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To these three lines are assigned three Hebrew letters, the Mothers; to the twelve edges the twelve simple letters; and to the inner central point, where the three coordinates cross, the seventh double letter, Tav.

CORRESPONDENCES - CUBE OF SPACE

Hebrew	Tarot Key	Direction
Aleph	The Fool	Coordinate connecting Above with Below
Beth	Magician	Above
Gimel	High Priestess	Below
Daleth	Empress	East
Heh	Emperor	North East
Vav	Hierophant	South East
Zain	Lovers	East Above
Cheth	Chariot	East Below
Teth	Strength	North Above
Yod	Hermit	North Below
Kaph	Wheel	West
Lamed	Justice	North West
Mem	Hanged Man	Coordinate connecting East with West
Nun	Death	South West
Samekh	Temperance	West Above
Ayin	Devil	West Below
Peh	Tower	North
Tzaddi	Star	South Above
Qoph	Moon	South Below
Resh	Sun	South
Shin	Judgment	Coordinate connecting North with South
Tav	World	CENTER

THE FIVE FINALS

THE DIAGONALS

The Five Finals extend upward from the bottom of the Cube and pass through the Center



Final Kaph: South East lower corner, through Center, to North West upper corner.

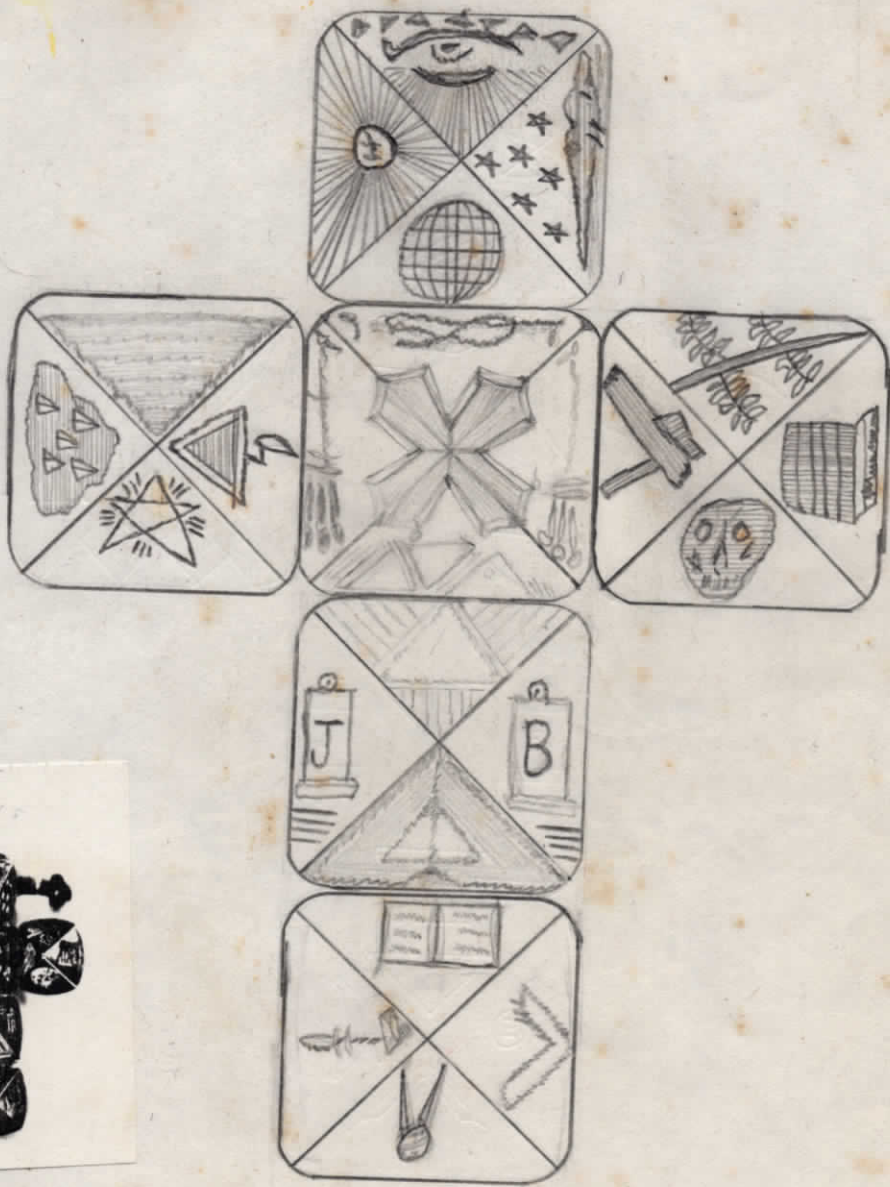
Final Nun: North East lower corner, upward through Center, to South West upper corner.

Final Peh: South West lower corner, upward through Center, to upper North East corner.

Final Tzaddi: North West lower corner, through Center, to upper South East corner.

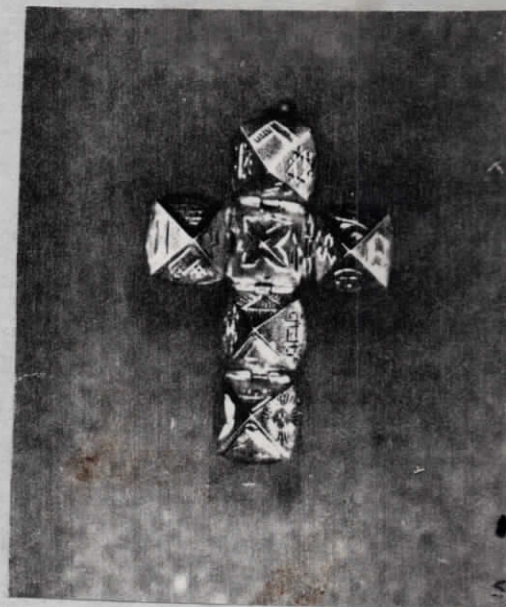
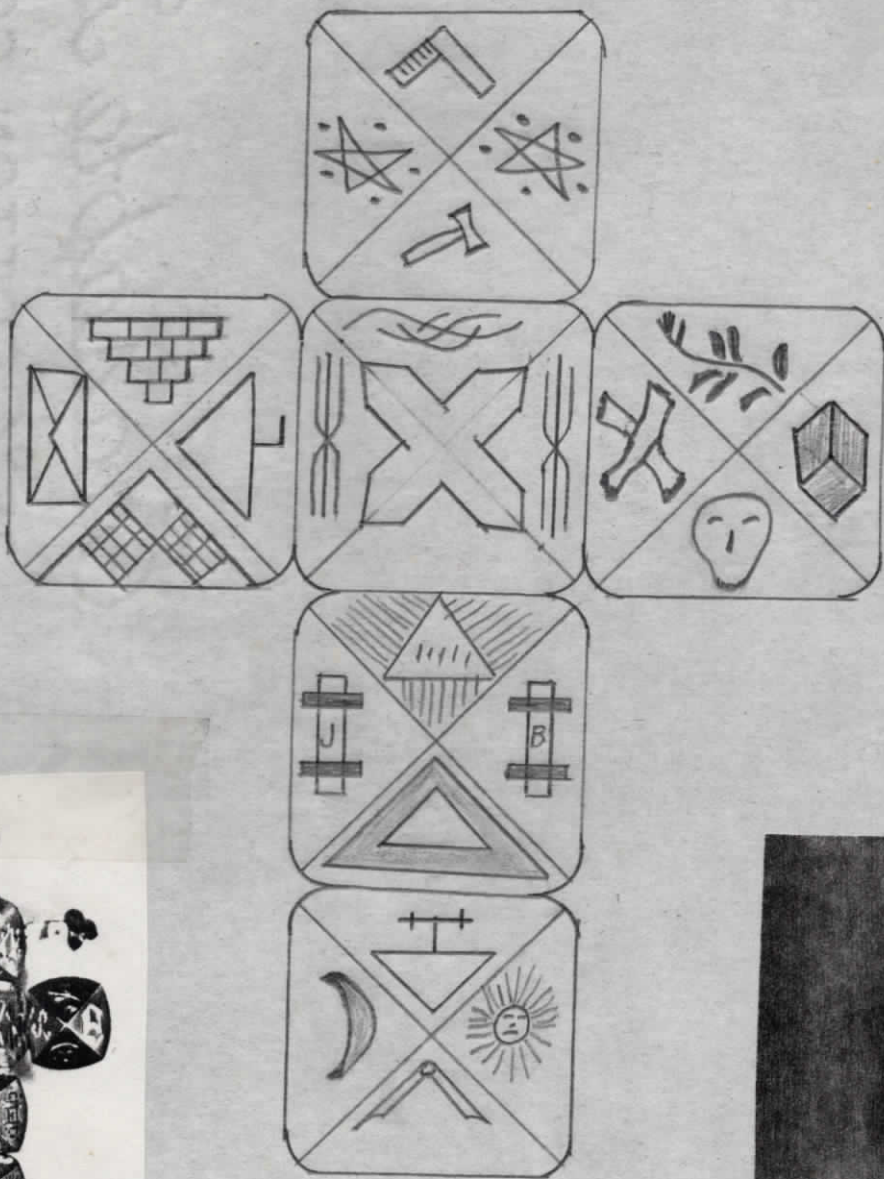
Final Mem: Center of Cube, point of perfect equilibrium and stillness.

- the Cube & Unfolded Cube 
- the Tetractys - + - 
- I AM that I AM
- the Caduceus
- Library of Alexandria (+ ancient libraries)
- 47th Problem of Euclid
- the Zodiacal Man (^{straight} curled (Heliocentric))
- Lord Maitreya (Lord over World Conspiracy)
- the Yggdrasil Tree



13.7mm
ball

sterling silver
"Germany"
Masonic Ball Cross



9ct yellow gold + silver
Masonic Ball Cross

Unfolded
Cube :



References:

(see also cube references)

see "an abridgement of the secret doctrine", by Hillard, p. 187 + 323 + 493

"the Apocalypse Unsealed", by James M. Pryse, 30-33

"Symbolism or Mystic Freemasonry", by J. D. Buck, p XIII

"Freemasonry" by Martin L. Wagner, p. 379B-380M

"A Dictionary of Symbols", Ed. by Joan Chevalier, p. 913 illus. + see text

"Serpent in the Sky", by John A. West, p 56 illus

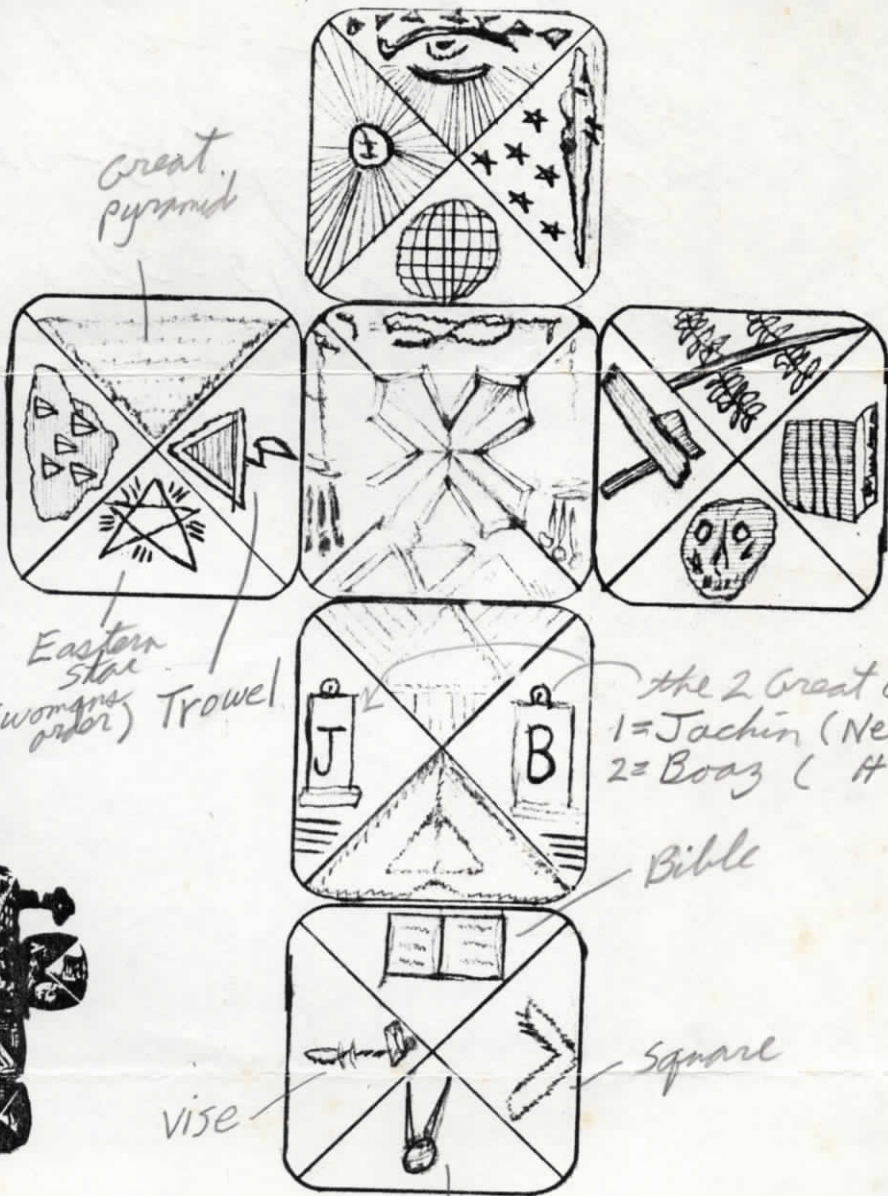
"Kingdom of Heaven", by Hilton Hotema, p. 39 M

