

The God Table: A New Origins Theory of Religion and Civilization

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Abstract

The writings of 1st century historian Flavius Josephus describe Adam's vision of the earth's destruction by flood and flame. Josephus also implies that Enoch, the first holy man and scribe, carved the *Razah D'Oraytah* (Secret of Knowledge) into stone pillars to preserve this Knowledge for posterity after the prophesied flood. This article introduces evidence that the archaeological discovery of Göbekli Tepe on the Turkish plains of Haran, inadvertently uncovered these legendary "Pillars of Enoch." This article endeavors to decipher the Enochian "Secret of Knowledge" that is carved into the pillars and architecture of Göbekli Tepe as history's first theological and mathematical "treatise." This challenges Assyriologist Samuel Noah Kramer's assertion that "Sumerian men of letters developed no literary genre comparable in any way to a systematic treatise of their philosophical, cosmological, and theological concepts." (Kramer, 1981: p. 79). This explains why Abraham's father Terah longed to spend his final years in Haran, and why he named one of his sons Haran. What ties Enoch's pillars to Göbekli Tepe are the revelations carved into its pillars and architecture. The one text capable of revealing these secrets is the *Sefer Yetzirah: The Book of Creation*, the only text attributed to Abraham. This text encrypts an ancient mathematical table known as the "231 Gates" (or "God Table"), which provides the underlying structure of the Abrahamic/Mosaic Word of God, יהוה, as well as Enoch's Word of God, 𐤄𐤍𐤐𐤔. Both "Words" are rooted in the Luwian hieroglyphics for "God" and "Gate" that are carved into Göbekli Tepe's "Blueprint of Creation." This suggests that the pivot point between pre-history and history can be moved from the 4th millennium BCE invention of writing and mathematics to 10th millennium BCE Göbekli Tepe. These Göbekli Tepe revelations, including the DNA of its builders, enable us to trace civilization's origins back to its Ethiopian founders.

Keywords

Book of Creation, God Table, Pillars of Enoch, Göbekli Tepe, Natufians,

1. Introduction

Oldest Religious Temple. In 1994, German archeologist Klaus Schmidt recognized the importance of Göbekli Tepe, on the Turkish plains of Haran. Although it was first discovered in 1963, Schmidt led excavations from 1995 until his death in 2014. In 2018, it was designated a UNESCO World Heritage Site, and recognized for its universal value as one of the world's first examples of monumental megalithic structures. As Holocene period warming began (ca. 11,700 BP), Ice Age Canaanites would emerge from their caves to begin construction on the site. This paper will explain why the site's pillars and architecture are said to identify the world's oldest religious temple (Curry, 2018), while providing the earliest evidence of writing and mathematics. DNA taken from the skeletons of this site's builders enables us to narrow history's search for the original founders of civilization.

In 2019, Manu Seyfzadeh and Robert Schoch wrote a paper entitled "World's First Known Written Word at Göbekli Tepe on T-Shaped Pillar 18 Means God" (Seyfzadeh & Schoch, 2019). They argue that a linguistic link exists between Luwian and Göbekli Tepe's Iconography. "It appears that when the Luwian script was invented, it adopted some Anatolian icons predating its inception (between 2000 and 1400 BCE) by thousands of years" (Seyfzadeh & Schoch, 2019: p. 38). "On Pillar 18 in Enclosure D, for example, one such 'H' is bracketed by two semi-circles. An almost identical symbol appears as a logogram in the now extinct hieroglyphic language of the Bronze Age Luwians of Anatolia and there it meant the word for 'god'" (Seyfzadeh & Schoch, 2019: p. 31). "Luwian is one of the oldest, if not the oldest known Indo-European languages, and a likely descendant of the hypothetical Proto-Indo-European (PIE) common ancestor of all members of this language family" (Seyfzadeh & Schoch, 2019: p. 33). Philologists hypothesize that Proto-Indo-European (PIE) was spoken as a language ca. 4500-2500 (Powell, 2021), and there are examples of its use in cuneiform ritual texts from the 2nd millennium BCE. The authors claim that prehistoric civilization may have expressed religious thought with recorded symbols long before the 4th millennium invention of writing in Sumer and Egypt. Their linguistic argument is strongly supported by a mathematical argument introduced in this article.

Carved into the monuments of Göbekli Tepe ("Navel Mountain" or "Pot Belly Hill"), and other nearby Mesolithic sites, there are linguistic links to at least two important Luwian hieroglyphic logograms, "Gate" and "God." **Figure 1(a)** & **Figure 1(b)** depict history's oldest "Gate" symbol. It appears on Pillar 18 as an "H" bisecting a circle or oval into two opposing semi-circles. This Luwian word for "Gate" is almost identical to the Luwian word for "God," which is depicted in **Figure 2**. The only apparent difference between them is a tiny horizontal line



Figure 1. Luwian hieroglyphic for “Gate”.



Figure 2. Luwian hieroglyphic for “God”.

segment in **Figure 1** which could reasonably be interpreted as a closed “Gate.” **Figure 2** could reasonably be interpreted as an open gate and clear path, presumably to God, since that became its subsequent Bronze Age meaning. The authors “...conclude that the T-shaped pillars at Göbekli Tepe were in fact built and symbolically marked to represent a god...” (Seyfzadeh & Schoch, 2019: p. 31).

In **Figure 3**, a disembodied head hovers above a T-shaped body. “In the Pre-Pottery Neolithic (PPN) from 9600 to 7000 calBC, in Southeast Anatolia and the Levant, there is an abundance of archaeological evidence for the special status assigned to the human skull” (Gresky, Haelmand, & Clare, 2017). Since Göbekli Tepe offers considerable evidence of a “skull cult,” how do we determine if these floating heads resulted from barbarians collecting skull trophies, or something far less sinister, like the spiritual practice of Vedic *Moksha* or Biblical *Tardemah* that is said to liberate the mind and spirit from its captivity within the body. The earliest conceptualization of how God and man are conjoined can be found in a caduceus-like being that empowers the divine spirit to “shuffle off this mortal coil” (Shakespeare, 1978: p. 225). Perhaps the most well-known Biblical metaphor describing this would be Moses freeing the soul of Israel from its captivity within the body of Egypt by leading Israel across the Jordan, symbolizing physical death, to the “Promised Land” of heavenly immortality on the “other side.”

Göbekli Tepe appears to be the site of the world’s oldest religious temple, “...before the truth of God was divided by competing or hostile religions after the Flood...” (Churton, 2021: p. 101). In other words, as the Ice Age ended, there appears to have been one religion, and all that it embodied was carved into the pillars and architecture of Göbekli Tepe. This prehistoric religious culture subsequently splintered into different languages and competing theologies. Before we begin to explore what precipitated these divisions during the 12,000 years since Göbekli Tepe, evidence will be presented suggesting that Göbekli Tepe’s builders were the original founders of religion, writing, and mathematics.

Did these holy men suddenly appear in Canaan out of nowhere, or did they emigrate from somewhere else? The best way to learn more about Canaanite religion and culture is by deciphering Göbekli Tepe’s pillars and architecture. This



Figure 3. Luwian disembody godhead. Image courtesy of Tayfun Bilgin, <https://www.hittitemonuments.com> (v. 1.61).

paper endeavors to develop a pre-Göbekli Tepe narrative by searching for religion's first principles. It also strives to advance a post-Göbekli Tepe narrative that examines the devastating and divisive effect of ambiguous religious conceptualizations of monotheism's God and polytheism's gods.

In the 4th millennium BCE, Mesopotamian writing began as pictographs ("picture words") that evolved into cuneiform script by about 3200 BCE. Ideograms are graphical symbols that correspond to ideas, while logograms are graphical symbols that can represent either a concept or a word. All three go back much further in history than either Mesopotamian cuneiform or Egyptian demotic script. Pictographic logograms that resemble Egyptian writing are sometimes called "hieroglyphs". This article argues that the origins of civilization should not be locked into the 4th millennium invention of formalized writing, because a much older origins theory can be deciphered from Göbekli Tepe's hieroglyphs.

Natufians. In 1928, British archaeologist Dorothy Garrod discovered 132 Epipaleolithic skeletons that date to approximately 15,000 BP. She found them at Shuqba cave in Wadi an-Natuf, so she named them Natufians. Since the time of Professor Garrod, DNA has taken much of the guesswork out of archaeology and anthropology. Garrod would have had no idea whether the Natufians first appeared in Canaan, or whether they emigrated from some other geographic location.

"Cranio-metric analyses have suggested an affinity between the Natufians and populations of north or sub-Saharan Africa, ...Natufians and successor Levantine Neolithic populations carried haplogroup E, likely to be of ultimately African origin... The Basal Eurasian ancestry in the Natufians ($44\% \pm 8\%$) is consistent with stemming from the same population as that in the Neolithic and Mesolithic populations of Iran." (Lazaridis, Nadel, Rollefson, Merrett, Rohland, Mallick, Fernandes et al., 2016: p. 421).

There are many factors that point to Ethiopia as the Natufian homeland, including DNA, distinctive dolichocephalic (enlarged) skulls, and expertise in farming that developed in Ethiopia long before their Natufian descendants started farming in the Levant. Natufians became well-known as the Levant's first farmers (Bar-Yosef & Valla, 1990: pp. 433-43). C.A. Diop cites French paleontologist Raymond Furon's account of Garrod's discovery.

"[*The caves of Erq-el-Ahmar*]...produced 132 individuals for Miss Garrod. All these Natufians share the same physical type, completely different from that of earlier Palestinians [i.e., Kebarans]. They are short, about 160 cm.* and dolichocephalic. They were probably Cro-Magnoid Mediterranean's, presenting certain Negroid characteristics attributable to crossbreeding..." (Diop, 1974, p. 265).

The previous passage underscores the genetic ties of Natufians to their North African ancestors as well as to their Persian descendants. DNA enables us to identify a continuum of Ethiopian descendants that anthropologists have categorized into different cultural silos. Ice Age Ethiopians migrated out of Africa and settled in Canaanite caves 15,000 BP, within the borders of modern-day Israel. The Ethiopian migration (ca. 13,000 BCE) occurred about 9000 years before Semitic tribes ever set foot in the Middle East (ca. 4100 BCE), and more than 11,000 years before the Biblical stories of Abraham and Moses established a Semitic presence in Canaan. If we were to combine anthropology's different cultural categories into a single continuum of genetically linked generations, we would get a much clearer picture of Ethiopian influence during their 10,000-year-long semi-nomadic trail of neolithic settlements scattered across the Levant, Mesopotamia, the Indus Valley, and Predynastic Egypt. Before we explore this post-Göbekli Tepe narrative it is important that we return to the origins of Ethiopian civilization, to outline how their struggle for survival transformed them into the most advanced race ever to grace humanity.

The struggle of Early Modern Humans (EMH or *Homo sapiens*) began in Africa with Ice Age megadroughts initiated by Heinrich events that rendered large parts of North, East, and West Africa unsuitable for human occupation, thus compelling early *Homo sapiens* to migrate out of Africa (Carto, Weaver, Hetherington, Lam, & Wiebe, 2009). The timing of these events ranges from 135,000 to 90,000 BP (Jensen, 2007). In 1998, anthropologist Stanley Ambrose proposed a theory that may help explain how close humanity came to extinction. He describes the super-eruption of Mount Toba in Sumatra, Indonesia (ca. 70,000 BP) as the largest explosive eruption of the last few hundred thousand years. Ambrose cites geological data to support his conclusions that this event caused the equivalent of a volcanic winter that was devastating to plant and animal life. Toba's volcanic winter decimated most EMH populations and vegetation, causing population "bottlenecks" that threatened humanity with extinction (Ambrose & Rampino, 2000: pp. 71-72). "Scientists agree that about 70,000 years ago, Sapiens from East Africa spread into the Arabian Peninsula, and from there

they quickly overran the entire Eurasian landmass” (Harari, 2015: p. 14). Present day humans outside Africa derive most of their genetic ancestry from out-of-Africa migration events 50,000 - 70,000 years ago (Haber, Jones, Connel, Arciero, Yang, Thomas, Xue et al., 2019). One group traveled along the “southern dispersal route” through the Arabian Peninsula, Iran, and India, and arrived in Australia about 45,000 years ago (Hirst, 2021). A second group crossed into the Arabian Peninsula and headed north along the Red Sea, but to avoid Middle East Neanderthal settlements they traveled across Turkey to Europe and arrived between 45,000 and 35,000 BP. Both early migrations struggled against competing hominid species. A third group fled to the African mountains to avoid the low-land megadroughts. Their only enemies were food scarcity and hypothermia, due to the harsh cold of the East African Mountains and Ethiopian Highlands.

Ethiopians. A research team of archaeologists, soil scientists, palaeoecologists, and biologists, have provided the first evidence that, as early as 45,000 years ago, those who stayed in Africa fled to the high altitudes of the inhospitable Bale Mountains in southern Ethiopia (Martin-Luther-Universität Halle-Wittenberg, 2019). Life was restricted to the ice-free plateaus. There was plenty of water at those altitudes but finding food and staying warm were significant challenges. The main food source in the African mountains was giant mole rats (Martin-Luther-Universität Halle-Wittenberg, 2019), which was not sufficient nourishment over the long term.

The Ethiopian Highlands rose 6000 - 15,000 above sea level. Its’ cool and wet forests retreated, giving way to expanding high elevation grasslands called “montane forests”. The proto-Afroasiatic language family that populated the Ethiopian Highlands discovered and perfected the collecting of wild grasses for food as their primary means of subsistence. They began to harvest the seed of wild grasses to become gatherers of wild grains, which they then ground into flour to make dough, and finally baked into flatbreads (Ehret, 2016: p. 34). Discovering this technology added much needed carbohydrates to their diet. This was the beginning of a revolutionary new farming economy that traces the entire Neolithic period of agriculture back to its Ethiopian origins. In the northeastern Congo, the inhabitants of the East African Mountains also acquired this food technology but chose to remain in Africa. By 15,000 BP, the proto-Afroasiatic Ethiopians migrated out of Africa and settled in Canaan. “The development of wild grain-collecting technology led in time to a far-flung spread of the culture, ideas, and languages of the Afroasiatic peoples who had pioneered that kind of economy” (Ehret, 2016: p. 35).

The other great threat to survival was the harsh cold of high elevations. Geographically, the Ethiopian Highlands covered an area about the size of France. Temperatures in the Bale Mountains average 18°C/64°F during the day, and 5°C/41°F at night. It is quite possible to freeze to death when the temperature went lower. As the temperature gets colder, it takes less time for hypothermia to set in. When the body temperature drops below 95°F, hypothermia starts to take

hold, and death ensues once body temperature drops below 70°F. Keep in mind that there were no animals to provide food or protective clothing. Nightly temperatures in the Bale Mountain's Sof Omar Caves would have moderated those temperatures. Most caves maintain a relatively constant 48° to 50° temperature at night, so it is possible that a nightly retreat to these caves would have significantly increased their chances for survival. Even if the Ethiopians became the first cavemen/farmers, how could they possibly have transformed themselves into the founders of religion and civilization, as suggested by the sophistication of their Natufian descendants? If we could discover this missing piece of the puzzle, then perhaps we might develop a better understanding of how civilization began.

