

ESOTERIC STUDIES.

THIRD SERIES.

1151

THE
MUSIC OF THE SPHERES
OR COSMIC HARMONY.
AN OCCULT REVELATION.

BY
L. A. BOSMAN.

Depicting the unfoldment of a Cosmos
from the striking of the Key-note until its
echoing answer sounds out in perfection
and fullness in the hearts of men.



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FOREWORD AND DEDICATION.

One cannot always improve upon old saws and the saying "Fools rush in where Angels fear to tread" is no exception.

In offering this third series I am doing so on my own responsibility and almost against the wish of my Qabalistic friend and teacher, but so many have expressed the feeling that the first part of the *Cosmic Wisdom* was not sufficiently clear that I am emboldened to offer some ideas based upon it which came to me in the silence of the Cotswold Hills whilst under the influence of mental and physical stimulation in which my good friend Octavius Grieg of Nailsworth played a part. To him therefore I dedicate my little effort though the Karma of giving out occult truth must fall upon myself. May it be no more than I can face.

L. A. BOSMAN.

The Music of the Spheres or Cosmic Harmony.

INTRODUCTION.

SEEN through glasses clouded by the mists of materialism from which the world is just beginning to emerge, the Jewish race is a strange one, an extraordinary bundle of contradictions. For one thing at least the thanks of all students of reality are due and that is for their Qabalistic Lore, the Chochmah Nistorah or Hidden Wisdom handed down by the Initiates from "Father" to "Son" from Guru to Chela. And seeing that there were amongst the Jews some who were sufficiently pure to be honoured and favoured with such wonderful wisdom as is veiled in their sacred writings, then indeed they might perhaps be thought of a little less harshly, even though the modern dwellers in Egypt ape only too well the customs of those amongst whom they settle.

The Jews did this—the Jews did that—the Jews worshipped an avenging God, a God of fire and fury, a God made in their own

image. All these are the things said by the narrow-minded sectarians who see no further than the literal sense of any writing, who know little, but think that little all there is worth knowing, who do not conform themselves but expect others to conform to their own beliefs and their pet dogmas.

But when the Jews are thus spoken of it is in ignorance and forgiveness should be asked of the Greatest Jew of All Time, for truly they who condemn the Jews know not what they do, and speak but of the *hoi polloi*, the rabble who are everywhere the same. It should be remembered that in every race, despite a certain sameness of general characteristics (in this case obstinacy or doggedness), there are always grades and classes, children and fools, wise men and ignoramuses as well as deep students and great Philosophers. The Philosophers have ever kept their Wisdom secret giving to those only who were prepared the mysteries which could not be offered to the masses, and this not for selfish reasons, for they knew well the effect of forcing a child to run before it was able to walk. They withheld the inner knowledge from the masses for the salvation of the later, knowing that other lessons had to be learned first, the ordinary lessons of the physical, emotional and mental worlds.

So well was the Hidden Wisdom veiled from the world that even to-day we sometimes hear the student of comparative religion declare that he "cannot reconcile Judaism with the Wisdom Religion, or Theosophy." This is not to be wondered at coming from a Pagan, but when the Jewish Theosophist, *so-called*, himself declares that he also is at a loss to see their relation, then indeed we may ask "What do they know of Judaism who only know the rites and customs?" Have they heard of the Inner Doctrine, the *Received* wisdom, the Qabalah or the Doctrine of the Heart, or the Theos Sophia of the Jews?

But verily the Secret Doctrine of the Jews is Theos-Sophia and nothing but Theos-Sophia, and hence it is a matter of perfect simplicity to reconcile the two teachings which emanate from One Source. The Inner Teaching of Judaism is the same as that offered in the *Secret Doctrine*, the very name of the *Book of Dzyan* from which *The Secret Doctrine* was taken, and the Qabalistic work called the *Book of Dzyaniouta* being similar in construction and purpose.

We claim here for the Jewish race the honour of being the recipients of such knowledge through their Wise Men but it should be understood that the Qabalah

itself is Universal for it is no more Jewish than Pagan, as much Egyptian as Chaldean and Persian. In each age the Wisdom is given out by the Avatars and Teachers through different channels, and these channels have always the effect of slightly colouring the Teaching. But apart from all this the Qabalah or Received Doctrine is and ever will be Universal, and it is in this sense the Qabalistic methods are herein applied for it is not proposed to address any one sect or faith but all that is offered is for every man be he Hindu or Mohammedan, Christian or Jew.

All that is necessary to explain for the clear understanding of this Exposition, is the fact, not so generally known, that, in addition to the various methods called Qabalistic there is one which is a key to them all, a key to the sacred Scriptures, a key to the Holy of Holies itself.

This method is that of utilising the knowledge which is given to the student who learns that each of the Hebrew letters besides its numerical value and its sound and form, has also a deep symbolical meaning applicable to all planes.

The meanings of the letters are set forth herein and offered as a key to the intuitive reader for in addition to explaining the Cosmic Procession they will help to unravel

the Scriptures themselves. The meanings of the letters help us moreover to realise what a wonderful language is the Hebrew. By most Jews it is not called Hebrew but Loshun Ha-Kodesh, meaning the Holy Tongue. And truly it is a Holy Tongue for all its sounds are perfectly mantric in effect as will be seen presently. Sanskrit is known as the perfect language, and truly it may be so for those who are sufficiently advanced to be able to comprehend its intricacies, but as there does not seem to be a single writer who is able or who cares to enlighten us as to the meaning of its letters and their arrangement, we must content ourselves with the language given out in the same manner, by "God" himself, *viz.*, Hebrew, for here there is some knowledge which may be utilised, a reservoir which may be tapped by the student who has a turn-key.

Perhaps in days to come with the advent of a World Teacher there may arise a Scholar who is something more than a Sanskritist, who as a true occult student will turn his attention to the wonder-tongue which in ages past He helped to teach and show the world its glories and wonders and give us the Key to its mysteries.

Each letter of the Alphabet in the Holy Tongue has a numerical value, a sound, a

form, and more important still a mantric effect. The sound of each letter makes a picture before the eyes of the Seer, a picture of a portion of the Cosmic Procession giving a Key which opens many doors. In the chapters which follow an attempt has been made to explain the unfolding of the Cosmic plan by the help of the wonderful Hebrew Egyptian hieroglyphs or letter symbols.

Throughout the ages has been hidden this wonderful Hebrew Egyptian Alphabet and the mighty cosmic secrets of Cosmic Evolution which are now being given out on every side and through many channels.

Once the key is given to the student all is easy but the Teachers of the past kept ever in the background being evidently forbidden to reveal such Arcana in the days when the grossest materialism was beginning to descend upon the world, hiding the true Mysteries from the sight of the profane. Yet withal there were always Masters at hand awaiting the cry of the earnest disciples, only too willing to give when once the knowledge was demanded and could be received without danger. Their wisdom was studied by all true Occultists as witness the Abbott Trithemius in a letter to Cornelius Agrippa. "Yet this one rule," says he, "I advise you to observe

—that you communicate vulgar secrets to vulgar friends only; *Give Hay to an Ox, sugar to a parrot only*. Understand my meaning, lest you be trod under the oxen's feet, as oftentimes it falls out."

Eugenius Philalethes (Thomas Vaughan), says that "whoever doth approach unpurified calls down judgment on himself, and is abandoned to the devouring of the evil spirit."

Apart from all writings and advice the true student knows well the danger of approaching the study of Cosmic Mysteries, nay even of pronouncing great names unless he be prepared. They who have taken the kingdom of heaven by storm have made, it is true, much progress, but at great cost. They have learned by bitter experience that "function grasped before power is developed is mischievous in the extreme to the organism." *

It should not however be thought that difficulties were put in the way of the earnest student even in those days when there were few books, for if Karma permitted and if the student was sufficiently one-pointed and determined, the path was always open to him in one way or another. Against the warnings of the Teachers we

* Annie Besant—*Dharma*, p. 19.

have these hopeful words of Vaughan to help us which he addressed to the faithful few.

“Come again and again, often come, ye who seek wisdom and purchase *gratis*, not with gold and silver, still less with your own labours, what is voluntarily offered to you.” *

To avoid the danger however is a simple matter as regards the method to be used, though so many have nevertheless found it difficult to carry out and this advice is offered in the following words by a more modern Occultist, H. P. Blavatsky, in a little work known as *Practical Occultism*.

