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## Alphabets, Elements and Cosmologies Abstract

This article explores links between alphabets, elements and cosmological systems. The word ‘alphabet’ is generally said to derive from Alpha, Beta. Part one offers a close reading of the letters in alphabet and reveals connections with Sanskrit roots. Part two explores links between alphabets, especially vowels, elements and cosmologies.

In India, the Sanskrit alphabet was intimately connected with stories of creation and with early models of cosmology. One starting point of the system was five fundamental elements (ether, air, fire, water, earth). This evolved into a complex system. The 16 vowels were spirit and the 36 consonants were matter. These 36 consonants became linked with 36 elements (*tattvas*) and associated with the 12 zodiac signs. Key combinations of vowels and consonants became seed letters (*bija*) and linked with the 7 chakras in the body, the 7 days of the week etc. This idea formed a starting point for Indian, Chinese, Japanese and other oriental cosmologies.

European cosmology seemed entirely independent of this Indian model. Recent studies have demonstrated that the 22 letters of Phoenician are linked with Chinese astronomy and thus confirm that there was important interplay between East and West. A study of Indo/Chinese magic squares reveals a key to the underlying structure of Western alphabets.

In the West, vowels of alphabets and elements also played a central role in cosmology. Instead of 16 vowels, the Western systems typically used 7 vowels or 5 vowels. The system of 5 vowels became linked with the 5 elements and a foundation for cosmologies ranging from those of ancient Greece to those of the Celtic world. As in India, these links between vowels and elements become a basis for Western religion. In Europe, something else also happened. Systematic study of combinations of the elements became a basis of disciplines of knowledge and eventually led to modern science.

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### 1. Introduction

The origins of the Western alphabet are a subject of debate. Some claim that the alphabet is a uniquely Western achievement and have traced the origins to Greek, Hebrew, Phoenician (c. 1700 B.C.) or ancient Egyptian (c. 2000 B.C.).<sup>1</sup> Since the Renaissance there has been a continued fascination with a possible original alphabet and language from which all later languages derived. Kahir (1960)<sup>2</sup> surveyed this literature concerning an original language (*Ur-Sprache*) and proposed that individual letters of the alphabet were linked with specific kinds of sounds (e.g. gutturals, labials, sibilants) and linked with chakras in the body. These acoustic and anatomical sources of the alphabet as a basis for cosmological systems can be traced back to Sanskrit, although the details vary in different schools.

Sanskrit as the source of an Indo- European family of languages has been considered by some scholars since the 17<sup>th</sup> century. They established that Sanskrit, Greek and Latin are linked. Sir William Jones in a lecture (Calcutta, 1796), claimed that these links were so strong that “no philologist could examine them all three, without believing them to have sprung from some common source, which, perhaps, no longer exists.”<sup>3</sup> This claim has inspired an immense literature, of which even the full outlines are beyond the scope of this paper.

Our purpose is twofold. The first part of the paper will link the 8 letters of the word alphabet with Sanskrit equivalents. We shall show that these eight letters reflect much more than the first two letters of Western alphabets; that they are linked with first, middle and last letters in Sanskrit. We shall show also that a fourfold division of Sanskrit (A k t p) offers a key to understanding the underlying structure of Western alphabets: i.e. that the Sanskrit sequence 1, 11, 22, 28 provides a framework for early alphabets of 22 letters. The middle letter 11 has multiple cosmological associations, which evolved over time. Among these are the 11<sup>th</sup> mansion of the moon, 11<sup>th</sup> month and 11<sup>th</sup> hour. We shall explore how this 11<sup>th</sup> month was linked a) with January-February in some traditions and b) with October-November in other traditions. The second part of the paper examines how the alphabet became linked with the elements (earth, air, fire, water and space) in early cosmological systems. We shall demonstrate that a combination of an Indian framework and Chinese methods help us to understand the origin of the alphabet in the West.

### 2. A L P H A B E T

The word “alphabet” has variant spellings including: alaphabet, alaaphabet, alphabit, alphabet, alphahbet, alphabhet, alphabet, aphabet. An obvious etymology links alphabet with the first two letters of the Greek Alphabet: Alpha + Beta,<sup>4</sup> i.e. A and B in English. Each of the letters in the word alphabet is found in Sanskrit, which predates Greek by as much as 3 millennia.<sup>5</sup> A close reading of these letters and their associations reveals that alphabet, linked with the first two letters, A and B, is also particularly linked with the first two numbers, 1, 2 and their combinations, namely 1, 11, 21, 22.

## A

In Sanskrit A is the first vowel. In the Harvard-Kyoto transliteration, A is the first of 16 vowels.<sup>6</sup> A entails AUM and thus has implicit within itself a threefold cycle of creation, preservation, destruction.<sup>7</sup> In the Aryabhata system, A has a value of  $10^0$  and is the first of 9 vowels. A is thus also a starting point for the Sanskrit decimal system<sup>8</sup> (cf. appendix 1). A is the first letter of Agni (fire) one of the elements. Agni rides on a ram (cf. Aries), is depicted with two heads (beneficial, destructive) and with three heads, representing the three fires. So the A of Agni as letter 1 implies both 2 and 3.

A is the first letter of Az, which means to reach, master, pervade, accumulate. A is thus linked with Z, linked with the zavarga, the last of the major divisions, and with a last letter in Sanskrit: cf. zI to lie, lie down, recline, rest, repose, sleep. The root az recurs in azvin, as in the Azvin<sup>9</sup> twins, variously described as two horses, two horse tamers, two charioteers, or as two physicians of the gods. The Azvins are linked with the first of the mansions of the moon (*nakshatras*). Nakshatra 1. Ashwini is linked in turn with month 6. Ashoj in Nepal and with month 7. Ashvayuja in India.<sup>10</sup> So the azvins divide the year in two, are associated with the spring and autumn equinox, with balance, with the twin ideas of power and harnessed power (cf. Appendix 2). The letter A in Sanskrit is linked with K and with the sequences A K T P and A T. We shall examine these and the sequences A L, Alpha and bet of alphabet.

## A K

The first vowel and the first consonant in Sanskrit are A and K.<sup>11</sup> The deep connection of the two letters is reflected in Sanskrit orthography. The form for A (ॐ), rotated by 45 degrees is visibly related to the letter Ka (क). The letters a and k combine to produce the word for the number 1: aka or ak (sometimes written eka). A and K also form the beginning of A K T P.

## A K T P

In the Harvard – Kyoto transliteration, A K T P mark a fourfold division of the 50 Sanskrit letters into 1) vowels, 2) kavarga, 3) tavarga and 4) pavarga respectively (cf. Appendix 3). In Aryabhata's system,<sup>12</sup> A is vowel 1, L is vowel 5, E is vowel 6; K (ka) is consonant 1; T (ta) is consonant 11; P (pa) is consonant 21, Ph (pha) is consonant 22, B (ba) is consonant 23, L (la) is consonant 28 and LA (Laa) is consonant 34.<sup>13</sup> The fourfold division of Sanskrit into A K T P, thus contains vowel 1, consonant 1, consonant 11, consonant 21. Strictly speaking, the pavarga contains the letters pa, pha, ba, bha, and ma (numbers 21, 22, 23, 24 25). In the A K T P arrangement, the P includes the yavarga and the zavarga up to the letters Ha and lA (33, 34, cf. Appendix 3). This provides us with the letters of the word alphabet and two numerical sequences vowels from 1 to 16 and consonants from 1 to 34.

English of Sanskrit	a	k	t	pha	ba	la	ha	lA (or laa)
Numerical Sequence	1	1	11	22	23	28	33	34
Gematria	1 -16	1	11	22	23	50	100	

Figure 1. Sanskrit letters, numerical sequences and their gematria.

These add up to make the 50 letters of a modern Sanskrit alphabet. Examination of the corresponding gematria shows a sequence that ranges from 1 to 100 (figure 1) and includes the numbers 11, 22, 33 which are also key numbers in Western alphabets, in the cabala and the Tarot.

### A K T

If we take the first three letters of the above sequence and examine where they appear in the Sanskrit, Phoenician, Hebrew, Old Greek and English alphabets (figure 2), we see that letter A remains number 1 throughout. Letter K, which is consonant 1 in Sanskrit, becomes letter 11 in the Western alphabets. Letter T, which is consonant 11 in Sanskrit, becomes letter 22 in the West. Hence the A K T P sequence in Sanskrit provides us with the beginning, middle and end letters of early Western Alphabets.<sup>14</sup>

	A	K	T	P	Pha
Sanskrit	1	1	11	21	22
Phoenician	1	11	22	17	
Hebrew	1	11	22	17	
Greek	1	11	22	17	
English	1	11	20	16	

Figure 2. The division of Sanskrit into A K T P, numerical sequences and correspondences in Phoenician, Hebrew, Old Greek, and English.

### A L

With this introduction, we are now in a position to begin a closer examination of the sequence of letters in the word alphabet, beginning with the letters A and L. A is vowel 1. L is both a vowel and a consonant. L is vowel 9 in the Harvard-Kyoto, vowel 5 in the Aryabhata numeration with a value of  $10^8$  or vowel 18 (li) in other transliterations. L (la) is also consonant 28 with a gematria value of 50. In addition, L (as lA or laa) is consonant 34. Orthographically A and L are even more closely related than A and K. In both cases a 45 degree rotation of the initial letter is involved. In terms of gematria, L signifies 50 (cf. Roman numeral L = 50) and marks the half way point to Ha (the final letter in some systems) with a value of 100. Meanwhile, the vowel L has a value of 100,000,000. Consonant 34, lA or Laa, is linked with the Western symbol for infinity. The same Sanskrit letters recur in Hindi, with different meanings. ऌ now means N and ऍ means means means B. Thus in Hindi, A and B mark a beginning and end of the alphabet.<sup>15</sup>

Sanskrit	अ	लृ	अः लृ	ल	ह	ळ	ळ
Gematria	$10^0$	$10^8$		50	100		
English of Sanskrit	a	l	ah or l	la	Ha - Laa		
English of Hindi	A					N <sup>16</sup>	B

Figure 3. Basic Sanskrit vowels, consonants, their gematria English and Hindi equivalents.

## Pha

In the word alphabet, pha represents letters 3 to 5. In Sanskrit, the individual letters represent p (consonant 21), h (consonant 33) and a (vowel 1), while the combined letters, pha, constitute consonant 22 and signify manifest, a gale, swelling, gain, flowing. The word phala means fruit, kernel, result, ploughshare. With respect to astronomy, Pha is linked with two mansions of the moon: Nakshatra 11: Poorvaphalgunā<sup>17</sup> (fig-tree) and Nakshatra 12: Uttaraphalguni (Latter Red One) which occur in Leo and Virgo (i.e. August - September). These mansions are linked with abundance and wealth and with month 12 Phalgunā (month 11: Falgun in Nepal), which is when the full moon is in the nakshatra phalguni. The dates of Phalgunā<sup>18</sup> differ historically and regionally from February- March to March-April. In Tamil, Phalgunā becomes Panguni (cf. Pan) and entails the celestial weddings of Shiva, Murugan, Rama and Vishnu.<sup>19</sup> Pha as in Phalguni or Panguni thus leads to a number of associations.<sup>20</sup> Of particular interest for our purposes is to note how pha is associated with fruition, harvest, completion. If A is about beginnings, Pha is about endings, fruition, abundance (cf. Fehu<sup>21</sup>).

## Alpha

We are now in a position to look afresh at the alpha letters of the word alphabet. In Aryabhata's numeration a, l and pha have a gematria value of 10, 50, 22, while the final two letters in isolation have a gematria of 100. Hence, if A entails  $10^0$ , Alpha implies  $10^2$  and entails a beginning, middle and end. The symbolic meanings of a, l and pha include primal, sea waves and serpent coiled in a tree.<sup>22</sup>

In old Greek,<sup>23</sup> Alpha is linked with A and Aries. Letter 1 is Alpha, L is Lambda and letter 22, Tau, is the last letter of the alphabet. Just as Pha has a connotation of a serpent coiled in a tree, so too does the letter Tau have associations with a Tau cross with a serpent (cf. brazen aerpent), a tau serpent and a serpent cross. In modern Greek, letters Alpha and Lambda remain the same, while letter 22 is Chi with a meaning of cosmos, and a connotation of end in another sense (figure 4). These parallels in meaning and connotations between Sanskrit and Greek become even more striking if we examine more carefully the sequence of letters 21 and 22 in the two languages.

Sanskrit	Vowel 1	Letter 28	Letter 22	Letter 33
	a	l	pha	ha
	अ	ल	फ	ह
Gematria	10	50	22	100
Symbolism	Primal	Sea Waves	Serpent coiled in Tree	
	Beginning	Middle	End	
Old Greek <sup>24</sup>	Alpha	Lambda	Tau	
	Letter 1	Letter 11	Letter 22	
Modern Greek	Alpha	Lambda	Chi	
Symbolism	Bull, Cow	Organic Growth	Cosmos	

Figure 4. The letters a l p h a in Sanskrit, Old Greek and Modern Greek.

## P Pha

In the Sanskrit solar zodiac, the pavarga is linked with Aquarius (Khumb). The pavarga includes letters 21 – 25, namely pa, pha, ba, bha, ma. In the tantric tradition they mark the rise of the Empirical Individual in five steps: Prakriti, Ahamkara, Buddhi, Manas, Purusha (cf. Appendix 3). But, as already indicated above, there is an older symbolism whereby p (letter 21) symbolizes the tree of life, and pha (letter 22) symbolizes the serpent coiled in a tree. Both p and pha recur in Nakshatra 11, purva phalguni, which means “fruit of the tree... The Shiva Lingam is also a symbol of this powerful and creative nakshatra. Phalguni gives the power of creative procreation (prajanana shakti).”<sup>25</sup> Nakshatras 11 and 12 are also known as the earlier and later fig tree.<sup>26</sup> In the Christian tradition, the fig tree has been equated with the tree of knowledge of good and evil.<sup>27</sup> So letters p and pha are linked with both creation and procreation.<sup>28</sup>

If we turn to the corresponding letters in old Greek we arrive at Sigma (letter 21) and Tau (letter 22), where Sigma represents a serpent and Tau represents a tree or a Tau cross with a Serpent. These two letters were traditionally combined in a now obsolete letter Stigma,<sup>29</sup> which explicitly has the shape of the constellation Draco, a serpent of the sky. In modern Greek, the corresponding letters are Phi (letter 21) and Chi (letter 22). Phi symbolizes the phallus,<sup>30</sup> the male generative principle and Pan. Chi symbolizes the cosmos, godhead, also private property, possession, and gift. Like p and pha, sigma and tau as well as phi and chi are linked with creation and procreation. They are associated directly with the male generative organ (linga, phallus) and with its symbolic versions as fig tree and world tree.

	Letter 21	Letter 22
Sanskrit	p Tree of Life	pha Serpent coiled in Tree
Old Greek	Sigma (cf. Stigma) Serpent	Tau Tree, Tau Cross with Serpent
Greek	Phi Phallus	Chi Cosmos

Figure 5. The letters 21 and 22 and their symbolism in Sanskrit<sup>31</sup> and Greek.<sup>32</sup>

Alf, Alfie, Alfa, Alaaf, Elf, Olaf

Our analysis of alpha linked it with A, Aries (March), and linked pha with Nakshatra 11 – 12 (August – September) and Months 11- 12 (February- April). Months 11 and 12 are also associated with November – December (cf. §4 below). In the Celtic tradition, the beginning of November marked Samhain, the end of the year and the beginning of winter.<sup>33</sup> Winter lasted four months from Samhain to Imbolc, which was theoretically from 1 November until 2 February (1 11 until 2 2). In practice it frequently began with the period from 11 November (11 11 – 2 2). In the Christian tradition, this became the period between Martinmas (11 11), Christmas (25 12) to Candlemas (2 2).

In astronomical terms this became associated with period dominated by Saturn. In Rome, this was celebrated as the Saturnalia. Elsewhere, the reign of Saturn involved two months, Capricorn and Aquarius (Makara and Khumb). In Cologne, and other cities of Northern Germany a four month period coincided with Carnival, a period of reversals, especially of roles. This reversal is evident mythologically, linguistically, numerically and symbolically. Mythologically, this was a period when the sun's role as ruler of the skies (linked with Jupiter and the king of light) was usurped by an imposter sun (linked with Saturn and a fake king or a Prince of Darkness). The winter solstice marked a first major triumph in the return of light.

Numerically, we noted how A (Alpha, Aleph, Alef, Alif) is 1 or 10 and Ha is 100 in gematria. The penultimate month, 11, has different connotations. On the negative side: "eleven is an evil number, it exceeds the ten commandments." <sup>34</sup> In Dutch, elf, (alf and alaaaf, which are seen as slang forms) are words for 11 and are seen as the number of the fool (dwaas).<sup>35</sup> In German, elf <sup>36</sup> is for 11 and alaaaf is said to mean "away with everything (*alles ab*).<sup>37</sup> In Maltese, elf means 1,000,<sup>38</sup> which derives from the Arabic, alf, alaf<sup>39</sup> and has the same value as the Hebrew "Alef writ large". In the Arabic tradition, 1000 is further linked in Greek with Chaos<sup>40</sup> or with the lewd One (*prounikos*).<sup>41</sup> In old Norse, Olaf means "what remains of the ancestors"<sup>42</sup>

On the positive side, in English, elf has connotations of elves and magic warriors. [Alfie](#), a variant of [Alfred](#) (Old English) and [Alphonse](#) (Old German), means "elf or magical counsel; ready for battle".<sup>43</sup> In India, Kartik Ekadasi (the 11th day of Kartik) is when Vishnu reawakens after a four month sleep and takes up anew his task as preserver of the world. Kartik is a curved knife that "symbolises the cutting of conventional wisdom by the ultimate insight into emptiness."<sup>44</sup> Kartika is the 12th lunar month (October-November). On the full moon of this month, the moon is closest to the Pleiades (called Kritika in Sanskrit). On the 11th day (ekadasi) of Kartika month, the son of god, Kartikeya, defeats the powers of darkness and there follows a festival of lights. Other names of this son of god include Kumara, Skanda, Subrahmanya and Murugan. In the Christian tradition, Christ is seen as the archer (Sagittarius) who kills Satan (Scorpio).<sup>45</sup> In the mediaeval Christian tradition, there is a similar triumph of Saint Michael as prince of light against the prince of darkness (Satan) on 8 November, while on 11 November, Saint Martin's day is celebrated as a festival of lanterns in some parts of Europe. In India, Kartikeya leads a heavenly host (ganas). In Russia, Archangel Michael leads a heavenly host (sobor). In the West, Michael leads a heavenly host of angels.

This month of October – November as the beginning and ending, alpha and omega, is linked with the smallest and largest numbers. In the Tarot, the first card is the number 0. The fool is a jester or joker, who can play or usurp any role. In astronomy, Joculator has a connection with Sagittarius.<sup>46</sup> On earth, the fool is dressed as a wayfarer or traveller, with implications of journeys and new beginnings. The number of his card is 0, with a sense of potential. We noted that 11 November (11 11) is a beginning of winter. In Hebrew, 1111 is considered the smallest of particles<sup>47</sup> and is also seen as the divine sun<sup>48</sup> which, in other contexts, is called Yao, also associated with this period. The Basque word for 11 (*hamalka*) means infinity.<sup>49</sup> In Syrian, Olaf/Alap<sup>50</sup> stands for 1, but slight variants mean 10,000; 1,000,000 and 10,000,000.<sup>51</sup> Returning to Sanskrit, 1, the 5<sup>th</sup> vowel is 10<sup>8</sup> (100,000,000); while the ninth and final vowel,

au, is  $10^{16}$  (10,000,000,000,000,000). Hence, as we go further East the first and last are linked with increasingly large numbers that seem to approach “infinity”.<sup>52</sup>

In India, October-November is linked with the idea of passage and crossing, probably because the sun passes across the Milky Way in Scorpio and also passes through a node of the moon (Rahu), which is responsible for eclipses. One of the Sanskrit terms for this crossing is “para” which also means “after sunset”, and “highest beatitude” (cf. paradise) and is linked with the number  $10^{10}$  (10,000,000,000 as the full age of Brahma).<sup>53</sup> While the subsequent passage into Sagittarius is linked with Christ in the West, Sagittarius in Sanskrit is known as Dhanu or as haya, one of the words for life in Hebrew.

Alfa is a version of alpha. Alfa reversed is afla<sup>54</sup> which, in Icelandic, has the meanings of a) being able in the sense of potential and b) to accomplish. So we see that the series of variants of alpha, Alf, Alfie, Alfa, Alaaf, Elf, Olaf, are all associated with beginnings and endings:<sup>55</sup> a beginning that ends in creation, a conquering of a threat of darkness with a promise of a new beginning, an end of a year and promise of a new year. So it is no co-incidence that these names relate to the 0 card of the Tarot and to 1<sup>st</sup> card which shows a Magician, above whose head is “the mysterious sign of the Holy Spirit, the sign of life, like an endless cord, forming the figure 8 in a horizontal position infinity symbol. About his waist is a serpent-cincture, the serpent appearing to devour its own tail.”<sup>56</sup> From our earlier analysis (cf. figure 3), we can recognize that the Western infinity symbol is clearly linked with the 34<sup>th</sup> Sanskrit consonant,  $\text{la}$  or  $\text{laa}$  ( $\text{ल}$ ). So an interplay of alpha or alfa (1) with  $\text{l}$  (50), which becomes  $\text{alf}$  or  $\text{elf}$  (11, linked with 11 11 and 0) and then  $\text{alaaf}$  (infinity) becomes meaningful if we look beyond fools and magicians to Sanskrit roots.

The months of winter of November –February, correspond to a first phase when all is still in a state of thought. After the solstice,  $\text{ab}$  or  $\text{ap}$  (water) becomes reversed as  $\text{ba}$  or  $\text{pa}$  or  $\text{abba}$  or  $\text{baba}$  or  $\text{papa}$  (cf. pater) and  $\text{pha}$  or  $\text{fa}$  (cf. father, vater) and  $\text{ma}$  (mater and material) in February and as  $\text{alfa}$  and  $\text{alpha}$  in March.<sup>57</sup> In some versions, the first six months of the year become the spiritual dimension of the alphabet; the spoken word ( $\text{vac}$  in Sanskrit or  $\text{logos}$  in Greek). In some traditions, this period ended with the summer solstice, when the word became flesh, when word becomes visible, in the form of doing ( $\text{facio}$ ,  $\text{facere}$  in Latin and deed (fact);  $\text{pa}$  and  $\text{pha}$  in Sanskrit). If the first half is ruled by the male and the sun, the second half is ruled by the female and the moon.

If we reflect on these metaphors of phases of a day, of a month and of a year linked with letters of the alphabet we are very quickly plunged into challenges. If the daytime represents a first cycle, then the nighttime represents a second cycle. So a 24 hour day is two 12 hour cycles. And the daytime itself can be subdivided into AM and PM. A month has a waxing cycle and a waning cycle. So too does a year. And if the word becomes flesh at the summer solstice, then it can do also do so at the winter solstice. One became the god the Father, the other became the son of god; or one was heavenly and the other was earthly; or one was when god came down to earth (e.g. Jesus) and the other when he returned to heaven (e.g. Elijah).

In terms of alphabets this logic often meant that the letters entail at least two cycles. For instance, in Hebrew, we find that the first twelve letters Aleph – Lamed are aligned with the 12 signs of the zodiac, whereas the last 10 letters Mem-Tau are all linked with a series of stars in the Southern Hemisphere (Eridanus to the Southern Cross) seen in the months November – February), all linked with the ideas of boundary, limits and crossing<sup>58</sup> We shall examine this more closely when we arrive at T of B E T.

## B E T

In a twofold or dual approach, if alpha is male, bet is female: cf. Beth (house), Bethany (house of figs). If A is spirit, unmanifest and invisible, then B is about becoming physical, manifest and visible. B is also about doubling that is also division into two.<sup>59</sup> In a threefold approach, A is sattva, B is rajas, C is tamas; A becomes thought, B becomes word and C becomes deed. If we enter the first nine letters of the Greek alphabet into a Budhu Square, we find that Beta, Epsilon, Theta (BET) defines the NE – SW axis (Cf. 5.1. Magic Squares).<sup>60</sup>

## B

In English B is the second letter, E is the second consonant and T is the last consonant. As noted earlier, in Sanskrit, in the pavarga, B (ba) follows ph (pha): namely pa, pha, ba, bha, ma are consonants 21, 22, 23, 24, 25 respectively. So if alpha is a first phase and about consonants 1-22 (which corresponds in number to the early 22 letter alphabets of the West), we would expect that B and BET are about a second phase, stage or a second cycle. If A is a spiritual beginning, B is a beginning of becoming and growth.

## E

In the Harvard-Kyoto transcription the Sanskrit vowel E is vowel 11. In the Aryabhata numeration, E is vowel 6 with a gematria value of  $10^{10}$  (i.e. 10,000,000,000), which was the highest number in the old system. So if “ha”, the last of the consonants rounds off the first century, Sanskrit “He” rounds the known numbers. By contrast, in Phoenician and Hebrew, “He” is the fifth letter. In Greek and English, E is the second vowel and letter 5.

## T

We noted that T is consonant 11 in Sanskrit and letter 22 in Phoenician, Hebrew and Greek. The Sanskrit T (ट) looks very much like a scythe of the kind usually associated with Saturn.<sup>61</sup> We find it as the last letter of Sat (cf. sattva, Saturn, Latin satis, English Saturday); in the name for knife (kartik), the related name for the month, October - November (Kartik) and in the name of the god linked with the 11<sup>th</sup> day of that month (Karttikeya). So T, cutting and ending are integrally linked in Sanskrit.

When we turn to Hebrew, we find that T has the same general meanings of cutting, but also more specific connotations. T (or Thau), has the meaning of The Mark of Boundary, or limitation.<sup>62</sup> It is linked with the name, Adom, “cutting off”. Very specifically, this was “Given by Aben Ezra as the name of the South Polar Constellation, which ancient tradition

said was in the form of a cross, as was the pole on which the brazen serpent was lifted up.”<sup>63</sup> Elsewhere we learn that the Southern Cross was the cutting off of the Second Adam.<sup>64</sup> In Scorpio, next to Libra, is one of the four royal stars, Antares (opposite of Ares), also linked with Michael as one of the four archangel stars, which again has the meaning of cutting.<sup>65</sup>

The image of the balance (Libra) for the Autumnal Equinox is said to have been introduced by Julius Caesar. In an earlier age, it is likely that Ophiucus (Serpentarius, cf. Aesculapius, now linked with Scorpio) played this role holding the two parts of the Serpent, Serpens Caput (Rahu) and Serpens Cauda (Ketu) as an expression of this balance. Serpens Caput is linked with three stars<sup>66</sup> : Alyah (Accursed), a unuk (Encompassing) and Al Hay (Living Thing). Note how the first Arabic name, Al Yah is reversed in the third star, Al Hay. In Hebrew, haya is a word for life.<sup>67</sup> In Sanskrit, haya is a name of Sagittarius.<sup>68</sup>

Hence, we find that throughout the cultures of India, the Middle and Near East, the letter T is linked with an ending, as an end of the year. This year end, which we associate with the end of December in the West, ranges from October-November in the Celtic and some of the Asian traditions to February-March in some Indian and Chinese traditions.

In retrospect, we find that there are two main traditions for the 11<sup>th</sup> month. In the solar calendar it becomes linked with the months February – March. In the older, lunar calendar it was linked especially with the months October – November. In this older tradition, throughout the East and West, T is linked with a notion of cutting and cutting off, that is more firmly rooted in the period October- November. This cutting off is linked with a series of metaphors, cutting off the head of Rahu (the north lunar node that causes eclipses), cutting off the annual trend towards darkness. It is personified in the sign of Sagittarius which shoots an arrow at Scorpio, which is seen both as a reversal and as a resurgence of new life even if this occurs well before the winter solstice when this triumph becomes manifest.

So the T that is an ending of the early Western alphabets also has inherent in it a sense of transition, called winter. If the earliest cosmologies linked this with water and an heavenly ocean, later efforts linked this with the letters U-Z as Western alphabets expanded from 22 to back in direction of Sanskrit with 24, 26, 27, 33, or 34 letters. The transitional ending becomes a passage and crossing, a story of death that leads to rebirth on a spiritual plane. If the lunar NW is seen as a symbol of a Demon Gate, the solar NE becomes a symbol of Heaven Gate. NE and SW, could thus link Heaven and earth, while NW and SE linked d(a)emon and man. Meanwhile, the word alphabet remains as a record of an earlier chapter of the West’s adaptation of an Indian model, when A led to T rather than Z. (Figure 6).

	a	l	pha	b	(h)e	t
Sanskrit	Kala 1	28	22	23	Kala 11	11
Phoenician	1	12		2	5	22
English	1	12		2	5	20

Figure 6. Summary of letters in the Alphabet with emphasis on 1, 11, 2, 22 .<sup>69</sup>

### 3. Alphabet, Time, Seasons

In Sanskrit, each of the mansions of the moon (Nakshatras) is linked with 4 syllables (akSaras, padas) and each of the signs of the zodiac is linked with 9 syllables.<sup>70</sup> Multiplying the mansions by 4 syllables or the number of zodiac signs by 9 syllables produces 108 units.<sup>71</sup> This is one example of a complex cosmological system, whereby the 16 vowels of Sanskrit were linked with 16 phases (kalas) of the moon:

Lalita or Tripurasundari is the 16th day or full moon, with her 15 digits. Each of the Nityas has a certain number of arms, the totality of arms (= rays) of the whole circle being 108. Because any unit of time is taken as a microcosm or parallel of any other valid unit, each of the fifteen Nityas thus has 1,440 breaths.<sup>72</sup> This identity between space, time, Tripurasundari and the individual is elaborated at great length in the Tantraraja Tantra.

The Nityas are the vowels of the Sanskrit alphabet and are identical with both time and space. For example, if the number of tattvas or consonants (36) are multiplied by the 16 Nityas the number of letters is 576. The multiples of this number provide the number of years in the different Yugas. So the circle of the matrikas and the Nityas is identical with the sidereal zodiac as well as mantra.<sup>73</sup>

A simplified version of this complex system may underlie the basic structure of vowels. In Phoenician letter O is the 16<sup>th</sup> letter, as in the 16<sup>th</sup> Nitya of a full moon. In Western alphabets such as Greek and English, if we take the first four vowels A, E, I, O (cf. alpha, epsilon, iota, omega) we find that these are letters 1, 5, 10 and 15 respectively. A possible reason for this will be suggested later (§7). In any case, O as 15<sup>th</sup> letter of the alphabet corresponds to the O of the full moon on its 15<sup>th</sup> day and suggests links between vowels and phases of the moon.

