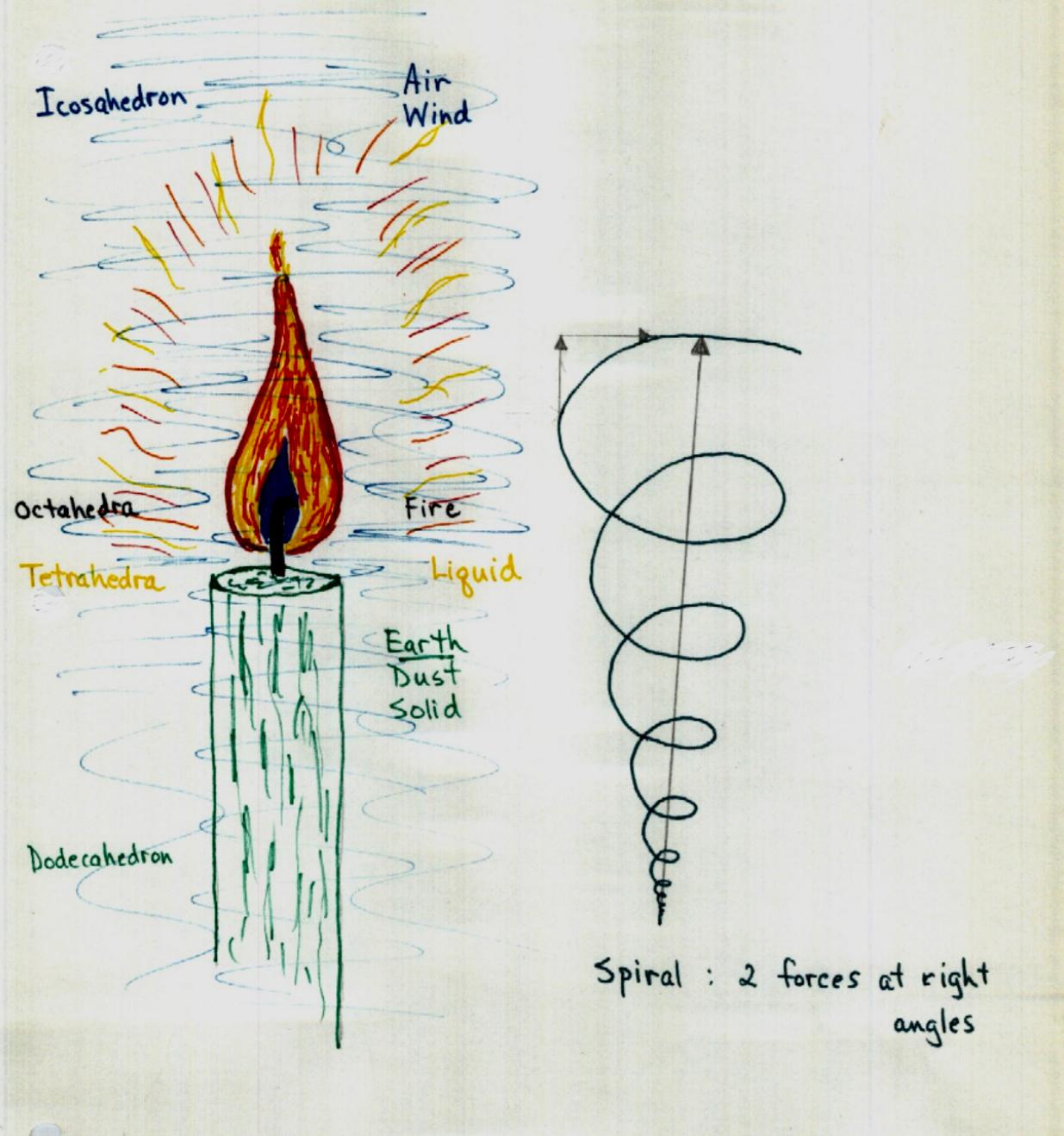


Figure 21



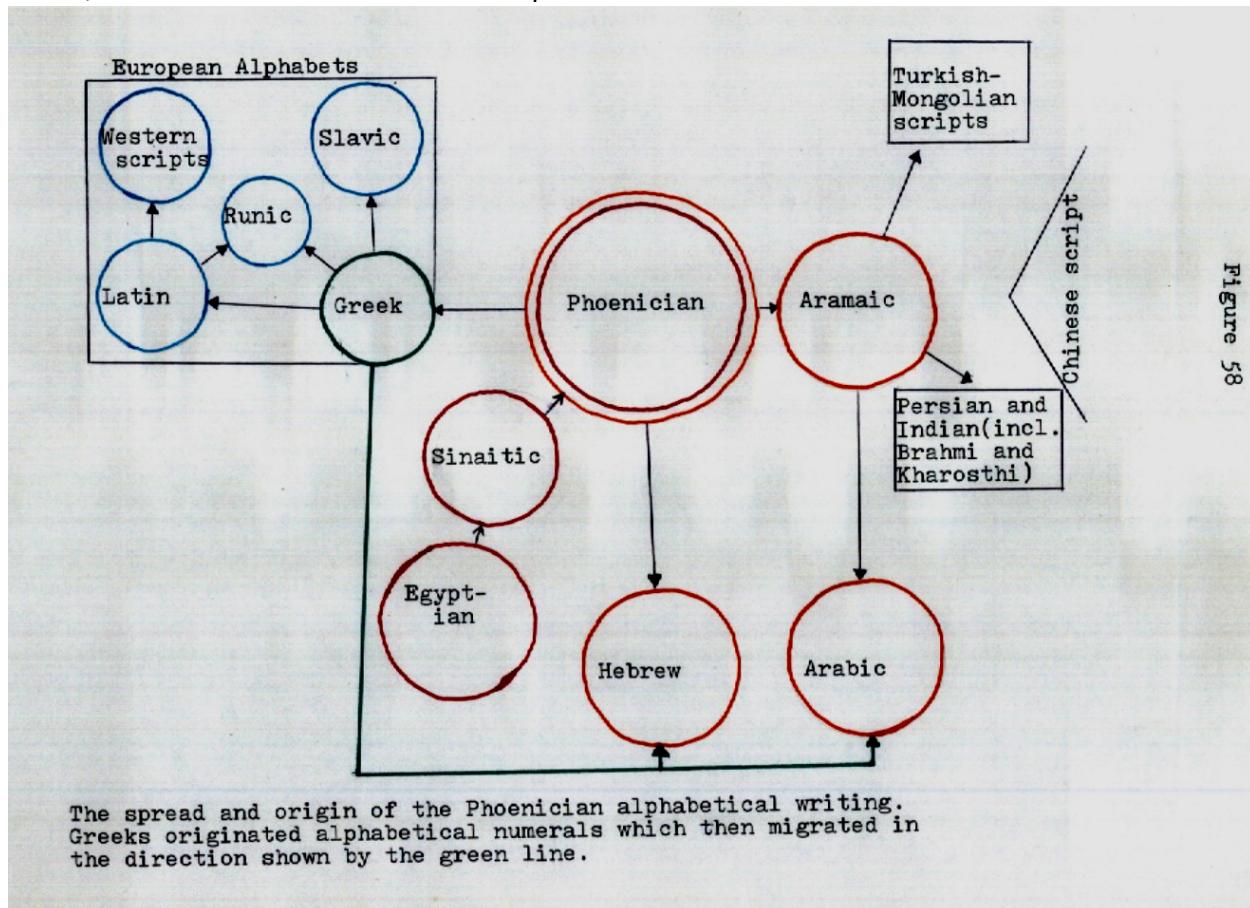
Three alphabets of the Western Regions (in order by numerical value)												
Greek		Hebrew		Arabic		Arabic		Arabic		Arabic		
Α α	Alpha	1	a	א Aleph	1	ا	ا	ا	ا	ا	Alif	1
Β β	Beta	2	b	ב Beth	2	ب	ب	ب	ب	ب	Bā	2
Γ γ	Gamma	3	g	ג Gimel	3	ג	ج	ج	ج	ج	Jīm	3
Δ δ	Delta	4	d	ד Daleth	4	د	د	د	د	د	Dāl	4
Ε ε	Epsilon	5	e	ה Heh	5	ه	ه	ه	ه	ه	Ha	5
Ϝ ϝ	(vau)	6	-	ו Vau	6	و	و	و	و	و	Wāw	6
Ζ ζ	Zeta	7	z	ז Zayin	7	ز	ز	ز	ز	ز	Zā	7
Η η	Eta	8	ē	ח Kheth	8	خ	خ	خ	خ	خ	Hīnā	8
Θ θ	Theta	9	th	ט Teth	9	ط	ط	ط	ط	ط	Tā	9
Ι ι	Iota	10	i	י Yod	10	ي	ي	ي	ي	ي	Yā	10
Κ κ	Kappa	20	k	כ Kaph	20	ك	ك	ك	ك	ك	Kāf	20
Λ λ	Lambda	30	l	ל Lamed	30	ل	ل	ل	ل	ل	Lām	30
