

H.O. 49.

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*THE SECRETARY,*

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B1

1 = 10 LECTURES and ADDRESSES

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- (1) The 1 = 10 Ritual.
- (2) The Rituals and How To Read Them.
- (3) Thinking Backwards.
- (4) *The Hebrew Alphabet.*

PLEASE RETURN WITHIN THREE MONTHS

## THE L = 10 C E R E M O N Y

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Self - Development , in some form or another, may be said to be that which we are seeking, that for which we are associated together. For unless we have some real and earnest purpose behind what we do, these Ceremonies are mere burlesque and unworthy of our attention. But by joining the Order and by attending its Ceremonies and undergoing its training we hope to make ourselves better men and women than we were, and we also hope to gain a further knowledge of the inner secrets of Nature, so that we may be able to use those powers of Nature whose existence we are conscious of, but whose modes of operation are hidden from materialism and which are therefore called " occult ". In our quest the Order helps in many ways. First of all, the Chiefs of the Temple, and to a lesser degree all members of the Inner Order, can and do occultly help all members of the Outer Order from the Neophyte Grade up to that of 4 = 7.

But there is another way in which this Order helps you, and that is by its Ceremonies, and by the symbolism of the Ceremonies, and that is what we are concerned with in this lecture. As you gradually come to understand the symbolism of Grade after Grade you will find that you are really learning formulae for your own development. Having learnt how to apply these formulae to yourself, you can then apply them to the influencing for good of the outer world.

Remember that of the ten squares constituting the Cubical Altar in the centre of the Temple, only one, and that the one on which it stands, represents the utmost part of the "material universe" of which you can have knowledge by what are termed the senses, and that, from the position of the Altar, is hidden. Therefore are you bidden, at the very beginning of this 1 = 10 Ceremony, to "enter the immeasurable region", to penetrate into the domain of the causes which lie beyond the material universe, to seek the concealed Majesty of GOD.


Now this Grade is referred to Malkuth, the Kingdom, the lowest of the Ten Sephiroth: it represents the material, the physical, the human constitution. It is your duty to enter into your Kingdom as a King, and there to sit enthroned as a King in his Kingdom, and this is the lesson of the 1 = 10 Grade. The Kingdom is in fact the physical body, and the Kingship is the absolute control of this body. In ordinary life control of the body is necessary, but in the occult life it is far more so.

The outstanding feature of the first part of the Ceremony was your choice of one of the three pathways. That of "Good" may have seemed the natural one to have chosen, but it was barred, for it is impossible to live the entirely spiritual life in the flesh. The true path, you finally were told, is the middle one, to live a true and upright life but not rejecting the material plane. Equilibrium, perfect control, is necessary before the King can really reign in his Kingdom. But ~~remember~~ remember the Hierophant's solemn warning "Except ADONAI builds the house their labour is but lost they build it". We of ourselves can do nothing.

The admission badge, the whirling Swastika, or Fylfot Cross, symbolically resumes this idea of control. The whirl-  
-ins of the Zodiac, disposed in four Triplicities, related to the four Elements, shows that the Kingdom, the body, which you have to rule is not a fixed and solid thing, but that it is in perpetual motion. Whatever may it may whirl, whatever element may be uppermost in you, you must rule it: so only can you be King of your own body.

The second part of the Ceremony takes its symbology from the Temple at Jerusalem and carries this lesson of ruling the body a step further. As a King you entered your Kingdom, now as a Priest you enter the Holy Place. On the Altar of Burnt  $\phi$  Offering are to<sup>be</sup> sacrificed our animal passions: but though offered in sacrifice they must be made to subserve our material needs so that we may rule them and not allow them to rule us. Then on the North side of the Holy Place was the Table of Shewbread. The twelve loaves are the Twelve Signs of the Zodiac, and these again refer to the twelve parts of the human body: therefore the whole human body lies there offered up in sacrifice. On the South side was the Seven-branched Candlestick: the seven Planets or the seven senses. The whole of the symbology then points to the ruling of the Kingdom, the governing of the body. And as you proceed you will find that the same principle which enabled you to govern your own body will enable you to obtain any knowledge you want, to produce any effect you want to produce; and the whole thing lies within the compass of this 1 = 10 Grade.

