Sepher Sapphires: A Treatise on Gematria The Magical Language Volume II

Wade Coleman
Acknowledgements

I would like to thank Kenneth Grant for his permission to quote liberal sections of his book Nightside of Eden. His work on the Tunnels of Set are one of a kind.

I would like to thank Ordo Templi Orientis for permission to quote from the Sepher Sephiroth by Aleister Crowley which was the seed that formed this book.

Material in True and Invisible Rosicrucian Order by Paul Foster Case is quoted by permission of Red Wheel / Weiser Publishing.
Table of Contents

Section 4 – Numbers 400 to 499 7
Section 5 – Numbers 500 to 59 78
Section 6 – Numbers 600 to 699 124
Section 7 – Numbers 700 to 799 164
Section 8 – Numbers 800 to 899 197
Section 9 – Numbers 900 to 999 225
Section 10 – Numbers 1,000+ 237

The Appendices

Appendix 1 – Gematria Tables 267
Appendix 2 – The Nature of Numbers 270
Appendix 3 – Theosophic Extensions 273
Appendix 4 – Roots of Numbers 274
Appendix 5 – Prime Numbers From 1 to 5,000 279
Appendix 6 – Perfect Numbers 281
Appendix 7 – The Divine Proportion 283
Appendix 8 – Introduction to Magic Squares 290
Appendix 9 – Gematria of in the Four Worlds 300
Appendix 10 – The Gematria of the Shem ha-Mephorash 301
<table>
<thead>
<tr>
<th>Appendix</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Gematria of the Goetia Demons</td>
<td>307</td>
</tr>
<tr>
<td>12</td>
<td>Gematria of the Sentinels of the Tunnels of Set</td>
<td>311</td>
</tr>
<tr>
<td>13</td>
<td>Names Attributed to the Sephiroth</td>
<td>312</td>
</tr>
<tr>
<td>14</td>
<td>The 32 Paths of Wisdom Attributions</td>
<td>314</td>
</tr>
<tr>
<td>15</td>
<td>The 32 Paths of Wisdom</td>
<td>316</td>
</tr>
<tr>
<td>16</td>
<td>A Dissertation Concerning the 32 Paths of Wisdom</td>
<td>346</td>
</tr>
<tr>
<td>17</td>
<td>Tarot Attributions</td>
<td>350</td>
</tr>
<tr>
<td>18</td>
<td>The Correlation Between Sound &amp; Color</td>
<td>351</td>
</tr>
<tr>
<td></td>
<td>Biography</td>
<td>356</td>
</tr>
</tbody>
</table>
Section 4
Numbers 400-499

400

I. \((2^4 \times 5^2)\)

II. Number of cubits of the porch of Solomon's temple and Holy of Holies.


\(\text{Tav} \) signature, mark. The actual mark is a cross having four equal arms. Last letter of the Hebrew alphabet. In ancient Hebrew it was written as a cross of equal arms, similar to a plus sign \(+\), and sometimes like the multiplication symbol \(\times\). The letter Tav as a cross appears on the breast of the High Priestess in Key 2. The secret of the stone of the wise is also the secret of the cross which is the end (Tav). This fulfillment or completion is symbolically represented by the 22 letters of the Hebrew alphabet. Note also the direction attributed to Tav is center, "the place of holiness in the midst."

see 1271 (Greek).

In Ezekiel 9:4 Go throughout the city of Jerusalem and put a mark (Tav, ה) of the foreheads of those who grieve and lament over all the detestable things that are done in it." Those with the Mark were spared from death.

Tav corresponds to the Egyptian Tau. It was a device to measure the depth of the Nile, and also a square for testing right angles. It was a symbol the salvation from death and a signature of eternal life

Representing a signature, this letter implies security, pledge and guarantee. A signature makes a document valid. Thus the letter is the seal and completion of the Great Work. This is experience which validates our assumption of the Unity of Being. And this is symbolized by the point where the two lines cross, the abode of the One Life.

Tav represents the point of control at the Center or heart. The heart is here defined as: midst, inmost core. The heart of your personal existence is to enter the Palace of the Kingdom. There the One Self is enthroned. There is the central point of a authority and ruler ship, extending boundless influence throughout to the Cosmos. This innermost point is in itself No-Thing, because it is beyond physical form. The innermost point is the fullness of being. The holy temple stands in the center, and is everywhere, as well as in the center of your own being. At this point, when the Great Work is accomplished, and the Father and the Son are in perfect union and the New Kingdom is established.

The Kingdom [Malkuth] is linked with Yesod by the path of Tav. Tav is the Temple in the midst, as it is written in Sepher Yetzirah. The letter Tav the special sign of the Lord and of His Holy Temple. See 9, 89, 430.

Adam is the רוא or King, and his power to rule is the consequence of his utter dependence (Key 12) on what supports him - which is the power at the center corresponding to the letter Tav.

The body is also Tav, or the point at the lower end of the 32nd Path on the Tree of Life. In Malkuth three paths finds its completion. They are 29th Path of the Corporeal Intelligence (Qoph), the 31st Path of Shin (Fire and the Ruach Elohim) and the 32nd Path of Tav (Saturn and of Earth). This is the embodiment or integration of the fire of spirit through the finitizing power of Saturn. Tav that it is "the Temple of Holiness in the midst." Of everybody whether mineral, vegetable, animal or human this is true. It is a center or focus for all the powers of Heaven and Earth." See 24, 476.

Key 21 corresponds to Tav. It is a symbol of union. Note that the extension of 6 is 21. The man in Key 6 reaches its full expression (a hermaphrodite) in Key 21. The number 21 is a representation of Binah, because 21 reduces to 3. In Key 21 you see delineated a representation of the idea expressed in the word יסוד, which is both יסוד and יסוד. This is a great secret with many practical applications." See C.32, 67, 713, 61.

I. The letter Tav is the seal of the cosmic administration because it combines the imaginative powers of subconsciousness, Daleth, with the liberating power of change, Nun." [Simple Stories From the Heart, Rabbi Kardia]

II. "This character as consonant, belongs to the sibilant sound. The ancient Egyptians in
consecrating it to Thoth, whose name they gave it, regarded it as the symbol of the universal mind. As grammatical sign in the Hebraic tongue, it is that of sympathy and reciprocity; joining, to the abundance of the character  ד, to the force of resistance and protection of the character  ה, the idea of perfection and necessity of which it is the emblem. Although not an article of speech, it appears often at the head of words, thus it was probably used as such in one of the Egyptian dialects, where without doubt it represented the relation  ד; in the same manner that the character  ה represented the relation  נ,  ד or  ש. [d’Olivet, 1976, pp. 465-466.]

III. “Tav (400): Tav is the cosmic resistance to the life-breath which animates it. Without this resistance of Tav (400), life could not come into existence. This resistance to life is that which enables life to produce its prodigiously varied manifest forms.” [Suraes, 1992, p. 66.]

Isaiah 28:16: “Behold, I lay in Zion for a foundation of stone”.

שֵׁשַׁים magician. With different pointing: 1. magic, sorcery; 2. to practice magic, mutter incantations, to enchant bewitch, charm. In Jeremiah 27:9 this word is used in the plural. Magic is a two-edge sword—the magician practices it wisely; the sorcerer’s incantations bewitch. As a verb: to pay close attention, to listen; to speak softly, to use magic. see 4, 40, 89, 44.

instruction, erudition; wise person. A wise, prudent skilful person. As a noun, a title of Yesod. Intelligent, wise in Proverbs 10:5: “He who works in summer is a wise man; but he who sleeps in harvest is a son that causes shame.” see 80, 350, 355, 979.

חכמה Literal sense of the text of the scripture. The “outer garment” of the law. From  כ, straight, plain; simple, flat, level; the plain sense.

שנים years. With different pointing shenaim: two, double. Illumination results from the overcoming or balancing all the pairs of opposites. See Key 2, the Uniting Intelligence.

ספירה 33 sepherin. (the) books Daniel 7:10: “The Judgement was set, and the books were opened.” The books are those inner books of life which are opened during the process of illumination. see 904, 704.

שֶׁפֶר sack. Sackcloth, bag, sack. Refers to the heart, or blood-sack. see 444.

שָׁלָל shoal. handful; the hollow of the hand, the palm, depth of the sea. Grasp or comprehension is attributed to Kaph, and this leads one to knowledge of the great sea, Binah. see 67 & Key 10.

נשואים neshaim. wives. A reference to the path of Tav, which connects the king (Tiphareth) to the bride (Malkuth). Genesis 6:2: “That the sons of God saw the daughters of men that they were fair; and they took them wives all of which they chose.” see 713 and Mark 12:25.

השמים heavens, heaven. In Daniel 4:11: "The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth." And in Daniel 7:2: "Daniel spoke and said, 'I saw in my vision by night, and behold, the four winds of heaven stirred up the great sea." see 390, 395, 687, 745, 488.

שְׁלֵשַׁים 47th name of Shem ha-Mephorash, short form. see 415 & Appendix 10.

שָׁלָה straw, stubble, chaff. Exodus 15:7: "In the greatness of your majesty, you threw down those who opposed you. you unleashed your burning anger; it consumed them like stubble."

בּ הָעֵדָם that they were naked, literally, that naked ones.

I. Genesis 3:7: "Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made coverings for themselves." Please note that the actual spelling is בּ הָעֵדָם [that naked-ones] in the Interlinear NIV Bible. [Kohlenberger, 1987, Vol. I, p. 6.]

II. "בּ that-void-of-light. Refer to first verse of this chapter. It is also way the same root  ב, containing the idea of ardor, of a vehement fire, literally as well as figuratively. Formed from the root  ב, which presents the idea of luminous corporeity, it becomes its absolute
opposite. The one is a tranquil action; the other, a turbulent passion: here, it is a harmonious movement; there it is a blind, disordered movement. It is the above example, the sign of manifestation, has replaced the sign of the mystery of nature, and it is this way Moses wished to show that this terrible mystery was unveiled to the eyes of the universal man, Adam. I can go no further in my explanation: the earnest reader must investigate for himself, the force and the concatenation of the Hebrew expressions; I have furnished with all the means. The Samaritan word rendered as סַּפְרוֹ, belongs to the root יַפְרוֹ, the image of darkness, united to the root פַּרְדוֹ, which develops all ideas of inflation, of vacuity, of vanity. The word סַפְרוֹ, which is formed from it, signifies an enormous excavation, and also a savage, voracious animal. [d'Olivet, 1976, pp. 101-102.]

III. F.J. Mayers: "... the word [םַמְרוֹ, subtle, 316] which was applied to Nahash [358] is exactly the same word as that which is translated 'naked' when applied to Adam and Aisha [306] when their eyes, Adam and his Aisha became 'aware that their inward light was extinct'. There were 'naked' indeed, but it was something much more important than nakedness of body that was in question, when man first entered the state of life in physical bodies, he would have no more idea of clothes than any other animal, for as far as his physical body in concerned he is an animal. It was the nakedness of this 'human' qualities that he became aware of. He had been given faculties for the development of thought, reason and will, yet immediately he acts on this own initiative he discovers that he has absolutely nothing in himself to replace the omniscient wisdom of Elohim, which had hitherto guided all his activities. He acted on his own 'impulse' and found that it was 'blind' and 'without intelligence'. As a 'man' he was at the 'zero' point of human development. He had qualities far higher than any possessed by the animal world, but he had everything to learn in the use of them. As a man he was far more helpless than the animals. 'Instinct' provided them with everything they needed. Man, in order to be man, had to replace instinct by thought and reason, and he was a 'baby' in knowledge. An animal knows all it needs to know from the moment it is born. Man has to learn by long and often painful experience; 'wisdom' is always learnt through suffering." [The Unknown God, p.187]

IV. The Zohar [I.53A] says: "When Adam sinned, God took from him the armor of the bright and holy letters with which he had been encompassed, and then he and his wife were afraid, perceiving that they had been stripped; so it says and they know that they were naked. At first they had been invested with those glorious crowns which gave them protection and exemption form death. When they sinned, they were stripped of them, and then they know that death was calling them, that they had been deprived of their exemption, and that they had brought death on themselves and on all the world." (p.168)

V. Swedenobrg adds: "By 'knowing that they were naked' is signified their knowing and acknowledging themselves to be no longer in innocence as before. They are called 'naked' because left to their own; for they who are left to their own, that is, to themselves, have no longer anything of intelligence and wisdom, or of faith, and consequently are 'naked' as to truth and good, and are therefore in evil." [Arcana Coelestia, pp.92-93]

VI. Nakedness is its lower aspect is "A symbol of a state of ignorance, a lack of ideas and opinions (clothes). As all external states have analogous reference to internal states, this condition is emblematic of an empty state of soul." In its Higher aspect: 'A symbol of purity, that is, freedom from the limitations and opinions (garments) of the lower nature." [Gaskell, 1981, p. 523.]

κριός Krios (Gr). Ram (sign of Aries). Note that the Greek letter Upsilon K υ is similar to the sign Aries.

The ram or Aries, is the lamb of Gnostic Christianity. Note that the first 2 Greek letters of Ram are equivalent to K.R. (C.R.) in English. This gives a plain intimation that the founder of the Rosicrucian order, Brother C.R., is associated with the lamb. see 220.

"Upsilon, closely resembling in from our letter Y; and his letter is the initial of the noun huios [Y4oH], meaning 'son.' In Gnostic Christianity, therefore, it was a familiar symbol of the second Person of the Trinity, god the Son, viz., Jesus Christ. ... readers familiar with the Pythagorean
doctrines would have been struck by the correspondence for the Romans called Upsilon the 'letter of Pythagoras' who is said to have taught that it represented by its two horns the different paths of virtue and vice, the right branch leading to the former and the left to the latter. Thus this letter was the symbol of the way of life, and here we may remind ourselves that God the son, or Jesus Christ, who is also represented by the letter Upsilon, is reported to have said: "I am the way..." Finally, alchemist also used the letter to designate their great secret. One text says: "This heavenly dew and its power contained in everything. It is treated by the world with contempt and reject by it. As it grows, it becomes divided into two branches, white and red, both springing from one root "Y".

The text from which this is quoted [Secret Symbols] shows the Pythagorean Y, or Upsilon, with the alchemical symbol for Sulphur above the left-hand branch of the letter, and the symbol for Mercury above the other branch." [Case, 1985, pp. 39-40.]

οἶνος (Gr). Wine (symbol of Life).

Paul Case: "William Jennings Bryan and certain theosophists to the contrary notwithstanding, the New Testament meaning of this word is fermented wine, and not unfermented grape-juice. All doubt as to this is removed by the passage in Ephesians 5:18, 'be not drunk with wine.' In the Greek original, the word is precisely the same as the one cited in recording the miracle of changing water into wine.

οξύς (Gr). Vinegar (symbol of death). The vinegar given to Jesus on a "reed" while on the cross. see 8.

κόκκος (Gr). a kernel, grain, seed. Spelled κοκκον in Matthew 17:20: "And He [Jesus] says to them [the disciples], 'on account of your little faith, [you were not able to cast out the demon], for indeed I say to you, if you have faith, as a grain of mustard, you might say to this mountain, remove there from here, and it would remove; and nothing would be impossible to you." see 460 (Greek), 1746, 2220, 2276.

401 (prime)

_golden dawn usage, essence or Spirit. Symbol of God. Ate Thou.

I. "∇∇. The potential sign united to that of sympathy and of reciprocity, constitutes a root which develops the relations of things to themselves, their mutual tie, their sameness or selfsameness relative to the universal soul, their very substance. This root differs form the root ∇ in what the former designates as the active existence of being, I, and what the latter designates as the passive or relative existence, thee. ∇ is the subject; ∇ is the object. ∇ that which serves as character, type, symbol, sign, mark, etc." [d'Olivet, 1976, p.300.]

II. "Et: If you are now thinking that you have understood the given elements of the problem, you are on the wrong track. You have only the idea of it, and the idea is not the thing. The problem, reduced to its essential equation, is: pulsation of life and cosmic resistance." [Suraes, 1992, p. 79.]

III. "ATH, means 'the,' 'the very substance of.' Qabalistically it signifies 'the beginning and the end,' and is like the term "Alpha and Omega" used in the Apocalypse. For as Alpha and Omega are respectively the first and last letters of the Greek alphabet, so are Aleph and Tau of the Hebrew. The "two extreme paths" are the crown, Kether, and the kingdom, Malkuth, the first and tenth Sephiroth, the highest and the lowest, Macroprosopus, and the queen. If the reader turn to the introduction, to the Table showing the Sephiroth arranged in three pillars, he will see that Malkuth is, as it were, the antithesis of Kether; and hence it is said that "Malkuth is Kether after another manner." And this recalls the precept of Hermes in the Smaragdine Tablet: ' That which is below is like that which is above, and that which is above is like that which is below." [Mathers, 1993, p. 96]

ἔξω tranquil, quiet, at ease. In Isaiah 33:20: "Look upon Zion, the city of our Solemnities; your eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be shaken to and fro; whose pegs shall never be removed, neither shall any of its cords be broken." At ease in Isaiah 32:9, Zechariah 1:15 and in Job 12:5: "He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease."

On the magical plane the divinatory power manifests in the irrational, thus the greatest masters of Magick traffic constantly with the energies of the 11th kala. The irrational element appears so strongly in magicians using this kala that their work has often not been taken seriously or has been altogether overlooked. H. P. Blavatsky antics cast such doubt upon the authenticity of her work that few in her time were able to estimate her at her true worth. The 11th path is that of the Fool who dances on the brink of the abyss, as depicted in tarot trumps ascribed to this path.

Eleven is the number ascribed to the power-zone (Daath) within the abyss. The color attributed to Daath is Lavender, or Pure Violet, which typifies the color beyond space that vibrates in unison with the kala activated by the evocation of Amprodias. It is the color of the Madman; he that is without the range of normal intelligence. The negation of reason that typifies his state of consciousness is consonant with the positive side of this path which is ascribed to that part of the soul known as the Ruach, or Reason. More correctly, the ruach is the breath of spirit, the whirling seed that impregnates the virgin of space and brings to birth innumerable worlds.

The inmost significance of this path is summed up in the magical power of the 11th kala which is that of divination. This depends upon the divine or supra-mundane aspect of spirit that rays into the womb and fecundates the virgin earth with Light (intelligence) from beyond the ultimate Pylon (Kether). Divinatory power is the intuitive aspect of intelligence and as such its course is as unpredictable as the forked lightning which cleaves the womb of space and manifests as the thunderbolt.
Man of God; Husband of God (Glory).

paths; spelled שאל in Jeremiah 18:15: "Because my people have forgotten me, they have burned incense to vanity, and they have cause them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up"

4-sided, square + to encompass, compass + camel. This is the familiar Masonic emblem of the compass and square with the letter Gimel at the center. It suggest the mercy of God (Square) which encompasses our desires (compass) and guides the subconscious mind or memory (Gimel). see 312, 17, 73. Gimel is the path of unit.

daughter, female, girl, maiden. Suggest Malkuth and Gimel as the sister, or lesser Chokmah (see Key 2). Ezekiel 16:44: "Behold, everyone that listen proverbs shall use this proverb against thee, saying, as is the mother so is her daughter." Subconsciousness or Gimel is amenable to suggestion and manifest the results on the physical plane. With different pointing: liquid measure; belonging to the same party; native, inhabitants of; worthy of (followed by word describing characteristics or quality); old, aged (followed by word describing divisions of time); diminutive.

"The Lord is peace". Judges 6:24: "Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom..." Recall that the pair of opposites attributed to Gimel are peace and strife. Unity brings peace in the altar of the soul. Variant spelling. see 396, 376, 26, 962.

to leave, to be left. Daniel 2:44:: "And in the days of these kings shall the God of heaven set up an everlasting kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and bring to an end all there kingdoms, and it shall stand for ever."

Saharnatz. Angel of the 2nd decanate of Libra.

phallus, male member; urethra, urinary canal. From שמש: to pour out, pour out, pour, shed, spill; empty. In Deuteronomy 23:1: "No one who has been emasculated by crushing or curring [genital, ḫbps] may enter the assembly of the Lord." Controlled, dedicated use, not celibacy (which atrophies energy) is essential for attainment.

Thy servant is admonished by them. See Psalm 19:11.

Letter name Tav. mark, cross, signature, sign.

In Tav the powers of Saturn and Venus (1, Taurus, ruled by Venus) are combined. Since Vav is the number 6, it is the special letter of Tiphareth (the 6th Sephiroth). The Stone of the Wise changes lead into gold, that is Saturn into Sun. Not Saturn into Mercury, as many fools imagine. Thus the alchemists say there are two stages at the end of their process, the White Work and the Red. White for the Moon, and Red for the Sun.

The Sphere of the Moon is Yesod, and the Sphere of the Sun is Tiphareth. The White Work transmutes the leaden Guph (89) into the Purified Intelligence of Yesod, because it shows the alchemist what is the real basis of his personal life. The final stage of the work takes him through his true support up into Tiphareth, where the Red Work is completed in the making of the transmuting Stone, Aben (53).

Sol in action is red, and red is the color of Mars. The completion of the Great Work is in the heart, not in the head. Mercury aids, and is in a sense, one name for the Prima Materia, but the Work is the work of the Sun and Moon, and its objectives are to do with Yesod and Tiphareth.

Saturn is the beginning, but the point of departure is Guph. One of the primary doctrines is that of the Microcosm, and not until one understands this, and the real meaning of Malkuth, can one begin the work.

The work starts with Saturn, and then passes upward through Yesod to Samekh, or the fire-trial of Jupiter. In Tarot you see the lightening or the fire of Jupiter, on Key 16 (the Tower) which illuminates the meaning of Peh (Mars).

Remember always that there is but a single power, as The Emerald Tablet states. It is because of this that there is such a kaleidoscopic shifting of meanings within meanings.

All come from One, and go back into One. But be warned. Do not be satisfied with words, nor hoard them, magpie-fashion. We are giving you this to use. Make sure of our meaning, and then test. There is no other way to arrive at certitude. see C.11.

Binah (Sphere of Saturn) is pregnant with the descending influence from Kether through the Path of Beth, and impregnated also with the influence of Chokmah through the Path of Daleth. Each of which letters ends with Tav, and this focuses attention on conjunction, because the word Tav ends with Vav, the grammatical symbol of conjunction, and also because the ancient character for Tav was the joining of two lines to form a cross like that on the breast of the High Priestess. The horizontal line is feminine, and the vertical is masculine. see C.33.

Thou; you (singular), to thee. Refers to the central reality of Tav, the Self or I AM. Since the נ and ת are equal, the numerical identity may be expressed by the sentence, "thou art the cross." He who grasps the meaning of this is in possession of a Key which unlocks all doors-above and below.

knowledge. variant spelling. See תוע, 474.

divided [Daniel 5:25]. The quotation continues with an explanation: "God has
numbered thy kingdom and finished it... Thou art weighed in balances, and found wanting. Thy kingdom is divided." This indicates an imbalance in the disposing intelligence, Key 6.

magic, sorcery, witchcraft. That which unites us to Tav is magic, that which divides us is sorcery. see 126.

a fall [Proverbs 16:18].

they reap [Hosea 8:7].

people (man) of the earth, an ignoramus, a boor. Through conscious union of personality with the Administrative Intelligence of Tav, the "Man of Earth" is transformed into a conscious vehicle of the creative power. The name given by the Pharisees and Sadducees to the "common people" who were the ones, the gospel says, who heard Jesus gladly.

to join closely, to flow, to run; the leg or lower thigh (of man or beast), street, market place, shoulder; one of the equal sides of an isosceles triangle. The meaning "way" or "street" agrees with one meaning of the letter name Tav. Cross-roads. As a verb: shook, to run, to flow, to overflow, to cling to, figuratively, to desire. As a noun: street; marketplace, market, desire, longing.

repetitions, changes, transformations, alteration. The first word of a certain occult ritual has to do with the transformation of the "man of earth" into a conscious vehicle of the creative power, through conscious union of personality with the Administrative Intelligence associated with Tav and symbolized by Key 21.

(and Abel became) a shepherd of flocks [Genesis 4:2]. see 280.

Raflifu. The Sentinel of the 30th Path (Tunnel) of Resh on the Inverse Tree of Life.

I. The 30th tunnel is under the aegis of Raflifu. The kala filtering through this tunnel is of a solar nature. In the infernal tube of Raflifu this becomes blackened rather like a deep shadow cast in bright sunlight.

The number of Raflifu, 406, is that of the letter Tau spelt in full [ג]. The mystical Tau, or Sign of the Cross, became an emblem of the god of the dead because the Cross symbolizes the crossing over from being to non-being. It is the special emblem of Shaitan, the Chaldean form of Set. The identity of Osiris, god of the dead, and Set, the Black Sun, is substantiated in the symbol of the Tau. 406 is the number of the Hebrew word ים, meaning 'thou' as in Do what thou wilt in the Cult of Thelema. 'Do what thou wilt' is an exhortation to the sun or spirit in the blackness of Amenta, i.e. the subconsciousness. It is an invocation of the True Will and of that spontaneity. [Nightside of Eden]

(Ateh) is one aspect of the triple deity AHA, which comprises Ani (I), Hua (Heh), Ateh (Thou); three facets of a deity worshipped in three persons and in three ways: 1) with averted face, 2) with prostration, and 3) with identification. The initials A H A add to 7, the number of the Stellar Goddess whose symbol - in this context - is the glyph of a sexual formula consisting also of three aspects: 1) with averted face; 2) cunnilinctus (with prostration); and, 3) normal coitus (with identification).

The above is substantiated, qabalistically, because the number of Raflifu [406] is the result of adding together the series of numbers from 1-28, which connects it with the lunar cycle.

406 is the number of כר, meaning a 'bow', from the Egyptian word Kesr, 'an arrow', the symbol of Sothis the Star of Set. The bow and arrow are among the magical weapons ascribed to this kala. 406 is also the number of שמש, meaning 'watereth', 'overflow', from the Egyptian sekh, 'liquid'; and ד, 'drink', from the Egyptian sheku, 'drink'. י (also 406) means 'desire'; and מ, signifies 'cohibitio', 'restraint', 'withholding', which suggests that a form of Karezza also pertains to this tunnel. These ideas refer to a libation, and the sexual nature of this drink-offering is confirmed by the corresponding text in Liber 231.

Then did the sun appear unclouded, and the mouth of Asi was on the mouth of Asar.

This refers to the twins, Set Horus, embracing and becoming one with the Black Sun (Osiris or Shaitan), the God of the Crossing.
The sigil of Raflifū exhibits the horned trident of Typhon (or Choronzon) flanked on either side by the axe or neter sign and surmounted by a black sun in the arms of a crescent moon. The horned trident is the triple deity. The axe is the sign of deity. It is the instrument of cleaving and is therefore of the Goddess, the Cleft One, who is neter; that is, she is neither male nor female but neter (neuter) for she is both male and female in a mystical sense that is indicible. The axe sign is represented by the Arabic figure of 7. Her planetary vehicle is Venus, one of whose names is AHA, whose number also is seven.

The leopard is the animal sacred to this tunnel. The black and gold of its spots symbolize the sun in the darkness of Amenta; or, in magical terms, the sexual gold illuminating the subconsciousness with its lightnings. The hawk is the bird of the sun, golden in the upper air where it typifies Horus, black in the abyss where it typifies Set.

The magical siddhi connected with the 30th Path is the Power of acquiring Wealth (gold), and of Preparing the Red Tincture. This symbolism combines the solar and lunar elements in one alchemical glyph.

The disease typical of this kala of solar energy is depletion. The fetors of swamps and marshes are symbolic of the 'sick' sun in Amenta. The qliphoth therefore haunt this tunnel in the form of will o' the wisps or marsh gases that resemble the curious phosphorescences observed by sensitives over the graves of the dead. [Grant, 1994, pp. 245-347.]

In. Exodus 2:3,5: "And when she could no longer hide him [Moses], she took for him an ark of bulrushes, and daubed it with slime and pitch, and put the child therein; and she laid in on the stones by the riverbank...." And the daughter of the Pharaoh came down to wash herself at the rivers; and her maidens walked along by the river's side; and when she saw the ark among the stones, she sent her maidens to fetch it."

II. "A symbol of the casual body as a means for the preservation of the individuality and the qualities of the soul, while lower conditions are swept away... the Divine command is given the individuality (Noah) to form a causal-body, and in the higher mental vehicle several compartments for different functions are to be made. And it is to be limited in this nature within and without. 'Pitch' is a symbol of limitation which provides for the distinguishment of truth... The 'ark' does in a measure correspond with the 'cross', in that they both indicate the junction between the higher and lower natures." [Gaskell, 1981, pp. 65-66.] see 407, where this word is spelled ṣebā & 37 (Greek); 432.

III. ṣebā, a thebah... It appears to be the Samaritan translator who, rendering this word by....., a vessel, was the first to give rise to all the absurd ideas that this error has brought forth. Never has the Hebrew word, ṣebā signified a vessel, in the sense of a ship, as it has since been understood; but a vessel in the sense of a thing destined to contain and to preserve another. This word, which is found in all the ancient mythologies, merits particular attention. It has so many significations that it is difficult to assign a definite one. It is, on the one hand, the symbolic name given by the Egyptians to their sacred city, Theba, considered as the shelter, the refuge, the abode of the Gods; that famous city transported into Greece to a straggling village of Beotia, has sufficed to immortalize it. On the other hand, it is a circuit, an orbit, a globe, a land, a coffer, an ark, a world, the solar system, the universe, in fact, that one imagined contained in a sort of vessel called ṣebā (i.e. the fire of magic, especially black magic): for I must recall here the fact that the Egyptians did not give chariots to the sun and moon as did the Greeks. But a sort of round vessel. The vessel of Isis was no other than that theba, that famous ark which we are considering; and it must be stated, the very name of Paris... is only the name of the Thebes of Egypt and of Greece, that of Ancient Syparis, of the Babel of Assyria, translated into the tongue of the Celts. It is the vessel of Isis, (Bar-Isis) that...
mysterious ark, which, in one way or another carries ever the destines of the world, of which it is the symbol.

Besides, this word סִינָ, whose vast meaning could not be exactly rendered by any of those that I know, and which the wisest Egyptians alone were in a position to comprehend, given over to vulgar Hebrew and following the proneness of their own gross ideas, was finally restricted and corrupted to the point of signifying literally the belly; a leather bottle; and figuratively, a magic spirit, a sort of demon to which the Jews attributed the oracles of their sibyls. But there exist in the Hebraic idiom as well as in the neighboring idioms from the same source, a mass of expressions, which starting from the same radical principle, show all its importance.

It is first its analogue חוכֶ, developing the general idea of fructification, of generation, of paternity; then, it is that of will, in מָחָו; that of love, in חָוֲךָ: it is all blossoming, in the Syriac... it is every awakening, in the Arabic... all immensity, every unknown place, every inner and profound sentiment, finally, without seeking to link with this root any other signs than the one which enters into the composition of the word חָוֲךָ, it is the action of being moved in oneself, of returning, of retiring into, of withdrawing to oneself through desire, in the three verbs חָבֵ, חָה, חָוֲךָ, and חָוֲךְ: it is even the name of the Universe, in the compound חָוֲךְלָ. One cannot see in all this, either the coffer of the Hellenist κτβοτος or the chest of the Latin translator, 'area'." [d'Olivet, 1976, pp.191-192.]

Lord of all the earth. Psalm 97:5: "The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." see 271, 283, 690, 2208 (Greek), 433 and Joshua 3:13.

the precious oil. Psalm 133:2: (Unity) "It is like the precious ointment (oil) upon the head, that ran down upon the bread even Aaron's beard: that went down to the skirts of his garments." [Note: Aaron means "lofty" and suggest Kether, the crown; Jordan (above) means "descending" or "that which flows down". see 256, 264.

sign, token, mark, symbol, emblem. The "oil" is a sign of God's blessing, marked upon each forehead of those who have prepared themselves to receive it. With different pointing: Omen, portent; military ensign; letter of the alphabet. see 823.

η κλονομία. heh kleronomia (Gr). the inheritance (heritage). In Isaiah 58:14: "Then shall thou delight thyself in the Lord; and I will cause thee to ride upon the High places of the earth, and feed thee with the heritage (i.e. inheritance) of Jacob thy father: for the mouth of the Lord hath spoken it."

The inheritance is the secret wisdom was transmitted orally in ancient times from mouth to ear. In Holy Kabbalah by Waite: "The Secret Doctrine of the Zohar concerning the Holy Shekinah is the Mystery of Sex at its highest and she herself is the Mystery of the Oral Law. It is intimidated that behind this Mystery there appears to be an authentic doctrine of knowledge, based on experience." Therefore the central mystery is the mystery of sex. see 700, 1271 Greek.

broken, terrified, dismayed, fear, dread. 1 Samuel 2:4: "The bows of the warriors are broken, but those who stumbled are armed with strength." And in Job 41:25: "When he [Leviathan] rises up, the mighty are terrified; they retreat before his thrashing."

Thou shall love. Leviticus 19:8: "Thou shall not avenge nor bear any grudge against the children of the people, but thou shall love thy neighbor as thyself: I am the Lord." This is the 2nd commandment taught by Jesus.

sorceries; literally 'serpents". Love has a correlation with the transmutation of the serpent-power. see 358.

laughter, joy. Psalm 126:2: "Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, the Lord has done great things for them." With different pointing sawchajq: to laugh, be merry; to moke at, scorn in Job 39:22; 2. sicheq: to
make merry; jest, play; to mock, beride.

שֶׁמֶחַ fine dust, cloud; heaven; name of the third heaven. Isaiah 40:15: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he takes up the isles as a very little thing."

to rub away, to beat fine, pulverize. Exodus 30:36: "And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy."

this. The Zohar [Prologue, 10A, p.43]: "Who is this that comes up (olah) out of the wilderness? The words ב (who, 50) and ב (this) denote the separate holiness of the two worlds joined in firm bond and union; and this union is said to be 'olah' (a burnt offering), and so holy of holies. For מ"מ is holy of holies, and ב through its union with this becomes a burnt offering (olah) which is holy of holies." Rosenroth in K.D.L.C.K. (p.293) says it is Malkuth, and calls in haec.

409 (prime)

תeth. Serpent. Letter name Teth. The ancient form of the letter Teth was a crude picture of a tally, in the form of a circle (suggesting the serpent holding its tail in its mouth) enclosing a cross, which was the original form of the letter Tav. This is a mathematical symbol of because every circle equals 22 and every cross 4. The cross, as Tav is a symbol of the Tree of Life, and the Circle is a symbol of the "Power of the Letters." see 9, 380, 358, 1502, 400, 419.

שה. She. the feminine form of the word for "One" ( Thrones, p.13). The Life-breath, as the divine darkness represented by en, the no-thing, seems to be more feminine that masculine.

נְזֵן and the onyx stone [Genesis 2:12]. This stone is linked to Leo, connect with נ Teth, with Venus and the "nail" (Vav, Key 5). see 345.

patriarchs. I.R.Q. Para. 1003: "... reference to the three division of the Patriarchs... Abraham, Isaac and Jacob." These are the "fathers" of Israel.

וה more the holy ones. The 'serpents' who are androgynous, are the fathers and mothers. see 1010.

מולה temple prostitute, harlot. In Genesis 38:21 She was a widow and the son-in-law of Judah, who believed she to be a prostitute and slept with her. As payment she received his his cord and his staff and became pregnet with twins. The scarlet women in the desert of set who gives birth to the twin current.

410

שומח hear, sound. Part of the confession of the unity of God. "Hear O Israel, the Lord our God, the Lord is One." With different pointing שומח: 1. to hear; to listen, give heed; to obey; to understand; to infer, deduce. 2. sound, sonority. see 373, 739, 466, 273.

שומם report, fame. See the fame of the brotherhood or Fama Fraternatas; meaning, sense; hearing capacity; "he hears". see 1291 (Greek) and Deuteronomy 6:4.

ח Chaldee sign for an objective case.

מק Mishkan. tabernacle.

קדש Holy, sacred, Sanctifying [Isaiah 7:3]. Root name of the 3rd path of the Binah. Qadesh is an adjective whose root means "to make pure, to set apart, to consecrate". Sanctification is a result of the reorganization of bodies in sleep (Qoph). This is accomplished through desire, embodied in a new creative image (Daleth). One follows the instruction of the inner voice and is guided through the changes, the result is a resurrection into a sanctified body of light through the power of Spiritual Fire (Shin). see 404, 756.

יהושפט Yehoshaphat. God has judged. A valley which is the scene for the final judgement. Joel 3:2: "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for
my heritage Israel, whom they have scattered among the nations, and parted my land."

I. The alchemical first matter "blooms like a lily standing in the valley of Jehoshaphat" [Secret Symbols].

II. This word has a definite solar significance. Its root is תוד. The first letter is attributed by Qabalists to fire, the second to the fiery planet Mars, and the third to the fiery solar sign Leo." [Great Work lesson 12] Note also that ד (21), the mystic name connected with תוד (the father) and Tiphareth (the son). see 1210, 478 (Lt), 1812 (Greek).

תוד purifying; crucible, melting-pot. Part of the title of a famous qabalistic alchemical treatise. Before one has the "ears to hear" the sacred teaching, one must have purified the interior hearing center, represented by Venus. see 711 and Keys 3, & 5.

תוד Flowing, running freely; freedom, liberty; swallow (bird). suggest the action of the spiritual fire, symbolized by Shin.

תוד tabernacle; dwelling-place, habitation. the human body. "The kingdom of spirit is embodied in my flesh." [Pattern on the Trestleboard]. see 446, 889.

תוד butter.

תוד Ararat. The mountain where the ark of Noah came to rest. In Genesis 8:4: "And in the seventh month, on the 17th day of the month, the ark rested upon the mountains of Ararat."

תוד of-Ararat... Here is a word which would afford a vast subject for commentary. All peoples who have preserved the memory of the deluge, and nearly all have preserved it, have not failed to relate the name of the alleged mountain upon which rested the mysterious thebah [ark], which bore within it the hope of nature and the seed of a new existence. Nicholas of Dams, cited by Josephus, called it mount Barris, a name which is not very unlike that Syraris or Sypara, which Berosus gave to that city of the sun, in which an Assyrian monarch deposited the archives of the world when he know that the catastrophe of the flood was imminent. It is well known that the Greeks called λυκορειος, the luminous mountain, the place of Parnassus where Deucalion rested; but perhaps it is not generally known that the Americans had also a celebrated mountain, upon which they declared that the remnants of mankind had taken refuge, and whose name they consecrated by the erection of a temple dedicated to the sun. The name was Olamgi. It would certainly be very easy for me to prove that these names... all have a connection with the course of light...

This word is composed of the two roots תוד: the first ד, in understood: it is light and all ideas which are related to it. The second, ד, formed of the signs of movement proper and of resistance, characterizes a course accompanied, inflected or directed by anything whatsoever. Thence, the Chaldaic verb תוד, to concur with a thing, to follow it to its source, to direct it; as light or water, for example; thence, the Hebraic word תוד a channel, a conduit, a promenade; thence the Syraic word derived meaning an inflection, a reflection, etc.

After this explanation one can feel that the word תוד, does not signify the mount of malediction or of terror, as has been believed without examination; but indeed that of the reflected course of light; which is very different. Besides, it is well to know that the Samaritan translator, the most ancient interpreter of Moses, has not rendered the word תוד, by a simple a proper name of the mount, but Chaladic and Samaritan words יד, axis, wheel, orbit; and יד or יד, effluence, emanation: so that it offers a translation quite exact of the sense that I have given to the word תוד: that is to say, instead of signifying simply the reflected course of light, it signifies the orbit of luminous effluence." [d'Olivet, 1976, p.226-227.]

תוד to give a pledge, to take a pledge, seize, levy, (for debt).
Palace of delight, will, grace, desire. Briatic (heavenly) mansion corresponding to Tiphareth, i.e. the creative place of the central Ego. With different pointing: means will, desire, wish, goodwill, favor, grace, delight. see 1061, 346, 65.

Habitation, dwelling, tabernacle.

Order of times (ordo seclorum on the great seal). Plan, device; appointed time, title, temple (gram.). With different pointing: prepare, to invite, to say grace after meals in company. see 971.

Rosenroth in K.D.L.C.K. (p.43) gives: ordo temporum, and says they are Tiphareth, with respect to days and Malkuth with respect of night; in which are contained or understood all times of nature.

Elisha. God of Supplication; God is Salvation. The successor and perpetuator of Elijah's work, by whom he was ordained and anointed to this end. 2 Kings 2:12: "And Elisha saw it [Elijah taken up by a whirlwind into heaven], and he cried, my father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them into two pieces."

Desolation, without form. see Genesis 1:1,2; 430, 291, 1152.

I. Paul Case: The formless is the "dwelling-place" of the originating principle. Jeremiah 31:37 refers to יישוב as being "searched out beneath." Thus יישוב is the formless foundation which is below. By Tarot יש is Keys 21 + 4 + 5 = 30 > 3 or Key 3, Daleth. Note that Daleth = ד is 434, the same as bohu spelt in plentitude (ב ה ת). Daleth in plentitude = 406 + 10 + 12 = 428 (ב + ה + ת) = "a precious stone, the gift"; "scintillating flames" (chashmalim); "And IHVH Elohim formed" [man]; "out of darkness"; in the midst.

II. "desolation, emptiness, expresses first root of all good. [Crowley, 1977, p. 43]

The 12th Path of Beth links Kether to Binah. The Path of Beth is the path of the Beginning, for in the 11th Path of Aleph, nothing begins. Nor is there any true beginning in Chokmah; because Chokmah is the mirror of Kether, which has neither beginning or end. Aleph is the sign of Ruach which is likewise without beginning or end.

In כב is the initial of כבא and of Baruch, which is Blessing. Then in כב comes Yod as the second letter, and this stands for the Paternal Wisdom which is before all beginning. Finally is tav, the letter of Saturn, which completes the tale of 22 Tokens. This can be read that in any beginning, the completion is already present. For the ONE does not know time as men perceives it, and for Al Shaddai, the beginning of any outpouring is one with its completion. Understand that the Sabbath of the Eternal never ends. See 32, 713, 52, 61, 400.

# and thou. This indicated the true house
(Beth) of spirit as the central point of personality (see 406). מַעֲרָתָן contains a reference to the supernal world, indicating that the Shekinah is joined "with Moses". This is the union of the sun with the Moon, "in all-embracing completeness." In Psalm 20:20: "And thou, O Lord (הָלָ֣לָם)," the two invocations are, in effect one. That is בֵּית and מַעְרָת are designations of a single reality.

הָלָ֣לָם new, fresh, young (Aramaic) Ezra 6:4: "With three rows of great stones, and a row of new timber." see 312.

יִבְּשָׁן will seek out, requires. Ecclesiastes 3:15: "That which has been is now; and that which is to be has already been, and God requires that which is past." "Will seek out" is precisely the essential idea represented in Tarot by the Magician, Key 1. From בָּשָׁן: to seek, find.

white wool. Has an occult connection with the white head, a title of Kether. Also with the white hair of the figure described in Revelation 1:14. "His head and his hairs were white like wool and white as snow; and his eyes were as a flame of fire." The idea is that the influence at work in the 12th Path (Beth) is a direct emanation form Kether.

킬ולא Height most high, supernal height. A title of Kether. see 620.

 preço Precious oil (or ointment). This passage from Psalm 13:2 is familiar to Freemasons, and a perusal of the Psalm will make the inner meaning clear. see 407, 432, 343, 667.

longing, desire, wish, the object wished or longed for; appetite, passion; boundary limit; in the Mishnaic, sexual desire. What is desired indicates the definite objective of desire, hence a bound or limit. This is the specific quality associated with the 7th Path on Netzach. It has the limiting characteristic of Saturn (Tav). The mental activity of the 12th Path actually sets limits, selects objectives and established bounds.

413

משכָּלַי + instruction + unity. It is the instruction of the inner teacher which links the created with his creator- "I am the nail which joins thee to me" [Book of Tokens, Vav] see 400, 13.

あなた you will bring. see Genesis 6:19.

활ופ you longs, desires, she is set. see Genesis 34:8.

הָנֵשָׁמָה the serpents, the snakes. see Numbers 21:6.

אַבְּרָהָ֖ם you shall destroy, yu destroy. see Numbers 33:52.

משי mad, crazy, being driven mad. see Deuteronomy 28:34.

414

אַ֖עַפ סְֽפֶּה אָרֶץ Ain Suph Aur. Limitless Light. The radiant darkness. Background of the Tree of Life. Three veils of the absolute. Prior to manifestation, the undifferentiated radiant energy whence all things proceed may be conceived as a limitless ocean of light. A great ocean of potential energy which is concentrated into the whirling motion which begins a cycle of manifestation with Kether.

2. The Golden Treatise of Hermes, IV says: "Behold, that which the philosophers have concealed is written with seven letters..." Paul Case: אַ֖עַפ סְֽפֶּה אָרֶץ though written with 9 letters requires only 7 different letters, viz. Aleph Air; Yod, Virgo; Nun Scorpio, Samekh Sagittarius; Vav Taurus; Peh Mars; Resh Sun.

סְפֶּה אָרֶץ enclosure without limit.

גְּוֹמֶן סְֽפֶּה אָרֶץ growth without limit.

סְֽפֶּה אָרֶץ mystery without limit.

אָזְוָת Azoth. Alchemical term for the first matter and the Quintessence. A and Z (Lt), Omega (Greek), and Tav (Hebrew). Initial and final in 3 languages.
I am the God of Abraham thy father [Genesis 28:13]. The Limitless Light is the Creative God, the only God. "God is light, and in him there is no darkness." This declaration occurs in the story of Jacob's dream of the ladder. The ladder represents the Tree of Life.

The Limitless Light is the Creative God, the only God. "God is light, and in him there is no darkness." This declaration occurs in the story of Jacob's dream of the ladder. The ladder represents the Tree of Life.

The Limitless Light, identical with the One Creative God, is an active vibration set up by a mental process. The power source of the universe is the meditation of the Universal Mind.

The fountain of lives. In Psalm 36:9: "For with thee is the fountain of lives; in thy light we shall see light." The Limitless Light or the fountain of lives is the fountain of eternal livingness from which are brought forth all individualized lives. see 974, 1114 (Greek); 346, 419.

Also in Proverbs 16:22: "Understanding is a fountain of life to those who have it; but the instruction of fools is folly."

The eye of Jehovah is on them that fear him. [Psalm 33:18]. Ayin means "fountain, spring" as well as "eye." The preposition al may also be translated "near, within, for." Moreover, the verb translated "fear" actually signifies "to revere," "stand in awe." Thus a better rendering is: The Fountain of Reality (Jehovah, THAT which was, is and will be) is within them who revere that Reality. The intimate and constant availability of the Limitless Light is the Fountain of your life. see 1064.

Mirth, laughing, derision, sport, play. Attributed to the letter Ayin. Equivalent in meaning to the Hindu lila [leela: "play of the gods or cosmic play"] of Brahma. God creates, as do all artist, from the exuberance of inner feeling - not only the pretty but also the ugly, not only heroes but also clowns, and he enjoys his cosmic play. see 1784, 708, 358.
makes known the truth in law-suits; influences men of probity, and those who raise their spirit to the contemplation of things divine. Persons born: endowed with an agreeable character, is fond of acquiring secrets of illumination. Associated with the 5th quinquane of Pisces; Angel by day of the 10 of Cups. see 400 and Appendix 3.

416

the lesser light.

our horn. Psalm 89:17: "For thou are the glory of their strength: and in thy favor our horn shall be exalted." [Note חַיָּן (350) = horn, figuratively, strength, might power; glory, pride, grandeur; corner point, peak; ray; principal; capital; damage done by an animal horn]. Suggest spiritual aspiration. see 1594 (Greek).

Unto the thick darkness. Exodus 20:21: "And the people stood afar off; and Moses drew near unto the thick darkness where God was." This could be "El [strength, might, power], the thick darkness." see 380, 385, 31.

lofty. Isaiah 2:11, 12: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day"; "And the Loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day." [Note: "Man" is סֵנֶא (45). This word is from gobah, height, altitude, exaltation, grandeur; pride, haughtiness, point of illumination.

thought, meditation; to think, meditate. With different pointing hahrayhor: 1. thought, impure thought, what "bows down;" 2. to entertain, impure thoughts;

his holy one. Isaiah 49:7: "Thus says the Lord, the redeemer of Israel, and his holy one, to him whom man despises, to him whom the nation abhorrers, to a servant of rulers, kings shall see and arise, princes shall also worship, because of the Lord that is faithful, and the Holy one of Israel, and he shall choose thee." see 991, 578.

comes. In Job 37:22: "fair weather" (i.e. Gold) comes out of the north with God is terrible majesty." North is the direction of Peh, the Mars or creative word; Gold is linked with the sun.

a shepherd of flocks. Genesis 4:2: "And she [Eve, 19] again, bare his brother Abel (37). and Abel was a keeper of sheep, but Cain (160) was a tiller of the ground." Note that Abel means "a fleeting breath".

417

a title of Tiphareth. see 977.

Behold, I lay in Zion for a foundation a stone + to sacrifice. Zion is the holy of holies or adytum, i.e. mercury center in the brain; the stone is the philosopher's stone; sacrifice refers to the white stage, or purification, of the alchemical great work. see 400, 17; 156, 53.

a sack (the heart) + the creative hand, + desire, will, appetite. The heart is the place, in alchemy, where the great work is done; the hand is union, divine touch, the channel of God's will, the power manifested in the reproductive function. Desire, will, appetite, are all attributed to Sulphur, or activity (self-consciousness), the 2nd alchemical principle. The motive power in the life-power's self-manifestation is its desire to actualize its own possibilities. see 400, 10, 7.

A garden enclosed + to be white, shining, noble. The garden = 53 = the stone; it is the field of subconscious cultivation, as in Key 1. To be white refers to Tiphareth and the central ego. In alchemy, its connection with the sun associate it with the metal gold, which is the most lustrous and is called the most noble metal. see 209, 208.

Noah's ark. K.D.L.C.K. (p.732) gives arca, and says it is Malkuth, whence Noah it is said entered it, i.e. Yesod. Genesis 6:9: "Noah was a righteous man, blameless among the people of his time, and he walked with God."

The Tree of Life + the way. The tree is the map of consciousness, a model of the macrocosm in the microcosm. see 228, 229.
olive. Genesis see 8:11.
her house, her household. see Genesis 39:14.

Letter name Cheth. hedge, field, fence. The Self-limitation of the Life-power.

The power of Scorpio, raised by the meditation which unveils Truth, brings about the consciousness that personality is the vehicle, or Chariot, which is also the lodge, and the house, temple, or palace of influence.

The vehicle is also a cube, made of stone ( Jews Aben, 52). Aben is the verbal symbol of the union Chokmah (2nd Sephiroth) and Tiphareth (6th Sephiroth); or 2 and 6. This union is also shown in IHVH (גוי) where Chokmah (ח) and Tiphareth (י) are conjoined by the Mother (א). Note that 2 and 6 add to 8, the value of Cheth.

Note also that גוי adds to 418, and the reduction of this is 13, leading finally to 4, or Daleth. And Aben is 52 or 13 x 4 or the power of love (13) multiplied by the generation of mental images (4) yields the vehicle for rider in the chariot. And see also that 13 + 4 equals 17 which reduces to 8.

On this we have given you much. Daleth is the path of union of ח (Chokmah) and י (Binah). Without that union, Binah is י, dark and sterile; but after that union she is י, and brings forth י, the Son. see 13, 148, 187, 1081, 67, 134 (L1).

atonement, a miss, misstep, slip of the foot, sin, sin-offering, punishment. Hence calamity, misfortune. Compare Emerson's Crime and Punishment grow on the same stem. The same word means both "sin" and the sacrifice which atones for it. Derived from a verb י meaning "to miss the target, to sin".

Rosenroth says it is the masculine form of the word, י is the old serpent [that tempted Eve in Genesis], but י is the impious woman, Lilith. K.D.L.C.K. (p.340)

to beat, to strike. A reference to the occult teaching that all separate existence is like a punishment in which circumstance after circumstance strikes painful blows. But this painful process results ultimately in union with the originating principle (Charioteer). With that union comes knowledge that he has endured all the pain that we have suffered; that he had own all our sorrows; that he has been the witness of all our failures to hit the mark; and that he not only assumes all this burden of sorrow and seeming failure, but is able, when the great work is finished, to transmute it all into joy. One who is still living on the sense of separateness finds no satisfactory answer to the questions "Why do I suffer? Why do I fall short? Why am I subjected to the blows of adversity?" But one who has overcome separateness and lives in union with the one life never asks these questions for he neither suffers, falls short, nor receives the buffets of adverse circumstance. Yet such a one knows the answer to questioning the delusion of separateness-he gives this answer freely: 'All this comes because of this delusion of separateness. Unite thy self with the one and thy suffering shall cease.' In every age this is the unvarying answer. It is the only one that can be given. It is the only one that is true. Many reject it, and in the rejection continues suffering until pain and failure have taught them the great lesson of utter receptivity, self-sacrifice. [Paul Case, unpublished notes]

With sinew, with tendon, with penis. י is the grammatical sign in the accusative. As a preposition is means "with." In Qabalistic usage it means "essence". י means "a nerve, sinew, tendon, penis. This is the sinew which shrank at the time of Jacob's encounter with the angel. An esoteric reference to the diversion of nerve-currents of the Mars-force, from the lower to the higher centers. see 17.

House of Heh, House of the Window.

union. The proper name Jahath [1 Chronicles 6:20].

Tetragrammaton and Jesus. This combination expresses the idea "I and the Father
are One." 418 reduces to echad (13), unity.

keeping mercy [Exodus 37:7]. Watchman or preserver of Mercy. see 72, 412.

Tav-Vav. Letter-name of Tav spelled in full. Cross (Tav) and (Vav). The function of Key 21 continued by Key 5, the intuitive teacher. The path of Vav flows from Chokmah into Chesed, thus "keeping mercy". Wisdom or the life-force is the "watchman." see 867, 95, 319, 406.

abrahadabra. Crowley's spelling. Kenneth Grant says it is the supreme spell or formula of the Great Work.

meros (Gr). thigh. A euphemism for phallus in the Apocalypse 19:16. Qabalistic ideas associated with Netzach (148) having to do with the activity of the generative and reproductive powers of the One Life. see Yarak (710).

419 (prime)

Letter name Teth. Serpent, foliage. The unity is the strong serpent-power, the Lion of Key 8 and the Fohat of Theosophy. In Thrice Greatest Hermes (page 89, note 2) it says that the serpent is the form of Hermes (Mercury) in the North.

I. The letter name Teth (419) reduces to 5. Five is Daleth with the paternal Yod, as you see in the character for Heh. In the development of architecture doors came first then windows and this is mirrored in the sequence of letters Daleth (door) and Heh (window). Additionally 419 may be read as 400 and 19. Tav is 400 and 19 is התי, the Mother, or Aima. Teth is the link between Chesed and Geburah, just as Daleth is the link between Chokmah and Binah. See 11, 9, 409, 1502, 434, 85.

II. Teth is associated with Key 8, Strength. Note that in this Key our Lady Venus tames her lion. She does not run away from him or kill him. Creative Imagination (Daleth) is the key to taming the lion. Imagination sets man free from the restrictions of sense, yet fulfills sensation instead of diminishing or destroying it.

Love linked with purified and perfected sulfur, which is what the lion symbolizes, is the secret of all spiritual works. The lesser creatures are driven by sense, and they have only glimmerings of love or imagination. Remember that the Red Lion in Alchemy is sulfur purified by knowledge of the office of passion in our lives; for passion purified becomes compassion, purged of the corrosive poison of selfish exclusiveness, and of limitation to the level of mere sensation, which is for the beasts good, but for man slavery.

Saturn, Mars and Jupiter among the Interior Stars are those we share with the sub-human kingdoms. They have their place and purpose, but in human life they must be directed by the upper triad of Venus, or imagination, Moon, or memory, and Mercury, or discrimination. In the Tarot this is hinted at in many ways, but particularly by the white wand having two similar ends, so too the woman's taming a living lion. This is a clue to the basis of many forms of magical working. One cannot perform magic if you kill or atrophy the lower triad. These are the sources of all potency. To deny or flee from this power them makes oneself unfit for the magical path. Take the conditions inherent in the world-process as Saturn. You cannot change their basic nature, but you can transmute them.

To transmute is to bring them across into the field of enlightened understanding. It is the alchemist who is the real subject of the Great Work, and even he does not change his basic nature. How can we since that basic nature is a changeless one? In a single seed lie all the potencies of growth, flower and fruit. These potencies are unfolded as the plant grows, but they were there all the time. So in man's animal nature are potencies that may be unfolded. Their presence is not being apparent. They must be divined by Mercurial insight and Venusian imagination, and this is the actual work of Key 8. See 19, 434, 400, & 90.

III. This process demands unremitting vigilance, the exercises of great patience, and considerable ingenuity. To control the serpent power is difficult. Not is it enough to become conscious of the obscure sources of our complexes. New outlets for these tremendous forces of subconsciousness must be provided. We cannot afford to let them find expression in their raw, untrained forms. Nothing in the modern psycho-analysis has yet approached the perfection of the alchemical and magical methods of the inner
school. By these methods, of which Tarot study and Qabalah are important parts, the mighty forces of the libido may be tamed and transmuted. The accomplishment of this is truly called the great work, and it depends upon the law of consciousness which Qabalah calls ‘the intelligence of the secret of all spiritual activities.’ [Paul Case, unpublished notes]

The Limitless Light. See 414

The going forth.

The first matter.

unities, uniting. Refers to the 13th path of Gimel. It also means: "The one which is first (ד"כ) and (ו) last (ד)." This, of course, is what is meant by "Alpha and Omega." Additionally: unity, harmony, solidarity; unanimity. see 424, 532, 108, 13.

my sister Song of Solomon 4:12: "A Garden enclosed is my sister, my bride. The garden is גול, Ehben, the stone. [Case says that this phrase is equivalent to Job 28:2 "copper is molten out of the stone," but it is off by a 6, ו.] see 53, 126, 661, 30, 216, 1496.

Sodom-Gomorrah. The 2 biblical cities destroyed by God for their perversity. see 104, 315.

the fountain of wisdom. Proverbs 18:4: "The words of a man's mouth are like deep waters; and the fountain of wisdom like a flowing brook." see 346, 73, 414.

the earth. Septuagint translation of γῆ (697) in Genesis 1:28: "And God [Elohim] blessed them said unto them [humanity] 'be fruitful and multiply, and replenish the (essence of) earth." see 697, 11 (Greek), 291, 401.

Deipnos. a principal meal. “In the lexika it is quoted as the evening meal, and also as an after-dawn meal. The hermeneia of the word is said to be 'after which it is needful to labor'. Symbolic meals [as the last supper of Jesus and the 12 apostles] are universal. They usually connote a body of people, co-operating in a certain ideal: also their idealistic communion with an exalted being. Personal amendment, steady service, or the fulfillment of a vow are amongst the sequenda of the ceremony. A symbolic meal may be regarded in two aspects:

1. as denoting help received by an approved pupil from exalted instruction and inspiration, friction; that is, Eukcaristia.

2. as implying a consequent obligation to labor for the less advanced; that is, Dei ponein.” [Omikron, 1942, p. 253.]

420

burning coals 1 Kings 19:6: "And he [Elijah] looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head. and he did eat and drink, and laid him down again." (this was his 40 day's sustenance until he came to Horeb, the mount of God). Suggest nourishment is from the divine fire, or life-power.

perfection, wholeness; peaceable; "peaceableness" Genesis 34:21: "These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives; and let us give them our daughters." Malkuth is the kingdom, or physical plane, i.e. the land; it is also the daughter and bride. Earthling the divine fire brings completion.

K.D.L.C.K. (p.719) gives: pacifica, and says this applies to Tiphareth and Malkuth existing in union and maintaining a balance between the extremes of fire and water.

barrel, jar, cask. Suggest a container, for the waters of consciousness; the influx of the divine will (Cheth) into the 'house' (י) of personality. Rosenroth in K.D.L.C.K. (p.332) gives: dolium, vas and says it is Binah. see 412, 8.

oppression. Translated deceit in Psalm 55:11: "Wickedness is in the midst thereof deceit and guile depart not from her streets." see 900.
421 (prime)

Hypotenuse of Pythagorean triangle having an altitude of 29 and a base of 420 and an area of 6095.

לבח Vision, revelation (Chaldaic). see 439.

עמד to meditate.

לוב look, you look. see Genesis 19:17.

ויהי and let her be, and let be. see Genesis 24:51.

אלטישיעו Angel of 10th house of Capricorn.

Godwin's spelling. see 465.

422

Total length of the visible paths on the Tree of Life when the Aleph line is 15 units long.

הגדול The Greater Countenance, The Vast Countenance, or Macroprosopus. A title of Kether, which is also called: "Ancient of Days" and Ancient of the Ancient Ones." Also a name for the number 1. Represented in the Qabalah by a man's bearded face turned so as to show the left eye only, like the Emperor (who faces north). Corresponds to the all-seeing eye of which the new testament sates "If thine eye be single, thy whole body shall be full of Light." see 580, 1552.

שבע seventy. Numbers 11:25: "and the Lord came down in a cloud, a spoke unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass that, when the spirit rested upon them, they prophesied and did not cease." Also Genesis 4:24: "For if Cain is to be avenged sevenfold, then Lamech seventy and seven fold."

רומוס Rosenroth in K.D.L.C.K. (p.672) calls this linea [thread, string, boundary line, plumb line] flav[ golden-yellow], and says that his name refers to Binah, or Tiphareth with respect to Binah.

בִּי see Exodus 17:14.
Living Creatures.

Tavtoth. Lesser angel governing triplicity by night of Taurus. The moon is exalted in Taurus, and is expressed in Tarot by Key 2 (Gimel).

without form (and) void [Genesis 1:12]. see 430, 13.

Paul Case: 424 contains Saturn (400) Jupiter (20) and Venus (4). Compare the Fool's black outer garment in the Tarot". (424 = 10 = 1 = Aleph = Ruach, according to the Sepher Yetzirah, and Aleph is assigned to the Fool in the Tarot, whose number is zero, the numerical symbol of thou-bohu, "emptiness of emptiness).

"But we know what a novice would never in the world suspect that the blackness is only a veil hiding the most dazzling whiteness." [D.D. Bryant]

425

Let us make [Genesis 1:26]. Rosenroth in K.D.L.C.K links this word in a discussion of brash or creation. See 470.

hearing, listening. the faculty of intuition. Variant spelling. see 415, 468.

The prologue of the Zohar [I.p.4] says: "is heard' points to sixth day, [of creation], as it is written, 'let us make man', (namely him who was destined to say first 'we will do', and then 'we will hear', for the expression in our text, na'aseh, 'let us make man' finds it echo in the expression 'na`aseh (we will do) and hear' Exodus 24:7: "And he, [Moses] took the book of the covenant, and read in the audience of the people: and they said, 'all that the Lord has said will we do, and hear.'"

Rosenroth in K.D.L.C.K. (p.723) gives: auditus, and says it is depends on Geburah receiving Binah.

a whelp of a lion, lion's whelp. Genesis 49:9: "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" Judah is connected with Leo and with alchemically digestion. see 30.

the hewn stones. Isaiah 9:10: "The bricks are fallen down, but we will build with hewn stones: the Sycamores are cut down, but we will change them into Cedars." (This text omits the Heh). see 87, 53, 1175.

The Lesser Countenance; a title of Tiphareth. see 1081.

Messiah the Prince. Daniel 9:25: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the prince shall be seven weeks and sixty-two weeks: the street shall be built again, and the wall, even in troublous times." see 358, 67.

