, a cubit and a half wide, and a cubit and a half high. The Ark, altar, and other items that God had commanded were placed in the inner and outer Sanctum of the Tabernacle, or *mishkān* (מִשְׁכָּן). Thus, the ratios of the Ark, the Altar, and the Inner and Outer Sanctums were all constructed by the Golden Ratio.

In his *The Chronology of Ancient Kingdoms Amended*, Sir Isaac Newton gave a detailed description and depicted floor plans of King Solomon’s Temple. The South, East, and North Gates form the entrances to the Outer Chamber and the Altar. Of particular interest to Freemasons are the Middle Chamber and the Holy of Holies (Sanctum Sanctorum), which are also configured in the Golden Ratio (Newton). Our modern Lodge rooms being representations of King Solomon’s Temple, Masonic Ritual and mythology begin with this Temple—its ratios and proportions.



The Geometry of the Tree of Life



Geometry comprises the Tree of Life, with its various aspects interconnected by means of triangles, hexagons, and circles. The Tree of Life consists of ten spheres connected with 22 paths. These 22 paths correspond to the letters of the Hebrew alphabet, from which are derived the meanings of Gematria. These aspects, in proportion to the divine ratios, together bring out our experience of Kabbalistic Reality. The Sephirot (spheres) are divided into three Pillars. The three Sephirot on the right form the “Pillar of Severity” and those on left the “Pillar of Mercy”—together representing Jachin and Boaz—while the center is known as the “Pillar of Equilibrium.” Together, they allude to the ten qualities of God; with the benign of the left modifying the rigor of the right, so that Divine Justice is always tempered by Divine Mercy. This equilibrium is also seen throughout the symbolism of Freemasonry.

Our ritual states that Jachin (יָכִין) translates to “he establishes” while Boaz (בּוֹאֵז) translates to “in the strength of” or “in him is strength.” Thus, Jachin is the pillar of Mercy and Boaz is the pillar of Severity. Also, Jachin is the man, represented by the Celestial Sphere and Boaz is the woman, represented by the terrestrial sphere.

The middle pillar, the Pillar of Equilibrium, represents The Divine.

The Zohar begins with the universe being filled with God’s presence, and continues that God desired to emanate and create the world. God brought forth light into a point at the center of a circle. Writing in *The Tree of Life*, Isaac Luria Ashkenazi, aka Ari, comments thus on *Beresheet*: “Before the emanations were emanated and the creatures were created, the upper simple light had filled the whole reality.” Above Kether there was God and the Eternal Light.

When God said, “Let there be light” there was a flash—and a point of light was created; this was the topmost sphere Kether. That point of light split into 10 spheres, each carrying its part of the Divine Light. In the *Tree of Souls, Mythology of Judaism* (p. 122), Schwartz states that the ten spheres, “like a fleet of ships, each carrying its cargo of light,” broke apart under the powerful divine light.” As a lightning bolt, from Kether, there emerged the succession of ten Sephirot. It was not until the lightning bolt had created the tenth sphere, Malkuth, that the physical world was created.

As Ari stated, the “the harsh spark came out, the force of *Din* that was disclosed in *Malchut*, emerging from *Ein Sof*, and carved a carving in the upper light... And in that empty space, all the worlds and all that is in them subsequently emerged.”

The World is Divine Geometry

Freemasonry calls God the Great Architect of the Universe. The geometric progression of creation, as shown in the Kabbalah’s Tree of Life, demonstrates how, in all of nature, the greatest of the Arts and Sciences truly is Geometry.

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Q&A:

Timothy Hogan, PM INTERVIEW BY JERIEL SMITH

Timothy Hogan, PM has served in many leadership positions in Freemasonry, and is affiliated with Masonic bodies around the globe. He is an internationally renowned lecturer, alchemist, and author of several books including *The Alchemical Keys to Masonic Ritual*. He sat down with the *Fraternal Review* for an insightful Q&A.