See M.P. Hall
"secret teaching"
p. 145 MR-BR.

the cube has six sides + a central point, it is 6 pyramids with the bases being the outside surface they have 4 sides of each $\therefore 4 \times 6 = 24$ elders of the throne etc. etc.

a ball touches at one point \therefore sym spirit (as this ball) initiated
a cube touches at a surface \therefore sym. of matter (or the uninitiated)

the masonic cross
 (the masonic Ball)
 the stations of the cross



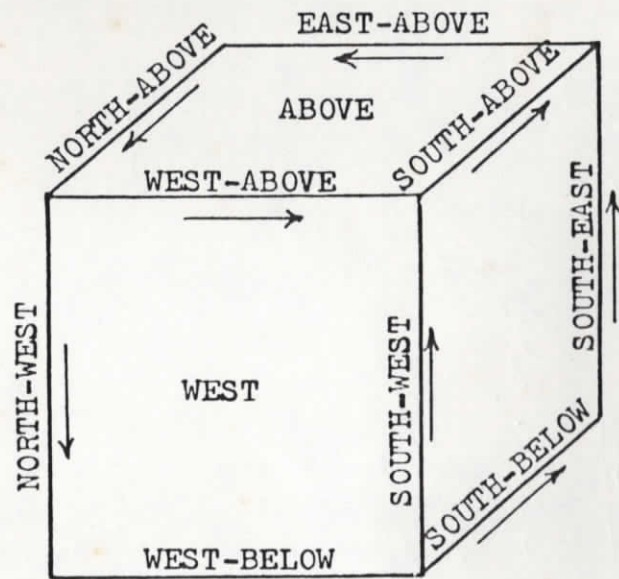


Fig. 1

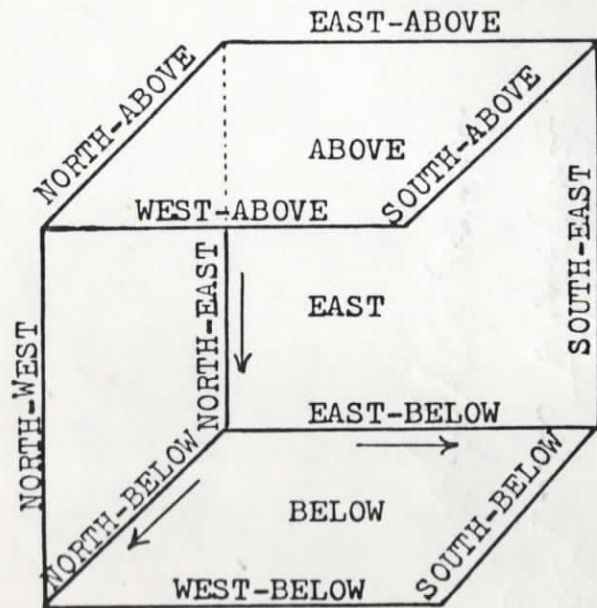


Fig. 2

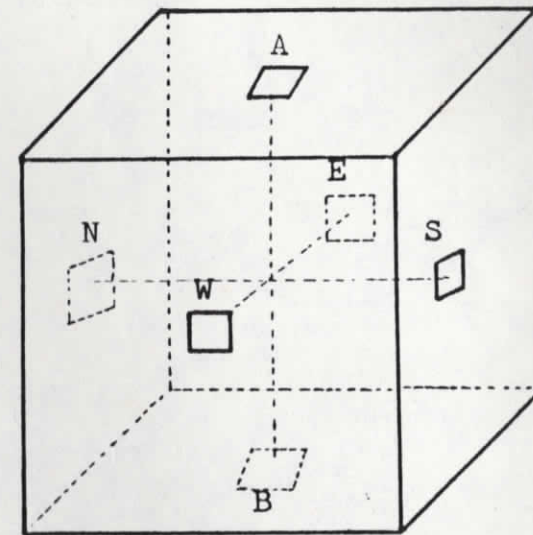


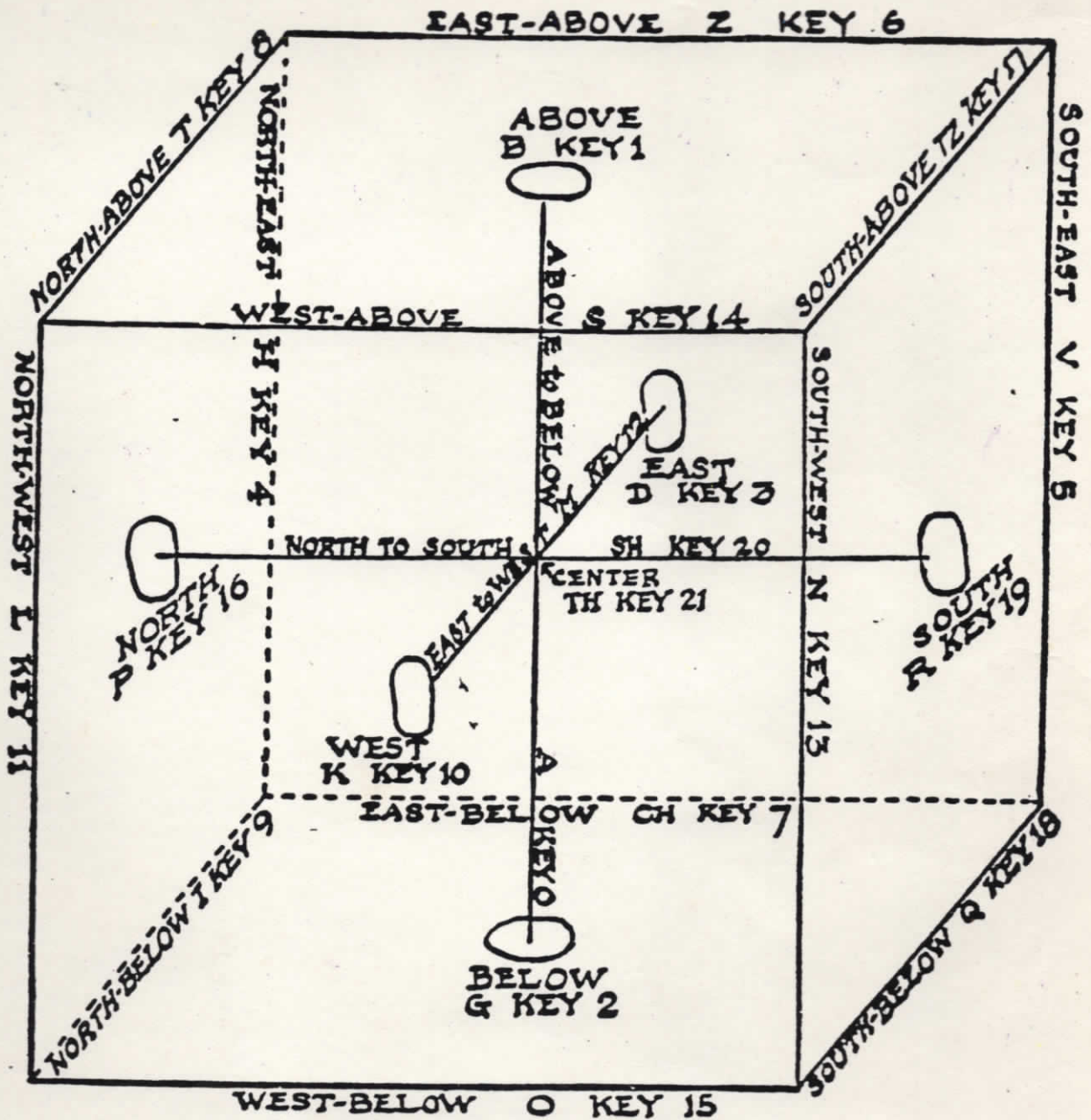
Fig. 3

Figure 1 represents the Cube of Space viewed from the west, showing the top, west and south faces. The boundary lines are named and arrows show the direction of the current flowing in each line.

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Figure 3 represents the three coördinates by dotted lines from A (Above) to B (Below), from East (E) to West (W), and from North (N), to South (S).

To these three lines are assigned three Hebrew letters, the Mothers; to the twelve edges the twelve simple letters; and to the inner central point, where the three coördinates cross, the seventh Double letter, Tav.



THE CUBE OF SPACE

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Ayin	Devil	West Below
Peh	Tower	<u>North</u>
Tzaddi	Star	South Above
Qoph	Moon	South Below
Resh	Sun	<u>South</u>
Shin	Judgement	Coordinate connecting North with South
Tav	World	CENTER

THE FIVE FINALS

THE DIAGONALS

All Five Finals extend upwards from the bottom of the Cube and pass through the Center:

Final Kaph: South East lower corner, through Center, to North West Upper corner.

Final Nun: North East Lower corner, upward through Center to the South West Upper corner.

Final Peh: South West Lower corner, upward through Center to Upper North East corner.

Final Tzaddi: North West lower corner, through Center, to Upper South East corner.

Final Mem: CENTER of Cube, point of perfect equilibrium and stillness.

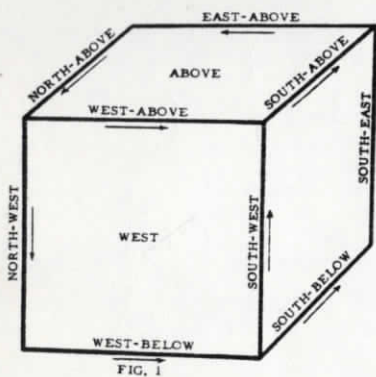


FIG. 1

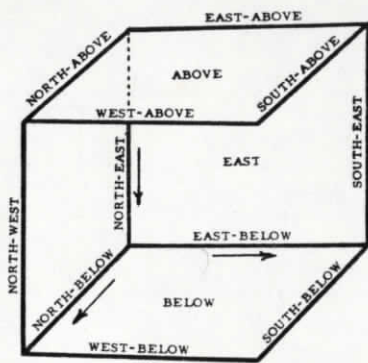


FIG. 2

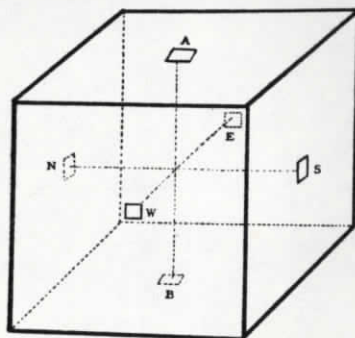


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12 Tribes of Israel, see M.P. Hall's Teachings p. 147, table X

*12-Cube edges = Zodiacal signs - 12 simple letters

6-Cube faces = Planetary Signs - 7 double " + center

3 lines connecting opposing faces - 3 mothers "

3 "Kurdalini Keys" = 8, 11, 14

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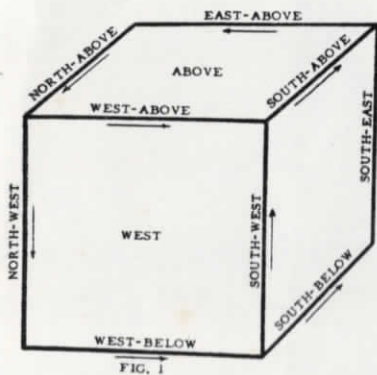


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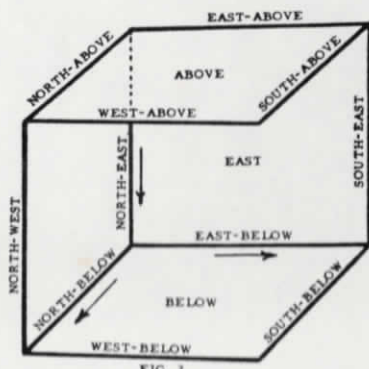


FIG. 2

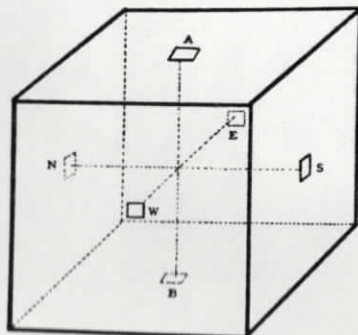


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*Edges = Zodiac
Faces = planets*