A 1982 study of the physiological effects of *Tummo* or "Inner Fire" meditation was conducted by Benson and colleagues (Benson, Lehmann, Malhotra, Goldman, Hopkins, & Epstein, 1982). They studied Indo-Tibetan Yogis in the Himalayas and in India in the 1980s. Conducted in Upper Dharamsala in India, it found that the subjects, three monks, exhibited a capacity to increase the temperature of their fingers and toes by almost 8.3°C. In 2002, another experiment was reported by the Harvard Gazette. It was conducted in Normandy, France, using two monks from the Buddhist tradition who wore sensors that recorded changes in heat production and metabolism. In a 2013 study, Dr. Maria Kozhevnikov and colleagues showed increases in core body temperature in both expert meditators from eastern Tibet and Western non-meditators as a control group (Kozhevnikov, Elliott, Shephard, & Gramann, 2013). Various research studies have established that meditation has many important physiological benefits. Dr. Sara Lazar, a PhD in microbiology from Harvard University, has led numerous studies, observing changes in the brain with respect to the neuroplasticity of long-term meditators under Magnetic Resonance Imaging (Hölzel, Lazar, Carmody, Vangel, Congleton, Yerramsettia, & Gard, 2011). Dr. Lazar's research demonstrates that meditation can change the size of key regions of our brain, improve memory, and make us more resilient under stress (Walton, 2015; Hölzel, Lazar, Gard, Schuman-Olivier, Vago, & Ott, 2011).

Generating "Inner Fire" appears to be the missing piece of the Ethiopian puzzle. In addition to raising one's body temperature, there were many unanticipated benefits as well. The result of modern experimentation fuels speculation that anyone who can "grow" key regions of the brain within a 30,000-year evolutionary window might also be growing the size of the cranium that houses that brain. Physical anthropologists and archeologists have discovered many dolichocephalic skulls in the Levant and Mesopotamia that can be traced back to the inhabitants of the Ethiopian Highlands through DNA and cranial affinities. The scientific data suggests a direct relationship between meditation's influence on brain waves and increased IQ (Othmer & Fleishman, 2006: pp. 35-46) fueling speculation about meditation, brain size, and dolichocephalic skulls. This data is demonstrated by the superior East African Mangbetu and Afroasiatic Ethiopian

cultures. It appears that 30,000 years of trance or hypnogogic meditation has sped up the evolutionary clock. By 15,000 BP, we may have been given a glimpse at the next step in human evolution, dolichocephalic skulls. The Mangbetu people, who remained secluded in Africa, retained their distinctive cranial features, suggesting that they might currently be the most highly evolved beings on the planet.

Perhaps thousands of years spent in the Sof Omar Caves gave relevance to the “Chamber of Columns,” which contains enormous limestone pillars reminiscent of Göbekli Tepe. Perhaps Ethiopians learned to carve these underground pillars as the prototype for Göbekli Tepe’s carved and geometrically arranged megalithic limestone pillars. It is therefore possible, and perhaps likely, that the world’s oldest religious temple can be found in the caves of Ethiopia rather than Göbekli Tepe.

After proto-Afroasiatic Ethiopians migrated out of Africa, dolichocephalic skulls and “conehead” artifacts were discovered across Mesopotamia, the Indus Valley, and Egypt. The investigations of Sir Arthur Keith on the skulls from Ubaid, near Ur, definitely prove the Sumerians to belong to the long-headed races... (Buxton & Rice, 1931; Sołtysiak, 2006: pp. 147-148). “Sir Arthur Keith says that the people who spoke Sumerian were dolichocephalic, with large brain capacity, like a section of the pre-dynastic Egyptians” (Hall, Woolley, Gadd, & Keith, 1927).

In certain parts of the world, homage has been paid to these ancient “gods” by binding the malleable skulls of infants. However, the enormous size and capacity of ancient Persian and early Egyptian dolichocephalic skulls suggests that head-binding would not account for their size. A greatly increased skull size and IQ would have been an unanticipated byproduct of thousands of years of trance meditation. One can speculate that a spiritual meditation practice known to acquire wisdom, prophecy, and healing, is what gave birth to religion, while the unanticipated increase in IQ that developed as a byproduct of that practice, facilitated the invention of writing and mathematics.

Christopher Ehret, a scholar on ancient African civilizations, writes about proto-Afroasiatic religious ideas, including practices and beliefs that existed before 15,000 BP. He describes them as clan-based patriarchal communities. Each Afroasiatic clan had their own deity, and each clan would have been founded by a common patriarchal ancestor. Its members were either born into the clan, or they were outsiders adopted into the clan by consensus. Their religious leader was called a *wap’er (scholars include the asterisk to approximate its pronunciation). Clan decisions that affected the community were generally reached by consensus after community discussion, however, Ehret assumes that the *wap’er would have had considerable influence over community deliberations. The main role of the *wap’er was to preside over religious rituals as intermediary between the deity and the people. Ehret specifically points out the similarities between the Afroasiatic and Jewish religion, sharing a similar conception of an inner spirit, as well as circumcising boys as a rite of passage. He also points out that Biblical

scholars know Israel's God, *Yahweh*, to be an ethnically restricted as the God of Israel. Ehret also describes the allegiance of an Afroasiatic clan to the community's own god, but they refused to deny that other gods might exist in the interest of maintaining peace among the clans. He calls this henotheism (Ehret, 2016: pp. 38-39).

Ugaritic scholar Mark Smith also describes pre-Biblical Canaanites as henotheistic, thousands of years later. Smith points out that the Pre-Biblical Canaanite God was known by the name *אל* (*El*) or *אלוהים* (*Elohim*) rather than *יהוה* (Smith, 2002: pp. 32-25). Since the Biblical name *Elohim* is plural, it suggests that Canaanite polytheism existed. The name *El* simply translates to God, but its plural form, *Elohim*, might best be rendered as "God among gods," since *Elohim* was the head of the entire Canaanite pantheon of Gods. "It seems almost certain that *יהוה* the God of the Jews evolved gradually from the Canaanite *El*, who was in all likelihood the 'God of Abraham'" (Leeming, 2009: p. 118). Smith argues that *Yahweh* and *El* were originally separate but considered synonymous from very early on (Smith, 2002, pp. 32-35). This article posits that the unique mathematics of *יהוה* is not replicated within *אלוהים*, further, it will be demonstrated that the underlying mathematics of Abrahamic monotheism is identical to the underlying mathematics of Vedic polytheism. Therein lies the beauty of Göbekli Tepe as the prototype for all religions.

Dorothy Garrod's Canaanite Natufians would have been living in Middle Eastern caves since 13,000 BCE, more than 3000 years before the Holocene period began (ca. 9700 BCE). Soon after it began, Natufians would have emerged from their caves to begin construction on Göbekli Tepe. It is therefore extremely important that we fully understand the genetic makeup of the Natufians. To accomplish that we need to recall our discussion about the out-of-Africa migration to Europe which took place about 70,000 years ago. East African *Homo sapiens* chose to bypass the Middle East because it was settled by Neanderthals. They headed north, through Turkey and into Europe, where they became known as European Early Modern Humans (EEMH) or Aurigncians, and they are believed to have reached Europe between 45,000 and 35,000 BP.

Kerbarans. In 1868, French paleontologist Louis Lartet (1840-1899), discovered European Early Modern Human (EEMH) skeletons, and named them Cro-Magnon man, because they were discovered in a cave by that name in the Dordogne region of southwestern France. Modern science informs us that after tens of thousands of years, a northern climate and evolution would have transformed these early out-of-Africa Negro migrants into what the father of racial classification, Johann Blumenbach, would categorize as the Caucasian race. It is interesting to note that Blumenbach referred to Negroes as the Ethiopian race.

The first settlers in Canaan appear to have been a splinter group of EEMH who became known as the Levantine Kerbarans. They arrived on the shores of Canaan from somewhere in the Mediterranean, possibly Crete or Greece, to become Canaan's first settlers (ca. 18,000 BCE). Approximately 5000 years later,

the Ethiopians settled in Canaan (ca. 13,000 BCE). These two groups were both geographically and chronologically adjacent to each other. When Dorothy Garrod discovered 132 “Natufian” skeletons in 1928, it is not surprising that she observed a genetic admixture of European Caucasians and dolichocephalic Ethiopian Negros. There was a long line of Ethiopian holy men, farmers, and thinkers, with a great deal to teach the neighboring Kerbarans. From Garrod’s perspective, the Kerbarans and Ethiopians had merged into a single Natufian culture, but it is likely that many inhabitants remained purely Ethiopian, while others remained purely Kerbaran. Since there appears to have been no other Canaanite inhabitants toward the end of the Ice Age, Enoch and Noah, the earliest Biblical patriarchs, would have been either pure-bred Ethiopians or cross-bred Natufians.

The gap in our knowledge about the Natufian builders of Göbekli Tepe has had a devastatingly divisive impact on post-Göbekli Tepe religion. One of the root causes of division within the three Abrahamic faiths can be traced back to the following passage in Genesis. Without the historical context of how Kerbarans and Ethiopians merged into the Natufian culture, the non-canonized Book of Enoch (Laurence, 1976) was written to provide a back story that seriously distorts the intended meaning of the following Biblical passage.

“1) *And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,* 2) *That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.* 3) *And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.* 4) *There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.* 5) *And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.* 6) *And it repented the Lord that he had made man on the earth, and it grieved him at his heart.* 7) *And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.”* Genesis 6:1-7 (Holy Bible: KJV, 1982).

In the passage above, the word “giants” is a mistranslation of the Hebrew word *Nephilim*. The Book of Enoch amplifies this translation into a nightmarish story about the Nephilim offspring born to the “sons of God” and “daughters of men.” The Nephilim were described as “giant cannibalistic demons” born out of an unnatural union between “gods” and “mortals” (Laurence, 1976: pp. 7, 20-21). This theological dilemma appears to have lingered within early Christianity until the first Ecumenical Council (ca. 325 CE) attempted to clarify how the natures of God and man were conjoined in Christ. The Hebrew word *Nephilim* refers to the offspring of history’s first interracial population, but ironically, the racism on full display here does not exist between black and white races, but between gods and mortals. The word *Nephilim* was also mistranslated by the early Church fa-

thers as “Fallen Angels,” based on its Hebrew root *naphal*, “to fall.” This implied that the Nephilim “fell from heaven” in that they were “begotten by heavenly beings.”

The Book of Enoch also refers to the “sons of God” as lecherous “Watchers” who sinned by lusting after the beautiful Canaanite “daughters of men.” It also contrives that God’s anger was directed at the “sons of God” for choosing whomever they wanted for a wife among the “daughters of men” (Laurence, 1976: pp. 20-21). By distorting Genesis in this way, their union was transformed into an illicit marriage between gods and mortals, which was misconstrued as the root cause of the Great Flood. Genesis itself never faults the “sons of God” in any way for any reason. It is only the juxtaposition of Genesis 6:1-4 to Genesis 6:5-7 that renders the “sons of God” and their offspring guilty by association as the root cause of the Great Flood. The Book of Enoch’s misinterpretations have had a devastatingly divisive effect on religious dogma throughout the world. If the history of Kerbarans and Ethiopians was properly interpreted within the context of Genesis, the “sons of God” would have been born within the patriarchal line of Seth, while the “daughters of men” would have been born into the Evil line of Cain.

The rabbinical community typically translates the Hebrew word Nephilim to “mighty men,” “heroes of old,” or “men of renown.” The concept of “Fallen Angels” became the prototype for Christianity’s War in Heaven, depicting the Archangel Michael leading the forces of Good against the Evil forces of the “Dragon,” who is identified as the Devil or Satan. This Biblical passage became controversial because it epitomizes the “butterfly effect” of mathematical Chaos Theory, in which a metaphorical butterfly flapping its wings in China causes a tornado on the other side of the world. The Book of Enoch’s nightmarish distortions have greatly contributed to the division of Abrahamic theology into three competing theologies that have been tearing at the fabric of interfaith dialogue for centuries.

Enoch, the “Great Scribe” (Hebrew: *Safra Rabba*) (Singer, 1901) and “son of God” would most likely have been a pure-bred Ethiopian, rather than a cross-bred Natufian (ca. 9600 BCE). This implies that Enoch’s great-grandson Noah (ca. 9000 BCE), and Noah’s three sons, would have been born into the same patriarchal genetic lineage. After the flood, humanity had to start over with a clean slate. The Noahide flood is said to have occurred when Noah was 600-years old (ca. 9000 BCE), and Noah’s sons were said to be born when Noah was 500 years old (ca. 9100 BCE). The Bible simplifies and conflates the timeline of history by categorizing Noah’s son Japheth as the father of European Caucasians (i.e., Aurgnicians and Kerbarans); Ham as the father of African Negroes (Hamites); and Shem as the father of the Semitic race (Shemites). History suggests that Shem was most likely of Ethiopian ancestry born around 9100 BCE. Therefore, he could not have been the first “Shemite” because the Semitic tribes remained in Africa until the Uruk period (ca. 4100 BCE). The rabbinical explanation to ac-

count for this 5000-year time difference has Shem reincarnating as Melchizedek, the High Priest of Salem. It was Melchizedek, who initiated Abraham as a “Priest Most High,” making Abraham the patriarchal ancestor of all Semites.

Once we realize that Shem was born into the Ethiopian/Natufian/Aryan patriarchal lineage of Enoch and Noah, we should acquire a renewed respect for the much-maligned Aryan people. At the start of the Ubaid 1 period [ca. 5400-4100 BCE], we learn that the Aryans descended from the “Land of the Aryans” in the Zagros Mountains into the Tigris-Euphrates River Valley (ca. 5400 BCE) to become the founders of Eridu, Sumer’s first city. The Sanskrit word Aryan (or Arya) means “noble” or “honorable,” but it literally translates as “one who strives upward.” In the Persian language, Aryan evolved to “Erān,” and finally to “Irān,” in modern Persian.

The Semites arrived during the Uruk period (Sołtysiak, 2006: pp. 145-158). Assyriologist Samuel Noah Kramer suggests that a 4th millennium Irano-Semitic cross-fertilization was responsible for the “material and spiritual heritage” of Sumer. However, Kramer characterized 6th millennium “pre-Sumerian” (Aryans) as “culturally far more advanced” than the Irano-Semitic mix of 4th millennium Sumerians (Kramer, 1981: p. 237).

The Natufian Sphinx. The Iranian city of Shush (Biblical Shushan) is located on the site of the ancient city of Susa. Susa appears in the very earliest Sumerian records. It began as an Aryan Neolithic settlement (ca. 7000 BCE), making it one of the world’s oldest settlements. The city of Susa was founded around 4200 BCE as the principal city of the Kingdom of Elam (Mark, 2018). Genesis 10:22 (Chumash, 2002) tells us that Elam was Shem’s son and Noah’s grandson, while Susan was said to be Elam’s daughter. Keep in mind that Noah’s children and grandchildren all fit into the Ethiopian/Aryan continuum, long before Semites set foot in the Middle East. This suggests that the Biblical timeline, describing the repopulation of the earth after the flood, should not be taken literally. The Bible’s attempt to simplify history often occurs at the expense of an accurate timeline.

The first archaeological evidence that the Ethiopian/Natufians were a spiritual people comes in the form of grave goods discovered in an Ice Age cave belonging to a “Natufian” shamanistic priestess. A Natufian cave site in northern Israel called *Hilazon Tachtit* (ca. 12,000 BP) was excavated between the years 1997-2008 by archaeologist Leore Grosman of Hebrew University. She discovered the grave goods of an Epipaleolithic Natufian shamanistic priestess that included the select body parts of an eagle, a cow, a leopard, and the foot of a man. Joseph Campbell, an expert on ancient mythology, would most likely explain these grave goods as the primary components of a sphinx.

“The winged lion-bull with human head combines in one body those four signs of the zodiac that in the earliest period of Mesopotamian astronomy marked the solstices and equinoxes: the Bull (spring equinox and eastern quarter), Lion (summer solstice and southern quarter), Eagle (later Scorpio: autumn equinox and western quarter), and Water Carrier (winter solstice and northern quarter)”

(Campbell, 1974: p. 285).

