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As I've spoken of in posts for my reading of Isis Unveiled and the Secret Doctrine (both in our [Theosophical Discussion](http://www.amhr.org/TheoDiscussion.html) archive), and as discussed in my article the the solution to the [Riddle of AL](http://www.astronargon.us/The%20Riddle%20Solved.html), the letter H holds a profound mystical significance in my personal journey.  It is worth quoting from the text of my article:

*Personal Note:  I was originally trained in Tarot (1984 ev) by a High Priest in an African VooDoo clan, having originally met him in a workshop at Herman Slater's shop, the Magickal Childe.  While in the U.S., he was staying in a housing complex over the George Washington Bridge, in Harlem (Uptown Manhattan), very close to where I lived.  He originally presented the program with the Rider-Waite deck.  Two years later, I began using the Thoth deck by Crowley.  And my first real encounter with this deck was with the Heirophant Atu.  I was moved by a profound vision, which was quite confusing (yet exhilarating) for me.  So I contacted my benefactor who saw something in this and he immediately invited me to his home to spend a day on this.  He informed me that this vision had instilled in me a creative power that was a personal key for me.  And since then, the Hierophant Atu turns up in a large percentage of readings I have done for myself.  It figures into my understanding of Liber H (being of course, the initial letter of the word, but also, there is an A.'.A.'. instruction that connects this with the Hebrew letter Heh).  Now this and the letter Heh figure into a part of this solution of the Riddle.  This is a numinous experience for me.  For more on this, cf. the Theosophical discussion entitled* [*Qabalistic Exegesis*](http://www.amhr.org/Qabalistic%20Exegesis.doc) *in the A.M.H.R. egroup archives.*

And so every time I encounter something on this subject, I am deeply moved by it.  This includes the latest chapter in my reading, which has to deal with the Feast of the Circumcision.  I can only speculate that without the idea of shedding a foreskin to please some god, the penis emerging out of the foreskin to satisfy a woman makes a lot more sense.  Hence, the whole idea of circumcision is superstitous to begin with.

The letter He (H) is not found in the name of Abraham until after his circumcision, when from Abram it was changed to Abraham. Then it was that the Schekina became attached to and abode with him, and therefore it is written, 'These are the generations of the heavens and the earth when they were created.' Now from tradition we are informed that the word 'behibaram' (when they were created) should be read, 'behe baram' (by or through Abraham). It may be objected, how can it be said the heavens and the earth were created by Abraham, who corresponds to the Sephir Hesed (mercy) on the Tree of Life, since we know also from tradition that the word 'belubaram' signifies that the heavens and the earth were created by the Schekina, of which the letter H is the symbol? Our reply is that these two traditions are not really contradictory to each other, but refer and amount to the same thing."

In my described encounter with the Hierophant Atu, I gained the perception that I could use the cards directly to manifest and create that which I desired.  From the perspective of the above paragraph, the H of Hierophant (which became connected in this way, comes from the numinous experience I had when I learned that Reguli was referred to as Liber H in the Motta lineage; under which I was studying at the time) shows the Hierophant to be the creative force.  Crowley writes in the Book of Thoth:

*Naturally, when ideas so sublime become vulgarised, they fail to exhibit the symbol with lucidity. The great hierophant, confronted with a thoroughly ambiguous symbol, is compelled, just because of his office as hierophant---that is, one who manifests the mystery---to "diminish the message to the dog". This he must do by exhibiting a symbol of the second order, a symbol suited to the intelligence of the second order of Initiates. This symbol, instead of being universal, and thus beyond ordinary expression, must be further adapted to the intellectual capacity of the particular set of people whom it is the business of the hierophant to initiate. Such truth accordingly appears to the vulgar as fable, parable, legend, even creed.*

And so this creative force that I seem to have found is beheld in my expounding upon the mysteries, which I seem to do in more areas of my life than simply here on this list or in the private instruction of my students.  Indeed, my teaching of music incorporates this in ways that are quite subtle.

