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בראשית

Beraisheth.

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MYSTIC LETTERS.

Beraisheth—In the Beginning.—This is the first word of that Book which is called the “Volume of the Sacred Law”, revered alike by Jew and Christian. There is a peculiarity, I might call it a weirdness in the construction of the word itself, the first portion or half of the word terminates in א Aleph, the first letter of the Hebrew Alphabet, the second half ends in ט Tau, which is the last letter of that alphabet, corresponding with the Α Alpha and Ω Omega of the Greek Alphabet, used to represent the Beginning and the End, the First and the Last, the especial attributes of the Son of God, Jesus Christ, The Word.—“I am Alpha and Omega, the beginning and the ending saith the Lord, which is and which was and which is to come, the Almighty.”—Rev. i., 8, and Ἐν ἀρχῇ ἦν ὁ λόγος. καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. &c.

“In the Beginning was the Word and the Word was with God and the Word was God. The same was in the Beginning with God. All things were made by him, and without him was not anything made that was made, in him was life and the life was the light of men. And the light shineth in darkness and the darkness comprehended it not.”—S. John i., 1 to 5.

I have quoted these verses, so well known to the Rosicrucian even at his entrance into our Order, to note the remarkable analogy, I may say similitude between the commencement of the more ancient volume and the commencement of the Gospel of S. John in the New Testament.

*In the Beginning*, is the first word in both instances, and the word in the Hebrew from its peculiar construction points not only to the *Beginning* but also to the *End*, the finish or completion of the work begun.

To the ordinary student this may not at first sight appear, but to the students of the Kabbalah, to whom every letter has its meaning, the opportune occurrence of the א Aleph and the ת Tau, in the peculiar position they occupy in this most important word, must have a most striking and marked significance.

God never *begins* anything that he does not *finish*, is the occult meaning of this most wonderful word.

Space will not permit me to pursue this theme much further, or I should discuss the meanings of the other letters forming part of the word "Beraišeeth", ש Shin and י Yod, the former representing Fire, and by analogy-Light, and the latter being connected in the Sephiroth with the Wisdom of God "Chokmah": note also the ר Resh which is the initial letter of Ruach, the Spirit of God moving and brooding upon the "faces of the deep". All these letters allude to the Powers and Influences displayed in Creation, and it is not to chance that we must attribute the association of these letters to form this mysterious word "Beraišeeth".

ב Beth, the first letter of the word Beraišeeth is a preposition meaning In.

ר Resh, the initial letter of Ruach, "The Spirit of God moving upon the faces of the waters" at the Creation.

א, A Aleph, the Beginning = Alpha, the First.

ש, SH. Shin, represents Fire, Light, Heat, etc., "Forces from the Elohim".

י, I or Y, Yod, the first letter of the Tetragrammaton, The Great Name is allotted in the Sephiroth to Chokmah, Wisdom, the Wisdom of God,

ת TH, Tau the Ending = Omega, the Last.

בראשית, BRASHITH. Beraišeeth.

Happy is he who understandeth Letters and Numbers. The Letters are from the Numbers, and the Numbers are from the Ideas, and the Ideas from the Forces, and the Forces from the Elohim. The synthesis of the Elohim is the Shēma.

The first few verses of the Volume of the Sacred Law treat of the earth as "without form and void, and darkness was upon the faces of the deep". This is what we imagine to be the "nebulous period". "And the Spirit of God moved upon the faces of the waters." Here we imagine is the gradual development of form, extending probably over myriads of centuries, until it pleased Him to say "Sit Lux—et Lux Fuit".

Then was the earth approaching to form and shape and the luxuriant vegetation on its thin crust was subject to many a cataclysm, eruptions which from time to time burst through its crust submerging all on its surface and forming the coal fields so useful to man, when the time arrived for his creation, when the earth was ready to receive him; and when the gigantic beasts and reptiles had disappeared from its surface, and the steaming seething atmosphere had been in the lapse of ages rendered fit for the support of such life as we now see inhabiting our beautiful planet—and a different and less luxuriant vegetation sprang up suited to their requirements. Then came man on this earth, accompanied by the creatures over which he was given to rule, and the vegetation which we now see around us.

In our little essay on the word *Beraisheeth* and the mystic letters of which it is composed, which in so marked a manner indicate the Powers, Influences, and Forces displayed in Creation, we go back to a period when time, as we count it, had no existence.

“ In the Beginning, God Created the Heaven and the Earth ” the Beginning, the mysterious *Beraisheeth* took place innumerable millions of ages ago.

By this word, carrying with it the idea not only of the *Beginning* but of the *End*, we arrive at the Creation of Man, after the *perfecting* of the Earth and rendering it a fit habitation for this the last and most finished work of the Divine Being; this may be justly deemed the *End and completion of the Beraisheeth*, only waiting for the “ restoration of all things ” which we are led to believe will not much longer be delayed by him who is the Great Architect of the Universe. The years which have elapsed since the Creation of Man, are but as a grain of sand on the sea shore, when compared with the mighty ages of the *Beraisheeth* which preceded them—Yesterday, to-day and for ever.

Man is but of yesterday and yet for how many ages was his advent prepared for, and now he will live and constantly progress onwards through ages to that perfection which here we but dimly dream of.

By going through the painful ordeal of suffering in our present state of existence, we shall be enabled to enjoy the hereafter in a manner which would have been otherwise out of our reach: Out of Evil cometh Good, this is the fiat of the Eternal. Darkness is followed by Light. “ Weeping may endure for a night, but joy cometh in the morning.”

Diagram representing the  
TEN SEPHIROTH.

THE CROWN,  
KETHER.