The sphinx may be history's most significant spiritual artifact to be shared across many ancient cultures. Its four different animals combine into a regal-looking stone symbolizing the four fixed signs of the Zodiac as the four primordial elements: a bull, ox, or cow as Earth (Taurus); man as a Water-Bearer (Aquarius); an eagle or vulture as Wind (Ophiuchus); and a lion or leopard as Fire (Leo). The discovery of a Natufian sphinx undermines Campbell's timeline and origins theory describing the Mesopotamian founders of Civilization.

"It is perhaps worth remarking that the dates 3102 and 3113 BCE, when transferred to Mesopotamia, align almost exactly with the dates for the invention of the arts, writing, mathematics, and astronomical reckoning there: the time and the place of the initiation of this whole remarkable effort to translate celestial mathematics into the ordering principle of life on earth" (Campbell, 1974: p.149).

Assyriologist Thorkild Jacobsen is a well-known authority on Mesopotamian religion who also introduced a popular origins theory of religion. Jacobsen's work proceeds from the writings of theologian Rudolph Otto, who is best known for his theory of the Numinous as the foundation of Mesopotamian religious teaching and thought.

"Since the Numinous is not of this world it cannot in any real sense of the word be 'described'; for all available descriptive terms are grounded in worldly experience and so fall short" (Jacobsen, 1976: p.3).

Otto was concerned with *"the nature of those elements within the religious experience which lie outside and beyond the scope of reason"* (Otto, 2019: p. vii). Jacobsen was able to identify two distinct phases by which Numinous content was handed down from one generation to the next. The first phase occurred during the 4th millennium BCE when Jacobsen cites situationally determined, non-human metaphors that were representative of what he called the "original" or "old form" of religion (Jacobsen, 1976: p. 9). For example, the Numinous power of a thunderstorm "developed from a dark thundercloud into an enormous black eagle floating on outstretched wings," while the roar of thunder, over time, resulted in giving the bird a roaring lion's head (Jacobsen, 1976: p. 7). Jacobsen also ties his non-human animal metaphors to the 4th millennium development of writing. Jacobsen's second phase of development was a 3rd millennium anthropomorphization of the gods (Jacobsen, 1976: p. 9). However, our previous discussion suggests a 12,000 BP timeframe for archaeology's discovery of the four primordial elements as the four Zodiac signs of a Natufian sphinx.

Workings of the Chariot. In the Bible, a sphinx is called a *Seraph*, one of three types of angels. There is no mention of archangels in the Hebrew Bible. The *Seraphim* comprise God's angelic chorus. Four horse-like Seraphim pull Ezekiel's Chariot through the heavens up toward God, while singing "Holy, Holy, Holy" (Figure 4(b)), while Ezekiel 1:1-3:27 (JPS Tanakh, 1985) tells the story

of the Chariot. The Mishnaic term *Ma'aseh Merkabah* literally means the “Workings of the Chariot” (Kaplan, 1979: p. xix). Ezekiel 1:20 (JPS Tanakh, 1985) states “The spirit of the living creatures was in the wheels” (Figure 4(a)).

The writings of rabbi, philosopher, and physician, Moses Maimonides (1135-1205 CE), have guided the Jewish community for centuries. Michael Friedlander’s introductory remarks to Maimonides’ *Guide of the Perplexed* describes the “Workings of the Chariot”.

“With great caution Maimonides approaches the explanation of the ma’aseh mercabah, the chariot which Ezekiel beheld in a vision (Ez i.). The mysteries included in the description of the Divine chariot had been orally transmitted from generation to generation, but in consequence of the dispersion of the Jews the



(a)



(b)

Figure 4. (a) Four “Crosscut” Wheels of Ezekiel; (b) Ezekiel’s Chariot: “The spirit of the living creatures was in the wheels” Ezekiel 1:20 (Holy Bible: KJV, 1982).

chain of tradition was broken, and the knowledge of these mysteries had vanished (Maimonides, 2007: p. 41).

Maimonides admits that the “Secrets of the Law” were lost. There would be a political aversion to any suggestion that the Pythagorean “Harmony of the Spheres” is necessary to explain the Torah’s “Secrets of the Law” that are embodied by the “Workings of the Chariot.” He wrote several chapters in his “Guide for the Perplexed” attempting to reconcile the “Harmony of the Spheres” to the “Secrets of the Law”, although little remained of those secrets within the Talmud and Midrash. Maimonides laments that “...our nation lost the knowledge of those important disciplines.” In the following passage, Maimonides explains why he regretfully steered the Jewish people toward the Talmudic “Aristotelian” logic of the “husk” and away from the Kabbalistic “Platonic” metaphysics of the “kernel.”

“...it was but natural that no portion of ‘the Secrets of the Law’ (i.e., metaphysical problems) would be permitted to be written down or divulged for the use of all men. These secrets, as has been explained, were orally communicated by a few able men to others who were equally distinguished. Hence the principle applied by our teachers, ‘The secrets of the Law can only be entrusted to him who is a counselor, wise in crafts, and so on.’ The natural effect of this practice was that our nation lost the knowledge of those important disciplines. Nothing but a few remarks and allusions are to be found in the Talmud and the Midrashim, like a few kernels enveloped in such a quantity of husk, that the reader is generally occupied with the husk and forgets that it encloses a kernel” (Maimonides, 2007: p. 156).

There is one only extant text that explains what Maimonides refers to as the lost “kernel” of knowledge, i.e., the lost meaning and pronunciation of יהוה. That text is the Sefer Yetzirah or Book of Creation (Kaplan, 1990; Ettish, 1967). Many in the Orthodox rabbinical community believe that this text was written by the prophet Abraham (Kaplan, 1990: p. xii). It is “the first document of Jewish speculative mysticism vital to ‘Kabbalah’” (Churton, 2021: p. 94). The author of this article has spent 45 years obsessed with deciphering and authenticating the Book of Creation and is confident in having succeeded. By recognizing the text’s dependence on Old Babylonian mathematics, the Kabbalistic metaphysics of this text has been recovered and therefore the lost meaning and pronunciation of יהוה could be recovered. יהוה explicates all Torah allegory. Rabbi Joseph Gikatilla (1248-1305) verifies this concept in his Gates of Light: “The entire Torah is like an explication of, and commentary on, the Ineffable Name of God” (Scholem, 1974: p. 171).

To help underscore the significance of this academic breakthrough, here is a passage cited from the Secret Society of Freemasons, who have been on a quest to recover God’s “Building Secret” since the group’s inception. Master Masons, like George Washington and Harry Truman, sealed their oath with יהוה. This “Great Word” is also called the Word of God, the Holy Tetragrammaton, the In-

effable Name, and HaShem (“The Name”). Here is how the “Great Word” is described in *A New Encyclopedia of Freemasonry*:

“From year to year no longer did the High Priest pass behind the veil and pronounce the Great Word on the other side of the curtain of palms and pomegranates. It came about in the course of the centuries that the true way of its pronunciation passed even from the memory of the elders. Therefore ‘until time and circumstances should restore the genuine,’ they continued to do of necessity...the substitution of Adonai for Jehovah...the Tradition with its whole heart looks for that day to come when Israel shall be taken out of exile and the palladium of the elect people shall be declared in the hearing of all who have come out of great tribulation into the inheritance of Zion” (Waite, 1970).

Before revealing the long-lost meaning and pronunciation יהוה that has been hidden in plain sight within the Book of Creation ever since the text was first transcribed into Hebrew about 1800 years ago, it is important to address the litany of academic questions about the Book of Creation’s authenticity. To begin with, no archaeological evidence has ever been discovered suggesting that Abraham was anything more than a Biblical character. Another objection comes from philologists who tell us that the Book of Creation was written in a vernacular of Biblical Hebrew that most likely dates to a period between 200 and 600 CE, at least 2000 years after the Biblical timeline for Abraham.

When dealing with sacred texts however, one would hope that a proper philological approach would include the possibility of a mathematical oral tradition that existed since ancient times, eventually resulting in its transcription into the extant Book of Creation. *“According to a reliable tradition, it was Rabbi Akiba who actually wrote the Sefer Yetzirah, even though its teachings are attributed to Abraham” (Kaplan, 1979: p. 185).* Unfortunately, most scholars have mistakenly written this text off as just another Neoplatonic effort from Plato’s Academy. The author of this article confidently states that this text is unique. Perhaps the most formidable objection levied against it has been the inability of clerics or scholars to definitively link the Book of Creation directly to the Hebrew Bible.

All academic objections can be overcome by deciphering the Book of Creation’s encrypted God Table, and then applying that underlying mathematical יהוה template to the textual exegesis and hermeneutics of Biblical allegory. Completing this process does considerably more than simply provide a vague or tenuous link between the Book of Creation and the Hebrew Bible. The reader should now be able to read Scripture “through the eyes of Abraham,” once they understand how Biblical allegory relates to Abraham’s lost mathematics of יהוה. Once this process is understood, the reader should be able to authenticate the Book of Creation beyond any reasonable doubt. Two Jewish scholars, Leo Baeck (1873-1956) and Gershom Scholem (1897-1982), were both convinced that the Book of Creation could only be deciphered by applying the Pythagorean mathematical tradition (Scholem, 1974: pp. 26-27) better known as the “Harmony of the Spheres” (Godwin, 1993). Like Maimonides, neither Baeck nor Scholem, were

able to offer sufficient Pythagorean details to convincingly support their thesis.

During the early 1970's, while completing a degree in Music Composition, I wrote a paper on Boethius, an Early Middle Ages "Pythagorean" who brought knowledge of Plato, Aristotle, and Pythagoras to the early Church fathers. Since this paper was filled with Pythagorean mathematical details, I was asked to explain it to the Chairman and Deputy Chairman of the Music Department, who subsequently gave the paper to Dr. Ernest McClain, the resident expert in Pythagorean matters. At his request the administration established an honors graduate seminar that would enable the author of this article to study independently with Dr. McClain for the next two years. What McClain taught was based on his belief that the Pythagorean mathematics of sound shaped and structured all ancient "wisdom texts," including Plato's Dialogs, the Rig Veda, the Bible, the Egyptian Book of the Dead, Homer, etc. (McClain, 1976). Dr. McClain became a good friend and mentor, and the author's time with him changed the direction of his life.

To further explore McClain's hypothesis, the author began auditing courses at a Chasidic rabbinical seminary in the hope of figuring out how to apply Pythagorean numbers to the Bible. By 1976, the author had discovered the Book of Creation and an 18th century Kabbalistic text known as *Likutei Amarim Tanya*. The Tanya is the main Kabbalistic text of the Lubavitch Chasidic community. It can be generally summarized as verbal descriptions of the Book of Creation's mathematics. After less than a year of research, it was clear that the Book of Creation provided the lost key to the only true Bible code. That is how my lifelong obsession with deciphering and authenticating the Book of Creation began.

After completing a draft for my first book in 2006, I reconnected with my old friend and mentor when he was close to 90 years old. He mentioned that I had been his only student in Pythagorean studies throughout his long teaching career. My years of study with Dr. McClain uniquely prepared me to apply this so-called "Pythagorean" template to the Book of Creation's mathematical riddles. Over the years, I was able to apply this mathematical **יהוה** model to the exegesis and hermeneutics of the Hebrew Bible, the New Testament, and the Quran. The God Table is effectively the owner's manual for all Scripture. It also provides the mathematical model for all of history's various creation stories within Sumerian, Akkadian, Babylonian, and Ugaritic writings, as well as the "Blueprint of Creation" that modeled Göbekli Tepe's logograms and architecture. Due to the limited scope of this article, it will focus on the Biblical story of creation from Enoch to Abraham.

The Greek mathematician Pythagoras is usually credited with being the father of ancient string theory (Cole, 1987), but the God Table goes back much further. Pythagoras' followers believed that "everything is number." Pythagorean numbers were often expressed as a ratio of two numbers that compared two things or ideas, much like the Greek term analogy. This can be expressed by the formula a:b, for example, 2:3. In the Pythagorean tradition, each ratio corresponds to a

different musical sound. McClain's life's work demonstrates that Plato's Dialogues owed a great debt to the Pythagorean "Harmony of the Spheres" (Godwin, 1993, pp. 3-4; McClain, 1978). Plato's dialogue "Laws" describes the relevance of music to one's understanding of reality.

"As I have stated several times, he who has not contemplated the mind of nature, which is said to exist in the stars, and gone through the previous training, and seen the connection of music with these things, and harmonized them all with laws and institutions, is not able to give a reason of such things as have a reason" (Plato, 1961: Laws 967e).

I subsequently learned that this so-called "Pythagorean" tradition could be traced back to Old Babylonian mathematics at least 1200 years before the birth of Pythagoras, and it will be argued, as far back as Göbekli Tepe.





"When the Greeks themselves claimed that they got their mathematics from Egypt, they can really have meant that they got their mathematical inspiration from Egyptian texts with mathematics of the Babylonian type" (Friberg, 2005: p. 270).

The Book of Creation is the authoritative text on all three categories of Kabbalah: theoretical, meditation, and magical. The theoretical is defined by the God Table mathematics as a rational explanation for both God and Creation. The flip side of that theoretical coin is rooted in the proactive spirituality of meditation and magic. The Aramaic expression *avara k'davara* means "I create as I speak," which magicians would recognize as *abracadabra* (Kushner, 2013: p. 11). God created the world by uttering a different word, יהוה. His utterance of יהוה seemed to magically create the universe out of nothingness (Latin: *ex nihilo*), but יהוה encrypts the God Table, which defines the origins of ancient string theory. יהוה therefore seems closer to metaphysics and physics than to magic. The magic of "pronouncing" יהוה is the liberation of one's soul as a "Golem" (Scholem, 1974: p. 40; Kaplan, 1990: p. xiii) which then gets "polished" into a Shechinah, with the "divine gifts" of wisdom, prophecy, and an ability to heal oneself and others.

In the Hebrew Bible, II Kings 25: 8-21 (JPS Tanakh, 1985) describes how the last High Priest of Solomon's Temple, Seraiah, was kidnapped and murdered when Solomon's Temple was destroyed by the Babylonian King Nebuchadnezzar (ca. 586 BCE), thus initiating the Babylonian Captivity. Seraiah would have been last in the lineage of High Priests since Aaron to know the meaning and pronunciation of יהוה. During this period the Jewish people were in exile from Jerusalem, but without a spiritual intermediary to God, they considered themselves in exile from God. In 539 BCE, Babylon was defeated by the Persians, and in the following year, King Cyrus allowed the captives to return to Jerusalem to rebuild their temple. Nevertheless, the Jewish people still consider themselves in exile from God, and that will continue until such time that the lost meaning and pronunciation of יהוה has been fully restored to the people of Israel. When this paper is well considered, it is hoped that the authors efforts to recover the "Secret of Knowledge" will provide a profound theological common ground for in-

terfaith discussion among the Abrahamic faiths (Schatz, 2007: pp. 44-109).