“Meditation, abstinence, the observation of moral duties, gentle thoughts, good deeds and kind words, as good-will to all and entire oblivion of self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.”

Now, however, that the veil is being lifted, if only at the corner, the word has gone forth to those who have ears that the time is ripe for a further revelation. Again must be revealed that which ever has been known and again the bread of wisdom must be offered to a starving world. And although there may be in this age com-

* *Magical Writings*, p. 64.

paratively few who will be able to accept what is set forth in these pages and in the pages of *Genesis Unveiled*, yet must the command be obeyed, for Posterity at least is entitled to the knowledge.

Let those who will tear these writings to pieces and rewrite them—well then, it will be good for they will have served their purpose, the purpose of a Symbol which is to guide the Seeker who is sensitive to Higher things, to the memory of Nature. Here and here alone will he receive proof of much of what is set forth herein.

The words of Cornelius Agrippa may be added to this introduction—words repeated by Thomas Vaughan in his *Anthroposophia Theomagica*. "I am confident," says he, "it shall find patrons enough when nothing remains here of me but memory." Truly may this be said of all occult writings, of all symbols which lead to reality. It is the business of the student to obey his Teacher, to give forth what has been graciously granted unto him. Such is the purpose of these pages.

In conclusion it is interesting to note the words of Budge in his Introduction to the *Book of the Dead* (P CXLVII) which show that all the ideas with regard to names and sounds, their causes and effects, are not in the least degree novel. After explaining

that the ancient Egyptians were fond of repeating certain phrases and names just as indeed do the Jews to this day equally with Christians, Hindus and others, he goes on to say that:—

“The Egyptian believed that every word spoken under certain circumstances must be followed by some effect, good or bad; a prayer uttered by a properly qualified person, or by a man ceremonially pure, in the proper place, and in the proper manner, must necessarily be answered favourably; and similarly the curses which were pronounced upon a man, or beast or thing, in the name of a hostile supernatural being were bound to result in harm to the object cursed. It seems that this idea had its origin in the belief that the world and all that therein is came into being immediately after Thoth had interpreted in words the will of the Deity, in respect of the creation of the world, and that creation was the result of the god’s command.”

This is of course reflected in the Gnostic Logos, the Verbum or *Word* of God, He who *declares* God whom “no man hath seen at any time.” Moreover, unless “words of power” were inscribed upon the tomb or swathings of the dead it was thought that they could not enter heaven. The power of a reiterated and definite succession of

sounds was well known throughout Egypt as may be realised by all who read the different chapters relating to magic as it is indeed truly realised by all occult students.

In like manner the knowledge of the name of a thing was held to give power of control over it as may be seen on referring to Renouf's version of Chapter XVII of the *Book of the Dead* in which the deceased is ordered to say to the powers of the Underworld: "May your knives not get hold of me; may I not fall into your shambles, for I know your names."

This power and potency of names was also known and greatly studied in ancient Assyria, Chaldea and Babylon. Upon a statue of Gudea, a town in Chaldea, is engraved a curse against the man who should transgress certain judgments and included in these lines was a phrase: "May he become a man without a name!"*

And on another stone it is stated that "Merodach is the God who utters the holy name" †

* See *The Bible, Its Monuments*, W. St. Chad, Boscawen, p. 107, 3rd edition.

† *Ibid*, p. 135.

The Occult Significance of Names.

All things here in this sublunary world are *Named* according to the superior types which they reflect in themselves. The Name of any creature therefore is a guide to its true nature however perverted it may appear through the illusory veils which surround it. Everything has its opposite, for even good and evil are not essentially separate but opposite poles merely of one and the same Apex and but for this polarisation we should not see a distinction between them. In truth there is no distinction but only gradation for there is no hard and fast dividing line except in an illusory sense between any opposites. Evil merges almost imperceptibly into Good. The same with Colour and Sound and also with Sea and Sky seen from a distance and indeed with all "opposites."

To name a thing then is to describe its essential nature but not to decide which particular degree of that nature will be shewn forth in the frame in which the Picture is set. Thus to call a thing or

person Leo or Lion is not necessarily to create only the good qualities of Leo such as magnanimity, for magnanimity merges easily into pride, the more insidious because it sees itself not as seen by the onlooker. So Astrologers tell us that all signs are dual, that each Sign of the Zodiac under which a man is born has its "good" and also its "evil" side, and those who have studied themselves in the light of occult Astrology will have realised how near to each other and how indissolubly linked are the "Pairs of Opposites," all of which are summed up as "Good and Evil" though truly there is no good nor evil essentially, for to the occult student so-called "evil" is often a blessing.

Names, therefore, denote the whole nature of a person or thing, which only the Seer can understand who can reach the storehouse, the causal consciousness. For the ordinary student of human nature there is always danger, for he sees "through a glass darkly." His lamp has a glass which is discoloured, or in plain English he sees others through his own Aura. Thus viewing a fellowman he will hear his name sound forth but unless his spiritual ears are well attuned to Cosmic Melodies *he will catch only a part of the tune in the Name* and that part will not be perfect, and hence the danger, for he may

judge the Whole Name, the Whole Man, by that portion which he has heard. The Hebrew-Egyptian letters are symbols and their mysteries can only be perfectly understood by one whose spiritual senses are perfectly developed and who when the names of these symbols are sounded can see the *Whole* meaning. This of course is impossible to those of us who are but students and who have just commenced their studies. To hear, to see and to understand *all* that is contained in these wonderful names Aleph, Beth, Gimel, A. B. and C., etc., is as yet beyond us. Each letter and each word represents a colour, sound and form, and moreover that sound shows the true nature of the Symbol as instanced by Man the greatest of all Symbols inasmuch as he is a Symbol of God.

Having thus learned, students full of faith in the reality of all things behind the veil, have been enabled to approach a step nearer and receive signs, grips and tokens and hear words pronounced, true pass-words which permit them to pass on to higher knowledge and this step brings them a fuller understanding of Nature's Secrets as the spiritual ears begin to open, and the Holy of Holies is entered.

When this position is attained and the letters are sounded the meaning is *realised*

by the student and the knowledge which he then sees all around him is so stupendous and grand that he hesitates to repeat what he has seen.

In offering such a work to fellow students there is always the fear that these wonderful Cosmic Truths will be inadequately expressed. The problem throughout has been the same, what to give out and what to withhold, what to express and in what manner. To explain too little or too much. The *via media* has been chosen and it is to be hoped with reason. One of the greatest of Qabalists the Rav Shimeon ben Yochai is said to have declared with reference to making public Cosmic Truth, "Woe if I reveal it! Woe if I do not reveal it!" What the Master has said the pupil repeats.

Above all, preparation is necessary before the teacher will speak to the pupil, preparation of body, soul and spirit, as so wisely set forth by Abra-Melin the Mage.

In the *Book of the Sacred Magic of Abra-Melin the Mage* translated from an unique French MS. dated 1458, by the erudite McGregor Mathers, S.M. of the Soc. Ros. of England, it is said of the Holy Science, the True Qabalah, that it is not to be communicated without due trial, strict examination and a full conviction of

the worthiness of the candidate. The exact words of Abra-Melin to Abraham the Jew, the writer of the original MS. to his son Lamech are as follows:—


“Thou shalt in no way use this Sacred Science to offend the Great God, and to work ill unto thy neighbour; thou shalt communicate it unto no living person whom thou dost not thoroughly know by long practice and conversation, examining well whether such a person really intendeth to work for the Good or for the Evil. And if thou shalt wish to grant it unto him, thou shalt well observe and punctually, the same fashion and manner, which I have made use of with thee. And if thou doest otherwise, he who shall receive it shall draw no fruit therefrom.” The instruction given by the Mage to Abraham was, firstly, that he had to study and copy out a certain book and *also* to fast three days and otherwise taking but one meal per day eating no “blood nor dead things.” After a fortnight the Mage questioned his would-be disciple, and at length gave him the instruction he had so long been seeking.