Μ μ	Mu	40	m	מ Mem	40	م	م	م	م	م	Mīm	40
Ν ν	Nu	50	n	נ Nun	50	ن	ن	ن	ن	ن	Nūn	50
Ξ ξ	Ki	60	x	ס Samekh	60	س	س	س	س	س	Sīn	60
Ο ο	Omicron	70	o	ע Ayin	70	ع	ع	ع	ع	ع	Ain	70
Π π	Pi	80	p	פ Peh	80	ف	ف	ف	ف	ف	Fā	80
Ϙ ϙ	(koppa)	90	-	ϙ Tzaddi	90	ϙ	ϙ	ϙ	ϙ	ϙ	Sād	90
ϙ ϙ	Rho	100	r	ϙ Qoph	100	ϙ	ϙ	ϙ	ϙ	ϙ	Kāf	100
Ϻ Ϻ	Sigma	200	s	Ϻ Resh	200	Ϻ	Ϻ	Ϻ	Ϻ	Ϻ	Rā	200
Ϻ Ϻ	Tau	300	t	Ϻ Shin	300	Ϻ	Ϻ	Ϻ	Ϻ	Ϻ	Shīn	300
Ϻ Ϻ	Upsilon	400	u	Ϻ Tau	400	Ϻ	Ϻ	Ϻ	Ϻ	Ϻ	Tā	400
Ϙ ϙ	Phi	500	ph	ϙ Kaph(f)	500	ϙ	ϙ	ϙ	ϙ	ϙ	Thā	500
Ϻ Ϻ	Chi	600	ch	Ϻ Mem(f)	600	Ϻ	Ϻ	Ϻ	Ϻ	Ϻ	Chā	600
Ϻ Ϻ	Psi	700	ps	Ϻ Nun(f)	700	Ϻ	Ϻ	Ϻ	Ϻ	Ϻ	Dhāl	700
Ϻ Ϻ	Omega	800	ō	Ϻ Peh(f)	800	Ϻ	Ϻ	Ϻ	Ϻ	Ϻ	Dād	800
Ϻ Ϻ	(sampi)	900	-	Ϻ Tzaddi(f)	900	Ϻ	Ϻ	Ϻ	Ϻ	Ϻ	Zā	900
						غ	غ	غ	غ	غ	Ghain	1000
											g(guttural r)	

