

NOAH and THE ARK: Part 1

Michael McIntyre has a book in progress titled "The Restoration of Ezekiel Forty-One". The book involves: language, linguistics, cognition, neuroscience, history, dreaming, little stories, and a fair amount of graphics; all bundled together to give the reader a tangible sense for the mindset of a cultured individual who lived more than 2500 years ago. Each chapter discloses a kaleidoscope of perceptive tools, taking the reader on a journey that allows them to grasp the experience of Ezekiel's Temple Vision as documented in the Old Testament. This Vision has been reconstructed in an animated format on DVD, so that the reader can sit back and watch as the vision takes shape, in the form, as described, in Ezekiel 41: All the little pieces neatly interlocking to replicate a visual experience that has eluded scholars and proper conjecture for centuries.

The excerpt you are about to read is a section from one of the book's chapters titled "The Two Arks: Noah and the Covenant."

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This section will explain the Old Testament story of Noah and The Ark using the ancient Rabbinical Tradition known as letter qabala or autoit, (the French transliteration of the Hebrew word AVTTYVT) . This qabala tradition does not engage techniques such as the calling of angels, entering other realms, or using any invocational chants; it simply embraces contemplation. Employing this tradition, or knowledge, to the Torah (first five books of the Old Testament) reveals to the reader all the wonder intended by the original authors. This mysticism is in accord with the Upanishads and the works of Lao-tzu, Kahlil Gibran, and other poets whose efforts were to elicit the spirit of humankind.

Before revealing the meaning of the story of Noah's Ark, let me introduce you to this autoit qabala system, which will answer all the puzzling questions that the story evokes, like: How did Noah house all representative animal life on the planet in a vessel about the size of a *large high school gymnasium*?— not to mention the storage of the food that these creatures needed in order to survive a 12-month journey. And the animal droppings—only eight people to manage this task on a boat having one window and one door? Imagine the morning calls of 70,000 birds from a platform half the size of a soccer field. There would be carpets of insects, over 45,000 species of spiders and ants alone. Termites, woodpeckers, and beaver would receive quite the scolding for just doing what came natural to them. Picture 400 varieties of monkeys and apes in a high school cafeteria. Some might speculate on Noah's Zoo in images such as these, but the Rabbim use different images.

The letters of the Hebrew alphabet have a numerical and a contextual designation. Each letter represents an archetypal essence. In word formation, the letter concepts interact to form a new concept. Let's use the word *sun* for example:

Shemesh, one of the Hebrew words for sun, is composed of the letters *Sheen-Mem-Sheen*. *Sheen* is the cosmic breath in everything, everywhere. *Mem* is the pool of maternal waters. Here is what we have: Sheen (cosmic breath) catalyzes through Mem (maternal waters) acting upon itself—Sheen (cosmic breath). In other words Fusion! This simple example shows how the ancient reader would have had a much deeper sense of the word *sun*.

Let's look at one more example before going on to the construction of the alphabet, which is quite fascinating and like the word constructions (from those ancient times) is in no way arbitrary.

Rayhha (or *Raycha*) is the Hebrew equivalent for "perfume" or

“fragrance.” It is made of the letters: Raysh-Yod-Hhayt (or Chayt)

Raysh—the cosmic receptacle or the universe as an envelope
Yod—Projection into temporal existence
Hhayt—primordial substance, which can become a myriad of possibilities

Rayhha is temporal existence projecting a myriad of possibilities back into the limitless receptacle. It exalts its parts into the cosmic container; Organic disintegration; Posting the replication of oneself ethereally; Breadcrumb trails; A preview to: eventually all received must be returned. Applications can be endless. Poetry. Every autoit word is a poem.

Each translation of the outer world mimics a reflection of the inner world. Each artifact in a given scene is constructed of pliable elements. The elements then interact in such a way that “existence” seems to issue forth within every moment, continuously. We can more readily see this in the first ten letter constructions of the alphabet:

ALEPH (the first letter): All that is. All that is not. Aleph is unthinkable, timeless, elusive. From it all things issue yet it has no origin of issue. It does not possess the quality of existence-in-duration.

BAYT or VAYT (second letter): Bayt is the primordial container. The archetype of all dwellings. It allows energy to reflect so that energy can discern “that which is not itself.”

GHIMEL (third letter): Movement. Animation. Ghimel is motion expressed as uncontrolled function. Action that is not predisposed.

DALLET (fourth letter): Resistance. Dallet allows energies to

resist influence and change, therefore allowing order.

HAY (fifth letter): Primordial life. Hay is the potential for all discernible existence; it does not, however, claim individual existence.

WAW or VAV (sixth letter): Fertility. Waw is a copulative agent.

ZAYN (seventh letter): Zayn is an opening to the myriad of possibilities.

HhAYT or Chayt (eighth letter): The primordial substances and energies by which the myriads of possibilities (Zayn) might be realized. It is similar to the concept of DNA, but of course is not any specific DNA itself.

TAYT (ninth letter): This is the force, or element, that allows the evolution, the building from the most fundamental to the most complex.

YOD (tenth letter): Projection into temporal reality: The principle of Recognizable Existence. It is the exact opposite of Aleph. Yod is intent on itself, whereas Aleph is open to all possibilities. This reality is not confined to physical reality but also applies to psychological life, ideas, and fleeting energies that are born, live, and then perish.

If we glance at this Alphabetic Order, we also see a cosmological construction.

Aleph is the unformable reflected in Bayt , the container. Movement ensues with Ghimel and begins to organize Dallet . Hay is the fulcrum for existence in the Ten Letter Schema. Waw is the principle allowing combinations; it allows: Zayn (myriad of possibilities) to access Hhayt (primordial library) Tayt is the potential for blueprinting existence and, finally,

Yod – physical life.

THE LETTER-NUMBERS

א	ב	ג	ד	ה	ו	ז	ח	ט
Aleph	Beth Vayt	Gimmel	Dallet	Hay	Vav or Waw	Zayn	Hhayt	Tayt
1	2	3	4	5	6	7	8	9
י	כ	ל	מ	נ	ס	ע	פ	צ
Yod	Kaf Khaf	Lamed	Mem	Noun	Sammekh	Ayn	Pay Phay	Tsade
10	20	30	40	50	60	70	80	90
ק	ר	ש	ת	ך	ם	ן	ף	ץ
Qaf	Raysh	Sera Sheen	Tav	final Khaf	final Mem	final Noun	final Phay	final Tsade
100	200	300	400	500	600	700	800	900

THE CIPHER OF GENESIS

There are twenty-two letters altogether (plus different forms for five letters when ending a word; see chart). The first nine letters are archetypal energies, concepts, or essences in primordial application. The second set of nine letters, beginning with Yod, are these same concepts applied to individual existence. The third and final group represents the concepts in their most extended, universal form.

< PART 2 >