How many “occult” students it may be wondered are prepared for the Balance of Purity and Study and their Beam or Apex which is Devotion. There are few who understand the Law of Synthesis, the

Law of the Triangle and of the Balance for some are ardent devotees of the cause they love and yet indulge in sensuous if not sensual delights forgetting the necessary training of the senses without which no student dare advance into the Presence and ignoring the necessity for the study which shall develop the Intuition. Others have no patience with "emotion" seeking only satisfaction of their desires in mental gratification dragging down the mysteries of Nature to their own level. Some few there be who have by bitter experience learned the Law of Synthesis and passed through the Scales of Libra but truly they are few. To these few must we look if we wish to enter the Holy of Holies, follow the Path which they with bleeding feet have trodden and rise above the opposites as true Spiritual Haermaphrodites, and the end shall not be, as Browning says:

"Till thou the lover, know; and I the
knower,
Love—until both are saved"



ALEPH.  OR A, MEANING OX,
VALUE I.

Symbolises *The Logos, Power and Potentiality* (Purusha).

The study of the sacred Scriptures is a necessity for him who seeks to understand the unfolding of Nature in Her wonderful manifestations. This is a work never-ending, a study which will never be concluded, for in the scriptures is to be found hidden all Science human or Divine, awaiting the striking of the manvantaric hour, awaiting the Logos or Word of Power which shall stir it forth from its state of Pralaya or Rest into the light of Manvantara or Manifestation.

As the Word of Power is sounded by the student who seeks to unravel the Mysteries so are these Mysteries imaged forth, and the letters forming the words are understood in their true meaning, as Nature's Memory is touched through these wonder-symbols. Then are seen visions and pictures of wondrous splendour for the mastery of these letters unlocks the Golden Gates which guard the Holy of Holies prosaically known

to modern Theosophists as the "Âkâshic Records."

Then is seen a series of living pictures, figuring the unfoldment of Manifestation from Aleph unto the Tau, from the Point in the Circle unto the true Circumference which is no circumference for the Tau is a symbol of the All Embracing Space or Perfection, the "Immeasurable Feet" or Pisces, whilst Aleph is the Crown, the Source, the Head or Chief of all.

For some it will be sufficient explanation of the meaning of this wonderful letter Aleph to say that it is the A of the Pranava, the Sacred Hindu Word called Aum.

The Aleph is the first letter of all alphabets as it is the first in manifestation (the Father), and symbolises the All, the Causeless Cause, the Point in the Circle in the Infinite Unmanifest. It is the Symbol of Power, or Will and contains all-potentiality within itself. It is indeed the sign of power, the Positive or Male side of Nature, though it does not refer to the manifested male whose symbol is the Yod, the Hammer or Pointer, the Lingam of the Hindu. *Aleph* as a word is translated *Ox* showing that it represents power, but, as a further proof, the fact that it is derived from the Egyptian hieroglyph for A, the Eagle (as a comparison will clearly show), may be cited. For the Eagle

is the Bird of Power soaring above all others, soaring so high that it is sometimes seen as a mere *point in the Boundless Circle*. Hence it represents the Self or That, the Great God, the Inner Principle, seen as Parabrahman the Unmanifested and Brahmâ the Manifested Logos.

Aleph is thus Power and Will, the First aspect of God in manifestation, the Point in the Circle from which all the radii evolve, essential power and potentiality. These definitions may be applied on all planes of manifested life, and by *analogy* to the unmanifested.

Aleph represents the Cause and beginning, the Crown of the *manifested power* represented by the Yod or Lingam, the Completion, for Yod is numerically Ten which means completion. Aleph is also a symbol of *Purusha* and *Atma*.

Aleph is Unity (Echod or אחד), the seed in the Ovum from which all springs into existence, the Ovum being in the universal sense the Boundless Infinite, the A, the U and the M. Echod is generally but erroneously translated "One." "Hear, Oh Israel, the Lord our God is One," though the word Echod is one in the sense of Unity, *i.e.*, all-inclusive, as the analysis of the word will show. Numerically, moreover, it is Thirteen, the totality of the Primal Manifesta-

tions or Emanations from the Infinite Space which is potentially Three and in which the Ten arise.

The true meaning of the word One or rather of its Hebrew equivalent Echod must be clearly understood before we can gain a comprehension of the commencement of the Cosmic procession as represented by the Hebrew letters.

The main tenet of orthodox Judaism is a belief in the One God understood probably by the less-evolved as a God greater than all others, but comprehended by those who know the inner significance of the word Unity (Echod) as an all-embracing Unity, for like the Hindu Krishna He is worshipped by all men "though they know it not." Truly He is Unity for He is Echod, but Echod is One and Thirteen for He includes within Himself all aspects, all differences and emanations.

The root of the word is Chaldaic $\tau \kappa$ (ChD) which, containing the sign of division τ governed by the symbol of effort κ shows clearly the meaning, *division held and arrested by effort* which is Unity. The ordinary meaning of the word Chad or $\tau \kappa$ is One, but it is also referred to anything sharp, or pointed, or definite, to the Apex in fact. This idea should be borne in mind as we shall have to treat of it more fully in

the following chapter. If this word Chad be reversed it then reads Dach $\aleph \delta$ which means "to go forth," to become many, which gives the key to the idea of the One becoming many. This root may be traced in the Latin *Educo*, I bring forth (I educate). In the word DCh the sign of differentiation takes control, and manifestation begins when the Higher Self the Power of God is added as in $\aleph \delta \aleph$ (ADCh) pronounced Educho.


The sound of the Aleph should give a hint as to its meaning. The One, the Point in the Circle wills to manifest and this will is realised in the sound of the Aleph which goes forth infinitely until checked by the Power which it represents, the *Al* being infinite and outspreading whilst the sound *eph* is circumscribing, showing us that the first work is that of God (the Logos) preparing His Kurukshetra or field of manifestation. The sound of Aleph represents this work for it is as if from this point in the circle a radius went forth over a defined area and caused a polarisation or to put it more correctly divided the circle into two—Aleph and Beth or A and B, Father and Mother, Positive and Negative.

Hence the first "beginning" is represented by the sound of the symbol \aleph or

Aleph, the sign of Power, the Spider in His Web. The proof of this apart from logical and intellectual proof is simply that "it sounds like it" and no other explanation along intuitive lines can be offered. It must be heard by the ear of the Spirit and its picture seen by the eye of the Spirit to be realised for no intellectual facts will guarantee the full comprehension of intuitive concepts. Intellect is useful but the student of occultism must cross his Rubicon, the Antahkarana, ere he can realise Cosmic Truth. It is one thing to read the writings of our teachers and another thing to grasp them intellectually but it is something far different to *realise* and *comprehend* for ourselves the truths which are therein offered us and here only can Intuition help us. Again it may well be noted that it is not that we blindly follow any teacher of whatever status. No occult student is thus taught, but we have built up in the course of ages of experience a fabric of thought, the Causal Consciousness, and the moment the teacher speaks the student there reads his words. When a truth is contacted we answer to that truth if the knowledge of it is within us. Our bodies vibrate in tune to the note struck by the teacher. As Annie Besant remarks in her erudite study of the *Wisdom of the Upanishads* (p. 86).

“That is what he (the Jivâtma) has gained by this revolution of the wheel—the power to see that a thing is wrong when he is told it from outside.” The fruit of the Tree of knowledge has been enjoyed by him and even though it formerly turned sour in his inside yet has he learned from it to realise Vivêka, discrimination between the Real and the Unreal.

In ancient Egypt the letter A pronounced in different ways had several meanings, one of which only appears in the Hebrew Qabalah. A is represented in hieroglyphics as a feather and signifies in this sense Justice or Wisdom. Again it is shown as “a strong hand and an outstretched arm” which is Power, and finally as an Eagle the symbol of Creative Energy which is above and beyond all earthly things, hovering over the face of the waters, as it were, to bring forth and make manifest the chaotic mass of potentiality. Here then we have a Trinity, each “Person” of which is represented by a modification of the same letter or sound, *viz.*, Will, Wisdom, and Activity, Wisdom, Strength and Beauty, or Justice, Power, and Creative Energy, Father, Mother and Son, or Holy Ghost.

BETH.  OR B MEANING HOUSE, VALUE 2.