Said Rabbi Jacob to his father, Rabbi Abba: "The letter H in 'behibaram' is found written smaller in size than the other letters composing the word, but in the word halayehorah, which is found beginning the verse, 'Do ye thus requite the Lord, oh foolish people and unwise' (Deuter. XXXII. 6)., it is written larger than the other letters in the Pentateuch. What is the reason of this difference between the two H's?"

Said Rabbi Abba: "The first H denotes that degree of divine life within the soul or lower self, that corresponds in signification with the sabbatical year that symbolizes it; the second larger H, that heavenly state of which the Jubilee is the symbol. Now, though the moon is at one time new and at another full, yet it is always one and the same notwithstanding its various phases, so is it with the mysterious Schekina that is distinguished by the smaller or larger letter H. Blessed is the lot of Israel in whom the Holy One delights more than any of her nation or people. As a token of his covenant with them, they perform the rite of circumcision, which whoever bears it shall never enter into Gehenna, for if he lives a chaste life, he will never be overcome by temptation nor break the vow taken in the name of the heavenly king. When a parent arranges and prepares for his son to enter into the covenant of circumcision, the Holy One summons all his celestial angels and says, 'Observe the child I have created in the world.' Then the prophet Elijah immediately descends at the time of the ceremony and takes the seat that has been placed apart for him and which the father is bound by law to declare at the same time, 'This seat is for Elijah the prophet.' Otherwise, the prophet refrains from taking it and forthwith ascends and testifies before the Holy One of what has occurred. Observe that at first the scriptures state, 'And the Lord came unto him and said, 'What doest thou here, Elijah?' And Elijah answered and said, 'I have been very zealous for the Lord God of hosts, because the children of Israel have forsaken thy covenant a,' (1 Kings XIX. 9-10). Then said God unto him, 'I swear by thy life that wherever and whenever my children shall practice and obey my covenant, there shalt thou be present and thy mouth which now testifies that the children of Israel have forsaken my covenant, shall also testify when they keep it.'

As with anyone that relays the mysteries to others, the egregore that is the Shekinah or Elijah manifests.  This is why the Magickal Lodge as a community is a wholly important construct and one that should be sought after by anyone that has an interest in Magick.  Considering the [English Qabalah](http://www.astronargon.us/Liber%20805.html), the letter H (in contrast with the Heh of the Hebrew alphabet) symbolizes a ladder, such as leads to the Hekaloth and through the process of breath, also symbolized by the letter.  It's gematric value in the EQ is 1, which shows the primary import of this sort of experience (key to understanding the Qabalah).

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I continue to marvel at what was for me a very personal and numinous experience.  It is that which opened the Magickal leg in my life's journey.  Connecting the letter H to the Hierophant Atu, which has the Hebrew letter Vau attributed to it has an interesting connection to the passage in the Theosophical Zohar that I read this morning.

Another guest spake and said: "It is written, 'And in my flesh shall I see my God, Eloha' (Job XIX. 26). What is meant by this expression, 'in my flesh'? Why said he not, rather, 'in myself'? If he really said 'in my flesh,' what did he mean? Job here alludes to the flesh which scriptures mentions, 'The holy flesh they have soiled' (yaabrou) (Jer. XI. 15), and also, 'My covenant shall be in your flesh for an everlasting covenant' (Gen. XVII. 13). We are taught whenever a man bears this token on him, he sees the Holy One himself, and when this occurs it is through the unification of the lower and higher selves, resulting in the Beatific Vision. If, however, he does not preserve purity of thought and act, scriptures states, this union ceases and becomes broken, and the soul or lower self perishes, going back and becoming resolved into its original elements out of which it has been prepared and built up, like as the material body returns to the dust out of which it has been formed; and therefore it is written, 'They lose the breath divine (minishmath Eloha).' The divine Schekina never separates from one who by his pure life and faithful obedience observed the good law, or covenant. If it be asked, when does the holy Spirit or divine life manifest itself in a man? it is when the union we have just mentioned is effected. It is the true, the divine, marriage when they twain become one flesh.