Man is a symbol. So is an object, or a drawing. Penetrate beneath the outward message of the symbol, or you will put yourself to sleep. Within the symbol there is a design which moves. Get to know this design. In order to do this, you need a Guide. But before he can help you, you must be prepared by exercising honesty towards the object of your search. If you seek truth and knowledge, you will gain it. If you seek something for yourself alone, you may gain it, and lose all higher possibilities for yourself.

Khwaja Pulad of Erivan

When discussing Islamic Sufism, it should be pointed out that the Sufi tradition predates Islam as brought by the Prophet Muhammad. While Islam actually derives its origins back to Abraham, Sufism is believed to be a prior tradition which is not derivative of, but equivalent to the Hermetic, Platonic, and Pythagorean streams of thought. This knowledge can be seen to fall somewhat within the realm of the models of the Lesser and Greater Mazes. The following discussion will begin with Islamic Sufism as presented by Idries Shah in his book *The Way of the Sufi*. Taking key ideas and quotes concerning Sufism the parallel symbolism of the Mazes will be explained. The second part of the essay will deal directly with the Qur'an and its message for mankind, as understood in our symbolic model.

Before considering the etymology of the word Sufi, let us briefly look at the growth and evolution of alphabets in this part of the world. Referring to the prior Figure and the two below, it is shown that the Phoenician alphabet formed the basis for the others.



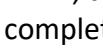
Not surprisingly, the sounds are fairly consistent in passage from one language to another. What is of special interest is the Greek introduction of alphabetical numerals which then migrated to Hebrew and then to Arabic. The two key ideas here involve the possible significance of the spoken sound of a letter and its numerical equivalent as it may effect the mind of the beholder.