2. Results

In 2019, authors Manu Seyfzadeh and Robert Schoch postulated that the first written words for “God” and “Gate” were Luwian hieroglyphic logograms. They pointed out that the logogram for “Gate” appears on Pillar 18 of Göbekli Tepe, while arguing that the “God” logogram was shaped almost identically. Each symbol consisted of two semicircles connected by a central path. However, the “Gate” symbol’s central path was blocked by a horizontal line that closed this path as if it were a “Gate,” closely resembling the letter “H”. Once the Anatolian Luwian Bronze Age language was fully developed (ca. 2000 BCE), Seyfzadeh and Schoch pointed out that the Luwian words  and  were incorporated into the language and translated as “God” and “Gate,” respectively. In addition, both logograms could be found in numerous Bronze Age rock inscriptions in and around Göbekli Tepe. These are strong arguments, but Seyfzadeh and Schoch could not actually locate the “God” logogram carved into any of Göbekli Tepe’s pillars. It is therefore gratifying to have “squared the circle” for these two authors. This paper locates the “God” logogram as the architectural blueprint of Göbekli Tepe’s Enclosure “D.” It will be demonstrated that Abraham’s “God Table” derives directly from the mathematics of יהוה, and further, how this same mathematics defines Enoch’s Word of God, . Researchers at Tel Aviv University and the Israel Antiquities Authority that they have...*“now used architectural analysis to discover that geometry informed the layout of Göbekli Tepe’s impressive round stone structures and enormous assembly of limestone pillars, which they say were initially planned as a single structure... The most important and basic methods of architectural planning were devised in the Levant in the Late Epipaleolithic period as part of the Natufian culture...”* (Haklay & Gopher, 2020). This corroborates the author’s determination that the “Blueprint of Creation” that is encrypted into Enclosure “D” is shaped and structured by Enoch’s Word of God, , all of which is a subset of the God Table.

Ancient string theory, as embodied by the God Table, integrates four mathematical disciplines: arithmetic, music (i.e., the mathematics of sound), geometry, and astronomy, into a holistic and interdisciplinary view of reality that later became known as the Quadrivium (Latin: Four Roads) (Heninger Jr., 2013: pp. 71-145). Once the mathematical complexities of the Quadrivium were mastered, the three language disciplines of the Trivium: rhetoric, dialectic, and discourse, enabled the student to communicate this complex reality to others. These 7 Liberal Arts became formalized as the educational system of the Middle Ages and Renaissance. It is the knowledge of how to integrate these four mathematical disciplines that embodies the humanistic ideal of a Renaissance man or polymath, as in the case of Benjamin Franklin, Leonardo Da Vinci, Imhotep, etc. In stark contrast, our modern educational system produces subject matter experts who may be able to earn a living wage based on today’s division of labor, but

without the benefits of a “classical education” they might more accurately be characterized as narrow-minded. Without this type of education, they would be unprepared to properly interpret any of the ancient wisdom texts or holy books.

Learning how to integrate arithmetic, harmonic, and geometric progressions into the God Table is a necessary first step to understanding the deep and hidden meaning of monotheism’s God, polytheism’s gods, and history’s various creation allegories. Ernest McClain realized that ancient music theory provided the underlying foundation of all ancient “wisdom texts,” but he tended to emphasize the God Table’s music over its geometry. The microcosm’s fully formed ontology reflected into the cosmology of the macrocosm according to the dualistic principle of “as above, so below,” which is how astrology and astronomy became the fourth discipline of the Quadrivium.

Once one learns the mathematical details of the God Table that equates יהוה with  the reader will have access to the “Secret of Knowledge” that defines the syncretistic hub of Canaanite henotheism, Abrahamic monotheism, and Vedic polytheism. The Hebrew Word of God, יהוה, also provides a mathematical instruction set providing details about *Tardemah* and *Moksha* as the sacred trance meditation practice begun by religion’s Ethiopian founders. The mathematics and science of the God Table defines history’s first “Theory of Everything” (ToE) as the original conceptualization of a “Blueprint of Creation,” before it splintered into competing creation stories after the Flood.

3. Discussion

Ezekiel’s Chariot. The modern quest to link science to religion can finally be definitively solved by deciphering the Book of Creation’s “God Table” as a Rosetta Stone-like crosswalk between history’s religious writings and symbolism and the underlying mathematics of history’s ancient Quadrivium. A detailed explanation of this mathematics begins with the four primordial elements of creation that are symbolized by a sphinx: Earth, Water, Wind, and Fire. Logically, the four primordial elements correspond to the four states of matter: solid, liquid, gas, and plasma. All of Creation is considered an amalgam of these four primordial elements, while the inner vibrational essence (Hebrew: *pnimiyut*) of each element can be understood as a subset of the God Table that emanates from the “Voice” and “Hand” of God. God first created the four primordial elements that were symbolized by a sphinx, and what followed was the creation of all objects and beings as a harmonization of these four primordial “building blocks” of Creation.

In the Bible, the sphinx is referred to as a Seraph. Four Seraphim comprise the angelic choir who sing “Holy, Holy, Holy” as they pull Ezekiel’s Chariot through the Heavens toward God (**Figure 4(b)**). Ezekiel 1:1-3:27 (JPS Tanakh, 1985) provides the prose that tells the story of the Chariot. The Mishnaic term *Ma’aseh Merkavah* literally means the “Workings of the Chariot” (Kaplan, 1979: p. xix),

which describes the underlying sonic structure of the four primordial elements symbolized by the sphinx. The Book of Ezekiel and Abraham's Book of Creation both reference three types of "sonic" angels: Ophanim, Chayot, and Seraphim. Here is a brief description of the three types of angels that attend Ezekiel's Chariot-Throne.

1) **Ophanim**—The tone-circle octave container of all other tones. A tone-circle is generated by multiplication or division by powers of 2, which symbolizes the primordial element Earth. A duple progression defines "Mother Earth" as the "womb" of Creation that "gives birth" to all other tones contained in a musical octave.

2) **Chayot**—Prime numbers 3, 5 and 7 were believed to define the inner vibrational essence of Water, Wind, and Fire, respectively. Acoustics, a branch of modern physics, tells us that the number 3 generates the musical interval of a perfect fifth (the element Water); the number 5 generates the musical interval of a third (the element Wind); while the number 7 generates the musical interval of a seventh (the element Fire). Metaphorically, the *Chayot* are tiny flames of sound and color that travel either clockwise or counter-clockwise around the Ophanim tone-circle.

3) **Seraphim**—The angelic choir "sings" the sounds emanating from God's "Voice" in the four-part harmony of Ophanim and Chayot that generates the "song" of the Seraphim that defines man's soul. Man must learn to resonate with his "inner song" to be transformed into God's highest-ranking angel, Metatron. Enoch, the first Biblical holy man and scribe, is said to have been transformed into Metatron (Odeberg, 1928: pp.79-90). To ride in the "Mercy seat" of Ezekiel's Chariot one must learn to "pronounce" יהוה in resonance with the sounds of God's "Voice," and the Seraphim who sing "Kadosh, Kadosh, Kadosh" (Holy, Holy, Holy).

Each of the Chariot's "wheels" harmonize into "crosscut" wheels (Figure 4(a)). In Ezekiel 1:20-21 (JPS Tanakh, 1985) we read "*The spirit of living creatures was in the wheels.*" They harmonize Earth (as a duple progression), Water (a triple progression), Wind (a quintuple progression), and Fire (a septimal progression). Exponentiation functions like these define a specific type of geometric progression with equal intervals, indicating either geometric growth or geometric decay. For example, the mathematics of the primordial element Earth was modeled by a binary logarithm ($\log_2 n$) which describes the power to which the number 2 must be raised to obtain the value n . For example, the binary logarithm of 4 is 2, and the binary logarithm of 32 is 5. The inverse of logarithms is exponentiation, so for any real number x :

$$x = \log_2 n \iff 2^x = n$$

The four primordial elements are therefore:

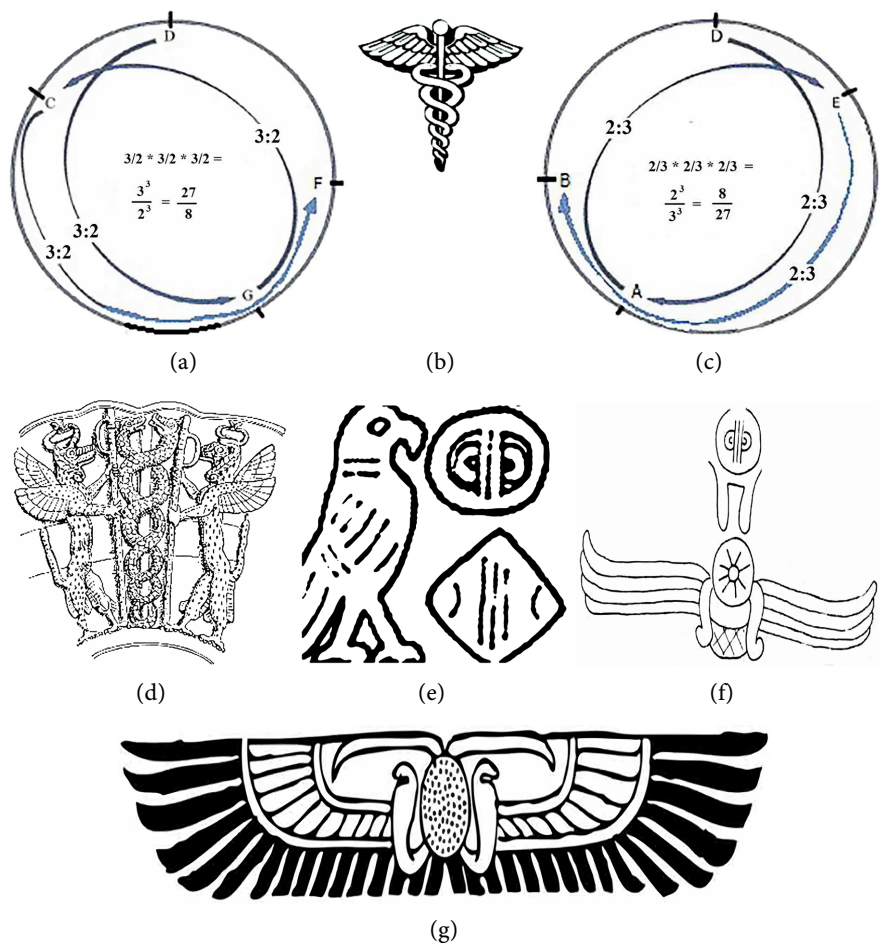
$$\text{Earth} = \log_2 n \quad (1)$$

$$\text{Water} = \log_3 n \quad (2)$$

$$\text{Wind} = \log_5 n \quad (3)$$

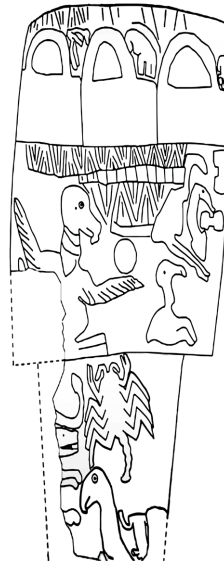
$$\text{Fire} = \log_7 n \quad (4)$$

Another sacred symbol created as a subset of the “God Table” is the Caduceus (a Latin term that derives from the Greek for “herald’s wand or staff”). Metatron, God’s highest-ranking angel, is symbolized by the bird-like figure of a Caduceus (**Figure 5(b)**). A Caduceus embodies all Four “Crosscut” Wheels, and this is the most critical subset of the God Table that derives from יהוה. When Genesis is seen through the eyes of Abraham, the four-part harmony of the soul derives from four prime numbers as a subset of the 10 numbers uttered by God to create Time, the Universe, and the Soul. The sonic model of the Soul has been depicted by the entwined serpents of Earth ($\log_2 n$ or duple progression) and Water ($\log_3 n$ or triple progression). Since Earth and Water are “heavier” elements than Wind and Fire, serpents live up to their reputation by leading man downward into Evil and Darkness. Enoch was the first to “pronounce” יהוה correctly, and so, he earned his angelic wings to ride on the Wind ($\log_5 n$ or quintuple progression). Tardemah would also have purified his body and soul in the Fires of Heaven ($\log_7 n$ or septimal progression). Within Greek and Roman culture, the Caduceus retained its identity as the “go-between” or “Messenger” between mankind and the divine, in other words, man’s soul. If a Seraphim defines the sphinxlike soul of the common man, then it is the Tardemah practice that

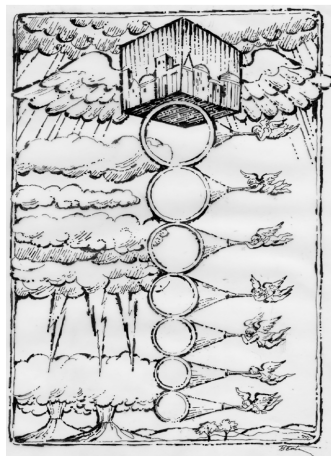




(h)



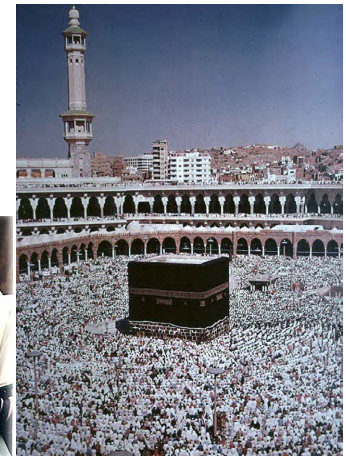
(i)



(j)



(k)



(l)

Figure 5. (a) Descending Serpent; (b) יהוה Caduceus; (c) Ascending Serpent; (d) Sumerian Caduceus; (e) Luwian Caduceus #1; (f) Luwian Caduceus #2; (g) Egyptian “Sun Disk” Caduceus; (h) Battle of Jericho Caduceus; (i) Göbekli Tepe Caduceus; (j) Christianity’s “New Jerusalem” Caduceus; (k) Judaism’s “Tefillin” Caduceus; (l) Islam’s “Hajj” Caduceus.

functionally transforms that man into Metatron. Enoch would have been the first to open the “Gate” that blocks man’s ascent to “God.”

One of the first principles of Abrahamic string theory insists that composite numbers like 6 and 10 be reduced to their prime number factors. The two prime number Hebrew letters-numbers Heh (ה = 5) within יהוה (YHVH) are symbolized by the bird-like “wings” of Metatron that lift the soul out of its captivity within the body. A winged soul (“הוה”) is then able to ascend toward the God-head (י = 10). Once man earns his angelic wings through the Tardemah practice, then the two-exponent 5’s can raise Base 10 and Base 6 to stand before God Himself within the Fires of the Heavenly realm. Historically, we know that the first numeral system was Base 60, so it makes sense that the inner vibrational essence of God = 60^5 . Once these bases and exponents multiply out, we are standing before God Himself in the highest realm, having recovered the long-lost Abrahamic gematria of יהוה.

$$YHVH = 10^5 6^5 = 60^5 = 777,600,000$$

“The figure of a bird which represents Metatron (God’s highest-ranking angel). His head is the letter yud, the body is the letter vav, and the two wings are the two letters heh” (Zalman, 1973: p. 204).

Constructing the Caduceus as a Subset of the God Table. The most easily accessible authoritative source of rabbinic knowledge about Kabbalah can be found in the Zohar, a 13th century CE Aramaic text. However, the Zohar admits that it lacks any knowledge of “*deep and hidden things which issue from God’s thought and are taken up by the Voice [of God] which are not disclosed till the Word [יהוה] reveals them*” (Zohar, 1984: p. 121). The Zohar refers to these “*deep and hidden things*” as “*secret paths that cannot be discovered*” (Zohar, 1984: p. 116). This article aspires to demonstrate that this great secret has been hiding in plain sight ever since the Abrahamic oral tradition was transcribed into Biblical Hebrew as the Book of Creation.

The first verse of the Book of Creation (Kaplan, 1990: p. 5) warns us not to interpret this text too literally because it has two deeper layers of meaning: number and sound, i.e., the sound of God’s Voice uttering יהוה.

Sefer Yetzirah 1.1

With 32 mystical paths of Wisdom engraved Yah And He created His universe with three books (Sepharim), with text (Sepher), with number (Sephar), and with sound (Sippur).