Esoterically *The Sign of Inner Development*
representing Primordial Stuff.
(*Mulaprakriti.*)

The Cosmos is thus brought into manifestation or being by the Potential Power, Purusha or Aleph, Who divides the Circle by His Power which is from the Infinite and Absolute One. We have now therefore to consider Duality and Inner Development as represented by the letter Beth symbol of the Not-Self or Mulaprakriti, the Plastic Essence, the Feminine side of God. It was shewn in the last chapter how Aleph goes out towards the circumference from the centre when it is sounded, when the Hour of Manifestation strikes. Beth is a more contracted and circumscribing sound and hence represents the second stage of Cosmic Becoming and is a symbol of the Great Mother, the Cosmic Matrix, the *Mary* or Sea of Matter (Mare the Sea) with which Purusha or the Father enters into relationship by the power, inherent in Him, of Fohat or Gimel, as explained in the next chapter. Beth represents Mulaprakriti,

Substance or its dense reflection Matter, the Mother, the Plastic Essence, the Wisdom aspect of God, the Buddhi. It is the sign of internal becoming, of inner development, whether viewed macrocosmically or microcosmically. It is moreover the very first letter in the Bible, the Mother of all, That from which everything springs, That within which all is prepared, the literal meaning of the word used to name this letter being "House."

Before the "creation," we are told in the Zohar (I. 3^a) all the letters presented themselves for the Work and the letter Beth was chosen to begin creation, the sign of inner development, plastic substance, the dual one. Aleph however was appointed to be the root of all things, the Innermost, the Point in the Circle but for which there would be no need of Beth which as seen means a *House*. This is how the ancient Qabalists explained the fact that the first two words of Genesis commence with B (Brashith Bra). The Aleph as the Point represents the beginning as well as the end (Zohar I. 26^b)

The mention of the fact that א, B is the first letter of Genesis is a reminder of another interesting point which is noted in the Zohar (I. 20^a). The Supreme projected, it is said, a light so limpid, so transparent

and so subtle that it penetrated everywhere. Around this Point was formed a Palace which served as a Vesture for God. This is seen clearly also in the very word BRASHith built up with the letters בראשית the root of which is ראש and even exoterically this word means Head. The letters remaining are B, I and Th or בית usually written in English *Beth* the word which expresses the sound of B or ב, its Name meaning House, etc., so that we have in the first word of Genesis a *Head* enclosed by a *House*, a Point in a Circle an Aleph in a Beth. Head is not the only meaning of *Rash*.

This then exoterically is one of the many meanings of Brashith a *Head* in a *House* but *Rash* besides meaning *Head* or *Beginning* is also the Inner Principle, anything which is Primitive, Causative or Initial, the summit or even the culminating point, the Chief or Head, whether of men or of a man. This word is then the best with which to commence a history of the Cosmos. The word Beth means a place separated off, peculiar to itself, a habitation, "*that which composes the Interior*" or relating to anything *internal*. The reader will realise that the definitions of Aleph and Beth as Father and Mother, or the First Pair of Opposites are correct for they carry with

them logical and occult proof appealing to the intellect as well as to the Spiritual mind.

Rabbi Chiya explains to Rabbi Jossé in one of the discourses in the Zohar (1.3^b) that the "Holy Mysterious One," engraved or impressed a point and shut up in it all the works of creation as one shuts up all things with a key, the key in this case being the word Berishith.

None of these things is after all in any way new, but merely a different presentation of the Ancient Wisdom plainer and less masked in these days because the fear of a physical inquisition has departed even though the moral Inquisition does and will remain for many an age to come. That which in these pages is called Aleph was known to the mediæval philosophers as Ignis or Fire not, be it remembered, as a mere element, one of Seven, but a Super-Spiritual and Potential Fire, Pervader of all things, the Power aspect of God, the Purusha.

"They found," says Thomas Vaughan, in his *Coelum Terrae, or the Magicians Heavenly Chaos*, "that this fire was originally derived from Heaven, and in this sense Heaven is styled in the oracles (Zoroasters), "*Ignis, Ignis derivatio, et ignis penu.* In a word, they saw with their eyes, that Nature was male and female; *Ignis ruber super*


dorsum ignis candidi, as the Qabalists
expresse it : ' a certain fire of a most deep red
colour, working on a most white, heavy,
'salacious water, which water is fire inwardly
but outwardly very cold.' "

The Fire then is our Aleph, the Power
working through all things and through
His messenger Mercury — Fohat being
inherent in all things and taking birth
within the Womb of Nature, in Substance
or Mulaprakriti, and there becoming the
Son ; *i.e.*, Osiris is husband, brother, and
again Son of Isis or Mother Nature, both
Fire and Water being born together, the
first Twin or Opposite from the Ain-Suph
the No-Thing or Boundless Circle without
Circumference. The Water, as the reader
will already have seen is the Beth " out-
wardly very cold " that is passive, but yet
containing in itself the potentiality for
becoming, that Power which is Fohat or
Mercury, the Great Joiner who separates but
to link and bind. His is the synthetic Power
which is in all things, " a certain nature,
and that eternal and infinite, cherishing
and heating all things." All this was
taught by Zoroaster and His many followers
who knew as Vaughan tells us that " the
life of all things here below was a thick fire
imprisoned and incorporated in a certaine
incombustible aereall moysture."

Many and many a blind is to be found in the house of the mediæval philosophers who were filled with Light but loved not the light in a sense, as is instanced here, for Vaughan after discoursing darkly upon the Fire which is Purusha or Power, goes on to speak of another Fire. This he tells us in that some wonderful writing so quaintly and beautifully phrased, "is a drie vaporious humid fire; *it goes round about the glasse,* and is both equal and continuall. It is restlesse and some have called it the white philosophicall coale. It is in itself naturall, *but the preparation of it is artificial; it is a heat of the dead,* wherefore some call it their unnatural necromantic fire. It is no part of the matter, neither is it taken out of it, but it is an external fire and serves only to stir up and strengthen the inward oppressed fire of the chaos." This latter is of course the Inner Self, the Reflection of God in Man, the True Man.

The words italicised contain an infinitude of knowledge for those who know the effect of what is called the Fire of Kundalini. Truly it goes round about the glasse or spinal cord and indeed throughout the whole "lamp." It is a heat of the dead inasmuch as during its fiery course the atoms of the old bodies are in a state of decomposition and it is necromantic because it is

evoked by the man who offers himself as a disciple and moreover with it he calls down upon himself the ghosts of the Past which he thought well forgotten. Alas! for the poor disciple in whom the Fire is working and who not recognising it continues his old manner of living.

GIMEL.  OR G MEANING CAMEL,
VALUE 3, the *Base* or *Link*, Fohat.

This blending of the Opposites by Fohat is also a subject of which the alchemical philosophers treated as witness the oft-quoted Thomas Vaughan who refers to it as it were incidentally whilst explaining the birth of the Elements one from the other.

There is in truth but one Eternal Substance neither One nor Three nor any "number" though it appear to the finite mind as many "numbers" whilst manifestation rules, whilst the Power of the Great Spirit is upon the worlds. This Substance contains in Itself that potentiality which we call life or Spirit as symbolised by the Aleph—Consciousness in Matter, Life—Form, and shows itself to the finite intelligence, as soon as the One is *thought of*

in definite terms, as a Duality, Life and Form, Spirit and Matter, Self and Not-Self or God and His Creation.

It may be possible one day to reconcile science and religion, science physical with science occult for both the so-called Materialists and Spiritualists, those who deny Spirit and those who repudiate matter (in the "Christian Science" sense as *misunderstood* by so many followers of Mrs. Eddy) are both right and both wrong for each side sees but its own aspect of the Whole. One asserts that all is Matter, the other that all is Spirit.

Midway between these opposing schools lies the Truth and this Truth is that there is but One Individualised Something call It as we will.

What matters it whether we say that in matter we see all the promise and potency of life, or that in life is all the promise and potency of matter. All these are words with which we are attempting to measure the immeasurable, whilst the Yogi sits quietly meditating on the One in whom all is contained of life and matter and form.