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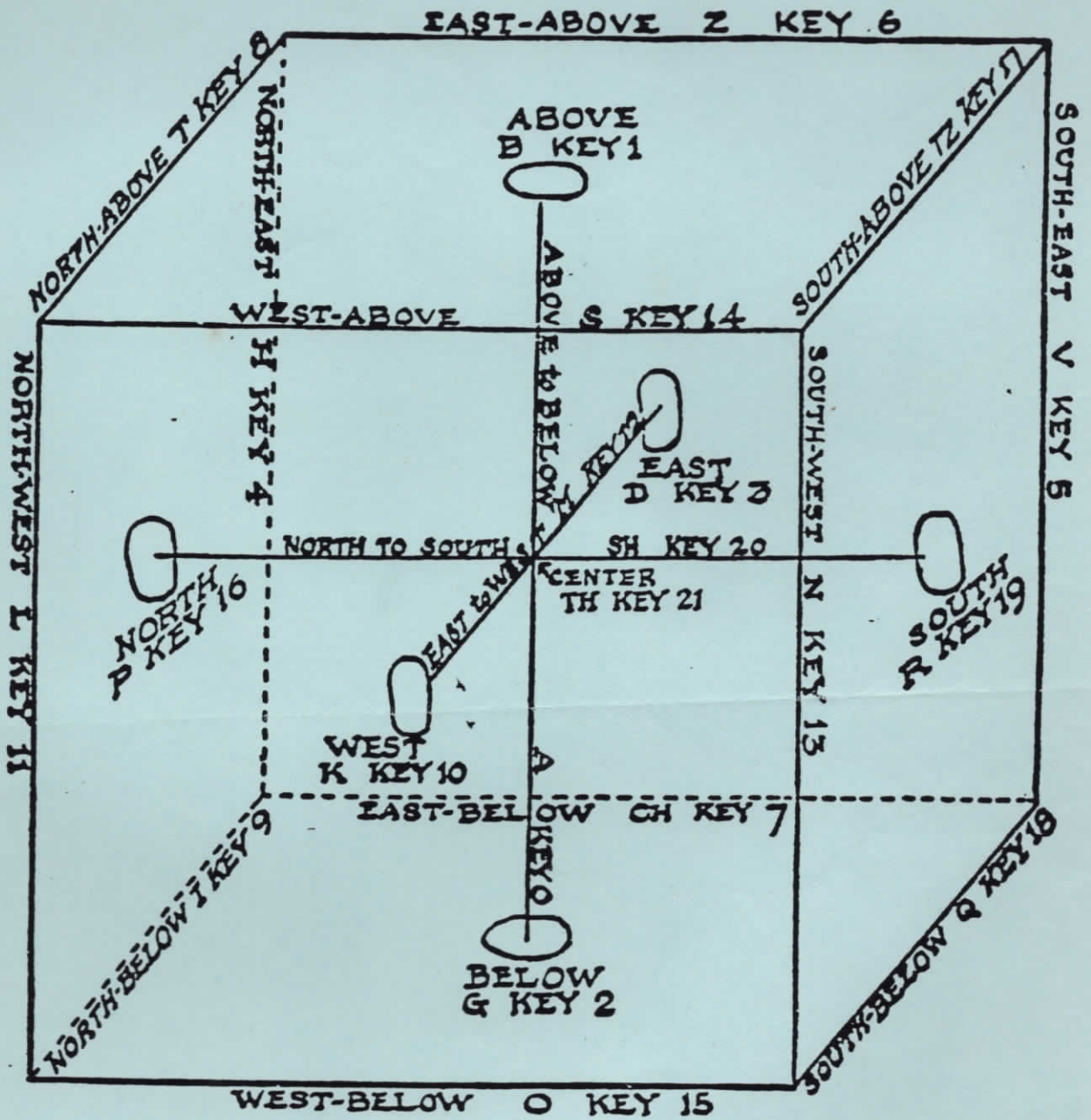
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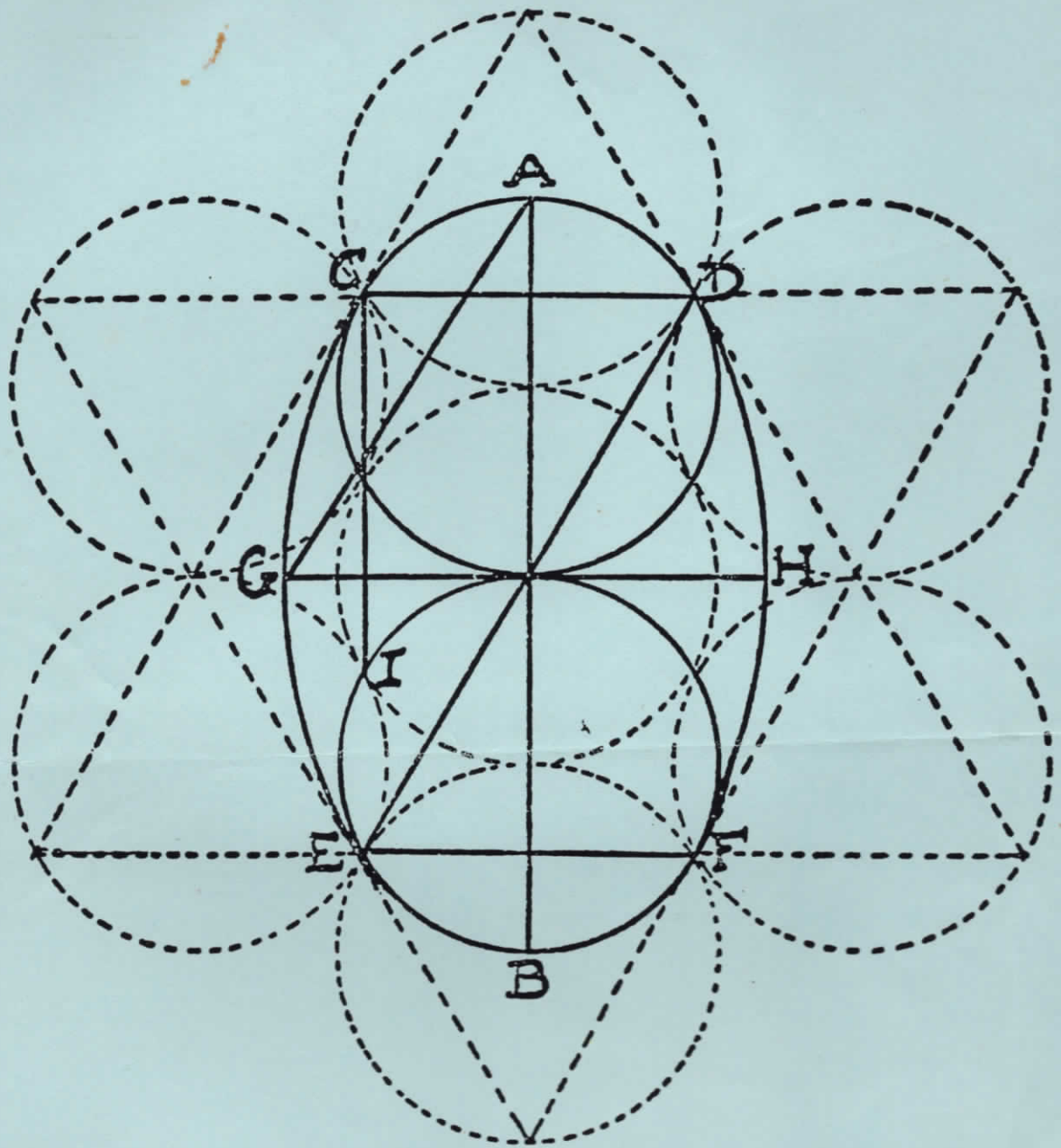
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THE CUBE OF SPACE



KEY OF THE COSMOS AND NUMBERS

PC
1927

Cube of S Pace

- Notes -

M.P. Hall, "Secret Teachings,"

P. 98 TL the Greeks Brahmins + Egyptians All knew the Earth was a sphere + represented it in a cube each side of which was a square (with an included circle or a squared circle) ∴ the expression the 4 corners of the Earth; the mysteries were often represented as cubical or pyramidal stones the immovable + unchangeable stone made a good sym of God (TGAOTU) the rough + the finished ashtar

P. F. Case "Tarot" see notes on Key 4

Pike "Morals + Dogma" p. 5

Wang, "Quabbalistic Tarot", p 134

Mackey's Encyclo. Vol II, p 765



M.P. Hall, "Secret Teaching" p 72-MR cube = 6 surfaces + the mysterious 7th point within illus p. 73 God He Shin Vah He

+ p 145 MR-BR the circle (ball) rest on one point ∴ sym of spirit, while the cube rest on a surface ∴ " " matter, the cube has 6 sides (days of creation) + central 7th point of rest (in a salt crystal there is a point near the center, blue color of concentrated sodium) etc etc salt + the cube &

also see cube in Table X p. 147BL (new Jerusalem in the form of a cube) the center sym of the eye of God

also - p 175 TR Human society as a rough + untrued ashtar - etc,

"Collective Writings" Vol. #1, M.P. Hall, OVER

see Symbols Sex & the 5 Stars, p 256 T, the Cube was 'the ~~proper~~ proper form for the abode of the Holy Spirit & some ancient stone idols of the gods were in cube form (see fig 73, p 253 for unfolded cube into cross 3x4)

p 200 M Square stones were used by Greeks & Arabians as a sym of Venus

~~see~~ p 256 T Babylonian Deluge myth the ark was in form of cube as was New Jerusalem

"the Swastica & Atlantis" the Word, part XII, p. 89


"the Lost Language of Symbolism" by H. Bayley, Vol. II, p. 180 B - 181 M, Cube = sym of several gods

The Bible Reve 21:16 New Jerusalem was a 12-gated solid cube of gold

"the Beginning of Masonry" by Frank C. Higgins, p. 104 + p 55 B

"Serpent in the Sky" by John A. West, p 56 illus; p 59 T. + fn. "the Cube was Saturn's figure" + the Cube was Egypt's sym of Volumn

"the Apocalypse Unsealed" by James Pryce, p. 31 the cubical city (man) unfolded

"the Secret Doctrine", Vol II, p 465 B, the perfect cube = 5, the 4-faced Brabma, Chatur - mukha + p 56 (the nails in Christ, + its connection with the Cube) + p 601 M with fn on p 600 + 

"Architecture: mysticism & myth", by W. Lethaby, p 65 M, the sacred form of the cube

"Purouit", SIT U, 4th quarter, 1982, p. 151, the Necker Cube, perceived facing in 2 directions



the cube of Space = the Ashtar in Egyptian hieroglyphs + is represented by a squared stone which has been worked upon by creative activity (represents the spiritual evolution man must undergo before attaining regularity, order, coherence + continuity ∴ humanity as a perfect structure which ensures that every 'saved or liberated' man is whole + firm as rock (pyramids made of square carved rocks)

see Keys 2, 3, 4, 7, 15 (1/2 cube)



cube of space (life) in a circle with
a cross of human Christ crucified
M. Hall "History of Ages" p. CLXXV

"the Royal Masonic Cyclopaedia", by Kenneth Mackenzie
p. 142M-143

"Sacred Geometry", by Robert Lawlor,
p. 92B + 97

"Minerology For Amateurs" by John
Sinkankas, p. 106 - 156, especially p. 138 - 143
The Isometric (Cube or Cubic) System in Nature

"The Hidden Life in Freemasonry", by C. W.
Leadbeater, p. 4-5; 41

"Encyclopedia of Freemasonry" by A. E. Waite,
Vol. II, p. illus opposite p. 112 The Cubic
Stone (see commentary on p. xiii in front of book)

"The Source of Measures" by J. Ralston Skinner,
p. 57T, the Cube of Adam unfolded

"The Canon", by William Stirling, p. 205-208

"Symbolism", by Milton A. Pottenger, p. 98M-101M

"The Universal Language of the Cabalah", by William
Eisen, p. 297M - 300

"The Cabalah of Astrology", by William Eisen,
p. 182M - 185

"The Glorious Resurrection" by Hilton Hotema,
p. 16M-B, Hiram burial place symbolized
by a cube (seen in Key 3)

"A Collection of Emblems" by George
Wither, 1635, presented by Marie B. Hall,
p. 161; p. 228

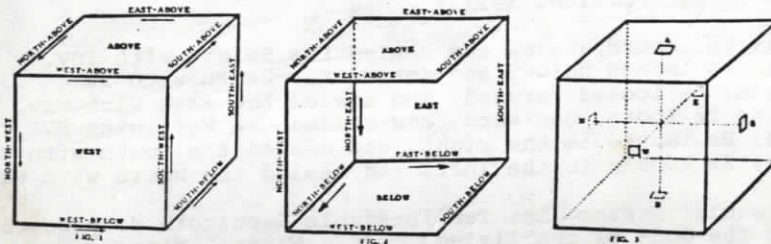
"Arrows of Light From the Egyptian Tarot",
by John H. Peguer, p. 83-85

"Jesus Christ, Son of God", by David
Fadeler, p. 273, 277

THE PORTICO

Summer 1986

"The Cube of Space"



Dr. Case refers to the cube in "Tarot Fundamentals," the third course of our curriculum. For those of you who want to review the material, it begins with lesson eight and continues throughout the course with special explanatory diagrams in lesson 18.