The word Sippur is typically translated as either “communication” or as “story.” This interpretation implies that the Biblical story of Creation was told to either an angel or Adam after-the-fact. Since neither Time, the angels, Adam, nor the Universe, had been created yet, the creation allegory must be describing Creation as it unfolds. On the first two days there was only Light and Darkness, etc. The author’s years of experience applying the Pythagorean tradition’s “Harmony of the Spheres” to ancient texts suggests that Sippur needs to be translated as “sound.” The methodology to document the sound of God’s Voice is en-

crypted in the following riddle:

Book of Creation 2.5

How? He permuted them, weighed them, and transformed them, Alef with them all and all of them with Alef, Bet with them all and all of them with Bet. They repeat in a cycle and exist in 231 Gates. It comes out that all that is formed and all that is spoken emanates from one Name.

In an earlier Book of Creation passage, we learn that God Uttered the “Ten Sefirot of Nothingness.” The Hebrew word Sefirot translates to “Counting.” The father of modern Kabbalah, Isaac Luria (1534-1672), refers to God’s 10 Utterances as the *Kav*, which is understood to be a sequential line of numbers. Could it be that God simply counted from 1 to 10 and Creation somehow resulted? That might sound implausible, but it makes sense because counting plays a key role in the mathematics and physics of sound. Both ancient and modern science tells us that any sound can be described by the ratio of two numbers in the form $a:b$, which can also be written as a fraction a/b with a numerator and denominator. Within that mathematical/musical context, the words “permuted” and “weighed” in the riddle cited above, suggest numeric measurement, while the word “transformed” suggests the transition from number to sound.

In older 22-letter Abjad Semitic alphabets like Hebrew, Aramaic, Phoenician, etc., each letter also has a numeric value. In Hebrew, the letter *Alef* = 1, *Bet* = 2, etc. The numeric values for each 22-letter Abjad alphabet ranges from 1 to 9, 10 to 90, and 100 to 400. In the cited passage we read that God combines “*Alef with them all*,” meaning that the first Hebrew letter/numeral *Alef* (=1) defines the numerator, while the fraction’s denominators are defined by the expression “all of them with *Alef*.”

The “Voice of God” uttered His own holy name, יהוה, to generate the inner vibrational essence (Hebrew: *pnimiyut*) of Time, the Universe, and the Soul. God’s “Voice” finds expression in Genesis 1:3 (Chumash, 2002), “And God said, ‘Let there be light.’” Creation begins when “The One” utters the Hebrew letter/number *Yod* = 10, which is the first letter of God’s holiest name, יהוה. This results in the harmonic progression that runs along the “X” axis of Figure 6(a) (Kaplan, 1990: pp. 22-23). These integer ratios define the inner vibrational essence of Divine Light and all that is Good in the world. The “Y” axis of Figure 6(a) defines an arithmetic progression that is reciprocal to the “X” axis harmonic progression. The descending “Y” axis becomes the index for each additional row that gets added to the Table on Day 2. The existence of an “X” axis harmonic progression, and a reciprocal “Y” axis arithmetic progression mathematically models all “parting of the waters” symbolism, as well as the dualistic concept that defines one’s spiritual essence as a reflection of one’s material reality. The concept of spirituality has been rooted in the reciprocity of harmonic and arithmetic progressions since the dawn of civilization.

The Book of Creation instructs us to utilize only 21 of 22 alphabetic characters when building the “Y” axis. We omit the last letter of the Hebrew alphabet, the

1/1	1/2	1/3	1/4	1/5	1/6	1/7	1/8	1/9	1/10	1/20	LIGHT
2/1	Alef with them all...										
3/1											
4/1											
5/1											
6/1											
7/1											
8/1											
9/1											
10/1	...and all of them with Alef										
20/1											
30/1											
40/1											
50/1											
60/1											
70/1											
80/1											
90/1											
100/1											
200/1											
300/1											
DARKNESS											

(a)

HARMONIC SERIES =====>											
1:1=d	1:2=d	1:3=a	1:4=d	1:5=f#	1:6=a	1:7=c	1:8=d	1:9=e	1:10=f#	1:20=f#	
2:1=d	2:2=d	2:3=a	2:4=d	2:5=f#	2:6=a	2:7=c	2:8=d	2:9=e	2:10=f#	2:20=f#	
3:1=g	3:2=g	3:3=d	3:4=g	3:5=b	3:6=d	3:7=f	3:8=g	3:9=a	3:10=b	3:20=b	
4:1=d	4:2=d	4:3=a	4:4=d	4:5=f#	4:6=a	4:7=c	4:8=d	4:9=e	4:10=f#	4:20=f#	
5:1=bb	5:2=bb	5:3=f	5:4=bb	5:5=d	5:6=f	5:7=ab	5:8=bb	5:9=a	5:10=d	5:20=d	
6:1=g	6:2=g	6:3=d	6:4=g	6:5=b	6:6=d	6:7=f	6:8=g	6:9=a	6:10=b	6:20=b	
7:1=e	7:2=e	7:3=b	7:4=e	7:5=g#	7:6=b	7:7=d	7:8=e	7:9=f#	7:10=g#	7:20=g#	
8:1=d	8:2=d	8:3=a	8:4=d	8:5=f#	8:6=a	8:7=c	8:8=d	8:9=e	8:10=f#	8:20=f#	
9:1=c	9:2=c	9:3=g	9:4=c	9:5=e	9:6=g	9:7=bb	9:8=c	9:9=d	9:10=e	9:20=e	
10:1=bb	10:2=bb	10:3=bb	10:4=bb	10:5=f	10:6=f	10:7=ab	10:8=bb	10:9=c	10:10=d	10:20=d	
20:1=bb	20:2=bb	20:3=f	20:4=bb	20:5=d	20:6=f	20:7=ab	20:8=bb	20:9=c	20:10=d	20:20=d	
30:1=eb	30:2=eb	30:3=bb	30:4=eb	30:5=g	30:6=bb	30:7=db	30:8=eb	30:9=f	30:10=g	30:20=g	
40:1=bb	40:2=bb	40:3=f	40:4=bb	40:5=d	40:6=f	40:7=ab	40:8=bb	40:9=c	40:10=d	40:20=d	
50:1=gb	50:2=gb	50:3=db	50:4=gb	50:5=bb	50:6=db	50:7=fb	50:8=gb	50:9=ab	50:10=bb	50:20=bb	
60:1=eb	60:2=eb	60:3=bb	60:4=eb	60:5=g	60:6=bb	60:7=db	60:8=eb	60:9=f	60:10=g	60:20=g	
70:1=c	70:2=c	70:3=g	70:4=c	70:5=e	70:6=g	70:7=bb	70:8=c	70:9=d	70:10=e	70:20=e	
80:1=bb	80:2=bb	80:3=f	80:4=bb	80:5=d	80:6=f	80:7=ab	80:8=bb	80:9=c	80:10=d	80:20=d	
90:1=ab	90:2=ab	90:3=eb	90:4=ab	90:5=c	90:6=eb	90:7=gb	90:8=ab	90:9=bb	90:10=c	90:20=c	
100:1=gb	100:2=gb	100:3=db	100:4=gb	100:5=bb	100:6=db	100:7=fb	100:8=gb	100:9=ab	100:10=bb	100:20=bb	
200:1=gb	200:2=gb	200:3=db	200:4=gb	200:5=bb	200:6=db	200:7=fb	200:8=gb	200:9=ab	200:10=bb	200:20=bb	
300:1=eb	300:2=eb	300:3=gb	300:4=eb	300:5=eb	300:6=gb	300:7=bbb	300:8=eb	300:9=db	300:10=eb	300:20=eb	

(b)

Figure 6. (a) Genesis Day 1 "Dividing the Waters from the Waters"; (b) The Heavenly Firmament: The "Voice" of God "repeats in a cycle and exists in 231 Gates".

letter *Tav* (= 400), because "He [God] made the letter *Tav* (τ) king over Grace, and with them He formed the Sabbath in the Year" (Kaplan, 1990: p. 176). We know that God rested on the Sabbath and there were no new objects or beings created on that day, so the "Day of Rest" is incorporated into the very structure of the God Table by omitting the letter *Tav*. This generates an 11×21 mathematical table rather than a 10×22 table, which is often a sticking point for rabbinical interpretation. The latter option would have created 220 Gates rather than 231 Gates.

In **Figure 6(a)**, God divides the harmonic waters (the essence of Light and Good), from the arithmetic waters (the essence of Darkness and Evil). God's

creation of Light and Darkness brings order to the chaos of the “primeval sea” when the world was *tohu* and *vohu* (unordered and void) (Zalman, 1973: p. 748, ftnt. 32). The ancient science of sound adopted the concept of a vibrating string as the ubiquitous metaphor of an undulating serpent. History’s oldest known goddess was the serpent goddess *Namma* (or *Nammu*), who embodied the “primeval sea” of the God Table before she “gave birth” to Creation (Black, Cunningham, Fluckiger-Hawker, Robson, Taylor, & Zólyomi, 1998).

Genesis 4:21 (Chumash, 2002) tells us that Jubal, a contemporary of Enoch, became the father of music because he invented the flute and harp. To construct a harp, Jubal would have compared the relative length of two or more strings revealing that longer strings generated sounds that were lower in musical “pitch,” while shorter strings generated higher pitched sounds. It is the story of Jubal that announces the Bible’s conceptualization of musical reciprocity between pitch and string length. By carefully measuring string length, Jubal could also determine exactly which musical pitch corresponded to each length.

There are just three types of mathematical progression in the world: harmonic, arithmetic, and geometric. So far, our description has been limited to two of those three types: a harmonic progression and an arithmetic progression. All of Creation was believed to be structured by this underlying dualistic framework. A religious culture like Judaism described it as the spiritual world versus the material world, while Platonic metaphysics would describe it in terms of abstract form versus matter. All aspects of Creation were thought to have their corresponding opposite, such as heaven and earth, day and night, male and female, right and wrong, etc., as reflected in the following Biblical passage:

“7) *And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.* 8) *And God called the firmament Heaven. And the evening and the morning were the second day*” Genesis 1:7-8 (Chumash, 2002).

Whether we are talking about the entwined serpents of a Caduceus, the division of the waters above from the waters below, or Moses’ parting of the waters. There is also the etymology of Mesopotamia as “between two rivers.” The modern physics of sound has collapsed these reciprocal progressions into a harmonic series. The distinction between a harmonic progression and a harmonic series is based on the definition of a progression as a sequence, whereas a series is defined by a sum. A harmonic series is the sum of the reciprocals of its integers. Today, we measure pitch in terms of frequency, and string length in terms of wavelength. The Heavenly Firmament (Figure 6(b)) evolved into a harmonic series (Figure 7), where we can clearly see the relationship between frequency and wavelength within every harmonic of a vibrating string.

Ancient mathematicians were able to analyze which type of progression was at play by devising different “means” or average values for a given pair of numbers that would generate the appropriate integer ratio. For example, an arithmetic mean is what most of us think of as the “average” value between two numbers.

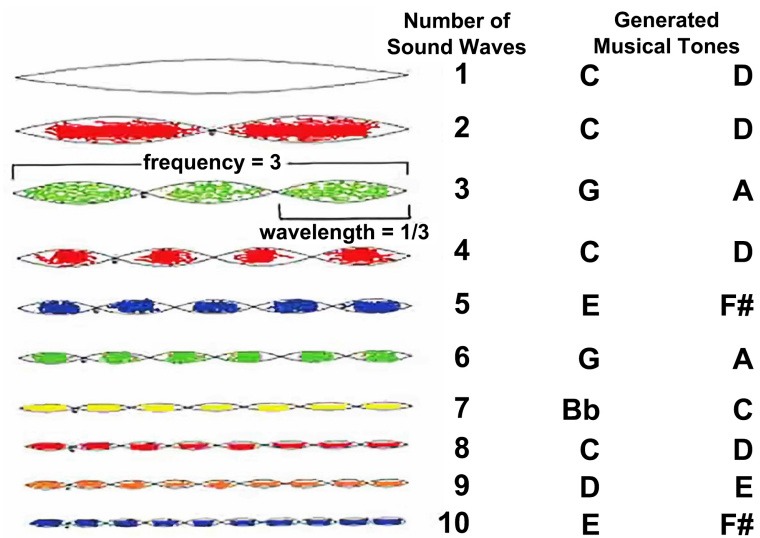


Figure 7. The harmonic series: a modern scientific version of the heavenly firmament.

The arithmetic mean of two numbers, a and b , is $(a + b)/2$. The arithmetic mean preserves the distances between numbers. The arithmetic mean of 10 and 20 is 15, and the distance between 10 and 15 on a number line is the same as the distance between 15 and 20. An arithmetic progression of more than two numbers will always have equal increments, e.g., 2, 4, 6, 8, 10, etc. This is called a linear arithmetic progression because it increases according to a fixed and static quantity. The harmonic mean of two numbers, a and b , is twice the product divided by the sum, or $2ab/(a + b)$. For example, the harmonic mean of 6 and 12 is $(2 \times 6 \times 12)/(6 + 12) = 144/18 = 8$. This is equivalent to taking the product of the two numbers and dividing by their arithmetic mean, which can be demonstrated with the product of $6 \times 12 = 72$. We then divide that product by the arithmetic mean of 6 and 12, which is 9, giving a harmonic mean of 8.

The harmonic “waters” were divided from the arithmetic “waters” on Day 1 of Creation. On Day 2, we add harmonic rows until we complete all 21 rows of the “Heavenly Firmament.” With each harmonic row of divine light and sound, each additional row gets farther away from the Light of God’s “X” axis, as it gradually descends, indexed by the gradually constricted light of the “Y” axis. Each successive row further “constricts” the divine light, until the last row which has descended into complete Darkness. Rabbi Isaac Luria (1534-1572), the father of modern Kabbalah, came up with a verbal construct for the Heavenly Firmament mathematics known as *Tzimtzum* (Constriction).

The Heavenly Firmament sets the stage for introducing the “Hand of God” on Days 3 through 6. This third type of mathematical progression is constructed by stringing a series of geometric means together. A geometric mean preserves ratio rather than distance. The geometric mean of two numbers, a and b , is the square root of their product. The geometric mean of 5 and 20, for example, is the square root of $5 \times 20 = \sqrt{100} = 10$. Look at the sequence of numbers 5, 10, 20. Notice that the ratios, 5:10 and 10:20, are equal. This will always be the case with a geo-

metric mean. A geometric progression of more than two numbers will always have a common ratio, e.g., 1, 2, 4, 8, 16, etc., or 1, 3, 9, 27, 81 etc.

The “Voice of God” provides the inner vibrational essence of Creation, while the “Hand of God” metaphorically reaches down from the upper left of the God Table to “engrave” the geometry of time and space within the material world that is inhabited by man. In **Figure 8**, integrated arithmetic, harmonic, and geometric progressions provide enough tonal material to model the two non-linear “pyramidic” structures that effectively “flattens out” the hidden dimensions of space and time. Imagine a multi-dimensional space in which the 2:3 and 3:2 entwined serpents of the “World Soul” (**Figure 8**) are “contained” by the 3:5 and 5:3 “World Body.” Once the Light of the soul is “contained” in its body, it can be “raised up” to Heaven on “Wings.” Once a Caduceus reaches “Heaven” it is no longer in prime number form. Creation happens in Heaven as prime number primordial elements are harmonized into the composite number creations of fully harmonized tone circles in Heaven.

If drawn correctly, the geometric “lines” in **Figure 8** will pass through integers with a common ratio such as 2:3, 4:6 and 6:9. Integrating these 3 types of progression into the mathematical model for time and space introduced multi-dimensional geometry. To “Create like the Word” mankind must learn to access the “Fires of Heaven” through Tardemah. Once a practitioner learns to access their “Inner Fire” they illicit a response from the “Fires” above that ultimately leads to enlightenment and immortality. Man’s access to immortality completes God’s “Intelligent Design.”

