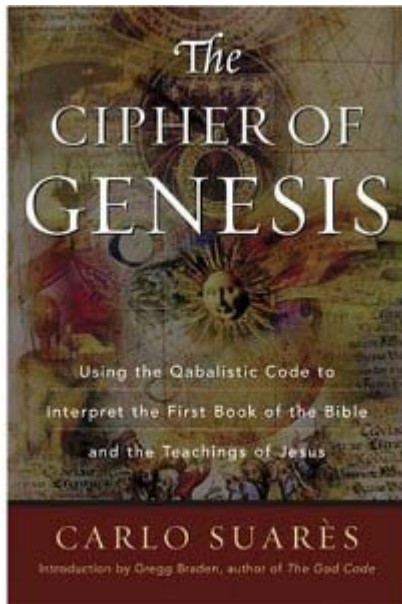


INSIGHT BOOK REVIEW: The CIPHER of Genesis



Carlos Suares (1892–1976). *The Cipher Of Genesis: Using The Qabalistic Code to Interpret the First Book of the Bible and the Teachings of Jesus* (2005)

A book by Carlos Suares of a little more than 200 pages, translated into English in 1970. This book presents us with a translation of the book of Genesis using a code to decipher the traditional meaning of the Hebrew words in the text. Originally each of the twenty-two letters of the Hebrew alphabet represented archetypes emerging as cosmic forces whose interplay not only creates this Earth, but all Worlds and every dimension of Being. Suares reveals this lost Ha-Qabala, held by ancient Rabbans that unlocks the true understanding hidden in the first book of the Torah. Relentlessly, the contents in *Cipher of Genesis* teeter on the brink of understanding, but always unfathomable, and not quite fully grasped.

Genesis in its original content is not lore from the distant past, but expresses states of consciousness, living forces

present now, intended to project into our very being. Each letter in the text has a designation, interacting with other letters within the word to form a concept. This concept is then put in syntax with other word-concepts within the indigenous verse, revealing something quite unlike any conventional reading. By no means would one word convey the entire meaning of the line, but let's take one word from Gen 1:3 "And God said, Let there be . . .

AWR. The Hebrew word for light.

Pronounced 'Or', it is composed of the three letters: Aleph, Waw, and Raysh. Each letter corresponds to the following:

Aleph— the unthinkable abstract principle of all that is and all that is not. It is the creative immanence but was never created, the imperishable pulsation penetrating all existence, timeless and elusive, emanating from beyond all realms.

Waw (or Vav)—expresses a copulative or connecting mediator, a fertilizing agent.

Raysh—Each germ of life has an envelope. Raysh is the ultimate expression of this. It is the cosmic container and is conceivable in the same manner one might ponder the finiteness of the physical universe.

The schema Awr (translated as "light") can be cognized as the unconditional movement of the discontinuous and unthinkable *Aleph* imprinting itself on *Raysh*, the exalted multiple and infinitely expanding container. The true context of AWR is an ever-occurring primordial event: the wedding of Two Infinities. It is around all everywhere. In all everywhere. Beyond all everywhere . . . it is alive. Although this is only a single word from Gen 1:3, one might get the sense that the verse is not confined to a 'Once upon a time' episode, but a continual process outside of "moment by moment."

Such is an example that Suarez admits he cannot offer the truth of Genesis, but only images of that truth, because to

understand it in its original intent is not to synthesize a language but to experience *"a would-be transmission from the unknown."* This book is not a leisurely read. Although the subject matter is laced with commentaries of psychology, sociology, politics, and physics that lend the reader breathing space, it is still a very dense publication.

The author conveniently offers a formatted Code of the Hebrew letter-numbers, and while the initial letter code is brief, oftentimes a letter's explanation is expanded throughout the course of the book. Because the quintessence of the letters is by nature conceptual, it is risky to confine them in any brittle terms of our languages. The interaction of these primal archetypes do not occur linearly but more in a simultaneous sense. Even so, **The Code** can be viewed as an ordered emanation of existence, one primordial essence sequentially leading to the next. An explanation of the first five letters, in their order, illustrates such an idea:

Aleph, no.1 *the unthinkable life-death, abstract principle of all that is and all that is not.* Aleph does not possess the qualities of existence in duration. It is beyond that.

Bayt (or Vayt), no.2 *is the archetype of all dwellings, of all containers.* Bayt conveys the whole duality of existence, it allows energy to reflect so energy can discern that which is not itself.

Ghimel, no.3 *is the movement of every container animated by Bayt.* Ghimel is motion expressed as uncontrolled function, action that is not predisposed.

Dallet, no.4 *is the resistance to destruction.* Dallet is the archetype of resistance, allowing energies to order.

Hay, no.5 *is the archetype of universal life.* The previous four emanations bring about the emergence of Hay, which does not exclaim individual existence, but is rather its potential.

Following the explanations of the letter-numbers six through nine, we come to **Yod**, the 10th letter, which culminates as a *projection of Aleph into temporal continuity*, creating duration, which by its very nature creates its own demise.

Yod is existence. Intent on itself. In contrast, Aleph, open to all possibilities, is timeless— yet deeply hidden, almost absent, buried by Yod's pronounced disposition to mimic it. As Yod struggles to re-invent Aleph in an effort to perpetuate itself, it must eventually yield to Aleph or otherwise be consumed by its own duration. In order to prolong itself, Yod is constantly balancing resistance and flexibility: resistance to maintain its identity and flexibility so that it can be transient.

These letter-numbers are aspects, issuants, of one cosmic energy just as every color of a rainbow is of, and in, the light. They begin to express their complete meaning only through interaction with other letter-numbers, and their play is not restricted by phonetical positioning as are secular characters. Shemesh (Sheen-Mem-Sheen) is the Hebrew word for "sun." **Sheen** the "Breath of God". **Mem** the maternal waters. **Sheen:** the "breath of God". Fusion! And then again something else . . . left entirely to the reader. That is the nature of Autoit Qabala. Open. Breathing. Aborting the meticulous.

Adam, Eve, Cain, Abel, The Garden of Eden, Elohim, Jehovah, and many other archetypes are addressed, decoded, and placed in context to the Genesis story events, opening an entirely new vista, never imagined by most. These biblical figures seen in the light of the Qabala become what Soares calls "*abstract formulas of cosmic energy focused in the human psyche.*" As the book progresses, Soares leaves it more for the reader to make in-depth inquiries into the specific translations.

It is worthy of mention that Soares received a degree in architecture in Paris. Later he went on to be a painter for fifteen years, researching the composition of light and color,

which resulted in his book *L'Hyperbole chromatique*.

Forty years of effort culminated in Soares' *Cipher of Genesis*, which some consider his pinnacle publication. Such a unique unveiling as this comes along only every 50 years or so. Anyone involved in language, psychology, religion, sociology, anthropology, architecture, or fine arts would find the disclosures of this book to be a welcome resource in their tool belt.

Reviewed by Michael McIntyre

[Check out the book online at Amazon.com](https://www.amazon.com/dp/1493000000).