Over the years, interest continues to develop toward achieving a clearer understanding of this classic cube. At the B.O.T.A. East Coast Retreat in September last year near Delaware Gap, presentations on the cube were given by three members, developed from ideas they had originally shared within a study group setting. THE PORTICO will be bringing these ideas (and others) to you in future issues. At headquarters in Los Angeles, our traditional Thursday night class is currently functioning as a study group and has been working on the Cube for some months now. We will print some of what has been brought to light through this shared endeavor. You who read this are invited to work with us in this project by meditating on various aspects of this "geometrical solid," and putting your insights into some literary form suitable for our newsletter. We will publish what we can, whether poetry or prose, serious or humorous. Our plan is to start at the center of the cube with this issue, then proceed to the faces and lines of force, the diagonals and the coordinates, and ending with the center again. We will be open to new ideas on using the cube for meditation and exploration of Consciousness. Considering the paucity of available material on this fascinating subject, surely this is an idea whose "time has come."

(Continued on the next page)



BUILDERS OF THE ADYTUM, LTD.

temple of TAROT and holy qabalah

"The Cube of Space" (continued)

"...numbers are the thoughts of God ... The Divine Wisdom is reflected in the numbers impressed on all things ... the construction of the physical and moral world alike is based on eternal numbers."

St. Augustine

The Qabalistic text, SEPHER YETZIRAH, The Book of Formation, is a primary source for information on the Cube. To illustrate:

(Chapter 1) "11. He (the Absolute) selected three letters from among the simple ones and sealed them and formed them into a Great Name, IHV, and with this He sealed the universe in six directions. (W.W. Westcott's translation, Pub. Watkins, 1911.)

Fifth; He looked above, and sealed the Height with IHV.

Sixth; He looked below, and sealed the Depth with IVH.

Seventh; He looked forward, and sealed the East with HIV.

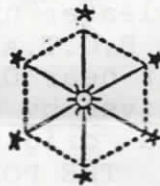
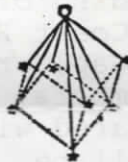
Eighth; He looked backward, and sealed the West with EVI.

Ninth; He looked to the right, and sealed the South with VIH.

Tenth; He looked to the left, and sealed the North with VHI.

12. Behold! From the Ten ineffable Sephiroth do proceed - the One Spirit of the Gods of the living, Air, Water, Fire; and also Height, Depth, East, West, South and North."

The following reference book can help to elucidate the subject at hand: GEMATRIA, A Preliminary Investigation of The Cabala contained in the Coptic Gnostic Books and of a similar Gematria in the Greek text of the New Testament.* This scholarly treatise can be of special interest to the Qabalistic student, as its authors, Bligh Bond and Thomas Lea, show the cube to be a fit geometric representative of the manifestation of the Absolute.



see macay 11, p. 765 + 906

"Light, though really threefold, has traditionally also a sevenfold nature. The emanations of the Divine Essence are figured in the Apocalypse as Seven Lamps, which are the Seven Spirits of God, and the seven stars which are the Angels of the Seven Churches. In the scheme of geometric representation, the first emanation from, or manifestation of, the Absolute, ... is figured as a Cube developed from an original point, which is one of its angles, and this is portrayed in its visible aspect of symmetry as a Hexagon with six internal lines radiating from the centre." (Page 26.)

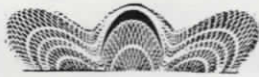
The authors state there is a seventh radius, but that never more than six are visible because the seventh approaches the eye and unites the central visible point with the eighth point lying behind it. The six outward points, with their connecting lines, represent the manifestation of the Divine Power, the seventh the Divine Source; but the eighth or invisible original is required to complete the figure of the cube, and is only apprehended by the higher reason.

We look forward to the coming insights and spiritual adventure awaiting us as we journey forth into this mental venture.

Anticipatingly,
Your Editor

P.S. B.O.T.A. has received mail addressed in a variety of unusual ways, for example: To Builders of the Arboretum, and, To Builders of the Asylum.

*Pub. by Research Into Lost Knowledge Organisation; 36 College Ct., Hammersmith, London W6, England; 1977 Edition.



The Dancer in the Cube

The Cube of Space is an occult symbol for the manifested universe and represents total balance and stability. It is bisected by 13 axes - 4 from the diagonals, 6 from the center points of its 12 boundaries and 3 bisecting the vertical, horizontal and sagittal planes. All these lines cross through the center, forming a three dimensional sunburst of 26 lines radiating to the faces, corners and mid-points of the boundaries.

Both 13 and 26 are significant occult numbers. Thirteen is Achad, Unity, and Ahebah, Love. Key 13, Death, is the transformer; through the mystical activity of Mars, the ruler of Key 13, our bodies are transformed into instruments capable of perceiving the true order of things and achieving union with the Higher Self. Twenty-six is the number of the Divine Name, Yod Heh Vav Heh, the Center, Substance and Mover of all. All 26 lines are expressions of the Cube's center; the three coordinates which connect the Cube's faces are considered to be the roots of all the others. The vertical axis, linking Above with Below, is Aleph (א) Key 0, The Fool, the Scintillating Intelligence representing Life, Awareness, Beingness. The line connecting East and West is Mem (מ) Key 12, The Hanged Man, the Stable Intelligence symbolizing Cosmic Substance. The coordinate linking North and South is Shin (ש) Key 20, Judgement, the Perpetual Intelligence, Cosmic Activity.

The One Thing is Nothing, but its expression must be something for it to be perceived even by itself. From the spark of the One emanates the Substance of all things, the Feminine or Receptive Principle and with it the desire to explore that Substance, the Masculine or Projective Principle. In the three coordinates are rooted all the other forces and aspects of the Cube, and from the six directions defined by them, a locality begins to take shape - a center and three dimensions: Existence, Activity and Substance. On the Cube these directions are limited by the six faces that define the Cube's shape. These faces mark the limits of the physical universe; they also represent six of the seven planets of ancient Astrology and six of the seven Holy Inner Planets or Chakras - the seventh being located at the center of the Cube.

The letter Tau, assigned to Key 21, means mark or signature; its ancient rendering was a cross. At the center of the Cube where the axes cross we find a number of Taus - the mark of the Life Force is everywhere at the center. The title of Key 21 is The World. The picture is of a dancer surrounded by a wreath of 22 leaf clusters (the number of letters in the Hebrew alphabet) and the symbols of the four fixed signs of the Zodiac. The dancer holds two spirals, symbols of rotation and of involution and evolution.

Although Saturn, the planet of limitation, rules Key 21 and is called the Administrative Intelligence, the dancer is a picture of lightness and freedom. Artists in all fields know that the key to their artistic freedom lies in the mastery of their technique, and is a process of change, refinement, evolution and regeneration. The pursuit of this mastery is both rewarding and illuminating. Change is an ally, new insights feed creativity; practice enhances craftsmanship and increases control over the medium of expression. The artist and the Qabalist have a great deal in common.

The dancer remakes the human body; synthesizing the other arts, she is a moving sculpture, a continuous series of designs and pictures. Her art form is deeply rooted in rhythm, both metric and internal; she sings a silent song which registers in the kinetic mechanisms of her audience. She is a master of gesture, an actor whose vocabulary is based on the time, space and energy inherent in human emotion and response. Her art is ephemeral; it lives in the here and now and in the memory of the watcher. Because the presentational process of dance is temporal, it appears as a continuum of unfoldment. It evolves from beginning to end and the wholeness of its statement cannot be preserved or held captive in either time or space, yet time and space are essential to its existence.

(Continued on next page)

(The Dancer in the Cube, Continued)

The dancer unites body, mind and spirit; her eloquence is dependent upon the wholeness being experienced through this unity. As a novice, her mind helped her body to master the difficulties of the technique. It analyzed and evaluated; it organized, measured and compared. Her spirit, too, played an important role in the early days; it drove both body and mind to achieve. It saw - as a product of mastery - a world of creative expression, a means of defining itself. The spirit's passionate desire for self expression compelled both body and mind to create a vehicle for this expression.

As her technique grew, an interesting phenomenon occurred - body, mind and spirit became less distinct and the dancer emerged; a master of time, space and energy. Through the magic of attention, patterns had been formed and reinforced by insistent repetition. The result was an instrument capable of both experiencing and expressing the emotional conflicts and conquests that comprise human existence.

But the dancer's instrument, having evolved to nearly super-human capacities, is subject to the laws of physical existence and must eventually relinquish these capacities. The loss of the physical vehicle is an occurrence we must face over and over despite the investment we make in the body's purification and evolution. We retain the experience gained from the mastery, but discard the physical vehicle through which the experience was processed and achieved.

The dancer is a vehicle for embodying the choreographer's vision; her interpretive capabilities are largely responsible for the success or failure of the choreographic work. As both an instrument and a collaborator, she provides the means of expression enabling the true substance of the work to be communicated. Through accurately assessing the requirements and limitations specified by her art form and diligently pursuing the techniques that enable her to fill those requirements, the dance aspirant achieves her goal and becomes a successful administrator as well. The dancer's mastery is a product of desire and clarity of focus.

Like a gyroscope, the dancer balances the forces which play through the Cube, attaining command of these forces which can lead to a new kind of attunement and perception related to the Inner World, the fourth dimension. This locality - this Cube of Space - is a school, a testing-ground, a field of exploration; a place of mirrors and illusion to fully challenge all our powers of reason and insight, rewarding true seekers with a wisdom and understanding not provided by the senses alone.

To close with a quote from my Inner Voice:

"Mine is the Dance of Life. Thou mayest step with me and I will love thee for it, but presume not to know My heart until thou knowest thine own."

Happy Dancing!
Soror Rosalind Pierson



Gold is my new dress
Splendid and diaphanous
A whisper of sun-light to cover my soul

Come little brother
Let us dance in the circle of perfection
Songs
Long forgotten
Stream from the heavens
While Love
Unmistakable
Wields the baton



Soror RP

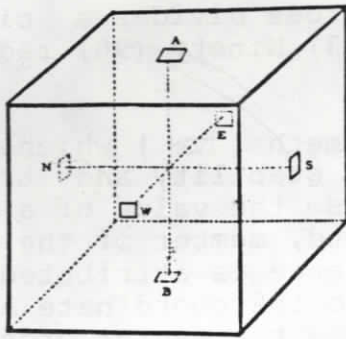


Fig. 1

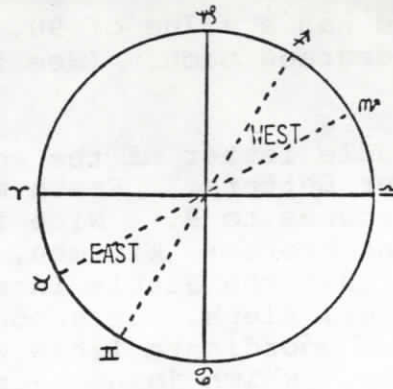


Fig. 2

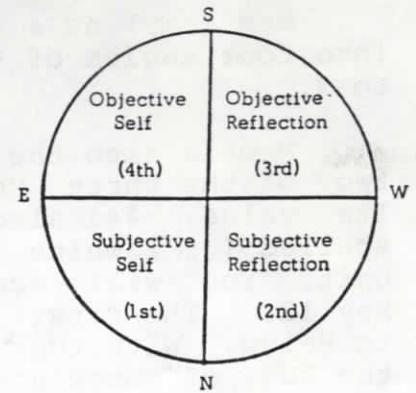
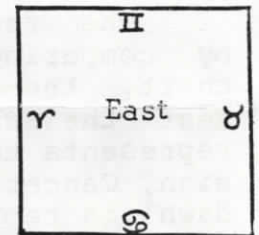
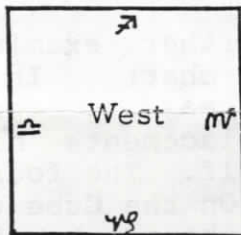


Fig. 3

EAST MEETS WEST

Someone's heart will surely be broken before too long, if we keep on playing this game of right and wrong.

From "Who's Right, Who's Wrong"
As sung by Kenny Loggins



I stood on the terrace of my home late one afternoon leaning over the railing facing east, with the sun setting behind me warming my back and casting a soft golden light on the greenery below. I took note of my shadow, far below me. I surmised that if I were early Man the shadow thus cast might frighten and puzzle me, seeming to be some kind of ghost. Watching it move with me might cause me to think I was being haunted. I might eventually reconcile that the shadow is almost always with me and attempt to somehow placate this ghost which mocked my every motion, but never made a sound.

I began musing about the concept of one's enemy being not really another, but one's own shadow. I recognized that in conflict situations who the perpetrator is depends on who's doing the telling, and it's almost always the other guy.

Then the Silent Voice said, "East Meets West." I asked, "What brings them together?" The response was an image of Key 12 and the letter Mem, which connects the Eastern and Western faces of the Cube of Space (See fig. 1) and which, as a final letter, is assigned to the Center of the Cube (along with Tav). I thought about the Law of Reversal which is attributed to Key 12. Does this mean that in order to avoid blaming the "other" I should assume I am at fault? This sounded dangerous, a trap for fools, a sure way to be taken advantage of, to become a patsy, a "fall-guy".