To realise the Self, the true and lasting Reality we are bound to look upon Its shadow or opposite, an opposite from which we may withdraw in thought saying "I am not *this*, I am *That*, the *Self* enclosed in

this. I am not this form, this object, I am the Subject, the Life not the form. Nevertheless we may understand that *this* which we deny is the appearance, the phenomenon put forth by the Noumenon in order that by denying its opposite self the true One Inclusive Self may be realised. To this end, therefore, we say, "I am not *this*, I am *that*," until we learn to rise to the Apex of the Triangle and see the Opposites as *Chad* (Unity held in *Check*) or One. Then we take a further step and say, "I am That One All. *This* is Its reflex. Its reflex is Its Shadow, a part of Itself. I am *That*, I am *this*. I am all that is objective and I am all that is subjective. I am the A, I am the M, and the Link binds us, and we are truly ever One. I am the All, the Aum, the Echod.

These are the words of Thomas Vaughan. In his wonderful *Magical Writings* (trans., A. E. Waite, p. 66) quoting an unnamed Teacher he says:—

"Thou seest not that Heaven and the elements were once but one substance and were separated one from another by divine skill to accomplish the generation of thyself and all that is. Didst thou know this, the rest could not escape thee, else art thou devoid of all capacity."

This explains the "Purpose" of evolution

for those whose spiritual eyes are opened. From a state of Cosmic Consciousness, That which knows Nothing (for if there is but One there is nothing to oppose it and therefore nothing to know), we come into existence and being separated off from the One Life we learn by regarding the Opposite, the Form side of the One, to realise a self consciousness with which we return to the formless life plus a knowledge which could not be realised without "opposites." This is indeed the great Life-Game of Chess, Black and White squares, first manifestation or manvantara then a rest or Pralaya in the Ark or Bosom of the One Life. But this again is a subject too deep and too difficult to have justice done it in this work and only in passing has it been lightly touched upon in order to explain the "why" of the "One becoming many," the Great Illusion which has to be transcended.

D, DALETH MEANING DOOR, VALUE 4. PRENATAL DEVELOPMENT OF THE "SON." Represents Division and Differentiation, the Fourth or Foundation Stage.

The Daleth is the Trinity reflected, a superficial four-sided figure, a Base for

differentiation, upon which is built up the solid Triangle, the reflection of the Ideal Triangle, the 3×4 or *four* quarters of the Square as will later be shewn. A figure rises from this base which we call a Pyramid (or rather this work of nature is symbolised by the Pyramid). That the Greeks who learned from the Egyptians understood a great deal of what was taught them is to be seen even in the make up of the word PYRAMIZ which is numerically 831 or $8+3+1$ which make 12 or $2+1$ the Triangle. The word used in Greek for the Greater World, *Makro-Kozmoz*, has this self-same value *viz.*, 831 or four times 3. Truly the Microcosm, man, reflects this *Makro-Kozmoz*, for the difference is but in a letter, the placing of an I instead of an A in the word the *value being the same* for if we abstract A which is 1 from 831 it leaves 830 and if then we add the letter I whose value is Ten we have again 840 totalling 12. As above, truly, so is it below, but with the difference as seen so clearly here. The A representing Potentiality and I or 10, Completeness, the distinction which is not difference is understood. Finally as if to show that without this Square or Son nothing was made the word Phallos has a value of 831 or twelve, the number of procreation or 4×3 , for in Greek the Ph is



numerically 500, the A is 1, the L as in Hebrew 30, the O 70 and the S 200. The Greek letters it should be said are numerically the same as the Hebrew, as far as the letter Pi after which there is a difference through the change of letters several being added in the Greek which do not occur in Hebrew.

That this number 13 or Four was frequently used by Jewish as well as Grecian Qabalists is beyond doubt, for it is everywhere found, many important words being built up from it. Thus in order to express this Word coming forth and making manifest the Unknown, the word Logos or Logeion was used. Now, looking at the simple literal meaning of the word it conveys little to us for it means "Word" which has truly no sense except esoterically and mystically. But there was surely a method used in its building or in its being chosen to represent the reflected Triangle or Square Deific, the Cosmic Christ or Tetragrammaton. According to the value of the letters as shown in the Greek "Qabalah," we can easily believe that there was method in this conjuring with letters and values for L=30, O is 70, G is 3, E=5, I=10, O again is 70, and N is 50, the total being 238, whether written in Hebrew or Greek showing how closely

shed were the so-called "Christian" and "Jewish" Gnostics.* The value of this "Word" then is 2, 3 and 8, *i.e.*, 13 or 4. Again, if the word be written Logos, its value according to the Greek letters and numerical meanings is 373, also 13 or 4, and moreover points out that within the \diamond within the 3+3 (or Trinity reflected) is the potential Power of becoming, the Point, hence the Seven Elohim arise for 3 + 3 + 1 are Seven. In this word the teaching relating to the Cosmic Foundation is clearly shown in the 7 (formed by the two triangles and the central point), the meeting of the Waters above and the Waters below producing the Great Fish *Ichthys*, the Cosmic Foundation. This word moreover represents Jesus Christ, and has a numerical value of 1219 which once more totals 13 or FOUR *the same value* as Poseidon (POSEIDON). Qabalistically these Three who form the Triangle and reflect "below" to square are called KThR, CHKM̄H and BINĤ and the added value of all these letters once more gives 13 or 760 which is 7+6+0 as the reader may see on referring to *The Cosmic Wisdom*. There is little need to apologise to readers who may be wearied with so much repetition.

* See *The Cosmic Wisdom*, Part I.

Let those who are not interested skip such explanations, leaving them to students who care for such "jugglery," if this word please the facetious. Truth is great and *will* prevail whatever we may do to bind it in chains of ignorance and foolish scepticism. Let us beware of the lower mind.

Another point of interest in connection with the \square or Triangle reflected, the Four or Daleth, is the fact that the name Jesus *i.e.*, 'IHΣΟΥΣ is numerically 888, for according to the Gnostic Qabala I is 10, H is 8, Σ is 200, O is 70, and Y is 400 as fully and wonderfully explained by the author of *The Canon*. The total of 888 is Qabalistically 24 which is 6 or 4+2 and 6 represents the Triangle reflected or \diamond the Daleth, the Cosmic Christ-Jesus, the Fish in the Sea, the Diamond-Souled or Vajra-Sattva. Moreover the word Christos chosen by the Gnostics to represent the Teacher of angels and men has the value of 1480 which is in its Qabalistic totality 13, or FOUR, or Daleth. Finally it will be noticed that Four reflects One in a sense for Echod $\tau \eta \kappa$ AChD, is One or Unity but its true value is 13 or 4 (A=1, Ch=8 and D=4), the Δ plus the reflection, the Trinity reflected, the Yod, Hé, Vauv or




Seeing its Passive Side, the second Hé, to give birth to the Son who declares Jehovah or יהוה (Y H V H).



There are many methods of representing Cosmic truths. Explanations clear to one mind are pure Abracadabra to another therefore the reader who *knows* merely from regarding the symbols shewn in these pages will forgive the desperate efforts so repeatedly made to explain concepts in terms of fact. In his wonderful Anthroposophia Theomagica, Thomas Vaughan, the great Philalethes, a true, *philo-lethes* indeed, tells us, "that the same thing should have a thousand names is no news to such as have studied the Philosopher's Stone." It is however a sad lesson for those who seek to nail Cosmic Verities down to the counters of their little darkened shops in which all things are sold, from treacle to tamarinds and other sticky substances.

Another illustration may be interesting in Reference to this reflection of the Above into the Below. In the holy Zohar the so-called Qabalah, the word *Mi* or *Who* is used as in India *That* is used, as an expression

relating to the Unknown or rather Unmanifest God. *Mi* the God *Who*, the Eternal, is that on which all depends, "the extremity or extension of the heavens above" (Zohar 1·1^b),* whilst the word *Ma* or *what* is its reflection below and this again is the Word of God by whom or with which (*or what*) the Heavens were created (Ps. xxxiii, 6), reference will be made to this in treating of the letter Zawyin and the Elohim. We have now the same symbol in a form slightly different to formerly, *viz.*



 = Who = Subject = Self.
 = What = Object = Not Self.

All this may seem fanciful, even bizarre to those used to "simple" statements but evidently the disciples of the Rao Shimeon ben Yochai thought differently for when hearing him give a full explanation of this they approached and prostrated themselves before him saying "if we had come into the world but to hear these words it would have been sufficient (1·2^a).