This in the Alchemical tradition is called Immortality.  The "token" is Malkuth, which hangs pendant from the Tree-of-Life and is the true materiality that is not seen by non-Initiates.  This is the Lower Shekhina (Microprosopus) that is the bride of the Higher Shekinah (Macroprosopus).  The union of Salt (body) and Mercury (spirit) is the creation of what Alchemists refer to as the Philosopher's Stone.  But the soul (Sulphur) holds its structural integrity by the virtue of the mind and how well it can see beyond itself.  In other words, the narcissist who can only see his or her own 'truth' no matter how far at odds it is with consensus reality (that of others) disconnects from the Macroposopus and the soul is diminished continuously until it is ultimately destroyed.  This is why the Probationer of the A.'.A.'. is told to devise an adoration to NUIT (Not-I); that the vision of self will be fostered in harmony with the vision of the greater life-force or Shekinah.  The "I" is simultaneously focused on the God within.

From tradition we learn why the letters V and H are placed together in their alphabetical order. Vau being the symbol of the male and He that of the female principle, which are united and operate in combination with each other, as husband and wife, and from one becoming invested with a nimbus or covering of divine light that emanates from the male principle and known in scripture as grace (chesed), as it is written, 'The goodness (chesed) of God endureth continually' (Ps. LII. 1). This ray of divine light comes through the Sephira "supreme Wisdom" and penetrates the male principle, which is communicated to the female. Another tradition states that the name Aloha is separable into, al, V and H, al designating the light of wisdom, V the male principle and H the female principle, and their totality form Aloha. The holy soul or higher self, as it has been stated, is in intimate relationship with the nephesh or soul only so long as it keep itself pure and preserve intact the holy covenant, and therefore it is written, 'In my flesh shall I see God' (Aloha) (Job XIX. 26). A pure life, a pure soul, are reciprocal and convertible terms and never separated. Happy the lot of those who, attached to the Holy One, live the divine life, both in this world and the world to come. Of them it is written, 'Ye who have become joined unto the Lord your God are alive everyone of you this day' (Deuter. IV. 2). For theirs is the one true and divine life that they live."

The Vau is shaped not too dissimilarly to the English letter I (which itself has a connection to the Hebrew Yod, but is beyond the scope of this small essay) and obviously phallic in nature.  And for that matter, the Hebrew Heh is shaped as the Yoni would be positioned in the woman standing upon her feet.  That for me, both of these letters can be found in this one Atu, shows the Hierophant to have successfully made the union of the Above and Below, which of course can also be found in the union of male and female energies and taught in Thelemic sexual Matick.

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Here's the last on the letter H...

Then spake and said Rabbi Abba, at the close of the ceremony: "It is written, 'now will I sing to my well beloved, a song of my beloved touching his vineyard. My beloved hath a vineyard in a very fruitful hill (qeren ben shamen) and he fenced it and gathered out the stones thereof and planted it with the choicest vines' (Is. V. 1). These words have a deeply esoteric meaning and therefore demand most thoughtful consideration on account of the difficulties arising in the exposition of them. The first is why is the word song (sherath) here found instead of the term (reproof). Why also is it said, 'to my well beloved,' (lebidi) instead of 'to my friend?' Again, what is the meaning of the expression 'my well beloved had a vineyard in a very fruitful hill' or, as it should be rendered, a vineyard in Qeren ben Shamen? We have studied long the secret doctrine and have failed to find any mention of a place or locality so called.