Elements	Dir.	Suits	Figure	Cardinal	Fixed	Mutable Signs
Fire	East	Wands	King	Aries	Leo	Sagittarius
Water	South	Cups	Queen	Cancer	Scorpio	Pisces
Air	West	Swords	Knight	Gemini	Libra	Aquarius
Earth	North	Pentacles <sup>74</sup>	Page	Taurus	Virgo	Capricorn

Figure 7. Four Elements, Directions, Suits, Figures, and Zodiac signs.<sup>75</sup>

Associations of given letters with specific times of the year constitute a complex topic which we can only explore briefly within the limits of this study. An obvious example is in the links between elements, directions, suits, and zodiac signs in the Tarot (figure 7). Historically, however, the precise alignment of the four elements with the four kinds of tarot cards has been a subject of considerable debate.<sup>76</sup>

	North		NE	NW
	T		He	Yod
East		West	5	10
O		A	6	5
	R		Vav	He
	South		SE	SW

Figure 8. The four and eight points of the compass and corresponding letters in Tarot Card: Wheel of Fortune

The four letters on Tarot Trump Card 10: Wheel of Fortune, are another seemingly simple example (figure 8). Here, we see A opposite O, recalling Alpha and Omega, Beginning and End, Aries and Libra. This is reminiscent of Christ's famous saying: I am the Alpha and the Omega which, it is said, is reflected in the well known Chi Rho Diagrams. On closer inspection, however, we find that the Chi Rho diagrams are of two types. Some have the Alpha and Omega letters along the East – West, Aries-Libra axis as we might expect.<sup>77</sup> However, in other examples, we find that Alpha and Omega are attached to the upper half of the Aquarius – Leo and the Scorpio – Taurus axes of the letter Chi.<sup>78</sup> This suggests that Christianity introduced a shift in meaning whereby beginning was shifted from Aries back to Aquarius and end shifted from Libra to Scorpio.

Even so the configuration of the four letters on the Tarot card deserve closer attention. Read clockwise beginning at T we arrive at T A R O T. Read counterclockwise the letters spell T O R A as in Torah (law). Read clockwise starting at R spells R O T A. Other combinations spell A T O R (as in Hathor), and O R A T (prays).<sup>79</sup> In the famous magic square known as the Sator Square,<sup>80</sup> we again find the letters T A R O, now complemented by vowel, E,<sup>81</sup> consonant S and a central N. The same letters of the Sator Square are found in the first pentacle of Solomon.<sup>82</sup> The links between Tarot and Cabala are well known, but these constancies of letters and orientations suggest that there is a deeper story which may be linked with the origins of the alphabet.

B	V	Meaning
Basant	Vasant	Spring
Baisakha	Vaisakha	First Month
Bishnu	Vishnu	Vishnu
Bisuva	viSuva	Equinox
bisa	vIsa	lotus plant
Siba	Siva	Siva
bida	vida	Knowledge
Beda	Veda	Holy Books of Cosmic Knowledge

Figure 9. Links between B and V in Sanskrit, Hindi and Nepali.

A seeming digression will explore some dimensions of the problem. Sanskrit and related languages, have a shift, whereby words written as V are typically pronounced and even spelled as B (figure 9). This could seem a trivial, linguistic quirk except that it occurs in central words of religion and cosmology. It also recurs in other languages. In Hebrew, for instance, Abraham is often Avraham.<sup>83</sup>

Sanskrit has other shifts in letters. For instance, S is also written as Z. So the god Siva is also written ziva and Vishnu as viznu. The roots of Siva thus take us zI (in whom all things lie)<sup>84</sup> and zI (sleep, repose) and thus have associations with the end of the day, end of the year, winter solstice and winter (cf. Czech and Slovak Zima). One version of the roots of the two names shows that they are reciprocal: Siv reversed becomes Vis (figure 10). The roots of Vishnu take us to vI (to do, preserve) and are linked with the equinox (viSuva, along the Aries –Libra axis) and thus with spring, autumn and balance. This is a deeper reason why Vishnu is

Night	Day
Winter	Spring, Summer
lie, sleep	do, preserve
zI	vI
Zi	Vi
Siv	Vis
Siva	Vishnu
zrI	srI

Figure 10. Twofold division as simple contrast between night-day, and corresponding sounds

the U of AUM. Such examples suggest that some letters and syllables are linked with specific seasons. In spring,<sup>85</sup> we find ja and jan (cf. Sanskrit jana, born), which gives us January, Janus, Janiculum and various versions of John: Jan, Johannes, Gianni, Giovanni. We also find jar as in Sanskrit, jAra (lover), jara (becoming old) and Slavic, Jaro, spring and names such as Jaroslav. And we find Russian, Iuri linked with early summer, who is Greek, Georgios and English, George. Autumn is linked with a) balance as in Slavic, Lad or Myr<sup>86</sup> and b) ending as in Sanskrit, ya (bacchic) and Yama (lord of the underworld), who becomes Ukranian, Yar-Yarylo, the Devil. Winter is linked with D as in Daksha and Dhanu (Sagittarius), M as in Michael, N as in Nicholas and Z as in ziva (figure 11).

	Spring	Summer	Autumn	Winter
Sanskrit	a, i ga, ja gan, jan, jar si, va, vi	e, l ju jur, vI, br,	au, u, y ji, ya, yi jai kr	d, m, n, z zi zy za, zi
India	Vishnu	Brahma	Yama	Daksha, Ziva
Slavic	Juri	Rai	Lad	Dimitri, Yar
English	George	John	George	Mithras, Michael, Nicholas
Sweden	Jaro	Leto	Podzim	Zima
Greece	Zeus Apollo	Helios Helios	Iao <sup>87</sup> Hermes <sup>88</sup>	Hades Mithras

Figure 11. The four seasons and different names of deity/deities.

When we examine these changes more closely we see that the names of important deities undergo changes that reflect the seasons and cycles of nature. In the simplest examples we find a twofold division. V is linked with Spring/Summer. Y is linked with Autumn/Winter. The same deity has a summer version and a winter version. For instance, in Russia there is a Iuri's Day in the Spring and a Yuri's Day in the Autumn.<sup>89</sup> This principle is also found with the feast days of Saint George<sup>90</sup> Saint Michael, Saint Nicholas and with the days in honour of Saint John the Baptist (Summer Solstice) and John the Evangelist (Winter Solstice).<sup>91</sup>

In more complex examples there is a threefold division. For instance, The Archangel Michael becomes linked with Summer (8 May), Autumn (29 September) and Winter (8 November). This threefold distinction has its roots in Hindu philosophy, which has three basic qualities (*gunas*) of nature: Sattva (purity); Rajas (activity, passion, the process of change); and Tamas (darkness, inertia).<sup>92</sup> These are associated with cycles of three (the three phases of the day, the

three seasons and three main “months” (Kartik, Magha, Vaisakha). The three qualities take form as the three Hindu gods: Brahma, Vishnu and Siva as creator, preserver and destroyer. Hence, the different versions of the names Siva, Shiva and Ziva or Visnu, Vishnu, and viznu, may reflect the three main seasons spring, summer and winter. A similar interpretation is given by Tamil commentators concerning the name Muruga (also known as Karttikeya, Skanda)

Lord Krishna declares that among all commanders, He is *Skanda*. Muruga contains in Himself the three divine eternal functions -- creation (*sristi*), protection (*sthithi*) and destruction (*samhara*) as evidenced by the three first letters in His name: *MU* -- *Mukundan* (Vishnu), *RU* -- *Rudra* (Siva) and *KA* -- *Kamalan* (Brahma). The three integral elements of Muruga's personality are spear (vel) in His hand, peacock as His mount and cock adorning His banner.<sup>93</sup>

It could well be that the name Varuna reflects a similar combination of Va Ru and Na. In any case, we also find this threefold, seasonal development in connection with the vowel I, which appears as I in spring, J in Summer and Y in winter. This triple value is recorded in the Alphabet of the Magi, where the letter I (letter 10) represents three letters: i, j and y.<sup>94</sup> Similarly the Celtic vowel I (or Ioho, Yew) also represents the letters I, J, Y.<sup>95</sup> These generate a series of alternate spellings which appear to be linked with the three seasons (Figure.12).

Spring	Summer	Winter
I,	J,	Y
Ia	Ja	Ya(h)
Ian	Jan	Yan
Iao	Jao, Jiao	Yao
Iaro	Jaro	Yaro
Iuri	Juri	Yuri
Ieorge	Jorge, George	Yeorge, Yorge
Iorick	Jorick	Yorick
Iapetus	Japeth	Yapeth
Iarilo	Jarilo	Yarilo
Ioannes	Johannes	Yohannes
Iesus	Jesus	Yesus
Iehovah	Jehovah	Yehovah

Figure 12. Threefold Division of I, J Y and variant names.

This seasonal, developmental and cyclical dimension of names is the more intriguing because it is consonant with the findings of von Gorsleben in his monumental study on runes and the origins of the German alphabet. He claimed<sup>96</sup> that each of the five vowels (A E I O U) was linked with a series three successive consonants and that each of these series reflected the ideas of past, present, future; Father, Son and Holy Spirit; arising, being, passing (figure 13). We would note that these are also expressions of the threefold gunas of sattva, rajas, tamas (purity, action and rest), which lead to the three gods of creation, preservation and destruction.

	Past	Present	Future
	Arising	Being	Passing
	Father,	Son,	Holy Sprit
A	B	C	D
E	F	G	H
I	L	M	N
O	R	S	T
U	W	Y	Z

Figure 13. Vowels and Consonants in ancient German according to Gorsleben.<sup>97</sup>

The alternative versions of IAO (figures 11, 12) offer a fascinating example of how the same vowels could be adjusted to a several models: twofold (I A as in the Celtic aicme), threefold as AIO, IAO, OIA and fourfold in Greece: One source tells us that the chief god of the Greeks has a different name in each season of the year, namely Hades in Winter, Zeus in Spring, Helios in Summer and Iao in Autumn.<sup>98</sup> The three letters of IAO were sometimes rearranged in six different ways. We shall return briefly to these variations later (§ 8.2) but a detailed analysis of IAO as a sun god, mystery god, and as a magical formula linked with life, death and rebirth (e.g. Isis, Apophis, Osiris),<sup>99</sup> would very quickly plunge us far beyond the limits of our essay.

For our purposes, these examples<sup>100</sup> suffice to suggest that alphabets, names of the deities and saints in both East and West are linked not only with creation but also with the harmonic cycles of nature. We are now in a position to address the second theme of our paper, namely, specific links between the alphabet and the basic elements of earth, air, fire, water and space in Celtic, Indian, Chinese, Greek, Semitic and Latin cultures, in order to understand how the alphabet became integrally linked with cosmological systems.

#### 4. Celtic Elements

This link between variation of the seasons and the alphabet is perhaps most obviously manifest in the Celtic tradition where months of the year are explicitly linked with specific trees and flowers. In the Celtic tradition, the five elements are frequently inscribed in connection with a pentacle (a pentagram inscribed in a circle), such that Spirit, Air, Fire Water, Earth represent Wisecraft, Philosophy/Knowledge, Magick, Love/Worshp, Mystery/Mysticism.<sup>101</sup> Variations are the oak pentacle, associated with Cernunnos, in which the elements were arranged.<sup>102</sup>

##### 4.1 Ogham

The Ogham, related to Old Irish, is also called the Celtic Tree Language.<sup>103</sup> There are numerous versions. A version with 20 letters is arranged in four groups (fews) of five called aicmes.<sup>104</sup> The first three are consonants. Of particular interest to our story is that the fourth aicme has five vowels, A O U E I, each of which is relates one of the elements to earth (figure 24). The vowels were written as horizontal strokes, 1 for A, 2 for O, 3 for U, 4 for E and 5 for I (cf. Appendix 5).

A ailm [a]	Spirit of Earth	Winter Solstice	21.12
O onn [o] (*osen)	Fire of Earth	Spring Equinox	21.03
U úr [u]	Air of Earth	Summer Solstice	21.06
E edad [e]	Water of Earth	Autumn Equinox	21.09
I idad [i]	Earth of Earth	Eve of Winter Solstice	20.12

Figure 15. Five vowels, elements and earth in 20 letter Ogham.

Another version had 25 Letters<sup>105</sup> arranged in five aicmes of five letters. This again included fifteen consonants, five vowels, with an additional five diphthongs (The ForFedá):<sup>106</sup> EA, OI, UI, IA, AE.<sup>107</sup> The final diphthong, AE (corresponding to v or xi), was called and Amhancholl or Eamhancholl and linked with a set of 3 x 3 or 4 x 4 squares.

#### 4.2. Druids

The Druid tradition links each of the five aicmes to one of the 5 elements of Air, Fire, Water, Earth, Spirit. Each letter then goes through five combination: e.g. BLFSN represent Spirit of Air, Fire of Air, Air of Air, Water of Air, Earth of Air respectively.<sup>108</sup> Consequently the fifth aicme of EA, OI, UI, P, X or Ch entails Spirit of Spirit, Fire of Spirit, Air of Spirit, Water of Spirit, Earth of Spirit <sup>109</sup>(Appendix 5.b). In the Druid magical tradition ,the sequence is sometimes arranged as: Air, Spirit, Earth, Water, Fire.<sup>110</sup> We thus see a number of efforts to determine not only the elements, but the spirit of elements (cf. § 10 below).

#### 5. Indian Elements and Sanskrit

The Sanskrit Alphabet had various divisions. A simplest division was twofold: between vowels (ali) and consonants (kali). There was also a threefold division ( A Ka Tha cf. Akasha) and a fourfold division mentioned earlier (A K T P, cf. Appendix 3).

Multiple	Letters	School	Related Alphabets
5 <sup>2</sup>	25 Letters	Sankhya	Latin
6 <sup>2</sup>	36 Letters	Saiva	Russian, Arabic
7 <sup>2</sup>	49 Letters	Maruts	
8 <sup>2</sup>	64 Letters	Kala	
(12 <sup>2</sup> ) x 2 + 1	289 Letters	Vijnana vak	
10 <sup>3</sup> - 10 <sup>4</sup>	1000 -10000 Letters	Script of China beyond Tibet (vyoma)	

Figure 16. Six Scripts linked to 6 Schools (*darsana*) of Hindu Thought.<sup>111</sup>

Traditionally there were seven divisions of the consonants (sapta varga). The vowels plus these seven divisions combined to make the 8 Divisions (vAg-devatAs) of Sanskrit.<sup>112</sup> India is famous for its six main schools of thought (six darsana). There are claims that these six schools led to six scripts of visible words (*darsa vak*), i.e. to six different alphabets (figure 16). If this claim is substantiated, it would offer a first framework for understanding the diversification of alphabets that we associate with the tower of Babel. It suggests that Sanskrit provided a model of universal interest.

### 5.1. Agni

Agai (Fire) played an important role in early Indian cosmologies. There evolved a theory of three creative fires linked Fire of the Moon, Fire of the Sun and Fire of Agni, which became linked with the three worlds and three streams (nadis) in the human body: Ida, Pingala, Shushumna, These three streams became associated with three Rivers (Ganges, Yamuna, Sarasvati), three gods (Brahma, Siva, Vishnu) and a series of aspects linked with three (tri, e.g. trisula, tribindu, trinity, triple, cf. trine, trisle, tricaria, trinacria). In philosophical terms, it inspired a series of threefold concepts (figure 17), which created a framework for philosophical systems. Subsequent versions expanded to include 7 days, 12 months, 28 stations of the moon and an ever more complex series of relations. In social terms this led to the Agnivamsa.

3 Elements	Air	Fire	Water
	Living Air	Living Fire	Living Water
3 Gunas	Sattva	Rajas	Tamas
	Potentiality	Agency	Actuality
	Desire	Acion	Wisdom
3 Energies	Jñanashakti	ichchha-shakti	kriya-shakti
	Knowledge	Will	Action
3 Gods	Brahma	Siva	Vishnu
	Creator	Destroyer	Preserver
3 Doshas	Vata	Pitta	Kapha
	Driving Force	Fire	Water
3 Inner Organs	Atma	Buddhi	Manas
	Soul	Intelligence	Mind
3 Times	Morning	Noon	Evening
3 "Months"	Kartik	Magha	Vaisakha
3 Seasons	Winter	Spring	Summer
3 Ages	Youth	Manhood	Old Age

Figure 17. Some associations of the number three in early Indian cosmology.

### 5.2. Sankhya

In the Sankhya system there are 25 elements (*tattvas*), which are linked with the 25 main consonants of the Sanskrit Alphabet. These begin with two unmanifest (*avyakta*) elements: 1) Purusha (soul, which is again a triple of Pu ru sha), and 2) Prakriti (nature) .

	Ether	Air	Fire	Water	Earth
	Akasha	Vayu	Tejas	Apas	Prithvi
Akasha	1. Avyakta	2. Buddhi	3. Ahamkara	4. Manas	5. Purusa
5 states of Conscousness	Unmanifest	Intellect	Ego	Mind	Animator
Vayu	6. Sparsa	7. Shabda	8. Rupa	9. Rasa	10. Ghanda

5 Subtle Elements	Sound	Touch	Form	Taste	Smell
Tejas	11. Akasha	12. Vayu	13. Tejas	14. Apas	15. Prithvi
5 Gross Elements	Space	Air	Fire	Water	Earth
Apas	16. Shrota	17. Twak	18. Akshu	19. Jhiva	20. Ghana
5 Powers of Sensation	Hearing	Touch	Seeing	Tasting	Smelling
Prithvi	21. Vac	22. Pani	23. Pada	24. Upastha	25. Payu
5 Powers of Action	Speaking	Grasping	Walking	Sex	Excretion

Figure 18. The five elements and the 25 tattvas in the late Samkhya School.<sup>113</sup>

These are followed by the manifest (*vyakta*) elements, beginning with 3. Buddhi (Intellect), 4. Ahamkara (Ego) and 5. Manas (mind). These are followed by five sense- powers (6-10), five action powers (11-15), five subtle matter elements (16-20) and five gross elements (20 -25), namely, space, air, fire, water, earth.<sup>114</sup>

In the late Sankhyan school the basic model remains intact, except that Prakriti is now replaced by Avyakta (figure 18). In this model of the universe we effectively have a descent into matter in the manner found in the Western Gnostic tradition and the Cabala. By contrast, in later schools with 36 elements, this order is reversed. We begin with the physical elements and then move towards mind, and the spiritual dimensions of deity (Appendix 3).

### 5.3 Chakras

If the five elements were understood as underlying elements (*tattvas*) in the creation process, they were also seen as fundamental to the anatomy of the human body, which was seen as having a number of circular energy centres (*chakras*). The descent from space to earth was thus linked with specific chakras which were also connected with seven divisions of sounds<sup>115</sup> (*vargas*). The individual letters of the alphabet were visualized as petals of lotus , with 2, 16, 12, 10, 10 and 4 petals respectively (figure 19). Hence, the intuitions of Kahir, cited in the introduction, were basically correct<sup>116</sup> in that these links are a well established part of Hindu cosmology. How their precise configuration varies in different schools goes beyond the scope of our present study.

	6. Ajna			Ha m Ksa
Space	5. Vishuddha	a, a, i, i, u, u, r, r, l, l, e, ai, o, au, am, ah	16 Vowels	Ha
Air	4. Anahata	kha, ga, gha, na, ca, ccha, ja, jna, ta	Kavarga- cavarga	Ya
Fire	3. Manipura	tda, dha, na, ta, tha, da, dha	Tavarga –tavarga	Ra
Water	2. Swadhisthana	ba, bha, ma, ya, ra, la. In	Pavarga – yavarga	Va
Earth	1. Muladhara	va, sa, sa, sa.	Zavarga	La

Figure 19. Five Elements, and corresponding Chakras<sup>117</sup> and Seed Syllables.<sup>118</sup>

The chakras are also linked with seed syllables (*bijas*). The Ajna chakra is linked with the sounds Ha and Ksa, sometimes linked by a small m.<sup>119</sup> The Vishuddha chakra is associated with the sound Ha. The lower four chakras become linked with the four seed syllables of the yavarga, Ya, Ra, La, Va, La respectively. Note how Ha and Ya form haya (Hebrew “life”).

Space	Jewel Shaped
Air	Half Moon Shape

Fire	Triangle or Pyramid Shape
Water	Sphere Shape
Earth	Cube Shape

Figure 20. Associations between Elements and Basic Geometrical Shapes.<sup>120</sup>

In Indian cosmology, the chakras within the human body became linked with energy points in temples, trees, world trees. There were associations between the elements, basic geometrical forms and cosmology (figure 20). This found expression in architecture whereby pagodas and other buildings reflected the structure of the elements. These basic shapes became linked with the gods. Brahma was represented as a square, Vishnu as an octagon and Siva in cylindrical form, shapes that were then integrated into their representations of lingams.

#### 5.4. Kalachakra

The Kalachakra is literally the circle or wheel of time. Within the tantric schools, the Kalachakra appears in various forms as mandala, yantra and mantra.<sup>121</sup> As a mandala, it is an almost two dimensional image, often in sand, symbolically representing a three-dimensional model of the cosmos, including the five elements<sup>122</sup>

Air	Yam	Ya	Y
Fire	Ram	Ra	R
Water	Vam	Va	V
Earth	Lam	La	L
Space	Ham	Ha	H

Figure 21. The consonants of the yavarga combined with the vowel A and the ending with M become the seed sounds of the Great Elements (Mahabhuta).<sup>123</sup>

In simpler versions, the first seven sounds (Ham Ksha Ma La Va Ra Ya) are combined with symbols for the crescent and full moons and the nada (wisp).<sup>124</sup> The kalachakra also appears as a monogram. Here the five elements are linked with the five consonants of the yavarga, to each of which is added an “a” and an “m”, to become the seed sounds of the great or gross elements (figure 21, cf. figure 19). At the top of the monogram are the nada, white disc and crescent corresponding to the mind, body and speech mandalas. “The symbol for KSHA refers to the Body, Speech and Mind of the Deities.”<sup>125</sup>

These five consonants are combined with the consonants M, K S and the vowels O and U to become the All Powerful Ten sounds. In some cases, the consonants K and S are combined to make the sound Ks (Ksha), which leads to the Seven Letters (plus the two vowels). Underlying the 10 letter version of the Kalachakra is a complex symbolism that links the letters with the: a) 10 main energy channels at the heart in Inner Kalachakra; b) 11 initiations, 10 meanings each in Alternative Kalachakra; c) 10 powers, 10 forces and 10 perfections

(*paramitas*) in Resultant Kalachakra; d) movement of 10 planets in Outer Kalachakra.<sup>126</sup> At more complex levels the kalachakra serves as a compressed imagery for a complete cosmological system:

The sign incorporates seven interwoven letters, of which each is in a different color. Letters one to five depict the five elements in the following order: air, fire, water, earth, space. The sixth letter represents Mount Meru, the cosmic axis of the Buddhist universe; the seventh the lotus, or the twelve continents arranged in a wheel around Mount Meru in Buddhist cosmology, one of which is supposed to be our earth. Above this we find the moon (10), and the sun (11). Both are crowned by the dark demon *Rahu* in the form of a small flame.

This entwined character (*dasakaro vasi*) is the anatomical map of the microcosmic body of the ADI BUDDHA. The individual lines forming the letters are therefore described as his inner venous or nervous system. On a mysto-physical level the *dasakaro vasi* symbol refers to the ten main energy channels from which a total of 72,000 side channels branch off<sup>127</sup>

	Earth	Water	Fire	Wind	Space
	ḷi	u	ṛi	i	A
Vajra	ka	kha	ga	gha	ṅa
Sword	ca	cha	ja	jha	Nya
Jewel	ṭa	ṭha	ḍa	ḍha	ṇa
Wheel	pa	pha	ba	bha	Ma
Lotus	ta	tha	da	dha	Na
Knife	sa	ḥpa	ṣa	śa	ḥka

Figure 22. Combinations of the 5 Letters of Great Emptiness and 6 Letters of Empty Potential in the analysis of Edward Henning.

On other occasions this abstract metaphysical symbolism inspires the construction of pagodas that reflect the five elements in physical form.<sup>128</sup> A full analysis of this imagery would quickly take us far beyond the scope of this essay. For the moment it must suffice if we draw attention to the work of Edward Henning which illustrates how five letters of great emptiness (li, u, ri, i, and A) combine with six letters of empty potential to produce a series of 30 basic sounds (Figure 22).<sup>129</sup> Each of the 6 consonants is associated with one of 6 symbols: Vajra, Sword, Jewel, Wheel, Lotus, Knife. Note that the basic syllables linked with Earth are also the first syllables of the major divisions of consonants listed above (Appendix 3). A similar combination of vowels and consonants has been called the script of the elements.<sup>130</sup>

### 5.5.Tantra

While tantra is especially associated with meditation and advanced breathing exercises, it is useful to note that it also led to physical construction of lingams explicitly linked with the five elements (figure 23).

Fire	Fire Lingam	Tiruvannamalai
Earth	Earth Lingam	Kanchipuram

Wind	Wind Lingam	Kalahasti
Water	Water Lingam	Jambukeshvar (Trichy)
Sky or Ether	Sky Lingam	Chidabaram

Figure 23 . Elements, Lingams and Temples.<sup>131</sup>

We noted that the Samkhya school explored 24 basic elements (*tattvas*) in their cosmology. Within the tantric tradition, this number was expanded to 36 tattvas and linked explicitly to the 36 consonants. The order was reversed. So the first five consonants of the kavarga now became the 5 (gross) elements (or *mahabhutas*). From this basis in physical reality, the series of 7 x 5 consonants culminated (figure 24) in Shakti (34), Shiva (35) and ultimately in Shiva – Shakti (36). This combination became associated with the Vedanta school. Slight variants are found in Kashmir Saivism.<sup>132</sup> Such variations are again beyond our present scope, which is to show how intimately the alphabet was linked with cosmology in various schools of Indian thought.

5 Elements	kavarga	Gutturals
5 Impressions	cavarga	Palatals
5 Instruments of Action	Tavarga	Cerebrals
5 Instruments of Sensing	tavarga	Dentals
5 Qualities of Empirical Individual	pavarga	Labials
5 Limitations of Maya	yavarga	Semivowels
5 Verities	zavarga	Sibilants

Figure 24. Tantric System of seven sets of 5 consonants to produce 35, plus 1 for Shiva-Shakti, i.e. 36 Sanskrit Consonants.<sup>133</sup>

### 5.6 Cube and Octahedron

In the esoteric schools of Tantra, we find that Shakti and Siva are interpreted as Energy and Matter, who combine to produce Ganesha and Skanda in the form of Sound and Light.<sup>134</sup> These, in turn, are linked with the symbols of bell and vajra<sup>135</sup> and appear as cube and octagon/octahedron in connection with the *ghana maNDala - vajra maNDala*,<sup>136</sup> and are connected to Celestial Hearing (*Dibbasota*) and Celestial Vision (*Dibba-Chakhu*). In terms of our story, this confirms that the East had its own versions of the creation story involving sound and letters of the alphabet (linked with *vac*, speech, a Sanskrit parallel to *logos*), linked with regular solids, that we associate with Plato.

Before turning to Chinese and Western examples, one other feature of the Indian approach deserves mention, namely, their use of squares in defining spaces. There is evidence that the Indians worked with magic squares<sup>137</sup>: e.g. 3 x 3, 4 x 4, 5 x 5 squares. They used 8 x 8 = 64 squares, which also defines the chessboard, in vastu diagrams for the ground plans of temples. They also used 9 x 9 = 81 squares. A figure of 81 squares has 100 dots. So this aligned with their decimal system of 10, 50, 100, 1000, 10,000 etc.

### 6. Chinese Changes and Mansions

Scholars have claimed (figure 13) that the longest versions of the Sanskrit alphabet went north to China,<sup>138</sup> whereas the shortest versions went West. More recently studies have shown that the 22 basic signs in Chinese astronomy are directly linked with the 22 letters of the Phoenician alphabet: i.e. that there was also interplay between East and West. As a result, while China has a very rich history, which is largely independent of Western developments, Chinese cosmology introduced methods pertinent to our study. Specifically, there are four items: 1) basic concepts of three worlds linked with san cai (three kinds of health); 2) direct links between Chinese astronomy and the Phoenician alphabet; 3) magic squares; 4) pentagons and octagons in exploring changes.

### 6.1. San Cai

The Chinese tradition introduced basic imagery linking the three worlds. The Chinese symbol for mountain was San, three vertical strokes like an E on its side. San was also the word for three and symbolized the three worlds of Heaven, Man and Earth, and subsequently the Tao of Heaven, Tao of Man and Tao of Earth. Versions of these strokes became the trigrams of Taoism and the I Jing (or I Ching), which were organized in square, octagonal and spherical arrangements.<sup>139</sup>

The Chinese symbol for King was Ou, three horizontal strokes with a central vertical line. The king thus served to integrate the three Taos of Heaven, Man and Earth. In Japanese, the word for mountain king became San Ou or sannou. This was also a word for monkey and linked by means of puns with the word, saru, which meant arrow. So the monkey became a metaphor for an intermediary between heaven and earth.<sup>140</sup> Three monkeys, symbolizing see, hear, do no evil, became a visualization of the three stages of development (thought, word, deed). In the West, the three strong lines of the Yang are found in the English letter E and Hebrew He. The connection between heaven and earth is found in English Z and Hebrew Zayin. The connection between heaven, man and earth, three worlds is found in Greek Xi and Hebrew Samek. We shall demonstrate that these connections have a deeper foundation.