: When and where were you made a Mason?

: I was first initiated as an Entered Apprentice in 1995 at East Denver No. 160, in Denver, Colorado.

: What inspired you to become a Mason?

: I had been looking into Freemasonry, and I was surprised to find out that both of my grandfathers were Masons, and my great Grandfather (7 generations back) was General Joseph Warren of the American Revolutionary War. He was also the first Grand Master for Freemasons in the Boston area and had initiated Paul Revere. His son, Joseph Warren Jr., had married Elizabeth Burns, who was the poet Robert Burns' daughter. My great Grandfather, James Baden Warren, was the former Grand Lecturer for the Grand Lodge of Pennsylvania. I also had a former Great Grandfather in the Swedish Rite.

: Why do you spell Qabbalah with a "Q" in your book *The Secret Paths of Solomon: A New Examination of the Qabbalah in Freemasonry*?

: I spell Qabbalah with a "Q" in my book because the Hebrew word קבל, "QBL," from which "Qabalah" is derived, means "to receive." It is spelled with the Hebrew letter "Qof," which is transliterated into English as a "Q." This word "QBL," in Hebrew, likewise has a gematria summed value of 144—the same number that words like "east" and "Master" add up to in Hebrew gematria. Some spell it with a "K" or a "C," but this could be from the Hebrew letter "Kaf," which is not used in the Hebrew word meaning "to receive." Qabbalah is a received tradition, so it is proper to use a Q as opposed to a K or a C when transliterating it into English—even though they all sound the same. "How were you received" is a common question in Freemasonry, and it may have its origin in this association with Qabbalah. Albert Pike suggested that a "cabal" may have its roots in "Qabbal To"—meaning "a chord to receive in Hebrew."

: Why should Masons be interested in Qabbalah?

: The Masons who formed the Grand Lodge of England in 1717 all belonged to a group known as the "Cabala Club," where they studied Qabbalah, among other things. Much of the Masonic ritual is derived from Qabbalistic ideas, and it has been emphasized in many of the Rites of Freemasonry. In fact, the Scottish Rite (Southern Jurisdiction) specifically says in the earliest degrees that you cannot understand Freemasonry without a general understanding of Qabbalah; and Rites like the Swedish Rite in particular emphasize the importance of Qabbalah in the highest degrees of that system.

: How can Qabbalah help Masons to better understand Freemasonry and/or its symbolism?

: The principle Qabbalistic texts—like the *Sephir Yetzirah*, the *Sephir Ha Bahir*, and the *Zohar*—all describe how creation was organized by the thought forms of the Great Architect, and

"Qabbalah is a gnostic science in the Jewish tradition, and I have also studied the gnostic sciences in paganism (called Hermeticism)..."

they were arranged according to certain patterns. In particular, they were arranged on a diagram composed of three pillars, with three main levels or steps, and 32 combinations of ideas with a hidden 33rd. The obvious similarity with Masonic ritual is not by accident or coincidence, but rather by design. This diagram can become a memory diagram for the Masonic work, and in fact, there are Masonic diagrams from the 1800's that show which degrees of the Scottish Rite correspond to which parts of the Qabbalistic Tree of Life diagram.

Q: Are there any practices or studies you would recommend for deeper understanding?

A: In my personal opinion, any Freemason would get a lot out of studying the principle Qabbalistic text of the *Sephir Yetzirah* in particular, and meditating on it. The text suggests that the pillars of Solomon's Temple were earthly creations, based on a set of twin pillars originally made out of the ether, from which the outline of creation was imprinted on it. The text then goes on to show the relationship of the Hebrew letters to different things in creation, and how they may be arranged on these pillars to form a third, middle pillar. This is designed to form an "as above, so below" relationship between the microcosm and the macrocosm. This diagram was also utilized in the blueprint of the gothic cathedrals, the layout of the City of London by Christopher Wren after the 1666 fire, and later the blueprint of the government of the United States of America.