There is a lengthy debate as to the origin of the word "Sufi". Some scholars draw a connection between the coarse wool (suf) garments worn by Sufi, while other scholars attempt to link the name Sufi with the Hebrew "Ain Soph" or the Greek wisdom "Sophia". Shah writes that the conflict is resolved because the "Sufis regard the sounds of the letters, S, U, F (in Arabic the signs for Sad, Waw, Fa) as significant, in this same order of use, in their effect upon human mentation." This attitude is shared by the Hindu-Buddhist mind with its concern with the vibratory power of certain mantric sounds. These three letters, س، و، ف have numerical equivalents of 90, 6, 80, respectively. This totals to 176 and equals $2 \times 2 \times 11 \times 2 \times 2$, or 11×16 .

The Sufi teacher is described by Shah as a conductor, or instructor. Jalaludin Rumi writes: "Look not at my exterior form, but take what is in my hand." The Sufi teacher is marked

by having what the student needs and not by what the student wants. One of the favorite methods of teaching is by stories. Kitab-Ilahi relates a story of the madman and the muezzin:

A muezzin in Isfahan had climbed to the top of a minaret and was giving the call to prayer. Meanwhile, a madman was passing by, and someone asked him: "What is he doing there, in that minaret?" The madman said: "That man up there is in fact shaking a nutshell which has nothing within it." When you speak the ninety-nine Names of God, you are, similarly, playing with a hollow nutshell. How can God be understood through names? Since you cannot speak in words about the essence of God, best of all speak about nobody at all.

After this parable, it is interesting to recall that  Amen, totals exactly 99, whereas the Arabic equivalent,  Amin, totals 101. The interpretation by numerals would imply the perfecting and  completing of the message of the Greeks with the Arabic message in the Qur'an. The Arabic also translates as "So let it be."

Ilahi-Nama tells a Story of Moses with the conclusion that "Your heart attaches itself again and again to objects. You have to know how to keep the connection with your origins..." Recalling the Lesser Maze where the octahedron symbolizes the heart, it can be seen that, indeed, the heart attaches needlessly instead of attempting connection with its origins (icosahedron and dodecahedron). Rumi adds: "O Heart! Until, in this prison of deception, you can see the difference between This and That, for an instant detach from this Well of Tyranny; stand outside." Here the "prison of deception" is the octahedron of ignorance. This is the basis for the construction of the Lesser Maze (prison). One must learn the difference between This (Lesser Maze) and That (Greater Maze). For an instant detach from the ignorance-begotten Lesser Maze and stand outside.

Truth was previously symbolized by the inner icosahedron. Several verses by Rumi illustrate this relationship:

The Prophet said that Truth has declared:
"I am not hidden in what is high or low
Nor in the earth nor skies nor throne.
This is certainty, O beloved:
I am hidden in the heart of the faithful.
If you seek me, seek in these hearts."

So that we be continually reminded that symbols have their limits, Ibn el-Jalali, writes that "Sufism is truth without form." Hujwiri writes of Choosing: "Choosing" (istifa) is the emptying of the heart of all things other than the search for completion. This resembles a visualization that the body is empty, and that all thoughts have left it for a moment, during which time the true thoughts flood in." The symbolism is clear with heart representing the octahedron, body the cube, thoughts the tetrahedra, the flooding in, the reconstruction of the Greater Maze "from above".

Sirhindi reminds us: "Do not talk only of the Four Ways, or of the Seventy-two Paths, or of the 'Paths as numerous as the souls of Men.' Talk instead of the Path and the attaining. All