### 6.2. Chinese Astronomy and Phoenician

In an important article, Julie Lee Wei (1999) demonstrated that there are direct connections between the Chinese astronomy and the Phoenician alphabet.<sup>141</sup> The Chinese system has 10 Heavenly stems and 12 Earthly branches which add up to 22 items. These 22 items and the 22 letters of the Phoenician alphabet are directly related. Wei assumed that the influence was from Phoenicia on China. However, since the origins of the Chinese system have been traced as far back as the 27<sup>th</sup> c. B.C. the influence almost certainly went from East to West.<sup>142</sup>

A cursory glance at the stems, branches and letters reveals that the animals for month 11, month 12, month 1 corresponding to Aquarius, Pisces, Aries are zi (rat), chou (ox) and yin (tiger). The corresponding letters in Phoenician spell: T A O, and constitute letters 22, 1, 16 (cf. full moon).<sup>143</sup>

Such correspondences are of interest for three reasons. First, they suggest that the different readings of month 11 as linked with Aquarius or with Sagittarius, go deeper than a simple

difference between lunar and solar calendars. They reflect a shift from a counterclockwise to a clockwise model. Second, these alternatives reveal how yin could be associated with Sagittarius (Jupiter) or with Aquarius (Saturn), suggesting once again that the ambiguities between the importance of Saturn and Jupiter in the West originated in Eastern cosmology. Third, they suggest a practical, astronomical dimension to the TAO of Taoism. The philosophical system, that emphasized balance, was also about cosmic harmony associated with the letter Tau, Libra and IAO in the West.

India links the end of the year (January-February) with an elephant god, Ganesha, and a mouse/rat. China links this period with a rat (zi) and an ox (chou). The west links this period with a Unicorn (Monoceros) and a Dog. The Chinese zi (子, rat) has the same sound as the Indian zI, in whom all things lie, and from whom stem ziva and Siva. Chinese zi is linked with the 11<sup>th</sup> hour and with the 11<sup>th</sup> month in some systems and with 0 degrees in other systems, which suggests that a practical re-alignment may have inspired the mythical stories of the rat riding on the back of the ox to become the first of the terrestrial branches (of animal signs). Earlier we suggested a possible correlation between a) zi (as in ziva and zima) and winter and b) si (as in siva) and summer. This zi –si correlation is found in the terrestrial branches 1 and 6. In China, the si refers to a (celestial) snake in Cancer. In India, this corresponds to Nakshatra 22: Aslesha the Entwiner, ruled by Adishesha and is the birth star of Ketu. In the West, this is the serpent Hydra. We shall see later (§7) that these correlations go deeper and that the Chinese framework for a cyclical yin – yang is connected with the underlying cosmology of the Hebrew alphabet.

### 6.3. Pentagrams and Octagons

One of the methods used for organizing these complex relationships between time, cycles and symbols was the pentagram. In China, the five stages of change (Wu Hsing) are frequently referred to as the 5 elements in the West, because they entail three of the usual elements in a sequence wood, fire, earth, metal, water corresponding to birth, growth, transformation, collection and storage.<sup>144</sup> Sometimes these stages are aligned with planets which are called water star. metal star etc.<sup>145</sup> The five stages/elements also align with the Five Elements and 12 Earthly Branches.<sup>146</sup>

These stages are configured in a number of ways: sometimes as magic squares, sometimes in octagonal form and sometimes in pentagons. In one interpretation, there is both an external, creative pentagon and an internal destructive pentagon.<sup>147</sup> In some versions, seven vowels are aligned with “elements” and with stages of human development (figure 25). All this is of interest to our story because combinations of pentagons, and vowels also play a role in Greek cosmological systems.

7. Spirit	Metal	A
6. Soul	Fire	U
5. Body	Earth	O

4. Willing	Wood	I
3. Feeling	Water	E
2. Thinking	Metal	A
1. Sensing	Fire	U

Figure 25. Seven stages, elements, and vowels. <sup>148</sup>

Such connections between elements and symbols evolved into the I Ching and Taoism. They involved complex methods which included cosmic elements sometimes displayed as a square, an octagon or a circle: “The ancients had a concise form of expressing their ideas. Existence for example was expressed as nine symbols, Water, Fire, Air and Earth as cosmic Elements, and Heat, Cold, Moisture and Dryness as Qualities. These eight entities constituted Creation. As the ninth item, came the source of creation Aether (in Greek) and Chi (in Chinese). Each was dual natured and was considered to be a subtle form of matter charged with creative energy i.e. matter plus energy. The integration of these nine items as symbols resulted in the symbol of Existence or of Cosmogony, or the Ba Gua.”<sup>149</sup>

As in India, the moon played a fundamental role in the development of this cosmology. But whereas India, especially in the tantric schools developed a system that was based on a triangle, China evolved its system around an octagon.<sup>150</sup> Day 0/28 (linked with yin) was at the bottom and day 14 (yang) was at the top. When applied to the year, this meant that the South and summer were at the top, with North and winter at the bottom.

#### 6.4 Magic Squares

Magic Squares, which may well have originated in India, played a more fundamental role in both Chinese cosmology and, as we shall show, in the history of the alphabet. Such squares are found in some of the earliest records of Chinese culture. The initial version is a 3 x 3 square (Lo Shu Diagram),<sup>151</sup> which is reported to have been found on the back of a turtle, inscribed with a series of nine numbers adding up to 15, which is also a number linked with the full moon.

4	9	2	Ding	Ren	Yi	丁 壬 乙	Xun	Li	Kun
3	5	7	Bing	Wu	Geng	丙 戊 庚	Zhen	-	Dui
8	1	6	Xin	Jia	Ji	辛 甲 己	Gen	Kan	Qian

Figure 26. Numbers, Celestial Stems, Eight Trigrams in a Magic Square.<sup>152</sup>

The Chinese Lo Shu had multiple applications. It was used to arrange the sequence of the 8 basic trigrams of the changes; aligned with 8 of the ten celestial stems; with 9 mountains on earth and with 9 stars in the sky. As such it became a starting point for more complex cosmological arrangements such as Feng Shui, the 24 Mountains (24 directions) and the Lo Pan, which co-ordinated a number of earthly and heavenly phenomena. The nine numbers have a number of remarkable qualities. The uneven numbers 1, 3, 5, 7, 9 are considered yin,

spiritual, masculine and add up to 25 which is the number of heaven. The even numbers 2, 4, 6, 8 and implicitly 10 are yang, physical, feminine and add up to 30 which is the number of earth. The spiritual numbers have a space of 2 between them. If we place the spiritual numbers in a circle, they align with the signs Tiger, Dragon, Horse, Monkey and Dog and lead to a final number 11. The upper three numbers, 3 5 7, become the central line in the magic square. They also become the realm of atmosphere, man, spirit and soul (figure 26). The lower three numbers 9 11 1 mark an end and a beginning.

Magic squares (cf. Arabic *wafq majazi*) with the same sets of numbers are found in the Arabic tradition, the Cabala, Freemasonry,<sup>153</sup> and known in the West as a Latin Square. It is reported by the Arabs to have come from China and to have been introduced to the Latin West by Geber (Jabir ibn Hayyan) in the 9<sup>th</sup> century.<sup>154</sup> Pickford reports that: “Arabic sources also believed that the square contained the first nine letters that Allah revealed to Adam, that is the first nine letters of the Arabic alphabet in the old Semitic sequence.”<sup>155</sup> This suggests very ancient roots. “The even numbers in the corners are read according to their numerical value as *buduh*, and this word, sometimes interpreted as the name of a spirit, often appears on the walls to protect a building, or on amulets worn around the neck or on the upper arm.”<sup>156</sup> This word *buduh* is remarkably close in spelling and meaning to Budha (with one d), the Hindu version of Mercury. This again suggests Indian origins that were then incorporated into and transformed in Chinese philosophy and astronomy, prior to being taken via the Arabs to the West. We find this magic square in Hebrew, Arabic and Latin versions.

## 7. Squares and Alphabets

These Eastern traditions of India and China help us to look afresh at the origins of Western alphabets. The popular view, that the West produced something completely original, is initially compelling because the origins of Hebrew, especially through the Cabala, has a such a well-defined and seemingly independent story. We have already noted some striking parallels between key letters, the tree, knowledge and the serpent. To establish our claim we shall a) show that the basic structural roots of Sanskrit and Hebrew are linked and b) demonstrate how an understanding of magical squares deepens our understanding of the Hebrew approach. We shall then consider the use of magical squares in Arabic and English Alphabets.

### 7.1 Hebrew Alphabet

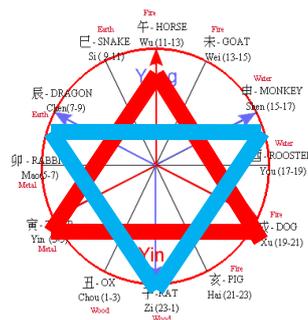
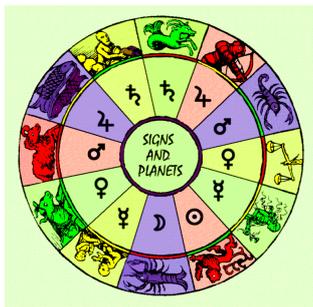
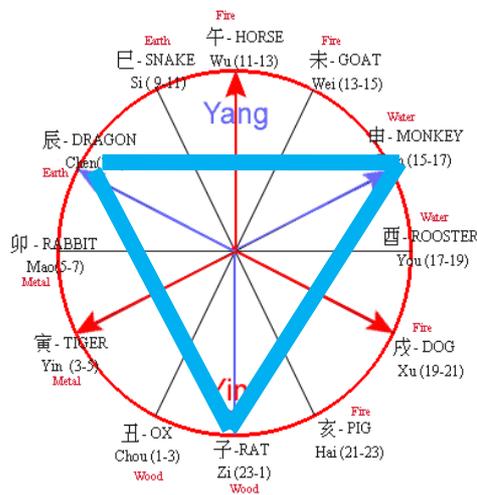
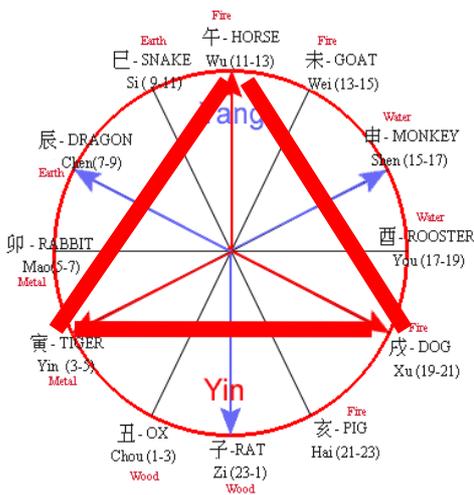
By way of introduction, it is useful to recall that the early Hebrew alphabet, like Phoenician and early Greek, had 22 letters. The basic structure of Hebrew is 3 mother letters; 7 double letters and 12 simple letters. The 3 Mother Letters (Aleph, Mem, Shin) are linked with three elements: Air, Water, Fire and correspond to the plane of spirit, the astral world and the physical world respectively.<sup>157</sup> These existed prior to creation of the world: “water then produced the darkness, fire produced light, and air produced wisdom (אוויר = ‘air’ = ‘wisdom’), and the whole world thereupon was made by the combination of these six elements.”<sup>158</sup>

		Vowels	1. Aleph
5 Elements	kavarga	Gutturals	11. Kaph 3. Gimel

5 Impressions	cavarga	Palatals		
5 Instruments of Action	Tavarga	Cerebrals	22. Tau	4. Daleth
5 Instruments of Sensing	tavarga	Dentals		
5 Qualities of Empirical Individual	pavarga	Labials	Pe. 17	2. Beth, 13. Mem
5 Limitations of Maya	yavarga	Semivowels		20. Resh
5 Verities	zavarga	Sibilants		21. Shin

Figure 27. The 36 Sanskrit Consonants, Hebrew Mother letters and double letters.

	5		Horse (Wu)	
3		7	Dragon (Chen)	Monkey (Shin)
1		9	Tiger (Yin)	Dog (Xu)
	11		Rat (Zi)	



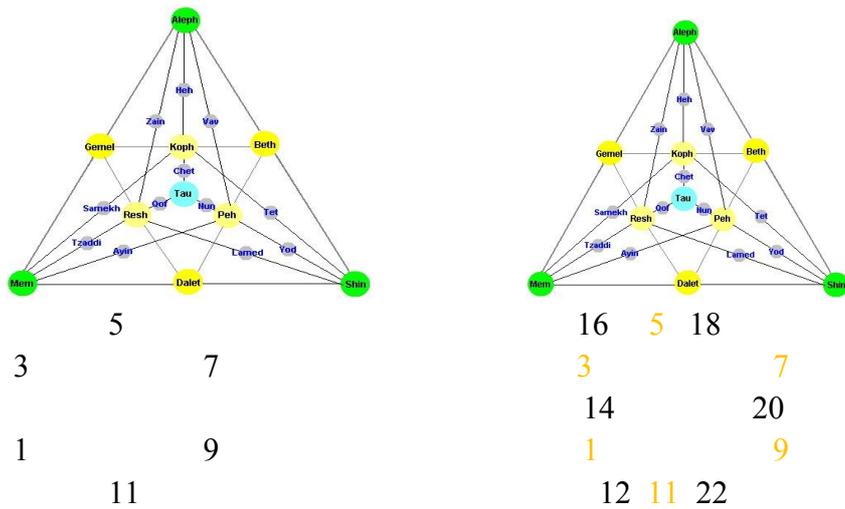


Figure 28a. The spiritual numbers (1,3,5,7,9), and zodiac names in English and Chinese; 28b: Chinese Yin-Yang and Hebrew Alphabet<sup>159</sup>; 28c numbers 1-11 and 12- 22.

In the Cabala, Aleph, Mem Shin are described as 1) principle, 2) contrary principle and 3) balance (the intermediate), which apply in the world, in the year and in man.<sup>160</sup> In terms of Sanskrit, Aleph, Mim, Shin as letters A, M, S correspond to the Sanskrit vowel A, a labial from the pavarga and a sibilant from the zavarga (figure 28).<sup>161</sup> Taken together the three mother letters form an equilateral triangle reminiscent of the A Ka Tha in Sanskrit. Within this triangle is an inverted triangle that begins with Daleth, has Peh and Resh half way up and Beth, Koph, Gimel. This triangle has a centre at Tau. This combination of 1, 2 and 3 and 1 consonants form the 7 Double consonants.

This harmony is so perfect and compelling that an entire mystical philosophy called Cabala has emerged from this foundation. Even so a comparison with the Chinese tradition bears attention. As noted earlier, the Chinese tradition has a balance between yin and yang. Yang forms an upward triangle that corresponds to numbers 1 5 9 (figure 28 a, b) and animals Tiger, Horse, Dog (Yin, Wu, Xu). Yin forms a downward triangle that corresponds to numbers 3 7 11, animals Dragon, Monkey, Rat (Chen, Shin, Zi). If we compare these with the Hebrew alphabet, we see that the upward yang triangle, corresponds to the upward Aleph, Min, Shin, to the fiery triangle, the signs Aries, Leo, Scorpio and the Western months 1,3, 11 (March, May, November). The Shin in the lower right hand corner of this triangle is based in Scorpio and corresponds to Nakshatra 19: Mula (Root). The downward yin triangle corresponds to the downward Aleph, Mem, Shin, to the Watery Triangle of the West, the signs, Leo, Virgo, Capricorn and the Western months 5, 7, 10 (July, October, December). Note that the Hebrew (inverted and reversed) Shin is flush with Chinese Shin (i.e. Monkey). In simple terms, the Fire and water triangles of Hebrew correspond to the Yang and Yin triangles of China. We shall explore the implications of these correspondences later.

We are told that there are 7 active planets and 7 active attributes in nature, so are there 7 double letters. This leads to the letters Beth, Gimel, Daleth, Caph, Pe, Resh, and Tau. These relate to the planets: Jupiter, Saturn, Mars, Sun, Venus, Mercury, Moon.<sup>162</sup> This sequence appears both mysterious and random until we compare them with the Sanskrit divisions of letters (figure 27, cf. figure 22). We then recognize that the seven double letters effectively

split the basic Sanskrit divisions into two parts: hard and a soft sounds. Hebrew letters Beth, Gimel, Daleth, Resh (i.e. letters 2,4,3, 20) reflect the second part of the pa-, ka-, ta- vargas and the vowel ri, and are all linked with fire. The final three of the seven double letters (11, 17, 22) are linked with earth, namely, Kaph, Pe and Tau. In the Indian system these are the first letters of the ka-varga (gutturals), the pa-varga (cerebrals) and the ta-varga (dentals) respectively. If we return to the original Sanskrit order,<sup>163</sup> we have the basic Sanskrit K T P division discussed earlier. To put it simply, the 7 Double letters of Hebrew represent 3 of the 7 main divisions of Sanskrit consonants. (cf. Appendix 4). Note that if we continue the sequence of 1,3,5 7, 9, 11 with equal numbers 12, 14, 16, 18, 20, 22 we arrive at a full circle (fig. 28c).

The third sequence in Hebrew is the 12 single letters, linked with 12 signs of the zodiac, 12 months, and 12 organs of man (figure 29),<sup>164</sup> which are a less comprehensive version of the Indian organs of the Sankhya school (figure 18). The Hindu alphabet links 5 elements with 5

He	Vav	Zayin	Chet	Teth, Jod,	Lamed,	Nun	Sameck	Ayin,	Tzaddi	Quoph	
5	6	7	8	9	10	12	14	15	16	18	19
Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces
March,	April,	May,	June,	July,	August,	Sept.,	October,	November,	December,	January,	February
Sight,	hearing,	smelling,	talking,	taste,	copulating,	dealing,	walking,	thinking,	anger,	laughing,	sleeping

29a

Fire	Earth	Air	Water
5. He	6. Vav	7. Zayin	8. Chet
Aries	Taurus	Gemini	Cancer

9. Teth	10. Jod	11. Lamed	12. Nun
Leo	Virgo	Libra	Scorpio

15. Sameck	16. Ayin	18. Tzaddi	19. Quoph
Sagittarius	Capricorn	Aquarius	Pisces

Figure 29a: The twelve simple letters, and correspondences; 29b: The Four Elements and the Twelve simple letters and letter sequence.<sup>165</sup>

letters in the ka-varga at the outset of the consonants. The Hebrew approach takes 4 elements (Fire, Earth, Air, Water) and aligns these systematically to arrive at a sequence of the 12 simple letters (figures 29a-b). Reading the sequences horizontally gives us the sequence of the letters. Reading the list vertically gives us the triplicities of the elements. Hence, He, Thet, Samek align with Aries, Leo, Sagittarius to form the fiery triplicity, the next three produce the earthy triplicity; the next three the airy triplicity and the last three produce the watery triplicity (cf. Appendix 4c).<sup>166</sup> The triplicities are linked with the quadruplicities, or combinations of four zodiac signs. The first three of the triplicities, namely, fiery, earthy and airy become the

Month	November	December	January
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Element	Fire	Earth	Air
Zodiac Sign: sidereal	Scorpio	Sagittarius	Capricorn
Zodiac Sign	Sagittarius	Capricorn	Aquarius
Indian Sign	Devarsi	Brahmarsari	Maharsi
Deity	Narada	Agastya	Durvasa
Planet	Ketu	Sani (Saturn)	Rahu
Property	Sattva Guna	Rajas Guna	Tamas Guna
Western Letter	S	R	T
	Shin	Resh	Tau
	21	20	22
Sign	Mutable/Dual	Moveable/Cardinal	Fixed
Direction	NW	N	NE

Figure 30. Correspondences between Signs in East and West.<sup>167</sup>

mutable/dual, moveable/cardinal and fixed signed respectively. In terms of months, these are linked to November, December, January. Scorpio in November marks the point where the sun crosses the Milky Way at the point where it bifurcates. December/ January is linked with the solstice. January/February is linked with the confluence of the three heavenly rivers (cf. Makara Sakranti). In terms of directions, these months are linked with the directions NW, N, and NE. In terms of letters, these are Shin, Resh and Tau, which correspond to the sattva, rajas and tamas gunas (Figure 30). So the final letters of the alphabet correspond to the final three months of the year, linked to the three main classes of signs (cardinal or moveable, mutable, fixed), and are linked with the themes of passage and transition at the solstice and the end/beginning of a year.

### 31a

14 19	12	Nun	Qoph	Lamed
13 15/20	17	Mem	Samekh (Resh)	Pe
18 11	16	Tzaddi	Kaph	Ain
4 9	2	Daleth	Teth	Beth
3 5/10	7	Gimel	He (Yod)	Zayin
8 1	6	chHeth	Aleph	Vav

### 31b

×		22		Tau
∞		21		Shin
∧		20		Resh
⊕	14	19	12	Qopf
⊞	13	15 (20)	17	Samekh
⋈	18	11	16	Koph
⋆		10		Yod
⊗	4	9	2	Teth

𐤀	3	5 (10) 7		He
𐤁	8	1	6	Aleph

31c.

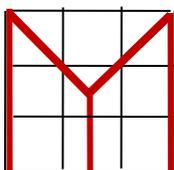
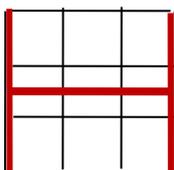
English	A	D	G	L	N	O	R	U	Y
Hebrew	Aleph	Daleth	Zayin	Kaph	Nun	Samekh	Pe	Shin	
Day	0/28	4	7	11	14	15	18	21	25

Figure 31a. A sequence of two magic squares and corresponding Hebrew Letters (in a 22 letter version); 31b. The same sequence with the central column arranged sequentially with Phoenician equivalents; 31c. Correspondences between letters and phases of the moon.<sup>168</sup>

Julie Lee Wei established a basic correspondence between the Phoenician alphabet and Chinese stems/branches. We noted a direct coherence between the Aleph-Mem-Shin Diagram and the Yin -Yang diagram. There are further correspondences in terms of magic squares. The basic magic square has a sequence 816 357 492 (cf. figure 26).

If we move to a second iteration the number sequences from bottom to top are 18 11 16, 13 15/20 17, 14 19 12. If we now add the corresponding Hebrew letters we have a basic list of the early Hebrew alphabet. (figure 31a). Implicit in this figure is that the central 5 is also the place of a central 10 and hence that the central 15 is also the place of a central 20. If we move these two numbers (10,20) in the central column directly above their corresponding squares we arrive at a sequence of numbers from 1 to 20, above which we can add the numbers of the final two letters (21, 22) and their equivalent Phoenician symbols (figure 31b). If we see this list as a series of phases of moon, we arrive at correspondences between phase of the moon and letters of the alphabet (figure 31c).

Immediately striking is that the days of the full moon, days 15/16 correspond to the letter Samekh in Phoenician and Hebrew (cf. letter O in English). Indeed the pictograms tell a story in letters. A is 1. K as 11 is both a mirroring of A and a victory beyond the limitations of 10, a symbolism that recurs in the meanings of 11<sup>th</sup> hour, as well as the famous 11.11.11.11 considered earlier. Samekh (15) is related to the Djed and is like a stick man. Qoph (19, cf. German Koph), is like a head and means “monkey” in Phoenician. Resh (20) means head.



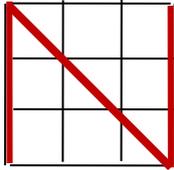
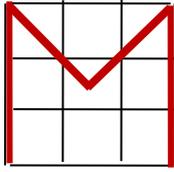


Figure 32. The magic square as a matrix for the construction of alphabet letters.

Shin (21) in Phoenician looks like a crown (cf. Kether). Finally, Tav (22) is effectively like an x to suggest both an end as in exit and passage as in crossing.. So the central column symbolizes a person with a crown. It reflects a termination that implies a further cycle of development. In the developed symbolism the two outer pillars of man and woman produce a child, a new man/woman.

This meaning goes deeper than suggestive pictograms. Letters 21, 16, 19, 10 and 1 spell SOPHIA (Greek for –sophy as in philosophy). Letters 1, 10, 15 (or 16) spell A, I, O. The central column provides us with vowels AE I O. So 5 is H, 10 is I and 21 is S: the famous I H S (In hoc signo) of the Christian tradition.<sup>169</sup> Letter 5 spells HE. Alternatively, letter 5 can be I (pronounced as aspirate h with E), while letter 10 is a hard I written as a Y. Letters 5 and 10 together spell H Y as in ha ya or haya, which means Sagittarius in Sanskrit and life in Hebrew. If we take letters 1, 5 and 10 we arrive at AHI, which is also the Sanskrit word for original and linked with AHI BUDDHA, the original macrocosmic man.<sup>170</sup>

We begin to see that the magic squares had a twofold role in the evolution of (Western) alphabets. On the one hand, they provided neat compartments into which the individual letters could be placed. At the same time, they provided a grid for geometrical versions of letters which were often written very differently in individual alphabets. This geometrical version evolved into the Latin and later English alphabets.

The letter H divides a space between two pillars into two and also joins them as twins (cf. Gemini). In Phoenician, the letter Heth, is effectively two superimposed rectangles, while Zayin, looks like an I, which turned on its side looks like an H. The letter N provides a diagonal that divides the space in two and links the two vertical pillars. If we turn the letter on its side N becomes Z.

Of particular interest is the letter Y. In Sanskrit, Ya is part of the yavarga and linked with Pisces and with Nakshatra Jyestha (Scorpio),<sup>171</sup> both linked with ends of the year. It is also linked with Yama the Lord of the Underworld (endings)<sup>172</sup> and with Yama and Yami, the first

man and woman (beginnings). In Hebrew, the letter Y is represented physically as Vav (letter 6) and acoustically as Yod (letter 10). This link between Vav and Yod appears on the Tarot Card for the Wheel of Fortune along the Taurus-Scorpio axis: Southwest-Northeast. When written in the context of the magic square it has the idea of a fork, a crossroads that implies a notion of choice.

We saw earlier that the polyvalence whereby I, J, and Y interact is found also in the Celtic tradition in connection with the Yew tree and the rune Ioho. So the different versions of the letter can be seen as three phases in a cycle: creation and birth (as I, also in the sense of ego); protection and fullness (as J) and death and resurrection (as Y).

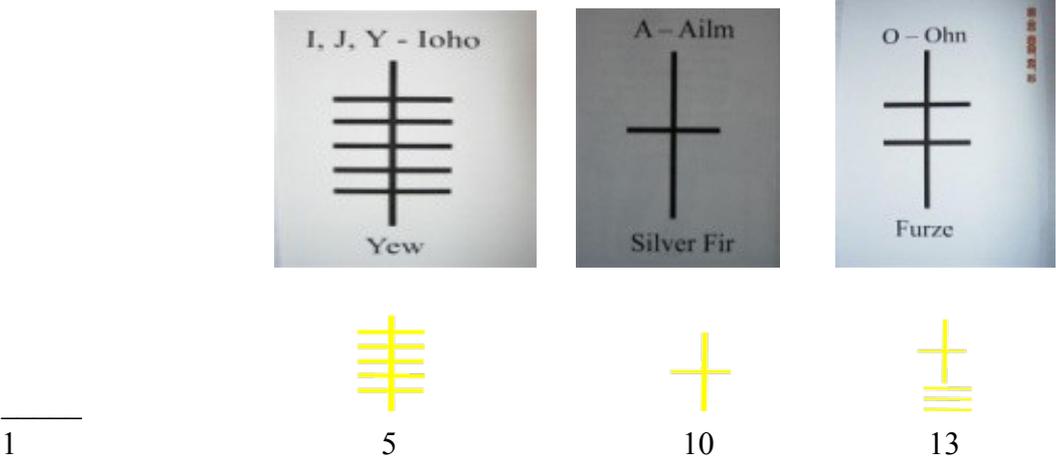


Figure 32. Months in the Celtic Calendar and Symbols for Months: 1 5 10 and 13.

The Chinese parallels are I that becomes Ji and finally Yi and Yin. The Chinese “ng” means 5 so Jing as in I Jing (or I Ching) also means 5 Ji. In English, participles typically end in “ing”, which implies a movement from fullness (I = 10) to diminished energy (ng = 5), which thus mark a movement from the extreme to the mean in order to ensure continuity. The Sanskrit roots lie in ji and ja that become jiva, jivah, jan (born) and evolve alternatively into jara (ageing), yama (death), yuga (yoke) and yoga (yoking, meditation, whereby the human spirit may attain complete union with Isvara).

In short, the developmental and cyclical (creation, preservation, destruction/regeneration) nature of consonants explored by Gorsleben (figure 13), applies also to the vowels and aspirates (H) and suggests an underlying source for the three forms of names identified earlier (figure 12). A threefold model thus united three phases of day, three phases of moon, three seasons (spring, summer winter or Magha,<sup>173</sup> Baisakha, Kartik), and three ages of man. In this tradition, the vowels A I and O are much more than individual letters. They correspond to Ioho, Ailm, Ohm, or Yew, Silver Fir<sup>174</sup> and Furze and thus to months 5, 10 and 13 of a lunar year (figure 32). The arrangement of letters in magical squares thus leads to a system where the vowels occupy the middle column. Vowels A, I and O also function as cosmic letters bridging/joining the extremities of the squares. Seen cyclically this means there is a shift from A I O, to O I A to I A O. We shall see (§8) how this seeming cosmic play of vowels takes on complex religious dimensions in the Greek tradition.

## 7.2. Greek Alphabet

The existence of a Greek gematria that uses a base 8 (1-8, 10-80,100-800) suggests that the early system used a square with eight active squares (cf. the early bagua in China) that omitted the central one (figure 33a). However, the existence of obsolete letters means that there would have been alternative configurations (e.g. figure 33b).

In both alternatives most of the vowels are aligned along the central column. An exception in the first alternative is Iota, which seems to have an integrating role by combining the vowels I

Lambda	Omicron	Iota	Xi	Tau	Mu
Kappa		Nu	Nu	Omicron	Rho
Xi	Theta	Mu	Sigma	Kappa	Pi
Delta	Eta	Beta	Delta	Thetha	Beta
Gamma		Digamma	Gamma	Epsilon/Iota	Zeta
Zeta	Alpha	Epsilon	Eta	Alpha	Digamma

Figure 33a. Magic squares applied to the Greek alphabet using base 8 (central square omitted) and 33b, base 9.

O A and the consonant T in a single “letter”. The central line spells O Thea is the word for sight (thea). In the second alternative the letter Iota is in place 10 and we find that the central column spells the related Theia, the Titan goddess of sight (*thea*) and shining light of the clear blue sky (*aithre*).<sup>175</sup> We also see that Omicron takes the position of Phoenician/Hebrew Samekh and corresponds both to English O and the O of the full moon.

The modern Greek alphabet has five letters following the Tau that once ended the alphabet, namely Upsilon, Phi, Chi, Psi, Omega. If we take Tau and add the first two and the last of these we have TYPHΩ as in Typhon. So Typhon is not just a name. It links specifically with the end of the year which helps explain its appearance in the 11<sup>th</sup> month in early calendars.