One or two other points in connection with this 1 = 10 Ceremony may be noted. As the Grade is referred to Earth and deals with the physical body, therefore the Earth Spirits or Gnomes are invoked at the opening, and these may be seen by those who are clairvoyant during the Ceremony. Similarly at the subsequent Grades the other Elementals are invoked in turn. This is not for any idle display of magical power, far from it. By these Ceremonies the Elementals are definitely aided in their spiritual progress, so, in addition to them helping us, we are helping them.

Then finally we come to the " Three Portals ". We are not able to do as they used to do in ancient Egypt, pass from Temple to Temple through mighty stone portals. Therefore we symbolically represent them by the Hebrew Letters, and they are the gates through which you must pass to attain a higher Grade. Remember that however high you attain you must always return to Malkuth. The commencement is within your own body: unless you are Lord of that you can be Lord of nothing. The Three Portals in the 1 = 10 are , making the word Queseth, the Rainbow of promise. Now, having entered the Kingdom which is to be conquered and ruled, you have before you the promise, and limitless is the height to which you may attain when once you have crossed the threshold. But again remember the warning " Except ADONAI build the house, their labour is but lost that build it."

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THE RITUALS  
and  
HOW TO READ THEM.

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At the first hearing the Rituals of the Grades of the Outer Order may seem to some to be almost incomprehensible, and it is certainly true that it is necessary to be a member of the Inner or Second Order before a grasp of their full meaning can be obtained. For one thing, these Ceremonies do not take place on the physical plane only, they have their counterpart on the higher planes. But inability to grasp their full significance at once should be a stimulus rather than a bar to the study of them. Taken singly, or as a consecutive whole, the Rituals will be found to be a veritable mine of information and an inexhaustible source of inspiration.

It must be borne in mind that, although during these Ceremonies you may fail to understand much of what is going on and may be mentally fogged by being shown a number of what are to you meaningless diagrams, yet every action, every diagram, has a definite effect upon your "sphere of sensation", upon your aura, vivifying the symbols contained therein. This may not be noticeable to you at the time, but you will derive the benefit subsequently.

These Rituals are intended to stimulate thought: they are full of tabloid information, camouflaged to a certain extent perhaps, if you like to use that term. But a prize

which has to be striven for is valued much more highly than an outright gift. Surface reading will yield but little: read and re-read, and come to Ceremonies to hear them read.

Before you have gone very far in your training you learn that " when rightly understood, the TREE OF LIFE is the key of all things ". Consider, then, each Ritual in its relation to the Tree of Life: to which Sephira it refers. Consider also what Paths are trodden during the Ceremony; the admission badges and their symbolism, and the general purport of the various diagrams which you are shown. Look up in a dictionary or elsewhere the various classical allusions: if a Mason, compare with Masonic degrees: in general, seek out all correspondences.

After generalities go through each Ritual, endeavouring to identify yourself with each officer in turn. In the opening part of the O = O Ritual the names of the Officers and the nature of their Offices is set forth at length. Ascertain therefore how in each Ceremony the Officers do carry out the functions attributed to them: consider each officer's actions as well as words - the effect which they would have on you as that officer and also their relation to the candidate. Finally identify yourself with the candidate. Ponder on what he experiences when hoodwinked, and then what he experiences when the symbol of blindness is removed - and this right through the Ceremony. What influence should each Ceremony have upon the Candidate, and what symbols should be vivified in his sphere of sensation ?



Naturally to do this thoroughly will take time, but nothing worth while is ever attained without effort. If the Rituals are conscientiously studied, the taking of an Office at a Ceremony, instead of being a case for nervous prostration, will be a joy and a privilege, and the subsequent writing of a thesis upon the Outer Rituals ( a thing expected later on of all candidates ) will not be the cause of sleepless nights !

## " THINKING BACKWARDS " .

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" Thinking backwards " is a piece of training that will assist you in many ways, and will strengthen your mind, memory and will-power.

Every night for a few minutes before retiring to bed, make yourself comfortable in an easy chair, with your back to the North and with your feet warm. Then start thinking backward right through the day, taking incident by incident in order until you reach the time when you awoke in the morning. Dont go into too much detail at first: let the day pass before you as a cinematograph film, the incidents, etc taking place in the reverse order to that in which they actually occurred. With practice you will be able to go back through several days, then weeks, and finally years; and it needs no imagination to see the value of being able to recall what you were doing or saying at any past time.