8th Shem ha-Mephorash, short form. see 456 & Appendix 10.

426

ci am melah tada, lo yedid ha-tevah. "But he reveals his counsel (secrets) unto his servants the prophets." Amos 3:7: "Surely the Lord God will do nothing, but he reveals his secret unto his servants the prophets."

The Vast Countenance. a title of Kether. Daleth here is used as a preposition, Aramaic in origin, meaning "of, which." The union of the Hexagram and Hexagon symbolizes the union of Tiphareth with Kether. It is the conjunction of the Personal ego with Yechidah, the Indivisible Self. see 422, 423, 620.

Savior, deliverer; deliverance. A title of Tiphareth. A noun from the participle of a Hebrew verb meaning "to set free," the same root of Hoshua and Jesus. The son (Tiphareth) manifest himself as the deliverer when he set the bride (Shekinah in Malkuth) free. The Liberation is effected by right knowledge of the true nature of man. see 385, 326, 358.

sperma (Gr). That which is sown, seed, the seed of germ of anything; of animals, seed (Latin, semen). As a metaphor, seed, offspring, issue, origin, descent, family. see 720 Greek, 50, 64
EppazoS. hermata (Gr). of, or from Hermes. (Variant spelling, see 353). Latin mercurius. Relates to Mercury, Beth (Key 1) and self-consciousness, expressed through attention and concentration. "Not thine, but mine, is the power of attention, of observation, of discovery, of the discerning of sequence in the operation of nature. In all this, and in the power of discrimination, my superior nature works through thee." [Book of Tokens, Beth]

αμπέλος ampeles (Gr). a vine. Christ is the vine, i.e. the real, of which his disciples are the branches. This figure of speech expresses the closest union and communication. In John 15:5: (4) "Abide in me, and I in you. As the branch cannot bear fruit of itself, it abide not in the vine, so neither can you, unless you abide in me. (5) I am the vine, you are the branches. he who abides in me, and I in him, he bears much fruit; because severed from me you can do nothing." see 434, 2663.

427

The supernal mercy of God + life-breath, spirt, imagination. A reference to Chesed or Mercy, the 4th Sephirah and sphere of Jupiter, which is assigned to the masters of compassion, or chasidim. They have learned to control and direct the creativity of the universal mind-stuff, attributed to imagination, seated in Tiphareth, the central Ego Note that 427 reduces to 4, the value of Daleth, or creative imagination]. see 213, 214; 72, 1081.

and hid themselves. see Genesis 3:8.

you, thee. Genesis 17:2.

and they shall confess, if they confess. see Leviticus 26:40.

428

Merciful or Benefit Ones. Scintillating Flames. Choir of Angels associated with Chesed, and thus particularly with its expression in Yetzirah. see 378, 282.

A gift is a precious stone; The gift, the stone of the secret wisdom (Qabalah). In

Proverbs 17:8: "A precious stone, the Gift (in the eyes of him that has it; Whatsoever he turns, he prospers." This ties in with Chesed, Mercy, beneficence, as the source of eternal, unending supply. This supply is rooted in "recovery" or remembering of true place in the scheme of things. It is the gift of the sacred wisdom, the gift of unending, eternal riches and the fulfillment of every need. The secret wisdom is based on Man's conscious union with the ONE, which is the renovating or renewing stone, which is engraved with a new name, and which makes all things new (שֶׁם). see 111, 312, 271 (שם), 53.

hard questions. 1 Kings 10:1: "and when the Queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions." The Queen of Sheba (372) is connected with Venus and the 7 alchemical metals; Solomon is linked to the Sun or Tiphareth-the higher self, the "nature of the Lord" is the creative word. From: riddle, puzzle.] see 26, 375.

and IHVH Elohim formed. Genesis 2:7: "and the Lord God formed man of the dust of the Ground, and breathed into his nostrils the breath of life; and man became a living soul." see 86, 26, 315, 50, 350, 45, 18.

out of darkness. Job 12:12: "He discovered deep things out of darkness, and brings out of light the shadow of death." see 1285, 1044.

Tav-Heh-Vav. The letter name for tohu, meaning "without form." Genesis 1:2: "And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters." see 411, 328.

a perfect weight (stone). Deuteronomy 25:15: "But thou shall have a perfect and just weight, a perfect and just measure thou shall have, that thy days may be lengthened in the land which the Lord thy God gives thee." Note that also spells Solomon. see 628.

in the midst, in the middle. Genesis 1:6: "And God said, let there be a firmament in the midst of the waters, and let it divide the waters
from the waters." see 380, 382, 405.

the breaker of pieces. Qlippoth of Chesed. בצל: shaking, quaking, בְּלוּל: complete destruction.


and will live, and she will be spared. see Genesis 12:13.

Saturn (Tav) in Libra (Lamed).

declare, are telling (verb). In Psalm 19: "The heavens declare [are telling] the Glory of God." see 395, 510

The Zohar [Prologue 8a] says the "heavens" are the bridegroom, who enters the bridal canopy. Declare, signifies that they radiate a brilliance like that of a sapphire.. and scintillating from one end of the world to the other. "The heavens declare the Glory of God" as soon as the Bride (10) beholds her spouse (6).

From of old, from everlasting. see 1176 & Micah 5:1.

nephesh. breath. The field of subconscious mental activity, the animal soul, the Vital Soul in Yesod, is the animating principle shared by man with the kingdoms of life below the human level (see 448, Nephesh Chai). It builds for the manifestation of the potencies of the Life-power, via the reproductive process, as ascending scale of bodies, culminating in the production of human organism. Nun is nefesh represents Scorpio, which governs the reproductive organs of Humanity. Peh represents the Mars forces. Shin stands for spiritual Fire. By understanding the secret of Nephesh and through desire flowing from the Ego in Tiphareth man may consciously further his own evolution and enter the 5th Kingdom. see 80, 570, 220.

Above Tav on the Tree stands the Foundation (Yesod), the seat of הָעֵמֶק, Nephesh, and Nephesh signifies the eternal utterance of the creative speech. Its first letter is Nun, which denotes perpetuity, and its second letter is Peh, the sign of the mouth, the third letter is Shin, the sign of the Holy Spirit. In all 3 letters is one power expressed; because in Nun is the seed-power of Madim (Mars), and Peh is the special letter of Mars, and in Shin, the final letter of its letter name Shin (שֶׁם) is ש, with which הַעֵמֶק begins. See 9, 89, 463.

With no cessation does the utterance of the Ruach Elohim the might of El Shaddai the source of Life continues throughout eternity. The Living Soul Nephesh is the vehicle of that utterance. In the letters of Nephesh, for the first relates to Perpetuity, and the second to Utterance, while the third stands in the alphabet for Ruach Elohim the Fiery Breath of the Eternal Spirit of Life. To this the name Shaddai El Chai refers; for the Nephesh, or the Vital Soul is that same Almighty Everliving One, which centers Itself in all animate forms, and finds its highest expression in the life of man. See 27, 363, 23, 207.

to blow, to breathe. Exodus 15:10: "Thou did blow with thy wind, the sea covered them: they sank as lead in the mighty waters." This connects with the attribution of the element of Air to Yesod. see Isaiah 40:24.

Evening twilight, evening; darkness, night; morning twilight, dawn, mist.

Sepher Mem. Book of Moses. The Rosicrucian "Book M.", also called ars notaria, the "art of signatures". To read which the lux mundi or "light of the world" is necessary. The illuminati are recipients, through intuition, of the perfect understanding of the meaning of the cosmic order, and can read the "One, only book" from which all secrets are to be learned. see 104, 990.

joints, parts, members. The appearances of the separation. see 990.

righteousness is the foundation of the world. Proverbs 10:25: "As the whirlwind passes, so is the wicked no more: but the righteousness is an everlasting foundation."
The full title of Yesod. Sometimes translated wrongly as: The righteous man is the foundation of the world. As the sphere of the righteous ones [Chasidim] is in Chesed, this illustrates the occult correspondence between Jupiter (Chesed) and the Moon (Yesod). see 204.

potentiality-of-being... If one examines the sense of the four original versions, a great difference is found between what they say and what I say. The Samaritan versions reads: distended to incomprehensibility and most rare. The Chaldaic says מַחְבָּבֵד divided to annihilation and vacuum. The Hellenists translate: invisible and decomposed. Saint Jerome understands "inanis et vacua" unanimated and vague, or unformed and void. This first error depends upon the manner in which they have understood the first word of the Sepher, the famous הפשע. This word, having impressed them neither in its figurative or hieroglyphic sense, has involved all that follows, in the literal and material sense that they have given to it. I pray the reader to give strict attention to this, for upon this depends all the incoherences, all the absurdities with which Moses has been reproached. In fact, if the word פֶּשֶׂע signified simply, in the beginning, in the beginning of time, as it was said, why did not the heavens and the earth, created at that epoch, still exist at that time; why should they have rested an eternity in darkness; why should the light have been made after the heavens and before the sun; can one conceive the heavens without light, light without the sun, an earth invisible, inanimate, vain, formless, if it is material; etc., etc. But what can remedy this? Absolutely nothing but an understanding of the tongue which is translated and seeing that פֶּשֶׂע means not only in the beginning, "in principio," but clearly in principle; that is to say, not yet in action but in power; as Saint Augustine interpreted it. This is the thought of Moses, profound thought which he expresses admirably by the words בהזז in which he depicts with master hand that state of a thing, not only in contingent power of being, but still contained in another power of being; in short, without form, in germ in a germ. It is the famous χαος of the Greeks, that chaos which the vulgar have also gradually materialized and whose figurative and hieroglyphic signification I could very easily demonstrate.

belong to those words which the sages create in learned tongues and which the vulgar do not comprehend. We know that the sign ה is that of life, and that this sign being doubled, formed the essentially living root חוח which, by the insertion of the luminous root ח, to be-being. But let express, not an existence in action, but only in power, we restrict the verbal root in the sole sign of life and extinguish the luminous sign ח to bring it back to the convertible ח; we shall have only a compressed root where in the being will be latent and as it were, in germ. This root חח, composed of the sign of life, and of that which is the link between nothingness and being, expresses marvelously will that incomprehensible state of a thing when it exists no more, and when it is in power of existing. It is found in the Arabic in which it depicts a desire, a tendency, a vague, indeterminate existence. It is sometimes an unfathomable depth, sometimes a sort of physical death; sometimes an ethereal space, etc.

Moses taking this root and making it rule by the sign of mutual reciprocity ה, formed the word חוח by means of which he expressed a contingent and potential existence contained in another potential existence, חח; for here he inflect the same root by the mediative article ר. Thus there is no need of conceiving the earth invisible, decomposed, vague, void, formless, which is absurd or contradictory; but only as existing still in power, in another seed-producing power, which must be developed in order that it may be developed." [d'Olivet, 1976, p.29-31.]

II. The Zohar [1:16A, 30A-B] comments: "the earth had been previously. There was snow in the midst of water, from the action of which was produced a slime, then a mighty fire beat upon it
and produced in it a refuse. So it was transformed and became tohu (chaos), the abode of slime, the nest of refuse and also bohu (formlessness), the finer part which was sifted from the tohu and rested on it. The word 'darkness' in the text alludes to the mighty fire, this darkness covered the tohu namely the refuse, and was buoyed up by it. The 'spirit of God' is a holy spirit that proceeded from Living God and this 'was moving over the face of the waters'. When the wind blew, a certain film detached itself from the refuse, like the film which remains on the top of boiling broth, when the froth has been skimmed off two or three times. When tohu has thus been sifted and purified, there issued from it 'a great and strong wind rending the mountains and breaking in pieces the rocks,' like that which Elijah saw [I Kings 19: 11-12]. Similarly bohu was sifted, and there was contained in it fire... when what we call 'spirit' was sifted, there was contained in it all still small voice. Tohu is a place which has no color and no form, and the esoteric principle of 'form' does not apply to it. It seems for a moment to have a form, but when looked at again it has no form. Everything has a 'vestment' except this. Bohu, on the other hand, has shape and form, namely, stones immersed in the chasm to tohu, but sometimes emerging from the chasm in which they are sunk, and drawing therefrom sustenance for the world." (pp.66-67).

**Hidden** hidden, to conceal; concealed. Deuteronomy 33:19: "They will summon peoples to the mountain and there offer sacrifices of righteousness; they will feast on the abundance of the seas, on the treasures hidden [סְמֶלֶת, and-ones-being-hidden-off] in the sand." With different pointing (סְמֶלֶת, sawfoon, 435): hidden, concealed. see 599,

**Mound, heap, a hill, lock, curl.** The hill of vision which "declares" the everlasting truth of the soul's nature. see 830.

**Rezon, the son of Eliada.** I Kings 11:23: "And God (אֱלֹהִים) raised up another adversary unto him, Rezon, the son of Eliada." Eliada signifies "God knows" in the passage cited, Rezon was the adversary of Pharaoh, the symbol of worldly materialism.

**Lux Mundi** (Lt). The radiance round the head of the Hanged Man.

**Ars Notaria** (Lt). To have the Ars Notaria is to be able to read in what the Rosicrucian texts call "Book M." In Hebrew this would be "Sepher Mem," or and the numeration of this is 430, equivalent to Mesaperiyum, the verb "declare," used in the 19th Psalm, which says: "The heavens declare the glory of God."

αρθομος arithmos (Gr). number. In a sense, all of our finite numbers are synthesized by 9. Also: amount, size, number as a mark of worth, rank.

μονος monos (Gr). one, alone. Alone of many.

νομος nomos (Gr). law. In the Septuagint of Proverbs 13:14: "The law of the wise is a fountain of life, to depart from the snares of death.

"Gr. nomos, that which is assigned or apportioned; custom, conventionism; law, ordinance. The Mosaic Law consists of ritualistic observances based upon the action of the forces ruling the material world. It is the law of cause and effect inherent in the elements (or, rather, the spirits of the elements) that keeps the soul in bondage in the world of matter, and holds it within the cycle of reincarnation, the mind being attached to the objects of the sense and to the results of actions. From this bondage the soul can become free only by purification and the acceptance of the 'free gift' of the Logos, when it is re-born in the divine essence and becomes 'the son of a God'. Thus Paulos says (Galatians 4:28): 'We also, when we were youngsters. Were enslaved under the elemental-sprists (stoicheia) of the Kosmos. But when the fullness of the time came the God sent forth his Son, born from a woman, born under law, that he might ransom those under law, so that we might regain the Sonship. And because you are Sons he sent forth the Breath of his Son into our hearts, loudly calling 'Abba, father!' So that you are no longer a Slave, but a Son, and if a Son, also an heir of a God; but at that time indeed, not perceiving a God, you were enslaved by those who by origin are not Gods.' [Pryse, 1967, pp. 78-79.]
magicians, conjurers; men wise in astrology and music. Daniel 1:20: "And in all matters of wisdom and understanding, that the king enquired to them, he found them ten times better than all the magician's and astrologers that were in all his realm." The work of the ashpim was directly connected with formulation of musical sequences based on astrological calculations. see 991.

notariqon. Cabalistic theory of acronyms. This method is used in Rabbinical Hebrew. see 35 (נ babel), 858, 1081.

Tav + Lamed + Aleph. mark, cross + ox-goad + ox. God is the power at the interior center, the place of refuge (Tav); the life-power is also the source of faith (Lamed), and the spirit is what manifest through symbols or abbreviations on the higher planes (Aleph). Note that Tav as "mark" is an abbreviation for something profound. see 400, 30, 1

God, the strong + horns. The strength of God is the strength of "my servant Moses". The name = 345 = יהוה the name, i.e. IHVH, the creative word. Use of this name of power builds the horns of higher spiritual perception, and thus the refuge in the most high. see 400, 31.

nephesh + Aleph. Breath of life, soul, vital spirit + life-breath, spirit it is (Nun) reproductive power, (Peh) Mars or active energy, (Shin) the transforming power + (Aleph) the free spirit. see 430, 1.

strength + to gather together, accumulate strength is the gathering or accumulating of the life-force; it is what establishes faith. see 215, 216.

The world, the inhabited world. Moist earth [Psalm 24:1]. One the 7 earths in the diagram of the 4 seas; attributed to Earth of Yesod (and Malkuth). Tebel is the equivalent of the title of Key 21. Note the number of Tav (The World, Key 21) is 400, and that it is the 32nd path on the Tree of Life (400+32). With different pointing: 1. teheb. confusion, violation of the natural order. From Belal, pollution, profanation [Lev 18:23; 20:12]; 2. tebeil: spice, seasoning, to spice, to improve. see 291, 50, 365, 105, 302, 337.
Goetia: "He is a might king and terrible. He rides on a pale horse with trumpets and other kinds of musical instruments playing before him. He is very furious at his first appearance, that is, while the Exorcist lays his courage; for to do this he must hold a hazel wand in his hand, striking it out towards the south and east quarters, make a triangle, without the circle, and then command him into it by the bonds and charges of spirits as hereafter follows... The great king Beleth causes all the love that may be, both of men and of women, until the master exorcist has had his desire fulfilled. He is of the Order of Powers, and he governs 85 Legions of Spirits." [Mathers, 1995, p. 341]

Tetragrammaton, the Lord of all the earth. Appears without IHVH in Joshua 3:11: "Behold, the ark of the covenant of the Lord of all the earth passes over before you into Jordan." Note that Jordan means "descending" and is linked with the blood-stream; the "earth" refers, in one sense, to the physical body. see 264, 291, 407 and Psalm 97:5; Joshua 3:12.

In Daleth are the letters of Venus (Daleth), Libra (Lamed) and Saturn (Tav). Thus we see a strong Venus and Saturnine influence. Daleth is Venus, and her path ends in the Sphere of Saturn, from which the path of Lamed receives an influx through the paths of Cheth and Geburah. In the Tarot, The Empress, Strength, Justice and the World are but various aspects and manifestations of Daleth, and so is The Star (Aquarius), where the ruling power is Saturn.

Binah is 67 and is the sphere of Saturn. Sixty-seven reduce to 4, or Daleth. Note well the close relation between Saturn and Venus. This is a key to practical knowledge of utmost importance. All this is on the Middle Pillar, and if you do but consider the Sephiroth thereon, and their meanings, you should have little difficulty. See C.11, 419, 85, 120, 228, 406, 400.

III. This same power, seated in the center, or in the heart, is the cross, and with that cross of
Saturn in our Order is the Rose conjoined, and the Rose is the flower of Venus. So in Tarot you see Venus and Saturn represented by the same symbols and numbers.

The goad of Lamed to the ignorant is the Devil, or Adversary. In the Tarot The Devil is Key 15 attributed to Capricorn ruled by Saturn. Note that Puritan theologians consider Venus, 'the goddess of desire was attributed to the Devil. But we must look closer. Fifteen reduces to 6, and Key 6 is The Lovers, which Venus has her dominion. The number 6 is the extension of 3 (1+2+3), and Key 3 is Venus. Thus we see from many points of view the deep connection between Venus and Saturn.

Consider your own physical vehicle. The Saturn center is at the base of the spine, the abode of the secret fire. And Netzach the Sphere of Venus, located near the neck, is a Fiery Sephiroth. In Key 8 Strength we see the Fiery nature of the Lion tamed by the cultivated love of Venus.

Among the Interior Stars the Venus center is to the two above it (Mercury Center), as is the Saturn center to that of Mars and Jupiter. The Sun center is midway between these two triads. One Triad is located in the trunk consisting of Saturn Mars and Jupiter. The second triad is in the head consisting of Venus, Moon and Mercury. In Alchemy the object is to transmute lead into gold or Saturn into Sol. But to do this "you must take Venus and make her into coins." That is, manifest (coins) your desires (Venus). We begin with Venus, the Lady of Love, whether that love be celestial or profane, for where love is in any guise there is our Isis.

Saturn fixes form, Venus foresees new modes of expression. Venus without Saturn has no stability and takes flights of fancy from reality. When Venus and Saturn are combined, love divines the true uses of the forms. The perfection of Venus (imagination) is understanding, and this is the Path of Daleth on the Tree which connects Wisdom (Chokmah) to Understanding (Binah). Imagination sets man free from the restrictions of sense, yet fulfills sensation instead of diminishing or destroying it. Thus our Lady Venus in Key 8, tames her lion, but does not run away from him or kill him. See 19.

A proper name, Amishadai. "People of the Almighty." see Numbers 1:12.

The Lord had [affection] a delight. In Deuteronomy 10:15: "Yet the Lord set his
affection on your forefathers and loved them, and he chose you, their descendants, above all the nations, as it is today." [Interlinar Bible]

η ομπελος heh ampelos (Gr). The vine [John 15:1; Revelations 14:18].

435

I. $\Sigma 29 = 435$

$\text{מְסַפֵּר מְסַפֶּר}$ "From everlasting" $\text{מְסַפֵּר מְסַפֵּר}$ mesaperiyum. declaration.

$\eta\text{Sepher M.}$ The Animal soul.

$\eta\text{Sepher M.}$ Heh Sepher M. The Book of Moses.

ميرון הר סוד יתאני show me the ways, O Lord. Psalm 25:4: "Show me thy ways, O Lord: teach me thy paths." see 915, 224.

436

$\text{שְׁעָמֵן}$ woven. In Leviticus 19:19 It refers to woven mixture of wool and linen. In K.D.L.C.K. (p.505): "... which happens [also] when the letters are transformed to read $\text{שֵׁם}$ $\text{עִזָּר}$ Satan oz, Satan, the strong of the mighty adversary. see 359, 77.

Rosenroth in K.D.L.C.K. (p.723) says this name moreover is understood to be a depraved maid-servant, comprised of an ox and ass and assigned to the cortex or Qlippoth.

$\text{בַּתְמַח​וֹל}$ Daughter of Babylon. Psalm 137:8: "O daughter of Babylon, who are to be destroyed; happy shall he be, that rewards you as you have served us." see 402, 34, 760.

$\text{בִּיתְחַוָּי}$ Bitchchauiy. Lesser angel governing triplicity by day of Scorpio [Crowley, 1977, p. 45].

$\text{kabajim}$ tutor, curator; praefectus; administrator, according to Rosenroth in K.D.L.C.K. (p.142) who cites the Zohar.

437

$\text{סֶפֶר מְסַפֶּר}$ book M + to form, fashion, to produce something new. To read "Book M" the lux mundi or "light of the world" is necessary. The illuminati are recipients, through intuition, of the perfect understanding of the meaning of the cosmic order, and can read the "one, only book" from which all secrets are to be learned. The archetypal phase of the creative process is imagination, inventing a new form of self-expression in the plane of original ideas. see 430, 7.

$\text{כְּנַן יְשֵׁר בְּצֵאת אֵלֶּיךָ} + \text{הַבָּרוֹד}$ "Behold, I lay in Zion for a foundation a stone" + the glory. Zion is the holy of holies the stone is the consciousness of union with the source. "The glory" is the mass of potential working power concentrated at the center. It is the rolled-up scroll or seed idea of the High Priestess, concentrated in the primal will at the beginning of a cycle of the life-power's self-expression. see 400, 37.

$\text{אֵתְרָה} + \text{שָׁדָא}$ ether + cleansing, purifying. The ether (Air) comes from light, symbolized by the letter Yod in IHVH, according to the wise of Israel. receptivity to this ether implies cleansing and purification. see 218, 219.

$\text{נְזָיר}$ great, large ones. see Numbers 13:28.

$\text{בֹּלָט}$ curses. see Deuteronomy 29:20.

438

$\text{קְפַּה שֶׁדֶו}$ Gates of the shadow of death; the 5th hell, corresponding to Geburah, and to the Moslem sakar [Mem = 600, see 998].

$\text{אֲחַזָּה}$ with his soul, with life in him. see Genesis 44:30.

$\text{כְּבֵדָה}$ his weeping, his mourning. see Genesis 50:4.

$\text{כּוּבָּה}$ and you have been cut off, and you would be wiped. see Exodus 9:15.

$\text{יָלַח}$ hyle (Gr). wood; symbol of universal substance. "In the beginning when, according to the testimony of Scripture, God made heaven
and earth, there was only one Matter, neither wet nor dry, neither earth, nor air, nor fire, nor light, nor darkness, but one single substance, resembling vapor or mist, invisible and impalpable. It was called Hyle, or the first Matter." [Waite, 1974, vol. I, p. 184]

"It is that one thing which is not dug up from mines, or from the caverns of the earth, like gold, silver, sulphur, salt, etc. But is found in the form which God originally imparted to it. It is formed and manifested by an excessive thickening of air; as soon as it leaves its body, it is clearly seen, but it vanishes without a trace as soon as it touches the earth, and, as it is never seen again, it must therefore be caught while it is still in the air, as I told you once before. I have called it by various names, but the simplest is perhaps that of 'Hyle' or first principle of all things." [ibid. p.186]

439 (prime)


הדלת the door. See Key 3, the Empress.

לידה her confinement, to bear her. see Genesis 38:27.

wiązan birth, to be born. see Genesis 40:20.

אבות your fathers. see Genesis 31:3.

לאבוהי leboath. Inman: (Josh. 40:32). 'The lioness,' As the lions were emblems of strength, so their females are emblems of salacity [evoking sexual desire].

440

כPLE completeness, perfection, piety, innocence, sincerity, mildness. The ultimate attainment and perfection, found at the center of the Cube of Space. When the eye of the soul is single, the whole body is filled with light of the White Brilliance, and the soul is liberated-set free from the illusions of appearance. Refers to Mem as the 23rd Path of Wisdom. see 441, 510.

חצוד wheelings, circling. Chaldaic word derived from the same root as חצוד (Chazoth), signifying vision or revelation. Refers to Beth, the 12th Path as being an image (body or substance) of the phase of Gedulah (cosmic memory) or Chessed in Kether-the eternal cycles of the essential memory of itself and its activities and powers. Recall each sephirah is also a tree of 10 sephiroth. It is the source of vision of the eternal cycles of the essential memory of itself and its activities and powers. Ordinary sight is in a way memory; for we do not "see" anything until we "recognize" it. Insight is the real power at work in the 12th path (the Magician). This is the "source of vision in those who behold apparitions." see 421, 412, 567, 8, 2080.

שלום שסקל קלאלי. Collective Intelligence. Title of Resh, the 13th Path of Wisdom. Connects the sphere of the intellect (Mercury) with that of the automatic consciousness (Moon). This path has to do with the completion of the Great Work-the "new creature", evolved from the natural man by the Life-power, working through the mental, emotional and physical activities of the human personality. The inner transforming power is the Ego (Christos). The possessor of this path has unusual insight into human nature. He is free from attachment to persons and things, and the pairs of opposites do not disturb his calm poise. His "receptors"-centers in the nervous system, brain and related glands-function differently. He has another kind of vision and is skillful where most persons are inept. Perfected by the true knowledge of the stars, his personality is enriched-he enjoys fertility instead of sterility. He knows that man is the synthesis of all cosmic activities, and that human intelligence gathers the threads of the life-power's self-manifestations and carries it beyond anything that could come into existence apart from himself. see 90, 80, 210, 510, 200.

שמואל eighty (80); the numerical value of Peh, associated with Mars. In Canticles 6:8: "Sixty queens there may be, and eighty concubines, and virgins without number, (9) but my dove, my perfect one, is unique, the only daughter of her mother, the favorite of the one who bore her. The maidens saw her and called her blessed; the queens and concubines phrased her." see 1000.

דולDead. In Psalm 31:12: "A am forgotten by them as though I were dead; I have become like broken pottery."
Poverty, penury, destitution. Poverty, is a play on the letter name Daleth [434], according to this passage in the Book of Concealed Mystery [1:40, p.60]: "That man [i.e. Jacob] shall say, 'I am the Lord's, he descends.' That is, that very conception of the word I [ד, 61], which is elsewhere attributed to the supernal mother [Binah], forasmuch as in her agree the three letters of the word ד, Ani, I; namely Aleph is the highest crown; Nun it the understanding itself, in its fifty celebrated gates; Yod is the foundation or knowledge of the father; but in this instance it is attributed to the lowest grade of the lower mother and now is א, Adonai, without the Daleth, or poverty, but filled with the influx, and is א ani." see 61, 65. The result of "folly": "the wages of sin is death."

His individuality. It is clear, from the above gematria, that the individuality is realized though the power of the serpent, working with the collective intelligence of the sun (Key 19), which brings completeness to the personality. This word is derived from יר [28], yirhood, profession of the unity of God; union, communion; privacy, private meeting. see 2945, 295, 1052.

Psalm 24:1: "The earth is Tetragrammaton's and the fulness thereof."

Folly, error, sin. The sin of misdirecting the serpent-power (kundalini) to activate the lower centers only.

Magician, sorcerer. see 445.

The dragon; Satan. see 700.

To make bitter, to be embittered. As a noun, gall, bitter herbs, etc. With different pointing: to flow, to run, to ooze out. see 250, 245, 290.

Stability (hence, truth.) Refers to Tav, joined with Mem at the center of the Cube of Space. This word suggest the power of Spirit (Aleph) working through the agency of universal substance (Mem) to bring about the dominion of its creation (Tav), which is Man. see 340, 476, 85 Latin.
"Master of the Name," a Jewish magician.

Illumination comes after the delay caused by the evolutionary process. The real meaning of earth is known. see 221.

Rosenroth gives termini [end, limit] terrae [that which is dry; hence the earth], and say it is Malkuth in respect to the final conceptions of it, which are Netzach and Hod.


and his soul. Genesis 44:30.

the dead. Numbers 19:11.

and into the door. Deuteronomy 15:17.

the end of the earth.

baktehria (Gr). staff. Septuagint translation of מַשָּׂא (860) in Psalm 23:4: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." see 860.

Beth el. House of God [Genesis 28:19]. The name of the place at which Jacob had his dream of the Ladder. see 496.

virgin maiden; sign of Virgo. a title of Malkuth. Figuratively, a city. Its root-meaning is "separated one," "to separate". This is precisely the root-meaning of the Greek original for "Hermit." see 10, 145.

In Genesis 24:16: "And the damsel was very beautiful to look upon, a virgin whom no man had known; and she went down to the well and filled her pitcher and came up." Also in Exodus 22:16: "And if a man entices a virgin who is not betrothed, and lies with her, he shall surely marry her." In Joel 1:8: "Lament like a virgin girded with sackcloth for the husband of her youth." Poetical term for the Jewish nation in Amos 5:2: "The virgin of Israel is fallen, she shall no more rise, she is left lying on the ground, there is none to raise her up."

the way of the spirit. Ecclesiastes 11:5: "As you know not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so you know not the works of God who makes all (things).

Goliath. Captivity, bondage. The name of the giant who was slain by David [דavid, 14] Has deep occult meaning. In 1 Samuel 17:4: "And there went out a champion out of the camp of the Philistines, named Goliath of Gath, whose height was six cubits and a span." Related to the "dweller of the threshold." See Steiner: Knowledge of Higher Worlds, 123 (Greek).

Paul Case: Note that D.D.Bryant. recognizes the inner sensorium corresponding to the five outer sense. It seems likely, therefore that he speaks of seeing and handling the stone as an interior experience, which, although it is as vividly objective as any physical sense-experience, depends upon the inner faculties. Hence it maybe, he speaks of the "unfoldment" of the stone, and compares it here to "one perception" which annihilates Goliath (גָּלִיא, 449). Here we may recall that in Judges 5:12 occurs the sayings "Awake, awake Deborah (דבורה, 217, a bee, from דב, 212, to arrange or regulate, suggesting the industry of the bee); Awake, Awake, utter a song; arise, Barak (ברך, 302, lighting, brilliancy) and lead thy captivity captive, thou son of Abinoam (אבינוא, 179, father, or possessor of Grace.) The words "lead captivity captive" suggest the overcoming of the principle of bondage by itself. Thus although David knocks Goliath down with the stone, he despatches the giant by cutting off his head with Goliath's own sword, which later on, David himself appropriates and uses for his own. Compare also Psalm 68:18: "Thou has ascended upon high, thou has held captivity captive. The has received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them." And Ephesians 4:7,8: "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he says, when he ascended upon high, he lead captivity captive, and gave gifts unto men." The latter shows the
same connection between "grace" and the
overcoming of bondage as is suggested by the
proper name Abinoam." [Paul Case on The
Philosopher's Stone, IX]. See 24 note, 14.

was uncovered. Genesis 9:21: "And he
[Noah] drank of the wine, and was drunken; and
he was uncovered within his tent." This, from
the story of Noah and the curse of Canaan, has a
direct connection with the word Goliath. "What
is uncovered" is the gigantic adversary which is
overcome by true vision. The appearances of
the physical plane deceive us by seeming to show us
all there is to see. The same idea is concealed in
the story of the fall. The subtlety of the serpent
consists in the apparent exposure of truth, when
truth is really hidden behind the manifestations
of name and from we precede by means of the
physical sense. see 20, 351, 570, 496.

Logos. the Word; creative expression. The
thought-in-expression. This serves to identify the Hermit with the One
Identity, which is described in the beginning of
the Gospel of Saint John.

Jordanews (Gr). The Greek for Jordan
(ヨルダン), "descending." "That which flows down,
down it the dead sea." Symbol of the river of
manifestation, the stream of Maya, the illusive
power of manifestation.

aisma kainon (Gr). a new song.
Septuagint translation of ἄνεμος (882) in
Psalm 149:1: "Praise ye the Lord. Sing unto the
Lord a new song, and his praise in the
congregation of saints." see 822, 510, 1394.

blood sack. i.e. the human body.

Damascus, an Old Testament city; work.
In alchemy the Place of the Work, is also the
Blood-sack, the vessel of Skin containing the
liquid "living water" which is also the secret fire.
see 400, 53.

In the Fama Brother C.R.C. most stop his
journeys "by reason of the feebleness of his
body." The place-name Damascus means 'work'.
The occult student must have a sound mind and
body in order to perform the Great Work which
is indicated by the reference to Damascus. In
Damascus Brother C.R. gains favor with the
Turks [4th root Race Adepts] "by reason of his
skill in medicine." This intimates that that one
preparing himself for initiation gains unusual
skill in controlling the functions of his body.
During this period a period of chastity is
necessary, that is, purity in thought, word and
deed. If this is neglected there is a risk that the
student could release potent physical and
psychical forces that could cause damage to his
physical and psychical make up. see 264, 870
(Greek).

"The body must be cleansed. The mind must be
controlled. The blood stream must be charged
with subtle substances from glandular secretions
controlled by the subconscious powers called 'Turks' in the Fama. All this must be done in
Damascus, before one goes to Damcar. The work
in Damascus changes the blood chemistry, and
modifies the structure of certain in areas in the
brain." [Case, 1985, p. 77.]

frogs. An animal attributed to Saturn.
The 2nd of the ten plagues of Egypt. Exodus 8:2:
(1) "Then the Lord said to Moses, 'Go to Pharaoh
and say to him, this is what the Lord says: let my
people go, so that they may worship me. (2) If
you refuse to let them go, I will plague your
whole country with frogs."

sanctuary. Then he brought me back the
way of the outer gate of the sanctuary, יִשְׂרָאֵל,
which looks toward the east, שֶׁיֶה, and it was
shut." The name of God used here is יִשְׂרָאֵל
[and the Lord] said unto me: "This gate shall be
shut, it shall not be opened, neither shall any
man enter in by it, for the Lord, the God of Israel
(ישראל). Has entered in by it; therefore it shall be shut. As for the prince, being a
prince, he shall sit therein to eat bread before
the Lord; he shall enter by way of the porch of
the gate, and shall go out by way of the same."
(Then he brought me the way of the north gate)
See Temple of Solomon, in Makey's
encyclopedia. The sanctuary, יִשְׂרָאֵל, was 20 x 40
cubits. Thus its area was 800 square cubits, and
the length of the four boundary lines was 120
cubits. Note that the area of the sanctuary, 800
cubits, equals the combines area of the porch
and the holy of holies. The alchemical significance
has to do with the "place of the work" being used
to arrive at the "sanctuary". see 120, 470, 864 (Greek), 800, 1025.

ה牠ך תונכש thick darkness. This relates to the place of work, which is Egypt (subconsciousness) as being a place where the alchemical process takes place in obscurity, or "thick darkness." see 328, 116, 924, 808, 328.

נספדה על עיניך (and) your eyes shall be opened. Genesis 3:5: "For God does know that in the day you eat thereof [of the fruit of the Tree of Life], then shall be opened, and you shall be as gods, knowing good and evil." A reference to the awakening of the third eye, the sensorium of inner vision. see 571, 1414.

ג'ה ל쯤 יומ בדרך precept upon precept, precept upon precept. In the Interlinear Bible Do and do, do and do. The rest of the verse in Isaiah 28:10 is: "rule on rule, rule on rule; a little here, a little there." The reference is to those to whom are taught knowledge and made to understand doctrine—that the work begins with "rule on rule, a little here and tittle there." see 484, 928 and Isaiah 28:13.

שֶׁבֶר תב who abides forever. Isaiah 57:18: "For thus says the high and lofty one who inhabits eternity (abides forever), whose name is holy, whose abode revive the heart of those who are in pain." see 370.

te λευκ ἀγαπη teleia agage (Gr). perfect love. 1 John 4:18: "There is no fear in love, but perfect love casts our fear; because fear, has restraint; and he who fears has not been perfected in love." see 620, 93 (Greek).

ὁ ἀγρος ho agros (Gr). the field. Matthew 13:38: "The field is the world; the good seed are the sons of the kingdom; the tares are the children of the evil one." From a parable of Jesus. R.L. Harrison writes: "It is the world of thought and the senses, where only corruption can reign, being things of the flesh; and where only tares may find a congenial home." [Sr. Paranandas Commentary on St. Matthew, p.118] see 374 (Greek).

ὁ ἀγρος ho argos. the ship (Gr). (From Jason's Argo, 'shining, bright, glistening') With different pointing: the idle, useless; fruitless, unemployed. indolent, slothful, slow. Inactive in [2 Peter 1:8]

"For these things being in you and abounding, they will not permit you to be inactive (ἀγρος) nor unfruitful in the knowledge of our Lord Jesus Christ." see 374 (Greek).

445

מֶׁשֶׁש mokshepah. sorcerer.

ה' וה' 아ָדָם "Light of wisdom" + the creation. The light of wisdom is a compound of דָּא לום, light, with the divine name ו, attributed to Chokmah; "the creation" refers to Heh, the 15th path as the "essence of creation", and the letters of the word spell ו (Heh insight and Heh foresight) the letter-name Heh, £ Ab, father, Yod the Hermit, Resh letter of the sun, see 222, 223.

锽锽 Serpent. 1 Kings 1:9: "Adonai Jah then sanctified sheep, cattle and fatted calves at the stone of the serpent near En Rogel." see 450, 503.


הָדָּה dead. see Genesis 30:2.

⇖ a sorceress, one-being-sorceress. see Exodus 22:17.

446

ὃם death.

ἠὲ Pishon, the name of the first river of Eden in Genesis (associated with Fire), that which compasses the whole land of Havilah where there is gold [Genesis 2:11]. It is the activity (Peh) of the divine will (Yod) transforming (Shin) by means of intuition (Vav) and change (Nun).

Genesis 2:11-12: "A river watering the garden flowed from Eden, and from there it divided; it had four headstreams. The name of the first is Pishon; it winds through the entire land of Havilah ((cmpהו וֹוּ, 64), where there is gold." Please note that Havilah is 64, which is Nogah the Sphere of Netzach, associated with fire and may zahab, meaning: golden waters. See 64.
Phishon... this is the root שון, which formed by the signs of manifestation and of relative movement, expresses every idea of reality and of physical substantiality. It is governed by the emphatic sign of speech ב, and is terminated by the argumentative syllable נ, which carries to its highest degree, the extent of every produced being." [d'Olivet, 1976, p.78-79.]

thorn, thistle, nettle. Isaiah 34:12: "And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be a habitation of dragons, and of court for owls."; Hosea 9:6: "For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant places for their silver, nettles shall posses them: thorns shall be in their tabernacles."

joints, ankles. Spelled תלי in Psalm 18:36: "Thou has enlarged by steps [ankles] under me, that my feet did not slip." Rosenroth in K.D.L.C.K. (p.678) gives: tali pedum, and says they are Netzach and Hod with respect to Tiphareth.

cable-tow"; the Hebrew version of the English. מבול means cord, rope, and הוא is the letter name of Tav, mark, cross, signature, implying salvation. As the 2nd extension of 7, חי may be considered that full development of Zain, the Lovers, the Disposing Intelligence. Mackey says: "The cable tow is a rope or line for drawing or leading. The word is purely Masonic... in the 2nd and 3rd degrees. The cable tow is... supposes to symbolize the covenant by which all Masons are tied, thus reminding us of the passage in Hosea 11:4:: "I draw them with cords of man, with bonds of love."" [Encyclopedia, p.136]

The books + the hand of IHVH + to form, fashion. The books are those inner books of life which are opened during the process of illumination; 'the hand of IHVH' is the formative power of the one reality; and the archetypal phase of the creative process is imagination, through which the mothers function. 447 reduces to 6, which is the value of Vav or intuition, by which this formative power is perceived. 6 is also the key of the lovers, attributed to Zain or discrimination, by which the one reality is divided or cut apart into "that which is below". see 400, 40, 7.

the dragon + desire, will, appetite. The dragon is the circling, spiraling force in the manifest; the motive power in the life power's self-manifestation is its desire to actualize its own possibilities. see 440, 7.

Gathering of God + the emanating principles. The gathering is the concentration of the limitless light of Kether; the emanating principles are the forces of the paths or branches of the Tree of Life, propelled from Kether by the "mothers". see 223, 224.

a feminine form of deity, in 1 Kings 9:25: "And three times a year did Solomon offer burnt offerings upon the altar which he built to the Lord, and he burnt incense upon the altar that was before the Lord [Eloth]. So he finishes the house." see 441, 31, 42, 86.

and truly, and truth, and faithfulness. see Genesis 24:49.

I die, I will die. see Genesis 26:9.

Quest, Desirous; hunger, thirst. From a verbal root meaning: emptiness. Has a meaning akin to the English nouns hunger and thirst. Connected with Kaph, the 21st Path. see 886, 100, 194, 178, 20.

nephesh chai. Breath of Life. The field of subconscious mental activity. see 430, 80, 18.

Excelsa - high places, mountains, altars. The "altar" is nephesh chai, and the "high places" of consciousness are reached through the lamp of the Hermit (Virgo). see Key 9.

King Messiah. The Ego in Tiphareth, which regulates all phases of the great work. It is the origin of the goal and the goal itself. see 90, 358.
the virgin, the unmarried. see Leviticus 21:3.

from love. see Deuteronomy 7:8.

449 (prime)

Cloak [Crowley, 1977, p. 47]. This word does not appear in scripture, but is part of the phrase white cloak, referring to Yesod, the Pure Intelligence. see 536, 80.

d'Olivet writes of the root אלה: “The sign of resistance united by contraction to the root ה, symbol of every elevation, composes a root whose object is to express the effect of a thing which raises itself above another thing, covers, veils, or puts it under shelter. That which cast a shadow, that which is projected from above below; that which varies, changes, moves like a shadow: a veil, a garment with which one is covered; a spot which changes color; the dew which forms a veil over plants; an unweaned lamb still under the shelter of its mother.” [d’Olivet, 1976, p.358.]

as manner, ordinance, judgement, as the custom. see Genesis 40:13.

the sanctuary. see Leviticus 12:4.

450

I. (2x3x3x5x5) or 2 x 3² x 5²

II. 10 x 45, or Adam, (45) multiplied by the ten Sephiroth.

the serpent [1 Kings 1:9]. Associated with קב, the stone. This is the serpent power represented by Teth and Key 8. The full expression in the text is ב”. Stone of Zoheleth, stone of the serpent. see 445.

potter’s clay [Daniel 2:41]. In the text, the clay is said to be mixed with iron in the symbolic image of Nebuchadnezzar’s dream. The physical organism of man and man’s body consciousness is one meaning.
Influence. Part of the Path names of Intelligence of the House of Influence (Cheth) and Intelligence of Mediating Influence (Tiphareth). see 536.

"In Tarot the word Shefah 'influence', is represented by Keys 20, 16 and 15. Key 20 is a symbol of the 4th dimension, of the place of being which is above, yet within, all other planes. This key shows the coffins of personal consciousness floating of the great sea of Binah, understanding. The 18th Path proceeds form Binah, as we go down the Tree of Life, and the same paths leads to Binah on the way of return. Key 16, corresponding to the second letter of Shefah, shows the holy influence as a lighting flash, which destroys the tower of false knowledge. Key 15, corresponding to the third letter of Shefah, shows how man interprets the operation of this same holy influence when he knows nothing about it except the superficial appearance reported by the physical sense.

Under this last aspect the Holy influence propounds riddles to us, and presents us with problems, Thus the sphinxes of Key 7 and the Devil of Key 15 are related symbols. Both represent incongruous combinations of human and animal elements. They are their types of the great magic agent, the force employed in all works of practical occultism." [Case, 1985, p. 272-273.]

"the tables", on which Moses wrote the law. Here is a suggestion that all the powers of man are developments of the Tora. Note that Tora is inscribed on the scroll of the High Priestess who corresponds to the Moon, ruler of Cancer. Since the manifestation of the Rota is the result of the reactions among the ten Sephiroth. see 897.

The fruit of the tree. Genesis 1:29: "And God said, behold, I have given you... every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." The manifestation of the Tora is the result of the reactions among the 10 Sephiroth. Refers to the ripening of the powers of the Tree of Life. see 671, 290, 160, 1260.

Sin, transgression trespass; guilt of transgression punishment. "Missing the Mark." The tower of personality (Peh) is put before the liberty of spiritual realization (Shin). This is the essence of all transgression-the attempt to determine the action of the divine spirit (Shin) by imposing on it forms built up by "personal will" (Peh). With different pointing pashka: to transgress, to be in rebellion (verb); to revolt, rebel; to be unfaithful; to be negligent in guarding a trust. see 100, 1217.

Step, pace, progress. With different pointing: 1. to stride, to make progress; 2. to tread, step, march. When Shin is sounded as "s" it has a more favorable connotation that the Sh sound. see 1, 52.

Wisdom, good will, Good will without limit. Mental state of a saint, a perfect man.

Dwelling in eternity, abiding eternally. In man this is the state of having eternal life (inhabitans aeternitatem). see 208.

Tan, sea-serpent or monster; jackal. Both jackal and dragon refer to the first matter of the alchemical operation. In the Qabalah tan is always the sea monster, inhabiting the great sea. It is a symbol of the spiral, whirling force, at work in Binah. see 713.

Parfaxitas. The Sentinel of the 27th Path (Tunnel) of Peh on the Inverse Tree of Life.

I. The 27th Tunnel is under the aegis of Parfaxitas whose number is 450, which is the number of Tan, meaning 'Dragon'. It is the root of Leviathan. Tan, feminine Tanith, is that great dragon of the deep that manifests on earth as Babalon, the woman or priestess specially consecrated to the work of the Draconian Current.

The formula of Parfaxitas which comports the assumption of astral animal forms for the reification of atavistic energies. The animals traditionally associated with this ray are the Owl and the Wolf, hence Le Mystere Lycanthropique.
The number of Parfaxitas - 450 - is that of נמל, meaning 'incantations', 'witchcrafts', 'sorceries'; and of זב, 'transgression', which in this context denotes a crossing over into the astral or spirit world. This is confirmed by the word שב (also 450), 'to be crucified', which signifies the crossing over from bodily to spiritual awareness. The word נמל derives from the Egyptian (ra, meaning 'balance', 'level', or 'crossing'. The sigil of Parfaxitas depicts a Fortress with a door and two windows (eyes) superposed upon the letters SUE [may be an abbreviation of the name of Crowley's scarlet woman at the time he received this sigil], the number of which is 71, which is the number of लम The fortress is magically protected by the letters न म (170). The number 71 is that of נמל, which means 'nothing', 'an apparition' or 'image', and serves to show the astral or non-physical nature of the formula of Parfaxitas. It is also the number of ה, 'vision', and of פ (170), 'thy terror'. It is also the number of 'Silence'. On the other hand, 170 is active and is the number of ज्ञ, the 'wand' or 'baculus', i.e. the phallus of the magician. It is also the number of Nephilim, meaning 'a giant', the mythical designation of a god or extra-terrestrial being, from the Egyptian word Nepr, 'a god'. The two numbers together denote the formula of the VIII° O.T.O., which involves the use of the Turret of Silence and of the Tower of Shaitan (i.e. the wand), in which isolation it conjures images or visions from the Void.

The path above this tunnel is consecrated to Works of Wrath and Vengeance, which shows the markedly martial nature of the current which - in the tunnel beneath it - is interpreted in the form of primal atavisms. Furies and Werewolves haunt its shadows, and the Sword is the magical weapon associated with the deities Mentu, Mars, and Horus the 'flaming God' who rages 'through the firmament with his fantastic spear'. According to Liber 231: 'He smote the towers of wailing; he brake them in pieces in the fire of his anger, so that he alone did escape from the ruin thereof'.

As Scholem has pointed out, the concepts of divine wrath are connected with the purgative current, which in its primary sense is the purgation associated with the feminine cycle. The blood shed by the female at the time of puberty was the purifying or 'redeeming' water of life. This was the first blood sacrifice as it was also the first sacrament. The blood shed in battle was a secondary form of this symbolism and pertained to Mars and the Martian Current. It is in the primary sense of purification that the expression 'Works of Wrath and Vengeance' should be understood.

Fevers and wounds are the diseases typical of Path 27; also Inflammation, the redness of which is symbolic of the wound of puberty, the first gash being the female cleft with its issue of blood. Hence the Sword as the cleaver or splitter open is symbolic of the vagina, and was so interpreted in the primitive astronomical mysteries. This was continued in the symbolism of the sickle attributed to Saturn, the later planetary representative of the primal Goddess in the heavens [Note that the sickle, or sign of Saturn, is a form of the figure 5 - the number of the female as symbolic of Nuit (i.e. the Negative source of all positivity).

The precious stone associated with this 27th kala is the ruby or red stone; the characteristic plants are rue, peppers, and absinthe, all noted for their fiery qualities. [Grant, 1994, pp. 233-236.]

The abyss of the waters, great deep [Genesis 1:2]. By this Gematria the "great deep," or dark abyss of primal water, is Qabalistically identified with the idea of the universal essence of the human race. Darkness and evil provide the raw material which is then formed into light, and then made into good. It is also the which precedes the manifestation of individualized man, yet it is also one with man's essential nature. see eth ha-adam (below), 430, 691, 1011, 681; 1273 (Greek).

Essence of man. Genesis 1:27: "So God created man, in his image" (i.e. essence of man). The "great deep" or dark abyss of primal water, is the essence of the human race. see 401, 45, 1011.
IHVH who makes all.

Ishmael. "God hears" In Genesis 16:11: "...And shall call his name Ishmael; because the Lord has heard thy affliction." Abraham's oldest son, by Sarah's maid-servant Hagar, the Egyptian. [Hagar means "to flee"] The law of Sinai "which genders to Bondage" is likened to Ishmael by St. Paul [Galatians 4:24]. Like Jesus, Ishmael is the son of another fugitive woman [Case].

death. In 1 Corinthians 15:21: "For since by man came death, by man came also the resurrection from the dead". Key 13 or Death is related to the element of water through Scorpio.

Shanim. An angelic choir sometimes associated with Tiphereth and the sphere of the sun. see 1011. Written שאני in Psalm 68:1: "The chariots of God are twenty thousand, even thousands of angel's [i.e. shin' an]: The Lord is among them, as in Sinai, in the holy place."

"A high class of angels, 'the shinanin of the fire,' adduced from Psalm 68:18 and referred to in 3 Enoch. Myriads of these shinanin descended from heaven to be present at the revelation of Sinai. According to the Zohar [I:18B]: "Myriads of thousands of shin'an are on the chariot of God." Chief of the order is Zadkiel or Sidquiel... The 6th sefira, tiphereth (tiphereth) is represented among the angels of the shinanim, says C.D. Ginsburg in The Essence and the Qabbah."’’ [Davidson, 1971, p. 273.]

κονσαρος, cantharos (Gr). a wine cup. 1. In classical antiquity, a large drinking cup, having two handles rising above the brim. 2. a fountain or basin in the courtyard before ancient churches, where persons could wash before entering the church. The human body is the cup holding the wine (blood) in which consciousness resides. The laver of purification outside the Hebrew tabernacle was a symbol of the inner purity which must manifest before the dawning of the "light". see 901.

σπορα. spora (Gr). a sowing; a begetting or children: generation, birth; seed-time; the seed sown; that which is born, seed offspring, issue. In plural, young ones. see 720 (Greek), 426.

Jesus, son of David. [Note: יושע = deliverance, salvation, victory, and יוחנן = beloved]. see 386, 14, 52.

One greatly beloved. spelled מְחַל in Daniel 10:11: "And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling." Note that Daniel means "judgement of God". see 54, 95. [probably from חל, meaning desire, objects of delight]. see 552.

guardian, procurator, administrator. The Lord is the guardian of the desires of the beloved son.

stomach; crop, craw, maw. The stomach is ruled by Cancer, which is receptivity to the divine will. The path of Cheth connects Bina, sphere of Saturn, and Geburah, sphere of Mars.

in the likeness, in lickness of. see Genesis 5:1.

within. see Genesis 6:14.


1. soul-of-life.... The word שֶׁבַע, which used by Moses to designate, in general, the soul and the animating life of being.

The root form which the word שֶׁבַע comes, is without doubt material, for there is no word possible, in any tongue possible, whose elements
are not material. It is the noun which is the basis of speech. Every time that man wishes to express an intellectual and moral thought, he is obligated to make use of a physical instrument, and to take from elementary nature, material objects which he spiritualizes, and it were, in making them pass, by means of metaphor or hieroglyphic, from one region into another.

Three distinct roots compose this important word and are worthy of closest attention. the first \( נפשה \) presents the idea of an inspiration, an infusion, a movement operated from without, within: it is literally an inspiring breath. The second \( מפרח \), which is only the reaction of the first, is attached to the idea of expansion, of effusion, of movement operated from within, without: it is literally the mouth, the expiring breath, the voice, the speech, etc. The third finally \( נפש \), characterizes the principiant, principle. It is fire, and that which is igneous, ardent, impassioned, etc.

Such is the hieroglyphic composition of the word \( נפש \), the soul, which, formed of the three roots \( נפש-פרח-פש \), presents the symbolic image of a thing that the Egyptian priest regarded as belonging to a triple nature. Instructors of Moses, saw in \( נפש \), the partie naturante of the soul, in \( מפרח \) the partie naturee, and in \( נפש \), the partie naturelle. For this elementary triad resulted in unity whose immorality they taught, according to all the ancient sages.

Among the Hebrews, \( נפש \), signifies to live and breath; among the Chaldeans, to grow, to multiply, to fill space; the Samaritan verb expresses, to dilate, to develop, to manifest; the Syriaic to give life, to heal; the Arabic to expand, to evaporate, etc." [d'Olivet, 1976, pp. 51-53.]

II. The breath of life is: "a symbol of the spiritual essence - the divine spark, atma-buddhi, which is immortal... [see Genesis 2:7]. And into this lower mind, or astro-mental body, was projected the divine spark, and thence the man (manasic being) became a creature capable of responsible, independent existence." [Gaskell, 1981, p. 126.]

III. The Zohar [1:49A] Comments: "And he breathed into his nostrils the breath of life. The breath of life was enclosed in the earth, which was made pregnant with it like a female impregnated by the male. So the dust and the breath were joined, and the dust became full of spirits and souls. And the man became a living soul. At this point he attained his proper form, and became a man to support and nourish the living soul." (p.156)

Animal, beast, animality, brutishness, animalism, licentiousness, pointed differently hippopotamus. In Job 40:15: "Behold now Behemoth, which I made with thee; he eats grass as an ox; Lo now his strength is in his loins and his force is in the navel of his belly. He moves his tail like a cedar; the sinews of his stones are wrapped together." A clue connected with the occult force in Geburah.

Behemoth is the word used in I.R.Q: 1104 for the beast which perish. 1103: "For it is written Psalm: 49:13 'Man (Adam) shall not abide in honor', that is, Adam, who is more worthy that all honor, shall not abide.. 1104: Wherefore? because if it were thus, I would be like unto the beast (Behemoth) which perish." Note the correspondence to \( ה expended, to evaporate, etc.\) [d'Olivet, 1976, pp. 51-53.]

In Job 40:6: "Then answered the Lord unto Jacob out the whirlwind, and said (14) 'then will I also confess unto thee that thine own right-hand can save thee.' This verse states that man may become his own savior, affording a key to the allegory which follows (15) "Behold now Behemoth, which I made with thee." Behemoth is no doubt an intensive plural form, and means 'a colossal beast'. Behemoth symbolizes the beast in man, the vital energy or solar force manifesting ungoverned in the lower or animal nature of man. 'He eats grass as an ox'. Grass here signifies the flesh or carnal nature ('all flesh is grass' - Isaiah 40:6). The ox is an unsexed animal, hence 'he eats grass as an ox' is equivalent to saying that Behemoth (the vital energy) can, or was intended to, consume the carnal nature of man by manifesting unsexed; for regeneration as opposed to ungovenned sex expression or generation. (16) "Lo now, his strength in his loins.' Loins in Hebrew as in
Greek is used as a euphemism for the organs of generation. 'and his force is in the navel of his belly.' The shining vital energy which is the manifestation of life... is sleeping like a serpent, having three and a half coils. The first stirring or uncoiling of this force prior to its passage through and energizing of the ganglia of the sympathetic system manifest in the abdomen in the region of the navel. In chapter 32:18, 19; 8 of the book of Job, the initiate Euhu ascribes this stirring of the vital energy of solar force when speaking under divine inspiration, 'The spirit of my belly constants me, behold, my belly is as wine which has no vent; it is ready to burst like new bottles. I will speak, that I may be refreshed, but there is a spirit in man: and the inspiration of the almighty gives them understanding.' (18) 'His bones are pipes of copper; his bones are like tubes of iron.' The bones of behemoth are the network of nerves which are the channels of the solar force. Prior to initiation these nerves are in the atrophied or, relatively speaking, hardened state here typified as copper and iron. In Sanskrit writing these channels are similarly termed pipes or tubes (nadis). The Uttara Gita states that these nadis 'are like pipes, are hollow and in the space there exist a certain substance, like oil, in which the divine energy reflects.'

In the 4th chapter of Zechariah the word 'pipes' is used in this sense. "And I said, I have looked, and behold a candlestick (the spine) all of gold, with a bowl upon the top of it,' ('the golden bowl is the brain, or accurately speaking the medulla oblongata which is a reservoir of vital force) and his seven lamps thereon, (the seven principle ganglia), and seven pipes to the seven lamps. And I answered again and said unto him, that be these two olive branches which through the two golden pipes empty, the golden oil' (namely, the nerve fluid in which the radiance of the solar force is reflected or manifested)

beside me. In Isaiah 45:5: "I am the Lord, and there is none else, there is no God beside me: I girded thee, thought thou has not known me." see 87, 234, 600, 834.

Tammuz, a Syrian deity, meaning "true son of the deep water"; the youthful spouse or lover of Ishtar, the great mother goddess, embodiment of the reproductive energies of nature. Babylonian origin-Tammuz was supposed to die and revive with the seasons of nature like Adonis [Frazer: Golden Bough] Also: Tammuz, the 4th month of the Jewish calendar (June-July).

Inman: (Ezekiel 8:14). ...the identity of this deity with Adonis, Osiris, and Bacchus. The derivation of the word, viz., tam, tamaz, which signifies 'he is powerful, strong, victorious;' a term which applies equally to the sun and his mundane symbol. He was bewailed when he began to droop, i.e., after the longest day in the year, after which he daily sank lower and lower, until the winter solstice. The prayers for the dead, compiled in Egypt, B.C. 2250, were 'addressed to Osiris, symbolized by the sun of the west, Tum, or lower world, but understood as the soul of the universe, the uncreated cause of all.' Bunsen's Egypt, vol. 5, pp. 8.9. Possibly the word in question is akin to the Assyrian tamu, 'judgement, knowledge.'

 indefinite extension of time. With different pointing: continuance, extension, constant, always, stretch. In ancient Hebrew, refers most often to perpetual time. Root of Intelligence of Shin. see 814, 464.


"Zahriel ("brightness") and says this is a great angle mentioned in the words of Jewish mystic writers, specifically the apocalypse of Abraham. In Levi, transcendental Magic, Zahriel is an angel invoked to resist the temptations of the person of the arch-fiend Moloch." [Davidson,
my name shall be great among the gentiles. Malachi 1:11: "For from the rising of the sun even unto the going down of the same my name shall be great among the gentiles; and in every place incense shall be offered, unto my name: for my name shall be great among the heathen, says the Lord of Hosts." The "Lord of Hosts" is attributed to Netzach, sphere of Venus. see 525. In Hebrew 'nations' is 'goyim' and refers to the gentiles. The 'nations' esoterically are the millions upon millions of cells not directly connected with controlling the functions of the body. [The word PTi may be the plural of U meaning, 'gathering of people; midst, interior; body, back. with different vowel points, within, inside.] see 59.

The holy ones. These are consecrated catamites kept by the priesthood [Crowley, 1977, p. 47]. (Catamite - boy kept for unnatural purposes- Webster). The misuse of desire connected with the power of Venus can make unholy what is holy. see 410.

walls. Isaiah 49:16: "Behold, I have graven thee upon the palms of my hands; thy wall are continually before me." ["thy walls" = the singular is כָּרָת, wall, city wall. With different pointing: 1. husband's mother; mother-in-law; 2. warmth.

seal, signet-ring. In Job 38:19: "The earth takes shape like clay under a seal; its features stand out like those of a garment." Rosenroth in K.D.L.C.K. (p.338): refers to the word as sigillum, and refers it to Tiphareth. A complicated discussion follows, with other attributions.

Potiphera. "He whom Ra Gave." "And Pharaoh called Joseph's name Zaphnath-Paaneah; and he called him to wife Asenath the Daughter of Postiprah Priest of On [in Egypt]". Paul Case: "It was to a daughter of a priest of On that Joseph (Multiplier) was married. Her name was Asenath (455 = 14, the usual pi-number reoccurring in alchemical names). Thus the father-in-law of Joseph bore the same name as the husband of the women who sought to entice him into adultery. For Potiphar and Potiphera are the same in Egyptian. Potiphar, however, is spelt פִּתְפִיר, which omits the Ayin. There is much alchemical significance on both spellings.

MTXT walls. Isaiah 49:16: "Behold, I have graven thee upon the palms of my hands; thy wall are continually before me." ["thy walls" = כָּרָת, wall, city wall. With different pointing: 1. husband's mother; mother-in-law; 2. warmth.

seal, signet-ring. In Job 38:19: "The earth takes shape like clay under a seal; its features stand out like those of a garment." Rosenroth in K.D.L.C.K. (p.338): refers to the word as sigillum, and refers it to Tiphareth. A complicated discussion follows, with other attributions.

Potiphera. "He whom Ra Gave." "And Pharaoh called Joseph's name Zaphnath-Paaneah; and he called him to wife Asenath the Daughter of Postiprah Priest of On [in Egypt]". Paul Case: "It was to a daughter of a priest of On that Joseph (Multiplier) was married. Her name was Asenath (455 = 14, the usual pi-number reoccurring in alchemical names). Thus the father-in-law of Joseph bore the same name as the husband of the women who sought to entice him into adultery. For Potiphar and Potiphera are the same in Egyptian. Potiphar, however, is spelt פִּתְפִיר, which omits the Ayin. There is much alchemical significance on both spellings.

father-in-law of Joseph bore the same name as the husband of the women who sought to entice him into adultery. For Potiphar and Potiphera are the same in Egyptian. Potiphar, however, is spelt פִּתְפִיר, which omits the Ayin. There is much alchemical significance on both spellings.