Q: What other esoteric teachings have you studied and/or practiced?

A: Qabbalah is a gnostic science in the Jewish tradition, and I have also studied the gnostic sciences in paganism (called Hermeticism), and the gnostic sciences of alchemy, and the gnosticism of Christianity. I am particularly involved in the study of Templarism. According to traditional Jewish sources, the Templars discovered the Qabbalistic text of the *Zohar* in Palestine and brought it to Jewish communities in Spain to translate and publish during the 13th century.

Q: Is there anything else you would like to add about Freemasonry and Qabbalah?

A: Qabbalah is a very "heady" topic for Freemasons to study; but in my opinion, it really is a foundational element of the Masonic system. It has even been suggested that the "three faced idol" that the Templars were accused of worshiping, was in fact, actually the "three faced" diagram of the Qabbalistic Tree of Life.

BY TIMOTHY HOGAN

Different Qabbalistic scholars have chosen to interpret Qabbalah in slightly different ways. There is a fundamental model uniting all however, and we can certainly find the shadows of this model within Freemasonry itself. This suggests that, as Freemasonry developed into its present form, these ideas associated with Qabbalah were incorporated into it, if they were not there from the beginning. Coming to understand these associations between Qabbalah and Freemasonry then opens up the Masonic student to further light. New patterns start to emerge, and new connections start to form within the consciousness of each Freemason. It has been suggested that, as Entered Apprentices, each brother is a bearer of burden with grunt tasks. Fellowcrafts, on the other hand, begin to understand the order of the work they are doing, though they are still concerned with labor. Master Masons, however, see all of the order behind the work. The compasses lay out the invisible arcs that define the geometry of the shape and mass. If this is the case, then the Master Mason is also concerned with the building plan, or layout of the temple itself. Qabbalah provides this building plan, as it provides the hidden direction and order behind the design. Therefore, as Master Masons, it falls upon us to at least understand some of what the Qabbalah has to offer.

Excerpted from Hogan, Timothy, *The 32 Secret Paths of Solomon: A New Examination of the Qabbalah in Freemasonry*. © 2019, pp. 83-85.

The Tetractys

By Tony Gilbert

The tetractys is a symbol composed of an equilateral triangle of ten points, crowned by one point at the apex; then two, three, and a base of four. Yet buried in the rough, the story of the tetractys reveals gems of Freemasonry and Kabbalah.

“TEN includes all the other numbers,” wrote Albert Pike in *Morals and Dogma*. “Pythagoras represented it by the TETRACTYS, which had many mystic meanings.” Albert Mackey devoted nearly a page to the tetractys in his *Encyclopedia of Freemasonry*. Mackey described the points of the tetractys, like those of a Cartesian plane, as the basis for constructing a world.

It commands attention that two influential Masons, Pike and Mackey, highlighted the tetractys for a Masonic audience already primed for references to geometry, Euclid, and craftsmanship. It follows then that this symbol, most sacred to the eponym of the Pythagorean Theorem, was also extolled by Masons.

“There is no symbol more important in its significance, more various in its application, or more generally diffused throughout the whole system of Freemasonry, than the triangle,” states Mackey. “In the symbols of Freemasonry, we will find the sacred Delta [equilateral triangle] bearing the nearest analogy to the tetractys of the Pythagoreans.” (Recall too that the Eye of Providence is depicted within a Delta).

Raphael’s *The School of Athens*, an enigmatic classic of Western art, hides a tetractys in plain sight, with Pythagoras.

A prayer attributed to the Pythagoreans venerates the tetractys as higher than a god, a *creator of gods*:

“Bless us, divine number, thou who generated gods and men! O holy, holy Tetractys, thou that

‘There is no symbol more important in its significance, more various in its application, or more generally diffused throughout the whole system of Freemasonry, than the triangle...’

containest the root and source of the eternally flowing creation!”

