

The Seventy-eighth Stated Convocation of Metropolitan College S. R. I. A.,
will be held in the Adytum, 310 Lenox Avenue
Friday Evening, February 22, 1918, at 8.00 precisely

Work: Regular Classes. { Neofites' Class.....Fr. Roscius IX^o
 { Hermetic Class.....Fr. K.

Astrological Section.

Advanced Class, 2nd and 4th Tuesdays, 1712 West 180th Street,
Elementary Class, 1st, 3rd and 5th Tuesdays, } 8 P. M. Precisely.

The Regular Quarterly Meeting

will be held at 712 West 180th Street Wednesday, February 20th, at 8:30 P. M.

The Symbol of the Congregation of the Outer.

A Reading by

M. I. W. Fr. "Eulis" X^o, Grand Master Temple of the Rosy Cross

A Circle, closed, except for the break made by Those Who Seek; an Oaken Door, with Strong yet Ornamented Hinge, a Lock on the Door, and a Red Cross nearly balant on the Door.

The Color of the Circle is comprehensive, and does not specialize the subjects studied, nor the sexes, but is general in attention; it is broken only by the Seeker, showing that it is able to preserve its secrets, and preserve them well, as the Lock indicates.

The substantial Door and Hinge show sturdiness and Strength in the SOCIETY itself and its Members.

The Hinge is Ornamental in design, shaped like the Torch of Truth, yet placed at right angles indicates a moderate degree of ceremonial and ritual, and its material, IRON, indicates the WORK to be intellectual and philosophical in character, even the subject of sex treated of from that standpoint.

The Red Cross shows also the WORK and pertains to subjects involving the WILL Principle, but the Cross has one piece longer than the others, showing the balance not quite perfect.

It indicates that the subjects of Love, Sex, Will, Wisdom, Philosophy and Religion are handled from the philosophical standpoint, yet with a toleration and broadness that makes for approval.

Ed. This brief description was incorporated in a letter recently received by Fr. K. from Fr. Eulis, and was of such excellence that with Fr. Eulis' permission it is given herewith for the instruction and information of all members.



Tetragrammaton.

Rt. Wor. Fr. RUFICIO IX^o

Rosicrucian Ritual says of the Tetragrammaton "It is the most sublime symbol known to Mystics. Its full significance can not be explained to you at this time". It could go further and say "Its full significance can never be explained on the Physical Plane, and only as you approach Mastership will the full interpretation of this symbol reveal itself to your Soul".

The Tetragrammaton is called the Ineffable and Unpronounceable Name because it was forbidden to the Jews to pronounce it. When Moses returned from his first visit to Pharaoh and complained to the Lord that the only result of his mission had been to increase the Egyptian King to exaction of greater burdens from the oppressed Israelites, God encouraged Moses by the promise of great wonders which he would perform in behalf of his people, and confirmed the promise by imparting to him that sublime Name by which he had not hitherto been known: "And God spake unto Moses and said unto him, I am the Lord, and I appeared unto Abraham and unto Isaac and unto Jacob by the name of God Almighty, but by my Name JEHOVAH was I not known unto them". (Exodus 6:2-3).

The ineffable Name in Hebrew is composed of four characters or letters יהוה and is derived from the substantive verb יהי , hayah, "to be", and combining, as it does in its formation, the past, the present and the future significations of the verb, it designates God in His immutable and eternal existence. The letter ה in the beginning is characteristic of the future, the י in the middle, of the participle or present time, and the ו at the end, of the past. Thus out of יהוה we get יהי , "he was", יהיה "he is", יהיו "he will be". Other names of God define His power, wisdom, goodness and other attributes, but this alone defines the essential nature of His eternal existence, without beginning and without end. According to Menasseh Ben Israel these four letters may be so arranged by permutations to form twelve words, every one of which is a modification of the verb "to be", and hence it is called the Name of His substance or existence. It can be expressed in 72 permutations.