## 7.3. Latin/English Alphabet

If we apply the magic squares to the first 22 letters of the Latin/English alphabet this ordering principle is even more evident. The central column has the vowels A, E, I, O, U. Hence if the column on our left represents woman and the column on our right represents man, then the column in the centre represents the child. In terms of the human body, the corresponding nadis would be female ida, male pingala and a central shushumna<sup>176</sup> connected with breathing.

V  
U  
T

N	S	L
M	O(T)	Q
R	K	P
D	I	B
C	E(J)	G
H	A	F

Figure 34. Magic Squares applied to the first 20 letters of the Latin/English Alphabet

Indeed if we see the vowels as the spiritual dimension of the alphabet, they become the invisible forms that serve as bridges in the matrix of the magic squares. A, is a descent from heaven to earth. E, can be seen as a trigram of three lines representing heaven, man and earth connected by a lateral line conjoining them. Alternatively it can be seen as three forces descending from heaven. I is a vertical bridge or ladder joining heaven and earth. J is the complementary force where earth also rejoins heaven. O is a circle that can represent both the emptiness and fullness of a well, the plenitude of the full moon and the all encompassing dimensions of the great mother. U unites the two pillars back with heaven.

It is interesting to note that the subsequent letters of the English alphabet, namely, V, W, X, Y and Z, when seen in terms of the magic squares, are all letters that function as connectors of extremities, as bridge letters. If the alphabet is a story of creation, and sometime destruction, it is equally a story of preservation of bonds and harmony linking heaven, man and earth.

### 7.3 Arabic Alphabet

The case of Arabic is complex. There were long standing connections between India and Arabia. The word Mecca has Sanskrit roots and one of the three footprints of Vishnu is connected with that holy city<sup>177</sup> and is said to date back over two millennia before the appearance of Islam. Even so, the oldest inscriptions in classical Arabic only date back to the 6<sup>th</sup> century B.C.<sup>178</sup> Hence, Arabic as a written language emerges well over a millennium after the first appearance of Western alphabets.

Nonetheless, it remains of interest for our story. First, there is a question of structure: Sanskrit has an eightfold division of the alphabet. So too does Arabic.<sup>179</sup> Secondly, and more interesting, the Arabic mystical tradition linked the sequence of letters explicitly with the creation story. For instance, there was a Sufi Scheme of Creation.<sup>180</sup> The Sufi Mystic, Ibn

The Intellective World	Letters 1 – 4: Hamza – Ha’
Higher Realm of Imagination	Letters 5-8: Ghayn – Kaf
Bodily World starts here with the Celestial Spheres	Letters 9 -17: Jim - Dal
Elemental Globes – 4 concentric globes within influence of moon	Letters 18 -21: Ta' – Sad
Progeny -- of fathers (celestial spheres) and mothers (4 elements)	Letters 22- 28: Za' - Waw

Figure 35. Five Sections of Ibn Arabi’s Alphabet

Arabi (1165-1240)<sup>181</sup> divided the alphabet into five sections (figure 35 cf. Appendix 5). The sequence of the Arabic alphabet thus traced five steps in the descent from intellect to matter.

This began with the intellectual world, Hamza - Ha (letters 1-4), which are clearly related to the aspirates of Ha-m-Sa in the Sanskrit tradition. Stage three entailed The Elemental Globes: four concentric globes within the influence of moon that generate the elements fire, air, water and earth (letters 19-21): Ta', Za', Sin, Sad, in which we can recognize the opening letter of the Sanskrit ta-varga and letters of the Sanskrit za-varga. Whereas the Hindu tradition used the alphabet to explain the rise of physical elements on earth, the Arabic tradition explained the rise of metaphysical elements in the sphere of the moon. And whereas the Hindu approach

kha'	Lam-alif	ta'
tha'	dhal	za'
ghayn	shin	dad

nun	qaf	lem
min	sin/ra'	fa'
sad	kaf	'ayn

dal	ta	ba
jim	ha'/ya	za
ha'	Alif	wa

Figure 36. Magic squares applied to the Arabic alphabet of Shaykh Ahmad al-Ahsa'I.

focused on an understanding of elements on earth as a means to be reunited with the universal spirit, Ibn Arabi's approach focused more on understanding the conditions that brought creation into existence and the heavenly forces that governed its harmonious continuity.

While there is no definitive arrangement of the letters in Arabic, it is generally accepted that there are 28 regular letters (corresponding to the days of the moon) plus one special letter, lam-alif, at the end. If we take the, by now familiar, magic squares and use the sequence of Arabic letters of the mystic Shayk'h Ahmad al-Ahsa'I, we arrive at the following (figure 36).

In light of our story this configuration is of considerable interest. Letters 5 and 10, ha' and ya combine to spell the word, haya, which is the word for life in Hebrew but also links the ether and air elements in Sanskrit via the Vishuddha and Anahata chakras. Moreover, the second set of magical squares (11-20) includes the 7 planets plus the spheres of ether, air and water. The sphere of air, linked with the letter qaf is called, al-Hayy (Living) . In terms of letters it is linked to the Sanskrit yavarga, which also determines the seed letters of the chakras in Sanskrit. The third magic square entails mainly the ta-varga and ends with za (letter 27, cf. za-varga, which is called al- Jami, the gatherer, cf. Yama); ghayn (letter 28) and finally lam-alif, or LA which effectively reverses the AL at the beginning of the alphabet. If we take the first, middle and last vowels of Sanskrit we arrive at A ll ah, which gained in significance in Islam.

Looking back over the Hebrew, Greek, Latin/English, and Arabic alphabets we see that the transfer of Sanskrit with 16 vowels and 36 consonants to Western languages with 5 vowels and 17 consonants was complex. Both systems linked the vowels with elements and used

these in combination as a means for arranging consonants. Even so, there could be no simple one to one transfer of the basic 5 x 5 squares of the Sanskrit alphabet to Western counterparts. In the case of Arabic, we can still recognize some of the categories derived from the original Sanskrit structure. In the case of the other languages, there is a consistent trend whereby the five main vowels are arranged as part of the central column where they are associated with life, breath, and the Living.

## 8. Greek Vowels

Western scholarship typically traces the four Greek elements of Earth, Air, Fire, Water back to the Egyptian gods Atum, Shu, Ra, Nun.<sup>182</sup> We have shown that these same elements are also found in Sanskrit.

In Greece, Aristotle, linked the four elements (air, fire, water, earth), with the four seasons (Spring, Summer, Autumn, Winter), the four humours (sanguine, choleric, melancholic, phlegmatic) and with different combinations of qualities: hot moist, hot dry, cold dry, cold moist).<sup>183</sup> Such combinations are also found in Sanskrit in the form of gunas (qualities or attributes of life),<sup>184</sup> which began with three basic gunas, sattva, rajas, tamas, (goodness, passion, darkness) and then evolved into systems with 7, 20 (figure 37) or 24 gunas. There is every reason to believe that the Indian system was in place long before Aristotle in the 5<sup>th</sup> century B.C.

Guru	Heavy	Laghu	Light
Sita	Cold	Ushna	Hot
Sthira	Static	Sara	Moving
Mrdu	Soft	Kathina	Hard
Snigda	Wet	Ruksha	Dry
Vishada	Transparent	Picchila	Opaque
Manda	Slow	Tikshna	Swift
Slakshna	Smooth	Kkhara	Rough
Sthula	Coarse	Sukshma	Fine
Sandra	Solid	Drava	Liquid

Figure 37. Two sets of ten opposites to make 20 qualities (gunas).

A second Greek tradition associated five vowels, with the five elements and five phases of the moon.<sup>185</sup> A third tradition linked five vowels with the five elements and linked them with the five points of a pentagram. Taken together these five vowels spelled u g e i a or *Hugeia* (cf. hygiene), the Greek word for health.<sup>186</sup> In Rome, the equivalent was *salus*.

4	Tetrahedron	Fire
6	Cube	Earth
8	Octahedron	Air
12	Dodecahedron	Spirit

Figure 38. Five regular solids and five elements.

A fourth tradition linked the five elements with the five Platonic solids (figure 38). We noted earlier how the Indian tradition also explored the uses of the cube and octahedron. A difference in the Greek approach was that it claimed to deal to relate all elements with all spatial forms.

### 8.1 Alphabet and Deity

Hinduism had complex traditions of Names of God, especially with respect to numbers such as 100, 108, 1000, 1008 names of God.<sup>187</sup> A number of these traditions connect deities directly to the alphabet: e.g. Kulakundalini<sup>188</sup>; the rosary akshamala of Shiva/ Rudra<sup>189</sup>; the number of Matrikas with the number of letters in the Devanagari alphabet;<sup>190</sup> the letters of Sanskrit to the pieces of Sati's body<sup>191</sup>; to the skulls of Kali,<sup>192</sup> or to the number of Ganeshas.<sup>193</sup> In Sanskrit, the vowels are particularly linked with the gods,<sup>194</sup> especially, [A AUM - Â](#), [E, Ai, O](#), I – Î. The 6 seed syllables (ū, ū, ā, lī, rī, ah) are linked with the 6 kinds of Buddhas.<sup>195</sup>

### 8.2 Vowels and God

In the Hebrew tradition, where the word, G\_D, was theoretically not allowed to be spoken, there was a complex tradition of letter names of God<sup>196</sup> ranging from the One letter Name of God (Monogrammata) to the Four letter Name of God (Tetragrammaton) to the 10, 22, 33, 72 and [304,805 Letter Name of God](#).

In both the Hebrew and the Greek traditions, it was especially the vowels which became linked with the sacred and the spiritual. For instance, the vowels a i e and the consonant n were combined in the Formula of Creation: ien ien ea ea ea ien ien ea ea ea ien ien ea ea ea.<sup>197</sup> Another combination of basic vowels: u aei eis aei, ei o ei, ei os ei meant “the heart who exists.”<sup>198</sup> Meanwhile, some combinations became extremely significant. The consonant v and the vowel a combined to produce: Va and Va, Va Strong One<sup>199</sup> (cf. Sanskrit, va, ocean, sky, manifest existence, Varuna and Siva). The first syllables of the two most holy names of God, Adonai and Jehovah, were combined<sup>200</sup> to produce äéâà.

#### 8.2.1 Three - Five Vowels

In Greek, the three vowels, IOU, meant “Indwelling soul of Myself.”<sup>201</sup> Meanwhile, the vowels I, A and O (cf. §3 above) had particular significance as the deity Iao.<sup>202</sup> Scholars have linked this Iao with the Ieonians<sup>203</sup> (i.e. Greeks as Ionians). Some claim it is purely pagan.<sup>204</sup> Iao is found in the Greek Magical Papyri<sup>205</sup> and in the Gnostic Bible, where it used by Jesus himself.<sup>206</sup> The 3 Vowels and 3 Planets were also associated, namely I, A,O were linked with Sun, Saturn, Moon. These 3 Vowels were used in various combinations as names of god. We find three combinations IAO, OAI, AIO<sup>207</sup> and also six variations of the these three vowels: IAO, AOI, OIA, AIO, IOA, OAI<sup>208</sup>



substance, the first of the earthy substance in me, YE YOE, my complete body.”<sup>224</sup> In this text, the four elements of Spirit, Fire, Water, and Earth have become the four vowel combinations, MMM, EY EIA EE, OOO AAA EEE, YE YOE respectively.

In the Hindu tradition the elements were linked with the consonants. As we have seen in the Hebrew, Greek Gnostic, early Christian Apocryphal and the Greek mystery religion, Mithraism, another approach evolved whereby the elements were linked specifically with the vowels of the alphabet. The Roman Mithra has been traced back to the Sanskrit Mitra. In Sanskrit, tri or tra is a suffix meaning three (cf. Atri, Etri). So the designation of Mithras as spirit of spirit as three MMMs, suggests that Mithra/Mitra was associated with three Mi.

## 9. Elements and Greek Science

In addition to cosmological associations of specific elements, the elements played a serious role in developing the branches of Greek science. The Greeks adopted four main scientific suffixes: -nomy (name); -ology (science), -graphy (writing about), -metry (measuring of). These were combined with elemental prefixes (geo-, aero-, pyro-, hydro-) to generate a series of 16 sciences, including: geology, aerology, pyrology, hydrology; geometry, aerometry, pyrometry, hydrometry. Such combinations lead to two of the four subjects in the quadrivium: geometry and astronomy. From this Greek tradition, there evolved the sciences of physics, chemistry, mechanics with branches of statics and dynamics. These also were combined with the five elemental prefixes to generate a further series of 20 sciences including: geophysics, aerophysics, pyrophysics, hydrophysics (Appendix 7). As a result the age old combinations found in most cultures of the world took on a new systematic dimension in Greece that led gradually to Western science. When these principles were extended to different levels of existence and then to different scales of existence a new vision of knowledge emerged in the West. While this led to a mastery and domination of the physical world, it often resulted in less attention to inner, spiritual worlds.

## 10. Space and Spirit

In early cosmologies air, fire and water were often seen as the elements of creation that combined to create the physical fourth element earth. Subsequently, the four elements air, fire, water, earth were all seen as material, complemented by a fifth element of space or ether. The role of this fifth element varied in different schools. In the Sankhya school it was akasha, the first of the elements (figure 18) and linked with avyakta, the unmanifest<sup>225</sup>. Akasha, as a combination of A Ka and Sha was linked to the mystical A Ka Tha of creation that led to the A K T P of Sanskrit. In the Vedanta and Tantric schools, Akasha became element 5 (figures 22, 24).

The Sanskrit word Akasha, became the Greek and Latin, aether, which became seen as the fifth essential element (*quinta essentia*) or quintessence, the final ingredient that conveyed life to the otherwise “dead” elements. The Sanskrit words for body, speech and mind (*kaya, vak, citta*) became the Latin *corpus, spiritus* and *anima* (body, speech, soul), associated with Cancer, Sagittarius and Aquarius respectively.<sup>226</sup>

In some Indian traditions, air and space were represented physically/symbolically as a half moon and jewel-shaped forms (figure 20). This imagery was taken much further in the Kalachakra symbolism, where the crescent moon, solar dot and triple curving flame gained special significance: “These three symbols commonly occur above the bijas or seed symbols and are known as the visarga, anusvara and tilaka (dot) or nada (disappearing flame) respectively. The visarga is the aspirated first consonant sound of a seed syllable. The anusvara is the last nasal consonant sound and the tilaka is the central vowel sound.”<sup>227</sup> In nada yoga these symbols evolved into a Hindu version of the logos: a belief that nada brahma was the starting point of creation:

From that sound the whole world has evolved. In the Bible there is the reference: “In the beginning was the word, and the word was with God.” This word is called the nada or the *shabda*. Sufis in India call it *surat*. Surat or shabda yoga is another name for nada yoga practice. The Sufi saints of philosophical temperament also believe that out of sound and form the world evolved. The nada yogis believe that the five elements, five karmendriyas, five jnanendriyas, the fourfold mind and the three gunas have evolved out of one eternal sound. It means that prakriti, the material, mental, psychic and intellectual universe, is all an outcome of nada brahma.<sup>228</sup>

If the consonants tended to be linked with body, and the vowels with speech, the semi-vowels, sibilants and especially the aspirates became linked with life and the living. In Sanskrit, the hamsa (as Ha-m-Sa symbolizing air, water, fire) was one manifestation which, as we noted became the Arabic, Hamza. The three Mother Letters in Hebrew (Aleph, Mem, Shin) and the letters A, M, S in English are other reflections of this tradition.

### Living Elements

Within the religious and mystical traditions the study of physical elements was accompanied by a quest for understanding of living elements. We have seen how space/ether and air were particularly associated with living elements. In the Arabic tradition, we saw that specifically the sphere of air, linked with the letter qaf, was called, al-Hayy (Living). Other traditions, such as Druidic magical tradition mentioned earlier (§ 4c), viewed all five elements as living.

#### 39a

Living Zephyr	White Buddha	'Kun-nang Cha-ba'	- mind and heart channels; heart
Living Air	Green Buddha	'Ge-lha Gar-cug'	- inner wind; lungs
Living Fire	Red Buddha	'Che-drang Ngo-med'	- body heat; liver
Living Water	Blue Buddha	'Ga-wa Don-drup'	- blood flow; kidneys
Living Earth	Yellow Buddha	'Sal-wa Rang-jung'	- body flesh; spleen

#### 39b

Element	Arabic	Latin
Living Zephyr	Nasim	Aer
Living Wind	Rih	Ventus

Living Light (Fire)	Nur	Lux
Living Water	Ma	Aqua
Living Fire (Earth)	Nar	Ignis

Figure 39. Five Living Elements in a) the Tibetan Bon tradition and b) in the Manichaean tradition .<sup>229</sup>

The roots of this may lie in the Tibetan Bon tradition, which has been traced as parallel to the Essenes with respect to concepts of six worlds. In the Bon tradition, Clarity, Emptiness and Glory (Ma, Bu, Tsal) produce 5 Pure Lights in the Non Dual World: Mind, Thought, Insight/Intuition, Intellect, Reasoning Wisdom.<sup>230</sup> These lead to 5 Children of Primal Man in the form of 5 Living Elements in the God World also known as the 5 Helper Buddhas (figure 39a); 5 sons of living Spirit in the Demi-God world, 5 sons of Perfect man in the Angel World and finally to 5 daughters of the Light Mind in the Human World.

In the Essene tradition, Clarity and Emptiness (Ma, Bu) became Radiance and Luminosity and Glory (Ziwa, Noorah, Tsal) in the Non Dual World. This Radiance (Ziwa) recalls both the Sanskrit *zI* (in whom all things lie) as well as *ziva* and *Siva*. The equivalents of *ziwa* and *Noorah* in the Human World became *Hibil Ziwa*, *Miryai Zahriel* and *Mani Hiya* or *Yeshu Ziwa*, Maiden of Light and Light Mind. This Light Mind was variously called Living Spirit Incarnate, Paraclete, Saroshant, Mitreya, Tawm, Twin, Partner (*Mahziel/Yuzataq Manda dHiya*) and identified with identified with *Mithra* in Persia. These ideas were adapted and used by the Manichaeans (figure 39b). In the Essene tradition, in the Human World, these figures became *Yeshu dNazirutha* and *Miryai dMagdala* or *Jesus the Splendour Incarnate*, and *Mary the Luminous Incarnate*. In the Christian tradition, these became *Jesus* and *Mary (Magdalen)*. Meanwhile, the notion of Living Spirit became linked with the Holy Spirit, Holy Ghost and notions of Guardian Spirit<sup>231</sup> Guardian Angels and forces of protection.

In Greek and Latin, these living elements were linked with words beginning with vowels and were sometimes linked with the points of a pentagram. The Crotona pentagram linked both the Greek *ugeia* and the Latin *salus* around such points.<sup>232</sup>

Concepts of three elements, Air, Fire, Water, were paralleled with three humors and notions of a vital breath, a vital spark and a vital fluid. There was a particular fascination with breath as a symbol of life. In Sanskrit, there were 5 and subsequently 10 vital airs (*prana*). *Prana* became linked with *kumbha*, which meant pitcher and also the ability to suspend the breath as a religious exercise. *Kumbha* became linked with higher world two (*Bhuvanloka*) the world of becoming.<sup>233</sup> In terms of mantra sounds *Kumbha* was linked with *pa pha ba bha ma*,<sup>234</sup> i.e. the *pavarga* with the *pha* of alphabet. *Kumbha* also became the zodiac sign *Kumbha* or *Khumb* (pitcher) linked with the *Kumbha mela* festivals of bathing in the Ganges on *Makara Sakranti*. Hereby, a term connected with breathing and air became connected with swimming and water, which may explain why *Kumbha*, which is an air sign, became called *Aquarius* in the West and associated with *John the Baptist* and the *Baptism of Christ*. Through the *Mithraic* tradition, in Greeks viewed *pneuma* (*pi nu eta upsilon mu alpha*) as one of the four elements

and also as spirit, breath, wind.<sup>235</sup> Ultimately, elements which had begun as ingredients for creation of the physical world, became associated with the means for returning to the metaphysical. The descent of heavenly elements became a first step in a return to the heavens and a path for transforming the limitations of physical life into a promise of everlasting life.

## 11. Conclusions

We began with a close reading of the eight letters in the word alphabet and found that they divide logically into three sections of AL, PHA and BET. The opening letters A and L serve to divide an imaginary square first into two rectangles (A) and then into four squares (L). The Pha relates to the Sanskrit pha (consonant 22) of the pavarga symbolizing the serpent coiled around the tree of life. This becomes the axis Southwest – Northeast. In India, this becomes Nairitya –Ishan. In China this becomes the axis Qian –Xun. In the West, this becomes the axis Taurus-Scorpio, Waters of Life - Cosmic Spirit, Beltane - Samhain. In various cultures it is an upward striving line towards the spirit linked with the male power and male force.

The BET of alphabet relates to the Sanskrit ba (consonant 23) and ta (consonant 11). Ba means Brahman, godhead, teacher, power, might, seed, alphabet letter, Mercury.<sup>236</sup> This becomes the axis Northwest – Southeast. In India, this becomes Vayu/Isani/Prithvi – Agneya. In China, this becomes the axis Kun- Gen. In the West this becomes the axis Aquarius – Leo, Imbolc–Lughnasadh. In various cultures, it is a downward striving line towards birth, generation, the flesh, linked with the female generative force. The final letter T serves to mark endings in all alphabets. The word alphabet is thus a summary of the three steps from thought, word, to deed, linked with body, speech and mind, the three elements, three phases, three seasons etc. The uneven numbers 1,3,5,7,9,11 were seen as spiritual and masculine. If these are arranged in a circle and succeeded by successive even numbers, namely, 12, 14, 16, 18, 20, 22 we arrive at a complete circle, which may help explain why a number of the early alphabets had 22 letters.

In our analysis we discovered that these analogies between alphabet and seasons went much deeper than simple analogies. Gorsleben (1930), had claimed that all the consonants in German had an underlying cycle of arising, being passing (*enstehen, sein, vergehen*). We showed that such cyclic patterns also found reflections in the names of gods, saints, and (arch)angels. We suggested that variations of names of fundamental deities such as Siva and Vishnu might stem from these cyclic changes.

Many cultures expanded the repertoire of three elements to four and then five elements. In the Celtic tradition, these elements became linked with sacred trees. In India, the five elements became variously linked with 25 consonants and then 36 letters (consonants, semi-vowels and aspirates). The 16 vowels were spiritual. The 36 consonants were potentially physical. Combinations of these vowels and consonants were used to explain the creation of the world.

This process has parallels with the logos of the Christian Old Testament but differs in three fundamental ways. Whereas, Christianity speaks in general terms about a word that becomes flesh, the Hindu systems provide enormous detail concerning which combinations of sounds were involved. These evolve into complex mantra, tantra and yantra systems such as the Sri Yantra and the Kalachakra. In Sabdha Yoga, these combinations become a mystical explanation of creation through sound and acoustics. They link with Sufism and with the Arabic surat.

A second major difference between East and West is that Christianity uses logos to explain the creation process in isolation. By contrast, the Sanskrit version encompasses the entire cycle of creation, preservation and destruction/rebirth. A third difference is more subtle. In India, sight, observation and visible evidence is an initial criterion for true knowledge. Ultimately, this is associated with a limited view symbolized by the god/monster, Ravana. The higher knowledge in India is aural, not visual. So Ravana is replaced by Sravana (hearing). The West, by contrast, often treats hearing as mere hearsay compared the higher truth of the visible. This helps us to understand a paradox why one of the oldest civilizations does not have the oldest documented evidence of its achievements.

In the Indian tradition there was a detailed study of sacred geometry notably in the construction of systematic matrices of squares (e.g. vastu purusha mandala). One configuration of 3 x 3 squares was associated with the tortoise (kurma) avatar of Vishnu. In China, a tortoise is also connected with a special 3 x 3 square (called Lo Shu) with the sequence 492, 357, 816 (which all add up to 15, the number of days in a full moon). In the Chinese tradition, these numbers became linked with basic trigrams of the I Ching, the 9 directions, 9 mountains, and 9 basic stars in the heavens.

These magic squares are of interest to our story because they are reported to have been used in the Arabic tradition to arrange the first nine letters of their alphabet. Indeed, there are claims that it was in this form that Allah first revealed the initial nine letters of the alphabet to Adam. Use of such magic squares is also documented in the Hebrew tradition, where they are linked directly with the seals of Solomon. On the basis of these facts we began with a simple hypothesis: what would happen if we used the same magic square twice to serve as a matrix for early Phoenician, Hebrew, Greek and English, and used it three times for Arabic (which has 28/29 letters).

This served as a key to explain the underlying structure of the major early, Western alphabets. Although the names of individual letters differ considerably there is an underlying pattern of three vertical columns. The central column consistently has two characteristics. First, the central column symbolically depicts a person with the equivalent of a stick man (Letter 15: Samekh), above which is a head (Letter 20: Resh, Rho), above which is a crown (Letter 21: Shin) and above with is an x as in exit (Letter 22: Tau). Thus, the Western alphabet is not just about an abstract story of creation: it culminates in the creation of man.

Secondly, the central column is where the vowels are arranged in the sequence A E I O (U). As such it is the realm of breath and spirit corresponding to the vertical spine and central nadi (sushumna) in India. If the three columns of the alphabet in the magic squares reflect the three

nadis of the Hindu tradition (Ida, Pingala and Sushumna), they also reflect the pillars of Jachin and Boaz with the pillar of equilibrium in between.

Once we understand this Sanskrit tradition of linking vowels with the spiritual and with the gods, it is not surprising that vowels of the central column acquire fundamental significance with respect to names of god in the Greek, Gnostic and Christian in connections with names of gods, God, and G\_d. Hence the god IAO, metamorphoses into AIO and OIA. Vowels are repeated twice, thrice, and up to 22 times to homage to the divine. Ironically, the same Western tradition which reduced the 16 Sanskrit vowels to 7 and then 5, ends up repeating the reduced repertoire by the quantity of its entire alphabet.

Even so the Western model is not merely reductive. Greek thinkers introduce the idea of four kinds of knowledge: naming, writing about, measuring and true knowledge of (-nomy, -graphy, -metry and -ology). These are combined with the five elements to create a first sequence of twenty sciences. Further combinations with physics, chemistry, mechanics, in static and dynamic states transform these initial disciplines into a comprehensive method for understanding many dimensions of the physical world

Meanwhile, in many of eastern schools (India, Nepal, Tibet, China) there was a fascination with the notion of living elements, not just the material reality, but the deeper or higher dimensions that link this back to the word and spirit. Through this concern the oppressive yoke (*yuga*) of mortal, time-bound, being was transformed into the liberating movement towards enlightenment (*yoga*) and a reunification with the Supreme Spirit (*samadhi* cf. the end of the week *samedi*, and the end of the year, *samhain*). This quest led to study of many elemental forces that descended to earth, with an ulterior motive of helping in the process of returning to the source. Thus the alphabet which began as a report of the miracle of creation became also a prescription for escape from the wonder that had begun. Different alphabets thus inspired the sacred writings of religions. They reflected the paths and streams of existence and undying existence, after-life and life-everlasting.

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## Appendix 1: Examples of the Sanskrit Decimal System

Number	Name	Meaning
1	aka, eka	One
10	Diz cf. French: Dix	Ten, also: 4 quarters
100	zata, zata-mAtra	Measure
1,000	sahas, cakacciram	
10,000	dazasAhasrika, ayuta	Myriad, cf. Wanwu
100,000	lakSa (cf. laKsman)	
1,000,000	niyuta, prayuta	cf. Hebrew 05: Heh
10,000,000	tulAkoTi	beam, highest in old
100,000,000	nyarbuda, samArbuda	
1,000,000,000	vRnda, zatakoTi	tulasI, Radha
10,000,000,000	para	full age of Brahma
100,000,000,000	akSita	undecayed
1,000,000,000,000	padma, antiyam	time of death 1000 billion
10,000,000,000,000	hAhA, madhya	middle course
100,000,000,000,000	maHA-HAHA	
1010,000,000,000,000	kaTal, Varuna	Abundance

## Appendix 2: Nakshatras and Lunar Months

Nakshatras -		Lunar Months	
1. Ashwini -	Aries	7. Asvayuja	September – October
3. Krittika -	Taurus	8. Kartika	October - November
5. Mrigashira	Gemini	9. Margashira	November - December
8. Pushya	Cancer	10. Pushya	December - January
10. Magha	Leo	11. Magha	January – February
11. Poorva Phalguni	Virgo	12. Phalguna	February - March
14. Chitta	Libra	1. Chaitra	March – April
16. Vishakha	Scorpio	2. Vaishakha	April - May
18. Jyeshtha	Sagittarius	3. Jyeshtha	May - June
20. Poorvashadha	Capricorn	4. Ashadha	June - July
22. Shravana	Aquarius	5. Shravana	July - August
25. Poorvabhadrapada	Pisces	6. Bhadrpada	August –September

Through this arrangement A and K defined the equinox (Aries –Libra in the West) and the M (of Magha the Great One) defined the solstices (along the Aquarius – Leo, January/February - July/August axis in the West). At a later time the solstice was linked with the sun's entry into Capricorn (Makara) on 14 January.

### Appendix 3. Divisions and Correspondences in Sanskrit

The 49, 50, 51 or 52 letters of Sanskrit divide themselves into:

2 divisions : as Ali - Kali :

16 Vowels - 36 Consonants

3 divisions : as the A Ka Tha (q.v.) triangle

4 divisions : as a k T p

a A i I u U R RR IR IRR e ai o au M H  
k kh g gh G c ch j jh J  
T Th D Dh N t th d dh n  
p ph b bh m y r l v z S s h

The Seven Vargas (divisions) of Sanskrit according to the Cologne Sanskrit Dictionary.