By this worldview, the many starts from *One*, from the apex expanding down, spreading out like a fractal, echoing to *The Infinite*, via generative energy and *eternally flowing creation*. Imagine a Pythagorean today, pondering the latent explosive power contained within an atom, or the Big Bang triggered by a cluster of molecules, our cosmic progenitor.

This latent power of a single point is seen both in the Pythagorean tetractys and in Jewish mysticism. Hellenism and Judaism cross-pollinated: Josephus records that the Essenes Jews lived like Pythagoreans; the scholar Gershom Scholem felt sure that the *Sefer Yetzira*, central to Kabbalah, was written by a “Jewish Neo-Pythagorean,” and the ten sefirot of the Tree of Life bears a resemblance to the ten points of the tetractys.

“This latent power of a single point is seen both in the Pythagorean tetractys and in Jewish mysticism.”

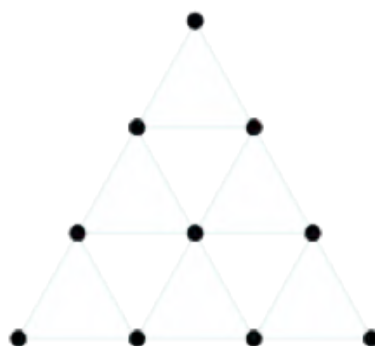
Pike illustrated his tetractys with the Hebrew letter *yud*, in place of dots. The *yud*, the smallest of the Hebrew letters, is latent with big possibilities. Rabbi Aaron Raskin describes the *yud* as, “a dot which represents G-d’s essential power.” Rebbe Menachem Mendel Schneerson emphasizes that the Tree of Life starts from a single *point*, from which the other sefirot enter.

The tetractys is a conglomerate cultural meme. This symbol bears the imprint of Hellenistic debate, Hermetic meditation, Jewish contemplation, English Romanticism, and Masonic speculation.

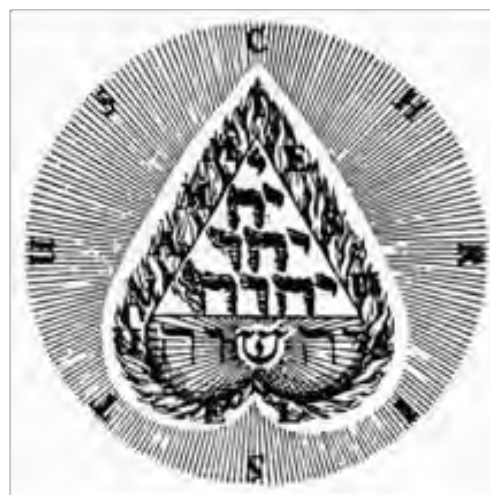
1. Albert Pike, *Morals and Dogma*. Link: <https://www.sacred-texts.com/mas/md/md03.htm>, p. 60.
2. Albert Mackey, *An Encyclopedia of Freemasonry*. The Masonic History Company, 1914, p. 780, p. 800.
3. Paul Calter, *Pythagoras and Music of the Spheres*. Dartmouth College. 1998.
4. Tobias Dantzig, *Number: The Language of Science*. <https://archive.org/details/in.ernet.dli.2015.509363/page/n57/mode/2up>, p. 41.
5. Walter A. Strauss, *The Golem on the Operatic Stage*. *Nature Journal of the Fantastic in the Arts* Vol. 7, International Association for the Fantastic in the Arts Link: <https://www.jstor.org/stable/43308241>.
6. Aaron Raskin, *Letters of Light*. Sichos in English, 2003.
7. Rebbe Menachem Mendel Schneerson, *Overcoming Folly*. <https://beta.hebrewbooks.org/pdfpagefeed.aspx?req=15856&pgnum=257>, p. 262.

BIO:

Bro. Tony Gilbert is a member of Golden Gate Speranza No. 30.