 Potiphera. "He whom Ra Gave." "And Pharaoh called Joseph's name Zaphnath-Paaneah; and he called him to wife Asenath the Daughter of Postiprah Priest of On [in Egypt]". Paul Case: "It was to a daughter of a priest of On that Joseph (Multiplier) was married. Her name was Asenath (455 = 14, the usual pi-number reoccurring in alchemical names). Thus the father-in-law of Joseph bore the same name as the husband of the women who sought to entice him into adultery. For Potiphar and Potiphera are the same in Egyptian. Potiphar, however, is spelt פִּתְפִיר, which omits the Ayin. There is much alchemical significance on both spellings.

father-in-law of Joseph bore the same name as the husband of the women who sought to entice him into adultery. For Potiphar and Potiphera are the same in Egyptian. Potiphar, however, is spelt פִּתְפִיר, which omits the Ayin. There is much alchemical significance on both spellings.

father-in-law of Joseph bore the same name as the husband of the women who sought to entice him into adultery. For Potiphar and Potiphera are the same in Egyptian. Potiphar, however, is spelt פִּתְפִיר, which omits the Ayin. There is much alchemical significance on both spellings.

father-in-law of Joseph bore the same name as the husband of the women who sought to entice him into adultery. For Potiphar and Potiphera are the same in Egyptian. Potiphar, however, is spelt פִּתְפִיר, which omits the Ayin. There is much alchemical significance on both spellings.

father-in-law of Joseph bore the same name as the husband of the women who sought to entice him into adultery. For Potiphar and Potiphera are the same in Egyptian. Potiphar, however, is spelt פִּתְפִיר, which omits the Ayin. There is much alchemical significance on both spellings.

father-in-law of Joseph bore the same name as the husband of the women who sought to entice him into adultery. For Potiphar and Potiphera are the same in Egyptian. Potiphar, however, is spelt פִּתְפִיר, which omits the Ayin. There is much alchemical significance on both spellings.

father-in-law of Joseph bore the same name as the husband of the women who sought to entice him into adultery. For Potiphar and Potiphera are the same in Egyptian. Potiphar, however, is spelt פִּתְפִיר, which omits the Ayin. There is much alchemical significance on both spellings.

father-in-law of Joseph bore the same name as the husband of the women who sought to entice him into adultery. For Potiphar and Potiphera are the same in Egyptian. Potiphar, however, is spelt פִּתְפִיר, which omits the Ayin. There is much alchemical significance on both spellings.

father-in-law of Joseph bore the same name as the husband of the women who sought to entice him into adultery. For Potiphar and Potiphera are the same in Egyptian. Potiphar, however, is spelt פִּתְפִير, which omits the Ayin. There is much alchemical significance on both spellings.

father-in-law of Joseph bore the same name as the husband of the women who sought to entice him into adultery. For Potiphar and Potiphera are the same in Egyptian. Potiphar, however, is spelt פִּתְפִיר, which omits the Ayin. There is much alchemical significance on both spellings.

father-in-law of Joseph bore the same name as the husband of the women who sought to entice him into adultery. For Potiphar and Potiphera are the same in Egyptian. Potiphar, however, is spelt פִּתְפִיר, which omits the Ayin. There is much alchemical significance on both spellings.

father-in-law of Joseph bore the same name as the husband of the women who sought to entice him into adultery. For Potiphar and Potiphera are the same in Egyptian. Potiphar, however, is spelt פִּתְפִיר, which omits the Ayin. There is much alchemical significance on both spellings.

father-in-law of Joseph bore the same name as the husband of the women who sought to entice him into adultery. For Potiphar and Potiphera are the same in Egyptian. Potiphar, however, is spelt פִּתְפִיר, which omits the Ayin. There is much alchemical significance on both spellings.
Tav, the faculty of expressing the continuity of things and their reciprocity. This distinction made, the word ullah has no longer the least difficulty. It is an expression of grief. It is formed from an onomatopoetic root which depicts the groans, sobs, pain and the annihilation of a person who suffers. This expressive root belongs to all tongues. One finds it united to the sign Tav on several occasions, and especially to express a deep, mutual sorrow. It is presumable that the fir-tree has received the metaphorical name of ullah on account of the mournfulness of its foliage, from which lactescent tears appear to flow from its fruits. It is at first, in Hebrew, as in the Arabic, only a kind of exclamation as alas! but, transformed into a verb by means of the convertible sign Vav, it becomes ullah or ullah whose meaning is, to be plunged in grief, to cry out with lamentations. Thence ullah, sorrow, affliction; and finally ullah or ullah deep and concentrated grief that one shares or communicates. [Hebrew Tongue Restored p. 103]

lundah Fear, dread, terror, awe, reverence. According to Rosenroth in K.D.L.C.K. (p.79) this pertains to Geburah. Recall that Pachad [92] fear, is one of the names of Geburah. see 216.

קל בלביש his voice to instruct thee. In Deuteronomy 4:36: "From heaven he had you hear his voice to discipline you. On earth he showed you his great fire, and you heard his words from out of the fire." The fire is Shin (Key 20) and also Teth (Key 8 = Leo = the Sun). The voice is Vav.

מ地坪 the ground. In Genesis 2:5: "(The Lord God made) every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." "Ground" suggest the physical plane. see 296.

גאולא "God Adorable". 8th Shem ha-Mephorash. 36-40. Genie:ASICAT. March 27, June 7, August 17, October 29, January 9. In Psalm 95:6: "O come, let us worship and bow down: let us kneel before the Lord our maker." To obtain the blessing of God or drive away evil spirits. Rules all agricultural production, and principally those necessary to the existence of men and animals. Inspires man and raises him near to God. Person born: loves work, agriculture, the country and the hunt, and has much activity in affairs. Associated with the 2nd quinquance (6E-10E) of Virgo; Angel by night of the 8 of Pentacles (Hod of Assiah). see 965, 425 & Appendix 10.

ullah the fig-tree and fruit [Sephir Sephiroth]. This word is used in Genesis 3:7 and translated "fig" in the New International and Authorized Version. "Then the eyes of both of them [Adam and Eve] were opened, and they realized they were naked, so they sewed fig leaves together, and made coverings, for themselves."

F.J. Meyers comments: "The word thanah translated 'fig' is just the word anah [ullah] with the reciprocal or mutual sign Tav prefixed. Ahinah denotes suffering. In all the Semitic languages it is an expression of pain, trouble, signing, sobbing, etc. The prefix Tav gives the word the meaning or 'mutual sorrow', 'sadness shared by others', when the word 'anah' becomes a verb 'ahnoh' it means 'to be plunged into sorrow, and with the prefix Tav to 'share or communicate some deep sorrow or trouble.'" [The Unknown God, pp.190-191] see 56, 702, 561.

μητηρ. mehter (Gr). Mother. Refers to Binah, the mother of form and sphere of Saturn. see 656, 744 Greek.

457 (prime)

ולב olives.

יאת furnace.

מטיות Alters. See Numbers 23:1.

הכובד the way to the Tree of Life. see Genesis 3:24.

םשיל + עץ enlightened + ability, strength, power, or trouble, sorrow, wickedness. Success in the great work depends on right use of the
power symbolized by the oil of the "olives"; otherwise it can have evil results. see 400, 57.

'1% + מִסְרָה sin, transgression + to lose oneself, to wander, disperse. Sin is "missing the mark" or activity (Peh) which burns away (Shin) reality and leaves appearances (Ayin). Spirit (Aleph) is lost when it concentrates (Beth) on erroneous desires (Daleth). see 450, 7.

with us, us. see Genesis 34:9.

we will consent. see Genesis 34:15.

The coming of the redeemer (messiah). נָשָׁה (40) is a title of Yesod. The redeemer is the Sun (i.e. Tiphareth) or Bridegroom.

cable-tow (variant spelling). cord which binds; the covenant of love. see 446.

Thin garments, cloudy heavens. clouds. The 3rd Heaven corresponding to Netzach, sphere of Venus or desires and imagination. According to K.D.L.C.K. (p.710) these are contusores, called Netzach and Hod, the breakers of manna, i.e. they prepare the influence from Tiphareth to Yesod. Translated heaven in Deuteronomy 33:26: "There in none like unto the God of Jeshurun, who rides upon the heaven in thy help, and in his excellency on the sky." see 1018.

Inman: (Numbers 23:28), signifies 'to open,' also 'to uncover the pudenda,' 'to give oneself up to fornication;' נָגָה para, signifies 'to cause to bear fruit;' and נֵס parah, is to be fruitful. Peor, like נֵס, signifies 'a pit or hole,' or rather 'an opening,' 'properly the opening of the maiden's hymen.' It was also the name of a Moabite deity, in whose honor virgins prostituted themselves. [Ancient Faiths, Volume 2, p.471] see 356.

The spirit of the Lord. spoke by me. 2 Samuel 23:2: "The spirit of the Lord spoke by me, and his word was in my tongue." see 1436.

coming down. Translating lighting down in Isaiah 30:30: "And the Lord shall cause his glorious voice, to be heard, and shall show the lighting down of his arm with the indignation of his anger [i.e. his descending blows] and with the flame of a devouring fire, with the rainstorm and tempest and hailstones. Spelled מָכָּב, and-the-coming-down-of in the Interlinear NIV Bible.

in the land Uz. In Job 1:1: "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared god, and eschewed evil." Job means "the greatly afflicted one." see 19, 976.

A mystery of the upper world. In Isaac Myer's Qabbalah (p.117): "By the Hebrews the church of Israel was called the mystic bride, but among the early Christians the church of Christ being considered as the true Israel; the ancient prophets may be said to have acted and spoken with reference to the 'kosmic mystery,' which in our 'lower' world, is the counterpart of the celestial mystery of Christ and the Christian church in the 'upper'. As the kosmic sanctuary or temple, was a pattern of the heavenly or upper, so a 'kosmic mystery' is a spiritual idea symbolized in the matter-world. The Zohar says 'a mystery of the upper world' [Exodus 90B]. 'on this [1] depend mysteries of above and below.'"

holies, the Holy Places. see Exodus 26:33.

her banishment, her flow. refering to the menstrual flow in Leviticus 15:24.

the sanctifier. see Leviticus 27:15.

Melek Shalem. King of Salem [Melchizedek]. In Genesis 14:18: "Then Melchizedek King of Salem brought out bread and wine. He was priest of God most high, and he blessed Abram, saying, 'blessed by Abram by God most high, creator of heaven and earth.'" see 90, 370, 294, 1500.
the Lord is a man of war.

That place Bethel. In Genesis 28:19: "And he called the name of that place Bethel; but the name of that city was called Luz [almond] at the first." This could be read: He (הָאָד), the house of strength (אל), see 12, 31, 412, 443.

do to be stubborn, refractory, rebellious, intractable; to be bad, evil; to turn away from, slide back. In Hosea 4:16: "For Israel slides back as a backsliding heifer: now the Lord will feed them as a lamb in a large place."

According to K.D.L.C.K. (p.371) this word in an abbreviation of the words (tomim = reasons, motives, accents) הַקְּצָה (caps, crowns, diadems); חֵקֶד (nequdoth = points) and אֱלֹהִים (letters), which denote the underlying concepts of Atziluth, 4 powers of Tetragrammaton.

Tzallad Miron. Qlippoth of Gemini. Suggest unbalanced powers of discrimination between self and sub-consciousness.

sons of pride; i.e. of the lion. Poetical of wild animals. In Job 41:34: "He beholds all high things: he is a king over all the sons of pride." see 211, 338, 310, 340, 43, 1702, for other designations of lion.

54th name of Shem ha-Mephorash, short form. see 491 & Appendix 10.

anatole (Gr). The east; direction assigned to Venus and to creative imagination (Daleth) on the Cube of Space. The source of light. Written anatolax in Septuagint translation of דֵּר (144) in Genesis 2:8: "Now the Lord God had planted a garden in the east, in Eden; and there he put the man (Adam-humanity) he had formed." Also in Luke 1:78 as 'day-spring': "On account of the tender compassion of our God, by which he has visited us; a day-dawn (anatolax) from on high;" i.e. the Messiah, who is elsewhere spoken of as a light. Note the connection between the seed (Nun), the color red (Mars) and the Christos, or source of light. see 273, 540, 255, 1430 (Greek), 1502, 2295 and Matthew 2:1, 2:9.

kubo (Gr). cube.

461 (prime)

to glitter, bloom or flower + grow big. The increase of spirit blooms in Malkuth, the Resplendent Intelligence and flower of the Tree of Life. see 230, 231.

Given in K.D.L.C.K. (p.86) as: horrios, rigidus, robustus, validus, asper meaning "rough, stiff or hard, or hard wood, strong or powerful, harsh." He says these names apply to Geburah and cites Deuteronomy 21:4: (Take a heifer) "And lead her down to a valley that has not been ploughed or planted and where there is a flowing stream. There in the valley they are to break the heifer neck."

and you have prevailed [overcome]. see Genesis 32:29.

let us consent. see Genesis 34:23.

and frail with longing, the ones worn out. see Deuteronomy 28:32.

gyne (Gr). woman. "women. Or womb-man. Symbolically an unfoldment which receives and enfolds within itself the generative principles of all growing things. Or, in another sense, andris-that which has been generated from the members of the [sleeping] aner[159], who is an Outbreathing of Divinity. The word gyne is said to be connected in meaning with the word Ge [Earth], and the word Gennain, To Generate. Regarded as the enfoldment from which, in time, greater phases [of Consciousness] are unfolded, the Gyne is the Zoe, the Mother of Increase-of-Being. The word often connotes the potential fruit-giving Earth [Ploutos or Panspermia]: also the Human Race which, in its aionian travail, eventually begets a numerous Spiritual Offspring: also the Human Soul which, under the Creative Plan, gives Birth to the SON [fruit of God]. The state of continual transformation in Nature, for the sake of Fruition, is the Travail, or the 'Order of Women.' In the Pythagorean schools, and others, the word gyne implied a certain age or stage." [Omikron, 1942, pp. 252-
See nymphe (998).

462

A path, road, way [Job 18:10; Psalm 78:50]. This noun includes the idea of action, or method. The ruling principle is the beginning of a methodical process, the initial point whence proceeds a line, or course of conduct, behavior or performance. See 467.

The commandments of Jehovah. In Psalm 19:8: "The statutes of the Lord are right, rejoicing the heart; The commandment of the Lord is pure enlightening the eyes." Note the connection between eyes and the next entry below. [מִלְחָדָה command, commandment, precept; meritorious deed, religious action.]

Well of the living and seeing one, Well of the Living One, my seer. In Genesis 16:14: "So she [Hagar] called the name of the Lord that spoke unto her, thou God sees me; for she said, have I also here looked after him that sees me? (14) wherefore the well was called beer-lahai-roi; behold it is between Kadesh [holy] and Bered [hail]."

1. The Zohar [135B] says: "The 'well' is none other but the Shekinah; 'the living one' is an allusion to the righteous one who lives in the two worlds, that is, who lives above, in the higher world, and who also lives in the lower world, which exist and is illuminated through him, just as the moon is only illuminated when she looks at the sun. Thus the well of existence literally emanates from the 'living one' whom it sees, and when it looks at him it is filled with living waters."

II. "The identity of numeration between this 'well' which the Zohar explains as representing the sum total of existence, emanating from the righteous one, or the supreme unity, and 'the commandments of Jehovah' points to an underlying identity of meaning. This is fairly obvious, for it is one of the fundamentals of the Qabalah that he universe is commanded into manifestation through the word of God. Thus it follows that whatever is manifested is the visible presentation of the divine intention. Observe that the well of existence is also the well of vision, and that the Psalmist assert that the commandments of Jehovah enlighten the eyes. So, too, the Fama conceals its central mystery in the symbolism of this vault, a symbolism addressed to the eyes. And elsewhere, defining the qualifications of a true Rosicrucian, the Confessio declares: 'Truly, to whom it is permitted to behold, read, and thence forth teach himself those great characters which the Lord God hath inscribed upon the world's mechanism, and which he repeats through the mutation of empires, such an one is already ours, though yet unknown to himself.' Remember, too that this number 462 is that which represents the total area of the vault, which the Fama describes as a compendium of the universe." [Case, 1985, pp. 119-120.]

עד ניימה שלל ה

until Shiloh come; as long as men come to Shiloh. Genesis 49:10: "The scepter shall not depart from Judah, nor a law-giver from between his feet until Shiloh come..." See 358.

phofundum celsitudinis; depth-height, exaction. See 216, 236.

463 (prime)

Gimel-Samekh-Tav. A reference to the Paths or "length" on the Middle pillar.

The wand the Fool carries over his shoulder is 463 lines long. This is a reference to the middle pillar, because the letters of that pillar are Gimel (3), Samekh (60) and Tav (400). The picture of the Fool gives a clue to the magical significance of the middle pillar and to its practical application. 463 reduces to 13 and finally to 4, the number of Daleth. The secret of all works is a secret of the Empress. The Tarot shows her secret plainly when it is placed on the Tree of Life. The secret of the Empress is then seen to be the mystery of Da’ath. In Da’ath all the secret places are filled. The practical work is one of creative imagination that directs the serpent power. Additionally, the letter Nun (the Imaginative Intelligence) represents this power, as does the letter Teth. All magic is fundamentally in the Will, but only becomes operative and effective only through imagination. However no imagination is either pure (and therefore potent) without understanding what the Qabalists call love. The word Love is use sparingly because it has so
many contradictory connotations. And this “true love” is represented on the Tree of Life by Binah, the Divine Mother. Note that the 14th Path of Daleth (The Empress) joins Binah to Chokman. Look closely, for this is the secret of the Stone of the Wise. The Emerald Tablet gives another hint when it says: “All things have their birth from One.” Even chairs and tables are born not made, but few there be who see this, and that is why there are only a few true magicians. But when countenance beholds countenance, when Kallah and Ben are united, when the returning current of the White Brilliance flashes upward through the middle pillar into and beyond the veil of the Null-Thing which is the primal, then is the Great Work completed, for then is conceived the Heavenly Adam (45) of whom our Brother and Father C.R. is a symbol. See 20, 124, 4, 474, 61, 220.

Neshamah chaiim. The breath of life. In Genesis 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Note that in this passage it is written נשמות is the feminine singular for breath; vital spirit, life; spirit, soul, living creature. see 395.

mercy, favor, grace; supplication, prayer. [בראַה prayer, supplicated] mercy suggest Chesed, the link between the supernal triad (through Binah to Ruach, of the 6 Sephiroth from Chesed to Yesod. This linkage is by "grace" through prayer, i.e. meditation, and employs the divine volition through the "breath of life."

caps, crown, diadems. Receptors of the supernal influence form Kether; symbols of attainment and dominion. see 460.

crystal, glass. The "Adytum" or holy of holies in the brain of an adept is a crystal receptor of the higher worlds.
a rod of almond. The "rod" is connected with divine will, flowing through the spine in the microcosm; "almond" is connected with Kether [זשל stick, rod, staff; branch; tribe support. With different pointing: bed, couch, litter; bier]. see 54, 404.

Goetia demon #18 by day of the 3rd
decanate of Virgo, ruled by Venus. Corresponds to the 10 of Pentacles. see 1113.

Goetia: “He is a mighty and strong duke, and appears like a strong man with the tail of a serpent, sitting upon a pale colored [horse]. He knows the virtues of herbs and precious stones, and can transport men suddenly from one country to another. He rules over 30 Legions of Spirits.” [Mathers, 1995, p. 36]
that in the three crossings male and female powers are conjoined at the point of crossing. This is the clue to the secret.

Note that horizontal and vertical paths cross three times on the Tree of Life. Venus (Daleth) and the Moon (Gimel) cross just below Kether and mark the location of Da'ath. Gimel (the Moon) and Teth (Leo, ruled by the Sun) cross just above Tiphareth. Samekh (Sagittarius, ruled by Jupiter) crosses Peh (Mars) midway between Tiphareth and Yesod. Note these carefully, and mark well also the close relation between Saturn and Venus. Here are the keys to practical knowledge of utmost importance. All this is on the Middle Pillar, and if you do but consider the Sephiroth thereon, and their meanings, you should have little difficulty. see C.11.

On the Tree the quickest way from Malkuth to Kether is up the middle pillar. At the first step upward, attention is focused, not too obtrusively perhaps, on Da'ath. Da'ath is the union of Ab (Adam) and Aima (Ema), pictured in the Tarot by the Empress. The straight and narrow path is up the middle pillar. It is made of 32nd Path of Saturn, and in Malkuth Guph, then in Yesod Mars. Note that Yesod (Yod) is 80 ad is equivalent to Peh (P, Mars). Thus Yesod and the reciprocal 27th Path of Peh (the Active or Exciting Intelligence) are two aspects of the same thing. The reciprocal Path of Peh crosses the 25th Path of Samekh. Samekh means Tent-peg or prop, which has the same basic meaning as Yesod the Foundation. Additionally is a hieroglyph of a serpent with its tail in its mouth (symbol of eternity) and is the same as the Magicians girdle in Key 1. A serpent power feeding on itself is a symbol of increase in potency by being magically directed. In magic, this involves the change from temporal to eternal expression. This is a so subtle, but note well.

Samekh is attributed to Sagittarius, ruled by Jupiter and refers to the Interior Star located near the solar-plexus. Note that Key 14, Samekh is just below the Sphere of the sun, with the Path of Teth (Leo, ruled by the Sun) above it. Note also that the Path of Peh is above Yesod. Between the heart symbolized by Tiphareth and Teth, and the head in Kether, runs the Path of Gimel. All these centers are part of the subconscious functioning of the High Priestess or the Moon. As one rises through the middle pillar after the heart center, the next crossing point is Daleth (Venus center near throat) and Gimel (Moon center near pituitary body). Above this the path of Gimel continues, and note that in Key 2 only the uppermost part of the picture shows plain Moon symbolism. This is her crown, and it corresponds to the portion of the Path of Gimel above the point where the Path of Daleth crosses it.

Now we have located on the 6 of the Interior Stars on the Tree of Life. Mercury is the 7th and highest, and this is Kether. Descending from Kether are the Paths of the Magician and the Fool. The first is Mercury (the Magician), and is the Fool in reality, because the Fool is the higher aspect of what the Magician typifies. In astrology Uranus is considered a higher octave of Mercury. On the middle pillar then, is the Path from the Bride (Malkuth) to the Crown. If you have ears to hear is the hidden knowledge. For even the Crown is but the center of manifestation.

τὸ θέλημα. to thelema (Gr), the will. Matthew 7:21: "Not everyone who says to me, 'Master, Master, will enter into the kingdom of heavens; but he who performs the will of the father of mine in the heavens."

ἐντολὴ. entoleh (Gr). the precept. John 15:12: "This is my commandment, that you love each other as I loved you."

αποταγή. apotageh (Gr). renunciation. A favorite mystery word with the gnostics, who appear to have well understood the necessity of the connection between γνώσις (gnosis) and ἀποταγὴ κόσμου (the renunciation of the world). see 1263 &Apostolic Gnosis, p.118.

464

なくなって over fish of the sea. Genesis 1:28: "(and have dominion) over the fish of the sea. The "fish" is the power of Nun. It is the reproductive power which transforms man into the new image via intense, sustained desire. the end result of man's dominion over this power is his perpetual intelligence of unity with his creator. see 1024.

steady, continuous, perpetual. Name of
the 31st Path associated with Tarot Key 20, Judgement and the Hebrew letter Shin (ש). As a state of consciousness, temidi refers to a level of development where there is a moment by moment remembering without cessation, of the eternal truths that are at first only facts. Temidi is derived from תውמד, tawmid, meaning: “continuance; daily offering in the temple.” In ancient Hebrew refers to perceptual time. see 300, 369, 454, 814.

“The 31st path is called the Perpetual Intelligence because it rules the movements of the sun and moon according to their constitution, and perfects all the powers of all the revolutions of the zodiac, and the arrangement (or, form) of their judgments.” The word “forms” is the plural of בור (301), written בורה (702). Thus is reference to archetypal forms. “Their Judgements” or “their laws” is Mishpatiham (מישפתיום, 484). The Judgement pictured in this Key is the last stage of the operation of a Law which completes the soul's return to its Divine Source.

Shin is the 3rd of the three Mother letters attributed to Fire. The 31st Path of Shin (Perpetual Intelligence) is a fiery path, and the path of the Ruach Elohim. In this connection note that Shin (ש) and Ruach Elohim (the Life-Breath of the Gods, דמות גלוי) are both 300. Thus Fire and Spirit are one.

Temidi means perpetual and is the perfection of the handiwork of the Eternal. The first two letters, Tav and Mem (ת מ), spell thum (or toom), which is perfection; the second two spell Yod י, meaning hand; and the last is the letter (ך) which represents Kether and Chokmah. The Fire of Spirit is the root of Fire (ש) which is attributed to Chokmah, and this is that Consuming Fire which is God Himself. It is the Fire of Mind which divides itself into the appearance of duality, and in its descent into manifestation brings forth bodies. Being Eternal, it is also Superior, and thus it is written that it regulates the motions of Shamash (Sun, Tiphareth) and Lebanon (Moon, Yesod). Thus may you know that the 31st Path has to do with the regulation of the powers of Ruach and Nephesh.

The 31st Path joins Hod (Splendor, Mercury) to the Kingdom (Malkuth). And it is said that the Great Work is with the Sun and Moon, performed by the aid of Mercury. The work of the 31st Path is that of the woman (the Moon), and the man (the Sun), and from this work comes forth the child which is the new creature. This is a work of embodiment, and not without its proper body may the Perpetual Intelligence by made manifest. Although it is of flesh and blood, it is different than the one that came forth at your birth. It is a body incorruptible, though the seed of it is sown in corruption. It is a Perpetual body transmuted from the ordinary body that comes through the gate of birth.

Without the aid of Mercury, this transmutation may not be effected, for this body takes one out of the flux and re-flux of birth and death, and truly is it a work of art wherein the powers of Sun and Moon, or Ruach and Nephesh, are conjoined in full perfection. This accomplished by the working of a power descending through the Paths on the side of Binah on the Tree of Life. All Paths on the side of Binah have their beginning in the Path of Beth, which is Mercury or Kokab. Every individual will face the crisis where they released from the delusion of separate personality, and from the shackles of times, seasons and places. This does not come in the lesser wheelings of nature, the cycle of normal evolution. It always has its beginning in an influx from above.

In the beginning of the path of return it appears that it is our own will and purpose seeking release, but this is not so. The fire consumes what it will. The Breath of Spirit blows where it wants. And there is no law of man to perceive how this operation is governed. Its work is without beginning or end, never does it fail in anything small or great. Yet is there in it no trace of what man means by plan, law, or design. Freely it works, and thus it is written of the Sephiroth that they are “belimah,” which means “something not to be expressed, and something altogether free from bonds or encirclement of any kind.” Waste not they strength in trying to comprehend this. Know if you may, but grasp it you can not. see C.43, 814.

The man and the woman shown in the tarot key “Judgment” are the alchemical King and Queen. The woman is more identified with Yesod than Malkuth. In a sense, any lunar symbol is related to Yesod, and any solar symbol to Tiphareth.
What is pictured in this Key (belonging to the Path of Shin) indicates a special aspect of the relation between Tiphareth and Yesod, or Ruach and Nephesh, and is the outcome of that relationship between the sun and moon, which is symbolized by the child. This general principle has many practical applications in self-unfolding.

The 31st Path has to do with the alchemical Sun and Moon as they are at work in the hidden laboratory, and the secret vessels. This application has many ramifications. It applies to the work of those who conduct the experiment alone, but it also applies to those who undertake the joint operation. Although there are few who are in a position to do the latter, because it requires rigorous training, and unusual circumstances. Do not expect us to give you formulas for any of these operations. The text contains the principle behind all variations of practice, and if you combine it, with study of the Key, you will learn what you require. Though it may be that for each of you the instruction you receive from within, in response to the stimulus afforded by the Text and the symbolism of the Key, it will differ from for each of you. It will almost certainly turn out to be incommunicable, so that you cannot share your knowledge with one another at the level of verbal expression.

This is one of the most obscure Paths. Consider what has been said about Thum ו, and נ, and the letter Yod. The letter Yod is connected with the Hermit. And ו is 440, which reduces to 8, the value of Cheth. Cheth is Key 7 (The Chariot), this may be taken as representing this part of והד. נ is 14 and is a veil for Zahab (ב) and alchemical gold. Fourteen reduces 5, and this is its essence. These two letters can be represented by Heh (the Emperor). Therefore we have Key 7 for ו, Key 4 for נ, and Key 9 for the final Yod. Add these Keys (7 + 4 + 9 = 20) and the result is the first matter. This is shown by Key 20, Shin and the 31st Path. He also said the same thing of the Devil; see if you can discover the connection. See 44, 440, 8, 14.

360 (Shin, ש) + 160 (Ayin, י) = 420, which reduces to 6 (Tiphareth & י, the Hierophant)

6 (The Lovers) + 15 (The Devil) + 20 (Judgment) = 41 which reduces to 5 (Heh, the Emperor)

The extension of 5 (1+2+3+4+5) is 15 (the Devil). Key 5 is the Hierophant assigned the letter Vav and Intuition is fully expressed in Key 15 (the Devil). The Devil and Hierophant (Key 5) added are: 15 + 5 = 20

The extension of 15 is 120, the number of "thick darkness" or "and darkness", (לולא). 120 reduces to 3, which is the Divine Mother.

The extension of 20 is 210, the number of depths (Psalm 130:1, מים) and והד pregnant. Note also that 210 reduces to 3.

η μητρ. heh-mehter (Gr), the mother. Note that the woman in Key 20 is the active one of the 2 adult figures. In John 2:1: "And on the third day there was a marriage feast in Cana of Galilee; and the mother of Jesus was there."

465

I. Σ30 = 465. Mystic number of the 30th path of Resh.

מלך שלמה King Solomon. One of the three original master masons, connected with Tiphareth, and the Sun. the result of divine union is the building of the temple of King Solomon. 1 Kings 4:1: "So King Solomon was king over all Israel." Israel means "He shall rule as God." see 541, 90, 375, 137, 273; 620, 2769 (Greek).

קשניאזה Kashenayah. Angel of 10th astrological house [Capricorn]." [Godwin, 1999, p. 564] Spelled with a י instead of a י in 777 Table IV, Column CXLII.

ה почיו the kidneys. see Exodus 29:13.

them that heard, the ones hearing. see Leviticus 24:14.
466

בְּנֵית the skull, head. The place where Jesus underwent crucification. see 478, 301 Greek, 186.

תֶּטֶרֶגְּרָמטָטָון Tetragrammaton, by (or in) wisdom, hath founded the earth [Proverbs 3:19]. The material world (Malkuth) has its actual substance (Yesod-foundation) from the radiant energy of Chokmah. This energy of Ab, the father is what performs the alchemical operations described under this number. see 536, 1276.

kidneys, reins, loins; testicles. kelyoth is the plural of the noun keli, יֵלֶד, meaning any utensil, but especially arms, or weapons of war, so that the idea is basically related to הָנַן, Zain, the sword. Thus one girds up his loins to prepare for battle. When very little was known of anatomy it was supposed that both urine and semen were secreted by the kidneys, and in later Hebrew kilyoth sometimes means the testicles. Thus the word refers physically, to the primary sources of bodily power and vigor. Furthermore, the Hebrews shared the belief of all the ancient world: That the lions and reins were the seat of the lower mind, called phrehn in Greek. It is from the Greek noun that the Latin renes, signifying kidneys, was derived and renes, passed into English as reins. In this sense kilyoth means "inward parts, mind, the seat of desires, affections and passions." Here we see the relation between fixed cardinal air (Libra), governing the kidneys-equilibrium, and mutable air (Gemini) - discrimination. K.D.L.C.K. (p.478) says renes relate to Netzach and Hod. see 658 Greek.

467 (prime)

 CDN Nuit, Hebrew transliteration of the name of the Egyptian sky Goddess.

inb autumn; "winter" in Canticles 2:11: "For the winter is past, the rain is over and gone."

468

ךָנַן your signet, your seal. see Genesis 38:18.

ךָלָל you defiled. see Genesis 49:4.

ךָמָה wise, skilled. see Exodus 35:25.

ךָבּוּס ho kubos (Gr). the cube.
p-13 scholar; erudite. It is note worthy that the *Fama Fraternitas*, which described the vault of C.R. as a compendium of universal wisdom, was addressed to the "erudite of Europe". [ר י PURE, CLEAR, CLEAN; LEARNED. ייניר scholar.]

The violent man. The same "consuming fire" when misdirected, becomes anger, rather than learned meditation. see 315.

The "warmly desired thing" [ד ל = thing desired; beloved. נ = warmth, heat]. Either wisdom, or passion; the higher vs. the lower nature. K.D.L.C.K. (p.366) gives: *ligaturae, illarum, trabeationes* [hooks and bands]. He cites Exodus 27:10,11: (the courtyard for the tabernacle) "With twenty bronze bases and with silver hooks and bands on the posts. (11) the north side shall also be hundred cubits long and is to have curtains, with twenty posts and twenty bronze bases. And with silver hooks and bands on the posts." He says this name applies to Netzach and Hod, because they are joined together and united by the pillars Jachin and Boaz.

and understanding, and ability. see Exodus 36:1.

mathesis (Gr). mental discipline of Greeks.

poimaemasin (Gr). Things which have been made [Romans 1:20]. see 510

I. The possessor of this path may "speak learnedly on all subjects" for his realizes the similarity of all created beings. The work of this path modifies the blood and its secret has to do with valuable occult properties of the blood. The fear of death (the will-to-live) is eradicated through concentration and meditation. Practical occult word tends to put out the fires of false desire. The will-to-live ceases when one finds within the fountain of limitless life and lives it to the full. Then death is understood as being truly beneficent. Certain brain cells are developed to give a memory record of out of the body experiences. There is a increasing command of the subtle forces of the physical plane to enable the adept to establish a perfect state of balance between those activities which tear down the body and those which build it up. Dissolution of form is a fundamental tendency of the cosmic process, all things change. Existence is a stream, a series of waves, an eternal movement. see 120, 106, 44, 68, 50.

II. The 24th Path of the Imaginative Intelligence is the link between the Ego (Tiphareth) and the desire nature (Netzach). It shows the means to control the great magical agent. All magic is accomplished by the mind's power of generating mental images. Mastery of our nerve currents is achieved by mental imagery by formulating the pattern of the deathless solar body which is symbolized by the rising sun in the background of Key 13 (Death). The Bible states that Death is swallowed up in Victory. Note that the 24th Path of Nun leads from Netzach (Victory) to Tiphareth (Beauty) the location of the deathless solar body.

III. The Path of Nun is the first manifestation of the dynamic or projective aspect of Tiphareth as contrasted with the receptive aspects (the Paths of Gimel, Yod and Lamed). It is called Imaginative Intelligence because the primary activity of beauty works through imagination in brings about new forms of expression. This involves the passing away of old forms which are replaced by those that imagination calls into existence. The passing away of old forms is shown in Key 13 (Death) by the harvest gather by the reaper. The result is the perfection of Netzach. The transformative power of Beauty (Tiphareth) brings final victory (Netzach).
IV. "I am the Intelligence of Imagination, creating an expanded, liberated life by my power of true vision." [Meditations on the Paths of Wisdom]

“King Solomon”, "(The) King of Peace". Engraved on Zinc (Jupiter) ring of magical wand. Solomon is the "king" or adept connected with the Sun or heart center. The Ego in Tiphareth establishes completeness, wholeness, perfection and harmony (shalom = peace) through the direction of the power of Nun. see 1010, 375, 404.

A cycle of cycles, eternity. "A magician should work as if he had eternity in which to complete his operation". [Eliphas Levi] Consciousness of eternity is accomplished by over-coming death. It is also aided by a knowledge of the cycles of Kaph, the path of Jupiter, connecting the sphere of Jupiter with the sphere of Venus on the Tree (Chesed and Netzach). see 1010, 1480.

In Genesis 1:26: "Let us make man" (in our image, after our likeness; and let them have dominion over the fish of the sea...).

"(for thou has made) my reins..." [Psalm 139:13]. The faculty of balance or equilibrium (Libra, kidneys). see 466.

precious things [2 Kings 20:13]. The reins and the reproductive organs, both governed by Mars (the adrenals over the kidneys) are indeed "precious things", for with them does the great work succeed. [Aleph-Shin] is the spelling, also in Isaiah 39:2.

Your mother was like a vine in your blood. see Ezekiel 19:10.

strife. Name of the well, from a spring of springing [living] water dug by Isaac's servants in Genesis 26:20. The "water" of life or consciousness brings peace or strife depending on its balanced use. Man is "made" through subconsciousness. see Key 2, the High Priestess.

The sanctuary of Tetragrammaton. The human body, and especially the Mercury center (adytum) in the brain, and the Egoic or heart center. see 444.

pure wool. A reference to the beard of Macroprosopus (Kether), and to the wool of the lamb (Aries, Mars) which must be purified before it can become the redeemer.


I. The angle of the 1st decanate and 1st quiniance of Sagittarius; Angel by day of the 8 of wands, which corresponds to Hod of Atziluth, and the 1st decanate of Sagittarius. see Appendix 10.

II. A variant form of this name is Nilaihah. Davidson says: "Ambelain in La kabalah Pratique list Niliaiah as a poet-angel of the order of Dominations. He is invoked by pronouncing any of the divine names along with the 1st verse of Psalm 9. He is in charge of occult sciences, delivers prophecies in rhyme, and exercises influence over wise men who love peace and solitude." [Davidson, 1971, p. 207.]
cosmic Life-breath. "On the harp of ten thousand strings, the wind of the spirit moves ever" [Book of Tokens, Malkuth]. The life-breath is the doer and the actor in human bodies, and brings about the development of the subtle senses. see 214, 217.

palaces, temple. The human body is the temple or palace of the most high, who looks out the window (Heh) of our eyes, when we have the vision to see.

The Zohar [I:65A, p.213] says: "The upward striving thought is... illumined by a light undisclosed and unknowable even to that thought. That unknowable light of thought impinges on the light of the detached fragment which radiates from the unknowable and undisclosed, so that they are fused into one light, from which are formed nine palaces (hekaloth). Theses palaces are neither lights nor spirits nor souls, neither is there anyone who can grasp them. The longing of the nine illuminations which are all centered in the thought - the latter being indeed counted as one of them - is to pursue these palaces at the time when they are stationed in the thought, though they are not (even then) grasped or known, nor are they attained by the highest effort of the mind or the thought. All the mysteries of faith are contained in those palaces, and all those lights which proceed form the mystic supreme thought are called en-soph (limitless)."

"The mighty one sings"; a title of Tiphareth. see 1131.

spices, aromatic powder. See Genesis 37:25.

"pillar stone" or "foundation stone". In Genesis 28:22: "And this stone, which I have set up for a pillar, shall be God's house: and of all that you shall give me I will surely give a tenth unto you." The Zohar [I:72A, p.243] adds: "That stone... was the foundation stone out of which the world evolved and on which "the temple was built..." Jacob instituted evening prayer, and it was in reference to this prayer, which he instituted for the first time as a proper method of propitiation, that he said in his own praise, 'and this stone which I had put for a pillar', as up to that time no one had erected one like it. This is implied in the expression, 'and he put it as a matsebah (erection, upstanding) [מלשה = כֹּלֶה], implying that he set up again something which had been prostrate. He also 'poured oil on its head' several times, thus doing more than anyone else to restore it." see 137, 768.

ο καθαρός. ho katharos. the clean pure, spotless, unsoiled (of garments); clear, open, free; in the moral sense with clean hands, pure, free from offence; pure bright, clear, hence genuine, true; perfect, complete, effective. Paul Case: i.e. "pure intellect".

472

Intelligence of Resemblance (Nun) + Beth house. Concentration (Beth) on the right use of the reproductive power (Nun) makes the Son (בַּשְׂדֵה). One is seen as the transparent agent (Beth) for change (Nun) by the Life-power. see 470, 2.

"My secret place" + "the mountain of God." The "secret place" is the "mountain of God"; i.e. in Zion, and thus it is connected with the "secret". see 236.

in time. see Genesis 21:22.

written. see Exodus 31:18.

you have wept. see Numbers 11:18.

and we will hear. spelt without the ג in Deuteronomy 5:24.

473

Skull. see 466.

your fathers. see Genesis 48:21.

touch, she touches. see Leviticus 5:2.
Da'ath. "Knowledge"; mind, reason. The invisible Sephirah of the Tree of Life. Associated with generation and conception, as the idea of night. (Biblical: "And Adam knew his wife, and she conceived.") Title of the invisible point connecting Chokmah and Binah, seated in the "abyss" at junction of the paths of Gimel and Daleth. Signifies insight. One of the four occult maxims (to know, to will, to dare, and to be silent). Daleth, the door, true magical knowledge opens a door from the outer world of effects and appearances, leading inward to the realm of causes. It is based on creative imagination and is an interior illumination. Ayin, the eye, one sees, with the inner eye and perceives with the outer sense of sight the true perception of reality in all things. Tav, the mark, one experiences the unity of life. see 346, 131, 70, 581, 345, 503, 84 and K.D.L.C.K. (p.252).

I. Daath pertains to knowledge gained by direct personal experience. Located between the 3 Supernals (Kether, Chokmah, and Binah) and the crossing of the Paths of Gimel and Daleth. It represents the division between two levels of being, and can be thought of as the Sephirah of Becoming; It is the aspect of consciousness experienced as "relation."

In the construction of the Tree of Life, Da'ath is the point at which the circles corresponding to Atziluth (Archetypal Plane) and Yetzirah (Formative Plane) meet. Knowledge is the link between the archetypal (initiating) and the formative (synthesis) planes of being. Da'ath is 474 which reduces to 15 and then to 6. Six is Vav, the letter of Tetragrammaton (IHVH) assigned to Yetzirah, which proceeds from Da'ath. The number 474 moreover yields 112 (4 x 7 x 4), and 112 reduces to 4. The extension of 4 (1+2+3+4) is 10. Ten is Yod, the letter assigned to Atziluth. The numeration of Da'ath conceals the idea that it is related to Atziluth and Yetzirah.

Da'ath is the point of the exact center of the Path of Gimel (Key 2, the High Priestess). The knowledge of the Qabalist is midway between the pillars of light and darkness, between which sits the High Priestess. Nothing could be planer. (See meditation of Daleth and notes, Book of Tokens.)

No magical rite is effective unless it be the formal expression of the operators vision. The purpose of all ceremonial is to establish an unbroken flow of knowledge. Do not confuse knowledge with information. Da'ath is knowledge. By attributions to these 3 letters Venus (Daleth), Mars (Peh) and Saturn (Ayin) we can understand the work. Remember that planets are interior stars and alchemical metals. From an astrological perspective Ayin is Capricorn ruled by Saturn, Mars is exalted (sublimated) in Capricorn and Venus is the esoteric ruler of Capricorn.

Capricorn is the sign associated with the birth of the Redeemer, and in the Tarot is the Devil, which is a symbol for the first Matter. Hence when we read that in Da'ath the secret places shall be lead, we must be slow if we suppose this knowledge anything learned from written or spoken words.

Mars is action, and Saturn is manifestation. Specific actions are indicated, and if you will ask for further light from within, you may discover, why Capricorn is related to the 26th Path of Renewing Intelligence. Be on guard here. Do not look for symbolic meanings. Look for specific forms of action, and while you do so, remember that the text is concerned with Guph. see C.24.

I. William Gray considers the residence of Daath, the Abyss, to be fought with danger, for to fall into it is to never retrieve one's sanity. The Abyss itself acts as a filter between the Divine triad and the rest of the Sephiroth and: ...all the horrors, loathsomeness, abominations and evils that would be unthinkable in association with God...are swallowed up by the Abyss, where they exist in a state of completely insane chaos pending some ultimate disposal.

II. "When the fall had occurred and the Sephira Malkuth had been cut off from the Tree by the folds of the dragon, there was added unto the Tree Daath, the Knowledge, as the 11th Sephira, to preserve intact the ten-ness of the Sephiroth. Showing how by that very eating of the Fruit of the Tree of Knowledge of Good and Evil should come the Saving of Mankind, for Daath is the priceless gift of Knowledge and Intellect whereby comes Salvation. Wherefore also is 11 the Key Number of the Great Savior's Name (326 = 11) - Allan Bennett
Proverbs 3:19-20: "By wisdom (חכמה) God (יהוה) established the earth (ארץ), with Understanding he established the heavens, and with his Knowledge, the depths (chaos) (אבדות, 857) were broken up." It is through Daath (Knowledge) that the creative power of the Elohim (emanating from Binah) begins to manifest something from the chaotic nothing. In Qabbala depths are often referred to as the Womb, or Ani in Hebrew. This word is simply a rearrangement of the word Ain, or Nothingness, and therefore would have the same numerical value (61).

IV. The name given by qabalists to this Gate of the Gulf is Daath, and in occult tradition it is the place at which the eight-headed dragon of the deep disappeared behind the Tree when it scaled it in an unsuccessful attempt to strike at the very heart of god-head (i.e. Kether). The word Daath instantly suggests the name of that other gateway which opens upon the void of personal extinction, i.e., Death. These terms, Daath and Death, do indeed have a mystical affinity and it is no refutation of this fact that the words are in different languages, for the salient elements of both words Daath are qabalistically equivalent to the number 474. One of the meanings of Daath is Knowledge. It is called 'the sephira that is not a sephira'. In one aspect it is the child of Chokmah another, it is the Eighth Head of the Strooping Dragon, raised up when the Tree of Life was shattered and Macroprosopus set a flaming sword against Microprosopus. By permutation Doth (Daath) equates with דנה, meaning, a 'ram' or an 'he-goat'; it is also the number of the Greek word duo, meaning 'two'. The double is the eidolon, doll, or shadow, glyphed by the ancient Egyptians by the Tat which is equivalent to Doth. Daath is also the Home of Choronzon, the Guardian of the Gate of the Abyss. Gathering together these various meanings we see that the Knowledge of Daath, or Death, is of the nature of the secret of Duality represented by the shadow or magical double whereby man overcomes death and enters in at the gate of Daath to explore the Abode of Choronzon, the Desert of Set.

Daath as the child of Chokmah and Binah is attributed to Uranus which indicates the highly explosive nature of this 'knowledge'. Neptune, as Chokmah, is a form of Hadit, and Saturn, as Binah, is a form of Nuit. This knowledge, therefore, is the knowledge of Life which is also the knowledge of Death, and, as such, it suggests the sexual nature of its formula.

Daath was described by the qabalists as the false sephira because it had no place in the scheme of numbers from one to ten, no place that is in the dimension represented by the front or obverse of the Tree. In consequence it was considered to be the eleventh sephira. Eleven is the number of magick, of 'energy tending to change', which is the precise formula of the Operation of Daath, and the reason for its association with death as the supreme type of change.

In the Tantric scheme of chakras, or microcosmic powerzones, Daath is attributed to the Zone of the Word, the Visuddha or throat-centre. This center represents speech, but the Word in its occult sense of the True Voice may be uttered only by a Magus, whose natural provenance is the second sephira, Chokmah. The II (two) and the 11 (eleven) thus meet in Daath, the sphere of knowledge, for knowledge is possible only where duality (two; duo) prevails. These two - subject and object - unite, and their union causes change, which is the formula of magick. Union occurs in consciousness, where the act is reflected as in a mirror, and the act opens the gate through which the Will (Hadit) is projected. Its image appears in the mirror-world at the back of the Tree and in reverse, for in that dimension time flows backward, and man reverts to ape. The cynocephalus was chosen, therefore, as a magical symbol of the Word by the ancient Egyptians who attributed it to the moon-god, Thoth. The name of this god is equivalent to Daath. The reflection of the sun (human consciousness) in the waters of the abyss is thus symbolized by Thoth and his cynocephalus as the man and his dog reflected in the moon. [Grant, 1994, pp. 8-10.]

Psalm 122:4: "...unto the testimony of Israel, to give thanks unto the name of the Lord." This word is intimately connected with the center of the Mars-force. The "ark" is the human body.

Wisdom (plural). knowledge and wisdom are closely related.

To prepare, make ready. a prerequisite of knowledge.
a ram, a he-goat; a prepared sacrifice. The ram is Aries, symbol of the Mars-force which is sublimated or sacrificed to knowledge by preparation.

my sister (my) bride. Song of Solomon 4:12: "A garden enclosed is my sister, my bride: a spring shot up, a fountain sealed." The "garden" is the perfect state of being which is also the stone. see 53.

"This is the day which the Lord has made" [Psalm 118:24].

Priestess; suggest the High Priestess in Key 2, a symbol of cosmic memory, linking Tiphareth the central Ego, and Kether the One Self of the Tree of Life. see 75.

Karka; a town of the southern border of Judah. Recall that Judah is connected with Leo and thus with the sun. in Joshua 15:3: (and there south border) "... went up to Adar, and fetched a compass to Karka."

now. see Genesis 19:9.

our fathers. see Genesis 47:3.

our bodies. see Genesis 47:18.

hills. see Genesis 49:26.

hoc universi compendium unis mihi sepurchrum feci (Lt). "I have made this sepulcher as a single compendium of the universe." Inscription engraved on a circular altar, covered with a plate of Brass (copper), found in the tomb of vault of brother C.R. in the Rosiscrucian allegory (Fama). This statement indicated that the symbolism of the vault is both macrocosmic and microcosmic. The pyramid, Solomon's temple, and Noah's ark are also macrocosmic and microcosmic symbols. see 87, 122, 76, 150 Latin, 106, 37, 23, 24.

Saykel Ne'evad (neobed). Serving (or Administrative) Intelligence. 32nd Path of Tav. Connects the automatic consciousness (Yesod, Moon) to the field of sensation and embodiment (Earth, Malkuth). The power of this path is the full development of the 17th Path of Zain. Concentration and discrimination are used to make sharp distinctions between conscious and subconscious functions, necessary to establish balance in the personality. The possessor of this path directs the inner planetary forces through the central indwelling presence. He perceives the whole universe to be continuous with and inseparable from his body. The ego is seen as working as the servant to all human life, and as such, is the greatest of all. He has centered himself in the cosmic heart through practice. He knows that every slightest thought, word and action is part of the administration of cosmic law. He shares in the Life-power's dominion over all things. Other meanings of neobed are: be tilled, be cultivated; to be worshiped; to be dressed, be tanned (of hides); from מים to be worked, be made to serve, and work, deed. see 126, 406, 400, 331, 340.

the latter rain (vernal rain); spring rain. Figuratively eloquence. In Proverbs 16: 15: "In the light of the king's countenance is life; and his favor is as a cloud of the latter rain." The King's countenance is to Microprosopus, which is names מלך. "favor" is ראトン or rawtron or will. The dominion of the divine will produces the eloquence of serving; here the greatest of all becomes the servant of all. see 346, 352, 1453.

house of Justice; judicial consistory; court house; court of law. When the law of God is obeyed, then the Lord is in his holy temple (house); the abode of regenerated human personality. see 412, 64, 1126.

Rosenroth in K.D.L.C.K. (p. 197) gives: domus judici, curia, consistorium iudiciaie, and said by him to refer to Malkuth. In the Zohar the Rabbi Shimeon Ben Johai calls it shekinah, which contains a triumvirate of animal bodies—the face of a lion, the face of a bull and face of an eagle.
This reflects unbalanced discrimination. The letters of this name suggest the perverted power of meditation (Tzaddi) alternating between action (Lamed) and influencing will-force (Yod) for personal ends, reversing mental substance (Mem) and creating (Yod) the degeneration of solar force at odds with its purpose (Resh) by the psychic voices of disunity (Vav), frozen in a cycle of reproductive error (Nun). see 126.

d'Olivet writes of the root "ז"ל: This root, composed of the final sign united to the directive sign, characterizes a thing whose effect is spread afar. This thing expresses either noise, or shadow passing though air and void; or void itself containing darkness: thence, ז"ל every noise that is striking, clear, piercing like brass; every shadow carried, projected a great distance into space; every obscure depth, whose bottom is unknown: metaphorically, a screaming voice; any kind of object extending overhead and making a shade as a canopy, dias, covering. roof, veil; every deep, obscure place, a cavern. The Arabic word in its primitive sense, characterizes the state of that which grows dark being corrupted, of that which imitates the darkness of shadow, which lengthens, gains, as a shadow, etc. According the onomatopoetic sense , it is a prolonged sound, a cry which invokes succor, a prayer, etc. That which is prolonged indefinitely, wanders, disappears, etc." [d'Olivet, 1976, pp. 434-435.]

Sekhel Motba. The Natural Intelligence. Title of Tzaddi, the 28th Path. Connects the desire nature (Venus, Netzach) to the automatic consciousness (Moon, Yesod). Only meditation can plant the seed of the word in the heart. Then the seed grows and bears fruit. Human personality is the instrument which nature devises and perfects to express the Life-power's knowledge of its own nature, and the possibilities of that nature. The key to success in meditation is to overcome distractions and forgetfulness by faithful practice. The possessor of this path is filled with the spirit of wisdom and counsel. He is the agency through which the natural process of an unbroken flow of consciousness in a particular object is expressed.

Nothing but good then results from his thought and action. he shares in the cosmic activity and knows the exact situation in any moment to be the right and necessary one. Motba is derived from the root יד which, as a verb means "to press in, to impress, to sink." "Nature" is the meaning in rabbinical writing. The implication is that nature is like the "impression" made on wax by a signet ring. see 127, 81, 103, 203, 222, 104, 127.

the seek of Zadok. In Ezekiel 43:19: "And thou shall give to the priest the Levites that be of the seed of Zadok... a young bullock for a sin offering." Zadok means "righteous", and was one of the two chief priest in the Davidic sanctuary in Jerusalem (abode of peace). The "seed" is Yod, assigned to Kether and Chokmah, in the divine name IHVH. The "bullock" is Taurus, represented by Key 5, the Hierophant or intuition. When Vav is "sacrificed" Zadok becomes צדק or Jupiter, the sphere of Chesed. Here we see the influx of the "seed", represented by the path of Uranus (super-consciousness) into Chokmah and thence through the path of Taurus to Chesed. The Chasidim or the merciful ones are possessors of the path of Tzaddi, because of the occult connection between Jupiter and Moon, and they give "efficacious councils."

the habitation of Mount Zion. The "pillar of three colors", or one of the 4 angels in the Garden of Eden. Zohar II: vayehi, (p.310): "By means of this pillar it [the soul] ascends to the great righteousness, in which are Zion and Jerusalem. If it is worthy to ascend further, then happy is its portion and lot that it becomes attached to the body of the king. If it is not worthy to ascend further. Then 'he that is left in Zion and he that remains in Jerusalem shall be called holy." see 156, 586, 116.

metanoia (Gr). repentance; afterthought; change of mind on reflection. Has special meaning in reference to New Testament writings. The Gnostic inference is that repentance is really a renewal of the mind, in this instance, through the exercise of meditation. This brings "completion" to the great work of regenerated personality.

ekdikehsis (Gr). vengeance. Romans 12:19: "Dearly beloved, avenge not yourselves,
but rather give place unto wrath: for it is written, 'vengeance is mine; I will repay, says the Lord.'

Refers to another biblical passage Proverbs 24:29: "Say not, I will do so to him as he has done to me: I will render to the man according to his work." There is no vengeance in love, and the recompense is shalom. see 370, 190.

Sanguinalis animala rosa Hierichuntis Spiritualis (Lt). Animal blood, spiritual Rose of Jericho. Part of the Latin motto in a diagram of page 13 of Secret Symbols. see 958. The whole Latin passage of which it is the first sentence adds to 958, the value of Jesus in Greek, written with the usual definite article.

478

Lesser Countenance. Microprosopus. A title of Tiphareth. The complete Lesser Countenance is composed of the Sephiroth from 4 to 9 and all are aspects of Ruach, the human spirit.

by night [Psalm 134:1].

the skull (as round), cranium. Hebrew original of Golgotha, or calvary (Calvaria, cranium). The "Place of the Skull" is the place of the mystical crucifixion, and right understanding of this detail is of utmost importance in practical work. see 466.

who seek the Lord. Isaiah 51:1: "Listen to me, your who pursue righteousness and who seek the Lord: Look to the rock from which you were cut and to the quarry from which you were hewn;" The "rock" is the stone (53). The stone is found in the skull (above) on the physical plane.

Noah, a man of the soil, proceeded (to plant a vineyard) [Genesis 9:20].

Haglographia, third part of the Bible. [From Greek sacred, holy and to write, or written by inspiration]. The last of the three Jewish divisions of the Old Testament, or that portion not in the law of the prophets. [Webster]. The "inspiring word" is here related to the "search for IHVH", to "Noah, Man of the Ground" and to the center or adytum in the "skull", which is created "by night". see 1038.

Mahalath, daughter of Ishmael; with of Esau. In Genesis 28:9: "So he [Esau] went to Ishmael and married Mahalath, the sister of Nebaloth and daughter of Ishmael son of Abraham, in addition to the wives he already had." Later Mahalath was considered a major demon, the mother of Agrath, and angel of prostitution.

479 (prime)

I create evil [Isaiah 45:7]. not only means evil, but pointed means "friend, companion; thought, purpose and aim." With Heh added this word means: to feed, graze a flock; figuratively to lead, guide, direct (as a shepherd). see 270, 485.

mills, hand mills. Perhaps like the "Mills of the Gods." To grind slowly but completely, this suggest that the ways of the Lord may appear to be evil, but perfect justice is the ultimate purpose of the divine plan. "Evil" does exist, however. see 270.


The knowledge. see 474, 581, 293.

the wisdom; of the wise. Feminine plural, or collective. see 73.

masses [Crowley, 1977, p. 48]. d'Olivet writes of "Action of placing in safety, guaranteeing, covering, inlaying: a covering, an inlay, a coat of plaster, etc." [d'Olivet, 1976, p.357.] The last three letters suggest the plural form.

480

Lilith. Adam's First wife. Qlippoth of Malkuth, the queen or physical plane. see 773.

II. "In Jewish tradition, where she originated, Lilith is a female demon, enemy of infants, bride of the evil angel Sammael (Satan). She predate Eve, had marital relations with Adam... According to Rabbi Eleazar (The Book of Adam and Eve), Lilith bore Adam every day 100 children. The Zohar (Leviticus 19A) describes Lilith as 'a hot fiery female who first co-habited with man', but, when Eve was created, 'flew to the cities of the sea coast,' where she 'is still trying to ensnare mankind'... In the Cabala she is the demon of Friday and is represented as a naked woman whose body terminates in a serpent's tail... Lilith is in fact drawn from the Lili, female demonic spirits in Mesopotamian demonology, and known Ardat Lili. The Rabbis read Lilith into scripture as the 1st temptress, as Adam's demon wife, and as the mother of Cain... in Talmudic lore, as also in the Cabala (The Zohar), most demons are mortal, but Lilith and two other notorious female spirits of evil (Naamah and Agrat Bat Mahlat) will 'continue to exist and plague man until the Messianic day, when God will finally extradite uncleanliness and evil from the face of the earth'... Lilith and Sammael are said to have 'emanated from beneath the throne of divine glory, the legs of which were somewhat shaken by their [joint] activity"... Lilith went by a score of names, 17 of which she revealed to Elijah when she was forced to do so by the Old Testament prophet." [Davidson, 1971, pp. 174-175.]

III. Lalita (Sanskrit): the sexual aspect of shakti or power. The original symbol of the concept was, not the woman, but the sow, known in ancient Egypt as Rerit. The great sow or sower became the Lalita of the Indian and the Lilith of Chaldean lore, where she appears as the Queen of Night and the prototype of the succubus or sexual vampire. Adam's first wife was the astral image of desire that became the type of the succuba. She represents the visions of unsatisfied desire reflected into consciousness as the vivid and voluptuous imagery that later manifested in the flesh as Eve (woman). [Grant, 1994, pp. 269-270.]

IV. Inman: "This name occurs but once in the Old Testament, and is then associated with wild beasts and satyars. In our authorized version, the word is rendered 'screech owl.' the context, and the termination of the word itself, indicate that Lilith is of the feminine gender, and associated with 'satyrs.' The Lilith of the Rabbins is a specter, under the form of a beautiful woman, well attired, who follows children in particular, in order to kill them. Lilith was Adam's first wife, with whom he procreated demons. She stands by the side of women in child-bed, for the purpose of killing the infants. The amulet inscribed on the bed, or worn by child-bearing Hebrew women, is 'Adam, Eve, get out Lilith.' [Inman, 1942, Vol. 2., pp. 212-213]

The palace of holiness, or holy temple. In Sepher Yetzirah 4:4: “And the Holy palace precisely in the center and it supports them all.” [Kaplan, 1997, p. 163] (i.e. the 6 dimensions: height, depth, east, west, south, north). see 586, 282, 65, 404.

stones of emptiness; lapides inanitatis in K.D.L.C.K. (p.21) pertains to Chesed. Suggest a lack of memory, as Chesed is associated with Jupiter and cosmic memory. see 411, 53.

Aiath; Malkuth, 42-fold name in Yetzirah [Crowley, 1977, p. 48].

I. Isaiah 10:28: "He is come to Aiath..." (באל), Malkuth in Yetzirah, the formative world.

II. According to Westcott, this is one of three names for "bird" in alchemy, which generally means sublimations. Aesch Mezareph: A beast with 4 wings like a bird was given power over the lion and bear that he may extract their gluten or blood. [Westcott, 1997, p. 25] see 156, 315, 376.

sitayraw ahchayraw. Evil power, demonry, adverse influence; evil side, the devil's domain. Literally, "the other side" [Aramaic].

a hand-drum or tambourine called the
timbrel; also bezel-the part of a setting that receives and holds a gem. see 1200 and Job 21:12.

בֵּית, morsel [of bread] in Genesis 18:5. Note that בֵּית means to be open; to be simple, foolish; to be enticed, deceived; with different pointing: to seduce; to persuade, entice.


II. “Suggests that which enables doors to be open and shut [Daleth = door]. But path is also translated 'secret parts' i.e. yoni, and here was are close to a very carefully guarded doctrine of Qabalah.” [Paul Case, The Flaming Cube: Light of the Chaldees, p.4]

481


I. Also known as Adir, Adriron. The angelic chief of "The Might of God" [i.e. Michael]; also a name for God. Adiririon is invoked as an amulet against the evil eye. He is said to be a guard stationed at one of the halls or palaces of the 1st heaven. In Sepher Raziel, Adiririon is a "trusty healing-God, in whose hands are the heavenly and earthly households." [Dictionary of Angels, p.7] see 1131.

כַּה a circuit of the sun, cycle of time. [Crowley, 1977, p. 48]. Rosenroth in K.D.L.C.K. (p.367) says it is the conception of Malkuth in Chokmah; its symbol is a ring of betrothal.

ἐπισκόπεια episkopeia (Gr). overseership. [ἐπι, over + σκόπη, watchtower; ἔπισκοπη, an overseeing, office of overseer or bishop; a visitation, or punishment].

η ἐπισκόπη, heh episkipeh (Gr). "The Lord's visitation" 1 Peter 2:12: "Having your conduct upright among the gentiles, so that in what they may speak against you as evil-doers, from the good works which they behold, they may glorify God in a day of inspection.: This is the act of being visited or inspected for good, i.e. the care and oversight of the Lord. see 1480.

μαγνησία καθολική, magnesia catholike (Gr). Greek form of Latin magnesia catholica, universal magnet, the alchemical first matter. In The Hermetic Museum it is said of the matter of the stone that writers "also call it the universal magnesia, or the seed of the world, from which all other object take their origin." [Waite, 1974, vol. 1, p. 77] see 129 (Lt), 1766 (Greek).