Sanskrit	English	Corresponding Letters
1) ka-varga	Guttural letters	k kh g gh G
2) ca-varga	the Palatals	c ch j jh J
3) Ta-varga	the Cerebrals	T Th D Dh N
4) ta-varga	the Dentals	t th d dh n
5) pa-varga	the Labials	p ph b bh m
6) ya-varga	the Semivowels	y r l v z
7) za-varga	the Sibilants	S s h

The seven vargas, their corresponding tattvas (elements) and some associations:

kavarga - cavarga  
Gutturals - Palatals  
5 Velar Plosives - 5 Palatal Plosives  
Libra (Tula) Scorpio (Vrischika)  
1-5 - 6-10  
5 Elements - 5 Impressions (5 Sensations)  
Earth, Water, Fire, Air, Space - Scent, Taste, Sight, Touch, Hearing  
ka, kha, ga, gha, na, ca cha ja jha nya  
Chakra 4 Anahata

Tavarga - tavarga  
Cerebrals Dentals  
5 Retroflex Plosives - 5 Dental Plosives  
Sagittarius (Dhanu) Capricorn (Makara)  
11-15 16-20  
Instruments of Action - Instruments of Sensing

5 Karmedriyas

5 Jnanandriyas

These are taken together as:

ta tha da dha na - ta tha da dha na  
11 12 13 14 15 16 17 18 19 20

Excreting, Sexing, Grasping, Moving, Speaking - Smelling, Tasting, Seeing, Feeling, Hearing

pavarga - yavarga - savarga

Empirical Individual

21 22 23 24 25

Prakriti, Ahamkara, Buddhi, Manas, Purusha

pa pha ba bha ma

Limitation of Maya

26 27 28 29 30

ya ra la va la

Action, Knowing, Desire, Time, Fate

5 Verities

31 32 33 34 35 36

sha, shha, sa, ha, Ksha = 5 Verities Laa

Jnana, Kriya, Iccha, Shakti, Shiva Shakti. Shiva

8 divisions : as the 8 vAg-devatAs

A AUM, Â, I, Î, U, Û, Ri, Ri, Li, Li, E, Ai, O, Au, Ah, Am

a A i I u U R RR lR lRR e ai o au M H

Omniglot lists 18 vowels.<sup>237</sup>

12 Divisions linked with the 12 Signs of the Zodiac<sup>238</sup>

Sound Rasi Zodiac Sign

1. Gutturals Tula Libra
2. Palatals Vrushika Scorpio
3. Cerebrals Dhanu Sagitarrius
4. Dentals Makara Capricorn
5. Labials Khumbha Aquarius
6. Semivowels Mina Pisces
7. Sibilants Kanya Virgo

Vowels (am)

8. aa ii Mesha Aries
9. uu r Vrshaba Taurus
10. r lr Mithuna Gemini
11. e ai Kark Cancer
12. o au Simha Leo

Appendix 4: Correlations between the signs of the zodiac and the Phoenician alphabet based on the analysis of Julie Lee Wei (1999).

January	February	March	April	May	June	
Aquarius	Pisces	Aries	Taurus	Gemini,	Cancer	
子	丑	寅	卯	辰	巳	
Zi	chou	yin	mao	chen	si	
rat,	ox,	tiger	rabbit	dragon	snake	
11	12	1	2	3	4	Month
T	A	O	N	Th	R	Letter
July	August	September	October	November	December	
Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	
午	未	申	酉	戌	亥	
wu	wei	shen	you	xu	ai (Hai)	
horse	goat	monkey	rooster	dog	pig	
5	6	7	8	9	10	Month
G	P	S	L	Ts	E	Letter

In Qi Zheng Si Yu<sup>239</sup> the order is:

子	亥	戌	酉	申	未
Zi	Hai	Xu	Yu	Shen	Wei
Aquarius	Pisces,	Aries	Taurus	Gemini	Cancer
T	E	Ts	L	S	P
午	巳	辰	卯	寅	丑
Wu	Si	Chen,	Mao	Yin	Chu
Leo	Virgo	Libra,	Scorpio,	Sagittarius	Capricorn
G	R	Th	M	O	A

A basic difference is that the Qi Zheng begins with Zi and goes backwards (counterclockwise) through the zodiac (Aquarius - Capricorn etc to Pisces), whereas the modern method goes clockwise.

Appendix 4b: Triplicities, Nakshatras<sup>240</sup>, Zodiac Signs, Stems/Branches, Letters of Alphabet

Fiery Triplicity:	Hot and Dry	Choleric
	Summer	
	Ketu <sup>241</sup>	
	1. Ashwini,	10. Magha,
	Aries,	Leo,
	Hai	Chen
	He	Tet
	5	9
		19.Mula
		Sagittarius
		Xin
		Samek
		15
Airy Triplicity:	Hot and Moist	Sanguine
	Spring	
	Rahu	
	6. Ardra,	15. Swati,
	Gemini,	Libra,
	Ren	You
	Zayin	Lamed
	7	11
		24. Shatabisha.
		Aquarius
		Yin
		Ain
		18
Watery Triplicity:	Cold and Moist	Phlegmatic
	Winter	
	8. Pushya	17. Anurhada
	Cancer,	Scorpio,
	Geng	Yi
	Chet	Nun
	8	12
		27. Revati
		Pisces
		Jia
		Qaf
		19
Earthy Triplicity	Cold and Dry	Melancholic
	Autumn	
	3. Krittika	14. Chitra
	Taurus,	Virgo,
	Wu	Ji
	Vav	Yod
	6	10
		22. Sravana
		Capricorn
		Xu
		Tzaddi
		16

#### Appendix 4c.

We gain further insight into this choice of letters and their sequence if we turn to Chinese astronomy.<sup>242</sup> In the Chinese system, the letters A, M, S correspond<sup>243</sup> to earthly branches 12, 2, and 7: Ox, Rabbit and Monkey (chou, mao, shen or shin). In modern configurations of the 12 zodiac animals, the rabbit and monkey are aligned with the spring and autumn equinoxes.<sup>244</sup> In some versions, the Ox is linked with the winter solstice. So underlying the balance of aleph, mem, shin is the balance of the yearly cycles implicit in solstices (chou) and equinoxes (mao, shen).

In terms of the 24 directions diagram,<sup>245</sup> these three animals become linked with directions 3, 7 and 17. A as chou is direction 3 (cf. 3 Mothers). M as mao is direction 7 (cf. 7 Double letters). S as shen is direction 17 linked with month 7 (August – September). Shin is also written Shen. Both are pronunciations of the Chinese symbol for Monkey (申), which is closely related to the symbol of the first celestial stem: jia (甲) and the word for spirit (神). In Hebrew pentagram versions of the five elements, Shin as spirit appears in the uppermost of the five points.

So the third mother letter, Shin<sup>246</sup> (שׁ), which is letter 21 of the Hebrew alphabet, is also the Chinese word for spirit and linked with the first of the 10 Celestial Stems. Hebrew letters 2, 3, 4 (Beth, Gimel, Daleth) correspond to Chinese Celestial Stems 3, 5, 4 (Bing, Wu, Ding) respectively. Hebrew letter 11 (Kaph or Caph) corresponds to Chinese Celestial Stem 10 (Gui). Hebrew Letters 17, 20, 22 (Pe, Resh, Tau) correspond to Chinese Terrestrial Branches 8, 6 and 1. So in Hebrew, the three mother letters link to 1 Chinese Celestial Stem and 2 Terrestrial Branches. The seven Hebrew double letters, which are linked to three of the basic Sanskrit divisions (figure 39) are also linked to four of the Chinese Celestial Stems and three of the Terrestrial Branches (figure 40). The reasons for these seemingly arbitrary connections will become evident when we consider magic squares. But first we need to consider the 12 simple letters.

Hebrew Letter	Aleph	Beth	Gimel	Daleth	Caph	Mem	Pe,	Resh,	Shin	Tau.
Sequence	1	2	3	4	11	13	17	20	21	22
Stem/Branch	Chou	Bing	Wu	Ding	Gui	Mao	Wei	Si	Jia/Shen	Zi
Sequence	b2	s3	s5	s4	s10	b3	b8	b6	s1/b9	b1

Figure 39. Correspondences between Hebrew Mother and Double Letters and Chinese Stems (s) and Branches (b)

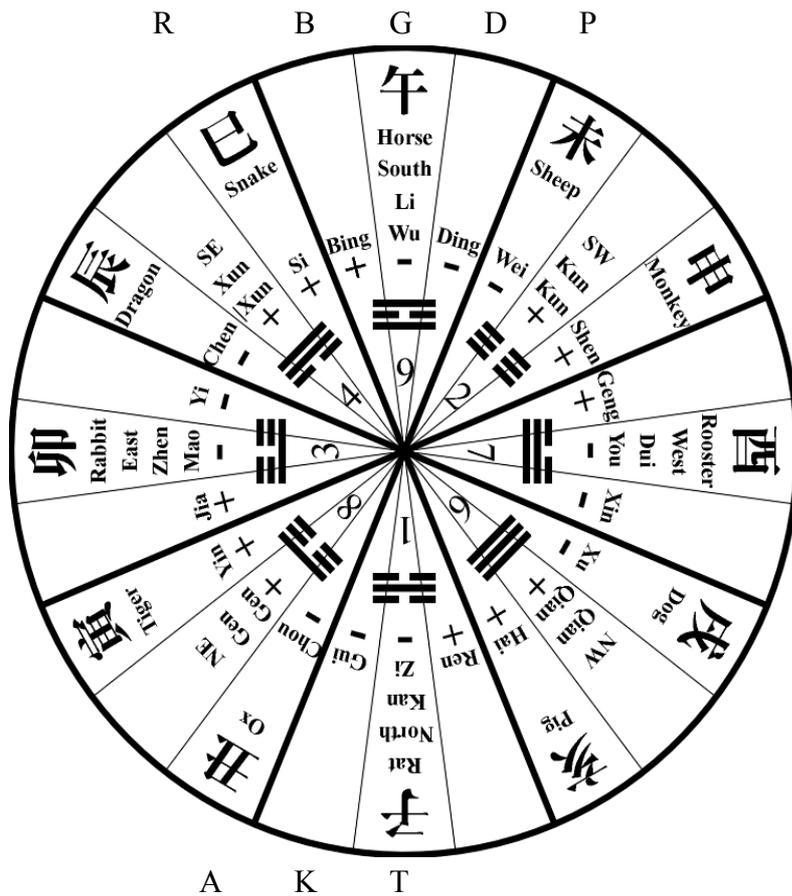


Figure 40. The Twenty Four Directions and key corresponding letters of Hebrew.<sup>247</sup>

Appendix 4d. Letters of Hebrew Alphabet and Corresponding Directions of Chinese Astronomy.

3 Mother Letters

Concept	Understanding	Wisdom	Will
Element	Air	Water	Fire
Sequence	1	13	21
English Letter	A	M	S
Hebrew Letter	Aleph	Mem	Shin
Chinese Animal	Chou	Mao	Shin
	Ox	Rabbit	Monkey
Chinese Branch	b2	b4	b9
Direction	NE	E	SW

7 Double Letters

There are 7 active planets and 7 active attributes in nature so are there 7 double letters

Jupiter Saturn Mars Sun Venus Mercury Moon<sup>248</sup>

Mercury	Luna	Venus	Jupiter	Mars	Sol	Saturn <sup>249</sup>
Beth,	Gimel,	Daleth,	Caph,	Pe,	Resh, and	Tau.
2	3	4	11	17	20	22
Bing	Wu	Ding	Gui	Wei	Si	zi
				Sheep	Snake	Rat
3	5	4	10	b8	b6	b1

## !2 Single Letters

12 signs, 12 months 12 organs

Correspondences between signs, months, letters and Chinese Stems and branches

Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces
Mar.	April,	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.
He,	Vau,	Zain,	Cheth,	Teth,	Jod,	Lamed,	Nun,	Sameck,	Ayin,	Tzaddi	Quoph
5	6	7	8	9	10	12	14	15	16	18	19
hai	wu	ren	geng	chen	ji	you	yi	xin	yin	xu	jia
b12	b7	9	7	b5	6	b10	2	8	b3	b11	1
F	E	A	W	F	E	A	W	F	A	E	W

## 12 Organs

These vary in different interpretations, e.g.:

Sight, hearing, smelling, talking, taste, copulating, dealing, walking, thinking, anger, laughing, sleeping<sup>250</sup>

vision, hearing, discernment, speech, digestion, coition, learning, regeneration, balance, laughter, meditation, sleep<sup>251</sup>

“As there are 12 active Zodiacal signs and 12 active Jewels, so there are 12 single letters, although in detail they do not correspond to them: He, Vau, Zain, Cheth, Teth, Jod, Lamed, Nun, Sameck, Ayin, Tzaddi and Quoph.”<sup>252</sup>

The underlying order becomes clear if we read the 12 simple letters as a sequence of the four elements. The lateral order gives the sequence. The vertical order gives the triplicities.

Elements	Water	Air	Earth	Fire <sup>253</sup>
Hebrew Letters	Chet	Zayin	Vav	He
	Nun	Lamed	Yod	Tet
	Qaf	Ain	Tsaddi	Samek
Hebrew Sequence	8	7	6	5
	14	12	10	9
	19	16	18	15
Chinese Stems/Branches	Geng	Ren	Wu	Hai
	Yi	You	Ji	Chen
	Jia	Yin	Xu	Xin

## Appendix 5a. Ibn Arabi's Cosmic Order using 28 letters of alphabet<sup>254</sup>:

### The Intellective World

1. Hamza -- the First Intellect (Highest Pen)
2. Ha' -- Universal Soul (Preserved Tablet)
3. 'Ayn -- nonmanifest Nature -- what underlies the "four natures" -- (heat and cold) + (dry and wet)
4. Ha' (dot below H) -- the Last or Dust Substance (Prime Matter) -- like nature, remains unknown except through traces -- fills the Void and is underlying matter/potential of everything in universe except Intellect and Soul

### Higher Realm of Imagination

5. Ghayn -- The All Body, the Manifest -- a corporeal substance from which every corporeal and imaginal body is shaped and formed.
6. Kha -- Shape, the Wise -- through shape, the bodily things of the universe become distinct from one another
7. Qaf -- the Throne, the All-Encompassing -- mentioned in Qu'ran (20:5) as where the All Merciful sat. First bodily thing that assumes a specific shape. Encompasses the entire manifest universe including world of imagination.
8. Kaf -- the Footstool, the Grateful -- the first imaginal thing -- locus of where God lets down his "two feet" which are the foot of mercy and the foot of mercy mixed with wrath. Above footstool, only mercy -- Footstool embraces the heavens and the earth (2:255) -- the manifestation of cosmos demands good and evil, suffering and happiness, commands and prohibitions. "True gratitude [is] possible only after this division, . . . true gratitude [recognizes and accepts] God's mercy and guidance and [thanks] Him in every state, whether we consider the state beneficial or harmful."

### Bodily World starts here with the Celestial Spheres

9. Jim -- the starless sphere -- the black satin sphere, the Independent -- free of the specific stars or planets that designate the lower spheres. (In Dante, the Primum Mobile -- source of motion)  
[Paradise is located here between the starless sphere and the sphere of fixed stars]
10. Shin -- sphere of fixed stars, the Determiner. The twelve constellations of the zodiac appear here and this sphere can be divided into the twenty-eight waystations of the moon. This disequilibrium  $12/28 = 6/14 = 3/7$  drives the constant movement and change in the lower realms.
11. Ya -- the [7th] or highest heaven -- the Lord -- Saturn (Saturday) -- Abraham
12. Dad (dot under D) -- [6th heaven] -- the Knowing -- Jupiter (Thursday) -- Moses
13. Lam -- the [5th heaven] -- the Subjugating -- Mars (Tuesday) -- Aaron
14. Nun -- the [4th heaven] -- Light -- holds a central spot in bodily/imaginative worlds SUN (Sunday) -- Idris (Enoch)
15. Ra' -- the [3rd heaven] -- Form-giver -- Venus (Friday) -- Joseph
16. Ta' (dot under T) -- the [2nd heaven] -- Enumerator Mercury (Wed.) -- Jesus
17. Dal -- the [1st or lowest heaven] -- Clarifier Moon (Monday) -- Adam

### The Elemental Globes -- pictured as four concentric globes within the influence of moon

18. Ta' -- the fire -- the Gripper [The 4 elements can be seen as giving
19. Za' -- the air -- the Alive rise to the progeny or kinds of beings
20. Sin -- the water -- the Life-giver in the spiritual (though less than God),
21. Sad -- the earth -- the Death-giver. in the imaginal and in the bodily worlds.]

The Progeny -- children of the fathers (celestial spheres) and mothers (the 4 elements)

22. Za' (dot under Z) minerals -- the Exalted the Spirituals

23. Tha' -- plants -- the All-Provider

25. Fa' -- the angels (made of light) -- the Strong

24. Dhal -- animals -- the Abaser

26. Ba' -- the jinn (made of fire) -- the Subtle

27. Mim -- human beings (made of clay) -- the All-Comprehensive

28. Waw -- the levels, stations -- the Uplifter of degrees ...".

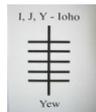
5b: Shaykh Ahmad al-Ahsa'I (1753-1826)<sup>255</sup> alphabet and creation story<sup>256</sup>:

Letter	Roman	Divine Name	Metaphysical Level
1. alif	A	al-Badi` (Wondrous)	Universal Intellect
2. ba'	B	al-Ba`ith (Sender)	Universal Soul
3. jim	J	al-Batin (Hidden)	Universal Nature
4. dal	D	al-Akhir (Last)	Universal Matter
5. ha'	H	az-Zahir (Manifest)	Imaginal World
6. waw	W	al-Hakim (Wise)	Universal Body
7. za'	Z	al-Muhit (Encompasser)	The Throne
8. ha'	H	ash-Shakur (Thankful)	The Footstool
9. ta'	T	Ghani ad-Dahr (Wealthy)	Zodiac
10. ya'	Y	al-Muqtadir (Powerful)	Mansions
11. kaf	K	ar-Rabb (Lord)	Saturn
12. lam	L	al-`Alim (Omniscient)	Jupiter
13. mim	M	al-Qahir (Victorious)	Mars
14. nun	N	an-Nur (Light)	Sun
15. sin.	S	al-Musawwir (Shaper)	Venus
16. `ayn	`	al-Muhsi (Reckoner)	Mercury
17. fa'	F	al-Mubin (Elucidator)	Moon
18. sad	S	al-Qabid (Grasper)	Sphere of Ether
19. qaf	Q	al-Hayy (Living)	Sphere of Air
20. ra'	R	al-Muhyi (Reviver)	Sphere of Water
21. shin	Sh	al-Mumit (Taker of Life)	Sphere of Earth
22. ta'	T	al-`Aziz (Mighty)	Mineral
23. tha'	Th	ar-Razzaq (Nourisher)	Vegetable
24. kha'	Kh	al-Mudhill (Abaser)	Animal
25. dhal	Dh	al-Qawi (Powerful)	Sovereignty
26. dad	D	al-Latif (Subtle)	Jinn
27. za'	Z	al-Jami` (Gatherer)	Human Beings
28. ghayn	Gh	Rafi` ad-Darajat (High levels)	The Universe

Sufi Alphabet and Elements <sup>257</sup>

Alif	Ba	Ta	Tha	Jim	Ha	Kha	Dal	Dhal	Ra	Za	
Fire	Air	Air	Water	Water	Earth	Earth	Earth	Earth	Fire	Earth	Water
Sin	Shin	Saad	Daad	Taa	Zaa	Ayn	Ghayn	Faa	Qaaf	Kaaf	
Fire	Earth	Water	Air	Fire	Water	Earth	Earth	Fire	Water	Water	
Laam	Mim	Nun	Haa	Waaw	Yaa	Laam-	Alif				
Earth	Fire	Air	Fire	Air	Air	Spirit					

Appendix 6a. Celtic Solstices<sup>258</sup>, Equinoxes, Vowels and Trees.<sup>259</sup>



Eve of Winter Solstice

20.12

I

Iohu

Yew

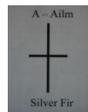
India

Everlasting Life

West

Everlasting Life

Tree of Death



Winter Solstice

21.12

A

Ailm

Silver Fir

Tree of Higher Knowledge and Understanding

Tree of Reincarnation

Tree of Life



Autumn Equinox

Aspen

E



Spring Equinox

Gorse

O



Summer Solstice

Heather

U

Appendix 6b. Celtic Alphabet, Elements and Combinations<sup>260</sup>

Spirit of Air

B beith [b] (\*betwias)

Spirit of Air

L luis [l]

Fire of Air

F fearn [w] (\*wernā)

Air of Air

S saille [s] (\*salis)

Water of Air

N nuin [n]

Earth of Air

Spirit of Earth

A ailm [a]

Spirit of Earth

O onn [o] (\*osen)

Fire of Earth

U úr [u]

Air of Earth

E edad [e]

Water of Earth

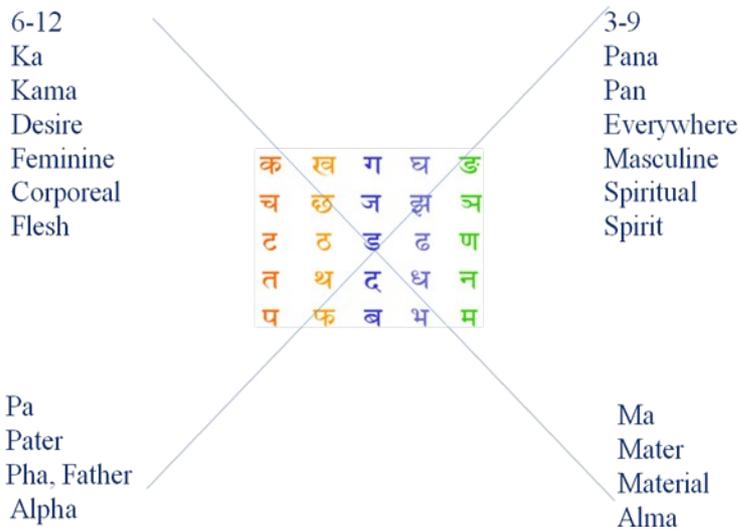
I idad [i]

Earth of Earth

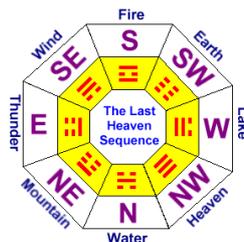
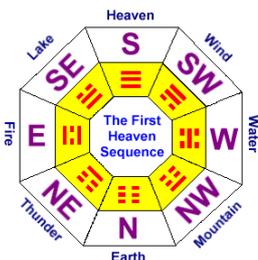
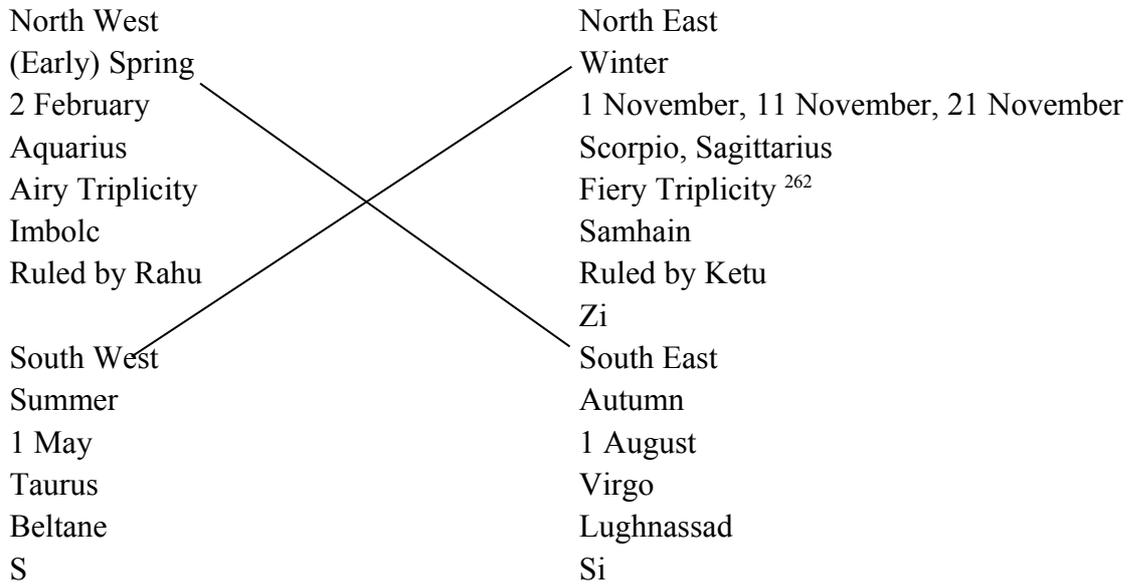
Appendix 6bii. Ogham and the Elements <sup>261</sup>

Beith	Spirit	of Air
Luis	Fire	of Air
Nuin	Air	of Air
Feam	Water	of Air
Seile	Earth	of Air
Koland	Spirit	of Spirit
Oir	Fire	of Spirit
Uleand	Air	of Spirit
Phagos	Water	of Spirit
Moir	Earth	of Spirit
Ailn	Spirit	of Earth
Onn	Fire	of Earth
Ur	Air	of Earth
Eadha	Water	of Earth
Ioho	Earth	of Earth
Muir	Spirit	of Water
Gort	Fire	of Water
Ngetal	Air	of Water
Straff	Water	of Water
Auls	Earth	of Water
Huath	Spirit	of Fire
Duir	Fire	of Fire
Tinne	Air	of Fire
Colk	Water	of Fire
Quert	Earth	of Fire

### Appendix 6.c Two Axes



The 25 consonants of Sanskrit form a 5 x 5 square. If we join consonants 1 and 25, ka and ma we have kama, desire. If we join consonants 20 and 5, pa and na, we have pana as in pan. The first of these axes links even numbers in a 12 month year, the latter links uneven numbers.



Because the Chinese system puts the South on top SE and SW are on the top but the basic logic of the axes remains identical.<sup>263</sup> Note how SE – NW links Wind –Heaven while SW – NE links Earth and Mountain.

## Appendix 7: Greek Elemental Prefixes and Scientific Suffixes

### Scientific Suffixes

-nomy	name
-ology	science
-graphy	writing about
-metry	measuring of

### Scientific Prefixes

cosmo-	astro-
Space	Stars

### Scientific prefixes and Suffixes

Cosmometry	Astronomy
Cosmology	Astrology
Cosmography	Astrography
Cosmometry	Astrometry

### Elemental Prefixes

geo-	aero-	pyro-	hydro-
Earth	Air	Fire	Water

### Elemental prefixes combine with scientific suffixes:

geo-	aero-	pyro-	hydro-
Geonomy	Aeronomy	Pyronomy	Hydronomy
Geology	Aerology	Pyrology	Hydrology
Geography	Aerography	Pyrography	Hydrography
Geometry	Aerometry	Pyrometry	Hydrometry

### Physics

Chemistry

Mechanics

Statics

Dynamics

geo-	aero-	pyro-	hydro-
geophysics	aerophysics	pyrophysics	hydrophysics
geochemistry	aerochemistry	pyrochemistry	hydrochemistry
geomechanics	aeromechanics	pyromechanics	hydromechanics
geostatics	aerostatics	pyrostatics	hydrostatics
geodynamics	aerodynamics	pyrodynamics	hydrodynamics

Nine areas in Ingetraut Dahlberg's Information Coding Classification (ICC) and corresponding prefixes.

1. Form and Structure Area	Phylo-, Morpho-, Formal, Structural	Morpho –Physics
2. Energy and Matter Area	E, Hylo, Chemo-	Chemo-Physics
3. Cosmo- and Geo- Area	Cosmo-, Geo-	Cosmo-Physics
4. Bio- Area	Bio-	Bio- Physics
5. Human Area	Anthro-	Anthro-Physics
6. Socio Area	Socio-	Socio- Physics
7. Economics and Technology Area	Econo-, Techno-	Econo-Physics
8. Science and Information Area	Scientific, Info- Cogno-	<a href="#">Scientific Physics</a>
9. Culture Area	Cultural	Cultural Physics

Physics	Chemistry	Mechanics	Statics	Dynamics
Electro Physics	Electro-Chemistry	Electro-Mechanics	Electrostatics	Electrodynamics
MicroPhysics	Micro-Chemistry	Micro-Mechanics	Micro-statics	Micro-dynamics
NanoPhysics	NanoChemistry	NanoMechanics	Nano Statics	NanoDynamics
Atomic Physics	Atomic Chemistry	Atomic Mechanics	Atomic Statics	Atomic Dynamics
Quantum Physics	Quantum Chemistry	Quantum Mechanics	Quantum Statics	Quantum Dynamics
Nuclear Physics	Nuclear Chemistry	Nuclear Mechanics	Nuclear Statics	Nuclear Dynamics
Particle Physics	Particle Chemistry	Particle Mechanics	Particle Statics	Particle Dynamics

#### Scales and Branches of Mechanics

Scale	Discipline	
$10^{-1} - 10^{-3}$	Mechanics	
$10^{-3}$	Electro-Mechanics	Electro-Magneto-Mechanics
$10^{-3} - 10^{-6}$	Micro-Mechanics	Electronic Mechanics, Digital Mechanics
$10^{-9}$	Nano-Mechanics	
$10^{-10}$	Atomic Mechanics	
$10^{-10} - 10^{-12}$	Quantum Mechanics	Molecular Mechanics
$10^{-15}$	Nuclear Mechanics	
$10^{-17}$	Particle Mechanics	

Physics	Physical	Physical Chemistry
Chemistry	Chemical	Chemical Sciences
Mechanics	Mechanical	Mechanical Chemistry
Statics	Static	Static Chemistry
Dynamics	Dynamic	Dynamic Chemistry

## <sup>1</sup>Notes

Himelfarb, Elizabeth J. "First Alphabet Found in Egypt", *Archaeology* 53, Issue 1 (Jan./Feb. 2000). Cf. Wiki: History fo the Alphabet:: [http://en.wikipedia.org/wiki/History\\_of\\_the\\_alphabet](http://en.wikipedia.org/wiki/History_of_the_alphabet). Cf. Oldest alphabet found in Egypt: [http://news.bbc.co.uk/2/hi/middle\\_east/521235.stm](http://news.bbc.co.uk/2/hi/middle_east/521235.stm)

<sup>2</sup> M. Kahir, *Das Verlorene Wort. Mystik und Magie der Sprache*, turm Verlag: Betticheim, 1960.