The Hebrew Letter YUD



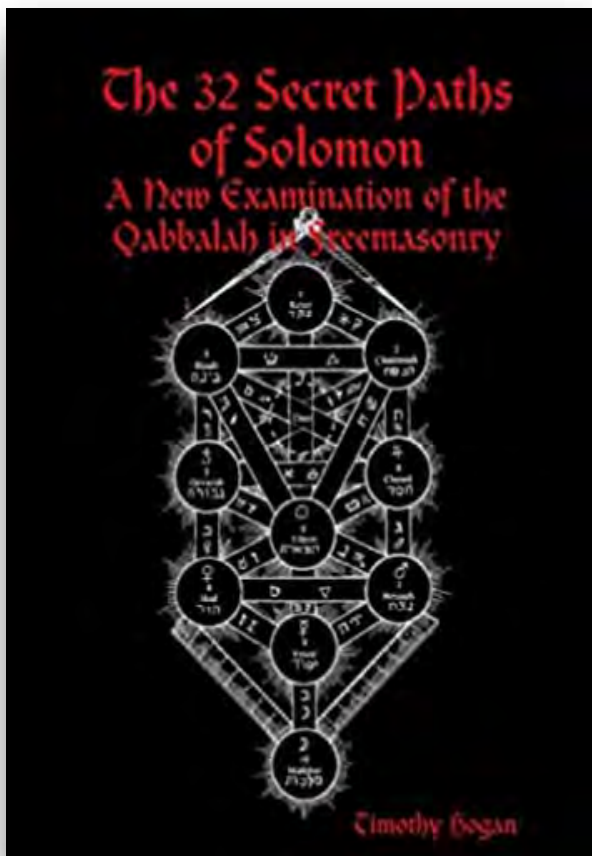
Jakob Bohme’s Kabbalistic tetractys with the Tetragrammaton

The 32 Secret Paths of Solomon

A New Examination of the Qabbalah in Freemasonry

By Timothy Hogan

102 pages © 2019



“Within Freemasonry itself, in the fourth degree of the Ancient and Accepted Scottish Rite, we are ... taught that qabbalah is the key to Freemasonry, and in fact, Freemasonry cannot be understood unless one has at least a preliminary understanding of qabbalah. Yet, how many brothers understand qabbalah or have even attempted to study it beyond what they are exposed to in the degrees or in general work such as Pike’s *Morals and Dogma*? Very few, and this is largely due to a relative intimidation of beginning study of such a complex and arcane subject matter. Therefore, as a result of ... a general feeling that Masonic education needs to be further advanced, I have put this book together. My hope is that it will allow the student of qabbalah and the student of Freemasonry, to see a new pattern which will provide further light.”

[From the Introduction – Ed.]

HEAR IT

The Kabbalah of Love
Kabbalah for Everyone -
Special Lecture:
Kabbalah for Beginners
 90 Minutes



Join Rabbi Yisrdel Bernath as he discussed the fundamental teachings and stages as they apply to Kabbalah. This is a first part of a series for beginners who seek to understand Kabbalah.

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14 ~ SCRL Fraternal Review ~ November 2022

SEE IT

Esoterica— Kabbalah + Alchemy
+ Magic - The Refiner's Fire -
Transmutation &
Jewish Mystical Theurgy
 20 minutes



Alchemy and Kabbalah are a match made in heaven. In this episode we explore a text which combines alchemy, kabbalah and magic into a united theory of both mystical theurgy and the transformation of nature - the Esh M'tzaref or The Refiner's Fire.