However, on closer inspection of the idea I recognized that one can assume the position, "I am at fault," if "I am" is properly identified as the SELF, the cause of all the interplay of light and shadow which is growing us to full SELF-conscious awareness. There is no such thing as separate personalities with separate wills which are pitted against one another. When the personality lives this recognition, the black and white of shadow and light blends into a united grey. The darkness which shrouds the enemy melts away. The friend is perceived and gratefully embraced.

(Continued on next page)

Mem (מֵם) as a word has a value of 90. A cross divides a circle into four angles of 90 degrees each. (See fig. 3) Ninety (90) reduces to 9.

Mem is also the middle letter of the word Emeth (אֱמֶת) which uses two of the three Mother Letters. Emeth means stability and truth. Its value, 441 also reduces to 9. Nine is also the value of a word spelled (אָח) which means brother, kinsman, friend, member of the same unit. You will recall that the Stable Intelligence is attributed to Key 12. The first letter, Aleph, corresponds to the coordinate Above to Below. With these two coordinate lines we have the center cross of the Cube of Space and Tav, which joins them and is the last letter of Emeth. This says to me literally that in Truth, the center is at the end. In other words mediation and reconciliation (center) is the goal (end).

The relationship between self and other can be further examined by comparing the Cube of Space with the astrological chart. In a chart, the first three houses (or arenas of life) are said to represent the Subjective Self. An emphasis of planetary placements here represents the self in embryonic stages, the dawning self. The fourth sign, Cancer, ends this quadrant and begins the next. On the Cube the dawn is represented by the East. The Eastern face is bound by the first four astrological signs. (See figs. 2 & 3. The astrological chart is viewed as if one were facing south. Therefore, East, where the sun rises, is on the viewers left. Quadrants 2 and 4 are labeled for your information, though they are not discussed herein.)

The third quadrant of the zodiac begins what appears as the "other", the "not self." The signs from the beginning to the end of the third quadrant are the boundaries of the Western face of the Cube.

If we are true to the concept of the circle as represented by the astrological chart, we recognize that there really is not "self" and "other". There is only SELF. When we relate to others from this perspective and a conflict arises, our primary tool for resolution is the recognition that to lay the blame on another is to act as an obstruction, an opaque caster of shadows. Neither do we blame ourselves. To do this makes us feel dark within. Instead we lay our burdens on Jehovah.

Jehovah, IHVH (יְהוָה) takes us back to the Cube and the Western face, for the letters of Jehovah are represented on the outer circle of the Wheel in Key 10 which is attributed to this face. This Key represents the Intelligence of Conciliation, the adjustment of differences. Here we are told to seek and we shall find. When we seek to understand the purposes of Jehovah in our interactions with others we find that our role is to act as peacemaker. This is not a peace made by our own efforts (Key 12, The Hanged Man). It is made through the transparency which results from removing ourselves as obstructions.

Dear Ones,







One Voice

Here is a statement of Truth which sometimes we forget:

"I am the instrument and beloved child of God; the sensations and emotions for receiving, and the personality for transmitting. Love is what keeps that channel transparent."

Soror Anonima



The circle has long represented the unmanifest, Spirit, the Nothing. The square has represented the comprehensible, manifest, physical world. The Chaldean word for square is רבץ which also means waiting, restraint, stillness, lying in wait. In a sense it is a summary of meditation. A ninth century Sufi order called the Builders, "al-bana," used the square as a symbol for meditation in this form: . In Arabic numerals, the bottom angle () is the sign for "7", and the top angle () is the sign for "8". These numerals combined with the six sides, if the angles were connected to form triangles () equals 786, which in Arabic gematria is Bismillah Ar-Rahman, "In the Name of God the Beneficent." This phrase is prominent because it is the beginning of each Sura or chapter of the Quran (or Koran, the sacred book of Islam). The Builder's founder was Dhul Nun, "Lord of the Fish." Nun, Hebrew/Chaldean for "fish" and our Tarot Key 13, is connected with the astrological sign for Scorpio. Meditation is associated with "drawing the fish out of the water," which requires restraint, stillness, waiting.

The cube is the "volumization" of the square, or a square with dimensions. In the tradition of geometry, the cube is the regular or Platonic solid representing "Pure Reason." It is a conjunction of the subtlest expression of the physical - called the spiritual, and the densest form of the spiritual - called the physical.

The center of the Cube of Space is attributed to Tav, Key 21. Tav is attributed to the element earth, which might be called the densest form of Spirit. This center is formed by the crossing of the three Hebrew/Chaldean characters termed the "Mother" letters, each of which is associated with an element: Aleph, air; Mem, water; Shin, fire. Tav is not a Mother letter, but is one of the seven double letters. The other six make up the six directions and six faces of the Cube of Space. It could be said that the center is the seventh direction, and that Tav's connection with the Mother letters shows that Earth is a result of the admixture, or confluence, of Air, Water, and Fire. Because Tav is distinct in its position from both the double letters and the Mother letters, this distinction points to something. The cube may be conceived as radiating from the center.

The central point is identified with the Originating Spirit, and Tav is called "the Palace of Holiness in the Midst." Marsilio Ficino* wrote :

"If we follow the heavenly order of the Chaldeans, the Seventh place is for more secret and simpler intelligences almost separated from movement, joined to divine things and devoted to Saturn. The Hebrews call this last quiet place Sabbath."

Sabbath means both seventh and rest, repose, sitting and waiting. The center is the place of rest "separated from movement." From this center of repose, the manifested world, the cube, is meditated (רבץ) into being "In the Name of God the Beneficent." Once meditated and manifested, the world is governed by "Pure Reason", the cube. The manifested physical world is created from beneficence and guided by the light of reason.

Frater Jerome Goodrich

*Ficino, Marsilio, THE BOOK OF LIFE, 1480. Trans. by Charles Boer. Texas: Spring Publications, 1980. Ficino was a translator of Plato, Plotinus, and the works of Hermes Trismegistus. (He was the first European to see these works.)

Dear Fratres and Sorores:



The recent visit of Len Jones to the Rocky Mountain groups was another step in the process of extending the Tapestry of Light in the western states. This visit was the best response we have ever had to an Executive Councilor visit. The resurgence of group activity in this region can be directly traced to the open channel of communication between the groups and the foundation in Los Angeles that has been established in the past two years.

The weekend began with a meeting of the Boulder study group Friday night, with Len leading a discussion on the Tree of Life, followed by Saturday morning and evening meetings. In all his presentations Len was truly a man with the "powers and privileges" of the letter Nun - he spoke "learnedly on all subjects." (In his spare time, he met with the area group co-ordinators, rehearsed the Pronaos ritual team, welcomed new second step Pronaos, addressed the Pronaos, and provided valuable counsel and guidance to the regional councilors.)

This visit, as all visits by representatives from Los Angeles, has greatly strengthened the heart center of the groups in the area. The fruits of the seeds planted by the hand extended from headquarters are ripening. This growth has developed from, and is dependent on, the increased direction from - and linkage to - the source.

In L.V.X.
Frater John and Soror Ann Cochran

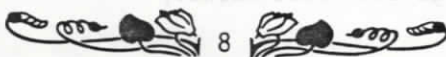
Also, Dear Ones ---

Other trips, since the last issue of the Portico was printed, included consecration of the New York City Pronaos on April 5th. Both Len Jones, Executive Councilor, and Rev. Aheda Hills claimed the incredible privilege of performing this Work of further Qabalistic Linkage for our Fratres and Sorores in the "Big Apple." They also participated in a Third Step Advancement, Second Step Advancement, and Installation of Officers for the new Pronaos. Last but not least, an Initiation ritual was performed on Sunday morning. The fine hand of the Inner School was felt overseeing the Work and radiating Light, Healing energy and Love throughout all the activities.

Frater Gary Usher in his "Northwest Passage" to Seattle and to the Corvallis, Oregon, Pronaos was wonderfully received and did his usual excellent work of carrying extra Light and Wisdom to our brothers in the Northern Pacific Region. It is so interesting to contemplate the very special and wonderful facets of each of those who participate in the outreach program and help to manifest - in the "outer" - the reality of the beauty and unity on the "inner." Each is so different and yet all dedicated to one important effort, the Extension of the Light and the reaffirmation of the Unity of our Body of Light. All of us are so blessed! Somewhere, sometime, we must have done something very right to deserve this privilege that comes to so relatively few in a lifetime.

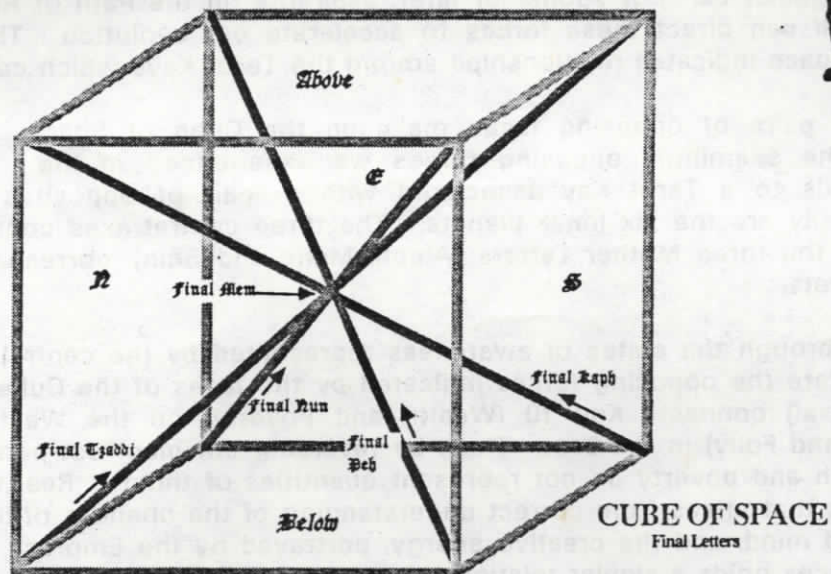
In closing, let us remember: We don't solve problems - we outgrow them.
This is the essence of true healing.

Shalom !!



THE PORTICO

Winter 1987



It has been our pleasure for three issues now, to bring to your attention some ideas relevant to the Cube of Space. This PORTICO focuses on the diagonals and the Center, a fitting way to complete our subject. (Above computer drawn Cube by N.E. Fredman.)

Of the many fine articles, poems and drawings submitted (as you can well imagine, considering the creative and thoughtful quality of our membership), we selected those few we had room for, and it is now time to move along to another subject that holds fascination for us.

THE PORTICO cannot be considered in the same manner as your B.O.T.A. lessons, and your faculty of discrimination should never be neglected. We bring you what we believe to be the best from what is submitted to us; the ideas we present are to be mulled over, chewed, and delighted in if possible. - But just because you read it in THE PORTICO, doesn't make it gospel.

For our next issue we would like to begin a series which focuses on the changing seasons and their affect on consciousness. Do share with us your meditations on this "Dance of Isis," whether via poem, drawing, article, or a touch of humor.

Your Editor



BUILDERS of the adytum.ltd.

temple of TAROT and HOLY QABALAH

BALANCE AND THE CUBE OF SPACE

"He who cannot dance," says an ancient Hindu proverb, "puts the blame on the floor." It is easy to blame the problems in our lives on the forces that seem to push and pull against us. But sooner or later, aspirants on the Path of Return learn that the Higher Self can direct these forces to accelerate our evolution. The geometry of the Cube of Space indicates relationships among the Tarot Keys which can aid in this task.

Three pairs of opposing faces make up the Cube of Space, suggesting how to balance the seemingly opposing forces we experience in life. In fact, each face corresponds to a Tarot Key associated with a "pair of opposites". These six Keys astrologically are the six inner planets. The three central axes connecting these faces represent the three Mother Letters (Aleph, Mem, and Shin), corresponding to the three outer planets.

It is through the states of awareness represented by the central axes that we learn to equilibrate the opposing forces indicated by the faces of the Cube. For example, Key 12 (Reversal) connects Key 10 (Wealth and Poverty) on the Western face to Key 3 (Wisdom and Folly) in the East. Thus, by reversing our incorrect perceptions, we realize that wealth and poverty do not represent quantities of things. Real wealth is a state of awareness that arises from correct understanding of the oneness of life, indicated by the suspended mind, and the creative energy, portrayed by the Empress. Each of the other pairs of faces holds a similar relationship to the connecting Key.

Examining each pair of opposites individually gives only part of the balancing process expressed by the Cube. Since four of the faces are the four cardinal directions, East, South, West, and North, it is only natural to consider other principles associated with these four directions. Some correspondences that come to mind are the four elements, Air, Fire, Water, and Earth; the Magician's four tools, the Wand, Sword, Chalice, and Pentacle; the four principles--to know, to will, to dare, and to keep silent; or the four Divine Names. With some effort the list of correspondences could go on indefinitely.

These sets of four attributes are often discussed in conjunction with the Tetragrammaton, Yod-Heh-Vav-Heh. The completion of the Tetragrammaton, i.e., the addition of the element of Spirit symbolized by Shin, implies the method for balancing the four forces. On the Cube, the central vertical axis, Key 0, provides the superconscious guidance necessary to balance the elemental natures of the four faces.