Eight hours out of every twenty four, for one third of your life, you are asleep and normally do not know what you are doing. During that time your subconscious self is looking after your body, helping it to recuperate. Having done this, the subconscious self goes and meets the Higher Self, transferring to it the sum total of the day's events. Thus you are constantly character building outside yourself. And if you train yourself to think backwards the time will come when you will be able to ascertain what you were doing ere you awoke, to have knowledge of the subconscious life during

sleep when the subconscious self is not in the body. Finally you may learn of your last and previous lives, of when you made your first choice of incarnation.

There is a Trinity above and below: before you entered this world you were three points in a circle. At birth two of these incarnated in the physical body prepared for you - your mind and your subconscious mind. The other point, your Higher Self, stayed outside, connected with the physical body by a very thin attenuated line of etheric substance. The base line of a triangle is made between the brain or waking consciousness and the subconscious self. During sleep the subconscious self is in contact with the Higher Self, forming the base and one side of the triangle. The third side of the triangle we formulate for you at the 0 = 0. In time you may be able to draw down your Higher Self to converse with you, and so find out whence you came, why you are here at all, and what your real object in this life is. Surely it is worth while to find this out, to have a certainty, rather than a pious hope or idea, as to the past, present, and may be the future too, if GOD wills.

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# THE HEBREW ALPHABET .

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By M. C.

In giving our students the Hebrew Alphabet to study we are taking them back to the foundation of the intellectual tradition of the present day. To understand this it is necessary for us to glance back to the beginning of human history. We have reason to believe that humanity in its present form was evolved on the antediluvian continent of Atlantis and that at the submergence of this continent offshoots of their civilization survived in those races which we know as the Egyptian, the Caucasian, and the Keltic. There were also the forerunners of the Mongolian. Here then we have those primitive races who first reduced the spoken word to the written symbol. Keltic origins are still veiled in obscurity, but the remaining three reveal themselves to the patient investigation of the archaeologist and etymologist as unbroken streams descending and branching out into the languages of today. With Mongolian tongues we have no concern, they are alien alike in sound, construction, and written form. But from the Sanskrit of the Caucasian and the Egyptian are derived the modern tongues of the greater part of the present civilisation.

There can be but little doubt that when the wandering tribes of the Hebrews first settled in Egypt they had practically no written language. They spent, we are told, 400 years in the land of Goshen, that is approximately as long as from the time of Queen Elizabeth to the present day ! When they first settled in the land of Goshen on the Eastern side of the Nile there were 70

people including women and children. When they fled four centuries later their number is said to have been over six hundred thousand. It is reasonable to conclude that in the interval, although they remained separate from the natives of the country, yet they imbibed most of their customs and as much as possible of their language and learning. Moses, their leader, was brought up by the priests and initiated into their mysteries. He was familiar with their system of hieroglyphics and there can be but little doubt that when he set himself the stupendous task of recording the history of Israel he availed himself of both the form of writing and much of the cosmogony which he had acquired in his temple training. By this means he was enabled to preserve the inner tradition while at the same time presenting an exoteric history. For it is the peculiarity of the genius of both Egyptian Hieroglyphics and of the Hebrew writing that it is capable of a three-fold interpretation, literal, symbolic, and spiritual.

In studying the actual letters as we now possess them we must of course admit that they have undergone a considerable modification since the days of Moses, the most important being their approximation to the Chaldean owing to the exile. From the Chaldean also was borrowed the vocalisation system by means of points placed above, below, or within a letter. Nevertheless the hieroglyphic idea is retained in that each letter represents not merely a sound but also an object, and the name of the letter is also the name of the object, hence the list which you were given in the first Knowledge Lecture. That is to say - A L E F H ( Arabic - ALIF ) not only means the letter A or E,

( or more accurately, the opening of the mouth to make a sound) it is also the name of an ox. And the word B E T H is not only the letter B or V, but is also the name of a house.