"Many and various excellent explanations have been given by esoteric students who have interpreted this verse, as follows: 'I will sing to my well beloved,' refer to the patriarch Isaac, called and known as "well beloved" before his entry into earth life, because he was greatly beloved by the Holy One and was not born until after Abraham had entered into the divine covenant and attained to that degree of initiation in divine life and science symbolized by the letter A, indicative of full adeptship. This degree was also imparted to Sarah, and is typified by this letter being added to her name and that of Abram. The addition of this letter may be further elucidated and explained thus: A is the symbol of the female principle; this being so, it may be asked, why was it added to the name of Abram instead of the letter Yod (I), the symbol of the male principle. The explanation involves a great mystery. Abraham attained to the highest degree of initiation, symbolized as we have just stated by the first letter in the divine name, I H V H, that has its polarity in the last or lower letter (H). The first being symbol of the male, the last, of the female. It is written, 'and he said unto them,' 'so (Coh) shall thy seed be,' referring to the multiplication of his posterity who should attain to the same degree of divine life and science as himself. Hence it is that every gentile that enters into the Covenant is called ger zedek (a true proselyte) and becomes a son or child of Abraham. Therefore, said God unto him, 'so shall thy seed be,' or in other words, all gentiles who enter into the Covenant shall be of thee and called by thy name.

"This, then, was why the letter H was added to the name ' Abram. Had Sarah only attained this H or degree, the posterity of Abram would then have been only children of the lower degree of divine life and knowledge or merely proselytes, here designated by the name of Coh. Owing, however, to the addition of the higher H symbolizing the divine life, to Abram, and the lower H to the name of Sara, it became possible to engender and bring forth offspring who would be able to attain to the same degree of initiation in divine life as their ancestors, Abraham and Sarah. The union of the two H's produced the yod or I, the first letter in the name of Isaac (yitzchak) emblem of the male principle, which from the time of his birth, began to increase upon the earth; that is to say, from the time of the birth of Isaac, men began to be born and come into the world who lived the higher and diviner life, and therefore it is written, 'for in Isaac shall thy seed be called' (Gen. XXI. 12). Isaac in his turn begat offspring susceptible of attaining to the life symbolized by the higher H, as it is written, 'thou wilt perform the truth to Jacob' (Mich. VII. 20), and Jacob was the highest manifestation of what it does and can accomplish in man, If, however, it be objected: was not this exhibited more so in the life of Abraham than on any of his posterity, as it is stated of him, 'thou gayest grace to Abraham?' (Micha-ibid); in reply we say that Abraham exercised mercy to men. It was, however, Isaac who contributed most to the sanctification of humanity, for Abraham was far advanced in life, being ninety and nine years old when he entered into covenant with the Holy One, the mystical meaning of which is known to and understood by students of the secret doctrine and its occult teachings.

H is the letter symbolizing the divine life and it seems to me, no matter of coincidence that in the EQ it can be equivocated to Jacob's ladder...in other words the shamanistic journey to the Hekaloth.  That Abram ultimately becomes Abraham after having reached a certain level of spiritual attainment shows that he found the spiritual communion that comes upon reaching the highest of the Hekalotic heavens.  Here, the lowest Shekinah, ego or life-force unites with the highest Shekinah, ego or life-force.

AT the birth of Isaac, justice became united to mercy; these divine attributes, symbolized by the patriarchs Isaac and Abraham, became blended in the person of Jacob, their offspring; and, therefore, it is written, 'Thou art my servant, oh Israel, in which I will be glorified' (Is. XLIX. 3).

"Notwithstanding what has just been stated, we can divine why scriptures uses the word song (sherath), and 'I will sing to my well beloved.' These words refer to Isaac, who was so called before his birth in the world. Another interpretation applies them to Abraham, as it is written, 'What doth my beloved in my house' (Jer. XI. 15). Now it is true, Abraham acquired by merit what his posterity afterwards inherited and enjoyed. The words 'the song of my beloved for his vineyard,' refer to the Holy One who is called 'beloved,' as it is written, 'My beloved (dodi) is white and ruddy (Cant. V.10). We observe the terms ledidi (well beloved) and dodi (my beloved or friend) are joined together, and from their union of the male and female principle comes forth a vineyard planted in Qeren ben Shamen, which appellation, indicates its origin and nature. Qeren has here the same meaning as in the words, 'And it shall come to pass when they make a long blast with the Qeren Hayyabel (the horn of Jubilee)' (Josh. VI. 5). Thus the vineyard has for its origin the Jubilee or the deliverance, and this horn or trumpet of deliverance is associated with the male principle, termed here ('Ben Shamen,' which has the same meaning as the term 'ben horin' (son of nobles) (Eccles. X. 7). It also means 'son of the oil,' because of the source whence the oil flows, for supplying all the heavenly lamps whose light becomes more intense in proportion to its abundance. Furthermore, at the coronation of kings, this oil is poured into a horn, called the horn of Jubilee, and for this reason no one is crowned except he is first anointed with oil from this horn. On account of this the reign of David was of long duration.

