

Society Rosicruciana in Anglia

Province of the Home Counties

Thomas á Beckett College's 30th Anniversary of Service

Awareness Day

To be held at Wokingham Masonic Centre

The Musings of a Past Celebrant No 6

The Language of the Numbers – Part 1

The Torah is interesting as it is reputed to have been protected from any change to the original version.

(The works of the Jewish Alphabet or Alef Beit which was compiled and Edited by V.W.Fra John M.Stubbs 5th degree which included text extracts from the Gal Eini Institute were used for reference.)

No. 1 Represents God - the unity of the divine being, and the generative principle of Nature; it is typified by the central point within a circle.

One: represents everything. It is 100 percent of itself. The written word 'A' or 'Alf' has a definition that denotes that in the beginning there was only chaos.

That is not to say there was 'nothing', but that whatever it was, it had no purpose and no rules and moved in no purposeful direction.

Next we are told that after contemplation this 'Chaos' was turned into Purpose, 'the agents' that support our life.

The ancients called this 'Water' to describe the structure and purpose and proteins that would provide the environment for life to evolve.

The dictionary adds extra comment: that Rabbi Akiva explains in the Midrash that there is a place where 'two pure marble stones meet' and this is where the higher and lower water meet. *Is this not the altar of incense, the double cube? Is this not the white Stone of the Mark Degree: Placed as the Keystone within the vault ceiling of the lower chamber?*

In Judaism, the *Midrash* (Hebrew: מדרש; plural *midrashim*) is the body of homiletic stories told by Jewish rabbinic sages to explain passages in the Tanakh.

Midrash is a method of interpreting biblical stories that go beyond simple distillation of religious, legal, or moral teachings.

It fills in gaps left in the biblical narrative regarding events and personalities that are only hinted at.