There is another thing you have to bear in mind. In all the ancient languages there was only one system of notation for both sound and number. Therefore each letter is also a number and each word has a numerical value equal to the sum of its numbers. Thus  $\aleph \beth$  is not only the sound EL or AL, and a Divine Name, it is also 80 plus 1 = 81.

Moreover a language like Hebrew had comparatively few words but each word had numerous shades of meaning indicated either by the context or by inflexion and also each individual letter had its own essential meaning, therefore it follows that the word was the sum of or modification of those meanings, just as numerically it was the sum of the individual numbers. Thus  $\aleph \beth$  which signifies the number 81 is formed from  $\beth$  the sign of power and from  $\aleph$  the sign of extension. Its spiritual meaning is therefore Extended Power, and hence GOD, the Power extended over all. But used in a restricted or materialised sense it may be translated as towards, against, upon. The same letters reversed  $\beth \aleph$  represent spiritually the prolongation of movement to infinity, which translated upon a lower plane becomes a negative and may be rendered as no, not.

Let us now proceed to consider the abstract symbolism of each of the 22 Letters.

$\aleph$  is the sign of power, stability, unity. It represents mankind as ruler of the earth. A L E P H = an ox.

$\beth$  is interior action. It represents virility, and an interior, a dwelling place. B E T H = a house.

Unite these two and you have  $\beth$   $\aleph$  or  $\aleph$   $\beth$   $\aleph$  - a father.

$\eth$  the sign of organic development, hence the throat or a canal which organises or controls inflexion of sound, a glass of water. G I M E L = a camel.

$\daleth$  the sign of abundance from division, divisible nature, the source of physical existence; the breast, source of nourishment. The word D A L E T H signifies a door, the entrance or exit.

$\aleph$  This letter merits special attention. It is the symbol of Universal Life, the breath. It may be transliterated as either E or H and is closely akin to  $\beth$  in meaning as well as form. It is frequently used as an article, and may be translated as the, this, that, of. In this aspect it is used as a prefix or as an affix. It forms when united with a vowel sound the principle Deity Names, and in this aspect it indicates an abstraction which no modern language can adequately render. Thus  $\aleph$  is Absolute Life, Eternal, Imutable.  $\aleph$   $\aleph$   $\aleph$   $\aleph$  can only be adumbrated as That Which Is - Was - Will Be. It is the root of the verb To Be, to exist, and is used to denote the source of human life in the Name  $\aleph$   $\aleph$   $\aleph$  which we transliterate as EVE, but which also may be given as HVA the third person singular of the verb To Be, or simply as HE. When the signification  $\eth$  is added it becomes Tetragrammaton  $\aleph$   $\aleph$   $\aleph$   $\eth$ , the Inviolable Name which must not be taken in vain, and which was only intoned by the High Priest upon entering the Holy of Holies, and which even today no orthodox Jew attempts to utter.

$\veth$  This letter is equivalent to O - U - or V. It is therefore convenient to use the point to indicate the sound since its symbolism differs widely according to its pronunciation.

As a V ᳚ is used as a conjunction and is placed at the beginning of a word; it may be translated as and, also, thus, then, afterwards; but it links words together more intimately than any of these. Used as a vowel, ᳚ = Ө ᳚ = U or OU, it is then a sign of action and has the peculiarity of transforming a verb from the present to the past or from past to future. In these aspects it no longer represents the junction of two things ( as an hook and eye, a knot, a link ), rather it is the symbol of light, sound, air, wind. Hence ᳚ ᳚ ᳚ = the wind, breath or soul, because ᳚ = movement, ᳚ = life, and ᳚ in the midst gives the peculiar human character to the word which indicates expansion, inspiration.

᳚ The hissing sound of something passing through the air, hence a sword or arrow, a javelin or spear. It also denotes the refraction of light, suggesting the dazzling appearance of a ray of light falling on polished metal. It may be transliterated as Z, S, or H.

᳚ This letter is closely allied to ᳚ both in form and in significance; but as it is more closed in form, so is it more guttural in sound and of a more material connotation. It signifies life, but on a lower plane. It implies effort, labour, care. Thus in concrete example it indicates a field, an enclosure ~~upon~~ upon which labour must be expended.