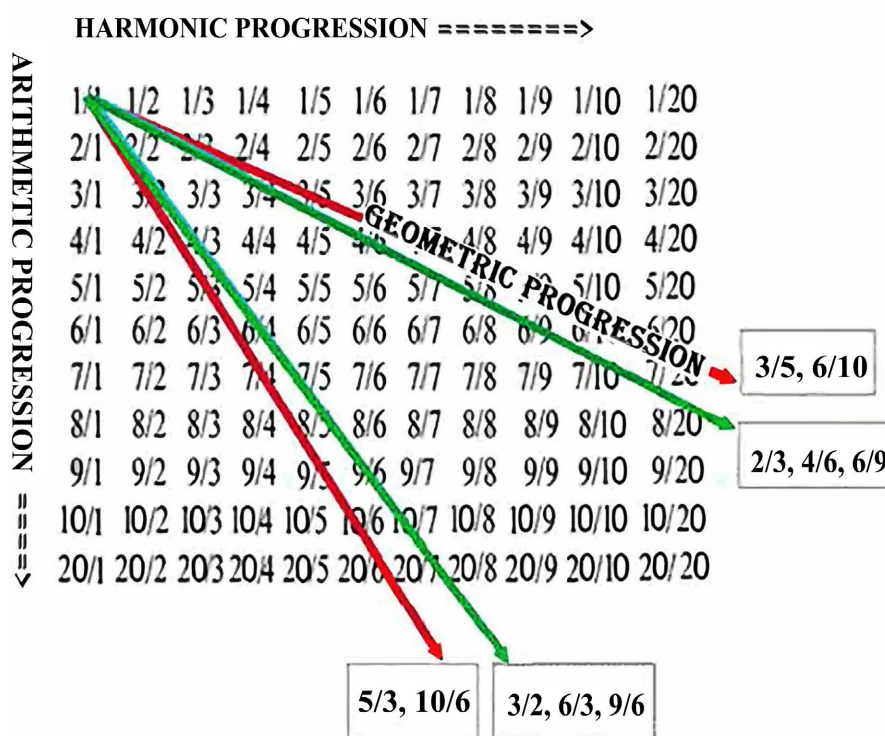


Figure 8. The god table.

Two carefully drawn reciprocal geometric “lines” emanating from God in the upper left-hand corner of the table can be described by the common ratios of 3:5, 6:10...and its reciprocal 5:3, 10:6... The pyramidal shape that results from these two reciprocal “lines” might best be thought of as the “World Body” that contains the “World Soul.” The World Soul is defined by the common geometric ratio of 2:3, 4:6, 6:9 along with its reciprocal 3:2, 6:4, 9:6. Everything on earth occurs in prime number primordial element Caduceus format, whereas everything in Heaven is harmonized into composite number tone circles that are common to Göbekli Tepe and the Book of Creation.

Circular constructs like the “crosscut” Wheels of Ezekiel (**Figure 4(a)**) and pyramidal constructs like the two “Trees” in the Garden of Eden (**Figure 9**), are built from the four primordial elements, as defined by duple, triple, quintuple, and septimal geometric progressions that derive from the God Table (**Figure 8**). Two of these primordial elements become the circular constructs of the soul, i.e., duple progressions defining Earth become “entwined” with triple progressions defining Water (**Figures 5(a)-(c)**). Once the soul is created, its triple progression becomes “contained” by the quintuple progression as the element Wind. Once the soul’s light is “contained” it can be raised up on “Wings” to God. Pyramidal constructs include the two Trees in the Garden of Eden (**Figure 9**), Tents of Meeting, Holy Mountains, Ziggurats, and Temples (Schatz, 2012: pp. 213, 247-248).

How יהוה Structured Genesis. The story of Evil begins with Adam’s son Cain in Genesis 4:4-16 (Chumash, 2002). Cain’s brother Abel made offerings at the Foundation Stone on the Temple Mount that were acceptable to God, but Cain’s were not. Cain’s countenance fell and he rose to slay Abel. God cursed Cain “more than the earth.” When Cain tilled the soil, it would not give its strength to him, and he would become a wanderer, living in exile from God. When God confronted him, Cain was afraid that someone would kill him, so God set “the mark of Cain” on his head. With that, no one would kill him before the 7 generations allotted to him for repentance. Cain procreated, but never repented, and his Evil seed spread across the earth. God eventually brought on a Great Flood,

Tree of Knowledge of Good & Evil	Tree of Life
1/729 1/486 1/324 1/216 1/144 1/96 1/64 1/15625 1/9375 1/5625 1/3375 1/2025 1/1215 1/729	
1/243 1/162 1/108 1/72 1/48 1/32 1/3125 1/1875 1/1125 1/675 1/405 1/243	
1/81 1/54 1/36 1/24 1/16 1/625 1/375 1/225 1/135 1/81	
1/27 1/18 1/12 1/8 1/125 1/75 1/45 1/27	
1/9 1/6 1/4 1/25 1/15 1/9	
1/3 1/2 1/5 1/3	
1	1
2 3	3 5
4 6 9	9 15 25
8 12 18 27	27 45 75 125
16 24 36 54 81	81 135 225 375 625
32 48 72 108 162 243	243 405 675 1125 1875 3125
64 96 144 216 324 486 729	1215 2025 3375 5625 9375 15625

Figure 9. Two trees in the garden of Eden.

to cleanse the earth of Cain's Evil seed. This story continues 7 generations later, when Lamech, a direct descendant of Cain, was hunting with his son Tubel-Cain in Genesis 4:23-24 (Chumash, 2002). He mistook Cain for an animal and killed him unintentionally. Lamech tried to bargain with God. If Cain's punishment enabled Cain to live for 7 generations, surely God would spare Lamech for 77 generations, since his sin was unintentional. The story continues within the patriarchal lineage of Seth, where the only other Lamech in Genesis was the righteous father of Noah. Noah's father died at 777 years old in Genesis 5:31 (Chumash, 2002), 5 years (an angel's Wing) before the Great Flood would purge all of Cain's Evil from the earth.

Lamech's death at 777 provides hard textual evidence that tightly couples the Bible to the Caduceus' God Table gematria of יהוה as 777,600,000. The number 7 is prominent throughout the Bible. Enoch, the first holy man, was born in the 7th generation after Adam within the first 10 generations from Adam to Noah. The Tree of Knowledge of Good and Evil is a subset of the God Table; while a secondary subset is taken, along with its reciprocals, to become the mathematical model for the 7 aspects of a human soul. In the next chapter's exploration of the Book of Exodus, additional evidence will be presented describing how Lamech's death at 777 years embodies the high order digits of the Holy Tetragrammaton as a mathematical instruction explicating the sacred Tardemah practice of a holy man such as Lamech. Lamech's death becomes the bookend of mankind's transition from the Evil lineage of Cain to the patriarchal lineage from Seth to Abraham. Lamech was the last generation that Adam would live to see. With Adam's death, God's curse on the Earth was lifted and the next 10 generations from Noah to Abraham would provide all Biblical High Priests and Prophets with access to the immortality of the Tree of Life. This "Tree" provides the two letters *Heh* (ה = 5) as the angelic "Wings" of יהוה.

Once the Great Flood purged Evil from the Earth, Noah and his three sons repopulated the Earth over the next 10 generations, until the time of Abraham. The Enochian Tardemah practice was inherited by Noah as the "7 Noahide Laws", and later inherited by Abraham as "7 circuits around the sacred cube." This Abrahamic birthright then made its way to Isaac, Jacob, and Joseph, until Joseph died without a spiritual heir. As a result, knowledge of the Tardemah practice was lost for the next 3 generations, which explains why Moses needed to receive the "Secret of Knowledge" directly from God on Mount Sinai. God would then "descend and stand at the entrance of the tent [of meeting]" and speak directly to the soul of Moses in Exodus 33:9 (Chumash, 2002).

Additional textual evidence verifying the tightly coupled relationship between musical tone circles and pyramidal architecture can also be found in the story of Lamech within the line of Cain. Lamech's two sons, Jubal and Jabal were contemporaries of Enoch. In Genesis 4:20-22 (Chumash, 2002), we read that Jabal was the forefather of tent-making and all those who keep livestock, while Jubal, as already mentioned, was the forefather of music, and the inventor of the lyre

and pipe. The fact that they were brothers symbolically links the ancient music theory of harmonic and arithmetic “waters” to the geometric architecture of “tents.” Since Enoch became the first holy man, we can assume that he learned music from Jubal and tent-making architecture from Jabal. Since these brothers were not in the patriarchal lineage, they were unable to transform their “tents” into a “tent of meeting” with God. Enoch however, learned to construct his spiritual “Tent” from the marriage of music and architecture. This enabled him to “walk with God” after 365 years. Many generations later, God would similarly “speak” to Moses within his “Tent of Meeting.” Earlier Mesopotamian creation stories refer to it as the “Tent of El” (Clifford, 1971).

How יהוה Structured Exodus. Biblical allegory assured that Moses received a sophisticated education as a ward of the Pharaoh. Moses’ knowledge of mathematics, music, and architecture would have been necessary to master the skills required of Israel’s leader. The ancient string theory of the God Table describes history’s first “Theory of Everything (ToE).” Abraham referred to this ToE as the “Living God.” For Abraham this was certainly a theory of everything. Although Moses received the Abrahamic birthright directly from God, he refused to become the High Priest due to the speech impediment mentioned in Exodus 4: 10-13 (Chumash, 2002). He therefore taught the “Secret of Knowledge” to his brother Aaron, who then initiated the lineage of High Priests. That lineage would continue until the last High Priest of Solomon’s Temple was kidnapped and murdered by Nebuchadnezzar in 586 BCE. With that murder, the Jewish people—once again—had no “Anointed One” (Hebrew: Mashiach; Greek: Christos; English: Messiah) who could speak directly to God within a “Tent of Meeting.” The Jewish people still consider themselves in exile from God, while they await the restoration of the meaning and the pronunciation of יהוה.

In the Book of Creation, there are 32 Paths of Wisdom, consisting of Ten Sefirot of Nothingness plus 22 Foundation Letters. The Ten Sefirot of Nothingness created the Heavenly Firmament during the first 2 Days of Creation from the “Voice of God” as previously described, while the “Hand of God” descended into the material realm via the “22 Foundation Letters” on Days 3 through 6 to create Tents of Dwelling, Holy Mountains, Sacred Temples, Pyramids, and Ziggurats. Mankind must metaphorically learn to sanctify his Tent-of-Dwelling, climb the Holy Mountain, enter the Sacred Temple, etc., by mastering the Tardemah/Moksha practice that defines the priestly “Sabbath Prayer.” That is the deep and hidden meaning of the “Day of Rest.” The high order digits of God’s name (=777) describes an instruction set that teaches mankind how long a man must perform Tardemah before they can stand before God. The three leading 7’s in the gematria of יהוה articulates the Sabbath, the Sabbatical, and Jubilee levels of Abraham’s sacred practice. They are written in decimal, but they are interpreted as orders of magnitude ($7 \times 7 \times 7 = 343$) within Abraham’s mixed-base numerical system (Base 7, Base 10, and Base 60). In the gematria of God’s name, 777 is followed by 600,000. This is verified in Exodus 12:37 (Chumash, 2002): “And the

people of Israel [led by holy man Moses = 777] journeyed from Ramses to Succoth, about six hundred thousand men on foot, besides women and children.”

Learning to “pronounce” יהוה is allegorized by Moses leading Israel out of its captivity in Egypt to the Promised Land, which is metaphor for the mind leading the soul out of its captivity within the body by returning the soul to its immortal home in Heaven. Since Tardemah is considered a simulation of death, rather than actual death, a holy man would presumably return to their physical body with wisdom, clairvoyance, and an ability to heal. As already mentioned, recovering the lost gematria of the Holy Tetragrammaton defines Sabbath introspection, Sabbatical purification, and Jubilee liberation. In the 49th year—the Jubilee Year—the Torah describes the relevant Hebrew law in Leviticus xxv 8-54 & xxvii 16-24 (Chumash, 2002).

- *To rest the soil.*
- *Revert landed property to its original owner, who had been driven by poverty to sell it.*
- *The freeing or manual remission of those Israelites, who, through poverty or otherwise, had become the slaves of their brethren.*
- *Freedom from the exile of sin, and remission of one's soul back to God.*

Both Genesis and Exodus are effectively summarized by 777,600,000. Abraham's Tardemah practice initiates “Freedom from the exile of sin, and remission of one's soul back to God.” In Isaiah 30:15 (JPS Tanakh, 1985), God teaches Israel the essence of Tardemah, “You shall triumph by stillness and quiet; your victory shall come about through calm and confidence.” Learning the stillness required of Tardemah helps realize God's words in Exodus 19:6 (Chumash, 2002), “Israel, you will be to me: a kingdom, a priestly kingdom, and a holy nation.”

Today, the Jewish “Caduceus practice” of Tardemah is performed by ceremoniously laying Tefillin (Phylacteries) (Figure 5(k)). Any understanding of how the mind leads the *Orot* (Light) 7 times around the body appears to have been lost. Nevertheless, the ceremonial tradition continues, and the Tefillin practice is said to amplify the power of the 613 Mitzvot's (Commandments) by providing Kavanah (meditative intent). Abraham's sacred practice is also referred to as the “song of nations,” because learning to meditate on the sounds of one's soul is not considered the exclusive domain of the Jewish people. Abraham's “7 circuits” practice appears to have redefined the “7 Noahide laws” that has been discussed in the Talmud and later writings, but never understood as the immediate predecessor to Abraham's “7 circuits around the sacred cube.”

Abraham's Tardemah practice is said to liberate God's highest-ranking angel, Metatron, as the Caduceus living within each of us as our soul. The ability to liberate one's soul is an experiential matter of faith that cannot currently be proven by science. Nevertheless, it is hoped that this article's exploration of “Inner Fire” meditation has been sufficiently supported by scientific data to attest to meditation's powerful impact on a person's physiology. By performing this sa-

cred practice religiously, one aspires to pray like the ancient priests and prophets. The desired result is stated in Psalms 110:4 and Hebrews 5:6 “You are a priest forever, in the order of Melchizedek.”

One might wonder how Kabbalistic gematria derives from the God Table’s mathematics of יהוה? There are two hidden priestly “Trees” that are subsets of the God Table (**Figure 10(a)** & **Figure 10(b)**), which are accompanied by a Kabbalistic explanation describing how gematria relates to the high order digits of יהוה = 777 ($7^3 = 343$). This number corresponds to the gematria of אֱלֹהִים נֵאמַר (“And God said”) which is 343. It is not coincidence that “And God said” appears 26 times in the Bible. The number 26 defines the rabbinical community’s known gematria for יהוה that results from adding up the numerical value for each letter ($10 + 5 + 6 + 5 = 26$). Other key numbers that appear in these hidden tables includes Abraham’s age at death (= 175 years), and Jacob’s age at death (= 147 years). We might think of Abraham’s lifespan as bifurcated between the 75 Years that he lived in Ur, and the next 100 years that defined his spiritual life after having migrated to Haran for 5 years (an angel’s wing) (Kaplan, 1990: p. xiii). Since Göbekli Tepe was built on the plains of Haran, this suggests that Abraham inherited his birthright by reading from the Pillars of Enoch. Abraham passed this birthright on to his descendants, including Jacob (renamed Israel), who lived for 147 years. This seems like an arbitrary number, until we realize that his lifespan was equivalent to three Jubilee Years ($49 \times 3 = 147$). The numbers 175 and 147 can both be found in the two hidden priestly “Trees” that derive from the God Table.