This word was used to convey to the mind some idea of that Grand Being who is the sole author of our existence, and to carry along with it the most solemn veneration for His Sacred Name and Word, as well as the most clear and perfect elucidation of His power and attributes that the human mind is capable of receiving, the most essential of which are that the Name or Word is expressive of SELF-EXISTENCE and ETERNITY; and secondly, that it is applicable only to that Great Being who WAS and IS and WILL BE.

One of the reasons why it was forbidden to the Jews to pronounce this name was that in its original meaning it was conferred upon no other Being, and was therefore too sacred to be spoken. In Lev. 24:16 "he who blasphemes the Name of Jehovah shall be put to death". The word meaning blasphemy may also be translated "to pronounce distinctly, to call by name"; so this passage could be read "Whoever shall pronounce the Name of Jehovah shall suffer death". In Exodus 3, when Moses asks God His Name, He replies "I am that I am", and he adds "this is my name forever". The word meaning "forever", by the change of one letter would mean "to be concealed", so it would read this is my name to be concealed.

The Jews believed that this holy name, which they held in highest veneration was possessed of unbounded powers. He who pronounces it shakes heaven and earth, and inspires even the very angels with astonishment and terror. There is a sovereign authority in this name, it governs the world by its power. It is called the Shem-ham phorash, because it alone, of all divine names, distinctly explains or declares what is the true essence of the Deity. Among the Essenes this sacred name which was never uttered aloud was one of the mysteries of their initiation, which the candidates were bound by a solemn oath never to divulge. The Rabbins assert that it was engraved on the Rod of Moses that enabled him to perform all his miracles. Indeed, the Talmud says that it was by the utterance of this awful name, and not by a club that Moses slew the Egyptians.

The breast plate worn by the High Priest of the Children of Israel is a symbol of the Tetragrammaton, in that its twelve stones, altho referring to the twelve tribes of the Children of Israel, has a still higher and more significant meaning. It refers to the twelve fuses of the sacred word, the twelve words which may be composed of the four letters, all being different expressions of the verb "to be", and as used by the Creative Voice as the "seven breaths and five winds". This breastplate, however, was not original with the Jews. The idea was derived from the Egyptians. Diodorus Siculus says that the chief judge bore about his neck a chain of gold from which hung an image of precious stones, which was called TRUTH.

What is this mysterious Name, this mighty Word, thru whose potency the Egyptian, Chaldean and Hindu initiate, performed their wonders? In chapters xv of the Egyptian Funeral Ritual, Horus says: "I knew the Spirit of An. The greatly glorious does not pass over it, . . . unless the gods give me the Word". In another hymn the Soul, transformed, exclaims: "Make road for me to Rusta. I am the Great One, drest like the Great One. I have come. Delicious to me are the Kings of Osiris. I am creating the water thru the power of the Word. Have I not seen the hidden secrets? I have given Truth to the Sun. I am clear. I am adored for my purity". In another place in a mummy's roll we read "I am the Great God Spirit, existing of myself, the creator of HIS NAME. I know the Name of this Great God that is there."

The last great Avatar, Jesus, "cast out Spirits with His WORD". (Matt. 18:16) Peter performed miracles. (Acts 4:7). This name is not the name of the Christos, but the Name which was in the possession of the Initiate Jesus. Jesus frequently tells us that he does his works in His Father's Name, not his own.

"God geometrizes" said Plato: "The laws of Nature are the thoughts of God" said Orsted: "His Thoughts are immutable" said Hermes, "therefore it is in the perfect harmony and equilibrium of all things that we must seek the Truth". And thus proceeding from the indivisible unity he found emanating from it two contrary forces, each acting upon the other and producing equilibrium, and the three were one, the Pythagorean Eternal Monad. The Primordial point is a circle, the circle squaring itself from the four cardinal points becomes a quaternary, the perfect square, having at each of its four angles a letter of the miracle Name, the sacred Tetragram. "It is the four Buddhas who came and have passed away, the Pythagorean Tetractys—absorbed and resolved by one eternal no-BEING".—(Blavatsky)