The idea that Abraham attains due to merit and not because he waited for some form of grace to descend from above is important.  Spititual work is long and arduous, but with the alleghory of the vines, it doesn't take place in a vacuum; at least not in every instance.  The vines are the spiritual lineages that shower that energetic force called the Shakti-pat that passes a  certain level of spiritual power in an accumulative fashion onto succeeding generations.

"It is further added, 'And he fenced it (vajatzqchou) with a fence like a ring on the finger.' The words, 'and gathered out the stones thereof,' denote that he separated it and so arranged that it should not be under the rule and government of the spiritual chiefs that hold authority over idolatrous nations; and, having freed and delivered it from evil demoniacal influences and force, he chose this vineyard for his own possession, as it is written, 'He chose his people for his portion, and took Jacob for his inheritance' (Deuter. XXXII. 9) . 'And he planted it with the choicest vine.' 'Which words have the same meaning as the verse, 'I have planted thee a choice (soreq) vine, wholly (couloh) a right seed' (Jer. II. 21). The word couloh is here written with a final H, symbol of the grade on the divine life to which Abraham attained and then gave rise to offspring to whom was imparted divine truth which made them righteous. The words, 'Thus (coh) shall thy seed be,' have the same esoteric meaning. Blessed is the lot of Israel who possess such a holy inheritance.

The H as a ladder, represents these generations of the vine or holy intoxication succeeding one another into greater and greater inspiration.

"The second part of the verse is, 'And he built a tower in the midst of it.' What is here the mystical meaning of the word tower? It is the same as that of the words, 'The name of the Lord is a strong tower, the righteous runneth, into it and is safe' (Prov. XVIII. 9). It is further added, 'and also made a wine-press therein,' referring to the gate of the Just, as it is written, 'Open unto me the gates of righteousness' (Ps. CXVIII. 19). How know we that at the time of circumcision every Israelite enters into the tower of the Just and the gates of righteousness? Or how know we that whoever offers his son as a sacrifice, that is, causes him to undergo the rite of the covenant, initiates him into the mystery of the sacred name on which heaven and earth are both founded? We are assured of it from the words, 'Thus saith the Lord, if my covenant had not been made with day and night, I should not have prescribed the laws that govern heaven and earth' (Jer. XXXIII. 25). Blessed is the master of this house, who by his obedience to the law and rite of the covenant has enjoyed the presence of the Holy One this day. Blessed also are we who have been present on this occasion as witnesses of it. To this child, I shall apply the words of scripture, 'Everyone that is called by my name, I have created him for my glory. I have formed him, yea, I have made him' (Is. XLIII. 3), and also the verse, 'And all thy children shall be taught of the Lord, and great shall be the peace of thy children' (Is. LIV. 13).

We know from our study of the Qabalah, that the Tower Atu is the path of Peh; the mouth.  This mouth is the pouring forth of prophecy; obtained by one's journey to the Hekaloth.  The Hekaloth as suggested by the initial letter (H) is Initiation.  And by suggestion, it seems that until the two H's (higher and lower Shekinah) are united, there is no Initiation and in light of the text, no letter A is conferred.  We may even infer that there is an allusion to this in the name of our own order: A.'.A.'.

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