Again in the explanation of the word

* In every instance the Zoharistic quotations are from Pauly's French translation which is the most perfect of all—not copied from Rosenroth!

first appearing in the Bible בראשית (BRASHITH) usually "translated" "in the beginning," we learn that the word means that there are "two beginnings *united together*" for B equals 2 and Rshith is *beginning*. "These two points, one hidden the other visible and cognisable are not separate; therefore the singular Rshith is used," *i.e.*, in the beginning and not in "the beginnings." Another point to be observed with reference to the "two beginnings" is that this first word of Genesis BRASHITH is numerically 913, or $9+1+3$, 13 or the FOUR again. So that in the beginning there must be the Four, the Tetragrammaton, as has been already explained.

HE, E, OR H,  MEANING WINDOW.
VALUE 5.

Symbolises Life and Being. The Birth of the Cosmic Christ.

The next stage or note struck upon the Cosmic Vina is symbolised by the "birth," the leaving of the enclosure or square through the window, as shewn in the shape of the letter η . This is the Crucifixion in matter, and is symbolised by the Pentagon \star or 5 pointed star, the "Heavenly Man"

(or Adam Kadmon) with his head in the Ideal World, arms outstretched on the Cross of opposites, between the "two thieves," and His feet in the World of form thus making the plan for the work to be done later by Yod, Mem and Nun, for Nun is 50, a power of 5. *Hé* represents the individualised Macrocosmos whilst Nun is the monad the Individualised Microcosm.

This letter *Hé* is the symbol of Life and Being which follows the Daleth, symbol of the prenatal development of the Cosmic Christ in the Sea of *Mare* or *Beth*. The *Hé* is in fact a symbol of the Cosmic Christ made manifest, represented also by the Nun, in the Microcosmic sense. Daleth as we have seen is the "Door" of Manifestation whilst *Hé* is the symbol of Life and Being and represents the Cosmic Christmas, the Birth of the manifested Christ. The "Door" opens to admit the Christ Child, without Whom nothing can be made.

If we consider that Life and Being follow Division and Differentiation and apply the Cosmic Idea to our own lives there will be no longer room for sadness and distress when troubles crush us, when tribulations and trials separate us from our loved ones, for we shall realise that the stage of chaos, of division, is but the precursor of a closer unity to come, for only through difference

agreement eventually be realised, only
diversity can Unity arise and be
appreciated. What cause then for sorrow
if the Truth be known, except that Theory
is not blended with Practice.

⚡ VAUV, U or V, A HOOK OR LINK.

VALUE 6.

Symbol of Polarisation, etc. (Fohat in
Manifestation.)

This letter as a symbol is perhaps the most
wonderful of all the Hebrew letters. It
represents that Power of Nature which
is inherent in all things being in fact a
symbol of the Polarising Force which
whilst permitting the "opposites" to arise,
yet binds or relates them to each other.
This is a curious paradox but one that may
be easily understood from a concrete
example.

Electricity would be unknown, *i.e.*
unmanifested, except for that Power which
polarises it and makes negative and positive
from a neutral base and hence separates
whilst permitting a relationship between
two opposites. Therefore it is easy to
realise that the Qabalistic statement with
reference to the Vauv or U is correct, *viz.*,

that it is the "image of mystery most profound and incomprehensible, the symbol of the Knot which unites and of the point which separates; Being and non-being."*

This description of the power of polarisation has already been applied to the letter Gimel and called by its Buddhist name—Fohat† It must however be noted that this synthetical Force is to be met with and contacted throughout Nature, hence we see its work in the beginning in the Primordial Three, in the First Triangle, as a Base or Link and when the Triangle reflects itself as Daleth, Hé and Vauv, it is once more the Base or Link. This Triangle or Trinity is indeed repeated throughout Nature. Gimel may be thought of as the Synthesising Force (or Fohat) of the Father (A) Vauv as the same Force used by the Son (D) and again as the Force (Teth) used by the Elohim (Z) or the Base of a Triangle formed by Zawyin, Cheth and Teth (see those letters and their descriptions which follow).

Vauv is also said to be a symbol of the sound of the air, the wind (or breath) and seeing that it represents Fohat, that Power within the Absolute through which all

* See *The Cosmic Wisdom*, by E. Gewürz and L. A. Bosman.

† See *Studies in the Secret Doctrine Art: Fohat* (to be produced shortly).

manifestation proceeds, this description is a true one and quite in accordance with the statements of the Sufis and other esotericists.

In the Gulshan i Raz or Rose Garden of the Persian (Sufi) poet Mahmoud, translated by Whitfield (a work of rare beauty), may be read the following (V10)

“The worlds . . . proceed from one
breath,
And the moment they come forth they go
away again.
Albeit here there is no real coming and
going,
Going when you consider it is naught but
coming.”

(“subjective impressions produced on the mind of the percipient by the rapid renewals of Divine manifestation”—Commentator).

So that even in the esoteric meaning given to these letter-symbols there may be yet a deeper significance, for, as we see, the word air or breath is the Power inherent in Nature to Polarise Itself, *to become* and return to its *status quo*. To this Power the Name Fohat or Vauv is here given.

It is a curious thing to note the wonderful power of this letter, for even grammatically it symbolises the Power of Fohat who is both “good” and “evil,” synthesiser as well as separator. When this Power is

"withdrawn" or *sleeps*, the opposites return to their primordial undifferentiated condition and hence are no longer *ex-istent*, no longer manifested, for the Phenomena have disappeared and only the Noumenal Cause remains.

All this is symbolised in the grammatical power of the letter Vauv for when used as a vowel it is beneficent as in the word RUCH, Ruach or Spirit (The Spiritual Mental part of Man) but it is maleficent generally when used as a consonant. This word Ruach is spelt in Hebrew רוּח (RUCH) and when differently pointed so that the V is made a consonant reads רוּח R VCh or Révach and means profit—material gain. Ruach thus is Spiritual or affirmative whilst Révach (the same *letters*) is material or negative.

The saying "what shall it *profit* (RVCh) a man if he gain the whole world and lose his own *Ruach* or Soul" will now probably be heard with deeper understanding of its significance.

Vauv then is the symbol of that Power which links the Logos to His creative Hierarchy, which permits the *Mi*, the Great God "*Who*" to shine through his creatures *ALH* and thus arise the ALHIM* the

* *Mi* means literally Who, the Subjective, and *ALH* means These or objective and these two words are translated "God." (!)

Seven Creative Spirits symbolised by the next letter Zawyin. A full and detailed explanation of this wonderful Name Alhim or Elohim generally translated God will however be given in the Fourth Series of these studies.

‡ ZAWYIN, EXOTERICALLY A WEAPON.

VALUE 7.

Represents Culmination or Consummation, the coming forth of the Elohim.

This letter Zawyin is the symbol of that stage of "creation" which may be called "the birth of the Elohim" foreshadowed in the symbol Vauv. It contains within itself a wonderful teaching, its very sound suggesting the idea or, as it were, making a picture in the ether of space (or mental "stuff") of a point attained, a consummation or completed cycle which is a preparation for a further stage of activity or cosmic becoming.

All this may be symbolised by the inter-laced triangles. The Upper Triangle of Mother, Father and Relation between, is reflected "below" (Aleph, Beth, and Gimel), and by the Power of Fohat (Vauv) is linked up perfectly with Its Reflection represented

by the "Lower" triangle of Daleth, Hé, and Vauv. The symbol of this stage is therefore the Point or Synthesising Force within the Interlaced Triangles ☩. Zawyin represents the Point in the Triangles, the Synthesising Power of the Logos working through the manifested world (see *Studies in the Secret Doctrine*) as already explained. The six become Seven in this way and the First Sabbath Day in Excelsis is celebrated for God is said to have "rested on the Seventh Day and sanctified it." It is to be noted also that *Jehovah* does not function *alone* until the Seventh Day in Genesis. The reader who is interested is asked to compare the English and the Hebrew of the first four chapters of Genesis which will however be referred to in a later series of these studies. It will be sufficient here to draw attention to the fact that *Jehovah*, the Life of God cannot function perfectly until the Sixth Stage is passed, until the Elohim have come forth. There are other meanings applied to these words but they require separate and detailed treatment, which will be given in a later volume of studies on Numbers. It may, however, be noted in passing that the Seventh does not actually *arise* out of the Sixth Stage or condition as does the sixth from the Fifth but is rather the point of attainment, the Synthesis, that

... in which is the culmination when the essence of all the experiences from One to Six is as it were coagulated. This seventh stage is in fact the consummation or return to the place of starting as seen in the Hebrew word for Seven, viz., Shvo which means a return to the place from which the work commenced. In Egyptian Shevekh is the Crocodile the amphibious one, able to function both in the place in which it is born and in the directly opposite element.