The transmutation of the personality involves the sort of balancing act that the faces and central axes of the Cube demonstrate. Indeed, B.O.T.A. begins its curriculum with this process, via the Initiation ritual in the first lesson. Some members also have the opportunity to participate in this alignment process through the Associate Builders Ritual conducted by many of the study groups. A comparison of these rituals to the faces of the Cube can prove revealing.

Finally, the six faces of the Cube represent six of the pairs of opposites in the Tarot. The seventh, Dominion and Slavery, corresponds to Key 21 situated at the center of the Cube. When we lack conscious direction from the Higher Self, we become enslaved by the competing forces of the Cube. It is only when we are conscious channels for the One Will that we exercise dominion over these elements and experience the perfect harmony of the Dancer.

"Visita Interiora Terra Rectificando Invenies Occultum Lapidem" - "Visit the interior of the earth, by rectifying you shall find the Hidden Stone."

The Cube of Space, like the Tree of Life, is a powerful tool for aiding the seeker of truth in solving the most profound mystery of the universe: Who am I? The Cube of Light (as it is sometimes called), is a symbol of the manifest universe, the six faces representing the permutations of the Divine Name Yeho (IHV=21). The Cube is projected from the Center, outward to the six faces and the twelve edges via the interior coordinates represented by the three mother letters: Aleph (K0), Mem (K12), and Shin (K20), or Superconscious Life, Substance, and Activity.

Whereas the Tree of Life diagram leads the seeker from the tenth sphere of Malkuth, the Kingdom, upward toward the awareness of Unity with Yekhidah, the Indivisible, seated in Kether, the first sphere, the Cube symbolism is intended to lead consciousness from the surfaces or edges back toward the Center, or Source. Once there, "The Creator is restored to His Throne" and "...man might thereby understand his own nobleness and worth, and why he is called Microcosmus."

In ascending the Tree of Life, one must follow the paths of return symbolized by the Tarot Keys and the ten Sephiroth. The symbolism of the Cube, however, leads one back toward the Center via the "paths" of the Tarot Keys representing the five "finals" of the Mystery Language: Kaph (K10), Nun (K13), Peh (K16), Tzaddi (K17) and Mem (K12). "It is by means of the psychological and other activities represented by Keys 10, 13, 16, and 17 that we take the steps which lead consciousness inward to the center." (Tarot Fundamentals #44, p. 5)

He who would return to the Center of perfect poise and control and who would operate from there in a state of dynamic equilibrium as a "depository of the power of God" must grasp the Law of Rotation (K10), and the Law of Transformation (K13); must learn to utilize Cosmic Electricity in the overthrow of false doctrines of separation (K16) and must master meditation (K17).

The first of the diagonal paths is that of Kaph, (K10), The Wheel of Fortune. To it are attributed "The Rewarding Intelligence of Those Who Seek," "The Intelligence of Desirous Quest," and "The Intelligence of Conciliation." These correspondences indicate that those who would enjoy the rewards of union with the Source of All must vigorously seek that state of Wisdom, Bliss and Being Absolute. Most of humanity is at present like the figure of Hermanubis in K10, facing outward toward the external world of appearances, taking it at face value. But in order to comprehend the truth of his Divine Nature, man must turn his attention inward toward the Center of the Wheel, which is identical to the Center of the Cube of Space - the Archetypal World of Causes. "The farther the creation is from the Center, the more it is bound; the nearer the Center it reaches, the nearer free it is." (THE KYBALION, p. 179)

The Law of Rotation or cycles must be comprehended and utilized. The aspirant must realize that consciousness normally flows outward but must be led back toward the Center by a magical act of intention (K1). In order for the Cosmic Electricity of K16 to flow, a complete circuit must be made. We must complete the gap between the red Hermanubis and the blue Sphinx by the development of our inner sensorium if we would inherit our just rewards of enlightenment. "So long as we ascribe power, wisdom, supply, or anything else of worth to external conditions, just so long are we dreaming. The sources of life and power are within us. Human personality is like a projection machine. Human environment is like a screen. Our mental imagery makes the pictures, and the words of our mouths incite the reactions we experience. But the light which projects the pictures is an inner light... the light of the One Self." (Tarot Fundamentals #36, p. 5)

(Cont. on page 8)

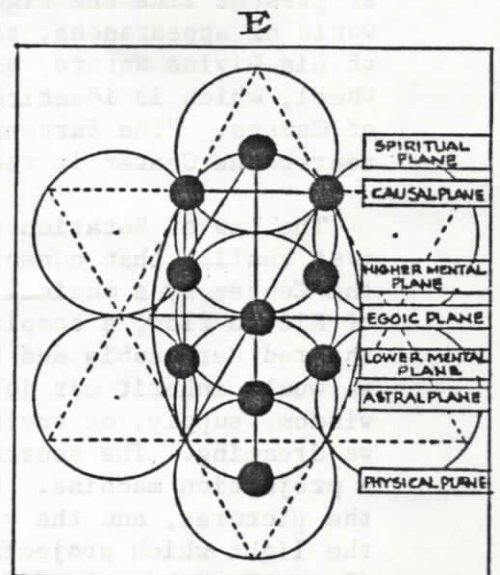
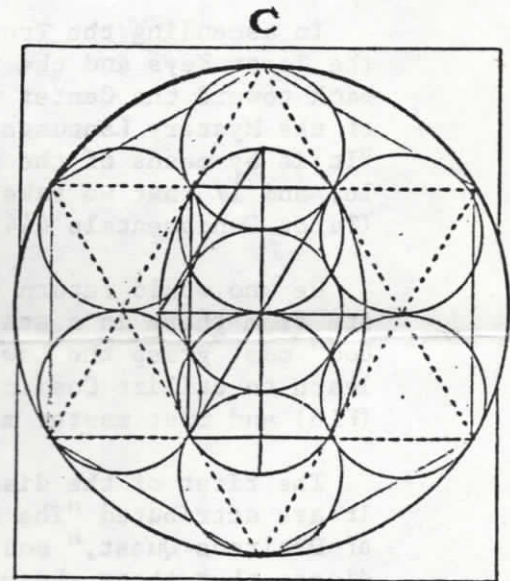
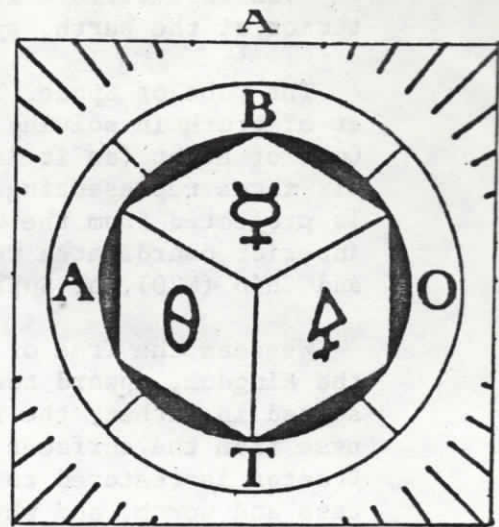
"Graphic Meditation"

Recently the Thursday night Study Group in Los Angeles was concentrating together on the Cube of Space. Many varied and beautiful meditations were shared by different presenters, and the following graphic meditation was developed for those classes. A picture which is described in words speaks from the inside-out. It starts with a central concept and expands and expounds by organizing facts, until the picture is fleshed out into a cohesive unit of understanding. On the other hand, a picture presented by a graph shows the same image as a totality to begin with, and by separating the concepts of which the whole is composed, like peeling an onion, it will display the essence of the meaning inculcated therein.

In word pictures, the speaker leads the listener, and together they proceed to a united and cohesive meaning. This is a guided meditation. The other method is to display a graphic picture (a mandala) already evolved and worked out, leading the meditator to further insights. The language of pictorial symbolism is understood perfectly by the subconscious mind because it is the truly universal language, transcending the limitations of human speech.

This is an easy parallel to the concept of the bicameral mind which is known as the left and right hemisphere of the brain. The left hemisphere, dominant in most people, is rational, verbal, conscious and controls the voluntary bodily operations. The right is intuitive, non-verbal, subconscious and communicates in images and symbols. The following images are exclusively graphic, whereas these words attempt to indicate at least some of the potential meaning the images contain. The six following graphs can be one sequential thought, starting with "A," the familiar seal of B.O.T.A. and ending on "F," the glyph of the Tree of Life. The sequence from "A" to "F" is not inviolable though, and one can use any combination one's consciousness would illuminate. There is as much in these mandalas as one can see in them. Graph "A" is to "B" as any Tarot Key is to its preceding or following Key. The idea is to find the uniting, thus expanding, connection between two geometric renderings in such a way as it becomes inclusive of a third, then fourth and so on.

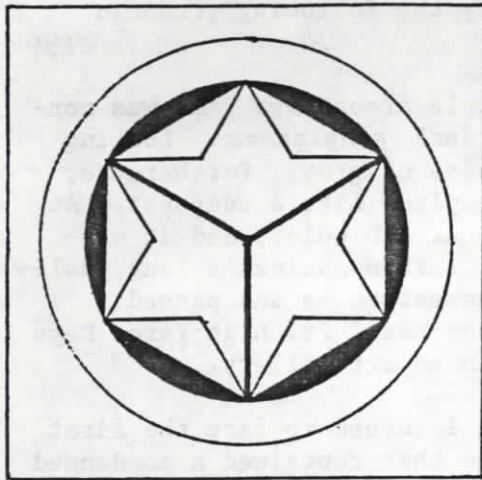
One may "hook" entirely different meditational "fish" on different occasions; for example, start with the Glory lines in graph "A." This is the essence of Glory reflecting The Uniting



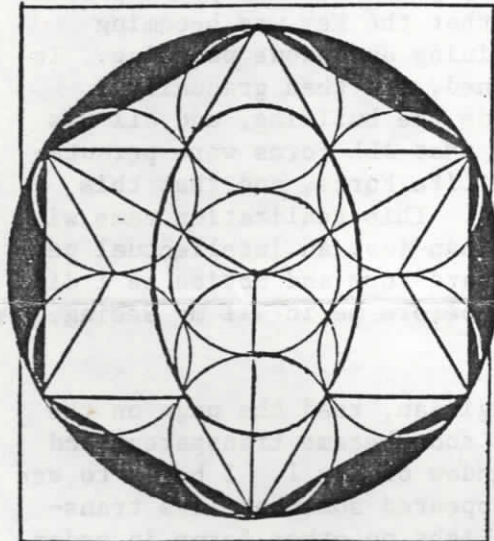
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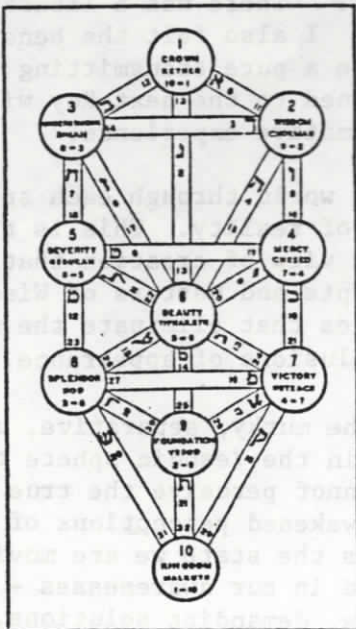
B



D



F



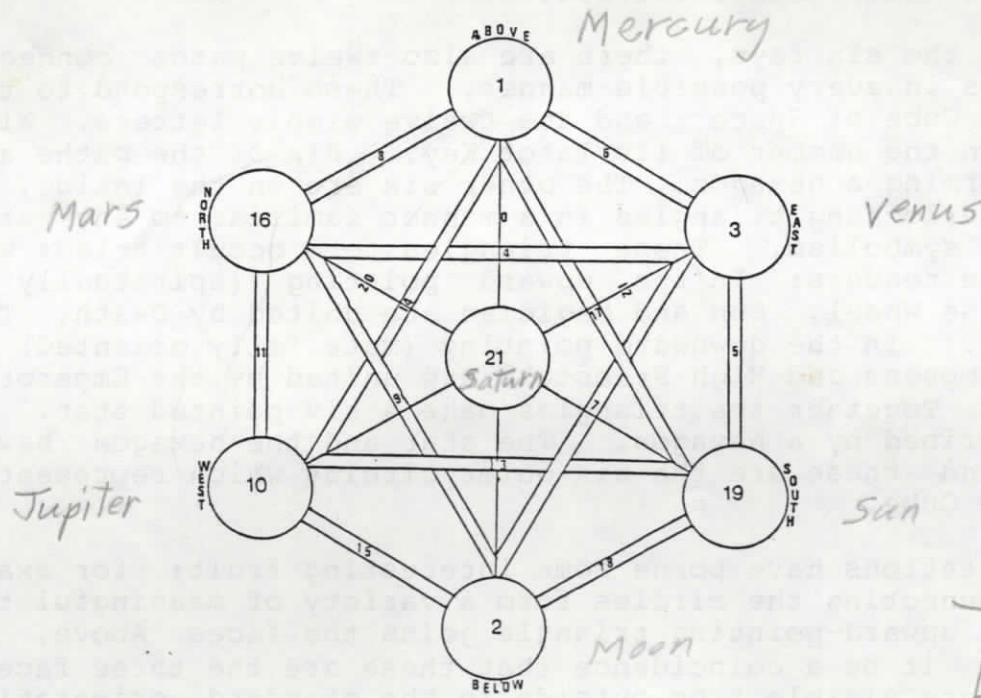
Intelligence. This essence is the "mind stuff" symbolized by the robe of the High Priestess, blue and shimmering because it represents the "water of the alchemists", the astral fluid which solidifies into all forms of the physical plane (refer to physical plane, graph "E"). Another person may have more affinity with the three principles of nature inscribed on the faces of the cube, representing sulphur ($\hat{\Delta}$), mercury (γ), and salt (Θ), and their many correspondences. Graph "B" shows the same cube in emphasized lines, also the same circle and hexagon, but a hexagram is appearing, representing among other meanings, the perfected union of opposites on all levels. The hexagram can serve as a bridge to graph "C" where it is seen in dotted lines. This graph is used as the frontispiece of the book named THE TAROT by Paul F. Case, 1927, where it is titled "The Key of the Cosmos and Numbers." The intriguing 5 x 8 ellipsoid displays the natural elegance found also in Key 21, The World. Artistically rendered "D" unveils hidden beauty as well as the formation of the Cube. It was through the construction of the marvelous glyph shown here as "E," that the writer learned to erect (discovered) the Tree of Life with geometric correctness, opening the "door" to this magnificent "Map of Consciousness."