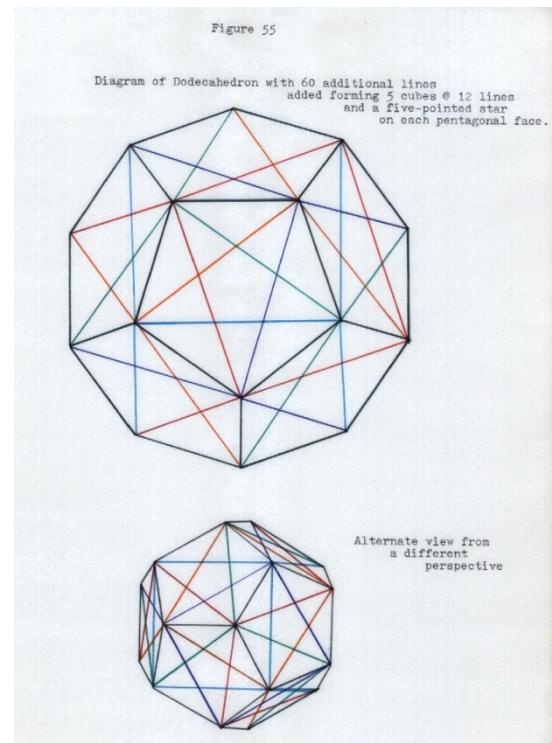
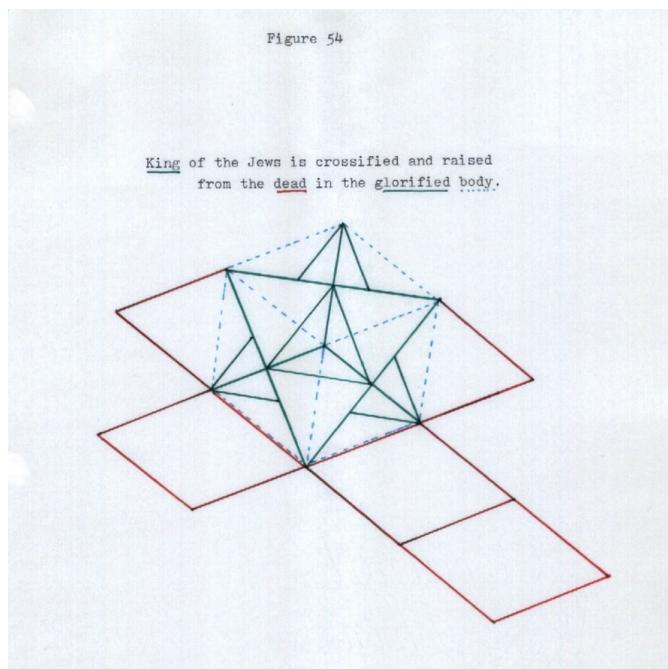
is subordinated to that." Another Sufi master tells the story about Shibli, a proud courtier, who went to Junaid, seeking real knowledge. He said: "I hear that you have the divine knowledge. Give it, or sell it, to me." Junaid said: "I cannot sell it to you, because you do not possess its price. I cannot give it to you, because thus you would have it too cheap. You must immerse yourself in water, as I have, in order to obtain the pearl." These two stories each allude to the sacred water in baptism and its cleansing effects which are looked upon as good or as a destructive flood. Like the waters on earth, the many paths lead eventually to the Path, before merging with the Ocean.

Eight qualities of the sufi are described by Junaid of Baghdad:

In Sufis, eight qualities must be exercised. The Sufi has:

- Liberality such as that of Abraham;
- Acceptance of his lot, as Ishmael accepted;
- Patience, as possessed by Job;
- Capacity to communicate by symbolism, as in the case of Zacharias;
- Estrangement from his own people, which was the case with John;
- Woolen garb like the shepherd's mantle of Moses;
- Journeying, like the travelling of Jesus;
- Humility, as Mohammed had humility of spirit.

These eight qualities may possibly have their symbolism in the eight faces of the newly formed metaoctahedron. Hafiz describes the prelude to Realization with the following couplet: "O Sufi! Wine becomes clear only after forty days. And a man must be Solomon before his magic ring will work." Days may be represented by faces in the model. Before the inner spiritual waters of the dodecahedron, rained (reigned) from above become clear (unobstructed by lines from ignorance born octahedra) each of the five octahedra (metaoctahedra) each with eight faces (=40 faces), must remain clear and unattached. A man must be dead, buried and rise



(Figure 54) in the form (interlaced tetrahedra) and wisdom (dodecahedron) of Solomon before his magic ring (dodecahedron) now empty and cleansed, before filling with “new” wine. The Seal of Solomon is given by some as the pentagon or five-pointed star and by others as the Six-pointed star of David. In either case the “magic ring” first contains stars on its faces, only after the crucifixion (see Figures 54 and 55).