These four Buddhas referred to by Blavatsky do not mean four incarnations of the Buddha, but rather four apotheoses of a Buddha. Buddha in this reference meaning an Enlightened One, a Master, one who has reached Nirvana while still in the flesh, a Logos in each of the four cardinal points. Universal Wisdom, the Inimitable, the Mystery of all mysteries that unfolded Jesus the Christ, Gautama the Buddha, Zoroaster the Mage, Lao-tze the Sage, Pythagoras the Philosopher, Hermes, All and Every Master, even the Mind of all Master-hood, Poemandres Himself. The Smaragdine Tablet, discovered on the dead body of Hermes says:—"Separate the earth from the fire, the subtle from the gross. Ascend from earth to heaven, and then descend again to earth. This thing has more fortitude than fortitude itself, because it will overcome every subtle thing and penetrate every solid thing. By it the world was formed".

Everything in this world is a Trinity completed by the Quaternary. Birth, Life and Death will ever be a trinity, completed only at cyclic end by Immortality, which makes it a quaternary. The triangle equals three, the Tetragrammaton equals four, 3+4=7 the feminine number of generation. The three material elements, Air, Water, Earth must have the fourth, which is the principle of all that which is neither corporeal nor perceptible, to make the quaternary, for "God geometrizes".

The Pillar and Circle (10) which with Pythagoras was the perfect number contained in the Tetractys (10 dots in four rows) became later a preeminently fabled number, especially among the Jews, with whom it was the male and female Jehovah. In Gen. 4:5 the Logos (Adam) separates himself into two halves, male and female, becoming Jah-Hovah and Jehovah-Eve. (The true etymology in the Kabbalah of 777 is "IEVE").

The Tetragrammaton or Tetractys signifies a word of four letters, or literally the number "four"; but it has been peculiarly applied to a symbol of the Pythagoreans which is composed of ten dots arranged in triangular form of four rows. The figure was in itself, as a whole emblematic of the Tetragrammaton, of the sacred name of four letters, and was undoubtedly learned by Pythagoras during his visit to Babylon.

The parts of which it was composed are also symbolic. One point was the symbol of the active principle or creator. The two points, of the passive principle or matter; the three, of the world proceeding from their union, and the four, the arts and sciences which may be said to complete and perfect the whole.

The arrangement of the ten points in a triangular form was called the Tetractys or number four, because each of the sides of the triangle consisted of four points, and the whole number was made up by adding the first four numbers: 1+2+3+4=10.

Pythagoras, having learned in Egypt the Name of the true God, mysterious and ineffable Jehovah, and finding that in the original tongue it was composed of four letters, translated it into his own language by the word "Tetractys", and gave the true explanation of it, saying that it properly signified the source of Nature that perpetually rolls along.

So much did the Disciples of Pythagoras venerate the Tetractys, that it is said that they took their most solemn oaths, especially that of initiation upon it as follows:—"I swear it by him who has transmuted into our Soul the Sacred Tetractys, the Source of all Nature, whose Course is Eternal".

The Word was a password in the Mysteries of Isis and Osiris, and none dared enter the Temple of Serapis who did not bear on his breast or forehead the Name Iao or Je-ho-ho, a name almost equivalent in sound to that of Jehovah, and probably of identical import, and no name was uttered in Egypt with more reverence. It was produced by the Egyptians by adding the first four odd numbers and the first four even numbers:—1+3+5+7=16; 2+4+6+8=20; 16+20=36. And 36 equals COSMOS. This word was used in their greatest oaths: "Yea, by him who did bestow upon our Soul the Tetractys, ever-flowing Nature, source-possessing roots".

What are these roots, and what is the Tetragrammaton? The Source-possessing Roots are no more nor less than the four Elements of the Universe, Fire, Water, Earth and Air; and this is the Sublime FOUR, the Tetractys, the Sacred Tetragrammaton, which is ONE with Nature, the exoteric series of Hermaphroditic Gods as Osiris-Isis, Jove-Juno, Brahma-Vaeh, Jah-Hovah, the Heavenly Man, the First-born from the Absolute, the first manifestation of the Absolute in the Region of Concrete that.

In short the TETRAGRAMMATON IS the ABSOLUTE.