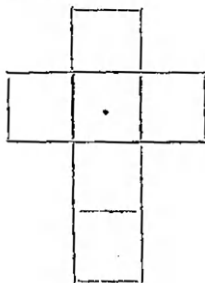
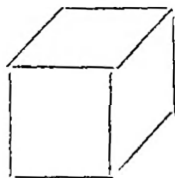
The Seventh Stage then as symbolised by the letter Zawyin is not a new departure but merely a condition in which is included the six stages already passed—hence it is only at the Seventh Day that Jehovah appears alone.

This idea may be realised in all collections of Six. There are always Six Powers and the One which Synthesises them, a reflection of the One from which it emanates and is called the Seventh or Sabbath. This reflection may be understood by those who have studied the teaching relating to Globes Rounds and Chains, etc. (See *Studies in the Secret Doctrine*), for "Globe A" and "Globe C," the *first* and the *seventh*, are on the same Plane of Manifestation though on different levels of progression, one collecting experience on the Path of Involution or Forthgoing and the other assimilating on



the Path of Evolution or Returning. The work of the former is thus as it were miraged in the latter both being mystically connected.

In the Cube, to take a concrete fact, working from below to the above ("as above so below" but *also* truly "as below so above"), we see only *Six Sides* and yet *when the Cube is unfolded* as shewn in the Masonic Jewel we have the Seven Steps of the Master in Israel, the Seven Steps which consummate the Work thus:—



or 4+3.

The Central Square it will be noticed partakes of both the "Perpendicular" and the "Horizontal" and is indeed the Informing or Life Giving Spirit (Daiviprakriti) or Cause related to the "Point in the Circle." All this will be more clearly understood in studying the word ALHIM in a later volume

and realising the idea of *Mi* the Manifested Light, the Absolute, or Its representative the Logos, showing through the *ALH* the Manifested or Creative Spirits. The word *Mi* means *Who* and *ALH* means *These* or as it is said in the Gita, "That by which all This is pervaded." *THAT* or *WHO* is represented then by the Central Square in the Cross.


The illustration given above is represented by Railston Skinner in his wonderful and ingenious work *The Source of Measures* (*Ibid*, p. 50), in which without explaining the true occult significance he yet gives a hint of it to those who see as Milton "saw."

"It is very observable," says he, "that while there are but 6 faces to a cube, the representation of the cross as the cube unfolded, as to the cross-bars, displays one face of the cube *as common to two bars* [let us pause and meditate on Antahkarana and Lâyâ] counted as belonging to either; then while the faces originally represented are but 6, the use of the two bars counts the square as 4 for the upright and 3 for the cross-bar, making 7 in all. Here we have the famous 4 and 3 and 7 the *golden candle-stick* in the Temple was so composed that, counting on either side, there were *four* candle sockets; while at the apex, there being *one in common* to both

sides, there were in fact 3 to be counted on one side and 4 on the other, making in all the number 7, upon the self-same idea of one in common with the cross display."

It must be remembered that this work was written as far back as 1875 when these teachings were not publicly given forth, and hence the mystical touch which does not permit a perfect understanding of the inner meaning except it be literally "dug out."


We may then realise that the epoch or stage represented by Six or Vauv, however applied, whether to Races, Atoms, or even to the *Seven* Spirits before the Throne is symbolised by a Cube, and the Seventh Stage by a Cube in a Circle as distinct from a point in a Circle, or a Cube unfolded, the Circumference or Point representing the Synthetical State.

THE LETTER CHETH, , MEANING
FENCE. VALUE 8.

Symbolising Effort and the Work of the Elohim.


This letter sometimes called in English K or Kh, is pronounced as a guttural *Ches*, or *Cheth* being written Ch. Its primary meaning, its basic and fundamental idea is *Effort*, whether in the highest or the lowest

...in the word Chozzar, ChZR or
...which means hieroglyphically Effort +
...twisting snake-like life, governing
...intelligence, (the lowest aspect of life).
The word Ruach (Spirit) (the Ruach of the
Elohim moved on the face of the Waters),
means *Focus* (Manas, Spirit or Breath).
Here we see the sign of *effort* Ch governed
by the Mind, R or Mahat riding upon
Fohat. These two last words Mahat-Fohat
are more expressive of the meaning of
Ruach to the true student of symbolism
than the more involved explanations. (See
Studies in the Secret Doctrine.)

In Egyptian Hieroglyphs this letter is
shown as a so-called Sieve , containing
seven lines, representing Ch or Kh.* Even
here the meaning *effort* can still be ascribed
to it for if it represents "the Seven" then
theirs is the *effort*, the effort of the Elohim
to bring forth from Tohu va Bohu or the
"without form and void" (Plastic Essence),
and if it represent the Seven Planes then
again we have the Manifestors or Creators
Whose *Effort* is the Mediator between all
things. Even if this Egyptian letter be
applied to the Seven Principles of man then
the meaning "effort" remains for it
represents the Monad's effort to prepare

* Also shewn sometimes with five lines and thus referring to the Cosmic Harvesting (the meaning of Five).

bodies from the different conditions or planes of matter when He comes into incarnation. (The Elohim as Man or Pitri.)

This letter Ch is numerically Eight, the symbol of which is 8, the true symbol of Effort, the tying of the knot, the adjusting, sheaving and gathering together, the *double Land of Egypt* (the knot) or upper and lower Manas and Antahkarana. In the midst of the 8 symbol is seen the χ or Grecian Ch (the knot) which as an idea in its turn is related to the Egyptian , Ch. Egypt in this sense is then the temporary abiding place of Israel or Ysr-al the Seer of God, he who goes straight to God, through the dual land of Upper and Lower Egypt (or Higher and Lower Manas). There is indeed a deep lesson hidden in this wonderful symbol 8, the sign of effort, when seen microcosmically as representing the upper and lower manas with the knot or antahkarana between them. It truly represents "Egypt," the Double Land, the Land of the "North and South," the Land of the *Two Crowns*, in Sanskrit tongue Kurukshetra, the field of man's Labour. Now Antahkarana is the bridge to the Causal Consciousness, the Higher Self of man, the link between the two kingdoms or "Crowns" of "Egypt," for Karana means Causal or Source and may well be symbolised by a Crown as

representing the Source or Power. But Karana also *means* Crown though probably not so stated by Sanskritists. However, it is so in Hebrew for Karan (Crown, Couronne) means just this and therefore helps us to realise the true meaning of the 8.

Too much explanation of symbols may be tiring to the man who reads them with the inner eye and it is well known that the more we seek to define the more do we lose grasp of the true Thing in itself for Symbols *should be guides not gaolers*. Yet words may sometimes help us to unravel and show forth the mysteries hidden behind the symbol.

In a word then, Ches or 8, its numerical sign, represents, microcosmically, the effort of man to blend the "two Crowns" the "two Lands" of "Egypt," to raise the lower to the higher man, to cross the bridge called Antahkarama, to untie the knot. Knowing this we can the better realise the work symbolised by the Ch when referred to the Macrocosm, to higher planes of Nature.

The fact that the Grecian letter χ or Ch has the same meaning, *viz.*, effort, may be noticed in studying the Compasses and Square of the *Free-mason* who however is not free until he can transcend these Compasses. It is indeed interesting to note that they are formed from two signs of effort, two crosses

X, X, joined together thus $\times\times$ and represent amongst other things the effort of the Life involving deeper into matter and also the effort of the Life evolving from its connection with matter unfolding more and more its powers and raising the man to a higher state of consciousness. As the bondage of involution is thus loosened and the apprentice becomes a master and passes on to the higher degrees, so will it be readily seen that the Masonic Compass is truly the compass of a man made perfect with which he shall measure himself and gradually after that the whole Cosmos. Rising by degrees from a knowledge of the smaller self, lifting veil after veil, he shall penetrate even unto the very Holy of Holies Itself and there find No—Thing which is Grace and know the true Self, the One Reality which is EVERY-thing.