482

γῆ εἰρήνησις geh epilehsmeneh (Gr). "land of oblivion" or "land of forgetfulness". Septuagint translation of אֵין נְשׁוֹ וָנָה (656) in Psalm 88:12: "Are your wonders known in the place of darkness, or your righteous deeds in the land of oblivion?" see 656.

לֹנִין to build. see Genesis 11:8.

מַשָּׁבִיאֵה enclosed, ones being mounted. Refering to the breastplate of the highpriest. see Exodus 28:20.

וָיֶּה and in knowledge. see Exodus 31:3.

לַבְּנוֹן white, white ones. see Leviticus 13:38.
Mazloth. constellations; the Sphere of the Zodiac. Singular form is root of Mezla, the force proceeding from Kether is identified with planetary influences. See 73 (Chokmah) and 23 (chaiah).

Chokmah is called Masloth, the Sphere of the Zodiac (fixed stars), because the One Self knows itself as light. Masloth means, "highways," and refers to the order and arrangement of the constellations. All events in the universe are related, including those of our own lives, no event occurs by itself. Because Chokmah is the Sphere of the Zodiac, this means that wisdom includes knowledge of astronomical relationships, and of the connection between the heavenly order and the affairs of men. The more we learn concerning the various influences in our environment, the more intelligently may we direct the course of our lives. The more we realize that all manifestation is orderly, the less shall we be victims of Fate.

In a sense masloth represents what is called in the Bible the "kingdom of heaven," literally, "kingdom of the skies." The motion which is represented in this order of the heavens is precisely the absolute, or whirling, motion which has its first manifestation in Kether. This whirling motion is the animating principle of all life, including humanity. It expresses itself in conscious activity, and in subconscious activity also. Therefore, Chokmah (Wisdom) is the perfect self-knowledge which must be possessed by a Limitless Life which is essentially a principle of pure consciousness.

Thou shall not covet." The last of 10 commandments revealed to Moses by God, in Exodus 20:17.

Given as ferens iniquitatem (difficult wild beast?) [Crowley, 1977, p. 48].

an abomination. Genesis 43:32.

I. (2\times11^2)

their judgements; their laws. Refers to Shin, the 31st Path. The "revolutions of the zodiac" influenced by this path are the cycles of successive incarnation. The form of "their judgements" is a veiled reference to the completion of the incarnation cycle by the resurrection from what Saint Paul calls "The body of this death" in Romans 7:24. This is the "natural body", the body of sin, dominated by Nephesh, the vital soul and not yet perfected by the Ego. See 814, 464.

for naught and in vain. In Isaiah 49:4: "Then I said, I have labored in vain, I have spent my strength for naught and in vain: yet surely my judgement is with the Lord, and my work with my God."

ready, prepared; future. future time to come [Sepher Yetzerah 1:2]. Shin is located on the pillar of severity, attributed to the future (feminine). The masculine pillar of mercy is equated with the past.

line upon line, line upon line or line by line, line by line. Isaiah 28:10, 13: "To whom shall one teach knowledge?.. For it is precept by precept, precept by precept, line by line, line by line." Resurrection is a step-by-step process. See 474.

Hazar-Enan. enclosure of the fountains. Numbers 34:9: "...And the goings out of it shall be at Hazar-Enan..." This was a point of departure on the ideal north-east border of Canaan near Dan. Has alchemical significance. (Ayin = fountain). See 54, 190, 830, 1134, 993.

light is seed. The Zohar [IV 167A, B p.77] Comments: "...there is first light, then water, then is a firmament formed in the midst of the waters. Similar is the formation of man at his birth. First he is 'seed' which is light; because it carries light to all the organs of the body. That 'seed' which is light sheds itself abroad and becomes 'water', which in its moisture penetrates to all parts of the body; in which body, when it has taken shape, the diffusion of water is solidified and is called 'firmament.'" See 718 (a
light sown to the righteous), 207, 277.

Θεου. Theou (Gr). God.

485

Psalms; i.e. songs of Joy. Name for book of Psalms at a later period. Spelled hymns, praises in Psalm 22:3: "But thou art holy, O thou that inhabits the praises of Israel." see 1045.

Mockers, mockery. Job 17:2: "Are there not mockers with me? And does not mine eye continue in their provocation?"

the priest of the second order. In 2 Kings 23:4: "And the king commanded Hilkiah the high priest, and the priest of the second order, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the Grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bether." see 400.

daughter of Galim. In Isaiah 10:30: "Lift up thy voice, O daughter of Galim: cause it to be heard unto Laish, O poor Anathoth." Galim means "stone-heaps" and is a place in Benjamin (162, Sagittarius, incineration). Laish (lion) was the original name of the city Dan (54, Scorpio, putrefaction) in the extreme north of Israel. Anathoth is a name connected with the Semitic goddess Anat, also called filia scaturiginium, "daughter of a spring of bubbling water."

from the heavens. Genesis 19:24: "Then the Lord (IHVH) caused to rain upon Sodom and Gomorrah brimstone and fire from (essence of) IHVH (the Lord) out of the heavens." see 104, 315, 401.

Goetia demon #71 by night of the 2nd decanate of Pisces. see Appendix 11.

Goetia: "He is a duke great and mighty, appearing in the from of a man with many countenances, all men's and women's faces; and he has a book in his right hand. His office is to teach all arts and sciences unto any; and to declare the secret counsels of any one; for he knows the thoughts of all men and women, he can cause love, and show the similitude of any person, and show the same by vision, let them be in what part of the world they will. He governs 36 Legions of Spirits." [Mathers, 1995, p. 65]

to slay, to kill. see Genesis 18:25.

the middle, the center. see Exodus 26:28.

the testimony. Exodus 26:33.

the flesh-hooks, the meat forks. see Exodus 38:3.

o αληθος ανηρ. ho alethes aner (Gr). the man of truth. see 1455, 2910, 2758, 3395 & Apostolic Gnosis, p.126.

486

I. (2 x 3 x 3 x 3 x 3 x 3) or 2 x 3⁵

foundations. Plural of Yesod, to which are attributed the reproductive activities of both Microcosm and Macrocosm. Refers to the 14th Path of Daleth which is the "Instructor in the Secret Foundations of holiness and perfection." see 703, 564, 80, 434.

inner, central, middle. The name in Hebrew of the Mediterranean sea, less the definite article Heh. There is a connection between the great interior sea (Binah) and the lunar sephirah, Yesod, located on the central, or middle pillar of the tree. see 541, 546.

unleavened bread (agymum fractum). Taken by the Israelites in their flight from Egypt over the Red Sea. The Christ child is born in the "house of bread" (Beth-lechem). see 490.

Rosenroth in K.D.L.C.K. (p.546) refers this phrase of Malkuth, because it is fermented and purified by her husband [i.e. Tiphareth].

Shin-Yod-Nun. The letter Shin, spelled in full. The power of transformation (Shin) through the agency of divine will (Yod) produces perpetual change (Nun). Resurrection has to do with Fire, with bread and with the inner "sea".
"IHVH in the power of his mouth (fertilizes, founds) the earth." A name of God.

a King of Edom. Suggest unbalanced force in the automatic pattern-world (Subconsciousness as Yesod), through wrongly directed desire (Daleth).


twins, variant spelling of הָאָבָט, the Hebrew name for the sign Gemini. Genesis 25:24: "And when her days to be delivered were fulfilled, behold there were twins in her [Rebetah's] womb." see 1046.

sukkot. tabernacles. Leviticus 23:34: "Speak to the children of Israel, saying, 'the 15th day of this 7th month shall be the feast of tabernacles for seven days unto the Lord.' The tabernacle was a pavilion or booth, and the festival was one of thanksgiving for the harvest. This is a feminine word, corresponding to the pillar of Boaz. Richardson's Monitor of Freemasonry says: "Master: where were they cast? Senior warden: on the banks of the river Jordan, in the clay ground between Succoth and Zaradath, were King Solomon order these, and all other holy vessels to be cast." see 79, 699.

thou shalt not steal. The 8th of 10 commandments revealed to Moses by God, in Exodus 20:15.

Nahathel. The angle of the 8 of Pentacles [Crowley, 1977, p. 49]. This corresponds to Hod, sphere of Mercury, in Assiah, the physical plane, and in astrology to the first decanate of Virgo.

petra. rock (Gr). "As a symbol, the word petra is used in an antiphraastic sense which, relying on an alleged composition of the word, suggest a rapid rising to a great height. Hence it is a synonym for the Narrow Way, the Way of the Mystes: or, for the FEW in their evolution, have passed the Narrow Gate. The Khristos, the Anointed in Godhood, is its Goal. It may be remembered that Demeter, when seeking the Kore [maiden, 1981, sat on a "Reverend Rock" (agelastos petra)]." [Omikron, 1942, p. 262.]

487 (prime)

double, ones being double. see Exodus 36:29.

to go astray, she turns. see Leviticus 20:6.

and you shall separate, so you distinguish. see Leviticus 20:25.

488

beginner.

milk of the virgin; virgin's milk. A name of the alchemical first matter. Recall that the Rosicrucian fraters were "of vowed virginity". Note that 488 reduces to 2, the high priestess, which is a virgin, "whose purity naught can defile." [Book of Tokens, Gimel]. This is the value of Beth, the Magician, when he impregnates the high priestess, she becomes Daleth, the empress, the open door to life and form. see 570, 40, 443.

the life of every creature is in the blood. Note that this life is the Nephesh (430). see Leviticus 17:14.

you shall worship. The great work is aided by reverence.

Thaumiel. Twins (Double) of God, Qlippoth of Kether. "The doubles of God, said to be two-headed and so named because they pretend to be equal to the supreme crown. This is properly the title of the adverse sephirah corresponding to Kether" [Waite: Doctrine and Literature of the Qabalah]. The negative use of two seen here to be a source of division.

The host of the heaven, i.e. celestial bodies. In Deuteronomy 4:19: "And lest you lift up your eyes to heaven, and when you see the sun, the moon and the stars, even all the host of heaven, should be driven to worship them, and serve them, which the Lord your God has divided to all nations under the whole heaven." see 390, 745, 687, 395.

door, entrance of. see Genesis 18:1.
in the midst of you, among you. see Genesis 23:9.

I have dreamed. see Genesis 37:6.

In the midst of you, among you. see Genesis 23:9.

I have dreamed. see Genesis 37:6.

A spirit of evil.

retribuens; rependens retributionem. repaying, returning favors [גמול = dealing; recompense, desert, benefit; תשלום = complete, perfect], thus: perfect payment, recompense. The pearl is payment for completion, or peace.

you shall redeem. see Exodus 13:13.

reddish. see Leviticus 13:19.

according to their ordinance, as specified of them. see Numbers 29:6.

Beth-lehem. House of bread; Bethlehem. the Birthplace of Jesus (reality liberates). Corresponds to the Virgo area of the human body where the assimilation of food is carried out. Also sheds light on the real meaning of the dogma of Jesus' Virgin Birth. see 412, 78, 686, 1050.

Japheth. Expansion; One of Noah's 3 sons. Refers to the diffusion of energy through innumerable forms. see 936.

Beth-lehem. House of bread; Bethlehem. the Birthplace of Jesus (reality liberates). Corresponds to the Virgo area of the human body where the assimilation of food is carried out. Also sheds light on the real meaning of the dogma of Jesus' Virgin Birth. see 412, 78, 686, 1050.

Japheth... This name holds a sort of medium between those of Shem and Ham, and partakes of their good or evil qualities without having them in itself. It signifies, in a generic sense, material extent, indefinite space: in a more restricted sense, latitude. The root רוח, from which it comes, contains every idea of expansion, of facility to extend, to allow itself to be penetrated; every solution, every divisibility, every simplification. It is governed by the sign of potential manifestation *, which adds to its force and universalizes it.

Let us compare diligently, the three sons of Adam with those of Noah. The first production of Adam, after his fall, is Kain [160]; the second Habel [37]; the third, Sheth [700]. Moses, for very strong reasons, inverted the order of similitudes of the productions of Noah. Shem [340], whom he names the first, in this instance, corresponds with Habel, whom he has named second in the other; Ham, whom he names second, corresponds with Kain, whom he has named first; Japheth, who correspond with Sheth preserves with him the same rank.

It is without doubt very difficult to know what Moses was concealed under the symbolic names of Kain, Habel and Sheth: but if one wishes to admit that this may be the three constituent principles of the being called Adam, that is to say, the developed, or decomposed triad of the collective unity, he will soon perceive that the symbolic names of Ham, Shem and Japheth, are the constituted principles of the being called Noah, and that these cosmogonic personages are related one to the other, in the same manner as the effect is related to its cause.” [d'Olivet, 1976, pp. 171-173.]

refers to the 42-fold name of Binah, in Yetzirah, the formative world. As formation it is מתיצרא (tetzurawh). The formative power of the great mother is the agent of the perfect "rock". see 42.

"thou are good, and does good (teach me thy statutes)" [Psalm 119:68]. The creative power is always working toward good results.

Gift. In Genesis 34:12: "Ask me never so much dowry and gift, and I will give according as you shall say unto me." With different pointing: 1. present, offering. The gift of the Life-power is freely given to those who work to extend its expression in ways of goodness; 2. moten: loin-place of desire and carrier of the "new-birth"; 3. mawtan: to become soft-connected with assimilation of food. see 1140.

fine meal, flour. Used in see Ezekiel 16:13. The passage refers to Jerusalem, the "abode of peace". It is the vision of the perfected man, who has become the Christ-child.

your mind, soul, your will. see Genesis
my birthplace, own relatives. see Genesis 24:4.

beautiful, sleek [cows]. see Genesis 41:4.

bitter herbs. see Exodus 12:8.

491 (prime)

Sekhel Ne'eman. Faithful Intelligence. 22nd path of Lamed. Joins the seat of volition with the Central Ego. This "pranic force" partakes of spiritual power, whose urge is toward increase and is related to the reproductive drive. All work is attributed to this path, including the Great Work—whose secret is equilibrium. The possessor of this path is mentally and emotionally poised, and he result of his work established balance in his surroundings. He uses intelligence to discover the positive opposites of negative mental states and "overcomes evil with good." He is free from fear and thus inspires no fear. He masters wild beasts in his environment because he has subdued their counter-part—the coiled serpent power—in his own nature. He is an unobstructed channel for the one free will, which established the undeviating Justice of universal law. see 67, 74, 141, 1141.

tables of stone. In Exodus 31:18: "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Refers to the law of God, which is engraved on every action (Lamed) of man, as an agent of divine volition (Geburah). see 642 (Greek).

ha-yesodoth. the elements; the foundations. [Hebrew lexicon]. Refers to Daleth, or Venus, which is the ruler of Libra, to which Lamed is attributed. Creative imagination governs the actions and establishes poise. see 486.

"King of the Heavens." 54th Shem ha-Mephorash. 266E-270E. CHÉNON. May 12, July 23, October 3, December 14, February 24. 5:40-6:00 PM. Psalm 103:19: "The Lord has perpetuate his throne in the heavens; and his kingdom rules over all." To obtain the mercy of God and for long life. Rules emperors, kings, princes, and all civil and ecclesiastical dignitaries. It controls legitimate dynasties, and stability of empires, it gives a long and peaceful reign to princes, and protects those who wish to be maintained through their employments. Person born: guises himself by his virtues, and merits the confidence of his prince. Associated with the 6th quinarian of Aries; Angel by night of the 4 of Wands [Chesed of Atziluth]. see 965, 460 & Appendix 10.

nurse; a name of Binah [67], root of water. Literally "she who rears up", a foster mother. In Lamentations 4:5: "They that did feed delicately are desolate in the streets: they that were reared up [i.e. nursed] in scarlet embrace dunghills." see 497.

handful. Name of the stone of the Philosophers, which Lamech says contains "the first elements, and the final colors of minerals, or spirit, soul, and body, joined into one." Zibeth refers to the letter Yod (Hand), the sign of Virgo and Key 9. The Virgo region transmutes an ordinary human being into an adept. see 80, 112.

Everlasting Rock. Everlasting Strength [Isaiah 26:4]. see 301, 490.

the king's daughter. Psalm 45:13: "The king's daughter is all glorious within (the palace): her clothing is of wrought gold." The king is the Ego in Tiphareth; his daughter is Kallah, the Qabalistic bride or Malkuth. The glory is the divine radiance; the temple is the inner sanctum. "Gold" refers to the solar force. In alchemy, when the inner glory shines as gold, the great work is completed. see 972, 3101 (Greek).

the Lord, thy Lord.

as was departing, at the end [death]. see Genesis 35:18.
to go astray, to prostitute. see Leviticus 20:5.

have inherited. see Numbers 32:18.

there shall step forth a star out of Jacob. Numbers 24:17: "I shall see him, but not now; I shall behold him, not nigh: there shall come a star out of Jacob, and a scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." The commentary on this is Matthew 2:2: "star in the east: saying where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." see 17, 8, 224, 48, 182, 541, 1430 (Greek).

apple. The apple is connected with the serpent-power, with Mars and with knowledge [i.e. the fruit of the knowledge of good and evil]. Canticles 7:8, 8:5: "I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples." "Who is this that comes up from the wilderness, leaning upon the beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee." see 418, 95, 474, 906, 858.

Helmet of deliverance; galea salutis, according to Rosenroth in K.D.L.C.K. (p.472) who says some refer this name to Ain-Suph others to Tiphareth, others to Malkuth. It is the foundation, being on the crown of the head.


the frog. Exodus 8:2.

perfect [Psalm 19:7]. Refers to "The law of the Lord is perfect [/logger], reviving the soul. The statues of the Lord are trustworthy, making wise the simple."

Genesis 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The law of the Lord is to make man in his own image. see 350, 90, 50.

the likeness of a man. Rosenroth in K.D.L.C.K. (p.251) gives: similitudo hominis, who says that it is Malkuth, because in it Tetragrammaton is perfected. see 450.

and in Salem also is his tabernacle. In Psalm 76:2: "And in Salem also is his tabernacle, and his dwelling-place in Zion. see 1055, 489, 1049, 370, 376, 156.

I. $\Sigma 31 = 496$. Mystic number of the 31st Path of Shin. The third perfect number (see Appendix).

Malkuth. Kingdom. The Resplendent Intelligence of the 10th center on the Tree of Life. The physical universe. From the root ממלך, King. Manifestation or expression of power to rule, derived from the Ego or Christos in Tiphareth. The point at which all the influences which descend from Kether finally converge, and the point from which, on the way of return, man's consciousness begins its ascent to liberation and illumination. The fruit of the tree, which holds the seeds of fresh manifestations. The physical plane, seat of גוף (Guph), the physical body. Known also as הכלה (Kallah), the Bride, and תורה (Torah), the Law. To attain the Kingdom is to regularly listen to the voice of the Hierophant (Vav) and put this knowledge into action through Tav, the Administrative Intelligence, which is Cosmic Consciousness—a permanent state of mind. Consciousness of Zelator, in Rosicrucian initiation. see 89, 90, 543, 1006, 55, 31, 564, 95, 570, 1026, 656, 676.

Malkuth is 496, and this is a perfect number. The idea of perfection is combined with the other ideas associated with 10 in the name of the last Sephirah (Malkuth). Because the sum of 4, 9 and
6 is 19, the number of אשת (Eve), the Bride and Mother; and the reduction of 19 is 10. The Kingdom is perfect. Nothing needs to be added or anything subtracted. As the Sepher Yetzirah says: "Ten, and not nine; ten, and not eleven." See 13 & 52.

496 is the sum of the numbers from 0 to 31. This implies the complete extension of the powers represented by אשת, the divine name attributed to Chessed, the 4th Sephiroth (אשת is 31 which reduces to 4). Ten is the numerical extension of 4, thus the name of the 10th Sephirah is the numerical extension of the name of God attributed to the 4th Sephiroth. 31 is also the number of אשת, Lo, not, or no-thing. Malkuth is the full manifestation of the divine strength which is itself no-thing.

In Malkuth is the power of our Lord and King אדונאי מלך. Malkuth is also עמלת, Malkah, the Bride, and מלכת, Queen. So the Guph (89) which is the embodied Kingdom is the King himself, also the Queen who is his Bride. אדונאי מלך is 155, and also יומ_VIRTUALIZED, the faithful friend, for our Lord King is our friend. Here is a mystery, the Kingdom, King, Substance, that is Guph, Queen and Bride are all but ONE, and the ONE is ALL, because כל is can be read as כל (Hakal) the ALL.

Heh-Malkah is שמה, the King, and the King is Tiphereth, and Tiphereth עמלת is 1081. And 1081 reduces to (the seed) 10, which is both Malkuth and Yod.

Malkuth is the synthesis of all the Sephiroth, and that Guph (89) must be understood not only as the human body, but also as the substance from which all bodies are formed. This substance is One, though it is given a masculine Divine name אדונאי מלך, and two feminine titles, קולא and Malkah. See 26, 155, 55, 95, 89.

Leviathan. the dark serpent, Dragon, the great serpent of the darkness, of the deep-the Great Devourer. Used as a symbol for Egypt [Psalm 74:14, Isaiah 27:1]. In these two passages Leviathan is a symbol of a symbol. Egypt itself represents the darkness of the physical plane, and the earth as the great grave which swallows generation after generation of human bodies. He is a symbol of the Cosmic Antagonist; he is the physical plane as it appears to the ignorant. Yet when we understand this plane, the Dark Antagonist is seen to be the perfect order of the Kingdom. Without spiritual understanding and knowledge that there are realities beyond the physical plane, Malkuth, the sphere of the physical sensation behind the elemental forces, is interpreted too grossly. This misinterpretation, when a personality is extremely receptive to the thoughts and errors of others, can lead to the self undoing. Properly understood, the dark antagonist is seen to be the perfect order, or kingdom. In India the name for the sign Capricorn (Ayun) is Makara (Dragon or sea-monster), closely related to Leviathan. In Sanskrit its literal meaning is "five-handed" or "five-sided," related to the pentagram, one of the symbols for Mars (Exalted in Capricorn, where the world-savior is born). Related to Tiamat of Babylonian mythology. In Hebrew folk-lore Leviathan was supposed to be the cause of eclipses of the sun and moon by throwing its fold around them [Job 41:1]. see 708, 358, 130, 854.

I. Leviathan is the sea monster in Job: “Can you draw out Leviathan with a hook?” The letter Tzaddi is the fish-hook, and is associated with meditation, and the sea is Binah, the great ocean of the universal subconsciousness. Leviathan is the great ocean of power of subconsciousness. Thus this passage can be interpretated, “Can you draw out the power of Malkuth by the power of meditation?”

טזרור refers to the powers of the kingdom are concentrated in a small point,
the center of each man's experience. Malkuth is in Kether and Kether in Malkuth, or that the kingdom, or manifestation of the Life-power is present in the primal will, and the primal will is present in the kingdom. The small point (554) is one of the names for Kether, represents the same though as Tzeror, a small bundle. It is an indication that the object of the practical occultist quest is the central reality of his personality which is identical with the Primal Will (Kether). It is the greatest of the great, yet it is also the smallest of the small. It is the cause of all activity, and yet it is perpetually at rest. It expands through out infinity, yet is also focused in a single point.

7 bound up, tied; preserved; pebble. The physical plane must be understood as the plane wherein forces from higher levels are bound up or preserved in physical form.

Ephod The stone of God's House. This is the stone described in the story of Jacob's dream (Genesis 28:11, 19). Tradition identifies it with the stone in the British coronation chair, now in Westminster abbey. Beth-el is the "house of the Lord". Consciousness of the Lord's house is awareness of the indwelling presence in physical forms. Note that Jacob named the place of his dream which may be surmised as being "He, the house of El". It is translated "that" in the Jewish translation. Yet אֶל is a name of God (Kether). see 443, 460.

blood is the life [Deuteronomy 12:23]. Note that in this passage הוא is the same animal consciousness, which has its special seat in Yesod. This passage goes on to say "... thou shall pour it [blood] upon the earth as water." The water of consciousness is working to raise lower forms to higher. There are important alchemical consideration: i.e. occult properties of the blood. see 44 and 430.

night vision, night revelation. also means 'covenant'.

kar or. Lamb skin. A Mason's apron is lambskin. see 220 and Key 18.

You will have peace [Jeremiah 4:10]. Peace (shalom) comes when "the kingdom of spirit is embodied in my flesh" (and blood).

Pater, filius, spiritus sanctus, divina natura, Deus (Lt). Father, Son, Holy Spirit, Divine Nature, God [Secret Symbols page 30]. These words are brought together as the text explaining a diagram. this diagram is a radiant, golden circle, enclosing a down-pointing equilateral triangle inside the triangle is written the word Deus. Above the triangle, in the circle, are the words Divina Natura. Outside the circle, the three points of the triangle are the words: Pater, at the left upper point, filius, at the right upper point, and spiritua sanctus at the lower point.

Twins; Gemini. It connects the tribe of Simeon, not only because in Genesis 49:5 Simeon and Levi are couple together, but also because the Talmud says the standard of Simeon bore a picture of the city of Shechem. This was a Rebus, referring to the basic meaning of the word בְּשָׁם, "shoulders," or "shoulder-blades." According to astrology, Gemini, governs the shoulders.

I. Genesis 38:27: "And it came to pass in the time of her travail, that, behold, twins were in her womb."

II. The twins, ascribed to ג, are the "two apples" of the 7th conformation of the beard of Macroprospus. Zain connects ג בניתי to סֵפֶר and ג, 67 = בְּשָׁם. The 2 apples equal סֵפֶר = מָגוֹז מִסְפַּר, which add to 504, the value of בְּשָׁם, "to seek". The two apples are the fountain of the Water of Life. They are correctly described as twins. ג, Din and ב, Doni, are the twin Intelligences. see 64.

III. I.R.Q. Para. 238: "Tradition: A most secret thing is this disposition of the beard. Secret is it and hidden; hidden, yet not hidden; concealed, and perfections. The affirmation of the perfect cosmic order, proceeding form the divine self-impertation or beneficence represented by Chessed or Jupiter, and manifested in Malkuth. μονογενής, monogenhs (Gr). one-begotten; alone-born. Closely refers to Jesus. see 888.
yet not concealed in its dispositions; known, yet unknown.”

IV. I.R.Q. Para. 408: “The 7th conformation is that wherein the hair is wanting, and there appear two apples in the circles of fragrance, fair and beautiful of aspect.”

贸易, 手工 (后来的希伯来语). Gemini rules the hands, and is connected with manual dexterity.

Rosenroth in K.D.L.C.K. (p.123) links this word to Binah, when it has the meaning of firmness (firmitatis), and with Malkuth, when it pertains to faith (fides). He also translates it as truth (veritas).

His work Genesis 2:2: "and he rested on the 7th day from all his work which he had made." The connection between work and hands should be apparent; this the work of discrimination [Gemini, Key 6] and the "hand" is also Yod. see 466, 513, 67.

Nurse or nutrix, according to Rosenroth in K.D.L.C.K. (p.57), who links this word to Malkuth, which as the same meaning. It is applied to Malkuth because it makes all things grow, and also the Binah as Naomi was thus called by Ruth, for Naomi is Binah as Ruth is in Malkuth. see 491.

Man, Son of Man, King. The Divine Soul, Neshamah, and Ruach, are not two, but ONE, Man, Son of MAN, King and this is the royal Presence we call "The Dweller in the Heart." This perfect law has two fundamental precepts: 1. Thou shall love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength; 2. Thou shall love thy neighbor as thyself. As thy SELF, as the ONE EGO dwelling "among" us because that ONE EGO dwells also "within" us.

House of God.

Palace of Merit, purity, innocence, justice. Briatic palace (heaven) of Geburah. Creative plane for divine will-Geburah is the sphere of Mars; here expressed in its essential purity and perfect Justice. This is the basis of the pillar of fire and secret to attainment [Corresponds with the 5 of Cups]. see 65.

Say of the righteous one that he is good (i.e. that it shall be well with him). Isaiah 3:10: "Say of the righteous, that it shall be well with him: for they shall eat the fruit of their doings." The "righteous" one dwells in the house of God, for he has eaten of the fruit, which is the "pillar of fire", in the microcosm. The Zohar [I:30B, p.116] comments: "These three letters [טבبق] to, good, i.e. Teth representing the ninth grade, wisdom, Vav, the heaves, and Beth, the two worlds] were afterwards combined to signify 'the righteous one (Zaddik) of the world,' as it is written, 'say of the righteous one that he is good', because the supernal radiance is contained therein."

paths of old, ancient paths. In Jeremiah 18:15: "Yet my people have forsaken me and have burned incense to vanity and have stumbled in their ways, and have departed from the ancient paths to walk in away which was not trodden." see 362.

Jephthah. "He [God] opens"; one of the major (8th) judges of Israel. see Judges 12:7.
Recall that 'גד Chesed, the sphere of Jupiter, is the cosmic Moon or memory, and that Kaph, the Hebrew letter of Jupiter is assigned to the liver, as well as to the solar plexus, center of psychic activity. see 1029 (Greek), 20, 100, 72, 194, 555 (Greek); 980, 798, 1105, 570, 1096, 151 (Greek).

Recall that 'גד Chesed, the sphere of Jupiter, is the cosmic Moon or memory, and that Kaph, the Hebrew letter of Jupiter is assigned to the liver, as well as to the solar plexus, center of psychic activity. see 1029 (Greek), 20, 100, 72, 194, 555 (Greek); 980, 798, 1105, 570, 1096, 151 (Greek).

Recall that 'גד Chesed, the sphere of Jupiter, is the cosmic Moon or memory, and that Kaph, the Hebrew letter of Jupiter is assigned to the liver, as well as to the solar plexus, center of psychic activity. see 1029 (Greek), 20, 100, 72, 194, 555 (Greek); 980, 798, 1105, 570, 1096, 151 (Greek).

Recall that 'גד Chesed, the sphere of Jupiter, is the cosmic Moon or memory, and that Kaph, the Hebrew letter of Jupiter is assigned to the liver, as well as to the solar plexus, center of psychic activity. see 1029 (Greek), 20, 100, 72, 194, 555 (Greek); 980, 798, 1105, 570, 1096, 151 (Greek).
Section 5

Numbers 500 - 599

500

1. (4 x 5 x 5 x 5) or $2^2 \times 5^3$

2. Final Kaph. see 20.

Nathan. to give.

be fruitful and multiply.

master, prince, head, chief, noble, ruler, official, captain, general, prefect. Isaiah 9:6: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called wonderful, counselor, the mighty God, the everlasting father, the prince of peace." With different pointing shor, shar: navel, navel-string (seat of the Mars force); health, strength. see 576, 911 (Greek), 4000, 376.

whale (Ezekiel 32:2); jackals, wild beasts.

shows knowledge (Psalm 19:2).

tie, bind, to fetter. Alchemical gold, until its liberation is fettered in the heart. With different pointing kopeth: block of wood; lump of dough.

Teman "which is on the right hand"; an important district, apparently in the north part of Edom in Ezekiel 25:13. "This is what the sovereign Lord says: 'I will stretch out my hand against Edom and kill its men and their animals. I will lay it waste, and from Teman to Dedan they will fall by the sword. Recall that Edom signifies unbalanced force. A name of a Duke of Edom [Crowley, 1977, p. 49]; Godwin associates with Hod. see Genesis 36:11.

Zechariah 7:11: "But they refused to pay attention; stubbornly they turned their backs and stopped up their ears." With different pointing kitawph: to carry on the shoulder; kahtawph: porter.

Shalicu. The Sentinel of the 31st Path (Tunnel) of Shin on the Inverse Tree of Life.

1. The 31st tunnel is under the dominion of Shalicu. The triple tongue of flame (shin, ש) is attributed to Path 31, and this is reflected into the abyss in the form of the inverted trident of Chozzar (a form of Choronzon and an emblem of Atlantean magick). This is the path of Evocation and Pyromancy via the secret fire-tongue that manifests in the tunnel of Shalicu in the form of Choronzon. As it is written in the grimoire: Then also the Pyramid was built so that the Initiation might be Complete.

The number of Shalicu is 500 which is the number of ש, meaning 'Prince, SORAH, 'principal', from the Egyptian Ser, 'chief' or 'head', whence the English 'sir'. Shalicu is the prince of the qliphoth in his form of the arch-devil Choronzon who reigns within this tunnel and who conveys the most secret kala, which is known as The Aeon. This kala flows from the power-zone of Mercury to that of the earth. This tunnel is therefore of prime importance in that it extends to earth the Choronzonic vibrations of Daath, via Mercury.

, 'to extend', also has the number 500. The attribution is confirmed by המלה, meaning 'wild beasts of the desert'. המילה approximates to the Egyptian word tenem, which means 'make to recoil'. The denizens of this tunnel are the ravenous beasts of the Desert of Set, and they repulse all efforts to gain access to the pylon of Daath. 500 is also the number of ר, 'the loins', which has affinities with the Sanskrit word maithuna, signifying 'coupling', 'sexual congress'.

The fire of this path is the fire of Set which is the sexual heat typified by the beasts that lurk on the threshold of Daath before the Veil of the Abyss. The Pyre or Pyramid, and the Fire, are identical; hence the pyramid as a symbol of Set and of the Star Sothis.

The gods attributed to the 31st kala are Vulcan and Pluto; twin aspects of Hades (its fiery and its dark aspects respectively). Pluto is a form of the Cerberus or dog-headed beast that guards the Gates of the Abyss.

The sigil of Shalicu shows the tomb or plaque of Chrystain Rosencreutz that announces the fact of
death, judgement, and resurrection. These comprise the three-fold formula of Crossing the Abyss via the crucifixion or passage from life to death. The idea of judgement denotes the purgation and refinement of the gross body (the mummy) and its preparation for the crossing over to Amenta. This is adumbrated in the alchemical formula of the Black Dragon which symbolizes the appearance of the First Matter (Being) in its corrupt or unregenerate state (ego), prior to its projection as the Ultimate Kala (medicine).

The magical siddhi of Path 31 is Transformation, Invisibility, or Dis-appearance; the disappearance of the world of appearances (interpreted in terms of objective existence, is the transformation of the gross body into its ethereal essence).

The typical disease ascribed to Path 31 is Fever, which is associated with heat or fire and which culminates in the tunnel of Shalicu as Death and/or Full Insanity.

The Last judgement was the title given to the Tarot Trump which showed the dead rising from their tombs. The symbolism of this trump, revised in accordance with New Aeon doctrine, is now entitled The Aeon, and it is in the form of the Child that the resurrected spirit arises from the darkness of Amenta. The great mystery is, however, that this child is feminine: the daughter, not the son. She is shadowed forth in the imagery of the fabulous bird, Vrx, which denotes the feathered or fledged bird (i.e. the pubescent female), the bird of qabalistic legend. Its number is 500. It is the ultimate symbol of the Aeon of Maat as adumbrated in the Dark Doctrine of Ma Ayon.

The 31st Path is divided between the powers of Fire and Spirit, and the 32nd and final path is divided between the powers of Earth and Saturn. In the 31st tunnel the powers of Fire and Spirit resume the formula of the Fire Snake, which is that of Spirit/Matter in the macrocosm and Choronzon/Woman in the microcosm. In other words, the essential forces of darkness (matter) are activated in the macrocosm by the element of Spirit, and in the microcosm they manifest in the woman who embodies the Fire Snake [i.e. the initiated Priestess of the Beast, Shugal-Choronzon].

To this kala 31 the Red Poppy, Hibiscus, or China Rose, are attributed, for these flowers are symbolic of the Scarlet Woman -- Babalon - who incarnates the cosmic energies of the Fire Snake. These are symbolized by the Fire Opal which exudes as a precious stone from her vulva, and by the Pyramid of Set, the cosmic phallic flame that consumes it utterly with its triple fire-tongue. [Grant, 1994, pp. 248-252.]

eαωνα enduna. vestments. In Matthew 28:3: "And his appearance was like lighting, and his vestments white as snow." And in Matthew 22:11, 12: "Now the king having entered to view the guest, saw there a man not clothed with a wedding garment; and he says to him, 'friend, how camest thou here, not having a wedding garment? And he was stuck speechless." The garment is the body of light, the 'vestments' of the angel. see 2698, 1014, 1549 and Matthew 3:4.

ο απθμος ho arithmos (Gr). the numbers. Acts 4:4: "But many of those having heard the word believed; and the number of the men became about 5,000. See 666 and Acts 6:7, Romans 9:27 and Revelation 15:2.


501

Asher. A tribe of Israel, associated with Libra, and alchemical sublimation [Genesis 49:20]. With different pointing: straight, level, prosperous, happy, blessed. Sublimation involves the elevation or exaltation of undesirable natural trends or impulses, by education or conscious effort, in to some more desirable type of behavior or activity. It includes elimination from mental picture of future action every detail not wished to see realized, whatever wastes power. Libra governs the kidneys-organs of elimination which maintain the chemical balance of the blood. Breath control is also essential to the work of sublimation. See 570, 331, 95, 30, 54.

סנ as a pronoun and conjunction: who, which, that, as for regarding. Translated "that" in
Exodus 3:14: "I am that I am."

The Zohar says (I, p.155) "The truth is that Heh (Binah) is called וה, Ashera (Venus) after the name of its spouse esher." Thus וה refers to Yod or ﬀ, which is יב, to be guided. Note the root idea of the word לamed, which means "ox-goad" and "to teach". Pronounced isheseyr, this word means: loan, guide, to be lead, to walk straight; to set right, strengthen, to confirm, verify; to be made happy, to praise. See Book of Tokens, Lamed.

relative pronoun (without distinction of number or gender). With different pointing: the name of the cedar tree. The feminine ה, means: happiness, happy, and is the Biblical name of the Phoenician Goddess of Fortune (Syrian דשת, [1 Kings 11:5], Ashtoreth or Astarte, who is Venus. Compare with Jacob's blessing in Genesis 49:20: "Out of Asher his bread shall be fat, and he shall yield royal dainties." (dainties) is derived from ﬀ, Eden (see Key 3). Sustenance, alimentation (in reference to the roundness of a well-fed body). Fat, in the same text is ﬀ oily, olive oil, and the occult meaning of this relates also to Venus, to whom the olive was sacred. See the dove and olive branch in the story of Noah. "Royal dainties" is equal to 214, the number of ה, Ruach or Air, the element of Libra which is ruled by Venus.

to remain, be left. With different pointing sheawr: remnant; rest, remainder. Isaiah 10:21, 22: "The remnant shall return, even the remnant of Jacob, unto the might God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness." See Isaiah 4:3 and Daniel 7:7.

flesh, body; blood relation, kinsman. True alchemy is the embodiment of spirit (Shin) as Mercury (Aleph = Uranus, higher octave of Mercury) into the blood, which regenerates the heart (Resh). See Leviticus 18:6.

leaven, yeast; fermentation, swelling sustenance, alimentation (in reference to the roundness of a well-fed body. Compare the Jacobs blessing: "out of Asher-his bread shall be fat, and he shall yield royal dainties." Remember that corn, wine and oil are directly associated with weighing and measuring, in the symbolism of the third seal, according to Revelation 6:6. "And I heard a voice in the midst of the 4 beasts say, a measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Fermentation is Capricorn, where Mars is exalted (see notes on Nun, the night house of Mars in the Book of Tokens). Nun means "to sprout", like yeast. Also with different vowel point: to be hot, to ferment. See Exodus 12:15.

the garden of nuts [Song of Solomon 6:11]. According to the Zohar, this refers to Yesod, "seed principle", is the clue to the inner meaning. see 1125.

skin of a lamb.

The rule of heaven.

head; chief, principal. With different pointing: beginning, choicest, best, division, company.

the Primal Will.

urine of the infant or urine of the babe. This is Raymond Lully's name for the alchemical first matter. Note that ﬀ are the letters of the element Fire, or Shin (360). Lully spells it also ﬀ. It also means "boy, lad, youth; servant, retainer; scattering, scattered one. See the "boy" pictured in Key 20 (Shin). Here is another translation might be: "fire of the boy" or "infant fire" see 148, 74, 141, 631 685, 320.

The Superior Shekinah. A name applied by Qabalist to Binah.

appearance, form; image, likeness, shape.

wisdom gives life. In Ecclesiastes 7:12: "For wisdom is a defense, and money is a defense: but the excellency of knowledge is, that wisdom gives life to them that have it." Wisdom is the Life-force, Chaiah in Chokmah. see 23, 78.
strong, robust (ones). Those in whom the life-force has sprouted as divine volition (Geburah, sphere of Mars). They are regulated by balance. see K.D.L.C.K. (p. 178).

Goetia demon #70 by night of the 1st decanate of Pisces. see 259 & Appendix 11.

Goetia: "He is a mighty prince, and powerful, under AMAYMON, King of the East. He appears in the form of a beautiful man, riding upon a winged horse. His office is to go and come, and to bring abundance to things to pass on a sudden, and to carry or re-carry anything wither thou would have it to go, or whence thou would have it from. He can pass over the whole earth in the twinkling of an eye. He gives a true relation of sorts of theft, and of treasure hid, and of many other things. He is of an indifferent good nature, and is willing to do anything which the Exorcist desires. He governs 26 Legions of Spirits." [Mathers, 1995, p. 65]

The 10 plagues of Egypt: a Notariqon, formed by taking the first letter of each word. see 106 plague. see 981.

but, only, surely, indeed, again, once more [Kaph = 500, see 21]

grammatheia. grammateia (Gr). lettering, use of letters.

Iaspis (Gr). precious stone; jasper. The first foundation of the holy city. See Revelations 21:19.

ο ἀνόμος. Ho anomos (Gr). the lawless one.

ο πλανός. ho planos (Gr). the deceiver, anti-Christ [John 2:7].

to πάν. to pan (Gr). the all, the whole. This is the neuter of πᾶς all (Latin omnia), Neuter implies a combination of male and female principles, thus relating the balance represented by Lamed and Libra to the whole picture. see 46 (Lt)

502

to cut asunder, to thrust through. In Ezekiel 16:40: "They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through [ז'ץ'ץ'] with their swords." Note that 502 reduces to 7, the value of Zain, the sword of discrimination. see 7, 67.

to bear or bring good tidings. Isaiah 40:27: "The first shall say to Zion, behold, behold them: and I will give to Jerusalem one that brings good tidings."

flesh, meat; kindred; pulp of fruit. In 1 Chronicles 11:1: "Then all Israel gathered themselves to David unto Hebron, saying, behold, we are thy bone and thy flesh." Also in Genesis 2:21: "So the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the place with flesh in its stead." see 14, 685, 783.

I. This word is related to the alchemical metal Iron. Aesch Mezareph: "And this is that mystical thing, which is written in Daniel 7:5: "And behold another Beast, a second like unto a Bear, stood on its one side, and it had three Ribs standing out in his Mouth, between his Teeth; and thus they said unto it, 'Arise, eat much Flesh.'" The Meaning is, that in order to constitute the Metallic Kingdom, in the second place, Iron is to be taken; in whose Mouth or Opening (which comes to pass in an Earthen Vessel) a three-fold Scoria is trust out, from within its whitish Nature.

Let him eat batsar, i.e. Flesh, whose lesser Number is 7 [502 = 5 + 2 = 7], that is Puk [ץ'ץ'], 106 = 7], that is Stibium [i.e. antimony], whose lesser number is like manner 7.

And indeed much Flesh, because the proportion of this, is greater than of that; and indeed such a proportion as Puk, that is 106, bears to Barzel 239; such shall be the proportions of Iron to Antimony [i.e. three must be nearly two and a half times as much antimony as iron].

But understand the Flesh of the Lion, which is the first Animal; whose Eagles Wings, and so much as is very Volatile in him, shall be drawn out, and it shall be lifted up, and by purifying be
separated from its Earth or Scoria: And it will stand on its Feet; that is, shall be its Consistency, in a Cone; like a Man erect and with a shining Countenance; like Moses. For Enos [ןֵאָנ] and Moses [מֹשֶׁה] in full writing by Gematria each give 351. And the Heart of Iron [for the heart Leb [לב] and Iron Barzel [בֵּית אל, 239] in their least number both give 5], (Mineral) i.e. the Tiphareth of Man Mineral shall be given to."

[Westcott, 1997, p. 24]

II. "And YAHWEH AElohim caused a profound and sympathetic sleep to fall upon Adam (universal man) and he slept; and He broke from the unity, one of his involutions (exterior envelope, feminine principle) and shaped with form and corporeal beauty, its original inferiority (weakness). [d'Olivet, 1976, p. 315.]

He comments: בָּשָׁם, shape and corporal-beauty... The word בָּשָׁם demands also all of our attention... seeing that the Hellenist translators, always restricted to the material meaning, have rendered it by σαρκε [361], an ignoble word which is Saint Jerome has copied in 'caro', the flesh. Now בָּשָׁם or בָּשָׁם is a Hebraic root which contains in itself all ideas of movement toward consistency, corporeality, elementary form and physical force, as is sufficiently denoted by the signs of which it is composed. The sign of interior activity ב, governs this same root, and constitutes the verb בָּשָׁם which always signifies to inform; to announce a thing, to bring glad tidings; as is proved by the Arabic which adds to this signification, that of showing a pleasant physiognomy, and of pleasing by its beauty. If בָּשָׁם designates the flesh, among the vulgar, it has been only by a shocking abuse, and by a continuation of that unfortunate inclination which the Jews had of restricting and materializing everything. It signified first, form, configuration, exterior appearance, corporeal beauty, animal substance. The Chaldeans deduced from it all ideas relative to exterior forms, ideas more or less agreeable according to the point of view under which they considered these forms. Thus, for example, they understood by the nominal בָּשָׁם the action of informing, announcing, evangelizing, preaching, scrutinizing, disdaining, scorning etc." [ibid., pp. 89-90.]

III. The Zohar [1:28A, 48B] comments: 'The words 'and the Lord God built the side', can also be applied to Moses, insofar as he is built from the side of Chesed (kindness). 'And Moses both were combined. This time bone of my bone and flesh of my flesh. This is said of the shekinah, the betrothed maiden, by the central column, as though to say, 'I know that this is bone of my bone and flesh of my flesh; so this of a surety shall be called woman, from the supernal realm, which is mother, for she was taken from the realm of the father, which is Yod.' And as with the central column, so with Moses below. At that time every Israelite will find his twin soul... (p.108). And the Lord God built (vayiven) the side which he had taken from the man, etc. Said Rabbi Simeon: 'It is written, 'God understands the way thereof and he knows the place thereof' [Job 28:23]. This verse may be taken in many ways. One is that the word 'understood' (hevin) has the same sense as vayiven in the second chapter of Genesis. Hence the 'side' here is the oral law, which forms a 'way' as it is written 'who makes a way in the sea' [Isaiah 43:16] Similarly, 'place' here can be interpreted as written law, which is a source of knowledge the double name 'Lord God' is used to show that it was competed in all details. Hence it is called both Chokmah (wisdom) and Binah (understanding). 'The side' (zela) is the unclear mirror, as it is written 'they rejoiced at my halting (be-zal'l) and gathered together' [Psalm 35:15]. 'Which he took from the man': because the oral law issued from the written Torah, into a woman: to be linked with the flame of the left side, because the Torah was given from the side of Geburah. Further, Ishah (woman) may be analyzed into חַ-שָּׁנ (Fire of Heh), signifying the union of the two." (pp.153-154).

בָּשָׁם to break, destroy, tear down, mangle, quench. Isaiah 42:3: "A bruised reed shall he not break, and a flickering lamp he shall not extinguish; he shall truly bring forth judgement." And in Psalm 69:20: "O thou, hear my broken heart and bind it; I looked for some to take pity, but there was none; and for comfortors, but I found none."

בָּשָׁם in thee, with thee. [Kaph = 500, see 22]
The House of God [Elohim]. An ancient title of Key 16. Beth (בֵּית) is the 12th Path descending from Kether to Binah. ha-Elohim adds to 91, the number of PIN (Amen). The word Elohim itself is the divine name attributed to Binah. In 1 Corinthians 6:19 the Tower of Key 16 may be regarded as a symbol for the human body. It is made of clay bricks and the Hebrew for brick is Levanah (Moon, 87), designated to Yesod (80), associated with the reproductive organs of the Grand Man (Tree of Life). see 91, 899, 412.

דִּשְׁנָה to rage, to be violent; to come together, to assemble (as a mob). This last meaning, though it applies more particularly to an angry, or even riotous assemblage, is closely related to the Greek original for our word "church," for ekklesia means "an assembly, a congregation." Perhaps the connection is even closer than appears at first, for the history of religion makes it only too clear that churches have on many occasions been scenes of violence and of unseemly exuberance of the mob spirit. The underlying quality of group consciousness is emotional unity-mob spirit can erupt into violence as well as harmony. see 294.

לְבָנָה stone of the serpent.

נָחַל from a primitive root meaning: to drive out from a possession; especially to expatriate or divorce, drive away, thrust out [Strong's Bible dictionary], cast out; to expel, to put forth fruit. Directly related to the Mars-force attributed to Key 16 and the letter Peh. It is the active principle in reproduction (Mars presides over the fertility of the fields and herds "to put forth fruit", and lighting was supposed to make fields fertile.) As a noun: "a fruit, a product of the earth, produce." Gimel is the letter of the Moon, Resh of the Sun and Shin the Hindu Prana, the alchemical Fire and Quintessence. It symbolizes that most precious fruit, the stone of the Wise (ז"כ), compounded by the moon, sun and Fire from elements composing the Earth. "the cup of Stolistes" [Crowley, 1977, p. 50]. see 703.

נָלַג reveals or displays forth knowledge. Psalm 19:2: "Day after day they pour forth speech; night after night they display knowledge." This is directly associated with Peh, the mouth as the organ of Speech. Note that "Night" is the name for darkness -Binah the mother. The womb of night brings froth the day. Night is associated with generation and reproduction; and the Hebrew word da'ath is known to mean what the Bible intimates when it says, "And Adam know his wife, and she conceived." see 84, 474, 683, 688, 475, 1163.


"and-it-did-shoot-out.... It is the verb נ콜, to come forth, to proceed, to be born, used according to the excitive form, in future tense made past by the convertible sign. I beg the reader to observe here again this hieroglyphic expression. God speaks in the future and his expression repeated, is turned suddenly to the past. Let us examine this important verb. The first which offers itself is the sign כ, expressing every terminative movement, every conclusion, every end. its proper and natural place is at the end of words: thence the roots ככ or ככ, in Arabic containing every idea of corporeal bounds and limits, of repressing and concluding force, or term. But if, instead of terminating the words, the sign begins them; then, far from arresting the forms, it pushes them, the contrary, toward the goal of which it is itself the symbol: thence, the opposed roots ככ, in Syriac and Arabic, whose idea is, leaving the bounds, breaking the shackles of the body, coming outside, being born. It is from this last root, verbalized by the initial adjunction כ, that the verb which is the subject of this note, is derived. It signifies to appear, to come outside by a movement of propagation, as is demonstrated unquestionable, by the substantive nouns which are derived therefrom, ככ a son, and ככ ככ a numerous progeny." [d'Olivet, 1976, pp. 43-44.]
To seek or ask for; consult, inquire of. 2 Chronicles 17:4: "After the Lord God of his father did he seek, and walked in his commandments, and not after the doings of Israel." With different pointing: to ask for, demand, require, to seek with care, care for, be concerned, to seek with application, study, follow, practice; to expound, explain, interpret; to teach, lecture, preach.

to exert oneself, to strive. Daniel 6:14: "Then the king, when he heard these words, was very much grieved, and made up his mind to deliver Daniel; and he strove (labored) till the going down of the sun to deliver him."

mahqohr mem chaiim, source (or fountain) of the waters of life. Referring to the name Pau, Mezareph: "Nor will you err, if you shall attribute to it another special name, for it may be called Mekor Mayim Chaaim, that is, a Fountain of Living Water. For, from this Water the King is enlivened, that he may give Life to all Metals and Living Things." [Westcott, 1997, p. 40]

"and by night in a pillar of fire. Exodus 13:21: "And the Lord went before them by day in a pillar of cloud, to guide them on their way; and by night in a pillar of fire, to give them light, so that they could travel by day or night." see 498, 130.

apples; apple tree.

Sarah, princess, noble lady; Sarah, wife of Abraham ("Father of many nations, of a multitude"). She is called the "mother" of the true Israel in Isaiah 51:2: "Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him." Genesis 11:29: "and Abram and Nahor took them wives: the name of Abram's wife was Sarai..." Rosenroth in K.D.L.C.K. (p.725) says "Principessa is Malkuth when she is united with her husband Chesed; for Abraham was the husband of Sarah."

ox, bull; In later Hebrew Taurus. This agrees with the Talmudic assertion that the standard of Ephraim was a Bullock (331). There is a correlation between this sign and the sense of hearing. With different pointing: shoor: to look,
regard, behold; to lie in wait, lurk; to journey, travel. As a masculine noun, same pointing, wall, watcher.

Shem ha-Mephorash, short form. see 521 & Appendix 10.

persons, faces.

The palms of the hands, the handle of anything; palm-branches, as curved. The singular form of this word is spelled with the same letters, Kaph and Peh, which also spell a word meaning rock or stone, קפ, Kafe. This word is the origin of the name Kephas or Cephas, given to Peter, and in the later Hebrew had almost the exact sound of Kephas. Note here that Kaph (ק), as a letter, represents the cycles of recurrent activity (Key 10). It is upon intuitive knowledge of these cycles that ageless wisdom largely depends. Furthermore, it is an ancient belief that every man's personal place in the world cycles may be read from the lines of his palms. He whose grasp of eternal principles is strong is able to stand firm as a rock. see 1196, 729.

507

Masters of the heavens, astrologers. A term used to describe the illuminati or adepts—those "new creatures" who have become masters of their own interior stars, which is a consequence of the meditation symbolized in Key 17. They have linked themselves with the Ego in Tiphareth, which is a reflection of the self in Kether. see 1067.

Admirable or Wonderful Intelligence [Isaiah 9:6]. Title of Kether. On all planes is the contraction of power (Kaph), at a point of condensation (Tav) which, in relation to the stages of manifestation, becomes a point of radiation (Resh). Created beings cannot attain to the essential reality of this "Primary Glory" because that reality transcends everyone of the limitations which characterize "created beings." It projects itself simultaneously through the Paths of Aleph (superconscious), Beth (selfconscious) and Gimel (subconscious). It is present in human personality as Yekhidah, The Self (in Atziluth), as the "seed atom," continuous throughout in the whole series of incarnations (in Briah), as the "thousand petaled Lotus" within the etheric-astral vehicle surrounding the physical body (in Yetzirah), and as the pineal gland or "third eye" (in Assiah). see 157, 620, 1032, 876, 579, 21, 32, 78, 483, 111.

"It is the Admirable Intelligence, without beginning, without end, imparting understanding; itself beyond comprehension." [Meditations of the Paths of Wisdom].

pure, clear, transparent, innocent. see 27.

"in the light of the King's countenance is life" [Proverbs 16:15]. The king is Tiphareth, the light is Kether. The verse concludes: "and his favor is as a cloud of the latter rain." The "rain" is the solar radiance, falling in drops, or Yods.

that which causes ferment; yeast, leaven (alternate spelling, see 501). The "light" is the ferment or leaven, which works to increase its influence in manifested forms. see 455, 656, 148, 889 and Matthew 12:33.

seven pillars. The seven pillars of wisdom [Proverbs 9:1]. These are also the 7 interior "stars". see 585, 1986 (Greek).

Assyria. In Genesis 2: 14: "The third river of the Tigris; it runs along the east side of Asshur. And the forth river is the Euphrates."

508

sensible or disposing, feeling, sentiment. The adjective ha-regash is from a noun signifying feeling or sensation. Stenring translates the title of this path as "Sensible or Disposing Intelligence." The adjective ha-regash is derived from a verbal root meaning to rage, to be violently agitated. One can see the connection between the letter-name Zain, sword, and the notion of violent activity. The intelligence of Zain (sword), The 17th path of wisdom, linking Binah and Tiphareth on the Tree. Heh, "the" stands for the Mars-force which rules Aries, represented by the Emperor, and Heh of IHVH is particularly assigned to Binah. Binah particularizes, sets up distinction, limitations and boundaries, and is the field of specialization.
Resh is attributed to the sun and to regeneration (Key 19). Gimel is the letter of the Moon. Shin represents the element Fire and Spirit of God (Key 20 - the Perpetual Intelligence). It is the Quintessence, symbolized by the 8-spoked wheel. Thus שדנ may be read "The (Heh) Sun (Resh), Moon (Gimel) and Fire (Shin)," or alchemical as "The (Heh) Gold (Resh), Silver (Gimel) and the Quintessence (Shin)." see 858, 513.

Sekhel Nitzchi. Triumphant or Eternal Intelligence. Title of Vav, the 16th Path of Wisdom. Connects the Life-force of Chokmah, with the source of cosmic memory in Chesed gives awareness of Victorious quality to the Life-power, because of its freedom from all limitations of time. Associated with faculty of Intuition. Right use of recollection may consciously unite personal memory with that of the Life-power. The message of the inner voice has to do with the mystery of the divine radiance, termed "Glory". see 32, 158, 12, 177, 53, 122.

Vav joins Wisdom (Chokmah) to Mercy (Chesed). When creatures begin to exist, mercy becomes active. This is the passage of wisdom, Chokmah, into the self-impartation of the divine spirit though the self-contemplation of its limitless possibilities as an eternal spirit of life.

"I am the eternal intelligence, triumphing over all changes of name and form, sowing all problems of substance in justice, love and truth." [Meditations of the Paths of Wisdom].

All the living creatures. Genesis 1:21: "And God created... every living creature that moves... and... saw that it was Good." The "glory" of divine creativity disposes all living creatures towards the highest good.

To taste; the throat, palate, mouth as organ of speech. [Kaph = 500, see 29].

Shachar. Dawn.

Carpenter, craftsman. Isaiah 44:13: "The carpenter measures with a line and makes an outline with a marker; he roughs it out with chisels and marks it with compasses. He shapes it in the form of man, of man in all his glory, that it may dwell in a shrine."

509 (prime)

To break down or overturn, cast down. [Kaph = 500, see 29].

Khuram, the personification of the Christos + "seen of Yah." The "land of Moriah" is the place Abraham was directed to take his son Isaac, form the sacrifice. see 254, 255.

Writer, scribe, hence: administrator, ruler, overseer. Said of the ant, in Proverbs 6:7: "Though having no harvest and no ruler over her, neither any one to guide her." With different pointing: 1. officer, leader; magistrate in Deuteronomy 16:18: "You shall appoint to yourselves judges and scribes in all you cities, which the lord your God gives you, through out your tribes; and they shall judge the people with just judgement." 2. saytahr. side. as part of a vision in Daniel 7:5: "And the second beast was like a bear, and it stood upon one side, and it had three ribs in its mouth between its teeth; and they said thus to it, 'arise, devour much flesh.'"

The 'son of Rev' in Genesis 11:22.

Of the root יָד: That which liberates, opens, brings out, emits, produces; as the navel, a field, etc; יָד (intens). That which is solid, firm, resisting, as a wall, breast-plate, chain; that which is strong, vigorous, as a bull; that which is dominating, powerful, as a king, a prince; that which is formidable, as a rival, an enemy, etc. [d'Olivet, 1976, p. 464.]

To know her, to lie with her. see Genesis 38:26.

Harsha. Bible Name meaning Magician. see Ezra 2:52.

And I have broken. see Leviticus 26:13.

510
510 reduces to six, which is assigned to Tiphareth, the Sphere of the Sun.

thinness, fineness, subtlety, nicety. The primal radiance is subtle and hard to distinguish. Associated with the 4th Path Chesed (Mercy), the sphere of Jupiter.

"The emphasis here is one the receptivity of Chesed, a grade allocated to Chesed would therefore be distinguished by this quality of receptivity. The spiritual power exercises by an Exempt Adept are received from above. He himself is a center for the radiation of these powers. The agency whereby he broadcast them is called דקוקות, dakkoth, literally 'smallness, thinness, fineness.' This agency we are told, itself emanates from the supreme crown, that is from Kether...

The Exempt Adept uses this subtle emanation somewhat as a speaker in a broadcasting station uses the electric current. The energy employed comes from a higher source, as do the powers that are radiated.

In this connection it is noteworthy that the noun dakkoth, has the numeral value of 510, which is also the value of the Hebrew letter name רכש, Resh, correspond in astrology to the sun, and in Tarot to Key 19. Dakkoth, subtlety, is a technical name for a force used in practical occultism, and that force is actually a form of solar radiation. The word is from the root דק, dakh, 'fine, slender, lean.' The same word means 'dust', in modern Hebrew it signifies 'minute, infinitesimal'. Try to get a mental picture from these hints. Remember that the thing we are discussing is an actual reality. Metaphysically it is the radiant energy of Kether, represented in Key 0, the Fool, the White sun. But this is not merely metaphysical. It is a real force, properly designated by a Hebrew term signifying 'dust' because it is the fine-grained cosmic 'dust' which eventually takes form in all things. The work of Greater Adept is concerned with his control of the subtle something which is substance and energy at one and the same time." [Case, 1985, p. 254.] see 104, 178, 528.


 взять to seize, lay hold of; take possession of.

Letter name Resh. countenance, head, face; beginning, commencement. see 440

and seek. From the root meaning: to tread or frequent, to follow (for pursuit or search), by implication, to seek or ask; especially to worship. inquire [Strong's Bible Dictionary] see 1329, 366.

to go straight, right, upright, to make smooth, make or lead straight, direct; to esteem, right, approve; to be pleasing, agreeable. see 541, 566, 732.

song, poem, hymn, singing, enchantment, mantra yoga. With different pointing: shiahr: remnant remainder, relic. A suggestion of the correlation between sound and light. The vibration of the eternal radiance make Plato's "music of the spheres." The true sense of sacred texts is in their allegorical meaning, and the secret is of mentally controlled vibration. see 1394.

princess. First name of Abraham's wife. Genesis 11:29: "The name of Abram's wife was Sarai". see 505, 302 (Greek), 753.

Saykel Qayam. Stable intelligence. 23rd path of Mem, joining the sphere of Mars (Will) to that of Mercury (Intellect). The secret of stability is the "Great Reversal", toward the source of all at the center. This Path is the "Power of Permanence" related to Rhythmic controlled vibration. It presupposes the work of the 17th Path (Zain) which liberates subconsciousness from wrong selfconscious interpretations of appearance. The possessor of this Path gets the Pentagram right side up and then the "demon" vanishes. Thus he possesses the Ars Notaria which gives the true universal science-the Art of reading the signs and characters with God has inscribed in every Kingdom of Nature. The seer is filled with the "Light of the World." Control of the serpent-power through concentration definitely limits the associative powers of subconsciousness. This intention is continually recollected at first but isolation or union with the SELF is the result. see 160, 440, 184, 45, 104, 430, 90, 250, 640, 53,
serpent, crocodile, dragon, whale, sea monster. In Genesis 1:21: "And God created great whales..." Exodus 7:9: "take thy rod, and cast it before Pharaoh, and it shall become a serpent." Isaiah 51:9: "Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old. Art thou not it that hath wounded the dragon." Ezekiel 29:3: "Thus said the Lord God, I am against thee, Pharaoh, king of Egypt, the great dragon that lies in the midst of his rivers, which has said, my river is mine own, and I have made it for myself." Job 7:12: "Am I sea, or the monster of the deep, that you put me under guard?" A symbol of the cosmic vibratory radiance, the serpent power. see 358, 409, 1160, 975 (Greek).

slime, unseasoned, tasteless, untempered mortar. As a figure of speech, taphel means "folly; licentiousness; uncontrolled desire." In Job 6:6: "Can that which is unsavory be eaten without salt...?" Originally signified something viscous or slimy. Employed figuratively, means "frivolity." Refers to the avoidance of physical impurity as preparation for initiation. And in Ezekiel 13:11: "Say unto them which daub it with untempered mortar, that it [the wall] shall fall: there shall be an overflowing shower; and you, O great hailstones, shall fall; and a stormy wind shall rend it." This has significance in Freemasonry. There is a hint of the same notion in some versions of Key 19.