There are many useful stories about the search involved in the way of the Sufi. Bayazid Bistami writes of the Seed of Sufi Knowledge (parenthetical comments have been added):

The true seed (icosahedron, inner) was made in Adam’s time. The miracle of life, existence. It germinates (octahedron) in the period of Noah. The miracle of growth, rescue. By the time of Abraham it had sent forth branches (tetrahedra). The miracle of spreading, maintenance. The epoch of Moses saw the making of the grapes. The miracle of fruit (cube). The time of Jesus was that of the ripening of the yield. The miracle of tasting, joy (crucifixion and resurrection, rebirth). Mohammed’s time saw the pressing of clear wine (clear because no octahedron). The miracle of attainment, transformation (formation of the Greater Maze from dodecahedron to inner icosahedron).

Obedience plays a key role and is described by Anisa Imtihani:

The lowest form of obedience is performing actions for someone else. The high form of obedience is when one desists from behavior which one desires to carry out. The highest form of obedience is to be able to carry out no action at all. When this is possible, the other forms of obedience are also possible. Together they make up what people, ignorantly, imagine to be one single thing, “obedience”. The first thing to learn is that what you have been accustomed to calling obedience is always either habit or servitude, whether it give you pleasure or not.

These phrases sound very similar to Lao Tzu’s message of non-action and others who described similar behavior.

Hashim the Sidqi writes about entering, living in – and leaving – the world: (parenthetical statements added):

Man, you enter the world reluctantly, crying, as a forlorn babe;
Man, you leave this life, deprived again, crying again, with regret.
Therefore live this life in such a way that none of it is really wasted. You have to become accustomed to it (octahedron) after not having been accustomed to it. When you have become accustomed to it (octahedron), you will have to become used to being without it. Meditate upon this contention. Die, therefore, “before you die”, in the words of the Purified One. Complete the circle before it is completed for you. Until you do, unless you have – then expect bitterness at the end as there was in the beginning; in the middle as there will be at the end.

You did not see the pattern (icosahedron) as you entered; and when you entered – you saw another pattern (octahedron). When you saw this apparent pattern, you were prevented from seeing the threads of the coming pattern (icosahedron). Until you see both (in the Greater Maze), you will be without contentment – Whom do you blame? And why do you blame?

Using the Greater Maze, some very interesting insights can be drawn from Rauf Mazari's description of Truth-Knowledge-Action-Love: (Love = 10 central lines of dodecahedron; action = 6 such lines of icosahedron; truth and knowledge = icosahedron and dodecahedron).

Love is a Way to Truth, to Knowledge, to Action. (But only those who know of real love can approach these things by means of love. The others have misunderstood certain other feelings for those of real love.

Weakest of all are those who idealize love and seek to approach it before they can give it anything or take anything of it.

Truth is a Way to Love, to Knowledge, to Action. But only those who can find real Truth can follow its Path as a Way. Others (not in the right because they are in the majority) imagine that they may find Truth, even though they do not know where to seek it, since what they call truth is something less.

Knowledge is a Way of Action, to Love, to Truth. But since it is not the kind of knowledge that people hold it to be, they do not benefit from it. It is everywhere, but they cannot see it, and call out for it while it is beside them all the time.

Action, too, is a Way. It is a Way to Love, to Truth, to Knowledge. But what action, when and where? Action with whom, and towards what end? What is the kind of action which we mean when we say it is a Way? Such a different action as to mean that man may carry it out without knowing it. Again, he will generally be so immersed in action of another kind that he will not be able to perform the right action which he needs.

So, although we may be misjudged for saying this, we affirm as a real fact that: Exalted Truth has blessed the Teachers with the understanding of the knowledge of the Ways. Let us prattle no more of "I seek Love"; "I desire Knowledge"; "I wish for Truth"; "my object is Action"; unless we want men to know that we are empty, and in reality seek nothing.

Love is Action; Action is Knowledge; Knowledge is Truth; Truth is Love.

Meditation on each of the above lines while visualizing the symbols in the Greater Maze will bring ever increasing understanding.

Astrabadi makes the comment that: "With a hundred thousand perceptors the sphere revolves round the earth, seeking Man. But where is Man?" The number 100,000 is 10^5 and matches closely the 5-ness of the dodecahedral sphere. The material earth, symbolized by the cube, contains the sought for Man (octahedron). But, after his death and re-birth, where is he? He has been transformed into the inner icosahedron and is more self-realized than before. This paradox is best illustrated by Abu-Hasan el-Shadhili:

Knowledge proceeds from:

“What am I?”

To: “I do not know what I am.”

To between “Perhaps I am not” and “I will find myself”; to between “I will find myself” and “I am”, to “I am what I know myself to be”, to “I am”.