How ☪ and ☍ Structured Göbekli Tepe. Deciphering the pillars and architecture of Göbekli Tepe documents the origins of both monotheism and polytheism. In **Figure 11(b)** & **Figure 11(c)**, these two pillars depict the ascent and descent of serpents through the three channels of mind, which became known as Hinduism’s three Kundalini serpent *nadis* (Sanskrit: “little river”): the Ida, Pingala, and Sushumna. These three serpents ascend and descend through the body to vivify the soul’s energy centers (Sanskrit: chakras). **Figure 11(d)** was discovered at another 10th millennium site called *Nevali Çori*, which is in the vicinity of Göbekli Tepe on a 100-foot-high ridge overlooking the Harran plain (Biblical Haran). This artifact depicts the serpent energy crossing the top of the

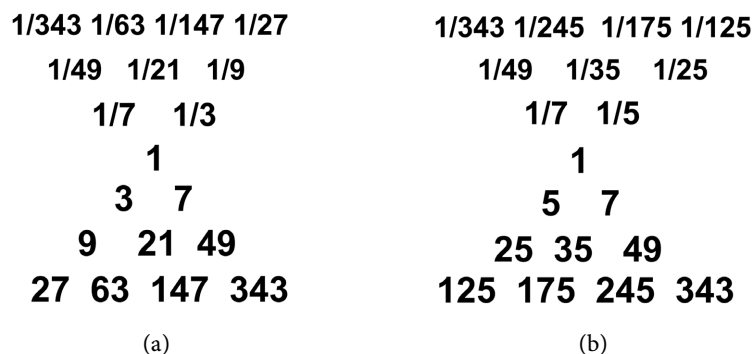


Figure 10. (a) Hidden tree of repentance; (b) Hidden tree of liberation.

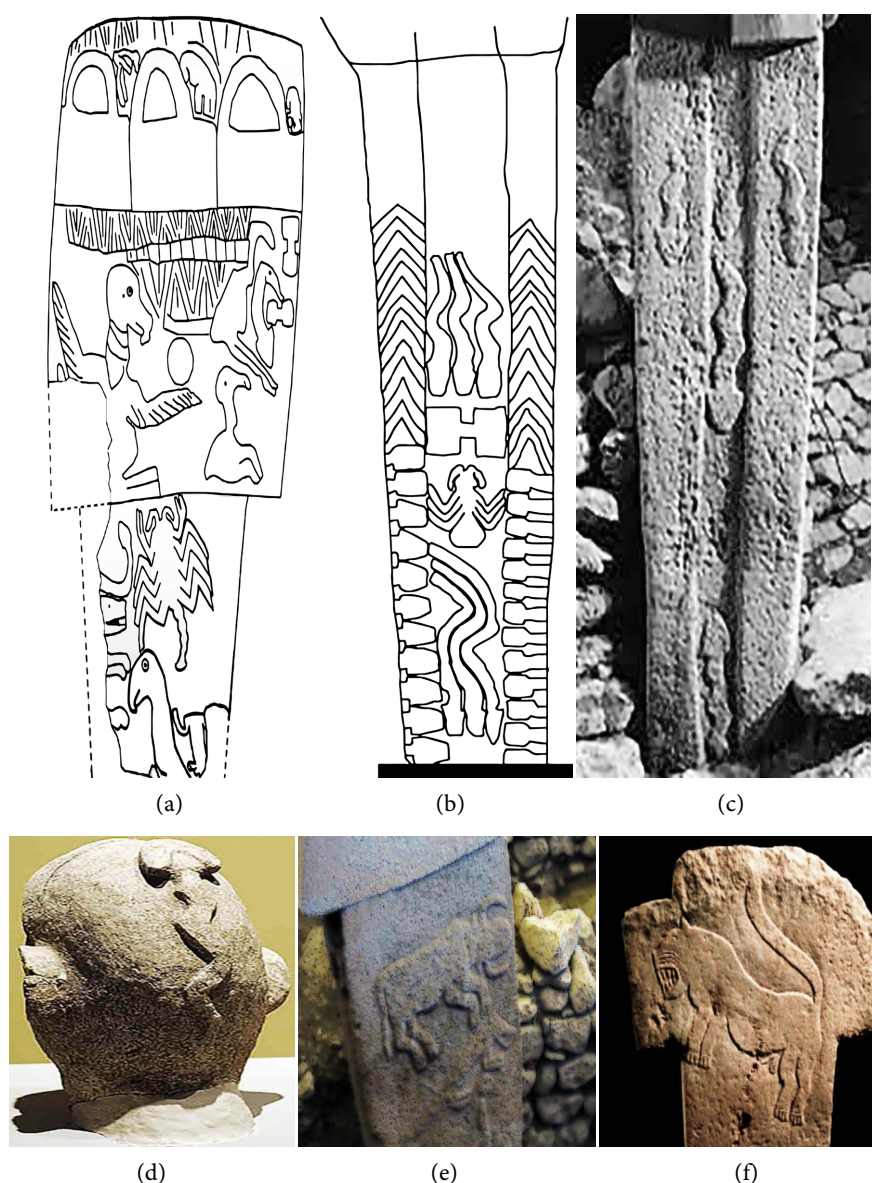


Figure 11. (a) Wings of Sphinx/Caduceus; (b) Closed Kundalini “Gate”; (c) Open Path to “God”; (d) “Godhead” of Sphinx; (e) Bull of Spinx; (f) Lion of Spinx.

skull as if liberating the mind. We can also see the “H” Gate at work, located at the Navel (**Figure 11(b)**) to block the central channel. Clearing the path for the Kundalini (Sanskrit: coiled Serpent energy) includes focusing one’s attention on the Navel’s concentric circles (**Figure 12(d)** & **Figure 12(e)**).

These concentric circles define an essential architectural feature of both Göbekli Tepe and Abrahamic constructs that explains the interrelationship between Enclosures A, B, C, & D (**Figure 13(b)**). If we compare **Figure 13(a)** & **Figure 13(b)**, Enclosure “A” (3 aspects of the mind) derives from the 12:24 octave on Day 4 of Creation; Enclosure “B” (7 aspects of the Soul) derives from 60:120 octave on Day 5; Enclosure “C” (11 aspects of the Body with a closed “Gate”) derives from a 360:720 octave on Day 6 (**Figure 14(c)**); while Enclosure

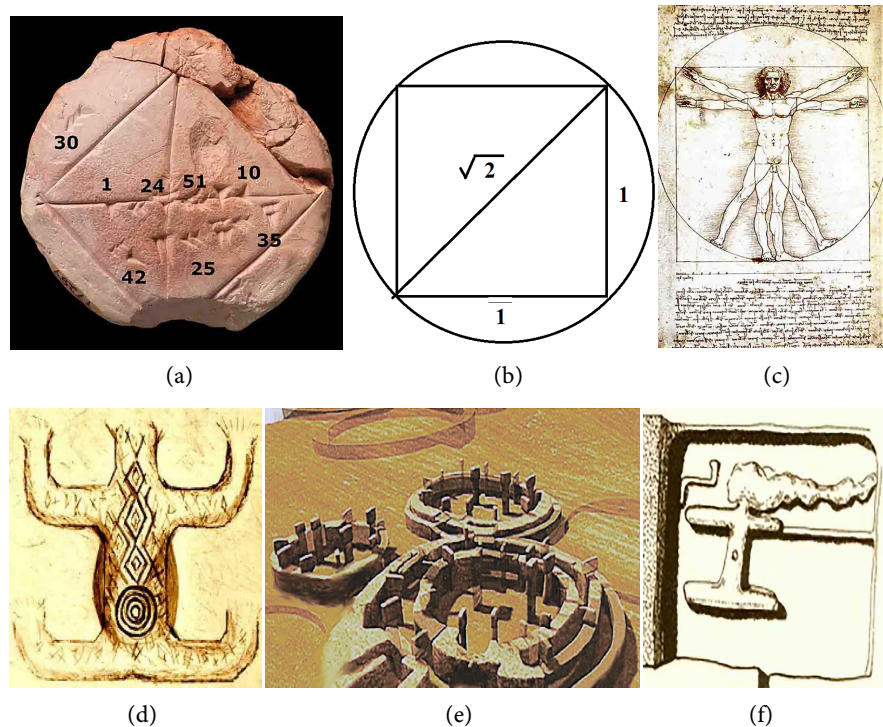


Figure 12. (a) YBC 7289—“Gate”; (b) “Gate” Mathematics; (c) “Vitruvian Man”; (d) Çatal Höyük; (e) Göbekli Tepe; (f) Long-haired ascetic: Rig Veda, 10-136.

“D” (12 aspects of the Body with a clear path to “God”) derives from a 2520:5040 octave on Day 7 of Creation (**Figure 14(d)**).

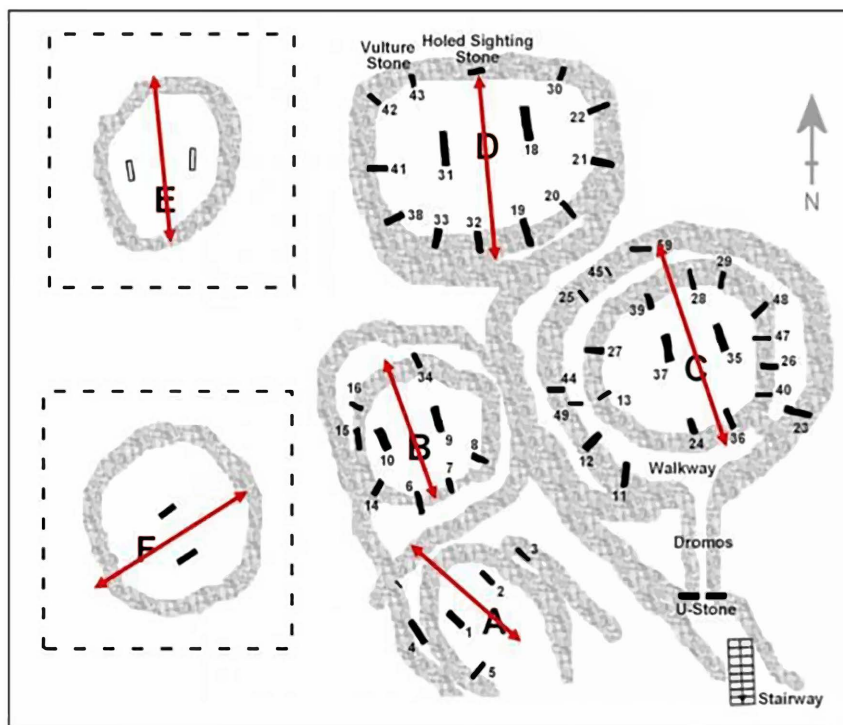
The Book of Creation’s Day 6 mathematical template (**Figure 14(c)**) provides the formative tonal material that shapes the Luwian hieroglyphic for “Gate” (**Figure 1(a)** & **Figure 1(b)**), blocking the central channel because $A^b \neq G^\#$ (**Figure 14(e)**). This mathematics of the “Gate” was fully articulated during the time of Abraham in an Old Babylonian cuneiform tablet known as YBC 7289 (**Figure 12(a)** & **Figure 12(b)**). Both *Tardemah* and *Moksha* requires the practitioner to open the “Gate” that leads to “God.”

To understand YBC 7289 we should first examine Da Vinci’s “Vitruvian Man” (**Figure 12(c)**), which symbolizes man’s imperfect material existence as a two-dimensional square, and his perfect spiritual existence as a circle. Da Vinci erroneously regarded the mathematical problem of “squaring the circle” as history’s sacred riddle, based on the writings of Marcus Vitruvius, Rome’s first architect. Vitruvius became known for using harmonic proportions in his designs. However, just as the real “Riddle of the Sphinx” was lost, the real riddle describing “the circle and square inscribed within” was misinterpreted as “squaring the circle.” For geometers, it defined the challenge of constructing a square with the area of a circle in a finite number of steps using a compass and straightedge. In the 19th century, this was proven to be undoable, and “squaring the circle” became a colloquial expression for doing the impossible.

In the Zohar, we read: “My Sabbaths, God said, denotes the circle and the

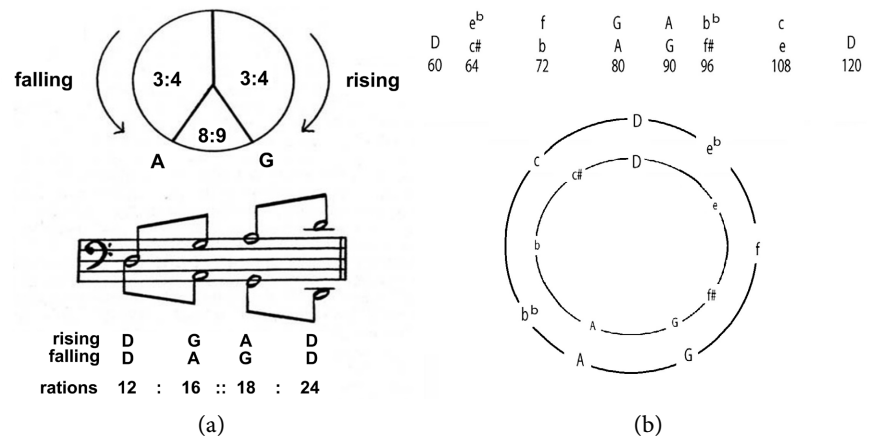
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(a)



(b)

Figure 13. (a) The Sonic Theology of Göbekli Tepe’s Four Enclosures According to Abraham’s Book of Creation; (b) Göbekli Tepe’s Enclosures A, B, C, & D Defines 3 Aspects of the Mind, 7 Aspects of the Soul, 11 Aspects of the “Gate”, & 12 Aspects of “God” that links the microcosm to the macrocosm.