One of the sons of Asshur in 1 Chronicles 4:6 and the land of King Husham of Edom in Genesis 36:34.

holiness to the Lord.

θυρα. thura (Gr). door, entrance of passage into any place; an epithet of Christ. John 10:7,9: (7) "Then said Jesus again, 'indeed, I truly say to you, I am the door of the sheep. (8) All who come before me are thieves and robbers; but the sheep heard them not. (9) I am the door; if any one come in by me, he shall be saved, and shall come in, and go out, and find pasture." see 3010, 1480 (Greek).

Kronos (Greek). The god Cronus (Saturnus in Latin). Kronos was the son of Uranos, and of Gaia (Earth). He was the Husband of Rhea, and father of Zeus. His age was the Golden age. Inman: ...was always spoken of as a old God, or the father of the Gods. We conceive that he was one of the Phoenician gods, and introduced by them into Greece, as it was only in later times that he became identified with Xpovoς, chronos, or Time. If so, it is probable that the name was קָרָן, karan. The etymons for this might be קַרָן, karan, 'to point upwards,' 'to emit rays,' 'to shin,' and קַרְנוֹן, keren, 'a horn,' 'might,' 'power,' 'a king': קֵרֶנ caran, 'to knot together,' 'to unite,' for the root of the first syllable of the word, and for the second קָרָן, is, or קָרָן קָרָן, and in kran-is, 'the mighty being,' may be seen a juxtaposition of the ideas of the Sun, the phallus, and antiquity. [Ancient Faiths, VII, p.197-198]

νυξ nux (Gr). night; goddess of night. The Greek Dictionary gives: night, gloom, darkness, murkiness; the night of death, i.e. death itself; the netherworld. And, as a proper noun, the Goddess of Night, Daughter of Chaos. The Romans called her Nox.

ποιήματα poihmata (Gr). Things which have been made [Romans 1:20]. The things which have been made reveal the invisibles.

511

Asenath, "dedicated to Neith"; wife of Joseph and daughter of Potipherah, Priest of On.

Paul Case: "From the union of Joseph with Asenath come Ephraim and Manasseh, the Tribes of Israel corresponding to the signs Taurus and Gemini respectively. The sign Taurus rules the throat; Gemini rules the Lungs. Symbolically, Taurus is the sign of the junction of Sol and Luna, while Gemini is the sign of the two pillars. Here is much for development. Kabalistically Ephraim is the Letter Vav, and Manasseh is the letter Zain. The corresponding numbers are 6 and 7, which digits are combined in 67, the number of Binah, while their addition is 13, represented by 4 as the least number. The ideas corresponding to these numbers throw light on the alchemical process. All this maze of symbols, numbers, and attributions must be carefully traced out. The results will shed light upon may alchemical problems." [PFC of D.D.
Bryant's Philosopher's Stone, IX, 8]. see 331, 395, 270 (Greek), 455, 57, 385, 156.

אשת head. title of Kether. Note this word contains the word לוח, the tribe of Israel connected with alchemical sublimation. see 501, 820. It may also be read Ash = Fire (301) + Resh (Sun) + Yod, Virgo or the solar fire expressed through alchemical distillation [570].

ירדן row, line; rule of conduct; wall; custom. In K.D.L.C.K. (p.463) "But in the breast (heart) the shura'ah (rule of conduct) is call Jeshurun by our judges." Jeshurun "up-right one" is a poetical name of Israel ("He shall rule as God"). see 566.

נסך concealed; cover, closing, stopping up. The Greater Holy Assembly (p. 62) "The supernal head [Kether] is the most holy ancient one, the concealed with all concealments."

איך how?, how is that. [Kaph = 500, see 31]

לך to go, to bring. see 31.

נברע femininity; female genitals; female sex, feminine gender; dull side of tool. Receptivity of the great song is a feminine quality; Qabalah means reception. see Key 2, The High Priestess. [From רבד tunnel, passage, orifice.]

512

I. (28)

אדיש adhesiveness, attachment; communion with God; devoutness. From נברע, soldering; attachment, appendage, paste, putty]. see 106.

Rosenroth in K.D.L.C.K. (p.245) says they are chiefly attributed to "fathers" and "mothers" from the marks of their sequence, descending the tree as mercies and severities are the supernal parents of its body. He refers to the word ילך (160).

שחדר Shakhadar. Angel of the 3rd decanate of Libra. This decanate is ruled by Mercury and suggest qualities of: logical, perceptive, and impartial. Alert watchfulness of actual conditions is combined with the Venusian quality of imagination. The third decanate of Libra is also represented by the 4 of Swords or Chessed, sphere of memory, in Yetzirah, the formative world. the constructive use of memory, beneficence and the ability to partake of eternal supply are related to the human discriminatory activity. It is the power of suggestion, self-conscious attention to particular idea, which acts upon the formative substance to bring these ideas into a active expression. The expansiveness of Jupiter, without bounds, would negate or destroy form and detail. Its positive expression brings rest from sorrow, yet after and through it; relief from anxiety, rest after illness and quietness. Its negative aspect is inharmony, unsettled conditions, disorder and lose.

םברך your high places. Leviticus 26:30.

513

איך thy father. [Kaph = 500].

"Behold, I lay in Zion for a foundation a stone, a tried stone" [Isaiah 28:16]. One of the great key-texts of ageless wisdom. The foundation stone נברע is laid "in Zion", because the basis of all the prophet had in mind is man's intimate communion with the inner teacher, who is the Hierophant of Key 5, and the Angel of Key 6. see 53, 156, 1132 (158).

"I form the light" [Isaiah 45:7] I Form the light, indicates the world of formation. The light is formed from preexistent darkness. "and evening and the morning were the first day"; "in the beginning God created... [i.e. cut apart. see disposing]... and darkness was upon the face of the deep." "And God said, 'Let there be light'. [Genesis 1:2,3,5] The FORMATIVE power is the WORD. the same passage in Isaiah also says "I create evil".

נמר strange fire. In Leviticus 10:1: "And they put in them (their fire pans) fire, and they put upon it incense, and they offered before Tetragrammaton strange fire." This is the consecrated fire of formation, Shin, which is specialized in the nerve currents as the serpent power, or kundalini.

נברע tidings, good news, gospel. In the
Septuagint this is translated "Gospel."

of feeling, of sensation, of disposing. Intelligence of Zain. Derived from a root meaning "to be violently agitated, to rage tumultuously." The idea of violence is in direct relation to the basic meaning of Zain, the sword. see 858, 508.

rivers of oil. In Job 29:6: "And the rock poured out rivers of oil." see 67, 466, 497.

"A great miracle happened there!" the acrostic nah-gah-ha-ish (nah-gah-ha-ish) was placed in the spinning dridle at the Chanuchah festival. One letter was put on each of four wings on top, corresponding to the 4 worlds and Cherubim. Nun = Death; To experience wisdom means true knowledge of Life and Death. Gimel = Moon; One then automatically expresses the Law through Love and peace. Heh = Emperor; The coming of the Messiah is the coming of the King. Shin = Judgement; When awakening comes it brings eternal life.

black, charred, sootiness, dingy, melancholy. Jeremiah 2:18: "And now what have you to do in the way of Egypt, to drink the waters of Shimor?..." The waters of Shimor have to do with illusion. see 564.

Saykel Maamid. Constituting Intelligence. 15th Path of Heh and attributed to Aries, ruled by Mars. The dominate power in this path is the Mars-force, the active generative power in nature it links the radiant energy of the fixed stars or suns (Chaiah in Chokmah) with the Central Self (Ego in Tiphareth) with distributes it to all human personalities. All personal experience of vision is a particular expression of the cosmic power-to-see. To the degree that things are seen as they really are, to that degree the personality is a channel for the one, original creative power. see 164, 10, 423, 200, 223, 219, 380.

thy hand. Psalm 138:7: "Though I walk in the midst of trouble, thou will revive me: thou shalt stretch forth thy hand against the wrath of mine enemies, and thy right hand shall save me."

Yod is assigned to Chokmah. Yah (15), the father. From which emanate the path of Heh, the Emperor, the Constituting Intelligence. see 750 (Greek).

one principle, one head. God the father is the head of the one creative principle. see 2945, 425, 926, 440, 1052, 1065.

"Praise God in his sanctuary (praise him in the firmament of his power" [Psalm 150:1]. The "sanctuary" includes a vision of the whole.

statue, laws. The feminine singular of enactment, ordinance, statute, law; custom, constitution. The masculine is with the additional meaning of "prescribed task; prescribed due; prescribed limit or boundary. The emperor is the law-giver (Key 4) and prescribes the boundary of his domain. In K.D.L.C.K. (p.213) the text refers to Leviticus 18:4: "You shall do my judgements and keep mine ordinances, to wake therein..." And says that the masculine and feminine forms mentioned here refer to El-Chai (The Almighty) and Adonai (Lord) and to oral laws (heaven) and written laws (earth).

heritage of the Lord. Psalm 127:3: "Lo, children are a heritage of the Lord; the fruit of the womb is a reward." The Zohar [II:188A, pp.217-218] comments: "...the phrase 'heritage of the Lord' is an allusion to the 'bundle of souls in the world to come, and the passage indicates that it is children that make a man worthy of that heritage of the Lord. Hence happy is the man who is blessed with them and who trains them in the ways of the Torah."

possession without want (tribulation, distress, straightness). The Hebrew translates "possession without distress." The word mitzriam means Egypt [From distress, straits; boundary; narrow pass]. To possess is to rejoice in freedom from oppression. Rosenroth in K.D.L.C.K. (p.569) says this phrase alludes to Binah.

unsavourness, unseemliness,
impropriety, folly. From ימא tasteless, unseasoned; plaster, whitewash, untempered mortar. Folly is oppression of man; it is the "second" beast; which is tamed by prayer and meditation. see 510, 859.

מְלָכִי phylactery; parchment inscribed with scriptural text. Worn by Jews on the forehead and left arm near the heart; תְּפִלָ'תָה, the prayer of the amidah.

In Jewish antiquity, the parchment was enclosed within a small leather case which was fastened with straps on the forehead just above and between the eyes and left arm. The 4 passages written on the phylactery were Exodus 13:2, 9, 10, 16: (2) "Sanctity unto me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast: it is mine; (9) and it shall be a sign unto thee upon thine head, and for a memorial between then eyes, that the Lord's law may be in thy mouth: for with a strong hand has the Lord brought thee out of Egypt; (10) thou shall therefore keep this ordinance in his season from year to year; (16) And it will be like a sign on your hand and a symbol on your forehead that the Lord brought us out of Egypt with his mighty hand".

And Deuteronomy 6:4, 9; 11:13-22: (4) "Hear O Israel: the Lord our God is one God." (9) "Write them on the door frames of your houses and on your gates." (13) "So if you faithful obey the commands I am giving you today-to love the Lord your God and to serve him with all your heart and with all your soul. (14) then I will send rain on your land in its season, both autumn and spring rains, so that you may gather in your grain, new wine and oil. (15) I will provide grass in the fields for your cattle, and you will eat and be satisfied. (16) Be careful, or you will be enticed to turn away and worship other gods and bow down to them. (17) Then the Lord's anger will burn against you, and he will shut the heavens so that it will not rain and the ground will yield no produce, and you will soon perish form the good land the Lord is giving to you. (18) Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads. (19) Teach them to our children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up. (20) Write them on the door frames of our houses and on your gates, (21) so that your days and the days of your children may be many in the land that the Lord swore to give your forefathers, as many as the days that the heavens are above the earth. (22) If you carefully observe all these commands I am giving you to follow-to love the Lord your God, to walk in all his ways and to hold fast to him-(23) then the Lord will drive out all these nations before you, and you will dispossess nations larger and stronger than you."

The custom was founded on a literal interpretation of Exodus 13:16 and Deuteronomy 6:8: "Do what is right and good in the Lord's sight, so that it may go will with you and you may go in and take over the good land that the Lord promised on oath to your forefathers." Among the primitive Christians, this was a case in which they enclosed the relics of the dead. Also, any charm, spell or amulet worn as a preservative form danger or disease. [Greek phylak-terion, from phylassein, to defend or guard – Webster].

Rosenroth in K.D.L.C.K. (p.738) says that this is a name for Malkuth, because within it congregate all the sephiroth.

טוש official, officer; policeman; minister, minister of influence. The destiny of man is to be a minister or mediator for the divine influence. Rosenroth in K.D.L.C.K. (p.707) says that when Malkuth is the thong of the whip falling on the godless, Tiphareth is the helper or aid which strikes. Suggests the testing of the holy guardian angle in Key 14 via the path of Samekh.

παρθένος parthenos (Gr). virgin. see 456, 744 Greek.

516

persona; masks. Suggest personalities of humanity, which are but masks form the indwelling higher self. From פָּרְשָׁב, mace, visage, front.

Rosenroth in K.D.L.C.K. (p.649) says these masks are representations of the divine grades under the analogy of human figures, some of which are Arik Anpin, father and mother (Chokmah and Binah) and Seir Anpin [Tiphareth].
Those who have strength and knowledge possess the kingdom. As Jesus said, "Thy kingdom come, they will be done, on earth as it is in heaven." Esther 3:8: "...there is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people..." see 496 (Malkuth).


and I will sustain [provide]. see Genesis 45:11.

sing. see Exodus 15:21.

to cover it. see Exodus 26:13.

his shoulders. see Exodus 28:12.

I command, I am commanded. see Leviticus 8:31.

occulta; "hidden" or "concealed", according to Rosenroth in K.D.L.C.K. (p.644) says that this name refers to Tiphareth, since it truly ascends beneath the secret place of Da'ath. see 1081, 474.

line of chaos. The Zohar [Prologue, 11B, pp.48-49] comments: "And the earth was chaos and confusion (tohu va-bohu), and darkness was upon the face of the abyss.' This is an allusion to the four kinds of punishment which are meted out to the wicked: tohu (chaos) alludes to strangulation, as it is written: 'a line of (tohu) chaos' [Isaiah 34:11], meaning a measuring cord." see 76.

Arimiron. Qliphoth of Taurus. Misuse of the qualities of determination, practicality, duty. The Moon, which is exalted in Taurus the focus of negative astral entities. Recall that Taurus is fixed earth. Variant spelling, see 321.
been laid by the enchantments of Magicians. He is of the order of virtues, of which some part he retaineth still; and he knows all things Past, and to Come, and conciliateth Friends and those that be in Power." [Mathers, 1995, p. 31]

II. “An angel formerly of the order of virtues. In Hell... he is a great duke, ruling over 30 legions of spirits. He giveth understanding of the song of birds, knows the past and can foretell the future. He may be invoked in magical rites, and he will appear gladly, but only when the sun is in the sign of Sagittarius.” [Davidson, 1971, p. 70, see Book of Ceremonial Magic (p. 198).

520

רשת ritually clean, wholesome. With different pointing kawsher: legitium; to be right, fit, to succeed, prosper.

הכין to prepare, make fit, make proper. In Esther 8:5: "If it please the king, she said, 'and if he regards me with favor and thinks it the right thing to do, and if he is pleased with me, let an order be written..." And in Ecclesiastes 11:6: "Sow your seed in the morning, and at evening let not your hands be idle, for you do not know which will succeed, whether this or that, or whether both will do equally well."

 ^(בושד thy loins. In Jeremiah 1:17: "Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them." This has to do with a transmutation of the Mars-force, seated within the "loins", which are ruled by Sagittarius. This implies the probation and testing by the Holy Guardian Angel via the process of alchemical incineration. see 162, 1890 (Greek).

כורא Koresh. Cyrus, king of Persia. see Ezra 1:2. see 586, 30; 790 (Greek). In Isaiah 45:1: Cyrus is called "his anointed" "This is what the Lord says to his anointed, to Cyrus, whose right hand I take hold of to subdue nations before him and to strip kings of their armourn, to open doors before him so that gates will not be shut." see 358.

בנין let sing (speak, proclaim). In Psalm 119:172: "My tongue shall speak of thy word: for all thy commandments are righteousness." As a masculine noun (medieval) fasting, fast-day.

תעזור tears. In Psalm 80:5: "Thou feeds them with the bread of tears, and gives them tears to drink in great measure." note that פ杓 spells blood. see 44, 78.

521 (prime)

Jonathan. "God is the Giver." Beloved and loyal friend of David and son of Saul in the Biblical Allegory in 1 Samuel 14:6: "and Jonathan said to the young man that bare his armor, come, and let us go over unto the Garrison of these uncircumcised: it may be that the Lord will work for us: For there is no restraint to the Lord to save by many or by few." Because 521 reduces to 8, Jonathan is a symbol of alchemical Mercury.

ধরণ "God the just." 32nd Shem ha-Mephorash. 156E-160E. Psalm 23:4: "For the word of the Lord (IHVH) is upright; and all his work is done in faithfulness (truth)." Rules justice; influences through the nobility, jurists, magistrates and advocates. Person born: good memory, speaks with faculty. is amiable, spiritual and modest. Associated with the 2nd quinance of Capricorn; Angel by night of the 2 of Pentacles (Chokmah of Assiah). see 506, 965 & Appendix 10.

נותחת מפורש nudatio [bare] candoris [shining white]. Rosenroth in K. D. L. C. K. (p. 527) attributes this phrase to Kether, the highest crown, because light is manifested therefrom. In the Zohar, however, Tiphareth is so-called, because it too manifest light.

לעה suddenly. see Numbers 6:9.

522

unity to be united, joined + be fruitful and multiply. The unity of the sons of God or 'thousands of angels" leads to the admonition "be fruitful and multiply". It is expanding spiritual growth of divinity or spirit in matter, or the manifest. see 500, 22.

כ + יהוד + רב prince, noble, ruler + fraternity, brotherhood + house. The prince of peace, who
is the ruler in our heart of hearts, is also the center of the mystic brotherhood which is at once within and above its transparent house of personality. see 500, 20, 2.

תכלת הוחל is the ruler in our heart of hearts, is also the making a separation exist among diverse natures, they have changed into a substantive, and have seen only a separation produced by a kind of wall that they have created. The Arabic verb which is attached to the same root as the Hebrew בד, expresses a mutation of nature or a place.” [d’Olivet, 1976, p. 37.]

תחלת let us deal wisely [shrewdly]. see Exodus 1:10.

523 (prime)

": High Priestess; title of Tarot Key 2, attributed to Gimel, i.e. universal subconscious memory.

" + be fruitful and multiply + the life-force. It is the characteristic or light to extend itself through all its centers of manifested life. The life-force is centered in Chokmah, the father. see 500, 23.

" + south + camel + the have a vision of. South is the direction of the sun or Tiphareth; Gimel is the Uniting Intelligence linking the universal Self in Kether with the Ego in Tiphareth; the vision of the prophet is in truth a recollection of that which seems to belong to the past. see 500, 20, 3.

° in the midst of the waters. Genesis 1:6: "And Elohim said, 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'" See 90, 95.

°, in-the-center-of-the-waters... This is to say, in examining the roots and the figurative and hieroglyphic sense, in the sympathetic and central point of universal passivity; which agrees perfectly with a rarifying and dilating force such as Moses understood. But the Hellenist having considered it proper to change this intelligible force into a sentient solidity, have been led to change all the rest. The word [slacking, loosening], which is obviously a continued facultative, according to the excitative form, expressing the action of making a separation exist among diverse natures, they have changed into a substantive, and have seen only a separation produced by a kind of wall that they have created. The Arabic verb which is attached to the same root as the Hebrew בד, expresses a mutation of nature or a place.” [d’Olivet, 1976, p. 37.]

525

Hebrew name of the Nile river (from ירדן), in allusion to its turbid waters. Isaiah 23:3: "and by great waters the seed of Shihor, the harvest of the river, is her revenue; and she is a mart of nations." And Jeremiah 2:18: "And now, why is it you go in the way of Egypt (i.e. make alliance and adopt its policy), to drink the waters of Shihor?..." Also designation of the southern limit of Palestine." Joshua 13:3: "From Shihor, which is before Egypt..."
go forth to war, to assemble, to mass. The Hosts massed in the Heavens and on Earth are manifold expressions of love. Purified and perfected desire is transmuted into love. It is the attractive force which maintains the order of the Universe, and is the driving power behind every form of desire. In some degree this name corresponds to the central figure of Tarot Key 7, a warrior riding in a chariot. see Isaiah 45:13, 18:13 Greek.

Seed of Abraham (2 Chronicles 20:7). Abraham means "Father of Multitude." The patriarch is the biblical personification of reproductive power. "Seed" designates the force which is basic in occult practice. The seed is the Word, and the Word is the sword of the Spirit. The Word is love and love gives the victory (Netzach). The universe is even now the manifestation of a power which is always victorious. In the passage cited, Abraham appears as the friend of God. This is a link with one basic meaning of the seventh Sephirah. see 148, 710, 64, 519, 1085.

rhetoric. One of the 7 liberal arts. It is an art of speech. This connects with Key 7 in Tarot, as Cancer is attributed to Speech. Note also that the first path proceeding from Netzach is that of Peh, the mouth as organ of speech. Speech gives victory over the "seed".

Daniel, Master of the Magicians. (דֹֹֹּרי, magic, to engrave; מַגִּיש, Magician) The original text calls Daniel Rab Chariomia, "Master of the Astrologers." "That which is translated 'astrologer' would be more accurately rendered 'enchanter', for it signifies a person skilled in the correlation of the various kinds of vibration through the use of sound. This science and art of controlling all modes of vibration through certain uses of sounds is akin to what the Hindus call mantra-yoga, and it is closely allied to astrology." [Paul Case, in the Article "Daniel Master of Magicians"] Desire of Mastery of "speech" aids illumination. see 217, 257, 609, 1102.


the two faces. King and Queen or Tiphareth and Malkuth. "The 'king' and the 'queen' commonly called also the 'two faces' דֶֹֹֹּרי (doo partsufin), form together a pair whose task is to pour forth constantly upon the world new grace, and through their union to continue the work of the creation. But the mutual love which impels them to this work, burst forth in two ways, and produces consequently fruits of two kinds. Sometimes it comes from above, going from the husband to the wife, and from there to the entire universe; that is to say, existence and life, starting from the depths of the intelligible world, tend to multiply more and more in the objects of nature. Sometimes, on the contrary, it comes from below, going form the wife to the husband, from the real world to the ideal world, from earth to heaven, and brings back to the bosom of God the beings capable of demanding their return." [Franck: The Kabbalah pp. 168-169]

Koresh. Cyrus, king of Persia. As spelled in Isaiah 44:28: "Who says of Cyrus, He is my shepherd and will accomplish all that I please; he will say of Jerusalem, Let it be rebuilt." see 520, 540 (korshid), 950, 956.

Siroc; a shoe-latchet. In American Freeemasonic lodges, it is a significance word in the Mark Mason degree. (It is the name of the true grip of a Mark Master Mason, meaning "mark well"). Possibly a veiled reference to its metathesis, שָׁרוֹכְי, Cyprus. In Mackey's Encyclopedia: "It.... refers to the declaration of Abraham [248] to Melchizedek [294], that of the goods which had been captured he would 'not take from a thread even to a shoe-latchet', that is, nothing even of the slightest value."

horned adder. Minus the Vav in Genesis 49:17: "Dan shall be a serpent by the way, an adder in the path, that bites the horse-heels, so that his rider shall fall backward." A symbol of the Egyptian royal serpent and stands for the sign of Scorpio, and is associated with the Tribe of Dan (ד). see 54.
They are abstract essences because they are superliminare. Rosenroth in K.D.L.C.K. (p.558) attributes this word to Yesod and cites Exodus 12:7: "Then they are to take some of the blood and put it on the tops and sides of the door-frames of the houses where they eat the lambs." He says that sometimes Yesod is raised above Netzach and Hod, as a door-post.

"It is the Cohesive Intelligence receiving that which comes form above and measuring all power to those who wait below." [Meditations on the Path of Wisdom]

Goetia: "He is a president, appearing in the form of a mighty bull with gryphon’s wings. This is at first, but after, at the command of the Exorcist he puts on human shape. His office is to make men wise, and to instruct them in divers things; also to transmute all metals into gold; and to change wine into water, and water into wine. He governs 33 Legions of Spirits." [Mathers, 1995, p. 53]

Key. This is the key of the knowledge of immortality as well as the key of the House of David. "And that house is the temple, not made with hands, eternal in the heavens. Note that 525 is the summation of the numbers from 1 to 32 (E32 = 528). Indicating that 528 is the full manifestation of the 32 Paths of Wisdom as shown on the Tree of Life. This is the key of the House of David, [Mathers, 954] that that house is the Temple not made with hands, eternal in the heavens. see 954, 273 (Greek).

Shall prosper. see Numbers 14:41.

I. (23²)

They go to nothing. see Job 6:18.

You shall diminish [decrease]. see Leviticus 25:16.
he will be silent, but he says nothing. see Numbers 30:5.

your enemies. Judges 5:27.

the he-goats. In Genesis 31:10: In breeding season I once had a dream in which I looked up and saw that the male goats mating with the flock were streaked, speckled or spotted. see 580 (satyr, goat).

know you? Genesis 29:5. The root of this word is נפש (474), meaning: knowledge; mind, reason. The “invisible” Sephirah of the Tree of Life. Associated with generation and conception, and the idea of night. (Biblical: "And Adam knew his wife, and she conceived.")

you did plant. Deuteronomy 6:11. How do you create a new cycle? In silence and darkness, by understanding that which must diminish, it is nothing. see 1329, 401, 256.

Goetia demon #12 by day of the 3rd decanate of Cancer. see Appendix 11.

Goetia: "He is a great prince, and appears at first with a leopard’s head and the wings of a griffon, but after the command of the Master of the Exorcism he puts on human shape, and that very beautiful. He enflames men with woman’s love, and women with men’s love; and causes them also to show themselves naked it be desired. He governs 60 legions of Spirits.”

thou are with me. Psalm 23:4: "Yea, though I walk though the valley of the shadow of death, I will fear no evil: for thou are with me; thy rod and thy staff they comfort me."

congregation, assembly. With different pointing: gathering, storage; synod; community. see 55, 156, 586.

= bride, connects with כנסת = church, i.e. the church, ecclesia Israel, and brings us back to that place called mystically Zion and Jerusalem, in which the divine is communicated to man..." [Waite, 1993, p. 219]

the rose. Isaiah 35:1: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." [Also: crocus, lily (lexicon)]

voices. With different pointing: 1. receptacle under the millstone (to receive flour dust); 2. women’s work-basket. see 130.

weighted. Daniel 5:27: "Tekel; thou art weighted in the balances, and found wanting" [suggest Libra]. A word of the writing on the wall [numbered, numbered, weighed and measured] at Belshazzar’s feast. see 30, 74, 158.

springs. Exodus 15:27.

steward. Genesis 43:16: "When Joseph saw Benjamin with them, he said to the steward of the house..."

the head. Genesis 49:26: "Your father’s blessing are greater than the blessing of the ancient mountains, then the bounty of the age-old hills. Let all these rest on the head of Joseph, on the brow of the prince of the prince among his brothers."

and she dealt harshly, then she mistreated her. Genesis 16:6: "Your servant is in your hands," Abram said. "Do with her whatever you think best." Then Sarai mistreated Hagar; so she fled from her."

stone of the wise.

Stone of knowledge.

Driver of Unities (literally); The Uniting Intelligence, Conductive Intelligence of Unity, Conducting the (powers) of the unities, Leading to Unity. The 13th path of the letter Gimel. "The perfection of the truths of spiritual unities." The noun menahig, "driver," is from the verb מנהג, minhag, "to drive" (as a chariot). This
word conveys a reference to the whole meaning of the Tree of Life, because the study of the Tree and its relations is often termed "The Work of the Chariot." see 108, 424, 419, 882.

The Path of Gimel is the link between God (Kether) and Man (Tiphareth), centered through the pituitary body (Moon Center). The work of this path is related to alchemical sublimation and the completion of which is the philosopher's stone by divesting the serpent-power (astral light) of all appearances of manyiness. See Appendix 12.

Sun of Wisdom.

Sun of knowledge. The son in Tiphareth has perfect knowledge of union with the self in Kether. see 474.

Tetragrammaton is their inheritance [Deuteronomy 18:2]. The Lord unites with the light of the vast countenance in Kether, igniting the powers of memory.

perpetual bread. The bread that is never absent from its table in the temple and the tabernacle. there were always 12 loaves, which represented the 12 tribes, and thus the 12 zodiacal influences (signs). Mezla, influence, which represents the active power flowing through all 32 paths of Wisdom, is the numerically 78, which is also the value of Lechem, bread. The "influence" is the real support of human existence, our true staff of life.

αλφα. Alpha (Gr). The Greek spelling of Alpha in plentitude. The first letter of the alphabet, also meaning first. Transliteration of the Hebrew Aleph, the Ox. see 111.

3-4-5 triangle

3 = vertical = Osiris = א = Father
4 = the horizontal = Isis = אמת = Mother
5 = the hypotenuse = Horus = י = son.

The area is 6, the perimeter 12. The angle of base and hypotenuse is 37 the value of abel (transitory breath). The angle of hypotenuse and perpendicular is 53, the number of Ehben [אֶבֶן], stone. The angle of perpendicular and horizontal is 90, the value of גבר, water and Tzaddi [ך], fishhook. Note that the constant relation between perpendicular and base is expressed by 90 or יקר, which, according to the Zohar consists of Nun surmounted by Yod, representing together the male and female principles. 90 is also the value of יקר יקרJak'in ("firm one"), of the mystery of sex, a technical name of Qabalah, of יקר, water.

The relation between Isis and Hours, the ascending hypotenuse, or son, is expressed by 37, which as abel transitoriness, or continual change of form and state, but as יקר [Yekhidah. I AM, The Supreme Self] reminds us of the unchanging self, the indivisible one, persisting throughout forms. This transitory character is in contrast to the stability and solidity of Ehben [53] stone (form a root meaning "to build") and this "stone" is the "head of the corner". Note that 53 is also עקר עקרא, acacia, guilelessness, from עקר עקרא, without evil, unknowing of ill.

Hiram, King of Tyre.

to inquire. see Genesis 25:22.
between us. see Genesis 26:28.

hotly pursued, you hunted. see Genesis 31:36.

eureka (Gr). I have found it! Attributed to Pythagoras when he discovered the properties of the right-angled triangle. The Word is a formula for the construction of this triangle. Eureka is 534, The ration of the right triangle is the base is 4 units, the hypotenuse 5 units and the side vertical line 3 units. see 758.

to go, depart, disappear; traveler.. With different pointing hawlak: 1. to walk, to go; to walk about, to proceed; to depart, go away; to pass away, disappear; 2. traveler, flowing. The divine traveler is Aleph, the spirit or eternal fool, who passes through one cycle of evolution, and apparently departs, to begin another. see 55, 111.

chariot, vehicle plus want, lack, poverty. The personality is the vehicle through which divine creativity functions. Its use or misuse brings wealth of poverty. see 267, 268.

preacher, teacher; a surname of King Solomon. The first word of the book of Ecclesiastes: "The words of the teacher (preacher), Son of David, King of Jerusalem."

have murmured [grumbled]. see Numbers 14:29.

you have afflicted her, you dishonored her. see Deuteronomy 21:14.

kai heipen ho theos (Gr). "And God said"; the creative Word or powers which brought forth the universe. Septuagint translation of דָּבָר (343) in Genesis 1:3: "and God (Elohim) said 'let there be light', and there was light." see 343, 86, 284 (Greek), 3218.

masloth. highways, roads. The Sphere of the Zodiac attributed to Chokmah. It indicates whatever the life-force may be in itself, it is also identified with the radiant energy streaming from suns or stars. The life-force which is the power of formation is the same force which pours itself from innumerable suns. For us it is not only the energy of our sun, but also the energy of radiations from the cosmos which directly affect human vitality. Used in connection with the courses of the stars and the affairs of men in Judges 5:20: "The stars in their courses fought against Sisera." "The same word is used figuratively in Proverb 16:17: "The highway (Masloth) of the upright is to depart from evil." This heavenly order is a manifestation of the power of gravitation and the radiant energy of electro-magnetism. Because Chokmah is the Sphere of the Fixed Stars, Chokmah is the greater whole which includes the special Sphere of the Sun, Tiphareth, inasmuch as the sun is one of the stars. see 23.

geography. The measurement of spatial relations is basic in practical occultism. This is linked to its source in the stars [Post-Talmudic]. see 124.

place of sapphires. Job 28:6: "The stones of it are the place of sapphires, and it has dust of gold." In the passage "the stones of it" is אֲבָנָיָה, which breaks down into אֱבָנְיָה, ehben Yah. As Yah, is the special Divine Name attributed to Chokmah, and אֱבָנְיָה expresses the union of the Father with the Son, or the union of Chokmah with Tiphareth, אֲבָנָיָה, is a verbal symbol for that union. Chokmah, as the sphere of the fixed stars, is the greater whole that includes the special sphere of the sun, or Tiphareth, inasmuch as the sun is one of the fixed stars. see 68.

Beth-Eden. House of Eden. In Amos 1:5: "I will... cut off... him that holds the scepter of the House of Eden..." A mystical reference to the garden mentioned in the Bible as being the first abode of humanity.

The World of Action (Assiah), or the Material World. The commentary on this is
the statement in Proverbs 3:19: יסוד אשת, Jehovah be-chokmah yasad etzet, Jehovah by (or, in) Wisdom hath founded the earth. What is indicated is that what we think of as the material world has its actual substance, or basis, in the radiant energy of Chokmah. Our personal life force is one form of that energy, and the physical things surrounding us are another form of the same energy. Assiah, or the world of action, is also called the world of shells. This refers to the world of matter made up of the grosser elements of the other three worlds. In it is also the abode of the evil spirits or "shells" called Qlippoth, the material shells.

Shepa Neobedal. Mediating Influence. The 6th Path of Tiphareth. Shepa יобав, also means emanation. It is so called because it is the abundance of the increase of archetypal influence, and because it is the influence over the grafted shoots of the extended unities themselves [Yetzartic Text]. Neobedal is from the ancient Hebrew word עבד, Abad, "to work, to prepare, to make, to serve." It is used throughout the Bible in a great variety of shades of meaning. Tiphareth stands between what is above and what is below. The whole process whereby powers from above are concentrated in Tiphareth and diffused to planes below, is what is meant by "Light in Extension." see 86, 1081, 548, 640, 214.

The path of the Intelligence of Probation, attributed to Samekh ( ס) follows the path of Imaginative Intelligence (24th Path) because it signifies the testing of the ideas and innovations suggested by the Imagination. It joins Beauty (Tiphareth) to Foundation (Yesod) because only by experiments, trials and test can the harmony of Tiphareth become actualized in the established certainty implied by the term foundation. Yesod (Foundation) is the propagative sephirah and this is a clue to many problems.

"I am the Intelligence of Probation, proving all knowledge in the fires of experience." [Meditations on the Paths of Wisdom]

The spinal cord; back-bone. Conveyer of the nerve-currents of the life-force through the planes of consciousness to Kether, the crown, in Atziluth. [םֵשׁ = thread, cord, line; sinew]. Rosenroth in K.D.L.C.K. (p.335) gives: medulla spinalis, and says it is the middle line Tiphareth, for it collects and sends out the influx to all parts of the tree. see 23.

538

Daleth/Tzaddi, Venus (Daleth) in Aquarius (Tzaddi).

Daughter of the Voice; (inner voice). Mackey writes: "The Jews say that the Holy spirit spoke to the Israelites in the days of the tabernacle through the urim and thummim, and under the first temple of the prophets, and under the second by the bath kol, an inferior divine intimation to the oracular voice proceeding from the mercy-seat, as a daughter is supposed to be inferior to the Mother." [Encyclopedia of Freemasonry, p.953]

The Driver of the Unities. 13\textsuperscript{th} Path of Gimel. See 531.

In his spirit there is no guile [Psalm 32:2]. Quoted by Jesus in reference to Nathanel in John 1:47. Nathanel means "Gift of El" which relates to Chesed, whose divine name is El (לֵו). The indwelling spirit has masks of veils-it is impersonal דָּלֶת, Bath Kol, Divine Voice. Literally, "daughter of the Voice". Refers to the 'still, small voice' of intuition, which speaks from the inner center, when one has ears to hear (the Hierophant).

η νοτικη αληθεα. he-noetike aletheia (Gr). The truth perceived by direct cognition.

νοησις. noesis (Gr). knowing. Direct cognition of truth by the lucid mind, apart from any reasoning reason.

539

Wisdom and truth and love. "Jesus Christ is that wisdom, truth and love. He as wisdom, is the principle of reason, and the source of the purest intelligence. As love, he is the principle of morality, the true and pure incentive of the will. Love and wisdom beget the spirit of truth; this light illuminates us and makes supernatural things objective to us." [Cloud Upon the Sanctuary, p.4] see 888, 1480, 2368 (Greek), 73, 441, 13, 527, 533.

you shall gather. see Leviticus 19:9.

she redeemed. see Leviticus 19:20.

540

kept, observe. [Genesis 37:11]. Keeper or guard in Canticles 3:3: "The watchmen [סָפַר, the-men-watching] found me as they made their rounds in the city. have you seen the one my heart loves." see 546, 1087, 545.

The Lord of hosts, or IHVH of Hosts. The Zohar [III: 146B, pp.15-16] says: "The celestial chief of whom we have spoken is an angel sent forth by the holy one, blessed be he. He is Lord over many celestial hosts. He wreathes crowns for his Lord, and this is the significance of his name, Akathriel (God-crowning): for he prepares crowns from the graven and inscribed name יֵשׁ הָיְתָה ה הָיְתָה " see 525.

she is thy life. in Proverbs 4:13: "Take fast hold of instruction, let her not go; keep her, for she is thy life." see 12, 18.

remes. Creeping thing.

the loins. Deuteronomy 33:11.

οι εκλεκτοι hoi eklektoi. the elite, the chosen. see Colossians 3:12, 220, 518.

διδασκαλος didaskalos (Gr). a teacher, instructor, master. In Romans 2:20: "An instructor of the simple, a teacher of babes; having the form of knowledge and truth in the law." Written διδασκαλε in John 1:38: "And Jesus turning, and seeing them following, says to
them, 'What do you seek?' and then said to him 'Rabbi (teacher), where you dwell?' see 1850, 185 (Greek); 212 (Hebrew).

541 (prime)

א"ל farther, further. With different pointing alika: to thee, towards thee. [Kaph = 500, see 61].

ך"מ thy mother. see 61.

נה walking, motion. see 61, 50.

ישראל Israel.

1. Paul Case: "Israel. This name, which occurs so often in the text merits consideration. In Hebrew it is spelt יִשְׂרָאֵל, and its number is 541. This is a prime number, that is, indivisible, so that it suggest solidarity and impregnability. The digits composing it are 5, the number of Severity, 4 the number of Mercy, and 1, the number of the Crown, in the scheme of the ten sephiroth. Thus it refers to all three pillars on the Tree of Life... The sum of the digits in 541 is 10, and this is the number of Malkuth, the kingdom, and also the number of the letter Yod, which Qabalists regard at the basis of the whole alphabet. Thus the name יִשְׂרָאֵל sums up the whole Qabalistic scheme of the Tree of Life. It means 'he will rule as God'. The promise embodied in this name should be kept in mind, because the main object of Qabalists study and practice is 'to restore the creator to his throne.' As a symbolic name, Israel designates those chosen ones, of whatever race or creed, who are destined to regain the divine command of circumstance which is the birthright of all humanity." [From the original typewritten manuscript, Book of Tokens, commentary of Aleph, 1924]

2. The Zohar [1:27B, p.106] Adds "Adam [45], who is Israel, is closely linked with the Torah, of which it is said, 'It is a Tree of Life to those who take hold of it'; this tree is the Matron, the Sephirah Malkuth (kingship), through their connection with which Israel are called 'sons of kings'." "Note this identification of humanity (אדם) with Israel (ישראל). see 45.

This is the sea that Brother C.R. sailed to come to Fez (as the Arabians directed him) in the allegory of the Fama Fraternitatis. This city is at the western end of the sea, in contrast to Cyprus (Venus, associated with the east), where the first work of the transmutation occurred. Fez is also at the other end of the sea from Egypt. Recall that the sea is in the microcosm. This is the key to the allegory. In the 1500's, Fez was the intellectual center of the world. Therefore Fez corresponds to the intellectual powers associated with Mercury. Please note the intellectual center in man is in his head, and the Turkish headdress, the fez, was named after the city.

I might observe. In Psalm 119:101: "I have refrained my feet from every evil way, that I might keep thy word." יִדְרֵךְ "thy word" refers to the path of Peh. see 226.

to dwell, abide; to seek shelter, take refuge.

542

Intellectual World.

see 548.

became intoxicated, so they drank. see Genesis 43:34.

543

I AM THAT I AM [Exodus 3:14]. Also "Existence of Existences," A title of Kether. The Central Self, Yekhidah in Kether. The only two prophets in the Bible who attained to this degree were Moses and Jesus. see 55, 1006, 496, 21, 37.

Lord of Truth. Title given to Philosophus (4=7, Netzach) in Rosicrucian
initiation. Note that בֵּל means lord, possessor, owner, proprietor; husband; the Canaanite God Baal. With different pointing: it means to rule over, be married, have sexual intercourse. see 102, 441.

בֵּל Beyond (over) Jordan. יָם Jordan, means "that which flows down." Down to the Dead Sea. Symbol of the river of manifestation, flowing down to death. "I am that I am (יָדַע אֱלֹהִים) is beyond Jordan, because it is that which is beyond and above the stream. "Difficult to crossover", the stream of Maya, the illusive power of manifestation. Note that מָעַר means to pass, pass over or through, cross, go through, traverse; to pass along, pass by, sweep by, overtake; to be past, be over; go on, proceed, travel; to pass beyond, pass away, emigrate; to overflow, overstep, transgress.

The 4th judge of Israel, who smote 600 Philistines and delivered Israel. In Judges 3:31: "After Emud came Shamgar son of Anath, who struck 600 Philistines with an ox-goad. He too saved Israel." see Anath (520).

544

(names) on the east, east of. see Genesis: 2:14.

were opened, they were opened. see Genesis 7:11.

sprouting forth. see Genesis 41:6.

our inheritance. see Numbers 32:19.

545

government; dominion, rule; appointment, office, position. In Isaiah 9:6: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." see 525, 550.

בֵּל הָאָדָם אלִילָם On the name of Tetragrammaton, El everlasting. In Genesis 21:33: "And Abraham planted a grove in Beersheba, and called there on the name of the Lord, The Everlasting God." Beersheba means "well of the seven"; Abraham means "father of many nations".

creeping thing, the one crawling. see Genesis 1:26.

blisters, festers. see Exodus 9:9.

pray. see Numbers 21:7.

The Head Which is Not; a title of Kether.

Inman: "(1 Chron. 8:35). Furst translates this name "a harmless one," from רְדֵה, puth; this word signifies the female pudenda. We may, with greater probability, derive it from רְדֵה, pathah, and נ, on, "On parts asunder, opens, or expands." The name is borne by a grandson of Meribbaal, a son of Jonathan, the friend of David, and one of this brothers is named Melech. It is possible that the word comes from Greek πυθόν, python, the great serpent; but it is just as likely that the Greek came form the Phoenician. the serpent was an emblem, because it could erect and distend itself; it was also considered to be very wise, and to give oracles; and רְדֵה, various pointed, signifies 'he expands,' 'cleaves asunder;' and 'he decides, or judges.'" [Ancient Faiths, VII, pp.497-498]

the tables of stone. In Deuteronomy 9:11: "And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant." see 552.

sweet, pleasant. In Judges 14:14: "And he said unto them, out of the eater came forth meat, and out the strong came forth sweetness. And they could not in three days expound the riddle." Refers to the riddle of Samson.
watchman, keeper, guard, as in (God) keeper of Israel. see 1087, 545, 541, 540.

custom; guarding, care, watching; removal of lees of wine, straining. Rosenroth in K.D.L.C.K. (p.721) connects this word with Malkuth, because it is the custodian of all other sephiroth, receiving their influence.

the Mediterranean sea. .inner, central, middle]. The Mediterranean is that inner, central, middle sea which brother C.R. crossed from Egypt to Fez. see 486, 540.

eternity. With different pointing: 1. awlaymuh: youthfulness; strength, vigor; 2. aelmwmoth: a musical term. Musical harmony and strength are associated with the ability to experience eternity.

Sharhiel. Lesser assistant angel of Aries. Aries is ruled by Mars, with is connected with youthfulness, strength, and vigor.

547 (prime)

logic. Literally, "the wisdoms of meditation." meditation = 74 = intention, device; logic, one of the 7 liberal arts. With different pointing: gentle murmur, solemn sound. Meditation is the device through which we are guided to the divine intention. This develops the capacity for logic. Logic is the result of the receptivity to wisdom. see 74, 73.

twined, woven, being twisted. see Exodus 26:1.

548

"That which was, is and will be, strength and knowledge". The Lord of Knowledge. The Divine Name attributed to Tiphareth and the 6 of Wands. The highest function of the Ego center in man is to be aware, at the level of self-consciousness, that the essence of humanity is the Universal Life of the Father-Mother.

Dion Fortune writes; "The God-name of this sphere is Aloah va Daath, which associates it intimately with the invisible sephirah that comes between it and Kether. This sephirah... may best be understood as apprehension, the dawning of consciousness; and we may interpret the phrase 'Tetragrammaton Aloah va Daath' as 'God made manifest in the sphere of mind'... it is here that the initiated adept functions when in the higher consciousness. and it is by... an understanding of the significance of the name of Aloah va Daath that he opens up the higher consciousness." [The Mystical Qabalah, pp.206-207]. See 1080, 26, 36, 474 for other divine names of the sephiroth see also 37, 166, 26, 86, 31, 297, 525, 585, 363, 155.

I, Tetragrammaton, do all these things [Isaiah 45:7]. This is the secret of union with the Central Ego. All work is accomplished by the power of the Universal Self. The secret of Karma or union by work or action. "The Father works and I work."

Binah spelt in full. Understanding. Consciousness that the One Reality is both strength and the very principle of knowledge, that is, the perfect manifestation of the Divine Understanding. Tiphareth is the result of the finitizing power of Binah.

For I am sick of love; I am love-sick [Song of Solomon 2:5]. The desire for light and the lack of it are both aspects of the One Reality. see 1081, 45, 90, 52, 536, 548, 640, 214.


Obiriron. Qlippoth of Libra, suggesting a lack of balance and harmony exemplified in the sephirah of beauty-Tiphareth. The meaning is "the clayish ones"; clay suggest impermanence; in the Old Testament refers to the plastic material molded by God into Man, God being the potter. Likewise the "House of Clay" [Job 4:19]. [72] is darkness, i.e. the darkness of ignorance veiling the light of truth. According to Kenneth Grant, it is also the serpent, the negative or feminine aspect of ו冊,
which is the magic light itself. Lack of balance regarding the directive action of the serpent power, which Lehem represents, is also unresponsiveness to the ox-goad of divine volition. See 1198.

 PTR# the dawning-ones. See 3321.


η κρισις heh krisis. The crisis, the judgement, the condemnation. Romans 8:33: "In his humiliation his judgement was taken away; and who will tell of his generation? Because his life is taken from the earth."


549

מדיה madia. Exciting, active; moral. The 27th Path of Peh. From a verbal root meaning "to be noisy, to be tumultuous, to rage." Used in the term "Olahm Murgash, Moral World," to describe the powers of the 4th, 5th, and 6th Sephiroth.

מדיה madia. Threshing-sledge, threshing roller. Compare this with the symbol of the skeleton-reaper in Key 13 (Mars as Nun or Scorpio).

Joshua, son of Nun. The successor of Moses. The name madia is the original name of "Jesus."

מזח mizhat. Whirlwind; wind storm. It comes out of the north, and is described as a great cloud, and a fire infolding itself. In Ezekiel 1:4: "There came from the North a violent gale, accompanied by a great cloud, with fire flashing through it, while out of the midst of it gleamed something with a luster like that of shining metal." The Hebrew translation gives Electrum for metal, חשמל, Khashmal, meaning: shining substance, electro, fairy, angel; modern meaning: electricity. The word translated "brightness" is נוגה, Nogah (a short spelling of נוגה) meaning: shining, brightness; morning-light; the planet Venus. What is indicated is that the motive-power of Mars brings "gold" (the Christos) from the north (direction of Peh) when Venus or the power of desire brings the Sun and Moon centers into balance, with the aid of Mercury. The is a profound alchemical statement. Electrum is Latin for Amber, also an ancient alloy of Gold and Silver. See 85, 226, 876, 95, 878.

550

נש nish. Eagle.

Sharatiel. Angel of Leo.

שכמ רוחל sha'am ru'ḥal. A rod of Iron. In Psalm 2:9: "thou shall break them with a rod of Iron; thou shall dash them I pieces like a potter's vessel." See 1230 (Greek).

Princes. In Psalm 45:16: "Instead of thy fathers shall be thy children, whom thou may make princes in all the earth. Rosenroth in K.D.L.C.K. (p.725) says the Zohar refers this word to Chokmah and Binah, because they are first of many grades of Atziluth. See 898, 500.

שדים shemad. Diamond; adamant, flint; a fabulous worm that cuts. [Canon pp. 171-173] "Before the operations commenced [on the construction of the temple], Solomon asked the rabbis 'how shall I accomplish this, without using tools of Iron? "And they, remembering of an insect, which had existed since the creation of the world, whose powers were such as the hardest substances could not resist, repelled 'there is the shameer, with which Moses cut the precious stones of the Ephod.' Solomon asked 'And what does the wild cock do with the shameer?' To which the demon [Ashmedia] replied 'he takes it to a barren rocky mountain, and by means of it he cleaves the mountain asunder, into the cleft of which, formed into a valley, he drops the seeds of various plants and trees, and thus the place becomes clothed with verdure and fit for habitation.' This the shammer." In Ezekiel 3:7: "As an adamant (diamond) harder than flint have I made your forehead, fear then not, neither be dismayed..." See 970.

42nd name of Shem ha-Mephorash, short
having no longer any care as to the result of the battle; for one thing only is important, that the warrior shall win, and you know he is incapable of defeat; standing thus, cool and awakened, use the hearing you have acquired by pain and by the destruction of pain. Only fragments of the great song come to your ears while yet you are but man. but if you listen to is, remember it faithful, so that none which has reached you is lost, and endeavor to learn form it the meaning of the mystery which surrounds you. In time you will need no teacher. For as the individual has voice, so has that in which the individual exist. Life itself has speech and is never silent. and its utterance is not, as you that are deaf may suppose, a cry: it is a song. Learn from it that you are part of the harmony; learn from it to obey the laws of the harmony." [Light on the Path II:8] Note the correspondence between images of them. see Deuteronomy 29:16. shir means song, enchantment, mantra yoga. see 510, 386.

the Simple Point, the small point. A title of Kether and the number One. see 620, 747.

bearing seed.

kingdom of stone. Referred to in the prophecy of Daniel. "The stone kingdom... is a system of government democratic in outer form. The units of its body-politic, the persons from whose consent this government derives its powers, have come to a realization of the identity of the I AM in man with its heavenly source, the identity implies in the junction of the letters which spell father and son in the one word,
ehben, stone." [Daniel Master of Magicians]

fine gold of Uphaz. In Daniel 10:5: "Then I lifted up mine eyes, and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz." This refers to Tiphareth and the angel in Key 14. Uphaz is related to the word Mophaz, "pure" in 1 Kings 10:18 and to Ophir, the land were fine gold was obtained. Gold is assigned to Tiphareth.

Goetia demon #35 by day of the 2nd decanate of Pisces. This decanate is assigned to the 6 of Cups. This represents Tiphareth, sphere of the Central Ego, in the world of Briah, the plane of mental images and creative thinking. see Appendix 11.

I. "An angel who, before he fell, belonged to the Order of Dominations. In hell, where he now serves, Marchosias is a mighty marquis. When invoked, he manifest in the form of a wolf or an ox, with griffin wings, and serpents tail... he confided to Solomon that he 'hopes to return to the seventh throne after 1,200 years.'" [Davidson, 1971, p. 183.]

II. Goetia: "He is a great and mighty marquis, appearing at first in the form of a wolf having grифon’s wings, and a serpent’s tail, and vomiting fire out of his mouth. But after a time, at the command of the exorcist he puts on the shape of a man. And he is a strong fighter. He was of the Order of Dominations. He governs 30 legions of Spirits." [Mathers, 1995, p. 46]

The primordial. A reference to Hod, the perfect intelligence called, "treasure" or "dwelling-place of the primordial" in the text of the 32 paths. Every advance toward a greater perfection is a utilization, development and unveiling of the primordial treasure. see 15, 1431.

obscurity; darkness. Job 10:22: "A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." The path of Peh descends out of the "darkness" of the north bringing Uriel, "Light of God" to the darkness of the cell-consciousness of the physical body. The darkness or obscurity of ignorance cannot see the origin of light, "The light shines in the darkness, but the darkness comprehends it not."

en humin (Gr). among you, in you. In James 3:13; among us (literally in us) in John 1:14; "In you" in Colossians 1:27.

diakrisis (Gr). a discerning clearly, a distinguishing; a judging of, estimation; discrimination. Spelled διακρισίαν in Hebrews 5:14 : "but the solid food is for adults-for those possessing faculties habitually exercised for the discrimination both of good and evil." Plural διακρίσεως in 1 Corinthians 12:10 and Romans 14:1.

restoration.

my means of, through, + eagle. Liberation is accomplished my means of the Mars force which the eagle represents. This force is transmuted into the "noble fire, the princely light." see 550, 6.

"Girgashites" Genesis 10:16: (And Canaan begat) "And the Jebusite and the Amorite, and the Girgashite."

"And (that of) the Jebusite (inward crushing), and (that of) the Aemorite (outward wringing), and (that of) Girgashite (continuous gyratory movement)." [d’Olivet, 1976, p. 344.]

He comments: and-that-of-the-
Girgashites... The two distinct roots of which this word is composed, are כב, which designates all giratory movement executed upon itself, all chewing, all continued action; and ב, which expresses the effect of things which are brought together, which touch, which contract; so that the meaning attached to the word כב, appears to be a sort of chewing over and over, of doing over again or rumination, of continued contractive labor. [ibid., pp. 287-288.]

foremost, first, front. see Genesis 33:2.

flies, she flies. see Deuteronomy 4:17.

557 (prime)

the first, former, primary. A title of Kether. In Exodus 12:2: first month, "This month is to be for the first month", the beginning of the First Passover.

The Book of Splendor. A principle Qabalistic texts. see 340.

the whirlwind, literally: and-to-whirl. What is sown by the wind i.e. Ruach הור. see 1500 and Hosea 8:7.

558

the great song. "Only fragments of the great song come to your ears while yet you are but man. But if you listen to it, remember it faithful, so that none which has reached you is lost, and endeavor to learn from it the meaning of the mystery which surrounds you. In time you will need no teacher. For as the individual has no voice, so has that in which the individual exist. Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry: it is a song. Learn form it that you are part of the Harmony; learn from it to obey the laws of the harmony." [Light on the Path II:8] see 553.

curse them. see Numbers 23:25.

559

the Simple Point, a smooth point. A title of Kether. see 554, 747.


eνεντο σνη egeneto sigh. There came to be silence. In Revelations 8:1: "And when he opened the seventh seal, there was silence in the heaven about half and hour." The 7th seal or planet is the Mercury center, and the experience is that of cosmic consciousness.

"The seventh seal is the sahasrara chakra, to which corresponds the sign Leo, the sole domicile of the Sun. This chakra, the conarium or pineal body, is the 'third eye' of the seer-that, and much more. It is the focal point of all the forces of the nervous system and of the aura; here they come to an equilibrium, and here reigns the mystic silence." [Pryse, 1965, pp. 134-135.]

560

The Simple Point. A title of Kether, the crown of primal will. Variant spelling. see 559.

"The only conceivable beginning is an act of intention, or the Life-power's turning toward a point within itself at which to begin. At this stage of the creative process, there are neither psychical nor physical objects. They come later. There is only the first point, the center of the field within itself, selected by the Life-power as the theater of its operation. Consequently Qabalists give to Kether, the number 1, the additional titles Nequdah Peshuit, The Simple Point... from this simple beginning all things have their origin." [Tree of Life Lesson 9] הַדְּרוֹן means: point, dot; punctuation; phonology (grammar);/simple, straight, flat, level; the plain.

points, studs; spangles Canticles 1:11: "We will make thee circlets of gold, with studs of silver." These are the Gold and Silver of alchemy. see 921.

restraint. That calms the serpents and
brings illumination from the "still waters". (Capricorn = Ayin), bringing an abundance of gold and silver. A Duke of Edom [Crowley, 1977, p. 52].

D'unasim. lectures, discourses. Thesis, dissertations; homilies, sermons all are attempts to implant the seeds of direct knowledge into the lower mind.

Da'ath Elohim. Knowledge of God (the Elohim, or creative powers). see 86, 474.

Sorceress. The letters of this word suggest a reversal of mental substance (Mem), flowing into the personality (Cheth), to subvert the spiritual fire (Shin) for purposes of hindering the regenerative force of others (Resh).

I. "The root נ, image of every restriction, every contraction, united to the sign of exterior and passive action, constitutes a root whence spring the ideas of attenuation, weakening, softening of a hard thing: its liquefaction; its submission. נ That which is attenuated, debilitated, weakened; distilled; humiliated.

II. נ It is the sign of relative movement which is united simply to that of movement proper, there results form this abstract mingling of the circular line with the straight line, an idea of solution, opening, liberation; as if a closed circle were opened; as if a chain were slackened: if one considers this same sign of relative movement, being united by contraction to the elementary root נ, then it partakes of the diverse expressions of this root and develops ideas of strength, domination, power, which result from the elementary principle; if finally, one sees in the root נ the root נ, one discovers directed according to just and upright laws; thence, according to the first signification; נ That which liberates, opens, brings out, emits, produces. [ibid., p. 463-464.]

ou μν. hou min (Gr). Nothing.

561

I. Σ33 = 561

He comments: נ signifies neither a leaf, nor leaves, but a shadowy elevation, a veil; a canopy, a thing elevated above another to cover and protect it. It is also an elevation; an extension; a height. The root נ develops all these ideas. As to the word נ, is a little difficult to explain. The sign נ, is used as the faculty of expressing the continuity of things and their reciprocity. This distinction made, the word נ expresses grief. It is formed of an onomatopoetic root which depicts the groans, sobs, pain and the anhelation of a person who suffers. United to the sign נ to especially express a deep, mutual sorrow. It is presumable that the fig-tree was received the metaphorical name of נ on account of the mournfulness of its foliage, from which laciescent tears appear to flow from its fruits. [ibid., p.103]

II. The Zohar [I:53B] comments: "And they sewed fig-leaves together. This means, as explained elsewhere, that they learnt all kinds of enchantments and magic, and clung to worldly knowledge, as has been said. At that moment the stature of man was diminished by a hundred cubits. thus a separation took place (of man from God), man was brought to judgement, and the earth was cursed, all as we have explained." (p.169).

Othniel, son of Kenaz, a hero in Israel and one of its judges. See Judges 3:11.
of Babel" and is recognized as the rebuilder of Jerusalem and the temple after the Babylonian exile [Standard Bible Dictionary]. The pinnacle stone of a pyramid. Lapis Capitalis (133). The passage cited is a very important one. Some have thought the headstone was the Key-stone of the arch; but actually it is the pinnacle of a pyramid, the capstone which is at once a determinant and the completion of the building. For the pinnacle stone of a pyramid is itself a scale model of the whole pyramid's proportions. see 1214, 1276 (Greek), 53, 241, 801.

And man became a living soul [Genesis 2:7]. A reference to the physical Body of Man. see 1124.

I. I.R.Q. Para. 941: “And the Adam was formed into a living Nephesch [soul], so that it (the physical Nephesch form) might be attached to himself (otherwise, so that it might be developed in him), and that he might form himself into similar conformations (That is into conformations similar to those of the supernal man.); and that he might project himself in that Neshamah from path into path (That is, into forms, conditions, and qualities analogous to the Sephiroth), even unto the end and completion of all the paths.” [Mathers, 1993, p. 228]

Kholem Yesodoth. Breaker of the Foundations. The Sphere of the Elements; the part of the material world corresponding to Malkuth. The field in which the fundamental unity of cosmic substance appears to be broken up. The verb קהלם, khahalam, means primarily "to bind," and by indirect reference to the way in which one is bound by the conditions of a dream while the latter continues, is also the Hebrew for "to dream." The other translation "breaker" seems to be a reference to the separative power active in Malkuth. The four elements attributed to Malkuth are not things in the universe, but mental concepts, at the same time they are the subtle principles of sight (Fire), taste (Water), touch (Air), and smell (Earth). see 496, 31, 55, 80, 95, 471.

Water of Shihor [Jeremiah 2:18]. means: dinginess, sootiness, black, charred, melancholy. Thus the "Waters of Shihor" refers to illusion. One may see by their connection with the passage cited, with the "Way of Egypt." Egypt symbolizes the sphere of sensation.
associated with Malkuth, and the "Waters of Dinginess" are sense impressions which conceal reality, as cloudy water hides what it contains.

Enoch. Initiated. With different vowel points Innok, meaning: inauguration, consecration, training, dedication. [Genesis 4:17]. (Kaph = 500, see 84).

'יה פַּתְמַה Heh Pethem (Greek). The Report (Fama). In the Greek dictionary it is defined as: 1. a Voice from heaven; a prophetic voice; an oracle, an augury; 2. a speech, saying, song. 3. A common saying, an old tradition, legend. 4. like the Latin Fama, a rumor, report. 5. a message. The Fama Fraternitatis is a book which the Rosicrucians themselves declare to be a veiled, allegorical expression. Just as the Bible has been misinterpreted by those who take it literally, so has the Fama brought nothing but confusion to the minds of those who take it at its face value, as the story of an actual man who founded a German secret society. see 20.

The numeric value of the 4 mottos around the alter in the vault of C.R. [170+113+155+126 = 564].

Nequaquam Vacuum (Lt). Nowhere a vacuum. The sign Leo. The element Fire. see 170.

Legis Jugum (Lt). The yoke of the law. the eagle, Scorpio; element Water. see 113.

Libertas Evangelii (Lt). Liberty of the Gospels. Man, Aquarius, the element Air. See 155.

Dei Gloria Intacta (Lt). The untouchable glory of God. Taurus, the Bull. Earth. See 126.

565


שלמה 바로 The upright one, a valley, a plain. Symbolic name of Israel. Occurs 4 times in the Old Testament [Deuteronomy 32:15; 33:5; 33:26 and Isaiah 44:2. Upright, Just (see note 732). By Qabalistic exegesis כ (mas) uprightness represents the male or "upright one" conjoined with (the conjunction being Vav) Nun, which represents the female because Nun (50) is the numerical symbol of the 50 gates of Binah. see 511.

עלמה shadow of death, deep shadow, great darkness. "The 2nd Hell, corresponding to Hod." [Godwin. 1999, p. 575.] Paul Case attributed this to the Hell of Netzach. One of the seven infernal mansions, depicted in the diagram of the 4 seas. Psalm 23:4: "Yea, thou I walk through the valley of the shadow of death, I will fear no evil for thou art with me; thy rod and thy staff they comfort me." see 337, 57, 911, 99, 1026, 108, 291.

נקודות points, dots. Refers to the points of manifestation, originating as Kether. see 160, 165.