<https://youtu.be/lqLe7HVDhqc>

FINAL WORD

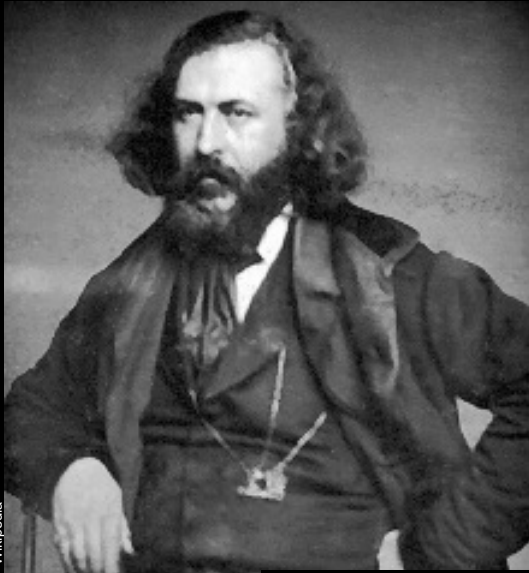
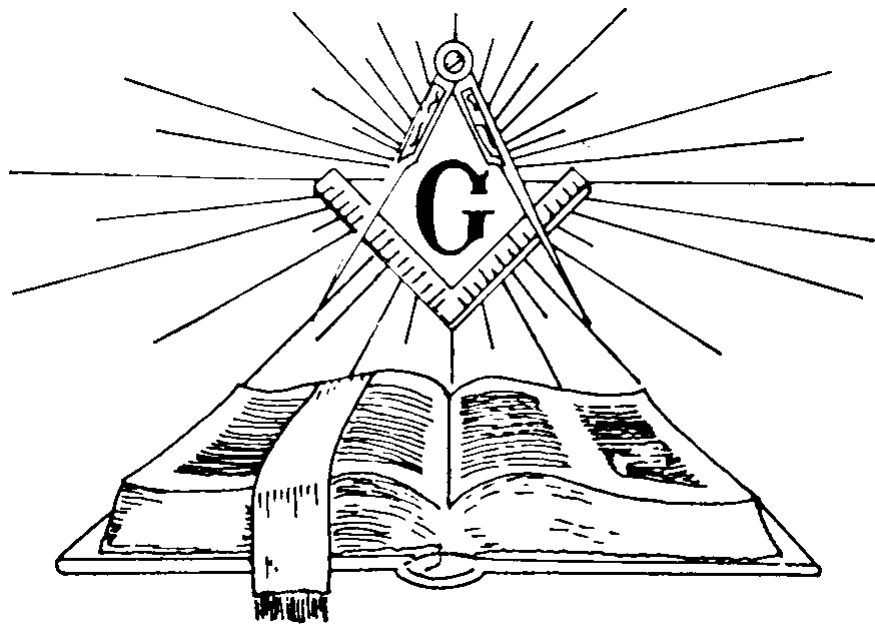


image: Wikipedia

Bro. Albert Pike, 33°

One is filled with admiration, on penetrating into the Sanctuary of the Kabbalah, and sees in it a doctrine so logical, so simple, and at the same time so absolute. The necessary union of ideas and signs, the consecration of the most fundamental realities by the primitive characters; the Trinity of Words, Letters and Numbers; a philosophy simple as the alphabet, profound and infinite as the word; theorems more complex and luminous than those of Pythagoras; a theology summed up by counting on one's fingers; an Infinite which can be held in the palm of an infant's hand; ten ciphers and twenty-two letters, a triangle, a square and a circle, - these are all the elements of the Kabbalah. These are the elementary principles of the written Word, reflection of that Spoken Word that created the world.

Morals and Dogma by Albert Pike
(2013, p. 707)





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February Dinner Menu



Join us on February 6th for dinner at 6:00 PM before the stated meeting. The entire family is invited. Our chefs have planned an excellent menu. If you have any dietary restrictions please contact the secretary so that we may arrange suitable alternatives.

Spaghetti and Meatballs
Garlic Toast
Vegetables
Tossed Salad
Desserts
Coffee, tea, and sodas



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(C): (704) 654-1270

Treasurer - Patrick J. Varela
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Secretary - Don L. Helberg, PDDGM
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(C): (505) 660-5919

Junior Steward - Open

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

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