<sup>3</sup> Jones re: Sanskrit: <http://en.wikipedia.org/wiki/Sanskrit>. Cf. Edwin Bryant, Laurie L. Patton, *The Indo-Aryan Controversy*, p. 409:

[http://books.google.com/books?id=fHYnGde4BS4C&pg=PA409&lpg=PA409&dq=jones+bombay+lecture+origins+of+sanskrit&source=bl&ots=qBWIOCdwQ2&sig=8TvqCXWjqYwSNpY2srXTttoaI-E&hl=en&ei=t5luSsS6Do-y-AazpKjgBw&sa=X&oi=book\\_result&ct=result&resnum=1](http://books.google.com/books?id=fHYnGde4BS4C&pg=PA409&lpg=PA409&dq=jones+bombay+lecture+origins+of+sanskrit&source=bl&ots=qBWIOCdwQ2&sig=8TvqCXWjqYwSNpY2srXTttoaI-E&hl=en&ei=t5luSsS6Do-y-AazpKjgBw&sa=X&oi=book_result&ct=result&resnum=1)

<sup>4</sup> In Hebrew, Aleph Beth has a gematria of 523: [http://www.biblewheel.com/GR/GR\\_gematria.asp](http://www.biblewheel.com/GR/GR_gematria.asp)

<sup>5</sup> There is great debate about the age of Sanskrit. Although the codified version of Aryabhata was not made until the 6<sup>th</sup> century A.D. , the early texts of the Rig Veda have been traced back to at least 2500 B..C., with serious claims that they go back to 4500 B.C. the astronomical and chronological systems of ancient India with their notion of era (yugas) suggest dates that go back to at least 11,502 B.C. See New Models under this date:

<http://sumscorp.com/kavai/newmethods/>

<sup>6</sup> There is a considerable variation in first and last vowels in different versions of Sanskrit :

First	Last
1 <sup>st</sup> Vowel	Last Vowel
A	H
A	M
a	ha
a	ah
a	li

<sup>7</sup> We shall see later that a similar cycle has been associated with the old German alphabet (§7).

<sup>8</sup> The Varga – Avarga Place values in the Eastern Mysteries: An Encyclopedic guide to the eastern Languages:

[http://books.google.com/books?id=sWHjLxkvXYEC&pg=PA245&lpg=PA245&dq=a-varga+sanskrit&source=bl&ots=H8JcmYy3tk&sig=NJfmVBwmeJTI1ju2LLUaPWQo\\_k0&hl=en&ei=sw94SseWL9PA-Obi3qzFBO&sa=X&oi=book\\_result&ct=result&resnum=2#v=onepage&q=a-varga%20sanskrit&f=false](http://books.google.com/books?id=sWHjLxkvXYEC&pg=PA245&lpg=PA245&dq=a-varga+sanskrit&source=bl&ots=H8JcmYy3tk&sig=NJfmVBwmeJTI1ju2LLUaPWQo_k0&hl=en&ei=sw94SseWL9PA-Obi3qzFBO&sa=X&oi=book_result&ct=result&resnum=2#v=onepage&q=a-varga%20sanskrit&f=false)

<sup>9</sup> The word azvin has various transliterations including asvin, ashvin, ashwin. If the first two letters of azvin reflect the first and last letters of the alphabet, the next two letters reflect variants of the second consonant (v also functions as b) and the second vowel (I).

<sup>10</sup> In India, the beginning of spring is traditionally linked with Vaisakha. In modern India, Vaisakh is often month 2. So the balance between months 1 - 6 (cf. Aries – Libra) shifts to 2-7. Even so, the links between Azwin and Azwin + yoke (yuga or juga) remain and thus we have :

Month 1 -	Month 6
Spring Equinox -	Autumn Equinox
Aswini Nakshatra -	Aswini Month
1. Ashwini -	6. Ashoj
1. Ashwini -	7. Asvayuja
Power -	Harnessed Power
Aries -	Libra

<sup>11</sup> The last vowel in some systems is called li. A and li combine to create Ali = vowels. Ka and li combine to produce Kali = consonants:

Vowels	Consonants
Ali	Kali

<sup>12</sup> Aryhabhatta Numeration: [http://en.wikipedia.org/wiki/%C4%80ryabha%E1%B9%ADa\\_numeration](http://en.wikipedia.org/wiki/%C4%80ryabha%E1%B9%ADa_numeration)

<sup>13</sup> Combinations of the first consonant, ka, with later consonants generate some elementary words. Other consonants also combine, e.g.:

Ka	+	La	= Kala	Time
Ka	+	Ma	= Kama	Desire, Cupid
Ka	+	Pha	= Kapha	Phlegm
Ha	+	Ya	= Haya	Sagittarius
Pa	+	Ra	= Para	Opposite Side of Shore
Ma	+	Ya	= Maya	Illusion
A	+	Ya	= Ayam	Dimension
A	+	La	= Alaka	Kubera's Residence

<sup>14</sup> The significance of beginning, middle, end, found in the cosmic AUM is a recurring theme in alphabets and in sections of alphabets.

	Beginning	Middle	Penultimate	End
3	1	2		3
4	1	2	3	4
7	1	3	6	7
10	1	5	9	10
12	1	6	11	12
22	1	11	21	22
33	1	16	32	33

<sup>15</sup> Another way of seeing the key features:

Beginning	Middle	End
A	U	M
1 <sup>st</sup> Letter	Middle Letter	Last Letter
a	l	ha
1	28	50 (56)
10	50	100

The Sanskrit letter l is number 28, Some earlier versions of Sanskrit had 56 letters (2 x 28). Sanskrit with 56 Characters: <http://www.ishayasanskrit.com/typography.htm>. The gematria thus simplified the basic relations of a l ha into a decimal format.

<sup>16</sup> Hindi: <http://www.seedwiki.com/wiki/takomapark/hindi>

<sup>17</sup> The prefixes poorva and utara indicate that there is a former and a latter position.

<sup>18</sup> Phalgun: <http://en.wikipedia.org/wiki/Phalgun>

<sup>19</sup> Panguni uttiram: <http://www.hindu-blog.com/2009/03/panguni-uthiram-2009-paiguni-uttaram.html>

<sup>20</sup> Phalgun, as mansion of the moon and month and corresponding letters:

Leo	Aquarius
Nakshatra 11: Poorvaphalguni: Fig Tree	Month 11: Falgun
o au	pa pha ba bha ma
Aryaman	

Virgo	Pisces
Nakshatra 12: Uttaraphalguni: Latter Red One	Month 12 : Phalgun
ah sa sa sa ha la ksa	ya ra la va am

Bhaga	
South West	North East
August – September	February – March, March-Apr

For Solar Zodiac and alphabet: [http://sarbani.com/mantra/mantra\\_rashi\\_chakra.htm](http://sarbani.com/mantra/mantra_rashi_chakra.htm)

<sup>21</sup> Fehu in the runic tradition means wealth, is the first letter of the Futhark and the beginning of Freyr's Aett: <http://www.omniglot.com/writing/runic.htm>. In the Alphabet of the Magi, letter 17 represents the letters f, p, ph. See: <http://www.omniglot.com/writing/magi.htm>

<sup>22</sup> Sanskrit Symbolism: <http://www.essene.com/B'nai-Amen/ABCD.htm>

A AUM, primal three sounds of Vishnu, Brahma and Shiva. Negative particle, absence, negation, beyond comprehension, going inward, within, in, life breath, sound which causes vocalization. 1st Kala (mask). 0 (Pali #1)

T. Sword, bow, hatchet, chisel, axe, spade, hoe, tie, bind, bird. 11 (Pali #160)

L Sea waves, rocking, moving, shaking, vibrating, adherence, clasp, hold tight, love, pleasure, joy, bliss, to melt, dissolve, lie with, rest, love play, Goddess Venus as Lakshmi. 28 (Pali #432)

P Tree of Life leaf, an egg, air, wind, guardian, ruler, protector, Sun and Moon, the face. 21 (Pali #320)

Ph Serpent coiled in a tree, serpent hood, to swell, undulate, expand, bloom, fruit of a tree. 22 (Pali #336)

<sup>23</sup> In the context of this article, old Greek entails a 22 letter alphabet as described by Julie Lee Wei (1999).

<sup>24</sup> In the context of this article, old Greek entails a 22 letter alphabet as described by Julie Lee Wei (1999).

<sup>25</sup> Dennis M. Harness, The Nakshatras: [http://books.google.com/books?id=-iAVEpTwwloC&pg=PA43&lpg=PA43&dq=nakshatra+shiva+linga&source=bl&ots=J-VkHq0iHu&sig=P5r1gi-g3dtoYKDKmkzfkqF2928&hl=en&ei=pl56SruHYSE-QaPk5A1&sa=X&oi=book\\_result&ct=result&resnum=4#v=onepage&q=&f=false](http://books.google.com/books?id=-iAVEpTwwloC&pg=PA43&lpg=PA43&dq=nakshatra+shiva+linga&source=bl&ots=J-VkHq0iHu&sig=P5r1gi-g3dtoYKDKmkzfkqF2928&hl=en&ei=pl56SruHYSE-QaPk5A1&sa=X&oi=book_result&ct=result&resnum=4#v=onepage&q=&f=false)

<sup>26</sup> Nakshatras: <http://shrifreedom.org/nakshatras.htm>

<sup>27</sup> Fig Tree: <http://www.sacred-texts.com/sex/ipi/ipi04.htm>

<sup>28</sup> In the Alphabet of the Magi (attributed to Theophrastus Bombastus one letter covers the letters: f, p, ph. See: <http://www.omniglot.com/writing/magi.htm>

<sup>29</sup> In Greek, Stigma is also called the lunate Sigma: [http://en.wikipedia.org/wiki/Stigma\\_\(letter\)](http://en.wikipedia.org/wiki/Stigma_(letter)) .

<sup>30</sup> The etymology of phallus is said to be from: PIE *\*bhel-no-*, from base *\*bhel-* "to inflate, swell" (cf. O.N. *boli* "bull," O.E. *bulluc* "little bull," and Gk. *phalle* "whale," see *bole*). See: <http://www.etymonline.com/index.php?term=phallus>. In the context of our analysis a more obvious root would be pha as in phalgunā or panguni.

<sup>31</sup> Sanskrit Symbolism: <http://www.essene.com/B'nai-Amen/ABCD.htm>. Cf. note 20 above.

<sup>32</sup> Symbolism: <http://www.trismegistos.com/MagicalLetterPage/Mystics.html>

Alpha	bull, cow,	a	mobile wealth, the foundation of society
Lambda	organic growth	l	Golden section, ascent to higher level, numerical processes
Phi	phallus	f	male generative principle, pan
Chi	cosmos	ch	godhead, also private property, possession, gift

<sup>33</sup> The precise dates vary. Typically the end of the year is linked with 31 October/1 November: All Souls and all Saints in the Christian tradition, Halloween in the modern world. Some versions were as early as 15 October. The beginning of winter ranged from 1 November, 9 November, 11 November, until 22 November.

<sup>34</sup> Eleven: <http://www.thehollandring.com/carnaval.shtml>

<sup>35</sup> Spits, 12/11/2008, p.1:

Het priemgetal symboliseert in de numerologie de dwaas. Zo komt de Raad van elf die de scepter zwaait door veel plaatsen op de elfde van de elfde voor het eerst bijeen en de uitroep Alaaf is waarschijnlijk en bastering van elf.

<sup>36</sup> Elf: <http://www.thinkbabynames.com/search/1/elf>

<sup>37</sup> Duden says Alaaf is from Cologne and from 'alles ab' meaning 'alles (andere) weg' (Kluge's etymological dictionary agrees, saying it is a call for more space), and Helau means Hurrah.

<http://transblawg.eu/index.php?archives/1440-Alaaf-Helau-carnival-language.html>

<sup>38</sup> Elf: Wiktionary: <http://en.wiktionary.org/wiki/elf>

<sup>39</sup> Alf: <http://friendsofmorocco.org/Docs/book/MoroccanArabicTextbook5.pdf>:

In Arabic, the word for thousand has the singular form alf, the dual form alfayn and the plural form alaf.

<sup>40</sup> Chaos: [http://74.125.77.132/search?](http://74.125.77.132/search?q=cache:RXdsS8ak5vMJ:en.allexperts.com/e/c/ch/chaos.htm+1000+chaos+greek+gematria&cd=10&hl=en&ct=clnk)

[q=cache:RXdsS8ak5vMJ:en.allexperts.com/e/c/ch/chaos.htm+1000+chaos+greek+gematria&cd=10&hl=en&ct=clnk:](http://74.125.77.132/search?q=cache:RXdsS8ak5vMJ:en.allexperts.com/e/c/ch/chaos.htm+1000+chaos+greek+gematria&cd=10&hl=en&ct=clnk)

"A note to *The Abul-diz Working* identifies Chaos with Aleph (large=1000) Tau (Ath or Essence; "the") in Hebrew with a numeration of 1400 ("Tria Capita" or "the Three Heads" - TLT RYShYN); with a regular aleph, 401 (ARR - "cursing")." Encyclopedia of AI Experts,

<sup>41</sup> Barbelo: <http://www.horusset.com/cgi-bin/customers/horusset/greek/search.cgi>:

□□□□□□□□□□ the lewd one epithet of Barbelo 1000

<sup>42</sup> Olaf: <http://www.thinkbabynames.com/meaning/1/Olaf>

<sup>43</sup> Alfie: <http://www.thinkbabynames.com/meaning/1/Alfie>

<sup>44</sup> Kartik: It is usually present as a pair, together with the skullcup, filled with wisdom nectar:

[http://www.viewonbuddhism.org/tantra\\_symbols.html](http://www.viewonbuddhism.org/tantra_symbols.html); <http://www.haffmansantiek.nl/curiosities/07.html>.

<sup>45</sup> Christ and Satan: <http://www.watch.pair.com/sagittarius.html>:

"[Sagittarius] is a centaur--part man and part horse, and he is an archer. The word Sagittarius means 'The Archer.' In Akkadian, he is called Nun-ki, which means 'The Prince of the Earth.' ...this depicts Christ...the victorious one--the risen and victorious king. He comes now as an archer... destroying Satan..."

<sup>46</sup> Joculator:

[http://penelope.uchicago.edu/Thayer/E/Gazetteer/Topics/astronomy/\\_Texts/secondary/ALLSTA/Sagittarius\\*.html](http://penelope.uchicago.edu/Thayer/E/Gazetteer/Topics/astronomy/_Texts/secondary/ALLSTA/Sagittarius*.html)

<sup>47</sup> Iota, 1111: <http://www.jesus8880.com/chapters/gematria/isopsephiavalues.htm>

<sup>48</sup> David R. Fideler, Jesus Christ, sun of God re: 1111: [http://books.google.com/books?id=hAB2s6-xeoQC&pg=PA323&lpg=PA323&dq=1111+iota+gematria&source=bl&ots=SFX1YSNqHc&sig=tcB\\_dK3n-kSuoBd44vGqf6yXH7s&hl=en&ei=W916So3vJYje-Qa8ycRd&sa=X&oi=book\\_result&ct=result&resnum=6#v=onepage&q=1111%20iota%20gematria&f=false](http://books.google.com/books?id=hAB2s6-xeoQC&pg=PA323&lpg=PA323&dq=1111+iota+gematria&source=bl&ots=SFX1YSNqHc&sig=tcB_dK3n-kSuoBd44vGqf6yXH7s&hl=en&ei=W916So3vJYje-Qa8ycRd&sa=X&oi=book_result&ct=result&resnum=6#v=onepage&q=1111%20iota%20gematria&f=false)

<sup>49</sup> 11 (the number): [http://en.wikipedia.org/wiki/11\\_\(number\)](http://en.wikipedia.org/wiki/11_(number))

<sup>50</sup> Aleph: <http://en.wikipedia.org/wiki/Aleph>

<sup>51</sup> Aleph: <http://en.wikipedia.org/wiki/Aleph>

As a numeral it Olaf/Alap stands for the number one. With a dot below, it is the number 1,000, with a line above it, Olaf/Alap will represent 1,000,000. with a line below it is 10,000 and with two dots below it is 10,000,000.

<sup>52</sup> Aryabhata: [http://en.wikipedia.org/wiki/%C4%80ryabha%E1%B9%ADa\\_numeration](http://en.wikipedia.org/wiki/%C4%80ryabha%E1%B9%ADa_numeration)

<sup>53</sup> Cologne Sanskrit Dictionary: <http://webapps.uni-koeln.de/cgi-bin/tamil/recherche>

<sup>54</sup> Concise Dictionary of Old Icelandic: <http://norse.ulver.com/ondict/zoega/a.html>

**afla (að)**, v: *to gain, earn, procure* (a. e-m e-s); a. sér fjár ok frama, *to earn fame and wealth*; aflaði þessi bardagi honum mikillar frægðar, *brought him great fame*; (2) with acc., *to earn* (aflaði hann þar fé mikit); refl., e-m aflast e-t, *one gains a thing*; (3) with dat., *to perform, accomplish* (hann aflaði brátt mikilli vinnu); with infin., *to be able* (ekki aflar hann því at standa í móti yður).

<sup>55</sup> Some alphabetical and numerical examples of beginning and end:

Sanskrit	A	M, IA or Laa
Hebrew	Alef	Alef writ large
Hebrew Gematria	1	1000
Greek	Alpha	Omega
Latin	A	O

These letters became aligned with East and West and combined with T and R for North and South to create the word: TARO which could be read in continuous sequence as Tarot, or be read in the sequence R O T A to produce the Latin word for Wheel as found on the wheel of fortune Tarott cards: [http://www.aurasenseguide.com/weekly\\_tarot](http://www.aurasenseguide.com/weekly_tarot)

T  
A        O  
R

If one begin with the letter T and begin in a clockwise fashion we arrive at T O R A as in Torah or book of the law.

Gematria: <http://www.geocities.com/athens/oracle/8465/mf/gematria.htm>

<sup>56</sup> Magician: <http://www.wisetarot.com/magazine/1-the-magician.html>

<sup>57</sup> This chronology uses the solar zodiac alphabet as in note 20: [http://sarbani.com/mantra/mantra\\_rashi\\_chakra.htm](http://sarbani.com/mantra/mantra_rashi_chakra.htm)

<sup>58</sup> Hebrew Alphabet and Astronomy: [http://philologos.org/\\_eb-mazzaroth/208.htm#cross](http://philologos.org/_eb-mazzaroth/208.htm#cross):

Correspondences between Hebrew Alphabet and Astronomy:

Aleph,	Beth,	Gimel,	Daleth,	Heh,	Vau
Taurus,	Gemini,	Cancer,	Leo,	Virgo,	Libra
Zain,	Cheth,	Teth,	Yod,	Kaph,	Lamed
Scorpio,	Sagittarius,	Capricorn,	Aquarius,	Pisces,	Aries
Mem,	Nun,	Samekh,	Ayin,	Peh,	
Eridanus,	Southern Fish,	Band of Pisces,	Pleiades,	Hyades,	
Tzsaddi,	Qoph,	Resh,	Shin,	Tau	
Orion,	Belt of Orion,	Sirius,	Procyon	Southern Cross	

<sup>59</sup> So if A is 1, then B is 1/2 A. If A in Greece is the perfect number, 112, then B is 56 (½ the perfect number, which was the number of ΤΥΦΩΝ. This legendary god, monster is typically linked with Sagittarius and with the winter months. If we recall that Greek originally had 22 letters and then expanded to 24 or 27 letters, we see that this god's name also reflects the extension of the Greek alphabet beyond tau, to include Upsilon, Phi and Omega.

<sup>60</sup> The Budhu Square, also known as a magic square, is said to come from China via the Arabic tradition, although the word Budhu as in Budha (Mercury) is clearly Sanskrit. The Arabic tradition claims that this square was the form in which the first nine letters of the alphabet were originally revealed.

The square entails three rows of three numbers, which continually add up to 15, namely:

4	9	2
3	5	7
8	1	6

In Greek, this leads to the sequence:

Delta	Iota	Beta
Gamma	Epsilon	Eta
Thetha	Alpha	Zeta

In Arabic the letters are:

Dal	Ta	Ba	d	t	b
Jim	Ha	Za	j	h	z
Cha	Alif	Wav	h	a	w

In Hebrew the Letters are:

Daleth	Teth	Beth
Gimel	Heh	Zain
Cheth	Aleph	Vau

In English this sequence generates:

D	I	B
C	E	G
H	A	F

In Chinese cosmology: [http://koti.welho.com/ivilkki/Feng\\_Shui.html](http://koti.welho.com/ivilkki/Feng_Shui.html)  
[Xun, Li, Kun](#)

Zhen Dui  
Gen Kan Qian

The same arrangement is used to determine the 9 stars of the Big Dipper.

<sup>61</sup> The Sanskrit U (ः) looks almost like a mirror version (ः). Cf. Chaldee STUR as a name for Saturn.

<sup>62</sup> Mazzaroth: [http://philologos.org/\\_eb-mazzaroth/208.htm#cross](http://philologos.org/_eb-mazzaroth/208.htm#cross)

t Thau, Boundary, Gen 49:26 To Bound, Finish, Limit Psa 78:41

T was linked the with the cross in Libra and was also worshipped just before the rise of Aries.

[http://philologos.org/\\_eb-mazzaroth/202.htm](http://philologos.org/_eb-mazzaroth/202.htm):

Thau, bound or limit, *finished*, is the name of the last letter of the Hebrew alphabet, originally in the form of a cross. Long before the Christian era, the cross was a most sacred emblem among the Egyptians. A few days before the sun entered Aries, the ancient Persians had the feast of the cross. At that time the Southern Cross was visible by night, probably about 10° above the horizon. They called Aries, the Lamb (Dupuis, &c.).

<sup>63</sup> Num 21:8 See: [http://philologos.org/\\_eb-mazzaroth/202.htm](http://philologos.org/_eb-mazzaroth/202.htm)

<sup>64</sup> Dan 9:26 , Zech 13:6. See: [http://philologos.org/\\_eb-mazzaroth/203.htm](http://philologos.org/_eb-mazzaroth/203.htm)

<sup>65</sup> [http://philologos.org/\\_eb-mazzaroth/203.htm](http://philologos.org/_eb-mazzaroth/203.htm)

Zech 13:6, — □ Antares, *the wounding*. (Arab. form.) (*cutting*)

<sup>66</sup> Mazzaroth, Serpent: ([http://philologos.org/\\_eb-mazzaroth/203.htm](http://philologos.org/_eb-mazzaroth/203.htm) and <http://en.allexperts.com/e/s/se/serpens.htm>).

<sup>67</sup> In Hebrew the name for life is often written *chaya*. In Sanskrit the *cavarga* is linked with *vrscika* (Scorpio) and has the sounds: ca, cha, ja, jha, na: [http://sarbani.com/mantra/mantra\\_rashi\\_chakra.htm](http://sarbani.com/mantra/mantra_rashi_chakra.htm)

<sup>68</sup> The reversal in Ophiucus/Scorpio/Sagittarius thus reflects the reversal that we see in the Sanskrit letters T U ( ः cf. ः).

<sup>69</sup> Western alphabets with 24 or 26 letters maintained the same basic logic: the first middle and last letters now became 1, 12, 24 and 1, 13, 26 respectively.

<sup>70</sup> Varamahira: [http://varamahira.blogspot.com/2004\\_06\\_25\\_varamahira\\_archive.html](http://varamahira.blogspot.com/2004_06_25_varamahira_archive.html). One of the Nakshatras is intercalary.

<sup>71</sup> If one multiplies the 27 mansions x 4 padas one arrives at 108. If one multiplies the 12 signs of the zodiac x 9 padas one again arrives at 108, which is one of the most sacred numbers in the East. The links between zodiac signs and syllables differ in different schools, cf. [http://sarbani.com/mantra/mantra\\_rashi\\_chakra.htm](http://sarbani.com/mantra/mantra_rashi_chakra.htm)

<sup>72</sup> Author's comment on quote: The 15 nityas thus contain 1440 x 15 = 21,600 breaths which are also the breaths of a human being in 24 hours.

<sup>73</sup> Lalita: <http://www.astrojyoti.com/lunarphasesandthenityadevis.htm>

<sup>74</sup> Alternatively these are discs or coins.

<sup>75</sup> Modern Tarot correspondences: <http://taratarotweb.tripod.com/id21.html>

A related list is given at: Archeometer: <http://www.sacredscience.com/archive/GodwinArcheometer.htm>

DirectionElementZodiacal signsNumbersLettersEastFireAries, Leo, Sagittarius5 + 9 + 70 = 84E, T,  
OuSouthWaterCancer, Scorpio, Pisces8 + 40 + 200 = 248H, M, RWestAirLibra, Aquarius, Gemini30 + 100 + 7 =  
137L, K, ZNorthEarthCapricorn, Taurus, Virgo80 + 6 + 10 = 96P, V, Y

<sup>76</sup> See: <http://newsletter.tarotstudies.org/2007/02/four-elements-and-the-suits/> :

For the sake of interest, below are correlations made by various people:

BatonsCupsDeniers  
(Coins)Espes

(Swords)FireMathersBuryneEtteillaFlornoyAirHallFlornoyLasenicEtteillaWater EtteillaFlornoyPicardEarthEtteilla Math  
ersLasenic

<sup>77</sup> Chi Rho: <http://www.tdaxp.com/archive/2005/07/10/jesusism-paulism-part-ii-caiaphas-and-diocletian-did-know-better.html>. Cf. the last example on:  
<http://www.jesuswalk.com/christian-symbols/chi-rho.htm>

<sup>78</sup> For a modern example see: <http://www.umcs.org/chrismons/patterns/patterns.htm>. For a Roman example:

<http://www.jesuswalk.com/christian-symbols/images/monogram-of-christ384x389vatican.jpg>

<sup>79</sup> These possibilities have led to the phrase: "Rota Taro Orat Tora Ator," which he "translated" (this term used loosely) to: "The Wheel of Taro[t] speaks the Law of Ator [Hathor, or Love]." Another variant is R A T O.. Rato has a special significance as *achariot* connected with the annual cycle in Nepal:

[http://www.nepalnews.com.np/today/frontpic/2003/may/Rato\\_Machhindranath\\_Yatra\\_may06bb.jpg](http://www.nepalnews.com.np/today/frontpic/2003/may/Rato_Machhindranath_Yatra_may06bb.jpg)

Cited from Wiki: [http://en.wikipedia.org/wiki/Wheel\\_of\\_Fortune\\_\(Tarot\\_card\)#cite\\_note-6](http://en.wikipedia.org/wiki/Wheel_of_Fortune_(Tarot_card)#cite_note-6)

<sup>80</sup> Sator Square also known as Rotas-Sator Square: [http://en.wikipedia.org/wiki/Sator\\_Square](http://en.wikipedia.org/wiki/Sator_Square)

<sup>81</sup> A cross of the Knight's Templar touches all the vowels in Sator: <http://media.photobucket.com/image/sator%20arep%20square%20pentacle%20of%20solomon/kachina2012/knightstemplarmagicsquareaeon.jpg>

<sup>82</sup> Key of Solomon: <http://www.esotericarchives.com/solomon/ksol.htm>

<sup>83</sup> One answer could be that simple inversions are entailed: If A is an upward pointing  $\Lambda$ , then B is a downward pointing V. This can be linked to the sun which rises in the morning ( $\Lambda$ ), and sets in the evening (V). At noon the sun is strongest (I) and also horizontal ( $<$ ). These combine ( $I + < = K$ ). In Sanskrit, A is the first vowel and K is the first consonant. This may explain why, in Phoenician, the A looks like a K. In other languages, this entails a third letter, G or C (cf. Cain also spelled Kain in early versions). If letter one is the original and letter two a division, letter three entails motion, action, deed. Cf. [http://en.wikipedia.org/wiki/Phoenician\\_alphabet](http://en.wikipedia.org/wiki/Phoenician_alphabet)

A comparison of languages shows some basic variants in the opening letters:

English	A	B	C	D	
Sanskrit	A	B	V	D	
Russian	A	B	V	G	D
Hebrew	A	B	G	D	
Arabic	A	B	J	D	

<sup>84</sup> Cf. the female form zrl.

<sup>85</sup> Spring in India is linked with (sidereal) Aquarius, February- March.

<sup>86</sup> Cf. Ukrainian story: <http://www.uast.org/malanka.htm>

Once upon a time there was The Creator Praboh, who had four sons and one daughter. His daughter is our mother Earth, who was named Lada. The first son, who fought with his father God and his brothers and sisters was the chief of hell, the Devil. (Yar-Yarylo) St. George, was the second son and the third was Rai who was later identified as St. John. The youngest and fourth son was Lad or Myr (Peace) .

<sup>87</sup> 4 Names of God: <http://abob.libs.uga.edu/bobk/godyz.html>

They that know mysteries should conceal the same.

But, if thy sense be small and weak thy wit,

Mark as the greatest of all gods Iao--

In winter Hades, Zeus when spring begins,

Helios o' the summer, autumn's soft Iao.

<sup>88</sup> 4 Gods: [http://www.nemrud.nl/en/sc\\_tekst2.asp](http://www.nemrud.nl/en/sc_tekst2.asp)

<sup>89</sup> Vesenniy Yuriev Den - Osenniy Yuriev Den: 23 April - 26 November or 6 May - 9 December in old calendar.

<sup>90</sup> [Djordje](#), [Egorii](#), [George of Lydda](#), [Georgii](#), [Georgios](#), [Juri](#), [Jurij](#), [Saint George](#), [Tyrdzhi](#), [Yuri](#)

For the relation George and Juri

[http://www.carantha.net/slovenian\\_mythology\\_slovensko\\_bajeslovje.htm](http://www.carantha.net/slovenian_mythology_slovensko_bajeslovje.htm)

<sup>91</sup> John the Baptist is the saint of the summer solstice, while John, the Evangelist, is the saint of the winter solstice. One old saying notes: "John and John divide the year."

[http://findarticles.com/p/articles/mi\\_qn4188/is\\_20071221/ai\\_n21174117/](http://findarticles.com/p/articles/mi_qn4188/is_20071221/ai_n21174117/)

<sup>92</sup> Three gunas: <http://www.sivananda.org/teachings/philosophy/threegunas.html>

<sup>93</sup> Muruga: [http://murugan.org/ayyar\\_1.htm](http://murugan.org/ayyar_1.htm).

<sup>94</sup> Alphabet of the Magi letter 10 has the meanings i, j, y: <http://www.omniglot.com/writing/magi.htm>

<sup>95</sup> Ioho: <http://www.bibittybobittyboo.com/8.html>

<sup>96</sup> Rudolf John Gorsleben, *Hoch-Zeit der Menschheit*, Leipzig: Koehler & Amelang, 1931, p. 61.