These meaningful questions follow an interesting sequence. As viewed in terms of the incarnating soul-Ego (octahedron), the God-Nature of “I am” has been reversed to “what am I”. This engenders the dawning of our seeing our incompleteness in terms of our union (knowing) with God. There is then a period of swinging between the abyss of “I am not”-ness and the upward path of “I will find myself”. Next follows the resolute search for one’s self as an “other” (to be sought), with glimpses of the truth and glory of “I am”-ness. Finally, the subject-object dualism is overcome with “I am what I know myself to be”. With this union, the original question, born of ignorance and illusion, becomes its own answer, then viewed from this new omni-perspective.

In the following pages, an attempt will be made to discuss portions of the Quran with especial emphasis placed on passages yielding numerological interpretations. In the introduction to the entire scripture, C.3 reads: But, created though he was in the best of moulds, Man fell from Unity when His Will was warped, and he chose the crooked path of Discord. And sorrow and pain, selfishness and degradation, ignorance and hatred, despair and unbelief poisoned his life, and he saw shapes of evil in the physical, moral, and spiritual world, and in himself.” But it later states (C.6) that God “Never forsakes the struggling soul that turns to Him,...”. After discussing the possible vehicles for the light which can guide man’s Path, (C.15) “Then, in the sacred city of pagan Arabia, shone a light that spread in all directions. It was centrally placed for the bounds of the world...Behold! There was born into the world of sense the unlettered Apostle, the comely child...” Muhammad is then described at some length. Some interesting correlations appear when considering the chronology of his life. He was married to Khadija the Great at the age of 25 and they departed at her death when he was 51. I feel that this great mother-wife is symbolized by the dodecahedron. The numerical sum of the letters in Khadija, is 619. This number is the 113th prime number, while 113 is itself the 30th prime number, linking somewhat with the 30 edges of the dodecahedron.

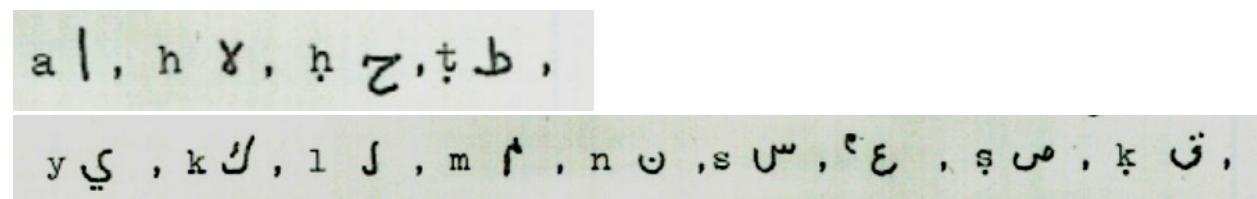
The Prophet received the revelation at the age of 40. When “the veil was lifted from the Chosen One’s eyes,” ... “Terror seized his limbs and he straightway sought Her who shared his inmost life, and told her of his sense of exaltation, and the awful void when the curtain closed.” This metaphorically describes the situation preceding rebirth when the initiate has been internally cleansed of everything, clings to the Holy Spirit (dodecahedron) and feels the void within. The introduction continues by describing how Khadija comforted him and wrapped him in warmth and strengthened him. It later states that this man of God received and taught the Message of the Most High for three and twenty years. 23 is the 9th prime number. Previously, it is noted that as early as the age of 0, he showed signs of God’s wisdom. Thus to summarize some of these relationships the Prophet lived to the age of 9 ($3^2 = 3 \times 3$) when “his tender soul marked inwardly how God did speak...”; 16 years later ($4^2 = 4 \times 4$) at the age of 25 ($5^2 = 5 \times 5$) he was “united in the holy bonds of wedlock”. At the age of 40 (# of days before the wine clears, # days of rain in the flood, # days in the wilderness for fasting/temptation) the revelation begins,

and the “wine is poured”. Eleven (the 5th prime) years later, Khadija dies. As can be seen much of our previous discussion of these numbers, especially primes, comes nearer to completion in Islam.