᳚ hieroglyphically shows the coiled serpent protecting her eggs, hence the universal tradition of the serpent guarding treasure. From that we get the idea of a shield, shelter, a roof protecting man's family as the serpent protects her eggs; and finally a haven, refuge, or goal.















§ Here we come to another profound symbol of deep signif-  
 -icance. The hieroglyphic interpretation is that of the hand.  
 But it is a hand held out in action, thus it is a symbol of  
 creation. It is the symbol of a flame detached from any mat-  
 -erial base, free, the leaping creative impulse. By a natur-  
 -al transition we get the phallic symbol of creative power.  
 On the abstract spiritual plane we have the Divine Creator.  
 Thus this letter transmutes  $\text{𐤀} \text{ 𐤁} \text{ 𐤂}$ , the feminine source of  
 life, into  $\text{𐤃} \text{ 𐤄} \text{ 𐤅}$ , the ineffable supreme


∩ Hieroglyphically this represents the closed or half-  
 -closed hand, a fist; hence a hollow, therefore a receptacle,  
 the power of assimilation, reflection, meditation. It forms a  
 link between  $\text{𐤀}$  the sign of manifest life and  $\text{𐤁}$  the sign of  
 organisation, and carries in itself something of the symbol-  
 -ism of both these. Used as an article or preposition it may  
 be translated as similar, according to. Vocalised by  $\text{𐤆}$  it  
 signifies  $\text{𐤆} \text{ 𐤇}$  and = because, for, then, when.

𐤈 In a material sense this suggests any extension, the  
 outstretched arm of man, the unfolded wing of a bird, hence  
 the further symbolism of the whip lash or ox goad. But when  
 these interpretations are raised to the spiritual plane we  
 perceive at once how significant this letter becomes.  $\text{𐤈} \text{ 𐤉}$   
 therefore represents an Extension of Power, Omnipotence. Hence  
 $\text{𐤀} \text{ 𐤈} \text{ 𐤉}$  is the Extension of the Power of Life to the 2<sup>nd</sup>  
 degree; that aspect of the Divine which is capable of creating  
 without effort. Conversely  $\text{𐤉} \text{ 𐤈} \text{ 𐤀}$  signifies an indefinite and  
 therefore unknown and incalculable quantity which brought down  
 from the abstract to the concrete becomes negation, no, not.

 The sign of plastic or passive action; the genuine protective aspect of creative power. Hence vocalised as   it signifies water, always used in the plural since the final M E M is collective as water is the condensation of moisture. With the letter  prefixed we get   , the Heavens, the ethereal water or atmosphere. Used as an article or prefix  may be rendered as from, out of, with, among. Hieroglyphically we may say that  indicates rough water, sea waves, while  final suggests rather still calm water, silence or peace.

 This letter is the image of produced or reflected existence, offspring, fruit, a child, hence it represents hieroglyphically a fish, the inhabitant of water. Joined to , the sign of interior action, it becomes  a son. This is more clearly defined when we realise that  final is augmentative and emphasises the individuality.  at the beginning of a word suggests passive action, contemplation folded in upon itself;  at the end is the converse unfolding. Thus   represents inspiration, prophecy, ecstasy. From this is derived   = a prophet.

 AS it presents the development of the hissing sound of  so hieroglyphically it is the duplication, the duplicate link forms a prop, not merely joining but supporting. It is the image of all circular and spiral movement, possibly a deduction from the ~~spiral~~ peculiar movement of the serpent.

 Hieroglyphically this letter signifies an eye, and here we find one of the most curious and erudite survivals of occult knowledge. Superficially there seems to be but little likeness between the letter and the symbol. But when we come

to consider it more carefully we find that it is indeed an extraordinary glyph of the organs of vision. Externally we have the two eyes § § , but inside our head lies a small body, one (or rather two closely connected) of the so-called " ductless glands " of modern physiology - the pineal and the pituitary glands. These glands are connected with the external eyes by delicate nerves, and when the external eyes are exercised in certain methods they awake a definite response in the internal gland - the " third eye " of legend. The complete § § is an exact counterpart of the complete organism and signifies the whole visual apparatus. One of the secondary results is the reaction upon the general muscular system. Phonetically § § represents the opening of the glottis ( in the throat ) to make a guttural sound and therefore it is transliterated as A A - O O - W H - or N G. Thus it symbolises interior hollow sound or noise, and connotes materialism or emptiness, sometimes falsity or perversity. It is the physical aspect of § and when used as a consonant almost always has an evil implication.