German: <http://www.scribd.com/doc/17656850/Gorsleben-HochZeit-der-Menschheit>

English: <http://www.runemagick.com/gorsleben.html>

<sup>97</sup> Gorsleben , p. 61

<sup>98</sup> 4 Names of God: <http://abob.libs.uga.edu/bobk/godyz.html>

They that know mysteries should conceal the same.

But, if thy sense be small and weak thy wit,

Mark as the greatest of all gods Iao--

In winter Hades, Zeus when spring begins,

Helios o' the summer, autumn's soft Iao.

Elsewhere, the changing seasons are linked with Apollo, Helios, Hermes and Mithras

4 Gods: [http://www.nemrud.nl/en/sc\\_tekst2.asp](http://www.nemrud.nl/en/sc_tekst2.asp)

<sup>99</sup> IAO: <http://thelemapedia.org/index.php/IAO>

<sup>100</sup> The above examples also confirm that interplay between magical, Christian and pagan traditions was more complex than often portrayed.

<sup>101</sup> Pentacle: <http://www.eldritchmaven.co.uk/elements.htm>

<sup>102</sup> Copper pentacle plate: <http://www.newmoon.uk.com/ritual/wp333.jpg>

<sup>103</sup> Ogham: <http://en.wikipedia.org/wiki/Ogham>

<sup>104</sup> Ogham: *The Druidry Handbook*: <http://books.google.com/books?id=ItzblZgVW2IC&pg=PA84&lpg=PA84&dq=first+aicme+celtic&source=bl&ots=I->

[vOli5Y5B&sig=NBUyAK0uhcNplyoDqiCaEFRI34A&hl=en&ei=baqFSuuWOcje-Qai0oi7CQ&sa=X&oi=book\\_result&ct=result&resnum=2#v=onepage&q=first%20aicme%20celtic&f=false](http://vOli5Y5B&sig=NBUyAK0uhcNplyoDqiCaEFRI34A&hl=en&ei=baqFSuuWOcje-Qai0oi7CQ&sa=X&oi=book_result&ct=result&resnum=2#v=onepage&q=first%20aicme%20celtic&f=false)

<sup>105</sup> 25 Letter Ogham: Ogham Table: <http://ogham.lyberty.com/otable.html>; <http://ogham.lyberty.com/oghamintro.html>

For Ogham Finger Alphabet: [http://www.uponreflection.co.uk/ogham/ogham\\_alphabet.htm](http://www.uponreflection.co.uk/ogham/ogham_alphabet.htm)

<sup>106</sup> Forfeda and Ogham: <http://www.kynes.net/trees/ogham-alphabet.htm>

<sup>107</sup> Corresponding to Greek letters: <http://homepage.mac.com/antallan/ogham.html>

χ (ch) θ (th) φ (ph) π (p) ξ (x)

<sup>108</sup> Elements and Ogham Alphabet: [http://books.google.com/books?id=feHr5fW1b60C&pg=PA59&lpg=PA59&dq=Spirit+of+Water+-+Spirit+of+Fire&source=web&ots=vIKS0Wtog1&sig=HHTNxMiywSgd\\_8hvJwddWDRsPA4&hl=en&sa=X&oi=book\\_result&resnum=5&ct=result](http://books.google.com/books?id=feHr5fW1b60C&pg=PA59&lpg=PA59&dq=Spirit+of+Water+-+Spirit+of+Fire&source=web&ots=vIKS0Wtog1&sig=HHTNxMiywSgd_8hvJwddWDRsPA4&hl=en&sa=X&oi=book_result&resnum=5&ct=result)

<sup>109</sup> Ogham and the Elements:

<sup>110</sup> Druid Magical Tradition:

[http://books.google.com/books?id=feHr5fW1b60C&pg=PA59&lpg=PA59&dq=Spirit+of+Spirit,+Spirit+of+Fire,+Spirit+of+Air,+Spirit+of+Water,+Spirit+of+Earth&source=web&ots=vIKVY1wgk7&sig=X9Z9zKACuOKVXkdi8LCI-\\_jdrk&hl=en&sa=X&oi=book\\_result&resnum=2&ct=result](http://books.google.com/books?id=feHr5fW1b60C&pg=PA59&lpg=PA59&dq=Spirit+of+Spirit,+Spirit+of+Fire,+Spirit+of+Air,+Spirit+of+Water,+Spirit+of+Earth&source=web&ots=vIKVY1wgk7&sig=X9Z9zKACuOKVXkdi8LCI-_jdrk&hl=en&sa=X&oi=book_result&resnum=2&ct=result)

<sup>111</sup> Arun Kumar Upadhyay, *Vedic View of Sri Jaggnatha* Tirupati: Rashtriya Sanskrita Vidyapeete, 2006: <http://www.scribd.com/doc/11959826/Vedic-View-of-Sri-Jagannath>

<sup>112</sup> 8 vAg Devatas: <http://www.geocities.com/profvk/gohitvip/DPDS31-35.html>

<sup>113</sup> Late Samkhyan School: [http://farm1.static.flickr.com/86/217320813\\_073e907a67\\_b.jpg](http://farm1.static.flickr.com/86/217320813_073e907a67_b.jpg)

<sup>114</sup> Sankhya and 25 tattvas: <http://www.kheper.net/topics/Samkhya/tattwas.htm>

Cf. <http://www.samkhyayoga-darshana.com/grfx/tattwa---English.jpg>;

[http://svayambhu.blogspot.com/2008\\_01\\_01\\_archive.html](http://svayambhu.blogspot.com/2008_01_01_archive.html)

<sup>115</sup> Air Gutturals –Palatals

Fire Cerebrals –Dentals

Water Labials, Semivowels

Earth Sibilants

For a discussion of the vargas in relation to kinds of sounds: [http://www.bhagavadgitausa.com/kundalini\\_power.htm](http://www.bhagavadgitausa.com/kundalini_power.htm)

<sup>116</sup> Meanwhile, various schools introduced variations depending on the number of chakras and consonants they used.

<sup>117</sup> Chakras and vargas: <http://www.aryabhata.com/occult/kundalini/chakras.htm>:

The alphabet ends with the letters *Ha* and *Ksa*. But according to the Tantric texts, the cultic alphabet in reality consists of 51 letters, of which the last three are *Ha*, *Lla* (cerebral *La*) and *Ksa*. For a particular purpose, only 50 letters are used, either *Lla* or *Ksa* being omitted from the original alphabet. The 51-lettered alphabet occurs, unabridged, once in the interior of the 1000 petalled lotus in the form of a *triangle*. The first 16 letters (*a* to *ah* form one side of the triangle. The next 16 letters (*ka* to *ta*) form the second, the 16 letters following them (*tha* to *sa*) form the third side of the triangle. The remaining three letters, *Ha*, *Lia*, *Ksa* are found Inside the triangle in the three corner points. (cf. *Serpent Power*, p.485) .

In meditation these sounds are combined with *m* to create seed syllables and visualized as petals of a lotus (<http://shrifreedom.org/yogachakrabijas.shtml>):

Space 5. Vishuddha aM, aM, iM, eM, uM, uM, aM, Em, iaM, eM, Aim, oM, auM, aM, auM

Air 4. Anahata kaM, khaM, gaM, ghaM, iaM, caM, chaM, jam, jhaM, iaM, oaM, ohaM

Fire 3. Manipura oaM, ohaM, eaM, taM, thaMdaM, dhaM, naM, paM, phaM

Water 2. Swadhisthana baM, bhaM, maM, yaM, raM, laM.

Earth 1.. Muladhara vaM, Cam, naM, saM

<sup>118</sup> Letters and Chakras: <http://www.kheper.net/topics/chakras/devanagari.html>

text and diagram from Oscar Marcel Hinze, *Tantra Vidya*, Motilal Banarsidass, Delhi, Varanasi, Patna, 1979

<sup>119</sup> In some traditions this became ha-m-sa, which then served also as a pun on the word for the goose, associated with Sarasvatai, the goddess of speech.

<sup>120</sup> Elements and Shapes: <http://www.onmarkproductions.com/html/5-elements-pagoda-gravestone.html>

<sup>121</sup> Kalachakra Mantra: [http://www.kalachakranet.org/teachings/KTR\\_graz\\_tenfold\\_powerful.rtf](http://www.kalachakranet.org/teachings/KTR_graz_tenfold_powerful.rtf)

<sup>122</sup> Kalachakra: <http://www.shalagram.ru/knowledge/mysticcosmos/figures/34.gif>

<http://members.fortunecity.com/kalachakra1/kcsymbols.html>

[http://www.berzinarchives.com/web/en/archives/advanced/tantra/level1\\_getting\\_started/meaning\\_use\\_mandala.html](http://www.berzinarchives.com/web/en/archives/advanced/tantra/level1_getting_started/meaning_use_mandala.html)

Kalachakra Mandala: [http://www.buddhanet.net/chart\\_k.htm](http://www.buddhanet.net/chart_k.htm)

<sup>123</sup> Seed Sounds: [http://www.ichingmaster.co.uk/i\\_ching\\_master4.htm](http://www.ichingmaster.co.uk/i_ching_master4.htm)

<sup>124</sup> Kalachakra symbols: <http://yoga369.blogspot.com/>

Om Ham Ksha Ma La Va Ra Ya Sva Ha entails the 7 Syllables: Ham Ksha Ma La Va Ra Ya.Cf. All Powerful Ten:

<http://books.google.com/books?id=XlqeS3WjSWIC&pg=PA123&lpg=PA123&dq=%D0%9E>



<sup>139</sup> The implicit harmony between the three worlds became an image of health, to the extent that Sancai cha? is an expression for How are you?

<sup>140</sup> Monkey: <http://www.onmarkproductions.com/html/monkey-saru-koushin.html>

<sup>141</sup> Julie Lee Wei, *Correspondences Between the Chinese Calendar Signs and the Phoenician Alphabet*, College Park, Penn State University, 1999, Sino-Platonic Papers, 94 (March 1999) [http://www.amazon.com/Correspondences-calendar-Phoenician-alphabet-Sino-Platonic/dp/B0006R6NX0/ref=sr\\_1\\_2?ie=UTF8&s=books&qid=1206340259&sr=1-2](http://www.amazon.com/Correspondences-calendar-Phoenician-alphabet-Sino-Platonic/dp/B0006R6NX0/ref=sr_1_2?ie=UTF8&s=books&qid=1206340259&sr=1-2)

<sup>142</sup> Origins go back to 27<sup>th</sup> – 7<sup>th</sup> c. B.C.: [http://books.google.com/books?id=x4qVPI-qpNQC&pg=PA5&lpg=PA5&dq=chinese+astronomy+origins&source=bl&ots=XonjqeoTRy&sig=FefjSAFjkHtmSBQwh3vMyYX-Y8s&hl=en&ei=bFKESoH1HdTI-Qbfgu2fAg&sa=X&oi=book\\_result&ct=result&resnum=5#v=onepage&q=&f=false](http://books.google.com/books?id=x4qVPI-qpNQC&pg=PA5&lpg=PA5&dq=chinese+astronomy+origins&source=bl&ots=XonjqeoTRy&sig=FefjSAFjkHtmSBQwh3vMyYX-Y8s&hl=en&ei=bFKESoH1HdTI-Qbfgu2fAg&sa=X&oi=book_result&ct=result&resnum=5#v=onepage&q=&f=false)

A date of 1953 B.C. has been claimed by JPL: <http://www.well.com/~davidu/chinese.html>

For arguments re: Babylonian origins see: <http://sunzi1.lib.hku.hk/hkjo/view/26/2601638.pdf>

<sup>143</sup> Cf.: [http://en.wikipedia.org/wiki/Earthly\\_Branches](http://en.wikipedia.org/wiki/Earthly_Branches)

Different Chinese traditions had different alignments. Hence, in Qi Cheng, rat, ox, tiger (zi, chou and yin) are again linked to months 11, 12 and 1, but now the sequence is Sagittarius, Capricorn, Aquarius. In Qi Cheng ([http://homepage2.nifty.com/index\\_Z/qizheng.html](http://homepage2.nifty.com/index_Z/qizheng.html)) the order is different:

	Month 1	Month 12	Month 11
	Aquarius	Capricorn	Sagittarius
	Zi	chou	yin
o	T	A	O

Zodiac animals in Japan: <http://www.onmarkproductions.com/html/12-zodiac.shtml>

<sup>144</sup> Elements of nature: [http://ignca.nic.in/ps\\_05015.htm](http://ignca.nic.in/ps_05015.htm)

<sup>145</sup> Changes and planets: [http://en.wikipedia.org/wiki/Seven\\_heavenly\\_objects](http://en.wikipedia.org/wiki/Seven_heavenly_objects)

Mercury (planet)	水星	water star
Venus (planet)	金星	metal/gold star
Mars (planet)	火星	fire star
Jupiter (planet)	木星	wood star
Saturn (planet)	土星	earth star

<sup>146</sup> Elements and Branches: <http://www.yaintech.com/pwong/fengshui/basic.htm>

<sup>147</sup> 5 Stages of Change: Five Elements and 12 Earthly Branches: and corresponding Phoenician letters: cf. <http://www.statemaster.com/encyclopedia/Image:FiveElementsCycleBalanceImbalance.jpg>

Wood	Yin, Mao	OM
Fire	Si, Wu	RG
Metal	Shen, You	SL
Water	Hai, Zi	ET
τ Earth	Chen, Xu, Chou, Wei	Th, Ts, A, P

Oak Pentacle: [http://www.newmoon.uk.com/ritual/patenoakpent\\_wood.jpg](http://www.newmoon.uk.com/ritual/patenoakpent_wood.jpg)

<sup>148</sup> Five agents of Change: <http://www.ichingwisdom.com/hsing.html>

<sup>149</sup> Feng Shui and Magic Square: [http://74.125.77.132/search?q=cache:o56S98\\_dincJ:www.astrotrends.net/articles/feng-shui-magic-square.html+water+square+Ibn+Jabbir&cd=3&hl=en&ct=clnk](http://74.125.77.132/search?q=cache:o56S98_dincJ:www.astrotrends.net/articles/feng-shui-magic-square.html+water+square+Ibn+Jabbir&cd=3&hl=en&ct=clnk)

<sup>150</sup> Moon and Yin Yang: [http://www.wavewrights.com/pub/eh\\_oracle/site/origins/lunar\\_calendar.html](http://www.wavewrights.com/pub/eh_oracle/site/origins/lunar_calendar.html)

<sup>151</sup> Lo Shu: [http://en.wikipedia.org/wiki/Lo\\_Shui\\_Square](http://en.wikipedia.org/wiki/Lo_Shui_Square)

Wafq: <http://www.nlm.nih.gov/hmd/arabic/glossary.html>

One account claims that the square which we link with Saturn was once linked with Venus. See; Feng Shui and Magic Square: [http://74.125.77.132/search?q=cache:o56S98\\_dincJ:www.astrotrends.net/articles/feng-shui-magic-square.html+water+square+Ibn+Jabbir&cd=3&hl=en&ct=clnk](http://74.125.77.132/search?q=cache:o56S98_dincJ:www.astrotrends.net/articles/feng-shui-magic-square.html+water+square+Ibn+Jabbir&cd=3&hl=en&ct=clnk)

Then a geometrical design as square of three was conceived in which there would be nine numbers which add up to 15 horizontally, vertically or diagonally. This served as the symbol of Venus.

Basically, the Magic square of three as a symbol of Venus, the goddess of fertility could be used as a charm or talisman to facilitate childbirth. Interestingly, Pythagoras believed that Numbers are the basic factors not only of the Universe but of all that the universe contains.

So here was the number 15, to be arranged in such a way that it generated creative energy which then could be used to facilitate childbirth as well as to transform a base metal into a noble metal or gold!

<sup>152</sup> Celestial Stems: [http://en.wikipedia.org/wiki/Celestial\\_stem](http://en.wikipedia.org/wiki/Celestial_stem)

Eight Trigrams in Chinese cosmology: [http://koti.welho.com/ivilkki/Feng\\_Shui.html](http://koti.welho.com/ivilkki/Feng_Shui.html).

<sup>153</sup> Magic Square in Freemasonry: <http://www.masonicdictionary.com/magicsquares.html>

<sup>154</sup> Magic Square: <http://www.nlm.nih.gov/hmd/arabic/glossary.html>

<sup>155</sup> This sequence is typically called an abjad and is used by some to argue that Arabic belongs in a different category than alphabets. Proponents of this view tend to forget that Arabic, like Sanskrit, has 7 divisions, of which abjad is only the first. See: <http://bahai-library.org/essays/abjad.html> . For a definition of abjad as number symbolism see: <http://www.nlm.nih.gov/hmd/arabic/glossary.html>

<sup>156</sup> First 9 Letters and Buduh as in note 126 above, p. 11.

<sup>157</sup> Kabbalah: <http://www.ancientorderoffreeasiatics.com/Kabbalah.html>

<sup>158</sup> Jewish Encyclopedia: <http://www.jewishencyclopedia.com/view.jsp?artid=1&letter=C#12>

A Palestinian Midrash of the fourth century (see Epstein, in "Rev. Etudes Juives," xxix. 77) asserts that three of the elements—namely, water, air, and fire—existed before the creation of the world; that water then produced the darkness, fire produced light, and air produced wisdom (יָרֵחַ = "air" = "wisdom"), and the whole world thereupon was made by the combination of these six elements (Ex. R. xv. 22).

<sup>159</sup> Yin-Yang: [http://www.stevengoh.com/wp-content/uploads/2008/02/chinese\\_zodiac2.jpg](http://www.stevengoh.com/wp-content/uploads/2008/02/chinese_zodiac2.jpg)

Hebrew Letters as triangle: <http://www.virtuescience.com/hebrew-alphabet.html>

<sup>160</sup> Cabala: Aleph, Mim Shin.

In some versions Mem, Aleph, Shin form the horizontal planes linking paths 7-8, 4-5, 2-3.

<sup>161</sup> Indian sources of this idea are linked with AUM, the universal vowel, which also integrates the three worlds, beginning middle and end; creator, preserver and destroyer. In the Ajna Chakra, AUM is found as an m in between Ha and Ksa to form the word Ha-m-Sa. This Hamsa, also a swan/goose, is the mount of Brahma, the creator God. Physically this Hamsa is the swan also linked with Sarasvati, the wife of the creator, just as Leda, a wife of Zeus, is linked with the Greek creator god. Metaphysically, this combination of Ha-m-Sa, symbolizing Understanding, Wisdom and Will, is linked with the beginnings of a Hindu trinity in the form of Kapa, Kama, and Kala. In the Indian system, the arrangement of Ha-m-Sa is also linked with the metaphor of arrow, which is the philosophical source of both the Arrow of Sagittarius and the arrow of the god of Love (*kama*). In some interpretations, Aleph, Beth and Gimel and Daleth become letters 0, 1 2, 3 linking between the first stems of the Sephiroth also forming an implicit arrow.

Five Letters of Great Emptiness and Six Letters of Empty Potential (cf. figure 22) correlated with the Seven Double Letters of Hebrew:

Earth	Water	Fire	Wind	Space	
Li	u	ri	Resh 20	I	a
ka Kaph 11	kha	ga	Gimel 3gha	na	
ca	cha	ja		jha	nya
ta	tha	da	Daleth 4	dha	na
pa Pe 17	pha	ba	Beth 2	bha	ma
ta Tau 22	tha	da		dha	na

<sup>162</sup> Cabala 7 Double Letters: [http://www.psyche.com/psyche/cube/cube\\_tarot7.html](http://www.psyche.com/psyche/cube/cube_tarot7.html). In fact there are multiple interpretations re: the precise planets: e.g. we find: Mercury. Luna. Venus. Jupiter. Mars. Sol. Saturn at: 7 Double Letters: [http://kheph777.tripod.com/art\\_alephbeth.html](http://kheph777.tripod.com/art_alephbeth.html)

<sup>163</sup> Sanskrit: [http://www.bhagavadgitausa.com/kundalini\\_power.htm](http://www.bhagavadgitausa.com/kundalini_power.htm)

<sup>164</sup> 12 Single Letters: <http://www.ancientorderoffreeasiatics.com/Kabbalah.html>

“As there are 12 active Zodiacal signs and 12 active Jewels, so there are 12 single letters, although in detail they do not correspond to them.”

This arrangement is initially puzzling. If the Hebrew alphabet was originally linked to the zodiac signs why would the first sign start at letter 5? One plausible answer is that if Aries is month 5, then Sagittarius in November was month 1, which coincides with Indian and Celtic models discussed earlier. Similarly, if the Hebrew alphabet was originally linked with the months, why start in March, when the Hebrew year starts in September? Meanwhile, the 12 organs of man, which vary in different interpretations, are a less comprehensive version of the of the Indian organs; mainly a subset of the 5 powers of sensation and 5 powers of action of the Sankhya school (figure 18).

12 Single letters: <http://books.google.com/books?>

[http://books.google.com/books?id=scwhB6Gkj44C&pg=PA27&lpg=PA27&dq=pick+the+cabala+abgd&source=bl&ots=j0U4x3-d46&sig=o2GfWWaNAmhnlhWPIUKT5pvQxeU&hl=en&ei=8buKSvHBHoP6-AbDloXSDw&sa=X&oi=book\\_result&ct=result&resnum=3#v=onepage&q=&f=false](http://books.google.com/books?id=scwhB6Gkj44C&pg=PA27&lpg=PA27&dq=pick+the+cabala+abgd&source=bl&ots=j0U4x3-d46&sig=o2GfWWaNAmhnlhWPIUKT5pvQxeU&hl=en&ei=8buKSvHBHoP6-AbDloXSDw&sa=X&oi=book_result&ct=result&resnum=3#v=onepage&q=&f=false)

Again this is a list that varies. For instance, we find: vision, hearing, discernment, speech, digestion, coition, learning, regeneration, balance, laughter, meditation, sleep at: 12 Letters:

<sup>165</sup> The rows are presented right to left for English readers.

12 Letters: <http://www.yhwhhouse.com/12%20letters.htm>

<sup>166</sup> Nakshatras: <http://www.findyourfate.com/indianastro/nakshatras.htm>; <http://www.dirah.org/nakshatras.htm>;

<http://www.komilla.com/pages/rahu-ketu.html>

<http://books.google.com/books?id=67WarAlhu->

[YC&pg=PA95&lpg=PA95&dq=airy+triplicity&source=bl&ots=aVD4ivNaP8&sig=h\\_9OboC3NIR4CPJHMy9j4Sd\\_eAg&hl=en&ei=wrGKSvjsMofA-Qbsz9DTDw&sa=X&oi=book\\_result&ct=result&resnum=3#v=onepage&q=airy%20triplicity&f=false](http://books.google.com/books?id=67WarAlhu-YC&pg=PA95&lpg=PA95&dq=airy+triplicity&source=bl&ots=aVD4ivNaP8&sig=h_9OboC3NIR4CPJHMy9j4Sd_eAg&hl=en&ei=wrGKSvjsMofA-Qbsz9DTDw&sa=X&oi=book_result&ct=result&resnum=3#v=onepage&q=airy%20triplicity&f=false)

In the West, the fiery triplicity is linked with hot and dry, choleric and summer. In India, the same triplicity is ruled by Ketu (the South Lunar Node and Serpens Cauda) and includes Nakshatras 1. Ashwini, 10. Magha, and 19. Mula (root). So the flame of fire has its beginning in Aries, its middle in Leo and its base in Moola (root and symbolized by a crouching lion in Sagittarius). Meanwhile, the airy triplicity is linked with hot and moist, sanguine and spring. In India it is ruled by Rahu (the North Lunar node and Serpens Caput) and includes the Nakshatras 6. Ardra, 15. Swati, 24. Shatabisha.

Fiery Triplicity	Hot and Dry	Choleric	
	Summer		
	Aries,	Leo,	Sagittarius
	Hai	Chen	Xin
	He	Tet	Samek
	5	9	15

Airy Triplicity:	Hot and Moist	Sanguine	
	Spring		
	Rahu		
	6. Ardra,	15. Swati,	24. Shatabisha.
	Gemini,	Libra,	Aquarius
	Ren	You	Yin
	Zayin	Lamed Ain	
	7	11	18

<sup>167</sup> Cf. Rath's Rhapsody: <http://groups.yahoo.com/group/sohamsa/message/9371>

<sup>168</sup> Cf. [http://www.wavewrights.com/pub/eh\\_oracle/site/origins/lunar\\_calendar.html](http://www.wavewrights.com/pub/eh_oracle/site/origins/lunar_calendar.html)

<sup>169</sup> Letters 5, 1, 10, 15, 22 spell H' Aioth, the Living Being or tetramorph that guards the heavenly throne.

<sup>170</sup> Kalachakra letters: <http://www.iivs.de/~iivs01311/SDLE/Part-1-08.htm>

<sup>171</sup> Division of Nakshatras: <http://en.wikipedia.org/wiki/Nakshatra>

<sup>172</sup> In Yarsanism Ya is linked with Divine Essence and the the star Al Sharatain in Aries. In Syria, Iraq and Easter Turkey it is linked with Yamin, the right and Yowmono, the day.

<sup>173</sup> In the Tamil calendar of Southern India the month Magh is February March. The revolt of the Zoroastrians which led to the Magi shifted the month of Magha to January.

<sup>174</sup> The Celtic letters Ioho, and Ailm, correspond to the trees Yew, and Silver Fir, Furze; to the letters I A; to the numbers 5 and 10 and to the dates Eve of the Winter Solstice and Winter Solstice. In the Christian tradition, the Yew is linked with John the Baptist and the Fir with Christmas and Christ. John the Baptist is linked with the Summer Solstice, Christ with the Winter Solstice. Hence, the association of John the Baptist with the half way point and Christ with the end of the year at months 6 and 12 has a precedent in an older system linked with 5 and 10.

<sup>175</sup> Theia: <http://www.theoi.com/Titan/TitanisTheia.html>

<sup>176</sup> Note how this is again threefold with a inhaling, exhaling and something left over: shu, shum na.

<sup>177</sup> Vishnu padam: <http://www.trsiyengar.com/id56.shtml>

<sup>178</sup> Oldest Arabic Inscriptions: <http://www.islamic-awareness.org/History/Islam/Inscriptions/>

Wiki claims 328 B.C. : Classical Arabic: [http://en.wikipedia.org/wiki/Classical\\_Arabic](http://en.wikipedia.org/wiki/Classical_Arabic)

<sup>179</sup> Abjad: <http://bahai-library.org/essays/abjad.html>

8 Divisions; abjad, hawwaz, h.ut.t.i, kalaman, sa`fas, qarashat, thakhidh, d.az.agh

	1 4	5-7	8-10	11 14	15-18	19-22	23-25	26-28
abjad:	hawwaz	h.ut.t.i	kalaman	sa`fas.				
á/'	1	h	5	h.	8	k	20	s 60
b	2	w/v/ú	6	t.	9	l	30	` 70
j	3	z	7	y/i	10	m	40	f 80
d	4			n	50	s.	90	

qarashat	thakhidh	d.az.agh
q 100	th 500	d. 800

r 200 kh 600 z. 900  
sh 300 dh 700 gh 1000  
t 400

<sup>180</sup> Ibn Arabi: <http://www.unc.edu/depts/sufilit/AL-ARABI.htm>

Sufi Scheme of Creation: <http://vaxxine.com/cabalaofeightelements>

<sup>181</sup> Ibn Arabi: [http://en.wikipedia.org/wiki/Ibn\\_Arabi](http://en.wikipedia.org/wiki/Ibn_Arabi)

<sup>182</sup> Egyptian Paganism: <http://books.google.com/books?>

[id=HGisvKqNROEC&pg=PA140&lpg=PA140&dq=cabala+earth+air+fire+water&source=bl&ots=cppH9fgC9d&sig=hYt\\_hH\\_nTgzd5eNUWf0Da2UwIgfE&hl=en&ei=RkyKSsfbLsvr-Qbx6O3NDw&sa=X&oi=book\\_result&ct=result&resnum=1#v=onepage&q=cabala%20earth%20air%20fire%20water&f=false](http://books.google.com/books?id=HGisvKqNROEC&pg=PA140&lpg=PA140&dq=cabala+earth+air+fire+water&source=bl&ots=cppH9fgC9d&sig=hYt_hH_nTgzd5eNUWf0Da2UwIgfE&hl=en&ei=RkyKSsfbLsvr-Qbx6O3NDw&sa=X&oi=book_result&ct=result&resnum=1#v=onepage&q=cabala%20earth%20air%20fire%20water&f=false)

<sup>183</sup> This became the symbol of the Warburg Institute.

<sup>184</sup> Gunas: <http://www.scribd.com/doc/2834435/The-Gunas-Attributes-of-Life>

<sup>185</sup> McLennan: <http://www.cs.utk.edu/~McLennan/BA/PP/index.html>

Five Vowels, Elements and correspondences according to McLennan:

**LetterElementPowerAgeSeasonMoon** AAirWetChildSpring1st Q.EIFireHotYouthSummer2nd

Q.GEarthDryMaturityAutumn3rd Q.UWaterColdOld AgeWinter4th Q.ISpiritDivineDeathTerror TimeNew Moon

<sup>186</sup> Notes To the Olympic Banishing Ritual of the Pentagram:

<http://www.cs.utk.edu/~mclennan/BA/OBRP/OLBRPnotes.html>

They called the Pentagram (Hugieia), which is usually translated "Health," but has more the sense of Soundness or Wholeness, and, more generally, any Divine Blessing (LSJ s.v. hugieia, Suppl. s.v. hugieia). (Hugieia comes from the same Indo-European root as gives us "quick" [i.e. living], "viva," "vital," "bios" [life], "zôê" [life] and "azoth." It has been traditionally associated with "vigor", "vigil" and the Latin words "vegetus".

<sup>187</sup> See New Models: <http://sumscorp.com/kavai/newmethods/> under Names of God.

<sup>188</sup> Kulakundalini:

You incarnate as letters <http://www.poetry-chaikhana.com/R/RamprasadSen/Kulakundalin.htm>

v to s, be to l, d to ph, k to th,

sixteen vowels at the throat,

and h and ks between the eyebrows.

Traveling past lotuses

four, six, ten, twelve, sixteen, and two

to the thousand-petaled flower at the top of the head

The alphabet is related to the seed letters : "yam," ram," "lam," "ham," and "haum".

<sup>189</sup> Rosary Mala or Akshamala: <http://nayna.in/blog/divine-grace/the-powerful-elements-of-lord-ganesh-part-three/>

<sup>190</sup> Cf. Wikipedia, Matrikas: <http://en.wikipedia.org/wiki/Matrikas>

According to K.C. Aryan, the number of Matrikas is determined in the structure of the Devanagari alphabet.