愉יה restitution, restoration, reintegration. The goal of the personality of the aspirant. see 1216.

samekh-vav-daleth. sod, "a secret", spelled in plentitude. This refers to the secret knowledge of Jeshurun, which overcomes the "shadow of death". It is the mystery of renewal and regeneration. see 70, 80, 96.

השד פְּלַה The desire of all nations, the choicest things of all nations. In Haggai 2:7: "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, says the Lord of Hosts." Paul Case adds: "nations" is "goyim" and refers to the gentiles. The nations esoterically are the millions upon millions of cells not directly concerned with controlling the functions of the body. see 59, 412, 32, 100, Key 18.
Messiah, son of Joseph. Joseph, meaning "multiplier" is related to Pisces and to alchemical multiplication of the seed-idea that the Christos resides eternally in the heart. see 1936, 259, 358, 53, 156, 424, 1074.

wisdom of the stars; i.e. astrology. Note that Chokmah, wisdom, is the sphere of the Zodiac. [Note short spelling of chokmoth in order to fit this number]. see 48, 98, 474.

1. $(3 \times 3 \times 3 \times 3 \times 7) \text{ or } 7 \times 3^4$

vessel, flask, cup, pot for holding anointing oil. Refers to Yesod as the receptacle of influences flowing down from above. see 87. [Kaph = 500]

Saykel Bahir. Intelligence of Transparency or Light. The 12th Path of Beth. The active principle is the Limitless Light concentrated in Kether. This path serves as a transparent medium for the passage of that Light, and its activity is penetrative, specializing and particularizing. The agency of self-consciousness carries this power from above, through and into a field prepared to receive it below (subconsciousness). The adjective בדה closely related to the word דות, aur, light. Here we must bear in mind that Beth is used in Hebrew as the preposition in and into. see 217, 412, 8, 2080.

"I am the Transparent Intelligence, penetrating all veils of ignorance with the light of life eternal." [Meditations on the Paths of Wisdom]

reashoni. first-born. first; primary, original. The primary impulse born into the form-building sphere of Binah is the attention to the flow of images in Kether, symbolized by the uplifted wand of The Magician, centered in the path of Beth.

568

the primordial serpent; the original serpent, seducer of Eve. see 358.

into the depths. see Exodus 15:5.

you be grieved, you be distressed. see Genesis 45:5.

569 (prime)

the valley of Siddim. Siddim means "plains"; this is the name of the plains afterwards occupied by the Dead Sea. In Genesis 14:3: "All these [kings] were joined together in the valley of Siddim, which is the salt sea. see 354.

I am not worthy. see Genesis 32:11.

eυλογιον. eulogian (Gr). blessing. Septuagint translation of "blessings" (622) in Genesis 28:4: "And give you the blessing of Abraham, to you, and to your seed with you; that you may inherit the land where in you are a stranger, which God gave to Abraham." see 622.

570

Tribe of Naphtali. my wrestling. Genesis 49:21: "Naphtali is a hind let loose: he gives goodly words." "Goodly words" is the attribute of Naphtali in Jacob's blessing. Connected with the letter Yod, the sign Virgo, the Intelligence of Will, the function of coition, the sense of touch, the direction north-below, Key 9, The Hermit and to alchemical distillation, the 6th stage of the Great Work. Distillation is the process of separating volatile essences of solar energy from intestinal chyle, by acts of self-consciousness attention. It is the assimilation of "liquid gold". The adept, by this process, charges his bloodstream and nervous system with a superabundance of liquid "Yods". He exerts this rule in the selection of what he eats and drinks, and in the conscious control of breathing. The direction assigned to Yod and distillation is a combination of North (Key 16) and below (Key 2) corresponding to the Mars center and the Moon center, or pituitary body. Psychologically, it is impossible to recognize the One Identity.
picted as the hermit until false structures of separateness are broken down and united to the subconscious field pictured by the High Priestess. When one knows, he can make a specific suggestion that assimilation of the subtle essence can be increased, the use of positive affirmations combined with visual imagery. see 501, 54, 162, 830, 395, 30, 95, 331, 443, 20, 7, 351, 466, 46.

Inman: "...From these considerations, we come to the conclusion that Naphthali is a variant of some Egyptian name resembling that which the LXX translate Ναφταλία. Or, taking Neptoah for 'the vulva,' we may presume that the addition of הָלָה, eli, would be abbreviated into neptohli, naphthali, or naphthali, which would be equivalent to "The Yoni is my God," = "I worship the celestial Virgin." [Inman, 1942, Vol. 2., p. 368]

Quicksilver, Mercury. A reference to the first matter of the stone.

Lamech. powerful. Name of biblical patriarch who, according to Masonic tradition, was the father of that ancient craft. see Genesis 4:18. [Kaph = 500, see 90]

Melek. king, ruler, to administer. A name for Tiphareth, as the set of the higher Ego or Christos, the essential spirit of Man (Adam) as the dominant power in creation. see 90.

quaking, shaking, quivering, earthquake, commotion. From the verb meaning: to quake, shake, to storm, rage. In Jeremiah 47:3: "At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands." Rosenroth in K.D.L.C.K. (p.691) says that עב (earthquake) with allusion to עב wickedness is that impiety, which seduces and moves the earth, and in a moment loses all sense of justice and balance. See Nahum 3:2.

wickedness, viciousness, injustice, wrong, guilt; wicked men. Psalm 5:5: "The foolish shall not stand in the sight: thou has all worker of iniquity." With different pointing: rawkshaw. wicked man; villain, sinner, guilt, wrongful claimant in Job 20:29: ""This is a portion of a wicked man from God, and the heritage appointed unto him by God."

Saykel Tahoor. Purified or Pure Intelligence. The 9th path of Yesod. Tahoor means clean, so called because it "Purifies the essence of the Sephiroth, proves and preserves their images and prevents them from loss by their union with itself." Teth is the lion which is tamed, not killed by the wreck or roses. Heh is related to man's power of directing circumstance through use of foresight. Vav represent the Self which reveals the secret wisdom of the forces concentrated in Yesod. Resh is the early stages of man's awareness of becoming a "new creature"-the child-like fusion of Self and subconsciousness centered in the Ego. Man makes himself a member of the 5th kingdom by utilizing the tremendous surplus of reproductive power. Here the fitness of every personality is tested and tried, they who are called and chosen are they whose organisms are ready for the work. see 220, 80, 430, 160.

"It is the Clear Intelligence, purifying all numerations and preserving the integrity of their images." [Meditations on the Paths of Wisdom]

Gate, entrance; market; meeting place, measure, estimate, estimation, proportion. In later Hebrew a title page of a Book. A title of Malkuth in Judges 16:3. See Amos 5: 12.

the number ten; wealth. The 10th Sephirah, the Kingdom of Earth.

ten. "This is to say, the congregation of power proper, of elementary motive force. This meaning result form the two contracted roots Son. By the first, Son, is understood, every formation by aggregation; thence, the verb Son to make; by the second, Son, every motive principle; thence the verb Son to direct, to govern. [d'Olivet, 1976, p. 154.] For other numerals see 13, 400, 636, 273, 348, 600, 372, 395, 770, 441.

Of Son: Every idea of conformation by aggregation of parts, or in consequence of an intelligent movement, of combination or plan formed in advance by the will; thence, a work, a composition; a creation, a fiction, a labor of any sort, a thing; action of doing in general. [ibid., p.
couch, bed, sarcophagus [Deuteronomy 3:11]. Rosenroth in K.D.L.C.K. (p.634) refers to this word as lectus, couch, marriage-bed; (dining or funeral couch), and says it is Malkuth, being the metathesis of םש, ten, because it [Malkuth] stands under the decade or 10 Sephiroth. With different pointing oras: to bind, to roof.

הל to pour. see 90.

הל to tithe; take a tenth part of. As an intransitive verb, "to make rich, become rich."

Now the Lord God had planted a garden in the east, in Eden" [Genesis 2:8]. The divine seed is planted in the physical body (the garden) to bring delight (Eden) and enlightenment (eastward) this is accomplished through alchemical distillation. see 53, 124.

לשה heads.

ליש To guard. See Genesis 3:24.

ὁ ὅπωρ(ος) ho thronos (Gr). the throne; seat, chair of state, judge's chair, teacher.

ὁι ὁιοι (Gr). the sons. In Matthew 13:38: "The field is the world; the Good seed are the sons of the Kingdom..."

Visita Interiora Terrae Rectificando Invenies Occultum Lapidem. Visit the interior of the earth; by rectifying you shall find the hidden stone [Secret Symbols page 17]. The earth is Gaph [89], the body, attributed to Malkuth. We find the stone with the body. When we "visit the interior of the earth," we find that the moving spirit which animates the organism is what we term, "I, Myself." see 150, 57, 94, 164, 160, 73, 99, 61, 88, 96 Latin, 54.

571 (prime)

מесс messenger, angel, one sent. Applied also to a certain type of human personality who is a messenger of the higher self. See 133 (Greek) [Kaph = 500, see 91]

Spelled מלקא in the Hebrew of 2 Kings 1:3: "But the angel of the Lord said unto Elijah the Tishbite, go up to meet the messengers משליחים messengers-of] of the king of Samaria, and ask them, 'Is it because there is no God in Israel that you are going off to consult Bal-Zebub, the god of Ekron?"

balance. From תקל tekel Daniel 5:27: "You have been weighed on the scales and found wanting." Suggest weighing. (Note תֵּקְלָל = to weigh). Thus it leads to the whole series of ideas represented by Libra, and also to those described in the judgment scenes of the Book of the Dead. According to Mathers, methegela applies "To the two opposite natures in each triad of the Sephiroth, their equilibrium forming the third Sephirah in each trinity." In other words: 1 is the equilibrium of 2 and 3, which are in balance, 6 is the equilibrium of 4 and 5; 9 and 10 are equilibriums of 7 and 8 [9 interiorly, 10 exteriorly].

the curses. see Deuteronomy 28:15.

פינ (Gr). son.

thy loving kindness. Psalm 138:2: "I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou has magnified thy word above all thy name." What the ignorant fear, the wise interpret correctly as the loving-kindness or Chesed. [Kaph = 500, see 92]

Lord, thy God. see 92.

active. The Lord God touching his people, hiding the waters of consciousness with the "stone" of unity. It is the reversal (Mem) of limitation (Tav) which multiples (Qoph) the concentration of Light (Beth) and teaches the perfect law of balance (Lamed).

Goetia demon #34 by day of the 1st decanate of Pisces. This decanate corresponds to the 8 of Cups, or the activity of Hod, sphere of self-conscious activity in Briah, the creative world. see Appendix 11.
Goetia: "He is a great and might earl, appearing in the form of a hart with a fiery tail. He never speaks truth unless he be compelled... he will take upon himself the form of an angel. Being bidden, he speaks with a hoarse voice. also he will wittingly urge love between man and women. He can raise lightnings and thunders, blasts, and great tempestuous storms. And he gives true answers both of tings secret and divine, if commanded. He rules over 26 legions of Spirits."

Hebrew: חומש חסידים wisdom of the stars; i.e. astrology. Note that Chokmah, wisdom, is the sphere of the Zodiac. [Note short spelling of chokmoth in order to fit this number]. see 48, 98, 474, 566 (variant spelling).

573 (prime)

בֵּרָאֲשׁוֹנִים heads over you, set them over you. Deuteronomy 1:13: "Choose some wise, understanding and respected men from each of your tribes, and I will set them over you [בראשונים, as-heads-of-you]."

574

טַעְלָם וְחָכְמָה voice and breath (spirit) and word. As spelled in Sefer Yetzirah 1:9. see 568.

יָדוּחַ Has a general meaning of "movement." In Sepher Dzenioutha 19 (pp.83, 87): "It is written, Genesis 1:20 'Let the waters bring forth the reptile of a living soul (יָדוּחַ living creature, 23]. Another explanation; 'Let the waters bring forth abundantly.' In this place, in the Chaldee paraphrase, it is said יָדוּחַ which has a general meaning of movement. As if it should be said: 'When his lips by moving themselves, and murmuring, produced the words, like a prayer from a righteous heart and pure mind, the water produced the living soul.' (the meaning is concerning the act of generation life)." Note that יד is the Moon, as wanderer, to wander.

A rod of an almond tree. In Jeremiah 1:11: "Moreover, the word of the Lord came unto me, saying, 'Jeremiah, what sees thou? And I said, 'I see a rod of an almond tree.'" Note that the wood of the almond was used to make the magical wand, connected with Mercury, or attention and concentration. [יָדֶד = to wake, be watchful; to watch, keep watch, keep guard; to be studious, be zealous, be industrious; יד diligence, sedulity]. see 404, 170.

575

"And the Elohim said, 'Let there be light.'"

יָשָׁה ten (10). see 570.

זר-דה Impulse to evil, evil tempter. In The Zohar (I. p.76): "The ef(eh (adder) bears offspring from the nahash (serpent) after a period of seven year's gestation. Herein is the mystery of the seven names borne by the Gehinnom as well as by the 'evil tempter' (yetzer-hara); and from this source impurity has been propagated in many grades throughout the universe." What redeems is a force, improperly understood, which pollutes. see 358.

ךְָשָׁמ Light of the Chaldees. This is the "astral light" or universal radiance from the stars. see דש (207), 251, 581, 571.

נהָדָר the terrible ice; the awe-inspiring (revered, wonderful) ice. Ezekiel 1:22: "And the likeness of the firmament upon the heads of the living-creature was as the color of the terrible crystal, stretched forth over their heads above." [ית = ice]. Ice and crystal suggest a lens of consciousness or Mercury.

בָּאֵר-שֶׁבֶת B eer-sheba; well of the seven. In Genesis 21:14: "And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Habar, putting it one her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba." See Genesis 21:31, 33 and 2 Samuel 21:7. יָשָׁב means well, pit; with different pointing: to make plain, distinct, to explain, elucidate. יָשָׁב seven, seven-fold; seven times, many times; with different pointing: 1. to swear;
2. to do something seven times. see 203, 373, 248.

 riches. see Genesis 31:16.
 the wicked, the guilty. see Deuteronomy 25:1.
 the wonders. see Exodus 4:21.

576

I. (24x24) or $2^6 \times 3^2$

 wands.

depart from evil. Psalms 37:27: "Depart from evil, and do good; and dwell for evermore." Job 28:28: "And unto man he said, behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding". The word "fear" can be rendered more accurately, "reverence". understanding is בינה. see 643, 917, 1953 (Greek).

 measure, magnitude, size, lesson. The measure of man is the measure of his wisdom and understanding. see 626.

gate-keeper, porter; a metathesis of שער. See 2 Kings 7:10.

 righteousness and peace. In Psalm 85:10: "Mercy and truth are met together, and righteousness and peace have kissed each other." see 194, 376, 73, 441, 995 (Greek).

 angelos alethelas (Gr). angel of truth.

 hetos (Gr). an eagle. Written αετυ in Revelations 4:7: "And the first living-one resembled a lion, and the second living-one resembled an ox, and the third living-one having the face of a man, and the fourth living-one was like to a flying eagle." Connected with Scorpio and the regenerative force. See 550, and Revelations 8:13 & 12:14.

 pneuma. Breath, Life, Spirit. The psychical nature which includes the ordinary elements of personality, self-consciousness and subconsciousness. Connected with the Hebrew Ruach [214]. see 69 Latin.

577 (prime)

Be fruitful and multiply + Ayin, the "eye" + to form, fashion, to produce something new. The fruitfulness is the idea of renewal (Ayin, is the Renewing Intelligence). Ayin is attributed to Capricorn, in which Mars is exalted. The archetypal phase of the creative process is imagination, inventing a new form of self expression. The archetypal world is the plane of original ideas. "as above, so below." see 500, 70, 7.

 prince, noble, ruler + strength, power might. is related to Capricorn and thus gives foundational power to Mezla, the influence from Kether. This builds the ruler or son, which is Tiphareth. see 500, 77, 78.

to flutter, hover + to break through, to liberate; first-born. The spirit "hovers over the face of the waters" (of consciousness) and the result of this brooding is the liberation of the first-born son of God. see 288, 289.

 euaggelion (Gr). goodness, glad tidings, gospels. Matthew 9:35: "And Jesus went through all the cities and villages, teaching in their synagogues, and announcing the glad tidings of the kingdom, and curing every disease and every malady."

578

 and it grieved, and he hurt. see Genesis 6:6.

 and did split, cleave asunder, that she was split. see Numbers 16:31.

delight, you are pleased. see Deuteronomy 21:14.

579

to tear to pieces, to seize forcibly, mix, confuse + rebellion, perversity, antagonism.
There meanings are mental states having close association with strong, but unfulfilled desires. Christian tradition gives the virgin, who is also the holy mother (Binah, the "superior" mother, in contrast to Malkuth, the "inferior" mother) the same name as the Magdalene, Mary, who was forgiven because she loved much. see 289, 290.

media nox, or "middle night." According to K.D.L.C.K. (p.361) says that in the Zohar Malkuth is called medietaes, the middle or mean, because it partakes of the other parts of the tree; Geburah, is called nox or night, because at the time it rigorously judges; compassion coming after the middle of the night; others attribute this name to Tiphareth, for other reasons.

Sons of Adam [Crowley, 1977, p. 53]. Of the root: "false, illusory, vain; that which has only appearance, semblance. For the root "Every idea of substance added, of corporeity increasing more and more; an extension, an enlargement, a largess, in a restricted sense, a gift. The action of giving; an offering, a present: that which is liberal, generous." [d'Olivet, 1976, pp. 469-470.] Both meanings have to do with the uses of human consciousness.

580

old, ancient, antique. IN Daniel 7:9, 13: "I beheld till the thrones were cast down, and the ancient of days did sit, whose raiment was as white as snow, and the hair of his head like pure wool; his throne was like the fiery flame, and his wheels as burning fire." (13) "In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence." Refers to Kether. With different pointing: eminent, choice. see 620, 647, 696.

Valley of the Shadow of Death. Psalm 23:4: "Yea, though I walk though (Beth) the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Tsalmaveth is explained by Paul Case as being the "Hell of Netzach". The Hebrew Lexicon gives: deep shadow, great darkness; hell (literally 'shadow of death'). Paul Case also list this word as one of the 7 Infernal Mansion. see 566, 3826 (Greek).

satyr, a goat-shaped demon; hairy one; he goat; hairy, bulk, thin shower (plural). Isaiah 34:14: "The wild beast of the desert shall also meet with the wild beast of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest." With different pointing: scapegoat, shaggy. In Leviticus 16:22: "And the goat [בֵּית] shall bear upon him all their iniquities into a solitary land; and he [Aaron, "lofty"] shall let go the goat, רֹעִית, in the wilderness." see 1329, 401, 256.

rich, rich man. The man who has sublimated the Mars-force. Note that the goat is a symbol of Capricorn, in which Mars is exalted.

Shem ha-Mephorash, short-form. [Kaph = 500, see 131]

Seraph. Fiery Serpent [Numbers 21:8]. Ruler of Fire; one of the Seraphim. In Numbers 21:8 "The Lord said to Moses, Make a snake (seraph) and put it up on a pole; anyone who is bitten can look at it and live."

dung. an alchemical term, a blind for Seraph, by transposing the letters. see 711.

pakh. flask, bottle. See 1 Samuel 10:1. [Kaph = 500, see 100].

fruit, off-spring, product, result + unicorns. The fruit of consecration is the "one-horned" or spiritual illumination-the Mercury center or third eye. Note that the "horn" can be made to play music. see 290.

alleluia. Hallelujah; from Hebrew הַלְלוּ ה' praise Jah (Jehovah)! Revelation 19:1: "After these things I heard a loud voice as a great crowd in heaven, saying 'Hallelujah! the salvation and the glory and the power of our God.'" see 86 and Revelation 19:3, 4, 6.

"Here the main action of the drama is resumed: the chorus, which is the seventh and last, is a paean of victory following the attainment by the conqueror of the spiritual rebirth. The chorus is
chanted by all the powers of the microcosmic universe, the enthroned Logos being the chorus leader. The word hallelujah, which is not found elsewhere in the New Testament, is here chanted four times.” [Pryse, 1965, p. 168.]

581

The Ancient One, ancient of. In The Kabbalah Unveiled (page 23) it is spelled אֲדֹנָיו. see 580 for Biblical spelling.

Light of the Chaldees (astrology). In the Old Testament Kasdim was a blind for astrology. see 848, 291, 352, 126, 201, 713, 406, 400, 251, 575 & Genesis 11:31.

Bal ha-Daath. Master (Lord) of Knowledge. The name attributed to the Rosicrucian Grade of Theoricus (Yesod). One who has acquired the necessary knowledge relative to the hidden forces and processes of Yesod. All attributions of Da'ath are on the Middle Pillar and include Tiphareth as well. Da'ath is a feminine noun, and connotes copulation, with consequent giving of birth. As a transitive verb it means: to know, consider, to care for, to have sexual intercourse with; to know how, be skillful. With different pointing: knowledge, mind, reason. see 80, 474, 479, 84.

Potiphera, priest of On. The father-in-law of Joseph. Genesis 41:45: "And Pharaoh called Joseph's name Zaphinathpaaneah; and he gave him to wife Asenath the daughter of Potiphera priest of On."

Potiphera and Potiphar (whose wife attempted to seduce Joseph) are identical names. Their Egyptian name means, "He whom Ra Gave." (Ra is the Egyptian sun-god). So the inner significance of "Potiphera" is "Light." "On" is the city of Heliopolis, of Beth-shemesh (1052), the house of the sun. And "Asenath," the wife of Joseph, is the Hebrew for Isis-Neith. [In Egyptian mythology Isis and Neith are more or less blended, or confused. Isis is a Moon Goddess and fertility deity. Neith, armed with bow and arrows, is like Artemis of the Grecian mythology, who was also a lunar-deity. Which shows that the hidden knowledge here indicated has to do with "Light" and particularly with those subconscious manifestations which reflect those higher light-sources represented on the Tree of Life as the three Supernals. see 302, 126, 120, 850 (Greek).

Chief priest [2 Kings 25:18].

my staff Zech 11:11: "And I took my staff, even beauty, and cut it asunder, that I might break my covenant which I had made with all the people." The staff here is called "graciousness" in the Jewish translation, in the A.V. it is called "beauty." see 1142.

(to till it) "And to guard it." Genesis 2:15: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." The purpose of man is to spiritualize the physical plane through right knowledge. The "garden of delight" is the human body. see 124.

582

in the ward (prison), in custody of. see Genesis 40:3.

of their flesh. see Leviticus 11:8.

opposite, parallel, opposing. see Exodus 26:5.

sooth saying, you practice sorcery. see Leviticus 19:26.

583

The Concealed of the Concealed, a title of Kether. see 620 and Kabbalah Unveiled, (p.23).

an hermit; literally, "a hidden body". Both these refer to Key 9 which pictures the Concealed One as the solitary Watcher on high.[ב = body, למס = hidden]

eleven. Connected with the 11th path of wisdom, Aleph, the Fiery Intelligence, and with Lamed, depicted in Justice, the 11th Tarot
Key. In Genesis 37:9: "Then he [Joseph] has another dream, and he told it to his brothers. "Listen, he said, "I had another dream, and this time the sun and moon and eleven stars were bowing down to me." see Exodus 26:8.

"my father is king"; A Philistine King of Gerar, a locality near Gaza. Genesis 20:2: "And there (Gerar) Abraham said of his wife Sara, 'she is my sister'. Then Abimelech King of Gerar sent for Sarah and took her."

A song of life.


Paul Case: "KYBALION... is a coined word of Greek derivation, chosen because, by sound, it suggests both "Qabalah" and "Cybele." The latter is the name of the Asiatic "mother of the gods," corresponding to Rhea, the earth-goddess who was the wife of Saturn, and the mother of Vesta, Juno, Neptune, Pluto and Jupiter. In Tarot, she is represented by the Empress, by the woman in Key 8, taming a lion, by Justice and by the kneeling water-bearer of Key 17. The Empress, although she is primarily a symbol for Venus, corresponds also to most of the mother goddesses of ancient mythology. [The Kabalion]

2. Written in Greek letters the numerical value of KYBALION is 583. This is 11 x 53, and since 53 in alchemy is referable both to [ןא], ehben, stone, and to [חרמ], khammaw, sun, while 11 (as Tarot shows) has to do with equilibration, there is more than a hint here that KYBALION has to do with the Great Work of equilibrating the powers of the Spiritual Sun, so as to produce the Stone of the Wise.

I. $12^2 + 21^2$ or $144 + 441$. Represents mathematically the fullest manifestation and the perfect expression of Kether.

Elohim Tzabaoth. God of Armies, Creative Powers of Hosts. The Divine Name attributed to Hod, the 8 of Wands and associated with human self-conscious intellect, represents mathematically the fullest manifestation and the perfect expression of Kether. This in essence is the purpose of human self-consciousness. This purpose is seen to be the perfect expression of the powers of the One I AM. The feminine aspect of divine being, descending from Binah. Tzabaoth (armies) indicates the multiplicity and apparent subdivision of these powers when they find expression in human life, through "host" of personalities. Thus, personal intellect in Hod is the expression and temporal manifestation of the eternal creativity of the divine soul. see 15, 370, 720.

The first word in this two-part name is that assigned to the third Sephirah, just as the first word in ידיה דומצאת, Jehovah Tzabaoth, is the extended form of י, Jah, the name assigned to Chokmah. Jah and Jehovah express the masculine aspect of the Divine Being. Elohim is the Qabalistic designation for the feminine. For Netzach, the seventh Sephirah, though it be called the Sphere of Venus, is nonetheless a male Sephirah; while Hod, the Sphere of Mercury, has its place on the feminine side of the Tree.

ha-seraph. the fiery serpent, fiery angels. The serpent is one symbol for Mercury or Hermes. When the self-conscious powers of man are misunderstood and misdirected toward separateness, then they express the evil connotation of Mercury as the slanderer of man to himself. That is why the Mercury symbol is on the belly of the Devil in Key 15. A name of the order of Angels assigned to Geburah. Spelled תשרפ in Genesis and תשרפ in Numbers 21:8, where Moses made a "serpent of Brass." see 580, 358, 630.

for a haven of ships. Said of Zebulon in Genesis 49:13: "Zebulon shall dwell at the haven of the sea; and he shall be for an
Zebulon means "habitation" or "home" and is the tribe corresponding to Cancer, a watery sign. Cancer, the 4th sign, and corresponds to the 4th house of the horoscope, referred to home, and also to the "end of the matter", that is, to "coming into port". It also corresponds to Alchemical separation. see 95, 1305

The seven pillars of wisdom. A development of the intimation given in Proverbs 9:11: "Wisdom has builded her house, she has hewn out her seven pillars." see 512, 507.

The goat. See 580 and Leviticus 16:22 Capricorn (fermentation) is the "scape-goat" when the Shofar is blown on the day of atonement. Refers to the path of Ayin and to Key 15, the devil and to apparent obstacles. see 580.

The total length of the 16 invisible paths when the Aleph line equals 15 (length of line between Kether and Chokmah).

The Middle Pillar is the greatest secret of the Tree, and its central point, Tiphareth, is the heart of the secret. Tiphareth (odynamim), the 6th Sephiriah is 1081, which reduces to 10 then 1, or both Kether (1) and Malkuth (10). Thus 1, 6 and 10 are all essentially the same.

Also on the Middle Pillar is Yesod (סוד) whose number is 80. Yesod spelled in plentitude is מוסד יסוד מסד יסוד which reduces to 19 to 10 then 1.

Nineteen is our mother Eve (19, ofouns), Malkuth is 10 and Kether is 1. The whole idea is of the manifestation of Unity in the Kingdom; and the center, which is the Son, is also אמן & מטרה. See 13, 45, & 90.

Jerusalem. (older spelling) "abode of peace," or "founded in peace." see 596.

In the Fama, Brother C.R. begins his journey with his intended destination Jerusalem. The desire to visit Jerusalem symbolizes the longing for contentment, the desire for rest from strife caused by the struggle with the pair of opposites in the physical plane. This is the primary motivation for any new initiates. Please note that in the Fama, our Brother C.R. had a change in plans.

When the Fama was written the last crusade was abandoned approximately 100 years ago. Jerusalem was a place of pilgrimage to the holy sepulcher. Thus a pilgrimage to Jerusalem was a reverence for the dead forms of the past. When an aspirant begins his quest for truth, they usually begin their search by revisiting old worn out forms that did provide comfort in times past. see 111, P.A.L.

Yesod. Basis, Foundation, spelt in full.

Yesod is the Sphere of the Moon, and the Moon in the Tarot is Key 2, attributed to the letter Gimel, and the Uniting Intelligence. The intelligence assigned to Yesod is ת"א which means pure. Man enjoys a special privilege of multiplying the astral radiance by subtle means which transcend physical generation. Please note that an attitude of repudiation of physical generation is an error that will thwart any effort at direction of the astral power to finer and higher uses. Never condemn the normal functions of life, or consider them to be unclean. What is taught and practiced is sublimation - not repudiation. The astral is not evil, nor is it to be feared. It is the plane which is the basis of our physical existence, and that basis is Light and Life. See 27.

Abstinent person, hermit [Case]. With different pointing: 1. abstemious, saintly, pure; pharisee; 2. explanation; commentary. One who knows the "secret" of purifying Yesod eventually
becomes a saint.

war-trumpet, shofar. In Exodus 19:16: "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud appeared on the mountain and the sound of the trumpet exceedingly loud; so that all the people that were in the camp trembled." And in Job 39:24: "He gallops with rage that makes the ground tremble, nor does he fear the sound of the trumpet." see Key 20 and 585.

out of the midst of a thorn-bush. In Exodus 3:2: "and the angel of the Lord [וָיהי] appeared unto him [Moses] in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and was not consumed."

587 (prime)

Goetia demon #31 by day of the 1st decanate of Aquarius. This decanate corresponds to the 5 of Swords, or the Operation of Geburah, the will-force in Yetzirah, the formative world. see Appendix 11.

Goetia: "He is a mighty president, and appears in the from of a strong man in human shape. He can give the understanding to men how they may know the virtues of all herbs and precious stones. He teaches the arts of logic and ethics in all their parts. If desired he makes men invisible [Invincible?], and to live long, and to be eloquent. He can discover treasures and recover things lost. He rules over 29 Legions of Sprits."
[Mathers, 1995, p. 42]

and I burnt. see Deuteronomy 9:21.

and the wonders. see Deuteronomy 34:11.

588

O Lord, my God, is there no help for the widow's son? Mackey says: "In ancient craft Masonry ["window's son"] was the title applied to Hiram, the architect of the temple, because he is said to have been I Kings 7:14: 'A widow's son, of the tribe of Naphtali.' As the wife of Hiram remained a widow after her son was murdered, the Masons, who regarded themselves as the descendants of Hiram, call themselves 'sons of the widow.'" [Encyclopaedia of Free Masonry, p.881] [Lo, help = הַיְמָנְתָּא 732; the no-thing the help = הַיְמָנְתָּא 732] see 1018, 1002.

Bar-Jesus. In Acts 13:6: "And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus."

589

First Splendor, Primal Glory. A title of Kether. It is the light of the Primordial Intelligence—a conscious, living, radiant energy, possessing weight, or mass, and the force of Gravitation. see 78, 438, 32, 557, 620.

Gate of the Valley. See Nehemiah 2:13.

590

to bring forth abundantly With different pointing sheret: Creeping thing, moving creature.

צָלַל + צָלְתָּא young bird + open blossom. Both are metaphors of the "new creature" which is multiplied throughout the body cells. "Open blossom" is an epithet for the Sephiroth Malkuth, meaning "free". see 295.

ribs. In Genesis 2:21: "so the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh."

1. See 502 for Fabre D'Olivet translation of this verse.

He comments: "מַלְאךָ, of-the-involutions-of-him... One cannot, in a word wherein are formed so many different images, choose an idea more petty and more material, that that which the Hellenists have rendered by the word a rib. The
root יְלֵל are those of a shadow, of an object extending above, and making shadow as a canopy, a curtain, a screen hanging, roof, etc.

What is the meaning of the root יְלֵל? Is it not that which is attached to all the curving all circumferential form, to all exterior superficies of things...

Therefore the word יְלֵל signifies exactly, and envelope, an exterior covering, a protecting shelter. This is what the facultative יְלֵל proves, to be enclosing, covering, enveloping: This word which is derived from the root יְלֵל, characterizes a thing raised to serve as covering, canopy, etc.” [d’Olivet, 1976, pp. 88-89.]

591

their groaning. see Exodus 2:24.

592

Scintillating or Fiery Intelligence. The 11th Path of Aleph. From a root meaning: brightness, clearness, splendor. The channel for the first outpouring form Kether, the concentrated brilliance of the Limitless Light.

Scintillating or Fiery is root word meaning brightness, clearness, splendor. The 11th path is the channel for the 1st outpouring from Kether, the concentrated white brilliance of the Limitless Light.

"I am the Scintillating Intelligence, veiling with the fire of Spirit, the causes superior from the causes inferior." [Meditations on the 32 Paths of Wisdom].

activities.

Θεότης. Theotes (Gr). Godhead.

η ἡκκλησία η πασα (Gr). The Whole Church.

αγιοτής. Hagiotes (Gr). Holiness.

η ολθυνη μοθης, heh alethine mathesis (Gr). The true teaching.

593 (prime)

שֶׁפֶד + נבָא coming, future; to go out and in + beautiful, fair, right, well good. The Life-power manifest in every event and condition, throughout the cycles of evolution. Inside the hedge of safety which is also a wall of limitation (i.e. Cheth). This appears to be in the future. But the beautiful and good results is always in the eternal now. see 590, 3.

Pomegranate + the Creative Powers of Strength. The fruit of the pomegranate, having many seeds is a symbol of seed-thought, as in Key 2. (Note the lunar crescents in Key 7). "Strength" is the name of Key 8, assigned to Teth. Strength is the result of the creative powers working on seed-thoughts. see 296, 297, 86, 211.

594

Jesus, son of Joseph. "Jesus is the liberator, and his self-conscious centers upon the idea of releasing men form bondage and death." [From Day to Day 3/12/1916] The son is the special designation of Tiphareth and name of the "secret nature" of Yetzirah, the formative world. Joseph means: "multiplier" and refers to the alchemical doctrine that the stone has powers of multiplication. Usually Joseph is attributed to Yesod as the generative power of Tiphareth. see 386, 52, 156.

and the earth is my footstool. Isaiah 66:1: "This is what the Lord says: Heaven is my throne, and the earth is my footstool. Where is the house you will build for me. Where will my resting place be? see 1080, 486, 759.

I remembered, I watched. see Exodus 3:16.

595

beautiful, fair, right, good + to blossom, to shine, to yield fruit. The result of the union of darkness and light is always beautiful and good; it is the shining fruit of the harmony of opposites. The first reduction of 595 is 19, the Key of the Sun, the second of Key 10 or Kaph,
the grasp of cycles of manifestation, and the final reduction is 1 or Beth, the Magician (Key 1). 1 is also the value of Aleph, or spirit. see 590, 5.

אוד虐待 amen our light + "fine gold" or "red" (meaning sulphur). Amen means to be firm, faithful, to support. Ophir is a place where gold was brought to Solomon. "Gold is the sun of illumination. Note that Sulphur is connected with Peh and Gold with Resh. see 297, 298.

אוד rubbish the reptile, the creeper. see Leviticus 11:31.

אוד虐待 they were numbered [counted]. see Numbers 1:47.

אוד rubbish kentron (Gr). Center, pierce; sting, prickle.

596

אוד rubbish Samaria, capital of Israel.

אוד rubbish Jerusalem, the "abode of peace." The holy city of Israel. Later spelling from Hebrew Lexicon. see 1010, 586, 370.

אוד rubbish he was troubled. see Genesis 41:8.

אוד rubbish ends, extremities, ends off. see Exodus 25:18.

597

אוד rubbish Another word for balances or scales, in later Hebrew. It is connected with Libra, with rhythm and with ritual. In Masonic symbolism, a clue to the meaning of "horizontals" is the position of the beam of a balance when the weights in the pans are equilibrated (alchemical sublimation, 501). From פנה horizon, level. see 191 and פנה (148).

אוד rubbish and he refrained himself. see Genesis 43:31.

אוד rubbish sidereos (Gr). iron; made of iron. The metal of Mars. see 239, 792.
Section 6

Numbers 600 - 699

600

I. \((3 \times 5 \times 5 \times 8)\) or \(2^3 \times 3 \times 5^2\)

II. Final Mem. see 40.

Beside me (there is) no God, no God beside me. Isaiah 45:5: "I am the Lord, and there is none else, there is no God beside me." The realization of the adept, "of myself I do nothing," is the direct consequence of his perception that God is One.

the pure darkness. The obscurity of the universal subconscious plane of life activity, represented by Yesod. (The path of Samekh connects Yesod with Tiphareth).

He lifted up a horn (for his people) [Psalm 148:14]. see 1186.

Nurse [Genesis 35:8]. Deborah, Rebecca's nurse. The word is translated in Greek as a name for the pentad, which equals sound. see 1240 Greek, Plutarch, On the Generation of the Soul.

bowl for libations, sprinkling vessel [Exodus 25:29]. In all versions of Key 14 such a bowl or vessel is a prominent feature of the design.

to mix (liquids). The angel in Key 14 pours the water from the vase. With different pointing: mawsawk. curtain, screen. The path of Key 14 screens the initiate from the Ego or Higher Self-they must first be purified in Yesod. this is the veil, or paroketh, screening the Holy of Holies in the temple. [Kaph = 500, see 120].

Temurah for משם. A qabalistic cipher for Tetragrammaton (IHVH IHVH), the first 2 names of the 13 categories of Mercy. In Exodus 34:6: "And the Lord passed by before him [Moses] and proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." If the Hebrew alphabet be inverted Mem is in the place of Yod, Tzaddi in the place of Heh and Peh in place of Vav. In its explanation of Genesis 1:16 the Zohar says the "two great lights" symbolize the "full name" IHVH ALHIM, Tetragrammaton Elohim. "Though him the name of the whole was called Matzpatz Matzpatz, the two highest names in the 13 categories of Mercy." see 6, 60.

hidden (admirable) Wisdom. (From נ число, miracle, marvelous, wonderful deed).

Letter name Samekh. tent peg, to prop, support, hold. Connects Tiphareth to Yesod on the Tree of Life. What is pictured under one aspect of Key 13 is what manifest also in the activities of Key 14-the skeleton reaper and the angel are one. see 120.

board, plank. As a Mishnaic or Talmudic word, Unicorn. With different pointing: 1. qawrash: to become solid, congeal, contract. From a root meaning to split off, to cut apart. Exodus 26:15: "And thou shall make the boards [i.e. split boards] for the tabernacle of shittim wood standing up; 2. qahshar: to bind, to tie, to bind with cords (as the hanged man), to plot, conspire. With different pointing: 3. qushshar: to be strong, be vigorous; 4. qehsher: alliance, in both good and bad sense, plot, conspiracy, band of conspirators; knot, band, loop; protuberance, joint; problem. see 103, 190 (Lt).

six; white marble, linen, white stone. Among the ancients, a cloth of exceedingly fine texture. Related to the white linen robes and white stones in the apocalypse in Revelations 3:17, 4:4. When one is in continual union with the central point he has the state of purity symbolized by the robe and a new name. Its peculiar revelation is always ineffable. It is incommunicable because there are no words, or other symbols, whereby it may be expressed. As a masculine noun, same pointing, white marble. see 6, 60, 186, 162, 800, and Genesis 41:42 & Proverbs 3:24 and Song of Solomon 5:15.

six. "The root содержит all ideas of equality, or equilibrium, or fitness, or proportion in things. United to the sign of relative duration in order to form the name of this number, it becomes the symbol of every proportional and
relative measure. It is quite well known that the number six is applied to particular, to the measure of the circle, and in general, to all proportional measure. One finds in the feminine, \( \text{\textbeta} \), and the Chaldaic read \( \text{\textbeta} \): which is not unlike the name of the number two \([400]\); furthermore, between these there exist great analogies, since six is to three, what two is to one; and since we have seen that three \([636]\) represented a sort of unity.” [d’Olivet, 1976, p. 153] For other numerals see 13, 400, 636, 273, 348, 372, 395, 770, 570, 441.

\( \text{x} \) lock, forelock, tassel, fringe. from \( \text{x} \): blossom, flower. Refers to the white stone, the opened center in the head which receives the glory of God and adorned with a fringe.

H Θεοτης, Heh Theotes (Gr). the Godhead, divine nature. The divine nature and perfection. The cosmos is of one substance with Godhead.

κοσμος kosmos (Gr). Order, arrangement (of the Universe). The intelligible world or order of all things which includes the intelligible word or reason (Logos). 1. order. 2. good order, good behavior, decency. 3. a set form or order: of states, government. 4. the mode or fashion of a thing, an ornament, decoration, dress, raiment. 5. an honor, credit.

This word is used in two opposite senses in the New Testament. This first is akin to the philosophical meaning, as found in the Pythagorean and Platonic texts. As a designation for "this world" and for the present order of thing, it stands for the false system with its conventions and erroneous standards which man sets up by reason of his ignorance (see John 14:17). A tabernacle of Moses, a cubical room was a symbol of this cosmic order. see 128, 670, 2670, 2541, 2516, 2219, 1850, 1517, 849.

I. James Pryse: "Gr. kosmos. The primary meaning of the world is 'good order', and it is applied to anything having definite form or arrangement, from an ornament, or a fashion in dress, to the whole manifested universe. Chaos, or rather the primary matter it contains (hyle, unwrought material) becomes, though the formative power of the Logos, the kosmos or objective universe, each department of which is also a Kosmos or world in itself; hence the word applies to the suns and planets in space, to this earth, to humanity in general, and to individual man. [The Magical Message According to Ionnes, p.75]

II. “World. An ordered condition, one of beauty, proportion, cultivation. Also a constituted union, an order, or fellowship. Also a leader, a general, who has been trained and developed. The use of this word to indicate the 'World' as an antithesis to the 'Spirit' has obscured its real meaning.” [Omkikon, 1942, pp. 257-258.]

\( \chi \) Chi (Gr). Greek letter with the value of 600. It appears in Pythagorean, Gnostic and other forms of symbolism (St. Andrew's Cross) in Christianity it stands for Christ, as the foundation and support (Samekh) of personal existence and of the world order represented by κοσμος.

601 (prime)

\( \beta \) womb, origin, mother. Refers to Binah, the Great Mother, symbolized by the Empress in the Tarot, see 41 and Key 3, #41. [Mem = 600]

\( \text{ט} \) Sekhel Mier. Luminous Intelligence. The 14th Path of Daleth. First of the reciprocal path of the Tree, Joining Chokmah to Binah. Derives its luminosity from the Illuminating Intelligence of Chokmah. It is the Establisher of the Mysteries (Institutrix Arcanorum) because it is "the path of the hidden things of not-existent creation, the pattern forming power of creative imagination which shapes mind-stuff into form. Related to reproduction-the subconscious mental activity behind physical cell function, impressed on the cells of the Jupiter center. It may be used consciously to rejuvenate the body into the fifth Kingdom. A master of this path can also influence the health of other via spiritual healing. On the cosmic level this activity is the generation, multiplication, and development of the paternal see (Chaiah in Chokmah), and its expression in mental imagery. see 358, 378, 70, 71, 486, 703, 67, 73, 257 (Lt), 434, 4.

Beauty (Tiphareth) being established, the 14th Path, Daleth, unites Wisdom (Chokmah) and Understanding (Binah). The central point where the path of Daleth crosses Gimel (13th Path) is Da’ath (\( \text{\textalpha} \)). Da’ath means knowledge and all knowledge has its root in the divine contemplation of the perfect primal beauty.
curse, you curse. see Exodus 22:27.

602

Simplest Light, a title of Kether. see 620, 207.

within your gates. see Deuteronomy 26:12.

of the daughter of Dan [2 Chronicles 2:14]. Said of Hiram-Abiff, The son of a woman of the daughters of Dan. Dan is the tribe attributed to Scorpio, and alchemical putrefaction. Before the brightness of the light of heaven may be seen, there must be darkness and death of the old pattern of separation.

to divide. In Genesis 15:10: "And he took unto him all these, and divided them in the midst..."

boundaries, ends. Rosenroth in K.D.L.C.K. (p.677) says extremitates and cites as examples בֹּקָם, the written name of God, בק, cord, measuring line and בֹּק, the written name of God, בק, Da'ath knowledge. Written בֹּק in Psalm 65:9: "You visit the ends of the earth and water it, you greatly enrich it with the river of God, which is full of water; you prepare them grain when you have so provided for it."

2. I am the Luminous Intelligence, enlightening my entire experience with the Wisdom of the Ages. [Meditations on the Paths of Wisdom]

to mark a boundary, describe, compress, go round. With different pointing: 1. to mark out, delineate, trace out; to give a fine appearance to; to compass, to go round; 2. outline, form, figure, shape; aspect, vestige; title, degree. These are all meaning associated with function of creative imagination. In Joshua 18:14: "And the border [of the tribe of Benjamin] was drawn and compassed, and turned about to the west side..."

the activities. Refers to the activities of Teth, the serpent-power, which are controlled and directed by acts of creative imagination. see 600.

603

To haggle; the basis of the name (869) tagirron, The Hagglers, the title of the Qlippoth of Tiphareth, the contending forces of disunity and hate. see 869.

together, also. In Psalm 133:1: "How good and pleasant it is when brothers live together in unity." Mem = 600, see 43, 65.

Paul Case: The tradition of Freemasonry preserves this Psalm... 'together in unity' is דֹּסֶב = 65 = דֹּסֶב... The dwelling together of brethren, as a family, or דֹּסֶב, is suggested.
Shalchbiron. The Flaming Ones, Qlippoth of Leo. The letters of this name suggest the power of spiritual fire [Shin] employed in actions for the direction of personality [Lamed], to constitute selfish vision (Heh), and to concentrate the force (Beth) to obstruct divine will (Yod), using the regenerative solar force (Resh) in immoral and false teaching (Vav) of reproductive practices (Nun).

I. The order of Qlippoth ascribed to this tunnel is the Shalchbiron of the flaming; the flames that lick the cauldron of the Sabbath in which the lion-serpent are seethed...

...the occult use of the serpent's tongue was well-known to the ancients. [Grant, 1994, p. 204.]

pits, wells. see Genesis 14:10.

605

Adam. Man. Paul Case notes Adam = gebereth, with different pointing: the color red. Mem = 600, see 45.

they (masculine). see 45.

mistress, sovereign lady; enclosure, wall. In Isaiah 47:5, 7: Sit in silence, go into darkness, daughter of the Babylonians; no more will you be called queen of kingdoms... you said, 'I will continue forever-the eternal queen! But you did not consider these things or reflect on what might happen.' The queen suggests one of the names of Malkuth, the physical plane, i.e. the seat of the lower shekinah. see 496, K.D.L.C.K. (p.226).

and the hidden treasures of the sand. Deuteronomy 33:19" "They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand." see 114 (\(\phi\)\(\varepsilon\)\(\mu\)\(\nu\), secret knowledge, counsel), 756, 44.

six. In Genesis 30:20: "Then Leah said, 'God has presented me with a precious gift. This time my husband will treat me with honor, because I have born him six sons.' So she named him Zebulum [honor]. This is the number of the hexagram, the cross of six squares and Tiphareth. see 600.

Arphaxad, Arpachshad; the third son of Shem and the second in line of descent from Shem to Abraham. Translated by Fabre D'Olivet as "restorer of providential nature." Note that the 2nd half of the name is the singular form of Chasdim. see 340 and Genesis 10:22.

Fabre D'Olivet divides this word (\(\pi\)\(\omicron\)\(\chi\)\(\alpha\)\(\rho\)\(\alpha\)\(\omicron\)\(\rho\)\(\chi\)\(\sigma\)\(\tau\)) and comments: "and Arpa-cheshad... The two words that I separate here, are joined in the original; but this conjunction appears to have been a mistake.
of a copyist. The first word, ב%א, comes form the root ב%א which develops all ideas of mediative remedial, restorative, curative cause. United to the sign of stability and power Aleph, it has formed that name, famous in all the ancient mythologies, written Op%uq by the Greeks, and by us, Orpheus. The second word, י%א, nearly as famous, since it was the favorite epithet of the Chaldeans, is derived from the root י%א, applied to providential powers, to productive nature. Thence the name given to God himself, י%א, Providence. In this instance this root י%א is inflected by the assimilative article י%א. [d'Olivet, 1976, pp. 292-293.]

τελος telos (Gr). end accomplished; completed state. In Revelation 22:13: I am the Alpha and Omega, the first and the last, the beginning and the end. The end, the final lot, ultimate fate, in Romans 6:21. Of a declaration, prophecy-an end, accomplishment, fulfillment, in Luke 22:37. An end, final purpose, that to which all parts tend and in which all terminate; the chief point in 1 Timothy 1:5. see 1776 (Greek), 2146, 2627, 1235, 3747 and Romans 10:4, 1 Corinthians 15:24, Mark 3:26.

606

%א nexus, ligature, binding, tying, contraction. With different pointing qawshoor: tied together, joined. Spelled %א in Proverbs 22:15: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." With different pointing: obligation; impotence due to magic. see %א.

%א Hocus-pocus. Jugglery; delusion by optical deception. Relates to the appearance symbolized by Ayin and by Key 15. see 70, 130.

%א Ruth; companion; ancestress of King David of Israel. In Ruth 1:15: And Ruth said, 'entreat me not to leave thee, or to return from following after thee: for whither thou goes, I will go; and where thou lodges, I will lodge: thy people shall be my people, and thy God my God. With different pointing: a turtle-dove.

%א works of Tetragrammaton. In Psalm 29:5: "The voice of the Lord breaks the cedars; yet the Lord breaks the cedars of Lebanon." The works are connected with the voice. The voice is in the heart. see 136, 138, 612.

%א turtle-dove. Canticles 2:12: "Flowers appear on the earth; the season of singing has come, the cooing of the turtle-dove is heard in our land." The dove is י%א, associated with Venus and passion. see 71.

%א bones. see Exodus 13:19.

607 (prime)

%א Erato. Greek muse of lyric and love poetry.

%א and she saw. see Genesis 3:6.

%א see, to see. see Exodus 10:28.

%א a span. see Exodus 28:16.

%א a bright spot. see Leviticus 13:2.

608

%א Ham. warmth, heat; Noah's son. Mem = 600, see 48 and Genesis 9:18.

%א Sekhel Mazohir. Illuminating or Radiant Intelligence. The 2nd path of Chokmah. see 73.

%א eagle stone. [Glory of the World, p.211] Note that י%א of the eagle is 555, equal to land of Jordan.

%א the last gate or third gate. K.D.L.C.K. (p.184) says that this is a title of Talmudic book cited in the Zohar (III:92). see 5.

%א Terah; father of Abraham. See Genesis 11:16

%א entreaty, begging for forgiveness. Rosenroth in K.D.L.C.K. (p.640) says that this word is related to י%א (depreoatus-begging forgiveness, deprecating, entreating) and cites Genesis 25:21: "And Isaac entreated the Lord for his wife, because she was barren: and the
Lord was entreated of him, and Rebekah his wife conceived." He say it is because it explains the Sephiroth, so long as they emanate from Kether, because מִלֶּא (Mazel-constellation) are its influence.

Written מֵשֶׁת meaning: dig now! in Ezekiel 8:8: (7) "Then he brought me to the entrance to the court. I looked, and I saw a hole in the wall. (8) He said to me, 'son of man, now dig into the wall.' So I dug into the wall and saw a doorway there."

609

and the windows, and the floodgates of. see Genesis 7:11.

and the other. see Genesis 26:21.

fall, be subdued, to fall her. see Deuteronomy 20:20.

you shall rule. see Leviticus 25:43.

610

ha-Adam. Archetypal idea of Man, the first man. See Genesis 2:25. Mem = 600, see 50.

your right hand. see 130.

with thee. See Psalm 36:9, Kaph = 500, see 130.

the sea; one of the titles of Binah, the great reservoir of substance from which forms are specialized, i.e. the radiant darkness of limitless light. Mem = 600, see 50.

citrus, one of the 4 plants used on the feast of the tabernacles. With different pointing: citron, lime, lust and desire. K.D.L.C.K. (p.178) says: ...it is Malkuth, and it is a symbol of the heart, which denotes Shekhinah [the divine presence]. see 613.

tithe; a tenth (offering). See Deuteronomy 26:12.

aegorath. small coins, pennies. From something gathered, to gather together, accumulate. Refers to the unity of all life. see 215.

my own vineyard. see 260 and Canticles 1:6.

The 27th name of Shem ha-Mephorash, short form. see 641 & Appendix 10.

Temphioth. The Sentenial of the 19th Path (tunnel) on the Inverse Tree of Life.

I. Tunnel 19 is sentinelled by the demon Temphioth whose number is 610. The predominant influence is that of the lion-serpent, Teth, a glyph of the spermatozoon, which is shown in the sigil in the shape of four vesicas depending from a serpentine form attached to a beast's head.

The number 610 is that of זהב, meaning 'lust' and 'desire'. This is in accord with the Tarot Trump entitled Lust relevant to the Path above this tunnel. The trump shows a woman mounted upon a leonine beast with seven heads: 'The head of an Angel: the head of a Saint: the head of a Poet: the head of an Adulterous Woman: the head of a Man of Valor: the head of a Satyr: and the head of a Lion-Serpent.

Another form of 610 is זהב which means 'coupling point', 'place of junction', and it is in the tunnel of Temphioth that the magical coupling of the woman and the beast occurs. On the 19th path the lioness Sekhet is the vehicle of the force of Leo, which she represents as the torrid summer sun at its zenith, this being typical of sexual heat. Liber 231 declares:

Also came forth mother Earth [Isis] with her lion, even Sekhet, the lady of Asi. This means that Sekhet is the sexual heat of Isis, the force that overcomes 'evil'. It is shown by her bridling the Beast whereon she rides.

The magical siddhi pertaining to this path is that of Training Wild Beasts, with the woman dominant, bridling and directing the insensate passions. The magical formula of this kala is thus Io Mega Therion (the Great Wild Beast). In the tunnel of Temphioth this formula is reflected as unbridled lust symbolized by the Black Cat of the Sabbatic Mysteries.
Whereas the 19th path is the place of the lion, the tunnel thereof is that of the serpent. The serpents that writhe in the caldron of the witches at the sabbath of Set are depicted in Frieda Harris’s design of the Atu entitled Lust [note that the word ZOON (197) means ‘Beast’]. Its number is 11, the number of magick or 'energy tending to change'.

In the African and Voodoo systems this is the place of the serpent deities. The phenomenon of lightning, symbolic of the serpent’s flickering tongue also pertains to the tunnel of Temphioth, and the sudden spasm of orgasm that it represents is the mudra or 'magical gesture' of the Cult of the Spermatozoon. A stroke (syncope) is the typical disease of this path.

The Order of Qliphoth ascribed to this tunnel is the Shalchbiron or The Flaming; the flames that lick the caldron of the Sabbath in which the lion-serpents are seethed.

The supreme symbol of the tunnel is the goddess Qatesh who is seen in vision (by its Adepts) as a radiantly beautiful, naked, woman mounted upon a lion. In her right hand she holds flowers, in her left a serpent. A full moon resting in a crescent is the form of her head-dress. These symbols indicate the lunar current in its active phase. [Grant, 1994, pp. 202-204.]

**612**

Seykel Mazohir. The Illuminating Intelligence. The 2nd Path of Chokmah. The light of Chokmah is the original light of Kether, the source of illumination for all below it on the Tree of Life. It is the Kether of Briah, or Crown of Creation. It is the body of the letter Yod at the beginning of the divine name IHVH, the initial active point of the Life-power’s self-manifestation (Kether) expanded into the power of conscious life which begin all cycles of creation, great and small. see 73 (Chokmah), 642, 536, 15, 23.

It is the Illuminating Intelligence, the crown of creation, the splendor of the supreme unity. [Meditations on the Paths of Wisdom]

**611**

Torah. the law, precept, statute. The Kingdom is seen to be the result of the Life-power’s perfect memory of the orderly sequence of its self-expression. The Zohar [IV:166B, p.74] comments: The Torah is a light which kindles that lamp (i.e. the mishnah) from the side of primordial light, which is of the right hand, because the Torah was given form the right hand [Deuteronomy 33:2], although the left was included in it to attain perfect harmony. This light is included in the 207 [םל = light = 207 = הט, the boundless) worlds which are concealed in the region of light, and is spread throughout all of them. These worlds are under the hidden supernal throne. There are 310 (םיח = 310 = משמתנו matrona) of them: 207 belong to the right hand and 103 [ינ = stones = 103 = דם, He is God] to the left hand. These are the worlds which are always prepared by the holy one for the righteous, and from them spread treasures of precious things, which are stored away for the delight of the righteous in the world to come.

Rota. the wheel which indicates that the basic law of the manifest, Malkuth, is the law of rotation. see 48.

awshish. glass bottle, flagon; a pressed raisin cake. The bottle suggest the alchemical vase of art , where transmutation of fear into wisdom takes place as putrefaction. This is the law of the fountain of life, which frees from death. It is the operation of Spirit (Aleph) to transform (Shin), the divine will (Yod) which transfigures through fire (Shin). see 50, 106, 700, 1017 and Key 13.

Edom, red (variant spelling). Land S.E. of Palestine, a name given to Israel. Note that red is the color of blood, the carrier of consciousness, and is connected with Mars. Mem = 600, see 51, 45, 342.

Goetia Demon by day of the 2nd decanate of Scorpio. see 51.
decanate is ruled by Saturn and indicates fearfulness and caution regarding one's personal covenant to life, when materiality inhibits spiritual vision. With different pointing: alkali, soap, lye. The purified shall be bound to light. see 638, 68 (Greek), 700, 618 and Psalm 25:14.

Lord of the light and of the darkness. Part of the gnostic adoration. see 61, 207, 328, 616.

The work of Tetragrammaton. It is to spread the light and to illuminate the darkness. see 606.

Goetia demon by day of the 2nd decanate of Sagittarius. Mem = 600, see 52.

Goetia demon #28 by day of the 1st decanate of Capricorn. see Appendix 11.

Goetia: “He is might, great, and terrible duke. He has two other names given... He appears in the form of a soldier with red clothing, riding upon a red horse, and having a crown of gold upon his head. He gives true answers, past, present, and to come... He can turn all metals into gold. He can give dignities, and can confirm them unto man. He speaks with a very clear and subtle voice. He is a great liar, and not to be trusted unto. He governs 26 Legions of Spirits.” [Mathers, 1995, p. 40]


Zeus (Gr). Greek God, associated with the planet Jupiter.

613 (Prime)

Number of bones in a human body.

Father of the sea. Mem = 600, see 53, 50, 3, 52, 73, 434, 4, 474.

Moses, our Rabbi. Moses is ה = Water, י = Fire, ת = vision or 345 = tranquility, inner peace = the name, i.e. IHVH. Rabbi means master, lord, teacher. The name of the Lord is the teacher which brings inner peace. see 345.

Greater Holy Assembly [IRQ 1:22]: For neither does the world remain firm, except through secrecy. And if in worldly affairs there be so great need of secrecy, how much more in the things of the most secret of secrets, and in the meditation of the Ancient of Days, which matter are not even revealed unto the highest of the angels.
Nevertheless the [brain] membrane is opened from below. And this is that which we have said: among the signatures of the letters is תavn; nevertheless he impresses it as the sign of the Ancient of Days, from whom depends the perfection of knowledge, because he is perfect on every side, and what is said: an old one, his knowledge is hidden and his brain is hidden and tranquil. And that membrane has an outlet from ze'ir an-peen and therefore this brain is spread and goes out to 32 ways. This is that which is written: ‘And a river went forth from Eden.’

In Isaiah 21:15: "They flee from the drawn swords, from the bent bow and from the heat of battle. Written דַּמָּם in Isaiah 2:4 concerning the Lord [IHVH]: "He will judge between the nations and will settle disputes from many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war any more."

In Judges 5:20: "They fought from heaven; the stars in their courses fought against Sisera. The word literally means 'highways, paths.'" see 1176, 231, 48, 98.

Jethro. "his excellence"; "He abounds, excels, is superior", "He is prominent" [Inman]. Father-in-law of Moses. A priest and head of a tribe of Midian among whom Moses found asylum on his flight from Egypt. Exodus 2:21: And Moses was content to dwell with the man: and he [Jethro] gave Moses Zipporah his daughter. Note that Midian means "the seed of Dan," see 104, 54, 50, 345 and Exodus 18:1

The Pentateuch. The first 5 books of the Bible, also called the law of Moses. Note that this word is a metathesis of Jethro.

Shimiron. Qlippoth of Pisces. The unbalanced or negative qualities of this sign are negative medium for obsessing entities, single-hearted evolution to the intolerant and bigotry in religion and politics; spiritual pride; alcoholism, drug addiction, despondency. The remedy is to recognize the fact of utter dependence of personality upon life itself, and to express oneself in works of charity and altruistic service to one's neighbor.

617 (prime)

fishes; Pisces, the 12th sign of the zodiac, attributed to Qoph, the corporeal or body-building intelligence, and to sleep. Mem = 600, see 57.

the essence of my word. see 401, 206 and 1 Kings 6:12.

threat, warning; terror, fright; formidable, terrible. The mighty acts and essence of the Lord is formidable and terrifying to the ignorant. see 57.

you shall fear. Deuteronomy 13:5.

a King of Edom. Edom denotes unbalanced force. means "red" and suggest Mars. It is spelled with the same letters as Adam, generic humanity. Adam is spirit (Aleph) in blood (dam, 44). see 45, 44.

the supernal head. A title of Kether, the crown of primal will. see 620, 511, 200, 106.

618

contentions, strife, quarrels, controversies. See Deuteronomy 17:8.

fishes (variant spelling). Attributed to Pisces, and Qoph the corporeal or body building intelligence. The covenants of the God of Israel is the wisdom embodied in the child after all inner controversy has ceased. see 57, 617, 100.

Bethor. Olympic planetary spirit of Jupiter. The letters of the angel's name suggest concentration (Beth) to carry out the divine will (Yod) at the center of manifestation (Tav), linking itself (Vav) to solar radiance (Resh), forever expansive and beneficent.

“One of the 7 supreme angels ruling the 196 provinces in which heaven is divided. Bethor rules 42 Olympic regions and commands kings,
princes, dukes, etc., and 'governs all things that are ascribed to (the planet) Jupiter.' To do Bethor's bidding there are, in addition, 29,000 legions of spirits." [Davidson, 1971, p. 75.]

Chokmah; spelled in full. Chokmah is the wisdom of the sphere of the zodiac. see 73, 418, 100, 90, 10.

619 (prime)

The end (of space, time); future; latter end; result; posterity. In Isaiah 46:10: "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." see 743 and Deuteronomy 11:12.

the spirits. Numbers 16:22.

Δωξά Θεού. doksa theou (Gr). glory of God. Septuagint translation of דוקסא (Gr) in Proverbs 25:2. It is the glory of God to conceal a matter; to search out a matter is the glory of kings. The kings are those alchemist involved in the great work of personality transmutation. see 135.

620

Kether. the Crown, of Primal Will. The alchemical Mercury or first principle, or sattvaguna, the "illumination material," or substance of enlightenment. Alchemical "first matter." See 21, 111, 149 Latin, 1032, 157, 352, 507, 364, 602, 397, 736, 837, 583.

1. As a verb, it is used in Psalm 22:12 to mean "beset me round." Paul Case cites Psalm 142:7: "Shall encompass me about" (others shall crown, i.e. glorify, themselves with me). Also Proverbs 14:18: "משאירים ידים הוא" "but the prudent are crowned with knowledge". In Judges 20:43: "כתרו" to besiege. Habakkuk 1:4: "compass about."