Symbols are the true language of the subconscious and superconscious states. In order to really gather one's consciousness together and to appreciate what is often called fourth dimensional consciousness, one must develop the ability to be aware of many things at once, as a correlated whole. All the geometric glyphs, the Tarot and astrological symbols, are part of this shorthand. Through B.O.T.A. training one should eventually be able to synthesize all the various attributions of, say, one Key into a whole. Just thinking of a Key will bring before the mind the number, letter, color, tone, bodily area, planetary vibration and the Path on the Tree, etc. This method enables us to handle more intense vibrational forces that expand awareness to receive superconscious levels of experience. We train ourselves away from verbalism into symbolic representations of verbalism - the pictorial counterparts. Thus one little sign can mean a thousand things at once.

I'm sure everyone will find many other meditative correspondences. I simply tried to give a "hint" of an existing route...a "hint" sets off an inner train of association that might otherwise be blocked by too explicit an explanation.

Frater Robert Savoie, past Artisan Pronaos #4

"The Star Within The Cube"



Seven Ages
 P. 287
 "Dic of Astrology"
 by Geringer

The twenty-two Tarot Keys are not separate or isolated entities any more than you and I are separate from each other or from the One Mind. Traveling upward on the Way of Return, one learns that all people and creatures are interdependent and interrelated, and gradually the illusion of separateness is vanquished. The Tarot Keys are likewise interrelated. For instance, every one of the 231 possible pairs of Keys represents a deep and meaningful relationship between two occult ideas. Early in one's studies, however, certain pairings are more important to contemplate than others. For example, the neophyte student of esoteric Tarot quickly learns that any two numerically consecutive Keys complement and reinforce one another - eg., the Empress and the Emperor.

The purpose of the Cube of Space is to reveal other particularly important relationships between the Keys and their corresponding Hebrew letters. The twelve simple letters belong to the edges of the Cube. The three Mother letters belong to the coordinates which connect opposing faces. The double letters correspond to the six faces of the Cube, plus its center. The most significant relationship that is revealed to us by the Cube's geometry is that of its six faces, which are joined in various ways by the twelve edges and the three coordinates. For example, Tarot Key 11, Justice, corresponds to the North-West edge of the Cube. It is the line where the North and the West faces meet. And as we learn in lesson 26 of "Tarot Fundamentals," Justice is primarily a representation of the relation between the law symbolized by The Wheel (West) and the condition symbolized by The Tower (North).

At the top of this page is a drawing which reveals this aspect of the Cube. The six outer circles represent the faces of the Cube, and the central circle is its center. These then are the seven double letters, corresponding alphabetically to the Magician, the High Priestess, the Empress, the Wheel, the Tower, the Sun, and the World. Radiating from

(Cont.)

the latter are six rays, shining toward the six faces like the rays of an Inner Sun. Joined at the central point, these rays form three lines numbered 0, 12, and 20. These are in fact the three coordinates within the Cube, the three Mother letters.

Along with the six rays, there are also twelve paths connecting the outer circles in every possible manner. These correspond to the twelve edges of the Cube of Space, and the twelve simple letters. Within each path is shown the number of its Tarot Key. Six of the paths are on the outside, forming a hexagon. The other six are on the inside, forming a pair of interlocking triangles in a manner familiar to any student of Rosicrucian symbolism. These triangles form occult triads which may interest some readers: In the upward pointing (spiritually oriented) triangle, the Wheel, Sun and Magician are united by Death, Temperance and the Star. In the downward pointing (materially oriented) triangle, the Tower, Empress and High Priestess are united by the Emperor, Chariot and Hermit. Together the triangles make a six-pointed star. The star is circumscribed by a hexagon. The star and the hexagon have common vertices, and these are the six outer circles which represent the six faces of the Cube.

Further meditations have borne some interesting fruit; for example, the pathways connecting the circles form a variety of meaningful triangles. The central upward-pointing triangle joins the faces Above, West and South. Can it be a coincidence that these are the three faces of the Cube that are visible from outside in the standard orientation? The hidden faces - North, East and Below - are joined by the central downward-pointing triangle. An even more rewarding triangle is the one formed on the left side (subconscious side) of the glyph. The three Hebrew serpent letters - Teth, Lamed and Samekh - corresponding to the Tarot "Kundalini Keys," form a triangle with the Tower at its apex.

The new symbol has helped me understand the astrological aspect of Tarot. The twelve edges (simple letters) represent the twelve signs of the Zodiac. The seven double letters are the seven planets of ancient astrology while the three coordinates (Mother letters) are the modern planets discovered by recent astronomy. It is interesting to contemplate the placement within the glyph of the Sun, the World, the Moon and the Star. The glyph reveals a geocentric conception of the cosmos which was hidden in the structure of the Cube. Earth, the World, is at the center. It is orbited by the Sun in the south. The Star radiates upward from the Sun, reaching toward the Magician, which Levi would have called an astral Key. The Moon reaches downward from the Sun toward the High Priestess, which is definitely a lunar Key. The outer, exoteric Sun shines from the southern face, to which the Moon and the Star are connected. The Inner, esoteric Sun, TAV, lies at the true center of this six-sided mandala. It represents the Inner Self, whereas the southern face corresponds to the outer self, the ego or soul personality. Thus we see the Ego orbits the Self, and not vice-versa.

I leave it to the reader to discover the other meanings imbedded in this diagram. It illustrates a major aspect of the Cube of Space in a new and beautiful way, but is by no means a substitute for the Cube. My sole desire is to share this tool for Tarot meditation with my beloved fellow seekers. I wish I could claim it as my own invention, but in fact, it was given to me by my Master Within, and I merely served Him as a willing channel.

Frater Michael McCormick
Minnesota

~~the Tetractys~~

- Notes -

the perfect #10

See Mackey Encyclopedia
& Coil

"that triangle" 

M.P. Hall, "Secret Teachings" p.68 the
Tetractys holds:

cube of Space (illus p68)

10 commandments (p.98 BL)

78 spaces = 78 cards in Full Tarot deck

6 pointed star (illus p68)

7 " " (J Gill Notes)

Add up to #72 \equiv 72

10 Sôphrothos

etc

see "Studies in Symbolism" by Mertens-Stienon,
p 129-131

"sec. teachings" by M.P. Hall p. Sound & color sym.
p 84 BL

p 98 BL the tetractys "that triangle of spermatie
points which reveal to the initiated the whole working
of the cosmic perfection, for Ten is the number
of perfection, the Key to creation, & the proper
symbol of God, Man, & the Universe
(see illus p.115)"

"the mystical tower of the Tarot" p. 31-32

"the Swastika & Atlantis" the Word, part XII, p. 88
& part XV, p. 314-315 + p. 91

"the Hieroglyphic Monad" by John Dee, p. 47-48 - illus.

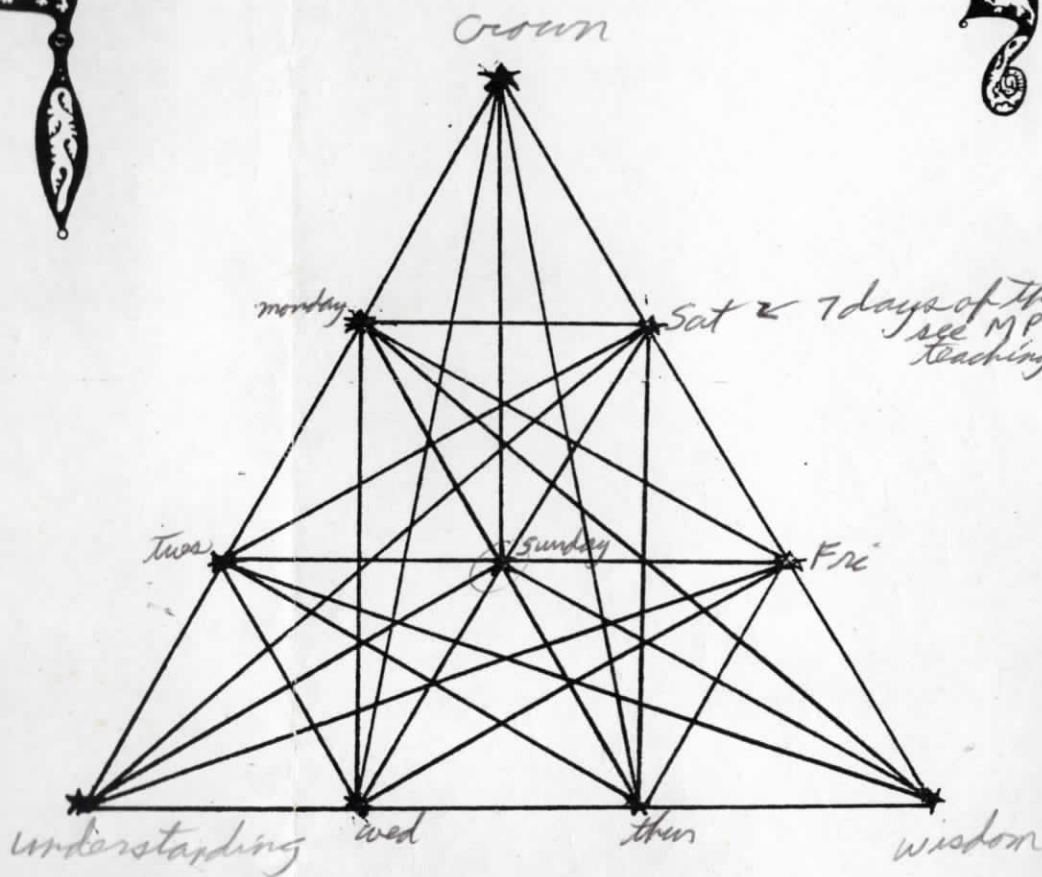
"Serpent in the Sky", by John A. West, p. 677-68

"the Secret Doctrine", Blavatsky, Vol 2, p 598T

"the Pythagorean Sourcebook & Library", by K.S.
Outhouse, p. 317-319

The Tetractys

Origin of the
7-pointed Star



7 days of the week
see MPH "Secret
Teaching" p 68, BR.