First is the (A) group which contains the vowels, then the (Ka), (Cha), (Ta), (ta), (Pa), (Ya) and (Ksha) groups.

The seven mother goddesses (Saptamatrikas) correspond to the seven consonant groups; when the vocalic (A) group is added, the eight mother goddesses (Ashtamatrikas) are obtained. [

The Shaktas hold that the Mothers preside over impurities (mala) and over sounds of the language. The

Mothers were identified with fourteen vowels plus the anusarva and visarga - making their number sixteen.

<sup>191</sup> When the goddess Sati immolated herself, her 51 or 52 pieces became Shaktipeeths each representing a letter of the alphabet.

<sup>192</sup> Kali: <http://en.wikipedia.org/wiki/Kali>. Kali wears a garland of 51 skulls which are said to represent the 51 letters of the alphabet.

<sup>193</sup> 51 Ganeshas: [http://www.associatedcontent.com/article/279117/ganesh\\_hindu\\_lord\\_of\\_many\\_names.html](http://www.associatedcontent.com/article/279117/ganesh_hindu_lord_of_many_names.html)

<sup>194</sup> See New Models: <http://sumscorp.com/kavai/newmethods/> under Vowels and God (Sanskrit).

<sup>195</sup> Seed Syllables: <http://www.kalacakra.org/init/kinitex.htm>

<sup>196</sup> See New Models under Letter names of God.

<sup>197</sup> Formula: <http://www.scribd.com/doc/785620/Archons-in-Gnostic-Literature>

<sup>198</sup> Heart who exists: <http://books.google.com/books?>

[id=L9Y3AAAAIAAJ&pg=PA204&lpg=PA204&dq=u+aei+eis+aei,+ei+o+ei,+ei+os+ei&source=web&ots=YFJzHq-5aN&sig=QbAer\\_yu0sxc3qpsR8ZCrgb85jM&hl=en&sa=X&oi=book\\_result&resnum=1&ct=result](http://books.google.com/books?id=L9Y3AAAAIAAJ&pg=PA204&lpg=PA204&dq=u+aei+eis+aei,+ei+o+ei,+ei+os+ei&source=web&ots=YFJzHq-5aN&sig=QbAer_yu0sxc3qpsR8ZCrgb85jM&hl=en&sa=X&oi=book_result&resnum=1&ct=result)

<sup>199</sup> Va, Va, strong one, Va, who appeared on Mount Sinai with glorification of his reign:

<http://books.google.com/books?>

[id=pXvRNI1S55EC&pg=PA179&lpg=PA179&dq=va+ha+ya&source=web&ots=e0ZH\\_NySG8&sig=TRiVvMPYvFFW3ca6BrL5PGTYIhM&hl=en&sa=X&oi=book\\_result&resnum=1&ct=result#PPA179,M1](http://books.google.com/books?id=pXvRNI1S55EC&pg=PA179&lpg=PA179&dq=va+ha+ya&source=web&ots=e0ZH_NySG8&sig=TRiVvMPYvFFW3ca6BrL5PGTYIhM&hl=en&sa=X&oi=book_result&resnum=1&ct=result#PPA179,M1)

<sup>200</sup> The holy name is äéàà Adojah, (this name is composed of the first syllables of the two most holy names of God, éðàà Adonai and äääé Jehovah). The letters are in the words: iéäiä Elohim, verse 3; ääi Meod, verse 2; äääé Jehovah,

verse 8, and ãñ Sela, verse 12. <http://www.esotericarchives.com/moses/67moses2.htm>

<sup>201</sup> IOU, Indwelling soul of myself: Kokkinon Pallake = 480 = IOY, "IOU, 'Indwelling Soul of Myself'" [see Liber Samekh], also means: "poison, venom, rust, a cry of woe"; timion, "held in honour, highly respected"; Eileithya, "the goddess of childbirth, later equated with Diana"; kosmikon, "worldly".

<http://www.geocities.com/Athens/Parthenon/7069/rationis.html>

<sup>202</sup> Thelemapedia, IAO: <http://thelemapedia.org/index.php/IAO>

Given associations of Alpha (Aries) and Omega (Libra), the letter I would fit naturally as the central letter (Cancer) to produce AIO. Possible associations with Tao and Yao invite attention.

<sup>203</sup> Genesis 10:2: [http://www.freegrace.net/gill/Genesis/Genesis\\_10.htm](http://www.freegrace.net/gill/Genesis/Genesis_10.htm)

<sup>204</sup> Yahoo: <http://jesus-messiah.com/html/yaho-meaning.html>

<sup>205</sup> Greek Magical Papyri: <http://books.google.com/books?>

[id=K0hCj5u3HNQC&pg=PA58&lpg=PA58&dq=aio+iao+oia&source=bl&ots=y4p6CaAqIg&sig=lkon9sQjZ14nLoZqQDsH5b7SPEc&hl=en&ei=nhaESvHtJ5SF-QaW4ay\\_Ag&sa=X&oi=book\\_result&ct=result&resnum=2#v=onepage&q=aio%20iao%20oia&f=false](http://books.google.com/books?id=K0hCj5u3HNQC&pg=PA58&lpg=PA58&dq=aio+iao+oia&source=bl&ots=y4p6CaAqIg&sig=lkon9sQjZ14nLoZqQDsH5b7SPEc&hl=en&ei=nhaESvHtJ5SF-QaW4ay_Ag&sa=X&oi=book_result&ct=result&resnum=2#v=onepage&q=aio%20iao%20oia&f=false)

<sup>206</sup> Gnostic Bible: [http://books.google.com/books?id=Rypqlr2O\\_sAC&pg=PA588&lpg=PA588&dq=jesus+iao&source=bl&ots=vL5vnTyahd&sig=yzTLTyZ1LWQ7Q7HLOSqZ3BMtuP8&hl=en&ei=cBeESqKMMIHc-QaVIZyuAg&sa=X&oi=book\\_result&ct=result&resnum=2#v=onepage&q=jesus%20iao&f=false](http://books.google.com/books?id=Rypqlr2O_sAC&pg=PA588&lpg=PA588&dq=jesus+iao&source=bl&ots=vL5vnTyahd&sig=yzTLTyZ1LWQ7Q7HLOSqZ3BMtuP8&hl=en&ei=cBeESqKMMIHc-QaVIZyuAg&sa=X&oi=book_result&ct=result&resnum=2#v=onepage&q=jesus%20iao&f=false)

[id=Rypqlr2O\\_sAC&pg=PA588&lpg=PA588&dq=jesus+iao&source=bl&ots=vL5vnTyahd&sig=yzTLTyZ1LWQ7Q7HLOSqZ3BMtuP8&hl=en&ei=cBeESqKMMIHc-QaVIZyuAg&sa=X&oi=book\\_result&ct=result&resnum=2#v=onepage&q=jesus%20iao&f=false](http://books.google.com/books?id=Rypqlr2O_sAC&pg=PA588&lpg=PA588&dq=jesus+iao&source=bl&ots=vL5vnTyahd&sig=yzTLTyZ1LWQ7Q7HLOSqZ3BMtuP8&hl=en&ei=cBeESqKMMIHc-QaVIZyuAg&sa=X&oi=book_result&ct=result&resnum=2#v=onepage&q=jesus%20iao&f=false)

[QaVIZyuAg&sa=X&oi=book\\_result&ct=result&resnum=2#v=onepage&q=jesus%20iao&f=false](http://books.google.com/books?id=Rypqlr2O_sAC&pg=PA588&lpg=PA588&dq=jesus+iao&source=bl&ots=vL5vnTyahd&sig=yzTLTyZ1LWQ7Q7HLOSqZ3BMtuP8&hl=en&ei=cBeESqKMMIHc-QaVIZyuAg&sa=X&oi=book_result&ct=result&resnum=2#v=onepage&q=jesus%20iao&f=false)

“And Jesus made invocation, turning himself towards the four corners of the world with his disciples who were all clad in linen garments and saying, IAO, IAO, IAO. This is its interpretation: iota because the universe hath gone forth; alpha because it will turn itself back again, omega because the completion of all the completeness will take place.”

<sup>207</sup> [http://books.google.com/books?id=N2URCb14ShQC&pg=PA213&lpg=PA213&dq=%22water+of+the+dawn%22&source=web&ots=z0ApbgdHvh&sig=t-FF-EYiR5uTIRc\\_TUwGDrmRits&hl=en&sa=X&oi=book\\_result&resnum=1&ct=result#PPA216,M1](http://books.google.com/books?id=N2URCb14ShQC&pg=PA213&lpg=PA213&dq=%22water+of+the+dawn%22&source=web&ots=z0ApbgdHvh&sig=t-FF-EYiR5uTIRc_TUwGDrmRits&hl=en&sa=X&oi=book_result&resnum=1&ct=result#PPA216,M1)

[http://books.google.com/books?id=N2URCb14ShQC&pg=PA213&lpg=PA213&dq=%22water+of+the+dawn%22&source=web&ots=z0ApbgdHvh&sig=t-FF-EYiR5uTIRc\\_TUwGDrmRits&hl=en&sa=X&oi=book\\_result&resnum=1&ct=result#PPA216,M1](http://books.google.com/books?id=N2URCb14ShQC&pg=PA213&lpg=PA213&dq=%22water+of+the+dawn%22&source=web&ots=z0ApbgdHvh&sig=t-FF-EYiR5uTIRc_TUwGDrmRits&hl=en&sa=X&oi=book_result&resnum=1&ct=result#PPA216,M1)

IAO, OAI AIO permutations of the ineffable name of god in Hebrew

[http://books.google.com/books?id=N2URCb14ShQC&pg=PA212&lpg=PA212&dq=Aeeioyo+name+of+god&source=web&ots=z0ApabaGwf&sig=rz6dWYFAqQkmev3wlnsRciFD4Qs&hl=en&sa=X&oi=book\\_result&resnum=2&ct=result#PPA212,M1](http://books.google.com/books?id=N2URCb14ShQC&pg=PA212&lpg=PA212&dq=Aeeioyo+name+of+god&source=web&ots=z0ApabaGwf&sig=rz6dWYFAqQkmev3wlnsRciFD4Qs&hl=en&sa=X&oi=book_result&resnum=2&ct=result#PPA212,M1)

[id=N2URCb14ShQC&pg=PA212&lpg=PA212&dq=Aeeioyo+name+of+god&source=web&ots=z0ApabaGwf&sig=rz6dWYFAqQkmev3wlnsRciFD4Qs&hl=en&sa=X&oi=book\\_result&resnum=2&ct=result#PPA212,M1](http://books.google.com/books?id=N2URCb14ShQC&pg=PA212&lpg=PA212&dq=Aeeioyo+name+of+god&source=web&ots=z0ApabaGwf&sig=rz6dWYFAqQkmev3wlnsRciFD4Qs&hl=en&sa=X&oi=book_result&resnum=2&ct=result#PPA212,M1)

<sup>208</sup> <http://books.google.com/books?id=K0hCj5u3HNQC&pg=PA58&lpg=PA58&dq=IAO,+AOI,+OIA,+AIO,+IOA,+OAI+>

[+greek+magical+papyri&source=bl&ots=y4ofJ5CpMh&sig=cP2V3zG21rn0fUnPfyufNjd1R9M&hl=en&ei=Asd-SqnrHNSD-Qagm904&sa=X&oi=book\\_result&ct=result&resnum=1#v=onepage&q=&f=false](http://books.google.com/books?id=K0hCj5u3HNQC&pg=PA58&lpg=PA58&dq=IAO,+AOI,+OIA,+AIO,+IOA,+OAI+)

[+greek+magical+papyri&source=bl&ots=y4ofJ5CpMh&sig=cP2V3zG21rn0fUnPfyufNjd1R9M&hl=en&ei=Asd-SqnrHNSD-Qagm904&sa=X&oi=book\\_result&ct=result&resnum=1#v=onepage&q=&f=false](http://books.google.com/books?id=K0hCj5u3HNQC&pg=PA58&lpg=PA58&dq=IAO,+AOI,+OIA,+AIO,+IOA,+OAI+)

<sup>209</sup> Names: <http://www.esotericarchives.com/moses/67moses2.htm>

<sup>210</sup> Ei aaaa OOOO: <http://www.geocities.com/oseedless1/egyptian.htm>

Ei aaaa OO 'OO:

[http://books.google.com/books?id=h93iCQkR9WMC&pg=PA69&lpg=PA69&dq=iiii+EEEE+eeee+oooo+uuuu+OOOO+aaaa%7Ba%7D&source=web&ots=U4zvgVzD8C&sig=fzFZQPUFS0M3Vc-ii8hviK3zwc&hl=en&sa=X&oi=book\\_result&resnum=2&ct=result](http://books.google.com/books?id=h93iCQkR9WMC&pg=PA69&lpg=PA69&dq=iiii+EEEE+eeee+oooo+uuuu+OOOO+aaaa%7Ba%7D&source=web&ots=U4zvgVzD8C&sig=fzFZQPUFS0M3Vc-ii8hviK3zwc&hl=en&sa=X&oi=book_result&resnum=2&ct=result)

[id=h93iCQkR9WMC&pg=PA69&lpg=PA69&dq=iiii+EEEE+eeee+oooo+uuuu+OOOO+aaaa%7Ba%7D&source=web&ots=U4zvgVzD8C&sig=fzFZQPUFS0M3Vc-ii8hviK3zwc&hl=en&sa=X&oi=book\\_result&resnum=2&ct=result](http://books.google.com/books?id=h93iCQkR9WMC&pg=PA69&lpg=PA69&dq=iiii+EEEE+eeee+oooo+uuuu+OOOO+aaaa%7Ba%7D&source=web&ots=U4zvgVzD8C&sig=fzFZQPUFS0M3Vc-ii8hviK3zwc&hl=en&sa=X&oi=book_result&resnum=2&ct=result)

<sup>211</sup> Tetragrammaton: <http://www.eliyah.com/tetragrm.html>

<http://francisco72701.tripod.com/sitebuildercontent/sitebuilderpictures/tetragrammaton.jpg>

<sup>212</sup> IEOU: Kokkinon Pallake = 488 = IHOY, "IEOU, 'Indwelling Sun of Myself'" [see Liber Samekh], also "Jeou, a great heavenly power in Gnostic lore who shackles the god Ialdabaoth to a sphere of fate"; deka basileis, "ten kings" [Re. 17.12].: <http://www.geocities.com/Athens/Parthenon/7069/rationis.html>

There are in the Books of IEOU twenty-eight surviving diagrams of concentric squares of IEOU, with indications of a twenty-ninth, a leaf being lost.

<http://www.odeion.org/gematria/gemapp-a.html>

<sup>213</sup> [http://wesley.nnu.edu/biblical\\_studies/noncanon/gospels/gosegpt.htm](http://wesley.nnu.edu/biblical_studies/noncanon/gospels/gosegpt.htm)

*IE IEUS EO OU EO OUA*

*Truly, Truly! IESSEU MAZAREU IESSEDEKEU,*

*the living water!*

*The child of the child!*

*O glorious name!*

*Truly, Truly! The one existing eternally!*

*III EEEE EEEE OO OO UUUU OOOO AAAA*

*Truly, Truly! EI AAAA OO OO*

*O one who exists, who sees the aeons!*

*Truly, Truly! AEE EEE IIII UUUUUU OOOOOOOO*

*The one who exists for ever and ever!*

*Truly, Truly! IEA AIO, in the mind, who exists!*

UAEI EISAEI EIOEI EIOSEI

<sup>214</sup> 8 Letter formula: <http://www.hermetic.com/pgm/mithras-liturgy.html>

Now presentation<sup>19</sup> before the great god is like this: obtaining the above-mentioned herb (780) kentritis, at the conjunction (viz. of the sun and the moon)<sup>20</sup> occurring in the Lion, take the juice and, after mixing it with honey and myrrh, write on a leaf of the persea tree the eight-letter formula, as is mentioned below. And keeping yourself pure for three days before, set out early in the morning toward the East, (785) lick off the leaf while you show it to the Sun, and then he (viz. the sun god) will listen to you attentively. Begin to consecrate this at the divine new moon,<sup>21</sup> in the Lion. Now this is the formula: "I EE 00 IAI."

<sup>215</sup> Vowels and Planets: [www.jwmt.org/v1n7/bornless.html](http://www.jwmt.org/v1n7/bornless.html)

<sup>216</sup> 7 Vowels: <http://www.jwmt.org/v1n7/isop.html>

<sup>217</sup> Hidden Name of God : <http://www.scribd.com/doc/785620/Archons-in-Gnostic-Literature>

<sup>218</sup> <http://books.google.com/books?id=K0hCj5u3HNQC&pg=PA58&lpg=PA58&dq=IAO,+AOI,+OIA,+AIO,+IOA,+OAI+>

[+greek+magical+papyri&source=bl&ots=y4ofJ5CpMh&sig=cP2V3zG21m0fUnPfYufNjd1R9M&hl=en&ei=Asd-SqnrHNSD-Qagm904&sa=X&oi=book\\_result&ct=result&resnum=1#v=onepage&q=&f=false](http://books.google.com/books?id=K0hCj5u3HNQC&pg=PA58&lpg=PA58&dq=IAO,+AOI,+OIA,+AIO,+IOA,+OAI+&source=bl&ots=y4ofJ5CpMh&sig=cP2V3zG21m0fUnPfYufNjd1R9M&hl=en&ei=Asd-SqnrHNSD-Qagm904&sa=X&oi=book_result&ct=result&resnum=1#v=onepage&q=&f=false)

<sup>219</sup> Living Water: <http://www.gnosis.org/naghamm/gosegypt.html>

<sup>220</sup> Yesseus: But from now on, through the incorruptible man Poimael, and they who are worthy of (the) invocation, the renunciations of the five seals in the spring-baptism, these will know their receivers as they are instructed about them, and they will know them (or: be known) by them. These will by no means taste death.

\* \* \* IE ieus EO ou EO Oua! Really, truly, O Yesseus Mazareus Yessedekus, O living water, O child of the child, O glorious name! Really truly, aiOn o On (or: O existing aeon), iiii EEEE eeee oooo uuuu OOOO aaaa{a}. Really, truly, Ei aaaa OOOO, O existing one who sees the aeons! Really, truly, aee EEE iiii uuuuuu OOOOOOOO, who is eternally eternal! Really, truly, iEa aiO, in the heart, who exists, u aei eis aei, ei o ei, ei os ei (or: (Son) forever, You are what you are, You are who you are)!

<http://www.gnosis.org/naghamm/gosegypt.html>

<sup>221</sup> Glorious Name: <http://www.geocities.com/oseedless1/egyptian.htm>

<sup>222</sup> Aee EEI...: <http://www.scribd.com/doc/785620/Archons-in-Gnostic-Literature>

This source includes other versions. Cf. <http://www.geocities.com/oseedless1/egyptian.htm>

<sup>223</sup> Living Water Invisible force: <http://www.gnosis.org/naghamm/gosegypt.html>

<sup>224</sup> Mithras Liturgy: <http://www.hermetic.com/pgm/mithras-liturgy.html>

<sup>225</sup> In the Arabic tradition of Ibn Arabi the unmanifest by 'Ayn (Appendix 5)

<sup>226</sup> Azoth: [http://1.bp.blogspot.com/\\_g4on7pLSins/RyYfgOE4nWI/AAAAAAAAAJM/ns-KmmrLzU4/s1600-h/seven+pointed+star.jpg](http://1.bp.blogspot.com/_g4on7pLSins/RyYfgOE4nWI/AAAAAAAAAJM/ns-KmmrLzU4/s1600-h/seven+pointed+star.jpg)

<sup>227</sup> Encyclopedia of Tibetan symbols: <http://books.google.com/books?>

[id=XlqeS3WjSWIC&pg=PA124&lpg=PA124&dq=kalachakra+anusvara+nada&source=bl&ots=iHVtdO03AK&sig=AtAskwSOWuTC4qrKPtHH4a4\\_7Bw&hl=en&ei=heylSpTdD4fA-Qa1or3cDw&sa=X&oi=book\\_result&ct=result&resnum=1#v=onepage&q=kalachakra%20anusvara%20nada&f=false](http://books.google.com/books?id=XlqeS3WjSWIC&pg=PA124&lpg=PA124&dq=kalachakra+anusvara+nada&source=bl&ots=iHVtdO03AK&sig=AtAskwSOWuTC4qrKPtHH4a4_7Bw&hl=en&ei=heylSpTdD4fA-Qa1or3cDw&sa=X&oi=book_result&ct=result&resnum=1#v=onepage&q=kalachakra%20anusvara%20nada&f=false)

<sup>228</sup> Nada yoga: <http://www.rikhiapeeth.net/>

<sup>229</sup> Living Elements: [http://www.essenes.net/index.php?option=com\\_content&task=view&id=159&Itemid=745](http://www.essenes.net/index.php?option=com_content&task=view&id=159&Itemid=745)

<sup>230</sup> 5 Budha Types: [http://essenes.net/index.php?option=com\\_content&task=view&id=110&Itemid=751](http://essenes.net/index.php?option=com_content&task=view&id=110&Itemid=751)

<sup>231</sup> Guardian Spirit, cf. Month 1. Fravardin in Zoroastrianism: <http://persiandna.com/calendar.htm>

<sup>232</sup> Crotona pentagram: [http://commons.wikimedia.org/wiki/File:Crotona\\_Pentagram\\_ring.png](http://commons.wikimedia.org/wiki/File:Crotona_Pentagram_ring.png)

<sup>233</sup> By contrast, higher world one (bhuloka) was linked with being and food (anna).

<sup>234</sup> Mantra Sounds: [http://sarbani.com/mantra/mantra\\_rashi\\_chakra.htm](http://sarbani.com/mantra/mantra_rashi_chakra.htm)

<sup>235</sup> Mithras Liturgy: <http://www.hermetic.com/pgm/mithras-liturgy.html>

<sup>236</sup> Gematria of Ba: [http://essenes.net/index.php?option=com\\_content&task=view&id=755&Itemid=1075](http://essenes.net/index.php?option=com_content&task=view&id=755&Itemid=1075)

<sup>237</sup> Omniglot Sanskrit: <http://www.omhttp://books.google.com/books?>

[id=feHr5fW1b60C&pg=PA59&lpg=PA59&dq=+Spirit+of+Water+-+Spirit+of+Fire&source=web&ots=vIKS0Wtog1&sig=HHTNxMiywSgd\\_8hvJwddWDRsPA4&hl=en&sa=X&oi=boo](http://books.google.com/books?id=feHr5fW1b60C&pg=PA59&lpg=PA59&dq=+Spirit+of+Water+-+Spirit+of+Fire&source=web&ots=vIKS0Wtog1&sig=HHTNxMiywSgd_8hvJwddWDRsPA4&hl=en&sa=X&oi=book_result&resnum=5&ct=result)

[k\\_result&resnum=5&ct=result](http://books.google.com/books?id=feHr5fW1b60C&pg=PA59&lpg=PA59&dq=+Spirit+of+Water+-+Spirit+of+Fire&source=web&ots=vIKS0Wtog1&sig=HHTNxMiywSgd_8hvJwddWDRsPA4&hl=en&sa=X&oi=book_result&resnum=5&ct=result)

[niglot.com/writing/sanskrit.htm](http://www.niglot.com/writing/sanskrit.htm)

<sup>238</sup> Alphabet and Zodiac: [http://sarbani.com/mantra/mantra\\_rashi\\_chakra.htm](http://sarbani.com/mantra/mantra_rashi_chakra.htm)

<sup>239</sup> Qi Zheng: [http://homepage2.nifty.com/index\\_Z/qizheng.html](http://homepage2.nifty.com/index_Z/qizheng.html)

<sup>240</sup> Nakshatras: <http://www.findyourfate.com/indianastro/nakshatras.htm>

<sup>241</sup> Nakshatras: <http://www.findyourfate.com/indianastro/nakshatras.htm>; <http://www.dirah.org/nakshatras.htm>;  
<http://www.komilla.com/pages/rahu-ketu.html>  
[http://books.google.com/books?id=67WarAlhu-YC&pg=PA95&lpg=PA95&dq=airy+triplicity&source=bl&ots=aVD4ivNaP8&sig=h\\_9QboC3NIR4CPJHMy9j4Sd\\_eAg&hl=en&ei=wrGKSvjsMofA-Qbsz9DTDw&sa=X&oi=book\\_result&ct=result&resnum=3#v=onepage&q=airy%20triplicity&f=false](http://books.google.com/books?id=67WarAlhu-YC&pg=PA95&lpg=PA95&dq=airy+triplicity&source=bl&ots=aVD4ivNaP8&sig=h_9QboC3NIR4CPJHMy9j4Sd_eAg&hl=en&ei=wrGKSvjsMofA-Qbsz9DTDw&sa=X&oi=book_result&ct=result&resnum=3#v=onepage&q=airy%20triplicity&f=false)

<sup>242</sup> In the following our approach is as follows. We rely on Julie Lee Wei's (1999) correspondences between the Chinese stems/branches and Phoeician/Hebrew/Greek.

<sup>243</sup> Diagrams: [http://www.geocities.com/syho\\_real/yi/diagrams.html](http://www.geocities.com/syho_real/yi/diagrams.html)

<sup>244</sup> Modern Chinese Zodiac: [http://www.stevengoh.com/wp-content/uploads/2008/02/chinese\\_zodiac2.jpg](http://www.stevengoh.com/wp-content/uploads/2008/02/chinese_zodiac2.jpg)

<sup>245</sup> 24 Directions: <http://www.geocities.com/Athens/Delphi/9911/taisuiipan1.gif>

<sup>246</sup> 'Shin: [http://en.wikipedia.org/wiki/Shin\\_\(letter\)](http://en.wikipedia.org/wiki/Shin_(letter))

<sup>247</sup> 24 Directions: <http://www.geocities.com/Athens/Delphi/9911/taisuiipan1.gif>

<sup>248</sup> Cabala 7 Double Letters: [http://www.psychic.com/psychic/cube/cube\\_tarot7.html](http://www.psychic.com/psychic/cube/cube_tarot7.html)

<sup>249</sup> 7 Double Letters: [http://kheph777.tripod.com/art\\_alephbeth.html](http://kheph777.tripod.com/art_alephbeth.html)

<sup>250</sup> 12 Single letters: [http://books.google.com/books?id=scwhB6Gkj44C&pg=PA27&lpg=PA27&dq=pick+the+cabala+abgd&source=bl&ots=j0U4x3-d46&sig=o2GfWWaNAmhnlhWPIUKT5pvQxeU&hl=en&ei=8buKSvHBHoP6-AbDloXSDw&sa=X&oi=book\\_result&ct=result&resnum=3#v=onepage&q=&f=false](http://books.google.com/books?id=scwhB6Gkj44C&pg=PA27&lpg=PA27&dq=pick+the+cabala+abgd&source=bl&ots=j0U4x3-d46&sig=o2GfWWaNAmhnlhWPIUKT5pvQxeU&hl=en&ei=8buKSvHBHoP6-AbDloXSDw&sa=X&oi=book_result&ct=result&resnum=3#v=onepage&q=&f=false)

<sup>251</sup> 12 Letters: <http://www.yhwhhouse.com/12%20letters.htm>

<sup>252</sup> 12 simple letters: <http://www.ancientorderoffreeasiatics.com/Kabbalah.html>

<sup>253</sup> 12 Letters: <http://www.yhwhhouse.com/12%20letters.htm>

<sup>254</sup> Ibn Arabi (from William Chittick Self-Disclosure of God, pp. xxix-xxxii):

<http://www.valdostamuseum.org/hamsmith/Sufiphysics.html>

<sup>255</sup> Cosmologies of Shaykh Ahmad al-Ahsa'i : <http://www-personal.umich.edu/~jrcole/ahsai2.htm>

Cf. [http://en.wikipedia.org/wiki/Shaykh\\_Ahmad](http://en.wikipedia.org/wiki/Shaykh_Ahmad)

<sup>256</sup> Cosmologies of Shaykh Ahmad al-Ahsa'i : <http://www-personal.umich.edu/~jrcole/ahsai2.htm>

<sup>257</sup> Sufi Alphabet: [http://www.chishtir.ru/s\\_m.htm](http://www.chishtir.ru/s_m.htm)

<sup>258</sup> Persons relating to Winter and Summer Solstice..

Winter Solstice	Summer Solstice
21 December	21 June
Dark Twin	Light Twin
Saint John the Evangelist	Saint John the Baptist
Birth of Christ	Birth of Saint John the Baptist
25 December	21 December
B	Baptism by Fire and Spirit

Cf. I baptise you with water unto repentance and forgiveness of sins. But there is one that comes after me who is Stronger than I, the laces of whose shoes I am not worthy to unite; he will baptise you with the spirit and with fire." (John, 1 26-27).

<sup>259</sup> Celtic Tree: <http://www.bibittybobittyboo.com/8.html>

<sup>260</sup> Druidry Handbook: [http://books.google.com/books?id=ItzbLZgVW2IC&pg=PA87&lpg=PA87&dq=B+beith+%5B++Spirit+of+Air&source=bl&ots=I-vQnk8VeB&sig=BnOOM6Ob3qVYhRYaVkdYfvAAHr0&hl=en&ei=NJWnSrHiMcTt-Qbg1-i\\_CA&sa=X&oi=book\\_result&ct=result&resnum=5#v=onepage&q=B%20beith%20%5B%20%20Spirit%20of%20Air&f=false](http://books.google.com/books?id=ItzbLZgVW2IC&pg=PA87&lpg=PA87&dq=B+beith+%5B++Spirit+of+Air&source=bl&ots=I-vQnk8VeB&sig=BnOOM6Ob3qVYhRYaVkdYfvAAHr0&hl=en&ei=NJWnSrHiMcTt-Qbg1-i_CA&sa=X&oi=book_result&ct=result&resnum=5#v=onepage&q=B%20beith%20%5B%20%20Spirit%20of%20Air&f=false)

<sup>261</sup> Ogham and the Elements: John Michael, Gree, The Druid Magic Handbook: Ritual Magic Rooted in the Living Earth, Weisner Books, 2008.

<sup>262</sup> Ketu: <http://www.komilla.com/pages/rahu-ketu.html>

<sup>263</sup> Baqua or Pakua: <http://www.geomancy.net/resources/art/art-pakua.htm>