II. In Job 36:2: "יָלָל יַעֲרֵר" "bear with me." Also means: to surround; to wait, tarry; to crown. see 833, 557, 588, 727, 1238, 1225, 996, 696, 721, 559, 733, 391, 422, 616, 1239, 617.

III. Kether is the focus of Cosmic Consciousness, and its first manifestation is Light. The Ain, which is its source, is not Darkness but Absence of Light, and therefore the true essence of Light. Kether is the infinitesimal point in space-time at which Absence of Light becomes its Presence by turning the Void (Ain) inside out. Kether, and the resulting Tree of Life, may therefore be conceived as the interior of the Void manifesting in Space, which is the menstruum, of Light. [Grant, 1994, p. 24.]

אֶלֶף thou has laid up, savior. In Psalm 31:19 it is a reference to accumulated treasures of goodness. The verb expresses activity, accumulation, addition, multiplication. This correlates with the idea of the Ace of Swords as a focus for the accumulated energy of the Limitless Light. It is a point at which diffused energy is concentrated in order to set up the whirling motion which is the basis of all form. Part of a name given to Joseph. Hebrew transliteration of an Egyptian meaning savior and refers to the salvation of the Egyptians from famine. The name given to Joseph (Zaphenath-paneum, Zaphenath-paneum) means Salvator mundi, or savior of the World. Joseph signifies addition or multiplication. see 156.

To hide, to conceal, relates to the fact that the innermost will is hidden. is related to the word צפון north, and it is said: "gold comes from the north." see 226.

gates, doors. The gates are the various points of entrance whereby the Limitless Light projects Itself into manifestation. Kether includes the potency of all these gates (whether 50, (Binah) or 231) and thus its action in Yetzirah denotes the beginning of the formative process and the totality of its expression through the other aspects depicted by the rest of the suit of Swords. see 231, 1180.

Pluto.

a path, road or way (of progress).
Chokmah, Binah, Da'ath.
Wisdom, Understanding and Knowledge. The first descending triad. The first two are the Sephiroth numbered 2 and 3 and Da'ath, Knowledge, is said to be the union of Chokmah and Binah. Thus Da'ath is a sort of reflection of Kether, and Kether is here shown as that which, in itself, is the potency of wisdom, understanding and knowledge. For Kether is the seed of the Tree of Life, and whatever emanates from the crown is in the Crown prior to emanating therefrom.

Mishpar. Angle of the 3rd (Venus) decant of Virgo.

to cut off, to make a covenant [Psalm 105:9]. The covenant which we made with Abraham. Alludes to the cutting of victims offered for sacrifice when a covenant is made. Related to Kether, because the basic motion is separation from unity, into a point.

Rock of the Almighty.

wicked men [Psalm 1:1 and 4]. see 12, 21, 37, 157, 1032, 501.

twenty , value of Kaph, attributed to Jupiter. see 1180.

winds; breezes, airs, spirits, souls, minds.
In Psalm 104:4: "He makes winds his messengers [angels], flames of fire his servants."

Temurah of Babel. In Jeremiah 25:26, 51:41: "And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. (I took the cup at the Lord's hand, and made all the nations to drink) How is Sheshach taken! And how is the praise of the whole earth surpassed! How is Babylon become an astonishment among the nations!" see 34.

a man of the field , i.e. one living in the open country. In Genesis 25:27: "And the boys grew: and Esau was a cunning [skillful] hunter, a man of the field; and Jacob was a plain man, dwelling in tents." see 309, 376, 182.

mitos (Gr). thread (a thread of the warp). A euphemism for Semen, as the link between one generation and the next. Related to the Hindu word strapatma, thread-soul.

teleios (Gr). complete, ripe, matured, perfect. Used in Matthew 5:45 in the sense of full maturity. Relative perfection is meant-including the notion of mental maturity. To arrive psychologically at Kether is to reach the highest point in Human attainment.

thysia (Gr). offering, a sacrifice; the act and rite of sacrificing; as an expiation for sin. In Hebrews 10:26: "For if we should voluntary sin after having received the knowledge of the truth, there is no longer a sacrifice for sins." see 1924, 1628, 2294, 2360, 1620, 2257.

---

621

ha-yom. this day. see 61.

I have I seen, I found. see Genesis 7:1.

fear. see Genesis 21:17.

in the end, the last, in coming of. see Genesis 49:1.

622

in his generation. see Genesis 6:9.

my covenant. see Genesis 6:18.

blessing. see Genesis 28:4.

haimatos (Gr). Streams of blood.

623

Rauch ha-Qodesh. Holy Spirit.

I was in dread of, I feared. see Deuteronomy 9:19.

624

foundation of the apple [Joshua 17:7] A place-name. The land of Tappuah belonged to Manasseh, the border between the land of
Manasseh and Ephraim. "In metaphorical usage a fountain is the emblem of any source of spiritual blessing, whether issuing in cleansing or in refreshment and revival... preeminently, however, God is the fountain of life, i.e. the source of all good. Hence the knowledge of God is also a fountain of life." [Standard Bible Dictionary]. Relates to Ayin (70, 130). The apple is connected with the serpent-power, with Mars and with knowledge. see 331, 395, 474, 494, 418.

יִשְׂרָאֵל liberty. The liberation of the spirit is part of the great work.

גַּנֵּט the nations, gentiles. Mem = 600, see 64.

Nachashiron. Qlippoth of Sagittarius. "The snaky ones". Suggest unbalanced force, resulting in negative qualities of material ambition, self-deceived and cruelty blunt, stuffily over-conventual. Connected with Samekh and Key 14, the test and trials of the Holy Guardian angel can overcome these tendencies, as the soul is purified.

I. "In the African pantheon, Aidowedo—the rainbow goddess—is a cognate deity. Her coming is likened to the lightning flash. This is the Sagittarian influence manifesting in the form of the female current. 'Her fetish is a large serpent that appears only when it wants to drink. It then rest its tail on the ground and trust its mouth into the water. It is said that he who finds the excrement of this serpent is rich forever.'" [Grant, 1994, p. 227.] see 1274.

I. The plural form of qlipha, meaning 'an harlot' or 'strange woman'; terms which signify 'otherness'. The shadowy world of shells or reflections. Each sephira of the Tree of Life has its corresponding qlipha, which is the reflection of the energy which it represents, and these averse power-zones - or qliphoth - form the Tree of Death. [Grant, 1994, pp. 275-276.]

םָע measures, sizes, magnitudes; proportions, standards; measure, limits. These all depend on the way in which they are used—if in ignorance, they can represent and define evil tendencies; if in an enlightened context, they can define the measure of good. see 576.

מָשַׁךְ weak [eyes]. see Genesis 29:17.

גַּזָּה and cut down. see Deuteronomy 20:20.

625

626

Qlippoth. shells, material shells. Order of evil demons. Literally "Shells of the dead." The negative and outworn thought-forms whose patterns enslave the ignorant, and who seek to survive by feeding like parasites on their deluded victims. see 131, 208, 8, 777.

I. The plural form of qlipha, meaning 'an harlot' or 'strange woman'; terms which signify 'otherness'. The shadowy world of shells or reflections. Each sephira of the Tree of Life has its corresponding qlipha, which is the reflection of the energy which it represents, and these averse power-zones - or qliphoth - form the Tree of Death. [Grant, 1994, pp. 275-276.]

םָע the tenth portion. In Exodus 29:40: "And with the one [sacrificial] lamb a tenth deal of flour..." [spelled, מִיל] The number 10 refers to Malkuth, the physical plane where the Lamb of God, the Christos or Higher Self in Tiphareth is sacrificed or slain by the Qlipphotic forces. see Numbers 15:4.

םָע measures, sizes, magnitudes; proportions, standards; measure, limits. These all depend on the way in which they are used—if in ignorance, they can represent and define evil tendencies; if in an enlightened context, they can define the measure of good. see 576.

םָע weak [eyes]. see Genesis 29:17.

םָע and cut down. see Deuteronomy 20:20.

627

+ מָשַׁךְ + לֹא circle of the earth + acacia. The earth is the physical plane, or condensation in the heavens; the actual substance of which the "House of God" is made is actually the omnipotent power or energy of the almighty. The Acacia is a symbol of immortality, and its wood was used to make the tabernacle and its furniture. see 313, 314, 291.
benedictions.

life, the living ones; sustenance, maintenance. Mem = 600, see 68.

Aleph-Vav-Resh. הaur, light, spelled in full, with Vav spelled instead of ב. see 111, 12, 510, 207.

a garden enclosed is my sister. see Song of Solomon 4:12.

Nun-Vav-Resh. בnour, fire, spelled in full, with Vav as ב. see 106, 12, 510, 256.

Nun-Tzaddi-Cheth. ב, Netzach, victory, spelled in full. see 106, 104, 418, 148.

Lord hear my voice. Psalm 130:2: "Lord, hear my voice: let thine years be attentive to the voice of my supplications."

A stone perfect and just. Deuteronomy 25:15: "But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God gives thee."

his birthright. see Genesis 25:33.

no God beside me + break down, overturn, cast down. The realization of the unity of God and man breaks down all barriers of separation. see 600, 29.

gates, doors + to rise, grow, be exalted, lifted up. "Lift up your gates, ye everlasting doors, and the king of glory shall come in" says the Psalmist. The gates are the various points of entrance whereby light projects itself into manifestation. The trumpet-calls lift up the vibratory activity of consciousness into a realization of union with the divine." see 620, 9.
upon his God." His servant = חסיד or saint; one of the Hassidim rules Gemini: and suggest that purification of the Mars-force must be a self-conscious activity.

631 (prime)

חכם המבשיש Desirous quest, inclination to seek; intelligence of the 21st path of Kaph. see 636.

מלוח האדם the works of man. In Psalm 17:4 "Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer." (written with Prefix lamed). see 612, 3450 (Greek).

השער לוד The gate of Tetragrammaton. In Psalm 118:20: "The gate of the Lord, into which the righteous shall enter." see 570, 26; 2296 (Greek).


I. In 1 Corinthians 15:21: "For since by a man, came death, by a man, also, came the resurrection of the dead," and in 15:54 "And when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, 'Death is swallowed up in victory.'"

II. "This word appears to equate the moral condition; and apothanatos, is such a noun were in use, would signify the quitting of the mortal condition. The Immortals mortals. The Immortals were the Athanatoi-those apart from the fate of mortals. The verb apothneskein means literally, to strive to get away from the mortal state (thnesis): apothanein - to pass from mortality. The word analysis seem to be a synonym for [apo]thanatos." [Ominkon, 1942, pp. 255.]

632

בלטשאצר "Protect his life." In Daniel 1:7: "Unto whom the prince of eunuchs gave names: for he gave unto Daniel the name of Belteshazzar..." The Babylonian name of the prophet Daniel. See Daniel 4:18.

חצר "House of the Lamb." In 1 Samuel 7:11: "And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car." This shows that the "house" or temple established by KR (C.R.) is intended. A man's family is his house, in Hebrew, as in English. From this "house" is transferred to: organization, company, fraternity. Thus House of the Lamb = House of C.R. see 220, 412.

עולם יסודות Literally, The World of Foundations. A title of Malkuth, the Sphere of the Elements. It is part of the material world. see 1192, 486, 146.

מלכי + I have laid up (thy word in my heart) + house. The house of personality contains the word of God. Note that 2, the value of Beth is also the number of Key 2 or Gimel, the High Priestess, connected with the Moon or memory. It is memory that recalls us to the unity (Gimel = the Uniting Intelligence). see 630, 2.

קמרנום (632) Gate of the Fishes. See Nehemiah 2:13

בלדד my birthright. see Genesis 27:36.

ברך my blessing, my gift. see Genesis 27:36.

633

איכם your father. see 73

יהד and you shall remember. see Deuteronomy 5:15.

ור ינקום זראם He created them male and female. In Genesis 5:2: "Male and female he created them; at the time they were created, he blessed them and called them humanity [גברת]." see 390, 45.

634

히ירם מלך תyre Hiram, King of Tyre. The literal translation is "Hiram, King of the Rock" [2 Chronicles 2:3]. The "rock" is one of the occult
symbols of God as the Life-source or origin of physical existence. Associated with the west and the setting sun in Freemasonry. The officer who represents him is charged with the duty of preserving harmony, an of seeing that the builders receive the wages due them. Thus Hiram is a symbol of the completion of work, and of fulfillment. see 640.

Copper is molten out [being smelted] of stone [ore]. Job 28:2: "Iron is taken out of the earth, and brass (copper) is molten out of the stone."

to go down. see Genesis 44:26.

635

Morning Star; Son of the Dawn; Lucifer. In Isaiah 14:12: "O morning-star, Son of the Dawn! You have been cast down to earth, you who once laid low the nations [ךָּוִּ, 59]!" Note that the authorized version translates "morning star" as Lucifer ("Light-bearer"). It is connected with Venus, or desire through creative imagination. The A.V. also reads "Which did weaken the nations." The nations, esoterically, are the millions of unspecialized body-cells, who are "brought to light" in the process of regeneration. see 75, 52, 508, 59, 1285.

the number three. Connected with Key 3, Daleth on Venus. Referring to the menorah or lampstand of the holy tabernacle. see 636 and Genesis 6:10.

Unto them. see 75.

Aleph-Daleth-Mem. The letters of אדמ, Adam, or generic Humanity in plentitude. A title of Tiphareth. see 1081, 45.

636

"the inclination to seek." The 21st Path of Kaph. It is called the Path of Desirous Quest. Man's quest for abundance as expressed as the seeking of that which is within (Chesed). So called "because it receives the divine influence, which it distributes as a blessing to all modes of being." see 986, 183, 892, 2203 (Greek).
always find. The true masters are always masters of compassion, constituting the great circle of dominion, pictured in Key 10 as the Wheel of Fortune. "Behold the King comes unto thee, he is triumphant and victorious, lowly and riding upon an ass." see 2203 (Greek)

always find. The true masters are always masters of compassion, constituting the great circle of dominion, pictured in Key 10 as the Wheel of Fortune. "Behold the King comes unto thee, he is triumphant and victorious, lowly and riding upon an ass." see 2203 (Greek)

always find. The true masters are always masters of compassion, constituting the great circle of dominion, pictured in Key 10 as the Wheel of Fortune. "Behold the King comes unto thee, he is triumphant and victorious, lowly and riding upon an ass." see 2203 (Greek)

always find. The true masters are always masters of compassion, constituting the great circle of dominion, pictured in Key 10 as the Wheel of Fortune. "Behold the King comes unto thee, he is triumphant and victorious, lowly and riding upon an ass." see 2203 (Greek)

always find. The true masters are always masters of compassion, constituting the great circle of dominion, pictured in Key 10 as the Wheel of Fortune. "Behold the King comes unto thee, he is triumphant and victorious, lowly and riding upon an ass." see 2203 (Greek)

always find. The true masters are always masters of compassion, constituting the great circle of dominion, pictured in Key 10 as the Wheel of Fortune. "Behold the King comes unto thee, he is triumphant and victorious, lowly and riding upon an ass." see 2203 (Greek)

always find. The true masters are always masters of compassion, constituting the great circle of dominion, pictured in Key 10 as the Wheel of Fortune. "Behold the King comes unto thee, he is triumphant and victorious, lowly and riding upon an ass." see 2203 (Greek)

always find. The true masters are always masters of compassion, constituting the great circle of dominion, pictured in Key 10 as the Wheel of Fortune. "Behold the King comes unto thee, he is triumphant and victorious, lowly and riding upon an ass." see 2203 (Greek)
vestibule of the temple Mem = 600, see 77.

Goetia demon #30 by day of the 3rd decanate of Capricorn. This decanate corresponds also to the 4 of Pentacles, which symbolizes the influence of Chesed, the sphere of Jupiter in Assiah, the material world.

Goetia: “He s a mighty and great Marquis, and appears in the form of a great sea-monster. He teaches and makes men wonderfully knowing in the art of rhetoric. He causes men to have a good name, and to have the knowledge and understanding of tongues. He makes one to be beloved of his foes as well as friends. He governs 29 Legions of Spirits, partly of the Order of Thrones, and partly of that of Angels.” [Mathers, 1995, p. 42]

Goetia demon #19 by day of the 1st decanate of Libra. This decanate corresponds to the operation of Chokmah, in Yetzirah, or the order of the universe as it expresses through man, the microcosm.

Goetia: “He is a great and mighty duke, and appears in the from of a gallant soldier riding on a crocodile, with a ducal crown on his head, but peaceably. He causes the love of women to men, and men to women; and governs 30 Legions of Spirits.” [Mathers, 1995, p. 36]

to see, gaze. Genesis 2:19.

κριτής kretēs (Gr). judge; one who sits to dispense justice. Septuagint translation of יָרָה (64). In 1 Samuel 24:16: “May the Lord be our judge (κριτή) and decide between us. May he consider my cause and uphold it; may he vindicate me by delivering me from your hands.” see 1257 and 2 Timothy 4:8.

Shemesh. The Sun. In Alchemy the sun is gold. With different vowel points: battlement; servant, virile member. Also: shimmash. to minister, officiate, to serve; to perform marital duty (verb).
to rise up straight (like a palm tree). With different pointing Tamar: ancestries of David (a palm tree).

Hiram, King of Tyre. The word Tzor (Tyre) is spelled defectively in the Hebrew text, that is, the Vav is omitted, and the O-sound is supplied by placing the dot over Tzaddi.

see 634, 1081, 45, 52, 90, 311, 478, 536, 548, 214, 465, 273, 1378 and 2 Chronicles 2:3.

A Triangle, i.e. musical instrument in 1 Samuel 18:6. In K.D.L.C.K. (p.719) relates this to triplicates or thirds into which the Tree of Life is divided: the first third is assigned to Chokmah, Binah, and Da'ath; the middle third to Gedulah, Geburah and Tiphareth, the last third to Netzach, Hod and Yesod. see 680.

The number of Characith, 640, is also that of BDW the Sphere of the Sun, which equates with TOED, meaning 'a drink offering', and מַעֲשֶׂה the 'palm of the hand' and a 'palm tree'. The dates of the palm tree are connected with the phenomena of menstruation.

The sigil of Characith shows a downward facing mummy overshadowed by a camel-headed entity that issues from its feet. This image is as it were concealed in the name Characith, for 640 is the number of ~?מ, a 'horrible idol'. The camel is the ship of the desert. Its symbolism has been explained in connection with the 13th tunnel which crosses the abyss via the path of the Priestess of the Silver Star. The camel is also attributed to the 18th path where it functions as a beast of burden. The crab, turtle, and whale, are also included because this path is under the aegis of Cancer, a watery influence that represents the most vital element in astro-magical workings.

The magical formula of this kala is cunnilingustus which, if it exceeds the proper limits leads not only to the death [by depletion] of the partner but also of the magician himself. The Order of Qliphoth inhabiting the tunnel of Characith is therefore known as the Shichiririon, 'the Black'.

The letter cheth (8) is ascribed to path 18 and it is significant that the positive reflection of the negative qliphoth assumes the form of Krishna [meaning, the Black One] the Charioteer. Apollo the Charioteer is also attributed to this path, and the 'Lord of the Triumph of Light' is reflected into the tunnel as the Black Sun of Tiphereth, the Child of the Waters of the Abyss that swirl in the Graal of Babalon.

The number of Characith, 640, is also that of the Holy Sanctuary. In Psalm 28:2: "Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle." see 975 (Greek).

thine eyes. See 160.

Ancient Ones. This refers to the Ancient of Days. see 510, 250, 90, 53, 200, 702, 1290.

thy face; thy presence. see 160.

their appearance. Refers to the appearance of the 10 Sephiroth, comparing it to a flash of lighting [Sephir Yetzirah 1:6]. see 1290.

Characith. The Sentinel on the 18th Path (tunnel) of Cheth on the Inverse Tree of Life.

The 18th Path is under the aegis of Cancer. Its tunnel is sentinelled by Characith whose number is 640. Cancer is the astro-glyph of the Holy Graal and 640 is the number of the Cup of Consolation; and that which consoles the Adept on the Path of Cheth is the Graal of Our Lady. Such is the nature of this Chalice which yields both ecstasy and magical immortality that its kala are highly addictive. Should the Adept linger over long in this tunnel the addiction becomes obsessive and he runs the risk of becoming a vampire, draining cup after cup of the hellbroth distilled by the Great Harlot, the Mother of Abominations, who yields eagerly to the dark desires of those who are drunk on the wine of her fornications.

The magical formula of this kala is cunnilingustus which, if it exceeds the proper limits leads not only to the death [by depletion] of the partner but also of the magician himself. The Order of Qliphoth inhabiting the tunnel of Characith is therefore known as the Shichiririon, 'the Black'.
Bewitchments and the Power of Casting Enchantments.

The Cup and the Furnace are the appropriate magical weapons, and in the symbolism of the vegetable kingdom the watercress is attributed to this kala because the combination of heat and moisture, fire and water, typifies the contents of the Cup that contains the fiery dew of the goddess. The appropriate verse from Liber 231 declares: He rideth upon the chariot of eternity; the white and the black are harnessed to his car. Therefore he reflecteth the Fool and the sevenfold veil is Reveiled.

This implies the orderly ruling of diverse forces. The white and the black are the two suns of the upper and lower horizon, or the height and the depth, the infernal Furnace of Amenta and the supernal Sun of the frontal Tree (Tiphereth). The solar force (Heru-Ra-Ha) is here implied, for the white and the black are Ra-Hoor-Khuit and Hoor-Paar-Kraat and whose initials of these gods total 640, the number of Characith. The sevenfold veil is that of the Goddess of the Seven Stars who is diaphanous in her luminosity. 'He' [i.e. Asar (Osiris), the dead] reflects the Fool, that is the Hidden Light that is 'A' between 1 and 0 (Isis and Osiris). 'A' is Apophis, the God Set in his Ophidian form. He is the Light that imbues the graal of the goddess drained by the Adept. [Grant, 1994, pp. 198-201.]

basileia ευηνης, basileia eirenes (Gr). Kingdom of peace. Basileia also means: a queen, a princess. Note that in Hebrew this would be "Kingdom of Solomon." The basic idea is that of balance, or equilibrium. see 375.

641 (prime)

לִשׁוֹן lights, luminaries. [Genesis 1:14-16]

1. "לִשׁוֹן, sensible lights... This is the root לשון light, determined into form by the plastic sign ض. The Divine Verb always expressing itself in the future, and the accomplishment of the will of the Being of beings, following likewise in the convertible future, the creation remains always in power, according to the meaning of the initial word לִשׁוֹן. This is why the word לִשׁוֹן is deprived of the luminous sign not only in the singular, but also in the plural." [d'Olivet, 1976, p. 44-45.]

יִשִּׁן "God who punishes the wicked" 27th Shem ha-Mephorash; 131E-135E. HÉP, Jupiter. April 5, June 26, September 6, November 17, January 28. 8:40-9:00 AM. Psalm 140:1] "Deliver me, O Lord, from the evil man: preserve me from the violent man." Confound the wicked and the calumniators, and for being deliver from our enemies. Protecs against those who provoke us and attack us unjustly. Through the propagation of light, civilization and liberty. Person Born: Loves justice, the sciences and art, and distinguish themselves in literature. see 965 & Appendix 10.

Associated with the 3rd quinance [10E-15E] of Sagittarius; Angle by day of the 9 of Wands. The 9 of Wands corresponds to Yesod, the sphere of the Moon or subconscious patterns, in Atziluth, the archetypal world of ideas. The letters of the angel's name suggest the power of divine will (Yod) acting through solar regenerative force (Resh) to construct and limit (Tav) the unbridled freedom and license, amoral in itself (Aleph) of those who work and act contrary to cosmic law (Lamed).

Yesod is associated with the astral plane and with the generative facility in nature, its essence is essentially clean. As the seat of the automatic consciousness it responds to whatever is sent down to it from the self-conscious level (This is indicated by the angle being assigned to "day" or self-conscious mentation). Therefore one of its attributes is impressionability. The 9 of Wands as Yesod in the world of principles (Wands) is seen to be the principle behind the reproductive power of the One Self. The reproductive functions, no matter upon what plane they are expressing, are not evil potencies in themselves. When the reflection from Tiphareth is distorted, as in an image of an imperfect mirror, the reflection will not mirror the perfection of its source. Key 14 (Sagittarius) shows the Ego as the Holy Guardian Angel tempering and modifying the vital soul, pictured as the pool at the angel's feet. It is through the 24th Path of Samekh that the direct influence of Tiphereth is brought to Yesod. see 60, 120, 80.

לִשׁוֹן purple. This is the color of Yesod, the foundation or firmament. see 80, 233 (Greek).
**MDCCLXXVI** + annuit coeptis + novus ordo seclorum + E pluribus unum (L.). 1776 + He hath prospered our Undertaking + a new order of the ages + one out of many. The three mottos on the Great Seal of the U.S. with the date of the American Declaration of Independence. see 99, 150, 220. 172.

**642**

Splendor of Unities. A title of Chokmah as the 2nd Path. Indicates the general aspect of this quality of unity, by use of the plural form it brings to mind the notion of Unity (יהוה) is by no means empty and abstract. It a unity of Unities, a fullness rather than an emptiness. see 72, 73, 536, 15, 23.

To give light upon the earth. In Genesis 1:15: "And let them be for lights in the firmament of the heaven to give light upon the earth..." Refers to the sun and moon. Proper direction of the solar (surya) and lunar (rayi) currents of the life-breath leads to balanced operations of self and subconsciousness, as pictured in Key 6, and this gives light (illumination) on the earth-the physical body.

Goetia demon #20 by day of the 2nd decanate of Libra. The lion, serpent and bear are obvious allusions to the Mars-force and to its use or abuse. see 1292 & Appendix 11.

I. "Before he fell Purson was an angel of the order of virtues and partly also of the order of thrones... Purson is now a king in the nether regions with 22 legions of spirits to do his bidding. His appearance is that of a man with a lion's face, carrying a viper in his hand and astride a bear. He knows the past and future, and can discover hidden treasure." [Davidson, 1971, p. 230.]

II. Goetia: "...a great king. His appearing is comely, like a man with a lion's face, carrying a cruel viper in his hand, and riding upon a bear. Going before him are many trumpets sounding. He knows all things hidden, and can discover treasure, and tell all things past, present, and to come. He can take a body either human or Aerial, and answers truly of all earthly things both secret and divine, and of the creation of the world. He brings forth good familiars, and under his government there be 22 legions of Spirits, partly of the Order of Virtues and partly of the Order of Thrones." [Mathers, 1995, p. 37]

**643 (prime)**

To depart from evil is understanding. In Job 28:28: "And unto man he said, behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Paul Case: To depart from evil is Binah." to depart means to turn aside. see 270, 67.

I will remember. see Genesis 9:15.

**644**

Lesser Holy Assembly.

Eμμανουηλ. emmanouel (Gr). Immanuel.

**645**

to rout, confuse, to drive, impel. see 85.

you hastened, you were quick. see Genesis 27:20.

Masrekah, the home of King Samiah, who once ruled over Edom. Note that Edom suggest unbalanced force. See Genesis 36:36.

Well of the Serpent (or Crocodile, or Jackal). Nehemiah 2:13.

**646**

Elohim. strengths, creative name of God. Mem = 600, see 86.

blemish, defect, spot, stain. With different pointing: Mum, "blemish", name of the 72nd Shem ha-Mephorash, short form. see 86, 101 & Appendix 10.

Levites, the class of priest among the Jews. see 86.

touching, feeling. With different
pointing: mishayosh. groper, slow walker. see 1383.

the father, the creative word and making or humanity. [IRQ:778] "Rabbi Eliezar arose, and commenced and said, Psalm 108:5 "I called upon Yah in my distress; Yah heard me at lodge. Tetragrammaton is on my side, I will not fear, what can man do unto Me? Tetragrammaton takes my part with them that help me, and I shall see my desire upon mine enemies. It is better to trust in Tetragrammaton than to put any confidence in man [Adam]. It is better to trust in Tetragrammaton than to put any confidence in princes."

the sun. see Genesis 15:12.
the lights. Genesis 1:16.

647 (prime)
to think, plot, devise; plan. Mem =600, see 87.

and she said. see Genesis 3:2.

648
1. (8x9x9) or 2^3 x 3^4
time, five (5). Mem, five. "This word expressed a movement of contraction and of apprehension, as that which result from the five fingers of the hand grasping a thing, pressing tightly and warming it. Its root is double. ש, the first, designates the effect of the second, ש, that is to say, the former depicts the general envelopment, the heat which results and the effect of the contractive movement impressed by the latter." [d'Olivet, 1976, p. 153.] For other numerals, see 13, 400, 636, 273, 600, 372, 395, 770, 570, 441.

a lamp for mine anointed. In Psalm 132:17: "There will I make a horn to shoot up (bud) unto David: there I have ordered (ordained) a lamp for mine anointed." In the middle ages ישר means Christian (messianic). The horn of David is the principle of power, and the lamp, the principle of illumination. see 250, 358.

Hiram Abiff + Solomon. The architect and builder of the temple of God and the King, representing the Sun. see 273, 375.

Desire fulfilled is a Tree of Life. In Proverbs 13:12: "Hope deferred makes the heart sick: but when desire comes, it is a Tree of Life." see 160, 68.

his birthright. Genesis 43:33.
according to his blessing. Genesis 49:28.
η παναγαθία Θεο. heh panagathia (Gr). Theou. the holy God. see 484.
ηρεμία Θεου. heremia Theou (Gr). the quiet God.

Mariam methehr (Gr). Mary the mother. see 192, 456.

enchantments, illusions. The incarnate life veils the consciousness through the illusion of separation. Mem = 600, see 89, 883 (Greek).

trance, deep sleep. See Genesis 2:21.

1. "a-sympathetic-somnambulism... This is a kind of lethargy or somnambulism which takes possession of the sentient faculties and suspends them. The hieroglyphic composition of the Hebrew word is remarkable. It can cause strange reflections anent certain modern discoveries. The two contracted roots ר, express the first, that which extends and takes possession by a proper movement; the other that which is similar, homogeneous and conformable to universal nature. The sign of mutual reciprocity ה and the emphatic article ה are here a the beginning and the end, to increase the energy of this mysterious word.

After the analysis of this word, one cannot fail to recognize that extraordinary condition, to which the moderns have given the name of magnetic sleep, or somnambulism, and which one might perhaps designate, as in Hebrew, sympathetic
sleep. I must moreover state that the Hellenists who say ἔκστασις, a trance are not so far form the truth as Saint Jerome who merely says 'soporem' a deep sleep. [d'Olivet, 1976, pp. 87-88.]

II. "(a) The so-called sleep of Adam is a marvelous event, the reflected action of which is seen in the sleep of the newborn child. Compared to every other species where the newborn animal is automatically set into motion by an accumulated knowledge, the human being is born to learn; and his not knowing [i.e. freedom from the animal instinct and influence of the accumulation of the past.] is in proportion to his evolutionary development and tends to create the greatest possible intensity of life.

(b) Adam's consciousness is now freed. It leaves him and plunges into Tardamah (deep sleep). This schema is Tav-Raysh (400.200) and Damah, the feminine of blood. Tav (400) is the total resistance of life's physical support (the universe) and Raysh is the total organic process of universal life. We can translate that "deep sleep" symbolically by saying that in it Adam's blood is mated with the highest power of cosmic energy. Then, into this now pregnant flesh a double life is projected. The extraction of a rib has no connection with the cabalistic meaning of the text. The schema for rib is a shadow to which is added 70: it is the opening of all possible possibilities for man.” [Suraes, 1992, p. 113.]

and were opened. Genesis 3:7.

The Lesser Holy Assembly. Name of One of the 3 books in The Kabbalah Unveilded by Mathers. It is also abbreviated I.Z.Q.

650

a great silence, still, silent, dumb in silence. Mem = 600, see 90.

hot springs [Genesis 36:24]. see 90.

Letter Name Mem, meaning: waters. (mute, dark mirror). Alchemical water, microcosmically, is the cosmic fire specialized in the nerve currents and chemistry of the blood see 90.

to tremble, to fall off (as the foliage or fruit of a tree). With different pointing nitar: to be torn loose, be released. Related to the hanged man-in some versions he holds behind him a bag, from which fall objects not very clearly drawn. Possibly coins symbolizing visible works or accomplishments.

natron, a mineral alkali, either sodium nitrate or potassium nitrate, combined with oil to make soap. Also the Egyptian Nitre; together with various spices and Bitumen it was an important ingredient of the mixture used for embalming mummies. Nitre is associated both with cleansing, or purification, and with preservation. In alchemy the "sun" of Tiphareth, concocts nitre It is a stage of preparation of "Salt". It is a process of vitalizing the dead forms of sensation, and infusing them with seminal or reproductive powers. This happens by correctly perceiving the inner principles of anything. Nitre is more pure and more lasting than the forms it is derived from. see 160.

the wilderness of Kadesh. In Psalm 29:8: "The voice of the Lord shakes the wilderness; the Lord shakes the wilderness of Kadesh." "Wilderness" also means mouth, speech (Peh) and Kadesh, with different points, means sanctity, holiness; to cleanse, purify. To wash hands and feet before a sacred act, to prepare the water of purification. Note that is "word" and Mem may be "from" or "from the holy word". The Lord cleanses and sanctifies with proper use of speech. see 246, 404.


daemonibus hirsutis. to the hairy deities.

“These were types of Set as gods of generation. Nuit says 'My incense is of resinous wood & gums; and there is no blood therein: because of my hair the trees of Eternity'. Massey notes 'There is a particular kind of hairy goat known on the monuments as the Serau.... In the language of Egypt, says Herodotus, both a goat and the god Pan are called Mendes.' i.e. the serau were sacred to Set, the Egyptian form of Pan.” [Grant, 1994, p. 118.]
651

The Creative Powers (of God). Mem = 600, see 91.

Who shall go up for us to the heavens?


Goetia demon #36 by day of the 3rd decanate of Pisces. see Appendix 11.

I. The 3rd decanate is attributed to the 10 of Cups or the power of Malkuth, the physical plane, in Briah, the creative world. This corresponds to influence between experience in the world and creative thoughts and images.

II. Goetia: "He is a great and powerful prince, appearing in the shape of a mighty raven at first before the exorcist; but after he takes the image of a man. He teaches the art of astronomy, and the virtues of herbs and precious stones. He governs 26 Legions of Spirits." [Mathers, 1995, p. 47]

telestai (Gr), mysterious, "mystic rites". from telestai, a making perfect: initiation in the mysteries, the celebration of mysteries.

voic. naus (Gr). ship. Applied to a ship by the Greeks gives it a cosmic meaning... "The church was called a ship, since the temple was designed as an image of the universe." [Canon, p.73]

652

He has made the earth by his powers.

two myriads. In Psalm 68:17: "The chariots of God are two myriads [22,000], even thousands of angels: the Lord is among them, as in Sinai, in the Holy Place."

653 (prime)

Lights, luminaries; light-holes. Written without second Vav in Genesis 1:14: "Then Elohim said, 'Let there be lights in the firmament of heaven to separate the day from the night; and let them be for signs, and for seasons, and for days, and years. variant (defective) spelling. see 647, 666.

Tageran. The Haggler; one of he Qlippoth of Tiphareth (תרפַ'ר). As a demon, represents the contending force which seeks to disrupt harmony. see 1303; 1519, 869, 666.

I am the Lord your God. in Exodus 21:2: "I am the Lord your God, who brought you out of Egypt, out of the land of slavery." These words are the preface to the ten commandments. Kaph = 500, see 173.

654

going down of the sun; sunset.

Madim. Mars; "powers of vehement strength". Mem = 600, see 94, 95, 655.

Zalbarhith. Lord of triplicity by night for Leo. The name suggest the power of discrimination (Zain) which is guided by the one teacher (Lamed) into concentration (Beth) of solar regenerative force (Resh) to constitute (Heh) a rational use of divine will (Yod) in dedicated service in the limitation of the material world (Tav).

Kavim ha-Mem. the waters. see 95.

Sepher Yetzirah. the Book of Formation, or one of the principal Qabalistic texts. Attributed to Abraham. It treats of the cosmogony as symbolized by the 32 Paths of Wisdom, which are the 10 Sephiroth (numbers) and the 22 letters of the alphabet. The term path is used to signify a sphere or hieroplyphic set of ideas.

The precious onyx [Job 28:16]. see 80, 85, 549, 226, 876, 345.

Palace of the body of heaven; heavenly mansion corresponding to Netzach (Victory), sphere of Venus on the Tree of Life. see 4775, 65, 200, 390, 148.

The Holy One, blessed be He. A an ancient Hebrew blessing.

Palace of the body of heaven; heavenly mansion corresponding to Netzach (Victory), sphere of Venus on the Tree of Life. see 4775, 65, 200, 390, 148.

because of the shepherd. In Genesis 49:24: "But his [Joseph's] bow remained steady, his strong arms stayed limber, because of the Shepherd, the Rock of Israel."

The word is very near you. In Deuteronomy 30:14: No, the word is very near you; it is in your mouth and n your heart so you may obey it." see 1633, 978, 308, 206, 61.

1. A pentagram between two hexagrams (6-5-6). Geometrical figures of initiation.

Resplendent. Intelligence of Malkuth. Represents the idea that man is the mediator and adaptor, set between infinite and eternal cosmic past, and the infinite and eternal cosmic future. From the verb nawtzatz א, to glitter, to bloom, to flower. Malkuth is often called the flower of the Tree. May also be understood as the "Blossoming Intelligence." see 65 (Adonai) 495 (Malkuth), 1006, 1026, 230, 496, 570, 656 and Appendix 12.

Furnace. The symbol for the human body. Origin of the alchemical term Athanor, defined as "a self-feeding, digesting furnace, wherein the fire burns at an even heat." Its fire is the fire of life, and this is the fire which the Zealator or alchemist's assistant, keeps burning. With different pointing: an oven (Aramaic א, Septuagint Καλιβαυος). In Leviticus 2:4: "... an oblation of a meat offering, baked in an oven..." Observe that רד נ (Aramaic for fire) + ת (Saturn). see 662, 85 (Lt).

rose (the lexicon gives "lily"). In Canticles 2:1: "I am the rose of Sharon and the lily of the valleys" This word is used in the feminine plural, [ 1056]. The rose is a symbol of the human soul, or air and of aspiration. see 661, 1617, 1071.

delight, joy; exultation, rejoicing. From Hebrew lexicon" "oil of joy" סון שמעון. This oil is used for anointing on joyous occasion.

land of forgetfulness. In Psalm 88:12: "Shall thy wonders be known in the dark? And thy righteousness in the land of forgetfulness". Paul Case credits נ节奏 [365] to "Earth of Tiphareth". It is also "pasture land, on the 7 earths". see 291, 482 (Greek), 658.

joyce greatly, daughter of Zion [Zechariah 9:9]. This verse refers to the king which is coming: "He is just and having salvation" (i.e. Tiphareth). Note that "rejoice"; ייל is 53, the value of מ. see 53, 45, 402, 156.


aleuron. meal. In Matthew 13:33: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." The "meal" is leavened in the "furnace". see 148, 507, 889, 1919 (Greek).
Zelbarachith. An angel of Leo. This connects with the heart, the Sun and Tiphareth, which is the "location" of the order of Melchizedek.

Ben Adam. son of man [Psalm 8:4]. Refers to man as the means whereby the divine grace becomes manifest through correct understanding of the desire nature. Mem = 600, see 97, 747, 1307, 2198 (Greek).

the pen of the writer (i.e. scribe). Judges 5:14: "And Barak's works are known in Malek; after you marched Benjamin with affection for you; out of Machir came forth a seer, and out of Zebulun those who write with the pen of a scribe." Zebulun is attributed to Cancer, associated with Cheth and speech; also means rod, scepter, tribe, race. see 311, 95.

Nazareth, the city in which Jesus grew up [Variant synthetic spelling, see 740]. Part of the I.N.R.I. formula. see 340, 270, 1147, 1231, 1236 (Hebrew); 2573 (Greek), 46 (Lt).

Uthrodiel. Angel of the 3rd decanate of Scorpio. This decanate is ruled by the Moon and denotes the qualities: subtle and abrupt... there is the ability to be quick and responsive to the thoughts and feelings of others. The 3rd decanate of Scorpio also corresponds with the 7 of Cups, or the operation of the desire nature in the creative world (Netzach in Briah). This influence when well-dignified, can lead to possible victory, but the person may be too indolent to take advantage of opportunities for commanding circumstance. Success may be gained but not followed up; there is the necessity for choosing only the highest objectives.

and I will bless you. see Genesis 26:24.

may increase, you may increase. see Deuteronomy 6:3.

you shall destroy. see Deuteronomy 7:2.

φρεν. phren (Gr). Seat of the lower mind; reins.

η ναος, heh naus (Gr). the ship. "The church was called a ship, since the temple was designed as an image of the universe." [Canon, p.73] see 651.

(verb) to hide, to veil, to cover, to conceal. Root of Nesether (נשーター), Intelligence of Netzach. The powers of this path are hidden from the eye of sense and beheld by the "eye of faith." see 710, 1060.

days, seas, times. Mem = 600, see 100.

vases, utensils; weapons. See 100.

spice; drug; poison. Plural המסמך, "sweet spices" in Exodus 30:34: "And the Lord said to Moses, "Take sweet spices; stacte, onychia and galbanum; sweet spices with pure incense; of each shall there by equal weight; (35) and you shall make it a perfume..."

"The circumferential sign being universalized by the collective sign ב, becomes the symbol of the olfactory sphere, of every fragrant influence given to the air: thence, every kind of aromatic. The Arabic root characterizes that which is penetrated with force whether good or evil. Thence, in the modern idiom the verb signifies to bore, a hole, to pierce." [d’Olivet, 1976, pp. 409-410.] see 100.

segeg ve-masayygeh. deceived and deceiver. In Job 12:16: "To him belong strength and victory; both deceived and deceiver are his (the Lord’s)." see 306, 311.

Given without comment in Sepher Sephiroth [Crowley, 1977, p. 56]. The letters of this word suggest the power of contraction or limitation (Tav) of divine will (Yod) through reproductive force (Nun) and solar regenerative energy (Resh).

[analogous of ה]. A root analogous to the root ה [Every idea of determination,
designations, definition); but whose expression, more moral, characterizes the influential and sympathetic reason of things. Arabic signifies literally to be led astray, lost in empty space. By the compound word a vain thing; by the verb... a thing which is liquefied.

Of the root נ: The root נ, united by contraction to the sign of produced existence, constitute a root whose purpose is to characterize that which propagates light, literally as well as figuratively: thence, a lamp, a beacon, a torch: a sage, a guide; that which enlightens, shines, is radiant: metaphorically, a public festivity, an extreme gladness.” [d'Olivet, 1976, pp. 404, 467.]

The voice of my supplications. In Psalm 130:2: "Lord, hear my voice: let thine ears be attentive to the voice of my supplications." see 4006 (Greek).

The time of the end. Note: נ in the Hebrew lexicon is given as meaning "the time of redemption, the Messianic age."

Nitzizith. sparks. The Hebrew lexicon gives the feminine plural as ניציזית these are the divine sparks, or Yods of radiant solar energy manifest as light but hidden in their essence from the eyes of the profane. When fully evolved, these sparks become the "sons and daughters of the most high", i.e. human souls.

Rosenroth in K.D.L.C.K. (pp.571-578) gives: scintillae, and in a long discourse of 26 sections goes into great detail on its various attributions. He relates them, among other things, to the Briatic "lights", and shows their grades of descending influence, in an elaborate table, as aspects of Tetragrammaton.

connection; zones, members, knots.

IRQ:999: "In the first arm (otherwise in the holy arm) [of Microprosopus] these members (or divisions) are bound together." In the arm there are three natural divisions, from shoulder to elbow, from elbow to wrist and from wrists to the tips of the fingers. The word מ"ש, here translated "members", means, properly speaking, "zones". Here we may infer that this gematria suggest that the hidden zones of the "sparks" in the holy mountain are to lighted by the delivery of the "seed of the righteous".

spoil, booty. In Joshua 22:8: "And he spoke to them, saying 'return to your tents with much riches... divide the spoil of your enemies with your brothers." Also poetical for captives, i.e. for the necks of them that take the spoil. In Judges 5:30: "Are they not finding and dividing the spoils: a girl or two for each man, colorful garments as plunder for Sisera, colorful garments embroidered, highly embroidered garments for my neck-all this is plunder?" Also: gain, profit in Proverbs 31:11: "The heart of her husband does not safely trust in her, so that he shall have no lack of gain."

εκλεκτος elektos (Gr). chosen. Septuagint translation of "נ יצא" in Psalm 89:3: "You said "I have made a covenant with my chosen one, I have sworn to David my servant, (4) I will establish your line forever and make your throne firm through all generations." In this instance the "throne" alludes to the Mercury center; David means beloved. see 14, 499, 220, 540 (Greek). The chosen one has been re-generated.

661 (prime)

thy word. Psalm 119:11.

a granary or storehouse. Mem = 600, see 101.

By their secret arts, by their enchantments [Exodus 7:11]. see 101.

his hand has formed the crooked serpent [Job 26:13]. In the Jewish translation it is "the hand has pierce the crooked serpent." This is in direct correspondence with the letter-name רע, Teth. Yod, the creative hand forms this energy in various ways and pierces its lower expressions, to be used in the birth of new ones. see 418, 358, 20, 1885.

Secret works. Designates the 19th Path of Teth. "The 19th path is called the intelligence of the Secret of all Spiritual Activities. It is called because of the influence spread by it from the supreme blessing and the supernal glory (blessing and glory refer to Chessed), see 667, 1502.
a lily (white); a lily ornament, a rose (late use). With different pointing: a lily ornament in architecture, a tubular trumpet (from its shape). Many Qabalists translate this as rose and refer it to Malkuth. This influence may be traced in several Rosicrucian texts. The Zohar [Vol. I, page 31] says, "shoshannah symbolizes the community of Israel. It is also a symbol of the cup of benediction. see 656.

Rosenroth in K.D.L.C.K. (p.708) says this word, in the feminine gender is Malkuth, since it contains red and white colors, which indicate stimulations from the right and left sides [i.e. the pillars of Mercy and Severity on the Tree]; and that in the Zohar section beresheth speaks of the rose having 13 leaves or petals. This refers to Malkuth having 13 kinds of mercy, because it splendors [i.e. The Resplendent Intelligence] are said to be a rose.

the law of Adam (Humanity), the manner of Humanity, the coming generations of men. In 2 Samuel 7:19: "And this was yet a small thing in the sight, O Lord God; but thou has spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?" The American translators render it "the coming generations of men" to make it agree with the context. It has to do with the law of humanity which is the secret of works, and which give the foresight suggested by the Bible passage.

for Elohim took him, in Genesis 5:24: "And Enoch walked with the Elohim, and we was not, for Elohim took him." see 84, 1831.

I. The square of the first 7 prime numbers: \(1^2 + 3^2 + 5^2 + 7^2 + 11^2 + 13^2 + 17^2 = 663\)

II. Length of the Staff that the Fool carries as related to the Middle pillar of the Tree of Life. That is the path of Gimmel [3] + Samekh [60] + Tav [400] = 463.

builders, masons. A name used by the Essenes. True builders share the one secret doctrine, which is practical and has much to do with the occult doctrine of the stars. Mem = 600, see 103, 1777 (Greek).

the stars. Mem = 600, see 103, 1777 (Greek), 48.

He is God [The Elohim]. Mem = 600, see 103, 1994 (Greek).

stones. Plural of "eben" [53], the Stone. see 103, 53, Genesis 31:46 and 1 Kings 5:17.
Tetagrammaton my rock + the burning light. The rock is the Stone, which burns with the light of illuminated consciousness. see 332.

Sodom; "burning, conflagration". The Biblical city which was destroyed by God because of its perversity. Mem = 600, see 104, 50, 106, 700, 385 (Greek).

Nahum, "comfort"; one of the minor prophets. See 104.

and I will show mercy. see Exodus 33:19.

you shall kill. see Deuteronomy 13:10.

The eye-opener. In The Zohar (1:4): "Rabbi Eleazar opened his discourse with the text: 'Lift up your eyes on high and see: who has created these?' (Isaiah 40:26) 'Lift up your eyes on height', to which place? To that place to which all eyes are turned, to wit, petah enaim ('eye opener'). With different pointing: 1. to be open; to be simple, be foolish; to be deceived; 2. to be seduced. כַּל כַּל = 485 = "out of the heavens"; יִה = 180 = כּ Qoph, "back of the head". see 100, 259, 130, 70.

Cyrus, King of Babylon. In Ezra 5:13: "But in the first year of Cyrus, the King of Babylon the same King Cyrus made a decree to build this house of God." see 526, 90, 34, 950, 956.

hide. see Deuteronomy 31:18.

protection. see Deuteronomy 32:38.

the womb [Crowley, 1977, p. 57].

The total of the numbers in the magic square of the sun, and the value of the magic line of the sun. A solar number representing man as a center of solar activity and referring specifically to Tiphareth.

In Revelations (Apocalypse) it is the number of the Beast. It is a cryptic reference to the Roman Empire and to the Caesar Nero. The symbol of the Caesar's was a solar disk, and the essential spirit of Roman imperialism was a crass, materialistic exaltation of physical force. It is the number of the sum of the cells in the magic square of Tiphareth, and therefore an indication of the misuse of the charismatic power associated with Tiphareth for selfish means.

Your God [Amos 5:26]. It is the value of the "secret place" of God, mentioned in Psalm 18:11 (He made darkness his hiding place). Mem = 600, see 106.

His secret place, his covering. In Psalm 18:11: "He made darkness his secret [i.e. hiding] place; his pavilion round about him were dark waters and thick clouds of the skies." The material world veils spiritual truth. see 994.

Istahar. the planet Venus (Aramaic), and the goddess Ishtar. Remember that Ben the son, and Aima, the mother are both the number 52.

Cast your burden upon Jehovah and He will sustain you (Psalm 55:22). see 1554.

Let there be lights (stars). see Genesis 1:14.

Sorath. the Spirit of the Sun. The radiant physical energy which is the source of all personal activity. The outer vesture of the spiritual sun.

Sun of Jehovah (Tiphareth). "He had assumed divinity and used solar symbols."
The Name Jesus, Qabalistic spelling. It signifies The idea (name or word) that the nature of Reality is to liberate. see 326, 340, 1226.

Paul Case: "You shall know the truth and the truth will set you free", in Jesus' words. "Reality sets us free", this is the true secret of the power of the name of Jesus. Because to that meaning all that is said of this name is true, all that has been claimed for it is true, even the claim that no other name given among men has power to deliver us. [The Name of Names]

The Edomites; i.e. those who ruled the kingdoms of unbalanced forces. see 106.

Nero Caesar [Hebrew spelling of a Latin name]. The 'beast' mentioned in the Apocalypse Revelations 13:18: "Here is wisdom. Let him that has understanding count the number of the beast: for it is the number of a man, and his number is 666." Nero was the "beast" because he had assumed divinity and used solar symbols (Apollo). A cryptic reference to the Spirit of Roman imperialism-materialistic exaltation of physical force, which has lasted until present times. see 1316.

A Rabbinical term designating the Latin language. The dominance of Rome through pagan sun-worship, symbolized by the beast (the Emperor) was the logical outcome of the materialistic belief.

you shall turn aside. Deuteronomy 5:29.

The Holy Ark (on which the tables of the law were written). see 257

Ommo-Satan, the 'evil triad' of Satan-Apophras, Typhon, Besz, attributed to Yesod, sphere of the Moon of the Tree of Life. "Stoop not down into the darkly-splendid world", says the Chaldean Oracles. "...It is termed the place of the evil one, the slayer of Osiris [i.e. the sun]. He is the tempter, accuser and punisher of the brethren. Wherefore he is frequently represented in Egypt with the head of a water-dragon, the body of a lion or leopard and the hindquarters of a water-horse. He is the administrator of the evil triad, of which the members are: Apophraz, the stooping dragon; Satan-Typhon, the slayer of Osiris; Besz, the brutal power of demoniac force." [The Secret Rituals of the Golden Dawn, pp. 52-53]

Nashimiron. "Malignant women" or "the Snaky"; Qlippoth of Pisces. see 1316.

λόγος αγάπης (Gr). Logos agapes. Word of love.

eυποποια. euporia (Gr). material wealth, materialism, gold [Acts 19:25]. Used in a context which identifies it with revenues derived from idolatry. A quotation from the mouth of the Ephesian Silver smith, Demetrius. Implies Materialism. In classical Greek: 1. facility in moving; facility in doing. 2. readiness of supply; means, resources. 3. plenty, store, wealth. 4. revenues derived from idolatry. see 160.

η φρην. νεφ phren (Gr). Lower Mind. From a root meaning: "to rein in, to curb". In plural, the midriff or the muscle which parts the heart and lungs from the lower viscera. In Homer, both in singular and plural the heart, mind, understanding, reason. Thus its relates to Tiphareth, the seat of the Ego-sense, derived from Kether. see 538, 597 (Greek); 1105 (Greek); 200, 1081, 53, 640.

O Σεραφας. Ho Seraphas (Gr). Serapis. Egyptian god Apis, the element of Earth, the animal nature of man. The worship of Apis, in connection with that of Isis, was spread over the Roman world, at the beginning of the Christian era. Apis was a copy of the "Golden Calf."

παραδόσεις pharadoisis (Gr). Traditions. Traditions of men, as opposed to the ordinances of God. They limit human freedom by imposing standards of behavior having no foundation in the real nature of things. 1. a handing down of traditions. 2. a giving up, surrender. 3. the transmission, or handing down, of legends. “The passing on, during personal intercourse, of a master's teaching and methods to his accepted
pupils. The word usually implies that which is
unwritten: and also an inner knowledge
privileged to the suitable few." [Omikron, 1942,
p. 261.]


σαπολλυμεθα. Apollumentha (Gr). we perish.
[Matthew 8:25] "...Lord save us, we perish"

ο σπειρας. ho speiras (Gr). the sower of tares.
Referred to in Matthew 13:39: (38) "The field is
the world; the good seed are the sons of the
kingdom; the darnel (tares) are the sons of the
evil one; (39) That enemy who sowed them is
the adversary; the harvest is the end of the age;
and the reapers are the messengers."

Vicarius Filii Dei (Lt) Vicar of the Son of God.
Note that Filii, son, is the number 43.

D.C.; L.X; VI (Lt). Sum of the only 6
numerical letters the Romans used.

Ecce Bestia Magna (Lt). Here is the Great Beast.

667

"oil for lighting." The lamps are the
interior starts or chakras. The oil is the nerve
force, a modification of Kundalini (which is the
esoteric "coiled fiery power" or astral light). The
oil is made to energize the lamps by means of
exercise in which counting is essential, because
they include rhythmic breathing, rhythmic
intonation of divine names, etc. see 412, 390,
207.

מְדוּדַת הַפָּדְנֶשׁ Secret of all spiritual activities.
The 19th Path of Teth. see 1502, 206, 409, 380,
358, 661.

נְהַבַּה גְלִילְתָּא He reveals the depths (the
unfathomable things). For those who know the
secret of the lighting of the oil. see 38.

Θειος λόγος (Gr). Divine logos.

668

Builders. Mem = 600, see 108.

Gehenna. One of the 7 infernal Mansions.
A subdivision of Sheol (Hades) into a cavern
separated by a wall or chasm, occupied by the
departed unjust. Mem = 600, see 108.

I will proclaim (publish) the
name of Tetragrammaton [Deuteronomy 32:3].
The name lights up all areas of darkness and
ignorance symbolized by Gehenna. see 345, 26,
340.

negoitrix, i.e. a female who manages
or conducts a matter requiring skill or
consideration, such as an obstacle or test of
strength. With different pointing: trader,
trafficker. Gesinius has "a stone used (with
marble) in paving." In Esther 1:6: "... the beds
were of gold and silver, upon a pavement of red,
and blue and white and black, marble." The
higher self (Samekh) negotiates the soul to
victory (Cheth) over evil through test and trial,
conducting it to rebirth (Resh) and this is the
dominion (Tav) of the Stone, which is composed
of memory (blue-Chesed), volition (red-
Geburah), unity (white-Kether), and embodiment
(black-Malkuth).

fruitfulness and sterility. The pairs
of opposites attributed to Resh. Illustrates the
sun's effects on land. Sun + Water = נְזַע; Sun -
Water = נְזַע.

עָרַס הָרָמְשָׁה Fir or Cypress wood. In Isaiah 55:13:
"Instead of the thorn shall come up the Fir
tree, and instead of the brier shall come up the Myrtle
tree: and it shall be to the Lord for a name, for an
everlasting sign that shall no be cut off."כָּפֵץ,
cypress, fir was used in Egypt for the mummy
cases which have endured for over 1100 years.
The Cypress is said to have never grown in the
holy land. see 72, Abiegnus, 811.

669

to hide, veil, cover, conceal + a
cloak, covering, garment. Beneath the garment of
outward forms is veiled the secret of Venus.
Vo is the root of VOf, the Hidden or Occult Intelligence of Netzach [148], the sphere of Venus. It is the higher self (Samekh) in limitation (Tav) to produce the regeneration of the soul (Resh). see 660, 9.

The builders of the Adytum + Mount Sinai. Those who are building the organ of illumination are obeying the divine desire and will reach the mountain of attainment. see 335, 334, 323, 324.

The builders of the Adytum + Mount Sinai. Those who are building the organ of illumination are obeying the divine desire and will reach the mountain of attainment. see 335, 334, 323, 324.

backwards. see Genesis 9:23.

and was shut up. see Numbers 12:15.

670

nation, populace, kinsman. With different pointing: im. with, together with, by, close to, near. Mem = 600, see 110.

Nashimirin. Qlippoth of Pisces. Can lead to despondency, lack of self-confidence, religious fervor united to bigotry and separateness, psychic obsession, when there is receptivity to this level. Alternate spelling. see 666.

wickedness. see Genesis 6:5.

671

Adonai. spelt in full. Divine name of Malkuth. see 65, 55, 95.

Adonai (see 67) written in full is 671, which is also the value of נער the gate, one of the names for Malkuth. Malkuth is the Bride, and to her is assigned the name Adonai. But this name always is combined with Melek which is assigned to Tiphareth the Son. Thus the quest assigned to one grade has to do with the union of the Son (Tiphareth) with the Bride (Malkuth). The Bride is the breaker of the foundations (Cholom Yesodoth, 798), and to her the body, Guph (89), is attributed. The Son is the Central Self, not the indivisible Yekidah in Kether, but the Ego in Tiphareth. The hidden knowledge is in Yesod, because in Yesod the Bride and the Son are combined. Thus in the grade the aspirant seeks but has not attained the knowledge. That is the Da'ath, which is that of which it is written: "In Da'ath shall all the secret places be filled." The secret places are in Yesod. You must know from where you come, and until you recognizes this, you cannot go on to the discovery of the knowledge to which you aspire.

We may endeavor to follow the Path of Good, but can we define what is "good." Or we may, if we have sufficient audacity, follow the Path of Evil. But same ignorance can turn us back, because in the will to "evil" can be adulterated by some unintentional invasion of good. At the beginning of the path the aspirant does not know what is good or what is evil. Most people usually have very strong convictions at to good or evil, but this has little foundation in fact. Thus in the grade which concerns itself with the passage from Malkuth to Yesod, through the Path of Tav, one learns that the name of Adonai spelt in full, is the same as one of the names of Malkuth. This is to make clear that the keys to the hidden knowledge are already in our possession, one clue is the echoing answer "I come from between the two pillars." This is fact, which many who aspire to occult knowledge find it convenient to forget. See C.20.

Aleph-Ayn-Mem A.O.M. Variant of the Hindu pranava Aum and of Inicials α = beginning, μ = middle and Ω = end. Said to be a veil for the wheel of the Law, ROTA. Mem = 600, see 111, 851.

Land of Egypt. This confirms what has been said of Malkuth and its relations to "Egypt". In Deuteronomy 15:15: "And thou shall remember that thou was a bondman in the land of Egypt, and the Lord thy God redeemed thee."

In all my holy mountain. In Isaiah 65:25: "The Wolf and Lamb will feed together, and the lion and will eat straw like an ox, but dust will be the serpent's food. They will neither harm nor destroy on all my holy mountain." see 3804 (Greek).

your strength. In Isaiah 30:15: "This is what the Lord, God the Holy One of Israel, says: In returning to Me and resting in Me you shall be saved: in quietness and in (trusting) confidence shall be your strength..." see 1231.

PqJ%3T a dry measure for grain (1/3 of an epha). See 111.

viftim bearing (producing, making) fruit. see 290, 160, 450.

Rota. Wheel. The cosmic wheel of manifestation. The hidden name of the Tarot. see 48 (Lt).

Taro. The "wheel" of Tarot, which speaks the law of Hathor (mother nature) in this Latin phrase: Rota Taro Orat Tora Ator. see 48 (Lt).

Torah. the Law; as that given to Moses by God.

The Gate (Aramaic title of Malkuth). It is the gate for the influx of spirit, manifesting into name and form, and originating in the higher 'gate' or 50 gates of Binah, the mother through the door of Daleth.

"fallen on their faces."

I will hide.

Geburatkehem. Literally your strength. Intelligence of Da’ath, according to Soror A.L. see Isaiah 30:15.

Lafcursiax. The Sentinel of the 22nd Path (Tunnel) of Lamed on the Inverse Tree of Life.

I. The, 22nd Ray appears behind the Tree in the tunnel guarded by Lafcursiax whose number is 671. 671 is a number of major importance in the traditional qabalah, for it is the number of the Law (אנה), the Gate (נאם), the Wheel or Chakra (לע), and the Goddess of Love (טירם, or Hator). It is also the number of Adonai, the Holy Guardian Angel, spelt in full. These ideas combined adumbrate the formula of this path, for when the chakra of the goddess is subject to the law or rule of 671 (i.e. Lafcursiax), the Gate of the Abyss is thrown open.

Adonai is a glyph of the Sun; the word is usually translated as the 'Lord', but beneath the path Adonai becomes Aidoneus which is a form of Had [Hades], the Lord of Hell. The name Aidoneus means invisible or Unseen; in the present context, the invisible form of Adonai which may be evoked by the formula of Lafcursiax. The demon's left hand is in the form of a yod enclosed in a circle from which falls obliquely a sword or long-armed cross. The scales symbolize the constellation Libra which rules Path 22. Its reflection in the abyss is tilted by Lafcursiax whose tunnel runs oblique to this path. It represents a blasphemy against that 'adjustment' which is the formula of this Path. 'Adjustment' is also the title of the Tarot trump ascribed to it. That which in manifestation is a pathway of justice and Equilibrium (!=-, Law) is based upon the oblique pathway symbolized by the falling cross or sword.

The Egyptian deity attributed to Path 22 is Maat, and it is easy to recognize in the tunnel of Lafcursiax the distortion of Maat's symbols: the balance, the feather, the sword, etc.

The Cross of Equilibrium is awry and the Scales upset; the 'Ruler of the Balance' has been put down as the Lord of the Abyss opens the gate of the Dark Goddess and brings forth fantastic beings that haunt this tunnel in the form of ravenous birds with the faces of women who snatch away the souls of the living from their mortal clay. Hence the name of the Order of Qliphoth reigning with Lafcursiax is A'abirion, meaning 'The Clayey', for their talons drip with the ribbons of flesh (or mortal clay) that their ravening rips from the souls of the living.