encloses a cube
" " 6 pointed star



Key 14
(the 10 Spheres of the Tree)
the 7 pointed star placed
under the name of GOD
78 spaces = the 78 Tarot Cards (Pack)

see also:
Macy Encycl.
of Freemasonry
p 1033

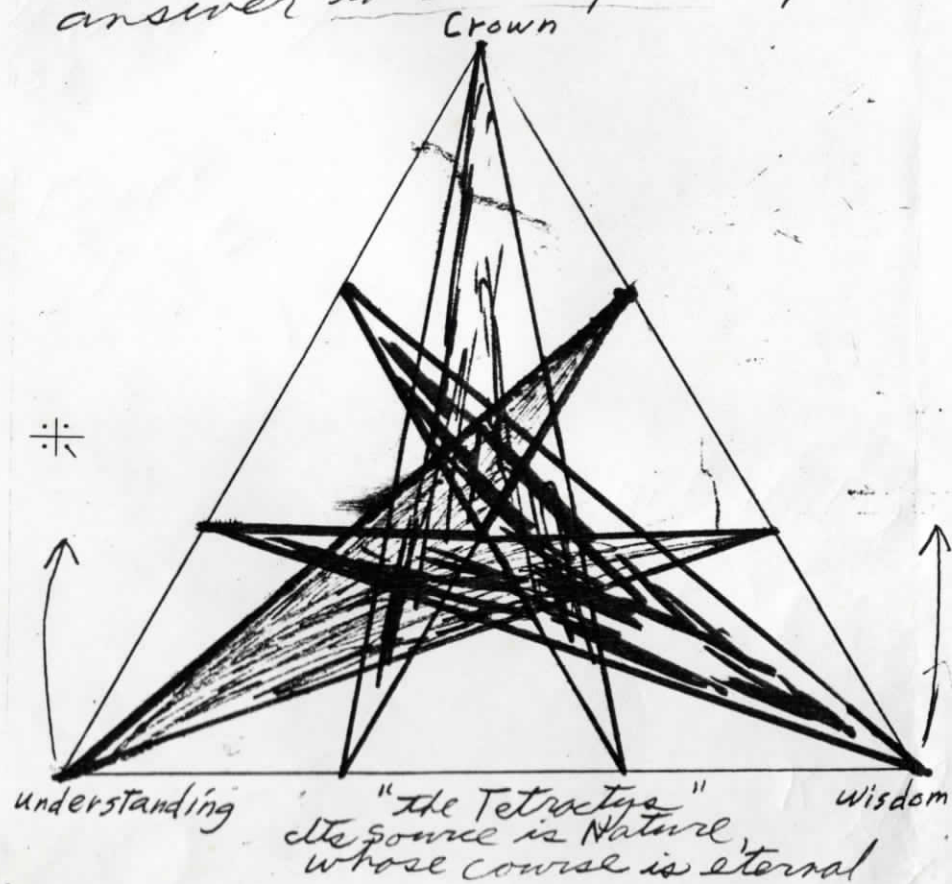
+ Case "Tarot"
Frontisplate

12-18-1986

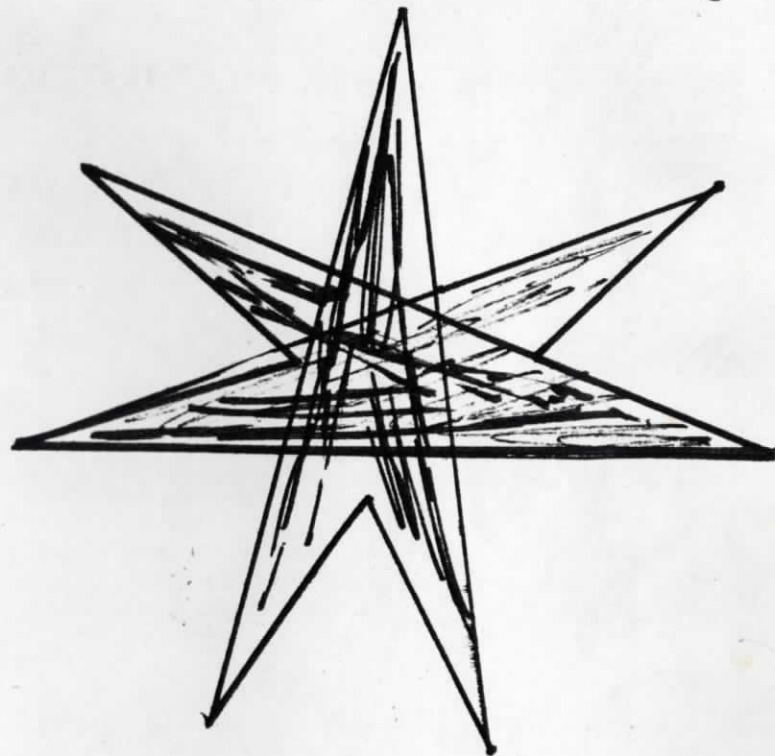
Dear Jason,

Paul case says in "Tarot" p.150
to make a seven pointed star
you must divide a circle into
seven parts + the division
is trial + error.

Your diagram "tetractys"
of Pythagoras gives an easy
answer to the 7 pointed problem.



Key 14

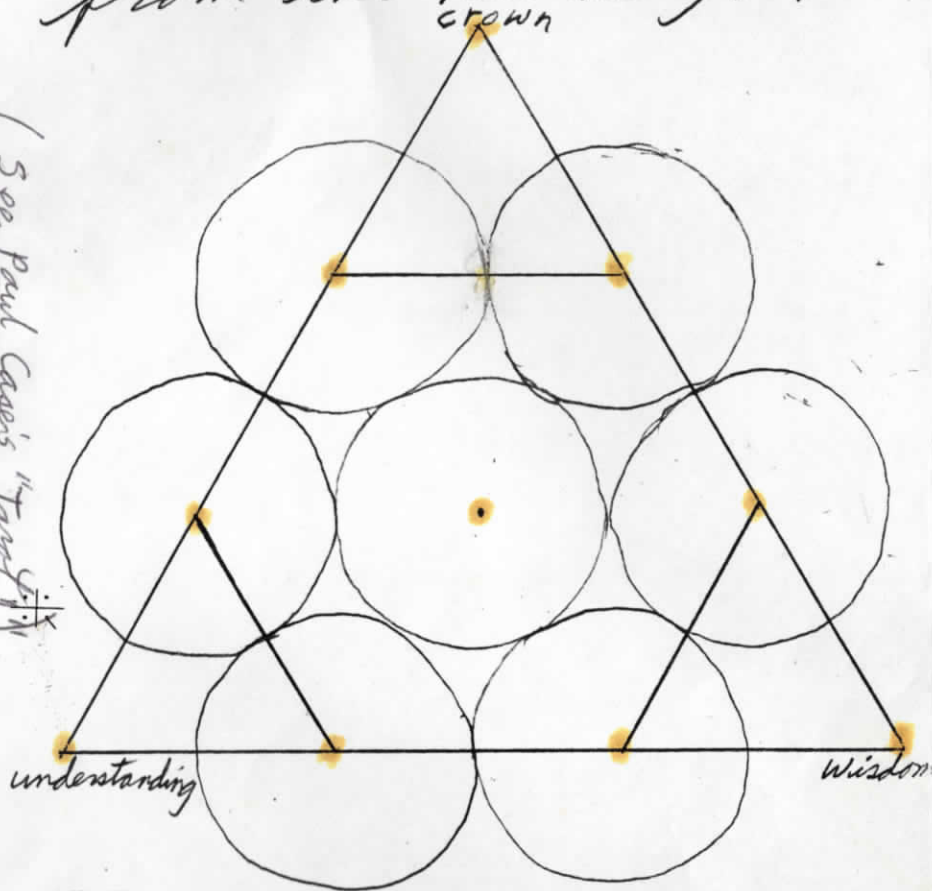



the 7-pointed star with
very little skill but alot
of thought

Key 14 is the Kundalini Fire + secret water
with reversed rainbow card, The
head is the shape of an eye as
is on the 1# bill + is Kether or the
Crown chakra etc etc etc.

Further on the frontisplate of Case's "Tarot" book he illustrates the "key of the Cosmos and Numbers" which as you can see is also from the Tetractys.

(See Paul Case's "Tetractys" frontisplate)



Note: . . . on our \$ bill
 . . . twice 

⋈ =
 Jehovah =
 Tetractys

prana is said to be the vital spark, the cosmic globule of oxygen, without which nothing can live. It consist of seven atoms grouped in a globule.

these 7 globules in masonry are the symbol of "the Royal Order of Sat B'Hai" or the flock of 7 flying birds.

these 7 globules are the key to what is life in the prana, they are the 7 eyes of God in Zechariah 4:10. they are the "Watchman", as it is through the awakening of the eyes (chakras) that the great work is accomplished.

Thank you
 so much!!!

Your student
 Joseph Bill

merry Christmas 1986
 & or Seasons Greetings



"the Tarot", by Paul F. Case, frontisplate, +
p. 6-15

see Ponce "Kabbalah"
frontisplate + next
few pages - tree of life pattern
+ p. 102

see "the New View over Atlantis" by John
Michell, illus p. 158 (p. 157B-159T)
2 circles form Vesica Piscus + a pyramid

see "meditation on the Tarot, by Anon, p. 453M,
the secret doctrine seen in the 7 circles within
a circle

Encyclopedia of masonry, by Waite,
Vol 2, p. 404T-407T, Sat B'hai +
the 7 sacred birds

see my notes "the cube of 5 paces +
the Petractys"

"Prophecies of mechi-zedek in
the Great Pyramid", by
Brown Landone, p. 173

TOVER



- see p. 6-7
herein

Reference Too:

Mackey Encyclopedia of
Freemasonry, Vol 2, p. 906
"the Royal Oriental Order of
the Sat B'hai

"City of Revelation", p. 45

"Awaken the World Within", by
Hotema, p. 252, the 7 atoms in
a globule of Oxygen activated
by the Vital spark of Prana
by - the Spark of All Life -

also p. 253 the Seven Golden Disks
= the 7 chakras:
= " " Pillars, Prov. 9:11
= " " eyes of God, Zech 4:10

see Mackey Encyclo of Freemasonry
p. 1033
see notes on
Key 14

add within the
Tetractys
on the Kether
triad

TOVER

"Picture Museum of Sorcery Magic + Alchemy"
by E. Anile Grillet De Gevry, p. 110, fig. 81

see notes sent to Richard Hoagland (Face on Mars)

"The Swastika and Atlantis", by M. A. Blackwell,
(see illus on the cover of "the Word" magazine)

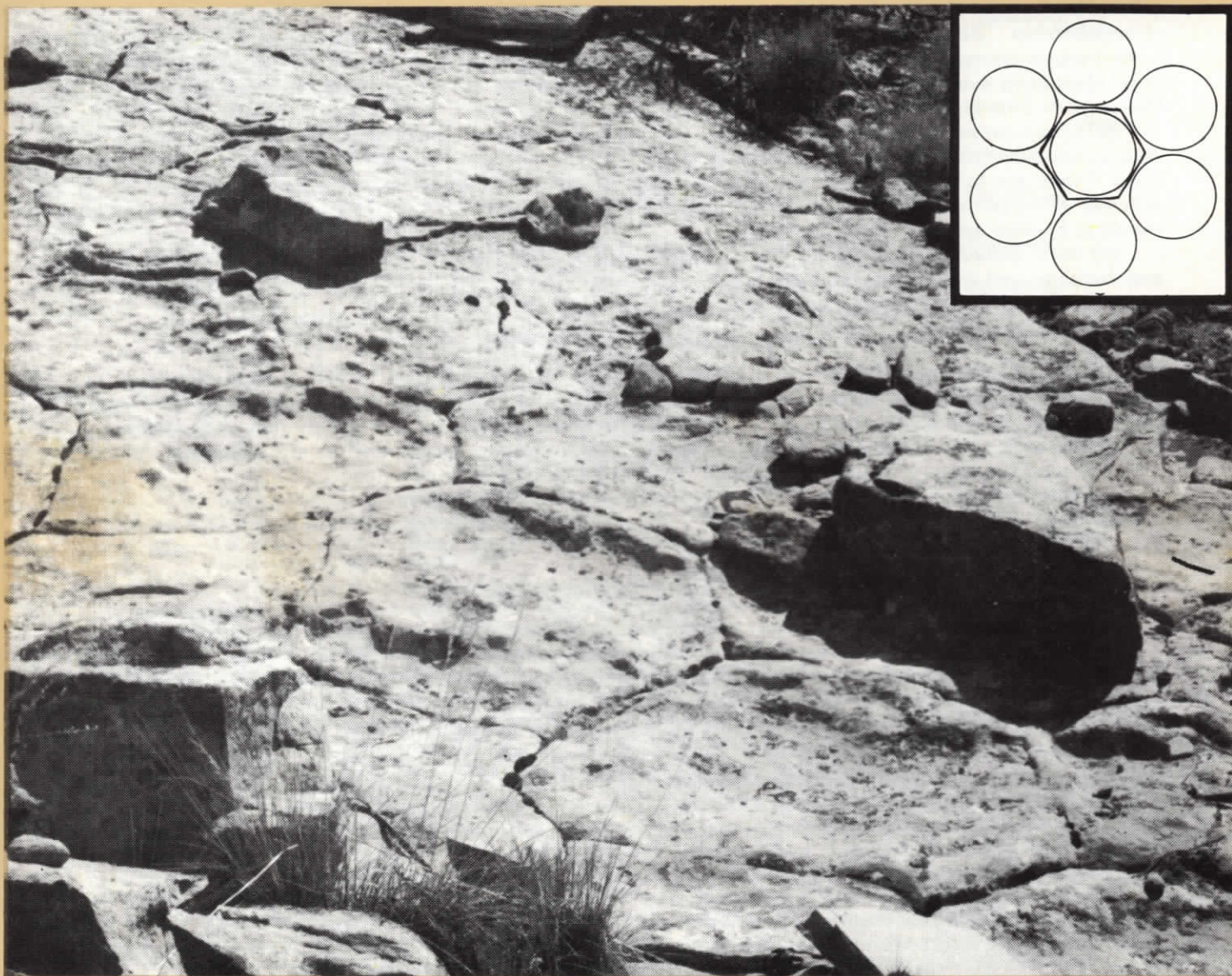
Pursuit

Extra
Cover
see p. 166
herein

'Science is the Pursuit of the Unexplained'

Journal of SITU
The
Society for the
Investigation of
The Unexplained

Volume 17
Number 4
Whole No. 68
Fourth Quarter
1984



Natural formation of hexagonal cracks in Navaho sandstone (see "Destruction by Fire," page 162)