The Book (Qur'an) contains 114 Suras (Sura = 267 = 3×89 , which are the 2nd and 24th primes). Sura means a degree or step by which we mount up. “Each verse of a Sura is called an Ayat, which means also a sign.” (Ayat = 412 = $2 \times 2 \times 103$, which are the 1st and 27th primes). Qur'an, equals 351. This number is of special significance. Besides being equal to $3^3 \times 13$, (where three of the 2nd prime numbers is symmetrical with the 6th prime number), and equal to the numbers 1 to 26 added together, it is also the number of possible lines which can be drawn between 27 points $((n^2 - n)/2)$. The 27 can be indirectly related to the Ayat's numerical composition of primes, and 27 is of course 3 “cubed”. At this point the most striking aspect of the number of the Qur'an is that it appears to answer an unanswered question allegorically posed in the Gospels. At the end of John, verse 11, “Simon Peter went aboard and dragged the net to the shore, full of big fish, one hundred and fifty-three of them; and in spite of there being so many the net was not broken.” Most amazing is the numerological fact that 153 is also the perfect summation of integers (1 to 17) and thus also the number of possible lines interconnecting 18 possible points. Our previous 27 and this 18 are each 3 and 2 times 9. 153 is also $3^2 \times 17$, which combines the 2nd prime with the 7th prime. Of course 153, reflected the other direction becomes 351, and may serve to illustrate that Qur'an contains the signs 9Atat) which lead up the steps (Suras) of the Way (Greek gematria = 352)

The Arabic spelling of the word, Allah equals 67, which seems closely related to 66 or 666 or 66.6. Muhammad equals 134, which is exactly twice 67. 67 is also the 19th prime number, while 19 is the 8th prime number. The Arabic word Furqan, translated Criterion, and thought to mean various Signs from God other than the Book, equals 431, which is the reverse of Muhammad (134). This word was used also in conjunction with Moses and Aaron and may refer to the signs given through these three godly lives.

Although the Qur'an is referred to as the “plain book” mystical meaning is not inconsistent with its nature. Examples of possible mystical indications are the so called “Abbreviated Letters”. According to Ali, in Appendix I, taking half of the Arabic alphabet yields 14 letters, which are found in various combinations at the beginning of 30 of the 114 suras. The chosen 14 letters are (see Figure 56)



r ; corresponding to the numbers 1,5,8,9,10,20,30,40,50,60,70,90,100,200. These numbers sum to 693 and equal the product of $7 \times 9 \times 11$. These phonetic sounds supposedly represent all the kinds of sound made by expelling the breath. Further study on these sounds would be quite profitable.

The second Sura, in 286 verses, sums up the whole teaching of the Qur'an. ($286 = 2 \times 11 \times 13$). It begins with the three abbreviated letters, A, L, M. These add up to 71 and proceed in the order of 1, 30, 40. This order describes the order of lines in which the Greater Maze is

created. The one is the dodecahedron with its 20 points, but no lines. Next thirty lines form the edges of the dodecahedron (or the inner icosahedron), while the 10 lines passing through the center bring the total to 40. The sound of ALM is also somewhat similar to AUM. Ali suggests that these three sounds, considering where they are produced in the mouth and throat, might well symbolize the Beginning, Middle, and End – a more perfect expression of Life, Growth and Death than that of the alpha and the omega.

In S.II 21, “O ye people! Adore your Guardian-Lord, Who created you and those who came before you, that ye may have the chance to learn righteousness;”. Ali writes that, “Adoration is the act of the highest and humblest reverence and worship. When you get into that relationship with God, Who is your Creator and Guardian, your faith produces works of righteousness...It is a chance given you: will you exercise your free will and take it? If you do, your whole nature will be transformed.” This can be seen also as the outward groping of the blind Ego (octahedron) toward the Guardian-Creator (dodecahedron). Once you have “returned to the mother” your faith produces works of righteousness (the Greater Maze, born from above).

The Ka’ba, (94) as the house of God, was made of rock and shaped very nearly as a cube. This links it closely with the New Jerusalem, predicted by John in Revelations. The introduction for verses 122-141, S.II. reads: “Abraham and Ismail built the Ka’ba as the house of God, and purified it, to be a center of worship for all the world: For God is the God of all Peoples.”

This brief discussion and investigation has opened up a myriad possibilities for further inquiry. Each of the themes of man, God, forgiveness, faith, righteousness, heaven, sees, wine, the cup, and others bear further meditation.

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ALPHABET-NUMBER RELATIONSHIPS

*sanskrit does not have an alphabet with letters corresponding to numbers; the above order corresponds phonetically with those to the left; Chinese has no alphabet whatsoever, but the ideographic numbers are shown.

SUB-ATOMIC SYMMETRY