This letter Ch the sign of effort being added to the symbol N which represents Individualisation and becoming of Man, gives the word Chein (ChN) which means Grace, which is the true end of effort applied for the purpose of individualisation and perfection of man. (Ch=effort and N=Individualisation the result of their junction and blending being Grace and *Rest* (NCh) or Noah.

It will be easy for the student of sensitive

realise that this letter is the symbol for that idea is clearly sounded forth by the mere pronouncement of the letter.

TETH.



MEANING T. VALUE 9.

Symbolically expressing whirling opposing forces, a fiery revolving sound.

The next stage in the cosmic unfolding is represented by the picture symbol Teth and its sound, which goes forth as a twisting hissing snake. It represents the result of the *Effort* (Cheth ך) of the Elohim applied to matter and the shaping of globular particles or atoms through the power of the Great Polariser Fohat, the Power of the Unmanifest God which pours through the Manifested Elohim as already hinted. The dual forces which pour into matter and form atoms are shown in the shape of the letter, and its hissing sound *Tess* is symbolically expressive of Fohat who is said to "dart hissing."

The stages from Aleph to Teth are but a preparation for the work of Yod, the Manifestor of the worlds.

YOD. ♁ Y OR I, MEANING POINTING
FINGER OR PHALLUS. VALUE 10, THE
MANIFESTOR.

Symbol of manifested power. *Aries.*

As Aleph is the "Head of the Sacrificial Horse," the Oblation and the Sacrifice, the Logos who gives himself that humanity may be saved, (being crucified between the Two Thieves) the Lamb slain from the Foundation of the World or Cosmos, so Yod reflects Aleph in the Intermediary World and performs the same function in a more material fashion for Yod is Ten or 1+0 the *Lingam in the Yoni*. Aleph is Aries as a potentiality only for as yet the Planets are not born but at the birth of Yod the word goes forth again as it went forth in the higher world and the Houses have to be built, the Twelve Mansions for the Rulers, and the Signs of the Zodiac appear. Yod therefore is the strong Ram or Aries, also the Point in the Circle or ☉, the symbol of the Spiritual Sun Ra represented by Aleph. But the latter is the *Generator* whilst Yod is the *Generated* Point with however the same Power and potentiality of Division, an effect yet a new cause. Hence the shape of the Yod which *is like the human sperm cell* and performs the same functions as

realised by all students of Em-
anology. The Sperm cell comes from
the Purusha as the Yod comes from
the Purusha and repeats His work
according to the Law which says "Be
fruitful and multiply."

The Circle of Manifestation is prepared
as seen already in the stages symbolised
from Aleph to Teth.

Into this Circle of Generation Yod enters
as the Sperm cell enters the Ovum, and,
fertilising it, repeats the process of multipli-
cation and differentiation foreshadowed in
the World of Ideas symbolised by Aleph
and Beth. Thus history repeats itself
though ever becoming more veiled, always
on a new spiral but always with the
Archetypal Idea as the Governor.

As the Yod or Ten, the symbol of
Completion and Manifestation, representa-
tive of the Generator, the Male, though
itself generated, enters the Circle, a new
series of numbers and a new series of
symbols arise, the first stage of the Ideal
world, being repeated in Manifestation.
The work symbolised by the letter Beth
is reflected in the letter \beth Koph of similar
shape but more contracted, more assimilative,
a Power of Two, more "cribb'd, cabin'd and
confined," more compact than Mulaprakriti,
for it is differentiated or condensed Prakriti

prepared by Fohat or \beth Teth in the former Stage.

Here again we see that Yod ι or 1, is male or positive whilst Koph κ , ρ or 2 is female or negative, Active and Passive. Father and Mother *once more* appear as dense reflections of Aleph and Beth whilst Lamed, the next letter, the long Ox-Goad, exoterically, λ or 3, is a reflection of Gimel, the Base of the Triangle.

The Primordial Potentiality of the World of Ideas, Aleph, Beth and Gimel, the Triangle, is now reflected in the World of Creation, in Prakriti, so that from the reflected Trinity the sign of Division arises, the ρ from the λ , the \beth from the junction of the Yod and Koph linked by Lamed. In the Ideal World Daleth, D, or 4 was symbol of Division which now is represented by its denser power M or μ the Cosmic Sea of Matter. The next letter is *Nun* the Fish who lives in the Sea, etc. But all these things will be explained as the Procession passes along.

And now after this necessary digression let us return to the Yod which plays so important a part in all manifestation, Divine, Elohist or Human, that it is worthy of more careful handling than is here given. All letters are formed from the Yod even the very first letter of all letters the Aleph,

... because Yod symbolises Manifested Power which is seen shining through all representatives of the Absolute. The Yod reflects the Light of Parabrahman in Manifestation and the Logos, or Aleph, is He who declares THAT, as in turn the Son or Daleth declares Aleph the Father.

Physiologically, as has been hinted, it is easy to understand the power of this Yod shaped like the male sperm cell which enters the female Ovum, fertilises it and prepares it for manifestation. Thus *completed* or *Ten-ned* it contains within itself the whole series of forms and potentialities and splits up into two and continues this *many making* power, this power of *manifestation* of the Yod, until eventually a Cosmos is produced, a Child. All this, although upon such a low plane of manifestation, reflects the work of preparation, even the work of the World of Ideas, even the work of God. It reflects an Idea, and is but a symbol, which should however help us nearer to a realisation of the work of the Logos, the work of Aleph and Beth. These latter as two cells arising from a nucleus, becoming polarised, combine and split up, indefinitely until the Cosmos is Perfected and Completed and the Infant is formed within the Cosmic Womb. As above so below, as below so above. The Secrets of

Cosmic Creation are contained within the Human Womb and those who study the one *with eyes opened to the Spirit* will understand the other.

The all-important point to notice (the shape of the Yod) is one to which reference has already been made but as it has never yet been printed in any public work it will be pardoned by the reader if it be enlarged upon. The Male Sperm cell which enters the Ovum makes of the \circ or virgin naught a fructified cell or \odot which then divides being polarised by the power of the manifestor or Yod. It appears thus \odot , which is $1+0$ or 10 , hence wisely called the Perfect Number and explained as being $1+2+3+4$ (or Father, Mother, Holy Ghost and Son) which numbers together are 10 . This Lingam or Sperm Cell is exactly the same shape as the Hebrew Yod the value of which is Ten and whose meaning is Manifested Power or Completion, Readiness to begin Labour after Materials are prepared.

Yod is a power of Aleph, as 10 is a Power of 1 , and this again is seen in the ρ Ω which is a Power of 10 or 10×10 , a "Completed Completion," a double completion, the explanation of which is given in the chapter devoted to this letter.

Yod therefore represents Manifestation, a Completion containing in itself all the

signals or potentialities for a further period of manifestation or *terz-ning*.

The connection of Aleph with Yod has been already noted and reminds us of the problem of the Chicken and the Egg, for we cannot discover whether Yod proceeds from Aleph or Aleph from Yod until we arrive at the end of the alphabet and see the Tau in all Its glory and understand that the A, the U and the M are One or Aum.

Truly "end and beginning are dreams." There is no emanation *from* the Absolute—the *all* is the Absolute. They who realise these things have transcended the problem of the Chicken and the Egg.

We have nevertheless to posit a beginning if we wish to gain any idea of cosmic processes and thus with Aleph as a point of departure we are led to Yod—a new beginning, and Yod carries us to Q-oph (100) another "beginning," and again from p Q-oph we proceed to Tau, that Perfected Completion from which RShTh arises as explained in the epilogue.

We cannot however push back this idea too far for it is an *Idea* and to *define* ideas too exactly is to lose them. An idea is not a fact but only the Apex of a Triangle composed of Idea, Law and Fact and hence the mind which is concerned with facts and born from facts cannot grasp conceptions in

their entirety for which an enlarged consciousness is required. This cannot arise until the gamut from Aleph to Tau has been run, until the Whole Procession has been viewed and seen in all its particulars and also as a Whole—a Completed Perfection, a true Tau, Tao, Amen or Aum.

(The completion of the Cosmic unfolding will be explained in the fourth series.)



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