⊂ which is a hieroglyph of the open mouth, naturally symbolises speech. It is transliterated as either P, in which case it closely resembles ⊃ in meaning as well as in form, or as P H, in which case it approximates rather to the meaning of § .






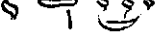
⊄ represents all ideas of severance, solution; concretely it represents the hook by which something may be caught or ended. In sound it falls into the same group as § and ⊂ , though it is harder and more abrupt. Placed at the beginning of words it indicates the movement which carries us on towards an end; placed at the end as ⊄ final it indicates the end





accomplished. On a higher plane it represents a refuge for man.

⤴ This is another guttural and like ⤴ it suggests a materialistic tendency. Hieroglyphically it represents an ear ⤴. Symbolically it becomes any implement or instrument by which man may accomplish an act or defend himself. It marks at once force and restraint. It is significant of repression and decision. In sound it is the harder and more guttural sound of ⤴. Abstractly we may trace a regular succession of descent and development. Thus ⤴ = universal life, pure being; ⤴ the life of nature, manifest existence; ⤴ assimilated life holding natural form; and ⤴ material existence giving the means of form.

⤴ This letter is par excellence the sign of movement. Hieroglyphically it is the head of ~~man~~ man ⤴ which directs the movement of his whole body, a captain, or, by a slight alteration, in focus, the initiative movement which predicates life and ultimate form; the culminating point of all things. Hence ⤴ ⤴ ⤴ ⤴ ⤴ ⤴ = the vortex, the beginning of primeval movement, the Sphere of the Elements. It is the centre unfolding to the circumference, the creative elemental fire: the renewal of all by movement; the perpetual vibrations of ions ~~building~~ building up matter. Hence ⤴ ⤴ ⤴ fire, action, contrasted with ⤴ ⤴ ⤴ potential fire.

⤴ Is said to represent the teeth, by which its sound is produced. It completes the symbolism of ⤴ and ⤴ and is in a sense bound to them, for as ⤴ = the arrow and ⤴ = the bowstring, so ⤴ symbolises the bow itself; hence we are told that the Three Paths on the Tree of Life form ⤴ ⤴ ⤴

the Bow, the material sign of reciprocity between God and Man.  is the symbol of movement and duration. Used as a prefix it communicates a double power of movement and of conjunction. It may be pronounced either SS or as SH and it usually has a point above it to indicate which sound is to be used,  = SS and  = SH. Geometrically it represents the semi-arc of a circle, whereas  is the straight forward movement of a radius and  a spiral. By analysis we find that the Divine Name  represents the Overarching Heavens protecting the fecundity and abundance of Nature - hence Providence.

 The last letter of the Hebrew Alphabet is a glyph of the Cross, the name being still retained to indicate the ancient form of cross - the Tau , sacred to THOOTH. It is probable indeed that the letter was originally written thus and gradually elaborated to distinguish it from . It is the sign of reciprocity, of that which is mutual, interchanging, sympathetic. Joined to the first letter of the alphabet it indicates , the essence, the inmost self of a thing or person, and in this form it is repeatedly used by Moses as a prefix in his account of Creation to indicate that he is not describing a material or individual, but an essential, process which developed on a higher plane preliminary to any physical manifestation.

In analysing the various Names that occur in the Knowledge Lectures and elsewhere, it must be remembered that each letter modifies as well emphasises the others, and that the meaning of the whole word is the combination, not

the simple addition of its constituents. But an intelligent appreciation of the wonderful symbolism contained in the 28 Letters of the Alphabet will go far towards helping us to gain an insight not only into the Hebrew but also into all other languages, since every superstructure must conform to its foundations. I may add that each Letter has also been attributed to a portion of the human body, but as astrology has accepted this system with regard to the Zodiacal and Planetary Signs it is better not to confuse the issues by dwelling ~~upon~~ upon this classification. Rather let us conclude with the saying of the Rebbein - " In the Beginning G O D took the 28 Letters, and with them He formed, combined, and designed all that was made. "

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