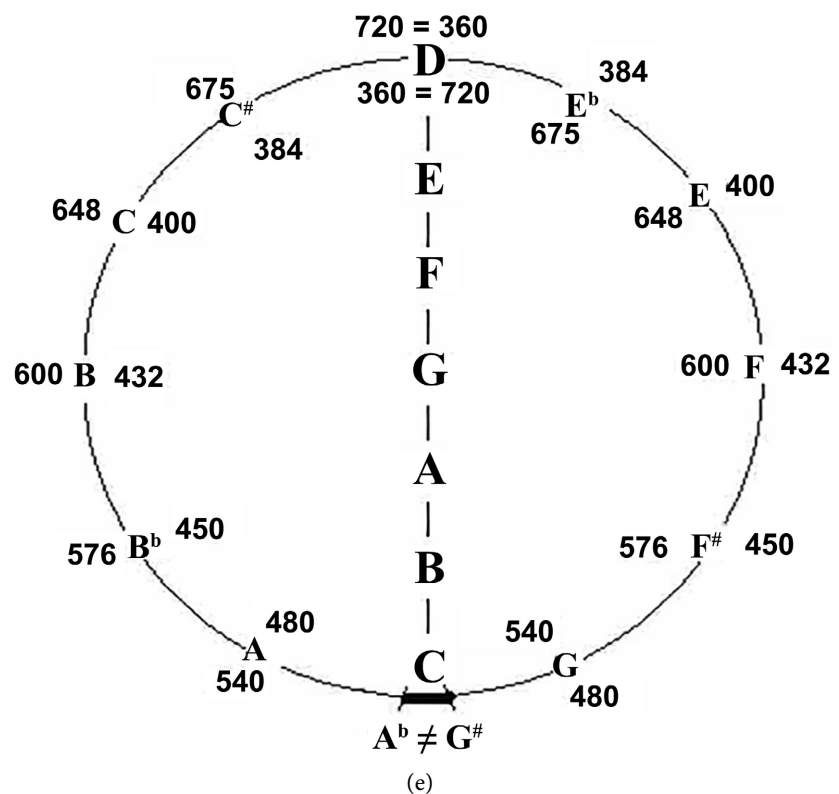


360	384	400	432	450	480	540	576	600	648	675	720
720	675	648	600	576	540	480	450	432	400	384	360
D	e ^b	e	f	f [#]	G	A	B ^b	b	c	c [#]	D

(c)

D	e^b	e	f	f[#]	G	g[#]	a^b	A	b^b	b	c	c[#]	D	
D	c[#]	c	b	b	A	a^b	g[#]	G	f[#]	f	e	e^b	D	
2520	2688	2800	3024	3150	3360	3500	3584	3780	4032	4200	4536	4725	5040	
$\times \frac{7}{5}$														$\times \frac{5}{7}$
3528							3528:3600							3600
							49:50 =							
							$\frac{7 \times 7}{5 \times 5 \times 2}$							

(d)



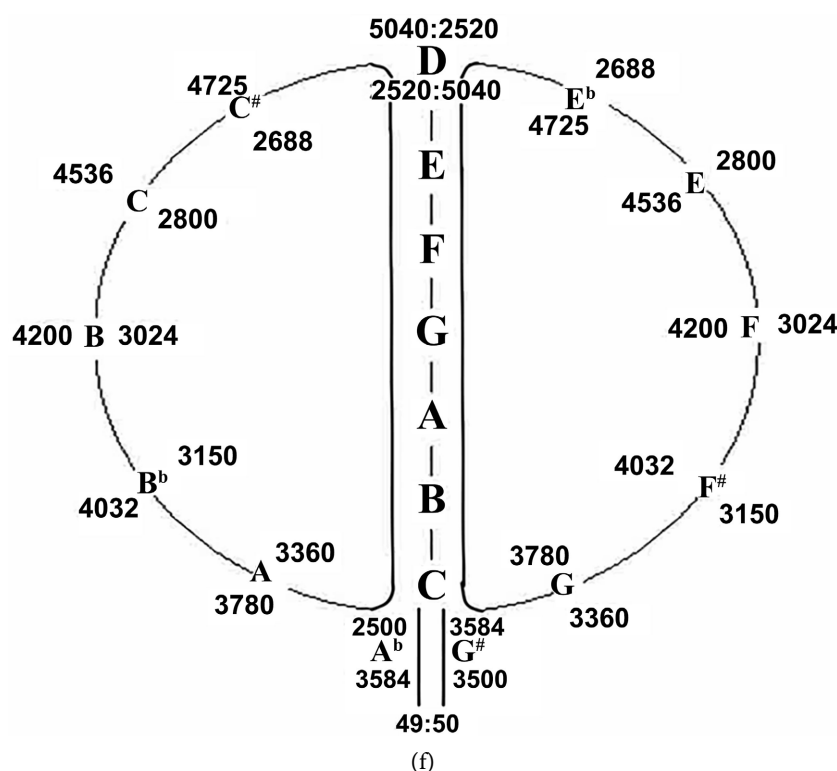


Figure 14. (a) Enclosure A—Day 4’s 3 Aspects of the Mind; (b) Enclosure B—Day 5’s 7 Aspects of the Soul; (c) Enclosure C—Day 6’s 11 Aspects of the Body w/Closed “Gate”; (d) Enclosure D—Day 7’s 12 Aspects of Body w/Open Path to “God”; (e) “Contained Soul” with Closed “Gate” of Enclosure “C”; (f) Tardemah’s Open Path to “God” to Liberate Soul in Enclosure “D”.

square within” (Zohar, 1984: p. 23). The real sacred riddle describes the mathematical context for sin and salvation with respect to ratio and proportion. A ratio can be expressed by the formula $a:b$, for example, $2:3$. A proportion, however, is a comparison of two ratios of four related items, expressed in formula as $a:b::c:d$, for example: $2:4::3:6$. A continuous proportion can be defined using three related terms $a:b::b:c$, where the extremes are bound together by a mean term, for example: $2:4::4:8$. The ancients utilized a continuous proportion when attempting to reconcile their spiritual and material beings in the following manner: observer (b) experiences the external objective material world (c) through the lens of one’s inner subjective spirituality (a). A three-term proportion was therefore the model for the mind of an observer contemplating a circle and a square, or in this case, an observer reconciling materiality and spirituality within one’s own mind. YBC 7289 is an inscribed stone depicting “a circle and the square within,” where the square’s diagonal becomes the circle’s diameter, creating two opposing shapes reconciled by a mean: the diagonal/diameter. In other words, a continuous proportion that mathematically reconciles man’s mortality with his divinity.

YBC 7289 also demonstrates early use of the Pythagorean Theorem (Beery & Swetz, 2012). Since we know the length of two sides of the right triangle, the Py-

thagorean Theorem can be used to determine the length of its hypotenuse. YBC 7289 describes a special case of right triangle that we call isosceles, in which two sides and two angles are equal. A square is created from back-to-back isosceles triangles. If each side has a length of 1, the Pythagorean Theorem determines that the length of the hypotenuse will never be a whole number integer—it is an irrational number: 1.41421.

This cuneiform tablet establishes that Old Babylonian mathematicians understood the Pythagorean Theorem more than 1200 years before the birth of Pythagoras. A continuous proportion $1:\sqrt{2}::\sqrt{2}:2$ compares the body (symbolized by the square) to the soul (symbolized by tone circle ratio 1:2), as harmonized by the Axis Mundi which bisects both the soul's tone circle and its square container. Having an irrational mean of $1:\sqrt{2}:2$ does not imply that the number is “without reason,” but rather, “without numerical ratio.” Since the calculated length was not the expected whole number ratio, and since God could not be blamed for having created an imperfect world, Adam's “original sin” was mathematically modeled by $1:\sqrt{2}:2$, whereas Enoch's Sabbath prayer facilitated his ability to open the “Gate” to “God” by increasing one's *Tardemah* vibration to effectively transform **Figure 14(e)** into **Figure 14(f)**.

Rig Veda, 10-136 (Donniger, 1981)

“Long-hair holds fire, holds the drug, holds sky and earth. Long hair reveals everything, so that everyone can see the sun. Long-hair declares the light... These ascetics, swathed in wind, put dirty red rags on. When gods enter them, they ride with the rush of the wind... Crazy with asceticism, we have mounted the wind. Our bodies are all you mere mortals can see... He sails through the air, looking down on all shapes below. The ascetic is friend to this god and that god, devoted to what is well done...” (**Figure 12(f)**)

Book of Creation 4:16 (**Figure 13(a)**)

Two stones build 2 houses Three stones build 6 houses Four stones build 24 houses

Five stones build 120 houses Six stones build 720 houses 7 stones built 5040 houses

From here on go out and calculate

That which the mouth cannot speak and the ear cannot hear.

4. Conclusion

This article introduces a new origins theory of civilization based on a significant archaeomusicological breakthrough with significant religious implications, namely deciphering the Jewish mystical tradition's “Secret of Knowledge” that is encrypted in the holiest name of God, יהוה (i.e., Yahweh or Jehovah). The only text that reveals the lost meaning and pronunciation of יהוה is the Sefer Yetzirah or Book of Creation (Kaplan, 1990), which many in the Orthodox rabbinical community attribute to the prophet Abraham. This article provides a step-by-step exposition of how the Book of Creation constructs what appears to be history's

oldest mathematical table, i.e., the God Table, directly from the Holy Tetragrammaton, יהוה. The God Table can then be applied to the textual exegesis and hermeneutics of history's various creation allegories within the Levant, Mesopotamia, Egypt, and the Indus Valley. All creation allegories appear to be shaped and structured by the God Table's mathematics. The oldest archaeological evidence of this phenomenon is the God Table's application to the pillars and architecture of Göbekli Tepe. The Natufians appear to have built Göbekli Tepe (ca. 9600 BCE). DNA and other factors enable us to trace the Natufians back to a superior race of Ice Age Ethiopians. The evidence suggests that these proto-Afroasiatic speaking inhabitants of the Ethiopian Highlands were the true founders of religion, writing, mathematics, farming, animal domestication, architecture, etc.

The writings of 1st century Romano-Jewish historian Flavius Josephus describe Adam's vision of the earth's destruction by flood and flame. Josephus also implies that Enoch, the first holy man and scribe carved the "Secret of Knowledge" (Zalman, 1973: p. 301) into stone pillars to preserve this Knowledge for posterity after the prophesied flood (Josephus, 1602). This article introduces evidence that the archaeological discovery of Göbekli Tepe on the Turkish plains of Haran, inadvertently uncovered these legendary "Pillars of Enoch." The God Table demonstrates that the Abrahamic/Mosaic Word of God, יהוה, is mathematically identical to the Enochian Word of God, 𐤄𐤁𐤍. The Luwian hieroglyphic for "Gate" has been carved into the pillars of Göbekli Tepe (Seyfzadeh & Schoch, 2019), while the Luwian hieroglyphic for "God" has been incorporated into the architecture of Göbekli Tepe's Enclosure "D." Once the God Table is applied to the textual exegesis and hermeneutics of "God" and "Gate" that revelation becomes the basis of a new origins theory of religion, writing, and mathematics, redrawing the demarcation between pre-history and history from the 4th millennium BCE invention of religion, writing, and mathematics to 10th millennium BCE Göbekli Tepe.

History's great religious secret is comprised of two equally significant sides of history's theological coin. The first of these is a trance-like (hypnagogic state) meditation practice known within the Biblical tradition as *Tardemah* (Hebrew: "deep sleep" or "trance"); and known within the Vedic tradition as *Moksha* (Sanskrit: "Liberation"). This practice is said to purify the body and liberate the soul. The flip side of this theological coin marks history's earliest attempt to understand the mathematics and science of "liberation" in more concrete empirical terms than the experiential phenomenon of liberation might suggest. Years of comparative religious studies suggest that the entire lineage of priests, from Ice Age Ethiopians to modern day Tibetan monks, have based their life on realizing the meditation aspect of the "Secret of Knowledge." Only those born into this priestly lineage, or hand-picked priestly disciples, have managed to continue this ancient and sacred practice. Thankfully, many Hindu, Buddhist, and Taoist, monks are still able to light the "Inner Fires" of trance meditation. Embracing


this sacred practice with the fervor of Ethiopian Ice Age survivors may be mankind's last, best chance to survive the anticipated onslaught of climate change, famine, pandemics, and war. To help humanity survive civilization's latest prophecy of "flood and flame," we must heed God's main Biblical message as told to the people of Israel "You will be for me a kingdom of priests and a holy nation." If history is precedent, heeding this Biblical warning may be mankind's best, or only chance to avoid extinction. The flip side of this theological coin, the mathematics and science of "liberation," has been lost to the world's priestly class ever since the last High Priest of Solomon's Temple was murdered about 2600 years ago. Once the Ethiopian/Natufians built a set of stone circle enclosures that reveal this "Secret of Knowledge," they buried them with dirt, and stacked additional enclosures above it as if they were creating a gigantic 22-acre time capsule. This article deciphers what appears to be history's oldest mathematical table, effectively describing the oldest treatise on ancient string theory. I have also taken the liberty of renaming this deciphered "231 Gates Table" to the "God Table," which underscores its relevance to the history of religion and science.

The God Table codifies the mathematics of a Newtonian vibrating string into history's oldest treatise on ancient string theory. Bernard Riemann (1826-1866), who is often referred to as history's greatest mathematician, unknowingly engaged in two centuries of effort to modernize the God Table. The God Table's reciprocal harmonic and arithmetic functions were originally dependent on space or time yet were subsequently transformed into Fourier "duals" that depend on spatial frequency or temporal frequency. After Riemann developed multi-dimensional differential geometry, it laid the groundwork for Einstein's 1915 paper on the General Theory of Relativity, as well as for Relativity's 1918 empirical proof of four-dimensional space-time. The Riemann Hypothesis incorporates these Fourier sonic parameters into a multi-dimensional framework by integrating the Prime Number Theorem with Riemann's zeta function (Du Sautoy, 2004: p. 79). The table's modernized geometry also incorporates Riemann surfaces and Riemann topologies that have led to the development of multi-dimensional Superstring Theory (1984) and M-Theory (1995) as the most viable candidates for a Theory of Everything (ToE) within modern theoretical physics. Once Superstring Theory's 10-dimensional universe, and m-Theory's 11-dimensional multiverse, can be proven empirically, then civilization will have effectively proven the existence of an empirical God as a corollary theorem. Any references to the "eternal truth" of God and religion becomes plausible within the context of the God Table and its subsequent modernization.

Postscript on Deciphering the Holy Tetragrammaton. Dr. Ernest McClain's mentor, Dr. Siegmund Levarie, was an Austrian-born American musicologist and conductor, and former Professor of Music and Head of the Music Department at Brooklyn College (1954 to 1962). In 2006, Dr. Levarie was 92 years old, and he just completed reading a draft of the author's first book. After being invited to his Brooklyn home Dr. Levarie said, "You know son, you're the only

living person to have figured out the *Sefer Yetzirah*.” The author was taken aback, and responded incredulously, “What do you mean the only *living* person?” It was difficult to believe that anyone else was able to negotiate the interdisciplinary labyrinth of how religious writing and symbolism is rooted in ancient mathematics.

Noting the author’s reaction, Dr. Levarie waived for me to follow him upstairs to his library. He took down a large leather-bound book from the shelves and unceremoniously laid it out on his desk, knocking one or two things over in the process. It was a German text called *Harmonikale Symbolik des Alterthum* (The Harmonic Symbolism of Antiquity) written in 1868 by a German judge and member of the Prussian Reichstag named Albert von Thimus (von Thimus, 1868). Levarie mentioned that it took him thirty-five years just to find a copy of this important text. As we leafed through its pages together, Dr. Levarie turned to a page that demonstrated how von Thimus had deciphered the 231 Gates from the *Sefer Yetzirah*, about 150 years before the author’s own painstaking effort to do the same. As of this writing, the von Thimus text has yet to be translated into English, so it is difficult to assess whether von Thimus was able to tightly couple “Abrahamic” mathematics to all religious writings and symbols as this author has endeavored to do. This remarkable day with Professor Levarie amounted to a welcome corroboration of the author’s work. Deciphering the God Table from the Book of Creation was certainly an important intellectual breakthrough, but there has been no attempt to assume the religious mantle of authority that is associated with deciphering the Holy Tetragrammaton as the key to Scripture.

After the von Thimus text was written, the 231 Gates was erroneously credited to Pythagoras, and subsequently renamed the “Pythagorean” or “Lambdoma” Table. Linking the Abrahamic/Mosaic mathematics of יהוה to the Enochian mathematics of  provides strong evidence that the pillars of Göbekli Tepe are synonymous with the legendary Pillars of Enoch as described by Josephus. Although this article largely focuses on Jewish sources, it can be demonstrated that the God Table models the “Blueprint of Creation” within the carvings and architecture of Göbekli Tepe, and within the creation allegories of Sumer, Assyria, Babylonia, Egypt, and India. Within the pre-Göbekli Tepe narrative, the site’s builders can be traced back to the Ethiopian founders of religion and civilization. Within the post-Göbekli Tepe narrative, the “eternal truth” of God and religion becomes plausible within the context of the God Table and its subsequent modernization. The tight coupling of religion to modern science points civilization toward an empirical God, and to civilization’s return to a single religion based on trance meditation.

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Conflicts of Interest

The author declares no conflicts of interest regarding the publication of this paper.

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