Aidoneus or Hades is a form of the Plutonian Current that rules the Abyss. The magical siddhi associated with this tunnel is ability to balance upon the treacherous and funambulatory way that leads from the negative to the positive in the realm of creative chaos. In other words, it enables the magician to spin a web across the gulf of the Abyss, thus constructing a tenuous and perilous bridge between nonbeing and being.

Understandably, the animal sacred to this formula is the spider, and the precision and symmetry of this Path are exemplified by the ideas of Truth and justice (Maat). [Grant, 1994, pp. 211-215.]
αρτός (Gr). Bread [John 6:35]. This word should be carefully considered in connection with the rest of this section. In the relation between "bread" and "bearing fruit" the discerning student should find food for thought for the explanation of "our daily bread" in the Lord's prayer. See parable of the loaves and fishes in the Bible [Matthew 14:17, 15:24], and 78, 181, 450, 581, 741, 1995, 1071, 1443, 3254.

παραδείσους (Gr). Paradise; A park or pleasure ground. Used in the Septuagint for the Garden of Eden.

This word should be carefully considered in connection with the rest of this section. In the relation between "bread" and "bearing fruit" the discerning student should find food for thought for the explanation of "our daily bread" in the Lord's prayer. See parable of the loaves and fishes in the Bible [Matthew 14:17, 15:24], and 78, 181, 450, 581, 741, 1995, 1071, 1443, 3254.

παραδείσους (Gr). Paradise; A park or pleasure ground. Used in the Septuagint for the Garden of Eden.

672

יהוה אלהים the special Divine Name of Binah, the third Sephirah. Mem = 600, see 112.

גולה Adam. "The understanding of Adam." see 112, 67, 45.

רמיה you will be corrected. see Leviticus 26:23.

"Babylon, the glory of the kingdoms." In Isaiah 13:19: "And Babylon, the glory of Kingdom, the beauty of the Chaldee's excellency, shall be as when God overthrow Sodom and Gomorrah." see 638, 496, 104, 315.

dark saying of old. In Proverbs 1:6: "To understand a proverb, and the interpretation; the words of the wise, and their dark sayings." [דָּבָר = riddle, puzzle; מַעְרָּךְ = God of destiny]. see 140.

eker אֶלֶּה glory of God. has connotation of weight and gravitation, as well as "glory". see 32, 112, 619 (Greek) and Proverbs 25:12.

673 (prime)

כְּאֶסלֵי מַעְרָּךְ In the land of Egypt [Deuteronomy 34:11]. see 380.

דָּבָר-יהוה אֲדֹנָי Word of God is truth. see 52.
always a receptacle for the total forces and activities expressed by that world. Mem = 600, see 116, 1032.

Nakedness; shame, ignominy [Genesis 9:22]. The external genitals of either sex. Refers to the "nakedness" of Noah, or the Hidden potencies of undifferentiated substance. This word, in its various Hebrew meanings, is one of the most important parts of this gematria. see 936, 58, 48.

Congregation of Israel. In Deuteronomy 31:30: "And Moses spoke in the ears of all the congregation of Israel the words of this song, until they were ended." These are company or assembly of those who rule as God. see 312, 441.

thought, stirring, feeding upon, reflection; feminine companion; pursuit, striving (feminine noun). The masculine noun means: friendship, companion, comradeship. Malkuth is the feminine counterpart of Kether, feeding upon the thought of the primal will, as the bride, she has overcome the obstacles of "nakedness", bringing friendship.

His work is perfect. In Deuteronomy 32:4: "He is the rock, his work is perfect: for all his ways are judgement: a God of truth and without iniquity, just and right is He."

Othur. Lesser angle governing triplicity by day of Aquarius. The bride in Malkuth is also the kneeling woman in Key 17, the key of Meditation and revelation of truth. This "nakedness" is without shame. Saturn and Uranus rule Aquarius, suggesting that unveiled truth brings the dominion of Key 21 and the spirit of adventure in Key 0.

Lamech. "Powerful". Greek transliteration of Lamech, the Father of Noah, and the traditional founder of Masonry. Alchemical Water is related to things having to do with creation and construction-with the building of form. See 90.

Jesus Christus; Amor Meus Crucifix; Fides, Spec, Charitas; Via, Bita, Veritas (Lt). Jesus Christ; my crucified love (or love crucified me): Note the identity of the values of these two phrase (174); Faith, Hope, Charity (167); Way, Life, Truth (161) [Secret Symbols page 52]. Written on a diagram of a cross surmounting two upright triangles, Faith, Hope, Charity are the immediate supports of the cross (Iesus Christus + Amor Meus crucifex); and they rest on a foundation identified by the words Way, Life and Truth.

677 (prime)

burning, conflagration. Suggest the consequence of the Lord toward the ignorant-not being receptive, they are consumed by their own errors.

mighty, arms. see Deuteronomy 33:27.

678

Araboth. Plains; the 7th Heaven corresponding to the 3 Supernals. Assiatic ("plains") Heaven if the 1st palace correspond to the 3 supernal sephiroth: Kether, Chokmah and Binah. Rosenroth in K.D.L.C.K. (p.634) calls this word planites coeli, and says that in the Zohar it refers to Yesod. Also that Tiphareth is called דアプリ in combination, because Geburah and Gedulah (Chesed) are mixed or combined in it, thus in Yesod, Netzach and Hod are combined, because they are the powers of Gedulah and Geburah.

the cherubim. In Genesis 3:24: "So he drove out the man; and he placed at the east of the Garden of Eden Cherubims, and a flaming sword which turns every way, to keep the way of the Tree of Life." see 277, 401.

wicked men. Arch-demon corresponding to Chokmah. Belial means unprofitable or wicked; thus, "wicked man". Mem = 600, see 118.

Quintessence; the alchemical fifth essence or spirit. see 348.
binds together and makes fruitful the life of mankind. With different pointing: torep. The essential parts of a document, the variable particulars of a document as distinguished form the fixed formula; nakedness. see 730.

"thirty" (30); value of Lamed, the ox-goad, which teaches and instructs through equilibrated action. The numbers of men slain by Samson at Ashkelon ("weighing place", 487) in Judges 14:19: "And the spirit of the Lord came upon him, and he went down to Ashkelon, and he seized thirty of their men, and he slow them and took their garments, and gave them to those who had interpreted his riddle. And his anger was kindled, and he went up to his father's house." The riddle is: What is sweeter than honey and stronger than a lion? Answer: a heifer (i.e. little Aleph). Recall that ox-goad Lamed, is that which incites the Ox, Aleph into Action. see 74, 1240; 852 (Greek). Kindling anger and rise of Mars force into the Mercury center.

three fold, three times; "excellent things" (from the signification of 3) in Proverbs 22:20: "Have I not written to you excellent things in councils and knowledge." see 640, 650.

Son (reference to Jesus).

Phrath. Euphrates, a river of Eden (associated with Earth) [Genesis 2:14].

I. "that is the-fecundating-cause... The Euphrates is 666 מַעֲרַת, that which fecundates... מִּצְבָּה is a masculine pronoun which governs the nominal pronoun מַעֲרַת, the action of fecundating. [d'Olivet, 1976, pp. 81-82.]. For Euphrates, see 1514 (Greek)."


to explain, interpret. In Genesis 41:15: "And Pharaoh said unto Joseph. I have dreamed a dream, and there is not that can interpret it. (16) And Joseph answered Pharaoh, saying, it is not in me: God shall give Pharaoh an answer of peace." see 370.

to sew, to sew together; to stitch, mend. With different pointing: tepher. seam, stitch. In Genesis 3:7: "And the eyes of them both were opened, and they now that they were naked; and they sewed fig leaves together, and made themselves aprons." In Job 16:15: "I have sewed sackcloth upon my skin, and defiled my horn in the dust." see 350, 281.

the sustainer. Metathesis of the preceding three words. God is what sustains, interprets,
n535 night unto night shows Knowledge [Psalm 19:2]. Much of the work of transfiguration is accomplished during sleep of the physical body. We are never out of touch with the one source whence every wise man who ever lived has drawn his treasures of the hidden knowledge. see 475, 1163, 689, 503.

682 speculative Qabalah. The metaphysical tradition.

684 and Tetragrammaton formed" + a blase, flame. Illumination is the reception of the divine flame of light in the Adytum which God has formed. see 342.

685 the spiritual. Part of the title of the 19th path of wisdom, attributed to Teth; "The Intelligence of the Secret of All Spiritual Activities." see 680, 1702.

683 (prime) a just ephah. Leviticus 19:36: "Just balances, just weights, a just ephah, and a just
hin, shall you have: I am the Lord you God, which brought you out of the Land of Egypt." see 257, 302, 259, 194.

I am the Lord, the God of all mankind (flesh) [Jeremiah 32:27] see 61, 26, 46, 50, 502.

686

I. (2 x 7 x 7 x 7) or 2 x 7³

the holy seed. In Ezra 9:2: "for they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers has been chief in this trespass." see 681, 277, 404.

and he entreated, and he answered prayer. see Genesis 25:21.

cows. see Genesis 32:16.

687

I. The numbers of days of sidereal revolution of Mars abut the Sun.

to form, fashion, produce something new + fructifying, i.e. the bloodstream. The new image bears fruit in the chemical composition of the blood. see 680, 7.

remember me. see Genesis 40:14.

of the choice fruits, from best produced of. see Genesis 43:11.

688

in days to come. see Daniel 2:28.

Let us make man in our image.

breaking out. see Leviticus 13:42.

he was filled with wrath, and he was angry. see Deuteronomy 3:26.

689

Jebusites; from a "son of Canaan"; the ancient inhabitants of Jerusalem and the neighborhood, in early Palestine.

that opens, the first [of the womb]. see Numbers 8:16.

690

the candlestick, lampstand (variant spelling). In Exodus 25:31: "And thou shall make a candlestick [דָּמֶן, lampstand-of] of pure gold: of beaten work shall the candle stick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same." The "lampstand" is the spinal cord, containing the "lamps" or interior stars. see 301, 14, 1141 (Greek).

desert palm trees. Ezekiel 15:27: "Then they came to Elim [אֵלִים, palm-trees-86], where there were 12 springs and 70 palm trees, and they camped there near the water. Note that Ayin [70] means: spring fountain. Note that Elim is a Metathesis of Elohim. See 86.

a ladder; specifically the ladder mentioned in Jacob's dream. Mem = 600, see 130.

"God praise worthy". 57th name of Shem ha-Mephorash, short form. Mem = 600, see 130, 145.

curtains. see Exodus 26:1.

691 (prime)

Eurorpe. Greek muse of music.

healing, remedy, medicine. Resh precedes Vav, indicating that the limitations of sense-life (Tav) need to be regenerated by the heart (Resh) before true intuition (Vav) can break down the structure of ignorance concerning the use of Mars (Peh) and lead to clear vision (Heh) or the elixir of the wise, the universal medicine.
Fire of heaven. An old name for Key 16. The heavens are Fire (Shin) plus water (יָד). see 395, 300, 90, 301, 98.

The reservoir of Israel, i.e. IHVH Israel refers to those who gain dominion over the elements of personality. The word for reservoir appears in Isaiah 22:11: "You made also a ditch between the two walls for the water of the old pool, but you have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago." see 541, 346, 887.

Patmos (Gr). Pathos, a small island of the Aegean sea, where the apostle John was banished in Revelation 1:9.

"Serene patience is one of the indispensable qualification of the aspirant for spiritual knowledge, and so is the 'ruling' or dominance of the higher intellect, the nous (Iesous), over the lower faculties. The ordeal (thipsis) is that of initiation, now begun. Through the awakening noetic perception (the 'evidence of Iesus') and the increasing light form the Logos—the whitening of the dawn of the new life—the aspirant becomes isolated, and in the drear loneness of one who has for ever abandoned the illusions of sensuous existence, but has not seen the sunrise of the spirit, he dwells as it were, on an island, apart from his fellow-men. Then through his introspection comes the message of the Great Breath, and in the sacred trance he attains his first autopsia, beholding the apparition of his own Logos." [Pryse, 1965, p. 88.]

Sulphur. The alchemical principle, composed of 1. Gimel: the Moon-Silver; 2. Peh: Mars-iron; 3. Resh: Sun-gold; 4. Yod: the operation of Mercury in Virgo; 5. Tav: Saturn-Lead. These correspond to the parts of the body actively concerned in the Great Work, which are fundamental in the activities of human personality. Gaphrith is one of the names of the Red Stone, which is called also בinish and חרסן, and also called brimstone. see 700, 7, 73, 738, 1000, 158, 1298, 1436 (Greek). see also 76, 372, 961, 287, 98; 144 (Lt).

I. Pernety says in the Great Art, (p.186) that this Red Stone is also termed phison, i.e. pison (פִּזון) = 446. Pishon is the first river of Eden (associated with Fire), that which compasses the whole land of Havilah where there is gold.

II. In the Aesch Mezareph or Purifying Fire, gophys can be referred to Binah, to the left because of its color; and to left also, Gold is wont to be referred; and Charutz [304, יָד], a kind of Gold, is also referred to Binah, and Binah, and being 7 in its lesser Number agrees with that of Gaphritha [700, בֶּית]. [Westcott, 1997, p. 44]

Therefore the Gold of Natural Wisdom ought to be Charutz; that is dug out, or the like not excoceted. And this is that Sulphur, which hath a fiery Color, and is penetrating and changing to impure Earths; to wit, Sulphur with Salt, Deuteronomy, 29:23. Sulphur with Fire, rained down upon the Wicked, that is the impure
You must dig up this Sulphur; and it is to be digged out of the Water, that you mayest have Fire obtained from Water. 'And if your Ways be right before the Lord, your Iron shall swim upon the Water," 2 Kings, 6:6. "Go thy way then to the River Jordan with Elisha"; see v. 4. "But who shall declare the Geburah of the Lord?" Psalm 106:2.

Many seek other Sulphurs, and he that hath entered the 'House of the Paths' shall understand them, Proverbs, 8:2. For the Sulphurs of Gold and Iron, the Extraction whereof is taught by many, and is easy; also of Gold, Iron and Brass; also of Gold, Iron, Copper and Antimony, which are gathered together after Fulmination by Vinegar, out of the lixivium, which are changed into a Red Oil, with a moist Hydargyrum.—do tinge Silver. For from Proverbs, 21:20, we know there is a Treasure to be desired and also an Oil to be found in the dwelling of a Man of Wisdom." [ibid]

694

my god, my rock + canopy, chariot. The God within dwells in the chariot of personality; that receptacle must be purified by the test and trials of experience. Then the secrets of the rock are revealed. see 347.

695

keepers of the door. In 2 Kings 23:4: "And the King commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door..." The "door" is Daleth or creative imagination, and it is also Venus or the power of desire. [ד = lentil, sill, threshold]. see 434, 896.

Moral World

the curtains. see Exodus 26:2.

the palm trees. see Deuteronomy 34:3.

Gold comes from the North [Job 37:22]. Enlightenment has its origin in the hidden sources of power which terrify the ignorant.

Oiliness of the Earth [Genesis 27:28]. In Secret Symbols [p.48] the alchemical first matter is comprised of the "Dew of Heaven" and "the oiliness of the Earth." A metaphor for "fertile fields"—the active power of reproduction, which is the driving force expressed in the evolution of forms from lower to higher levels of expression. The "oiliness of the earth", then is human flesh and those incarnating the forces of heaven, and expressing these forces in the "word made flesh", dwelling within us. see 434, 1757 (Greek).

And God called the light Day [Genesis 1:5]. Day is manifest. All manifestation is the phenomenal expression of the powers of light. see 740, 2775 (Gr).

Form, design. In Ezekiel 43:11: "And if they be ashamed of all that they have done, show them the form of the house..." All forms whatever are forms of light. From root צד (tsor) rock, meaning: to press, to confine, to render compact. Form is the result of the compression or condensation of energy which is Light. see 296.

Fire of Heaven. The cosmic Life-force pictured in Key 16. see 899, 434.

Thou shall have no other gods before me. The Zohar: "Thou shall have no other gods before me (literally, before my face). Said Rabbi Isaac: "This prohibition of 'other gods' does not include the Shekinah; 'before my face' does not include the 'face of the king' (The sephiroth), in which the holy king manifest himself, and which are his name and identical with him. That they are his name is shown by the verse: 'I am IHVH, that is my name' [Isaiah 42:8]. Thus he and his name are one. Blessed be his name forever and ever." [pp.260-261]
God, the God of the spirits of all flesh, shall one man sin, and will you be angry with all the congregation. The Zohar [I:17A, p.71]: "Unity was retained in the central pillar from that surplus of light which was in it. For since that central pillar was complete in itself and made peace on all sides, additional light was left to it from above and from all sides through the universal joy in it. From that additional joy came forth the foundation of worlds, which was also called misaf (additional). From this issue all the lower powers and spirits and holy souls, alluded to in the expression 'Lord of Hosts' (IHVH Tzabaoth) and 'God the god of Spirits' [Numbers 10:22]."

עַלְקִים הַיָּמִים the ancient of days: A title of God. In Daniel 7:13: "I saw in the night visions, and, behold, one like the son of man came with the clouds of heaven, and came to the Ancient of Days." This title is often attributed to Kether. The "Ancient of Days, is symbolized by a bearded man shown in profile as in Key 4, the Emperor. see 647, 1395, 1233, 996, 581, 599, 620, 733, 391, 422.

םָםָשָם Samson. Inman: ( Judges 13:24), or Shimshon. "On is the Sun,' or 'Shemesh is On.'

698

דֵּרָה shall kill, murder. preceded by not [א]. One of the 10 commandments. see Exodus 20:13.

בַּעַד you shall gather them, you harvest. see Leviticus 25:11.

בָּצֹא and fortified, and walls. see Deuteronomy 9:1.

גָּלַשְׁתָּם you shall destroy. see Deuteronomy 20:17.

699

בְּנֵי דֹּדָה + פָלַאֲה הַכֹּבָּה The prophets of IHVH + hidden (or admirable) wisdom. The prophets are those possessing the "wisdom of the stars." see 600, 99.

ם + ת + מ water, seas + fish-hook + to endure, last continue. Mem is the interior center experience with suspended mind; Tzaddi is the meditation whereby the wise attain to conscious union with the Life-power via the water which is the "mute, dark mirror". This brings the enduring consciousness of eternity. see 600, 90, 9.

ט + מ + ל + ת intelligence, insight, awareness + "in paths of righteousness". Intelligence designates both awareness and ability to make practical use of insight. Practical use is the fulfillment of the righteous, and of the path which leads to righteousness. see 349, 350.

זָרָדְתָה Zaradatha, "to pierce, to puncture". Corresponds as a masculine word, to Jakin, the right-hand pillar. Richardson's Monitor of Freemasonry (p.26): "Master: where were they cast? Senior Warden: on the banks of the river Jordan (264), in the clay (28) ground between Succoth (486) and Zaradatha, where King Solomon ordered these, and all other holy vessels to be cast." Refers specifically to one of two large globes or hollow balls on each column. see 90.

וַעֲלוּ you shall dig. see Deuteronomy 23:14.
Section 7

Numbers 700-799

700

I. \((5 \times 5 \times 5 \times 7)\) or \(7 \times 5^3\)

II. Final Nun. "fish". see 50.

**Kapporeth** cover or lid to the Ark. Mercy seat [Exodus 25:17, 30:8, 3:7]. These are all double letters, and follow the same order as in the Hebrew alphabet. Kaph: (Jupiter, west, tin), Peh (Mars, Iron, and north), Resh (Sun, South, and Gold) and Tav (Saturn, Center, Lead) and the interior stars. From the root word **pahroketh** [300]: to atone, make atonement; procure forgiveness.

The Kapporeth conceals the contents of the ark and the paroketh (veil of the Holy of Holies, see below) hides the ark. Therefore both words indicate occultation, secrecy and mystery. The four metals indicated by the Hebrew letters above indicate the chakra and nerve centers of the human body. The combined activity of these forces creates normal human consciousness (the 4 centers below the throat). Yet these are the same forces use by the initiates of open the higher vision which enables man to comprehend the true meaning of the mystery of his own nature.

Howard Severance: "The lid of the ark, or mercy-seat over which appeared the 'glory of God' was also know as the 'expiatory', in reference to the custom of the high-priest once a year to enter the most holy place and sprinkle the lid of the ark with the blood of an expiatory or sacrificial victim whereby he had atonement for the 'sins of the people'. As this was the most solemn and significant act of the Hebrew ritual, it is natural that a reference to it should be involved in the name which the covering of the ark acquired. By a comparison of the text in which the word occurs, it will be seen that there would, in fact, have been little occasion to name the cover of the ark separately from the ark itself, but for this important ceremonial." [Bible Encyclopedia]

**Melakin.** Kings; angels of Tiphareth in Assiah and of Netzach in Briah. Mem = 600, see 140.

a band or bond (covenant). This suggest limitation. see 612 and Ezekiel 20:37.

tenderness, delicacy; gentle, bland. Name of R.C. see 220.

a hiding-place, place of ambush (lying in wait); secret. Isaiah 45:3: "I will give you the treasures of darkness, riches stored in secret places, so that you may know that I am the Lord, the God of Israel, who summons you by name."

pahroketh. curtain, veil. Literally "she that separates"; the veil or curtain between the Holy of Holies and the outer sanctuary in the temple. One of the technical terms in certain Rosicrucian mysteries. Describes the division of the 4 lower personality sephiroth (Netzach, Hod, Yesod and Malkuth) or 1st order, from the Egoic triad (Tiphareth, Geburah, Chesed) or 2nd order. (Made of the same letters **pahroketh**, but in a different order-Mars, Sun, Jupiter and Saturn).

to have dominion, to rule; to be a prince. With different pointing: 1. sharar: to twist, to twist together, to be firm, hard, tough, especially in a bad sense, and hence to afflict. 2. shorer: the umbilical cord.

Foundation, basis, a pillar, noise, tumult. Pernety gives this as one name for the Quicksilver of the Sages at the white stage. Also Seth. The 3rd son of Adam, meaning "replace" or "compensation." Chaldean for the number 6. See Genesis 4:25, Daniel 3:1, Ezra 6:15 and The Zohar I [p. 174].

Seth is formed from the last two letters of the alphabet, and symbolizes an end. It is also a beginning because the name symbolized the reincarnation of the spirit which had been lost. In Genesis 4:25: God hath replaced, **pahroketh**, for me another seed instead of Abel.

I. **Melakin.** This root composed of the signs of relative and reciprocal movement, indicates the place toward which things irresistibility incline, and the things themselves which incline toward this place: thence, the depths, the foundations, literally as well as figuratively; the place where the sea is gathered; the sea itself; every kind of
depth, every kind of beverage.

The Arabic has retained only a portion of the radical sense, in that which concerns the movement of water, the separation of this fluid into drops, its distillation, dispersion.” [d’Olivet, 1976, p. 465.]

II. דש Sheth... The signification of this name is of the utmost importance for those seeking to penetrate the essence of things. This name, as mysterious as those of Kain and Habel could never be translated exactly. All that I can do is to furnish the means necessary for unveiling the hieroglyphic depth. First let us examine the root. The two signs which compose it are ש, sign of relative duration and of movement, and that of reciprocity, of mutual tendency, of the liaison of things, ה. United by the universal, convertible sign, they form the verbal root דש, which is related to every action of placing, disposing, setting, founding. Considered as noun, the root דש signifies foundation, and depicts the good, as well as the bad, the highest, as well as the lowest of things. It can signify also, every kind of beverage, and provides the verb דש to drink; because it is water, which, by its determined movement, indicates always the deepest place, that upon which is placed the foundation.

“דש express the foundation of things, and the element which inclines to it, but it also serves to designate the number two, in its feminine acceptation, and in Chaldaic, the number six. The name of Sheth, or Seth, presents itself, as those of Kain and of Habel, under two acceptations wholly opposed. We have seen in treating of the latter two, that if Kain was the emblem of force and power, he was also that of rage and usurpation; we have seen that if one considered Habel as the emblem of thought and the universal soul, he was also regarded as that of nothingness and of absolute void: now, Sheth is the object of a contrast no less striking. The Hebrews have represented him as the type of a chosen family; the historian Josephus has attributed to him the erection of those famous columns, upon which was carved the history of mankind and the principles of universal morals; certain oriental peoples and particularly those who make profession of Sabaeanism, have revered him as prophet; indeed many of the Gnostics called themselves Sethians: but is known, on the other hand, that the Egyptian confusing him with Typhon, called his the violent, the destructor, and gave him the odious surnames of Bubon and of Smou: it is also known that the Arabs considering him as the genius of evil, called him Shathan, by adding to his primitive name דש the augmentative final נ. This terrible name, given to the infernal adversary, Satan, in passing into the Hebraic tongue with the poems of Job, has brought there all the unfavorable ideas which the Arabs and the Egyptians attached to the name Seth, Sath or Soth, without harming, nevertheless, the posterity of this same Sheth, whom the Hebrews have continued to regard as the one from whom men, in general, and their patriarch, in particular, drew their origin. [d’Olivet, 1976, pp. 146-147.]

לילר thirteen (13). An Aramaic word used in the Zohar wherever the number 13 is mentioned. Its first 3 letters spell תלב, Theli, the Dragon; the last 2 דס, Sar, mean: rebellious, heavy, sad, sullen. Compare with Key 13 and its various meanings, and bear in mind that תיליסאר, as 700 is the equivalent of Final Nun. see 7, 70, 175, 440, 260. [Sep. Dz. 2:3,5]

תיל רס Rebellious, sullen dragon.

נוחרייתא Gophysra. Sulphur. The alchemical principle attributed to Chokmah as spelled in Aesch Mezareph. see 693.

ןחמה + חמא + מסלול + ד Chokmah + its power of formation + the "highways of the stars" + the father + the divine name Jah, all attributed to Chokmah. see 73, 536, 3, 15.

נוחרייתא foreskins. In Deuteronomy 10:16: "Circumcise therefore the foreskins of your hearts."

לעל I have ordained, set up. In Psalm 132:17: "Here I will make the horn grow for David and set up a lamp for my anointed one. see 648, 1348.

XP Chi-Rho (Gr). Greek monogram for Christ. Please note the similarity between these letters and initials for Brother C.R. in the Fama. In Egyptian these letters spell Khoor, Horus. see 220 & True and Invisible Rosicrucian Order,
ακρωτής, akroatems (Gr), a hearer. One who hears but does not regard. In James 1:23 (22) "But obey the message; be doers of the word, and not merely listiners to it, betraying yourselves [into deception by reasoning contrary to the Truth]. (23) for if any one only listens to the word without obeying it and being a doer of it, he is like a man who looks carefully at his own natural face in a mirror; (24) For he thoughtfully observes himself, the goes off and promptly forgets what he was like." see Romans 2:13.

701 (prime)

ן On. An Egyptian god and The city of the "sun", Heliopolis in the Bible. see Genesis 41:45.

ן where? Written הָעָיְנָה in Psalm 139:7: "Where shall I go from your spirit? Or where shall I flee from you presence?"

ד והלך השמה "And behold, three..." the first words of Genesis 18:2, describing Abraham's confrontation with 3 men represent God.

ג אלו זכאי מביאל הרמאלי "These are Michael, Gabriel, and Raphael." This tells who the 3 men were (see above).

סֶקֶל הַרְצוֹן. Intelligence of Will. The 20th Path of Yod carries the influence of Mercy (Chesed) into Beauty (Tiphareth). Key 9, the Hermit, shows the masculine expression of Beneficence (Chesed) through Yod (the letter of the father Chokmah). see 346, 107, 20, 351 & Appendix 12.

The “Will” power we feel is the surge of the Light-force through the blood stream, nerve and tissue, which is the inner light of the Hermit’s Lantern. The true magical will is perfect obedience. It takes us from intellectual recognition of the true nature of the central Ego (Tiphareth) to perfect identification with cosmic memory (Chesed). This is accomplished through meditation and listening with complete attention to the instruction of the inner voice.

"I am the Intelligence of Will, knowing the way, the truth and the light." [Meditations on the Paths of Wisdom]

מלאכים angels; messengers. see 141.

דעלים דעם our help is in the name of Tetragrammaton. In Psalm 124:8: "Our help is in the name of the Lord, who made heaven and earth." see 2607, 1101 (Greek).

עדר kinswoman. In Proverbs 7:4: "Say unto wisdom, thou art my sister; and call understanding thy kinswoman." The word or name calls forth, understanding, i.e. Binah, the "kinswoman" through Da'ath or direct knowledge.

נפליות אלהים A slipping or falling down in the act. Rosenroth in K.D.L.C.K. (p.589) calls this phrase prolapus in fariem, and refers to the Zohar. דבון also means "anger".

א Ereck. a City in Ancient Babylonia, founded by Nimrod, and a center for the worship of Ishtar, the Semitic Venus. Elsewhere this is referred to as a city in the vicinity of Ephraim, the tribe associated with Taurus, ruled by Venus. see Mem = 600, 221.

יוו ABOVE. Hulos Dabid (Gr). Son of David, i.e. Jesus. see 680, 21 (Greek).

702

ן ben. Son. see 52.

ז הצור desires, delights, precious things. Mem = 600, see 142.

ג זון loins, thighs, testicles. Mem = 600, see 142.

זפים Forms. Refers to archetypal or prototypical forms, centered in the Self in Kether. see 301, 464.

שבת Sabbath. Day of rest. Cessation from work; dwelling place; seat, sitting; indemnity for loss of in Exodus 21:19. Name of a tractate of the Talmud. Sabbath the archetypal creation is divided into periods or cycles or rest and work. This is the divine pattern or plan. Rosenroth in
K.D.L.C.K. (p.703) says it divides between Yesod and Malkuth, i.e. the Path of Saturn. see 1460, 713, 1837.

Transcribed "ceased" in Joshua 5:12, "to rest" in Exodus 31:17: "It [the Sabbath] is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth and the seas and all that are therein, and on the seventh day he ceased from work and rested." And "lost time" in Exodus 21:19: "If he rises again and walks in the street with his staff, then the one who struck him shall be acquitted, except that he shall pay for the loss of his time and the physician's fee."

In Genesis 3:7: "Then the eyes of both of them [Adam and Eve] were opened, and they realized they were naked, so they sewed fig leaves together and made coverings for themselves."

I. "and-they-yielded-forth... In this instance, the Hellenist have obviously and with deliberate purpose, exaggerated the vulgar sense, so as to thicken more and more the veil which they had resolved to throw over the Sepher, for it is evident that the verb רוחב, used here according to the reflexive form, signifies, to produce, to bring forth, to fecundate, and not to sew. I do not see how they dared to take this ridiculous expression and still less why Saint Jerome agreed with them. Here are their verbal translation [Chaldaic]. "And-they-condensed a-condensation (a thick veil), elevation of sorrow-mutual-and-of-mourning." [And the Hebraic version] דבקו וטרף וטף ותעון And-they-excited-profoundly in-them a-trouble (a confusion obscure) of sorrow-mutual-and-of-mourning." One can see nothing in them which can excise the extravagant Greek and Latin phrase: and they sewed fig-leaves! [Hebrew Tongue Restored pp.102-103]

II. F.J. Mayers: "'The sewed': Hebrew, 'va-ithepherou'. This is the reflexive form of the verb 'pharaoh', 'to produce', 'to bring forth', 'to give birth to'. The root of the word is 'phr', which denotes 'fertility' or 'productiveness', as for instance, in 'phari', 'fruits'. It is impossible to justify the word 'sewed' as the translation, even in a figurative sense." [The Unknown God, p.170]
and the earth. In Genesis 1:1: "In the beginning the Elohim cut apart the heavens and the earth." The physical place is to be made into the garden. see 401, 291.

Aleph-Lamed-Cheth-Mem-Heh. or alchemy, written in full.

Satariel. "Concealment of God". Qlippoth of Binah. The "adverse" Sephirah "who hides the face of mercy". Called Sheiriel in supplement to the Zohar. This implies an imbalance in creative imagination, which conceals the light of God, i.e. the appearances of physical plane illusion.

Xαναον. Canaan (Gr). Canaan; the ancient name of Judea or Palestine, the Hebrew בֵּיתל (190). In Acts 7:11: "And a famine came upon all the land of Egypt and Canaan, and great distress; and our fathers found no provisions." See also Acts 13:19.

ο σαγος Ἰσραηλ. ho agios Israel (Gr). The holy one of Israel.

I. (11 x 64) or 11 x $2^6$


throughout your generations. see Genesis 17:12.

way, path; manner of life; occasionally a metaphor for worship. Kaph = 500, see 224.

front; east, ancient times; anterior. With different pointing qadem: before, the east; ancient things. Mem = 600, see 144.

Nethdorigael. Lesser angel governing triplicity by night of Pisces. Pisces has to do with alchemical multiplication; the sign is connected with the Hebrew letter Qoph, associated with organization of body cells during sleep, i.e. at night. The name of this angel suggest reproductive power (Nun) limiting its expression (Tav) in acts of creative imagination through desire (Daleth) and intuitive guidance (Vav), linking itself to solar regeneration force (Resh) by the aid of divine will (Yod) working through subconscious patters (Gimel); the spiritual force (Aleph) is goaded into balanced action within (Lamed). see 259, 180.

with (or in) a stone. Nun = 700, see 55, 53.

Lo!; whether, if. "Behold" in Genesis 4:14. see 55.

"God who erected the universe." The 16th name of the Shem ha-Mephorash, short form. Mem = 600, see 145.

"thy dew as the dew of lights." In Isaiah 26:19: Thy dead shall live, my dead bodies shall arise-awake and sing, you that dwell in he dust-for thy dew as the dew of light, and the earth shall bring to light the shades." see 39.

their cords [ropes]. Exodus 35:18.

the veil [curtain]. see Exodus 26:33.

Gate of the Fountain. Nehemiah 2:13.

thy word. Mem = 600, see 226.

Hidden times, time immemorial; antiquity; universe, eternity, the world. Signify primarily "hidden times, times long past", the world or universe. Indicates the whole cycle of manifestation as a space-tie continuum. Mem = 600, see 146.

Capital of pillar; knob, button. In Amos 9:1: "I saw the Lord standing upon the altar: and he said, smite the lintel [Capital] of the door..." Rosenroth in K.D.L.C.K. (p.485) says that this refers to Yesod, the 'Mercy-seat', seeing that it is above the "ark" which is Malkuth of the Tree. He quotes Exodus 25:17: "Make an atonement cover
mercy-seat [mem, atonement-cover] of pure gold-two and a half cubits long and a cubit and a half wide."

everlasting light + joy, gladness, mirth; a joyful occasion, festivity. The "blood of the grape" is the everlasting light and its reception is a time of joy.

and I will be an adversary, and I will oppose. see Exodus 23:22.

and you turn aside. see Deuteronomy 11:16.

Saulos. Saul, name of the apostle, who before his conversion, persecuted Christians. In Acts 9:1: "And Saul, yet breathing out threatening and slaughter against the disciples of the Lord, went unto the High Priest." D.D. Bryant says that both this Saul and the Saul of the Old Testament who fought the Philistines is Sol, the Sun, and that the two stories bear many points of resemblance to each other and mystically interpreted, will be found to be the same story in a different setting.

Paul Case: More likely [than that Paul is but a paraphrase of the Greek Apollo, God of the Sun] that "Paul" has the exoteric sense of "littleness" in contrast to the greatness implied in the kingly name Saul; and the esoteric sense of Mikros, small, implied in Paul's evident realization of the truth that man is a microcosm. [Case of D.D. Bryant]. see 331, 340 Greek, 337, 781.

707

On, the city of the "Sun" or Heliopolis in Egypt. Variant spelling, Nun = 700, see 57, 51, 701.

thumb, big toe. Nun = 700, see 57.

corn, grain. Nun = 700, see 57.

strength, power; manly vigor; wealth, riches; grief. With different pointing: 1. aven, trouble, sorrow; wickedness; 2. Idolatry. Nun = 700, see 57.


species, kind, sort. Nun = 700, see 57.

abaddon; destruction, perdition. One of the 7 infernal mansions. see 57.

comprehend. With different pointing: ebony. see 57.

his wife [Eve]. see Genesis 3:20.

rest, she rested. see Leviticus 26:35.

708

A divine name of God, comprising I Am, the father, IHVH, the creative powers, attributed to the supernal triad, which is the source of renewal. see 148.

Sons of God, Sons of the Elohim. The angelic choir associated with Hod in Assiah (the physical plane) and Briah (the creative plane). Mem = 600, see 148.

grace, precious, favor; gracefulness, charm. With different pointing khen: Notariqon for (788). "Secret Wisdom" (Qaballah). Nun = 700. see 58.

balances, scales; sign of Libra. Renewal through equilibration. see 148.

Sekhel Mechudash. Renovating or Renewing Intelligence. The 26th Path of Ayin. It is the link between imagination (Sun) and Intellect (Mercury). The work of this path overcomes conflict between inner feeling of competence, and outer appearance that "material" forces work against oneself. He learns by experiment that confident expectation forms patterns which are realized in physical forms, and that nothing fights against him but his own ignorance and clumsiness. The adversary is master of the game-as we play with him he develops our intellectual skill, ability to plan, foresight and judgement. Thus nature is forced to "make us free at our pleasure." The Life-power is the great renewer, forever making all things new. The principle of limitation (Saturn), at the center of the Cube of Space-the "Temple of Holiness in the midst"-changes our slavery into dominion.
Development of conscious comprehension of the meaning of daily experience requires facing problems, transforming apparent evils into evident goods. The Devil is seen to be the Ego in disguise, performing the Great Work upon one's personality. see 358, 130, 496, 414.

1. The path of Ayin is perhaps the most difficult to understand of all the paths. The Renewing Intelligence completes the dynamic expression of Beauty by uniting it to Splendor. Ayin is assigned to Key 15, the Devil, and associated with the sign Capricorn and the planet Saturn. Saturn is limitation, and therefore the Renewing Intelligence is the source of limitation, bondage and incompleteness for human consciousness. Our sense of bondage comes from our intuitive knowledge that freedom is the essential self of humanity. When we consider our small personal achievements the essential perfection of the One Self seems to be far away ideal. People personify this ideal as an externalized deity. And its opposite, to which they attributed limitation of all kinds, they personify as a hostile and malignant agency, the devil. It is our sense of bondage and limitation that drives humanity to seek freedom. Ultimately thus leads to the splendor which is the consequence of the strict justice of Geburah.

II. "I am the Renewing Intelligence, destroying apparent limitations that the law may be fulfilled." [Meditations of the Paths of Wisdom]

709 (prime)

בֵּית צֻר house of the rock [Joshua 15:58]. The meaning of beth-zur depends on the significance of בּוֹלֶשׁ, which distinctly relates to בּוֹשׁ. see 296.

אָסָר exile, prisoners; figuratively: a former state of prosperity, captive, captivity. [Strong's Bible Dictionary]

709

בֵּית צֻר house of the rock [Joshua 15:58]. The meaning of beth-zur depends on the significance of בּוֹלֶשׁ, which distinctly relates to בּוֹשׁ. see 296.

In your light. Psalm 36:9: "For with you is the fountain of life; in your light we see light." "Thy Light" is represented by the seven doubles corresponding to the lights of the candlestick in the tabernacle. see 692.

170 hidden, occult, mysterious, concealed. With different pointing: to hide oneself; to be hidden, concealed; to be demolished, destroyed. From the verb רָכָּב, to hide, to veil, to cover, to conceal. Part of the path name of Netzach. The "brilliant splendor of all the intellectual power of those that are slain in midst of the seas."

"Pitfall" in Proverbs 26:27: "He who digs a pit will fall in, and he who rolls a stone, it will return to him." "Destroyed" in Genesis 13:10: "And Lot lifted up his eyes, and behold all the plain of Jordan, that it was well and watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as you come into Zoar." . see 911, 715.
which are beheld by the eye of understanding and the thought of faith." The operation of this forces opens the "eye of understanding-the awakening of an organ in the human brain. see 1060, 148.

ב the thigh, but used as a euphemism for the phallus. The Hebrew lexicon gives: thigh, lion, side, flank; base; leg of a letter. Kaph = 500, see 230.

ד to test or try; trial. A tried (stone) in Isaiah 28:16. Nun = 700, see 60, 708.

ד Stable, enduring, lasting, living. variant spelling, see 160.

ד costly. In Isaiah 28:16: "a cost [precious] corner-stone." From ד precious, costly, dear; rare, scarce; heavy, weighty; glorious, splendid. the prize of testing. see 310.

ד waste. Form ד nakedness, pudenda (to source of "waste") With different pointing: 1. cave, cavern (the hidden source); 2. a bare, open space (which occult knowledge brings into the open).

ד celebral Adam. The heavenly man is the secret pattern upon which the wisdom of the microcosm is inscribed. Mem = 600, see 151, 156, 150.

ד The 52nd name of the Shem ha-Mephorash, short form. Mem = 600, see 150.

πιστον piston (Gr). faithful, true, trustworthy.

πνευμα αγιον. pneuma agion (Gr). Holy Spirit, Holy Ghost [John 20:22]. In the passage cited, the Greek text uses these words without the article, just as they are written here. see 576, 134, 660.

θυρας thuras (Gr). Door. In John 10:1,2: "He who comes in by the door is the shepherd of the sheep."

711

י master, lord, possessor. see 61.

י I, myself. First person, singular pronoun. see 61.

ם belly, stomach, womb, the inmost part. see 61.

מ wealth, riches, substance. see 61.

יר הניא a refiners fire [Malachi 3:2]. This is the alchemical fire used for sublimation. see 1431.

יר dung of the horse. Found in alchemical texts, in connection with the fire used for sublimation. After the first matter has been properly enclosed in the philosopher's egg, it is to be buried for a certain amount of time in a heap of horse manure. Actual heat, just about what is generated by the chemical activity in a dung-heap, is required to perform the Great Work. The source of heat is indicated by transposing the letters of יד, peresh, to make יד, sahrahf or Seraph, fiery serpent. It is the kundalini or serpent fire. The word יד is a blind for ידרEK aphilah, darkness (126). The "horse's dung" is really the serpent fire working in darkness and this darkness (which conceals the operation of the fire) is that of physical embodiment. see 126, 580, 1059, 192.

ל Nothing, No-thing. First veil of the absolute. see 61.

נ Goetia demon by night of the 1st decanate of Sagittarius. see 61.

712

י to understand, discern, know, perceive, to distinguish, separate mentally-part of the discrimination which characterizes illumination. see 62.

י Shabbathai. The planet Saturn. Binah, sphere of Saturn is connected to Chokmah, the Illumination Intelligence by the Path of Daleth, the Luminous Intelligence. Light goes into form
via creative imagination. Also personal name of a Levite in Ezra 10:15. see 713 for alternate spelling.

Shabbathai. Sabbath, Rest, Saturn, it relates to the 7th day of rest. Binah is the sphere of Saturn. "Rest" is one of the New Testament promises to those who repent. Rest comes when one finds the point of equilibrium at the interior center. see 67, 496, 42, 450.

I. Through the Sphere of Saturn the Holy Mezla descends into the World of Formation, entering the field of Microprosopus (Tiphareth) from Aima (52). Aima is the Throne of Life, and the Gate through which the Power of the Supernal Triad rushes downward into the six Sephiroth (Chesed to Yesod) that constitute Ben [52] the Son. Yet from Ben (Tiphareth) to Kallah (Malkuth) the channel of descent is also the letter of Saturn, and this letter stands in the Holy Temple in the midst. See C.28.

II. Sabbathai is rest, and there is a great mystery in rest. The Eternal was not tired after his work, because what can exhaust the endless? Thus Jesus, who came into perfect union with Ab [3], said the Sabbath was made for man - not man for the Sabbath. Man needs rest in order to restore his powers, but not the Eternal. The completion of creation is itself the Sabbath. When the Kabode Ale (Glory of god) finds full manifestation in the world of things and creatures, the new manifested forms themselves reveal, and at the same time conceal, the presence and power of the Eternal. The rest of the true Sabbath is the outer seeming of the ceaseless flow of the Holy Influence.

The first two letters of Sabbathai are the mother letter Shin, the sign of the consuming fire of the Ruach Elohim, and Beth, sign of the dwelling place of the Eternal in the Eternal Beginning. Because creation begin anew with every moment of man's time. Is not the womb of נזן ever virgin? The third letter is Tav, the sacred sign of union and completion. This completion is not a end, because Tav is followed by the Aleph which is the sign of Spirit before all beginnings and after all completions. The word is finished with Yod, the sacred seed of all letters, which begins the Holy Name יי, and is the special sign for Chokmah.

To know God one must be still. In the stillness is but the veil for the abiding Presence of the Living God. Shabbathai is 713, which is the Holy name בק אל multiplied by ק, Chaiah, which is the Life-force of all beings welling out from God Himself. In Chokmah is Chaiah centered, and Chaiah is the power of וק the Father. Chaiah is 23 when אל (31) is multiplied by it produces Shabbathai (rest). אל is the special name of Chesed, and Shabbathai is thus made known as being the full manifestation of God's loving-kindness through the working of His living wisdom.

A stone appears to be at rest; its main characteristic is called Tamas, or inertia. Thus the completion of any cycle of creative activity brings forth something concrete. Manifested things in general have this quality of inertia, or apparent inactivity or rest. This is the mystery of Shabbathai, this appearance of absolute quiescence, a semblance of darkness, to which the color of Binah as well as of Saturn are assigned the color black. Rest is not cessation, but the complete expression of Chesed through the operation of the Divine Life Force Chaiah. That is the essence of all the numeral references.

In Greek the words "the power" η δενομις (see below) and its number is 713. The power is the inertia, the darkness is that which comes into manifestation as Light. Do not confuse the manifested Light with its hidden Source. See C.29.

III. In Aima (Binah) is the sphere of Shabbathai, and is the same number as הנוש (Teshubah, see below). The power of Shabbathai is expressed in the return of seasons, and in the conversion of the Ruach in Adam. Teshubah is also assigned to Malkuth, because the Kingdom partakes of the quality of Shabbathai which completes manifestation by rest. Note that Binah is the sphere of Shabbathai; and Malkuth is completed by the letter Tav (32nd Path connecting Yesod to Malkuth), to which Shabbathai also pertains. Malkuth depends from the Tree from the Path of Tav. Tav is the
Temple of the Holiness in the Midst, and that Midst is a central point of perfect rest. It is by return that repentance is effected, and when that return is completed there is rest also. The mind of the sinner that repents finds rest from strife, and this is found in the Palace in the Midst.

Rest is one with the perfect work of creation. All unrest is incompleteness. It is by the way of return that completion comes to the Sons of Adam, so that they become the Sons of the Elohim. Note that the בֵּנֵי הָאֱלֹהִים, Beni Ha Elohim is 713, if you take the final Mem as 600. These are the ones who have followed a path of return back to their Father's Palace in the Midst. They have always been the Sons of God, but in the whirling forth is this forgotten, to be brought once more into mind when the work of the Chariot is consummated.

Consider the emphasis on Saturn and rest. Rest, as the result of completion, takes the operator into the Palace of the King. Thus the title of one of the great alchemical writings is "The Open Entrance to the Closed Palace of the King." One of the aspects of the Palace is in the Midst is Binah on the Tree of Life. While another is Malkuth, and to both of these Teshubah refers. Here is a plain condensed statement, and perhaps even cryptic to minds unused to turns of phrase and thought. Yet it is perfectly open, and what makes it so is the reference to the Beni Ha Elohim. This points to the heart of the mystery, that the Sons of the Elohim are an order of Angels attributed to Hod, and the grade of Practicus. The work of the Chariot is to transmute the substance of fallen Adam back into its original splendor as the Chariot of the Most High. The transmutation begins with Saturn, though it is a work of the Sun and the Moon, and the radical moisture is the water of the sea of Binah. A Rosicrucian texts speaks of the mingling of the dew of Heaven with the oiliness of the earth. This has the same meaning as what the eastern mysteries speak that the Sun and Moon must be conjoined in make the nectar. See C.31.

IV. The active Tribes are 11, not 12, because the Sons of Aaron are Levites, separate from the rest. Seven is the number of the Sabbath and of rest, and 17 is קדוש, which signifies "goodness," and 7 x 11 x 17 is 1309. This is the secret number of Shabbathai, because when the letter names of Shin, Beth, Tav, Aleph and Yod are spelled in full they add to 1309, as does Teshubah.

Special emphasis was placed on the Tribes and signs, this has to do with a method which converts Sons of Adam into Sons of the Elohim, and makes them Angels in Heaven, for Heaven is here, and an Angel is a herald of the Divine Self. Thus the בֵּנֵי הָאֱלֹהִים belong to Hod, the Sphere of Mercury, and all magical practice is intended to make the Magician truly an Angel. See C.31.

Sons of the Elohim. Mem = 600, see 153.

calves. Mem = 600, see 153.

A fish-god of the Philistines. Nun = 700, see 63.

destruction; the angel of the bottomless pit. Nun = 700, see 63, 57.

δυναμις he dunamis (Gr). the power; strength, force. The power is the inertia, the darkness that comes into manifestation as light. [See the English word "Dynamite" derived from Dunamis]. "Thine is the Kingdom, the power..." (ve-Geburah). The essential power, the true nature and efficacy of anything. In the New Testament, it refers often to the divine power. In the Greek dictionary, Dunamis is defined thus: 1. strength, might, power ability; 2. a force for war, forces; 3. a quantity; 4. the force of a word,
meaning; 5. a faculty, power; 6. worth, value.

714

יָדָהּ Justice, the highest name for the 5th Sephirah, Geburah. see 64.

worthy Worthy, respectable, suitable. see 64.

ניָבָא fiery furnace.

"and this stone" see Genesis 28:22 & 64.

מִבְּשָׂר bread & wine. The bread symbolizes the Life-power as substance. The wine is the same as the "blood of the grape"; and is the animating energy. Mem = 600, see 154.

עוּלָהּ the world to come, future world. According to some, means the same as בֵּית יָדָהּ Gan Eden, the Garden of Eden. It is called 'the world to come' in relation to the idea that man in his dream of separation must consider his restoration to the paradisiacal state as in the future, or "to come". "The world to come" is the "new heaven and earth" Mem = 600, see 154.

715

נכְּרַת secret. The plural form, נכְּרֵי means: mysteries, hidden things. Now means: hidden; mysterious, occult; mysticism. see 710, 788.

אָרָם a foreign (strange) land. In Psalm 137:4: "How shall we sing the Lord's song in a strange land?" see 270.

Paul Case: "The Lord's song (verse 4) is יְבִּית יָדָה וְשַׁם = 536 = the world of making, Assiah, the material world עִלּוֹם עֻמָּה. "In a strange land" is אָרָם = 419 = מְשָׁר [Note: the Biblical test gives אָרָם = 445; thus the phrase = 815, which see. That actual value here is given by Case is 420, but the discussion is most pertinent, nevertheless]. The 'strange land' is the field of appearances produced by the serpent power which is pictured in Key 8 as the lion. When we are 'in' that land we are deceived by the appearances of separateness. This יְבִּית יָדָה וְשַׁם [evil] which is created [Isaiah 45:7]. It is the - or darkness. Yet אָרָם, strange land = 319 = life forevermore amen. For a continuation of the discussion see note in 270.

ujący perfumed, fumigated, censed. Spelled נְפָּשָׂה in Canticles 3:6: "Who is that comes out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant."

white and ruddy. In Canticles 5:10: "My beloved is white and ruddy, the chiefest among ten thousand." Mem = 600, see 155, 98.

סִנהֵה He reveals his plan [secret]. Mem = 600, see 155.

סָנָה Sanahem. Lord of triplicity by day for Leo. Mem = 600, see 155 & 777, Table IV, Column CXLIV.

716

עַלָּמָה high man; the celestial or ideal man; the heavenly Adam. The life-power's perfect image of itself. Mem = 600, see 156.

קְוָם permanence, existence, duration, confirmation. Related to the 23rd path of Mem, the Stable Intelligence. Mem = 600, see 156, 184, 90, 40, 510.

בְּשִׁית Vashti, the queen. In Esther 1:9: "Also Vashti the Queen made a feast for the women in the royal house which belonged to king Ahasuerus." "The Queen" is one of the titles of Malkuth.

אני I will teach by the hand of God; I will teach you concerning the hand of God. Job 27:11: "I will teach you by the hand of God: that which is with the almighty will I not conceal." Yod is the creative "hand"—it is the fire of spirit behind mental images. see 47, 461, 212.

מִשְׁפְּדַת mother. see 496, 65, 310.

I. I.Z.Q. Para. 721-722: "And therefore it is said, Genesis 2:3: 'Tetragrammaton blessed the
seventh day and hollowed it.' For then all things are found to exist in the one perfect body, for **Matronitha** (matrona), the mother (i.e. the Inferior Mother) is joined unto the King and is found to form the one body with him. And therefore are there found to be blessing upon the day." [Mathers, 1993, p. 334]

II. I.Z.Q. Para. 746-747: "When Matronitha, the mother, is separated, and conjoined with the King face to face in the excellence of the Sabbath, all things become one body. And then the holy one-blessed be He!-sits on his throne, and all things are called the Complete Name, the Holy Name. Blessed be His Name for ever, and unto the ages of the ages." [ibid., 1993, p. 337].

III. Rosenroth in K.D.L.C.K. (p.528) says that Binah or the "throne" is thus called, as custodian of the garden (of manifested life). He says that Malkuth also called by this name as the lady (domina, i.e. Queen) or inferior mother; and also Briah, the creative world.

719 (prime)

**םדנה** and he will destroy it, and he destroys her. see Exodus 21:26.

**מוכש** you shall burn [an offering]. see Numbers 18:17.

**תסדנה** and you shall restore it, then you shall give back to him. see Deuteronomy 22:2.

**טס גנס** (Gr). of the ground. Septuagint translation of **אלאמה** (55) in Genesis 2:6: "But a mist came up from the earth and watered the whole surface of he ground" Note the connection between the earth and the passional nature. see 11.

720

**שכלי שלום** Saykel Shalom. the Perfect Intelligence, the 8th Path of Wisdom. Shalom means "whole, uninjured, full, complete, well peaceful, happy.

"The meaning ‘full’ refers to completeness in number, measure and weight. Thus the name of the 8th path indicates a kind of consciousness which brings forms to completion through applying the principles of mathematics to accurate measurement. What performs these functions is the human intellect, personified by Thoth in Egypt, by Nebo in Chaldea, by Hermes among the Greeks, and by **Mercury** in the Roman pantheon. Related to what, in our time concept is the future view of the Life-power's activities. As the Sphere of **Mercury**, it relates to the self-conscious process of forming plans to transform desires into realities, as in Key 1, The **Magician**. Every advance toward a greater perfection is but the utilization, the unveiling of this primordial cease.
treasure. Gedulah, or Chesed, is the Life-power's unfailing beneficence. The root of all future blessings is the Life-powers loving provision for our every need, through our clear patterns. This word is the root of the Hebrew proper name שֵׁלומֹה, Shelomoh or Solomon." [Case, 1985, pp. 188-190.] see 143 & Appendix 12.

wine. see 70.

דַּלֶּנֵה delight, sweetness, beauty, to be lovely, splendor. see 160

_image; God's image, or mental self-representation. a likeness; shadow. Mem = 600, see 160.

stable, lasting, enduring. Intelligence of Mem, attributed to Water. From root meaning "to rise" or "to raise from below", i.e. the serpent power. [םִיְנָנ rising, raising, erection, putting up]. see 160.

thus, so, just so, such, so much; honest. Nun = 700, see 70.

the navel. The root of this is דַּל, twisting, to twist, and suggest the double movements involution-evolution." [Paul Case: the Flaming Cube: Light of the Chaldes, p.2] see 700.

σπορός sporos (Gr). seed; spore. In Luke 8:11: "Now the parable is this: the seed is the word of God." In the New testament sporos and sperma are equivalent and are interchangeable. see 426, 790, 796, 50, 64 (Lt), 1728.

η μητήρ άληθης, heh meter alethes (Gr). the true mother; i.e. Binah.

μητήρ άληθεως meter alethetas (Gr). Mother of truth. Binah manifest the word of God, which is the seed of truth.

εναδίων οἰκών enadios oikos (Gr). In the Holy temple. The house of deity is in the temple of human personality, grown and nourished by the true mother and completed by he perfect intelligence.

ἱερευς hierus (Gr). a priest, sacrificer. see 969, 1480, 1584.

721

הַתְוָא הָאָדָם the First, or Primordial Point, a title of Kether and the number 1. see 599, 620.

חַי אֲלֵיָה Heavenly Man.

thy wife. see Genesis 3:17.

and secretly, and she is undetected. see Numbers 5:13.

722

דִּינֶן thine adversary. see 242.

בָּכָה ewe-lambs. see Genesis 21:28.

הָשָּׁה a layer, flow, emission of [semen]. see Leviticus 15:16.

723

הָשָּׁה had corrupted, he corrupted. see Genesis 6:12.

and you shall sow, so you can plant. see Genesis 47:23.

you shall slaughter. see Leviticus 22:28.

and I will cause to cease, and I will remove. see Leviticus 26:6.

724

the pillars. The state of perfect equilibrium in understood as the support or pillars of existence. Mem = 600, see 164.

diin. leader, chief, judge (variant spelling). " Nun = 700, see 74, 64.

this, the same, this specifically. An Aramaic demonstrative pronoun suggesting particular identity. Has the connotation of exact and specific identification: "this" and no other. Thus it implies define knowledge. Nun = 700, see 74.

meditation, thought, musing, resounding
music, reading, recitation of text, logic. see 74.

Gihon. a stream, the name of the 2nd river of Eden, associated with water. Nun = 700, see 74, 77.

725

priest. see 75.

you shall [may] burn. see Leviticus 2:11.

My name is Hua or that is my name + Lord of Life. The cause of the tree and the garden is that No-thing or Lord of the universe. see 362, 363.

Hadad, son of Bebad. A king of Edom, associated with Tiphareth in Genesis 36:35. Note that Edom signifies unbalanced force, and that the Qlippoth of Tiphareth are the "Hagglers". Nun = 700, see 75, and 45, 1081.

726

blood of the grape. see 166.

VITRIOL. Acronym (rendered into Hebrew letters) for the alchemical formula Visita interiora terrae rectificando invenies occultum lapiden, "Visit the interior of the earth; by rectification, you shall find the hidden stone." A reference to the Ego. see 94, 570 (Lt).

by, through, by means of + wine; i.e. delight. the spirit within blood intoxifies; then "the kingdom of spirit is embodied in my flesh." see 720, 6.

met eirenehs. in peace. Septuagint translation of [378] in Genesis 26:29: "That you will do us no harm, as we have not touched you, and as we have done to you nothing but good, and have sent you away in peace: you are now the blessed of the Lord. see 378, 938.

O Μεσσιας. (Gr). The Messiah.

727 (prime)

the Primordial Point. see 721

and your wife. see Genesis 6:18.

all of your words. In Psalm 119:160: "All your words are true; all your righteous laws are eternal." Resh section of the Psalm. In the Hebrew text it is written with a small Resh, thus אִישָה, indicating the importance of "the beginning, the head." see 1168, 501, 226.

curtain, veil, + to drop, distill, to flow down in drops. The fiery influence of the first cause is hidden by the veil that separates the holy of holies, or primordial point from the outer sanctuary of the temple, or manifested form. see 700, 27.

Hidden light + a godly seed. The first point is the seed of this hidden light, or Kether, the "illumination material." see 363, 364.

728

suggest a combination of weakness + power. K.D.L.C.K. (p.506) refers to the closeness of 728 to 729 = "to rend Satan", which see. It also refers to פָּנִי, face, countenance; anger, wrath, one's own person, appearance, way, manner. see 180.

hovering, moving over, brooding. In Genesis 1:2: "Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters."

"regnem" pregnantly-moving... Moses, by a turn of phrase frequently adopted by him, uses here, to express that action of the breath [spirit], of which he was about to speak, a verb which is derived form the same root; which is always attached to the word רֵצֶּה, [214] and which depicts an expansive and quickening movement. The sign ד which terminates it now, adds the idea of active generation of which it is the hieroglyphical symbol. The Samaritan makes use
of the word whose root being the same as that of the Hebrew הָעָנָה [to blow, breath upon], gives is the sense of agitation with a vital movement, of animating. Finally, the Hebraic verb הָעָנָה is the same as הָעָנָה, with the sole difference of the character ד being substituted for the character ל: it signifies, to dilate, to expand, to agitate prolifically.” [d’Olivet, 1976, p. 32.]

נְשָׁתָה hovered [over the surface of the waters]. see Genesis 1:2.

נְשָׁתָה withheld. see Genesis 22:12.

נְשָׁתָה it shall be forgotten, she will be forgotten. see Deuteronomy 31:21.

729

1. (27 x 27) or 3

נְשָׁתָה Nun = 700, see 79.

נְשָׁתָה Jakin; one of the pillars in the temple of Solomon, corresponding to the masculing side or pillar of Mercy on the Tree of Life. Nun = 700, see 79, 90.

נְשָׁתָה thou shall not kill. The sixth of ten commandments revealed to Moses by God, in Exodus 20:13. For other commandments, see 2296, 696, 1506, 1026, 2942, 2397, 1837, 1888, 928, 1282, 563; 486, 2002, 1522, 483.

The Zohar [III: 90A] Comments: "We have a dictum that the first five commandments include by implication the other five as well: in other words, in the first five the second five are engraved, five within five. How? Take the first commandment: 'I am the Lord thy God'. Does it not include the firsts of the second five. Indeed it does, for the murderer diminishes the likeness and image of his master, man having been created 'in the image of God,' and it is also written: 'And upon the likeness of the throne was the likeness as the appearance of a man upon it.' [Ezekiel 1:26] said Rabbi Hiya: 'It is written: 'who so sheds man's blood, by man shall his blood be shed; for in the image of God made he man' [Genesis 9:6]. He who sheds the blood of a fellowman is the considered as diminished the divine archetype of man as well. Thus the first commandment "I am the Lord thy God", contains the motive for the sixth, 'thou shall not murder." (p.277).

730

נְשָׁתָה + אֲבֵנִים tenderness + father of goodness.

The Lord of all things manifests creation through tender love and for the purpose of goodness.

נְשָׁתָה (Abba) father. This is a name for the Sephirah חסד or Mercy, sphere of cosmic memory. The tender father comes from the universal memory of the source. see 4, 700, 30.

כּסִילוּם "thick ones", hence fools. Also strong ones, giants, hence the constellation Orion [the Hunter], conceived of by the ancient as a giant bound upon the sky; constellations generally. Mem = 600, see 170.

נְשָׁתָה seasons. see 170.

נְשָׁתָה Nun + Lamed. fish + ox-goad. the Imaginative Intelligence is connected with death and change; the Faithful Intelligence is connected with the directive power which guides and regulates the expression of the forces represented by Aleph. see 700, 30.

נְשָׁתָה The thing that has been + the Lord will accomplish that which concerns me. That which has been is that which shall be in eternity, for the performance of the great work. see 365.

נְשָׁתָה and they bowed down. see Genesis 27:29.

נְשָׁתָה you have troubled, you brought trouble. see Genesis 34:30.

נְשָׁתָה you are covered with fat, sleek. see Deuteronomy 32:15.

731

Total length of the visible paths when the Aleph line is 26 units long.
House of the Acacia [Judges 7:22].

Acacia is the special symbolic plant of Freemasonry as well as the sacred wood of the Israelites. Refers to the length of the visible paths of the Tree. Shittah, the sacred wood was made into the symbolic furniture of the tabernacle and temple representing man; and is a symbol of immortality.

In Judges 7:22: "And the three hundred blow the trumpets, and the Lord set every man's sword against his fellow, all throughout the host: and the host fled to beth-shittah in Zererath, and to the border of Abelmeholah, unto Tabbath." Inman: "It is generally said that this word means 'house of the Acacia', Shitah, and that it represents a locality where Acacia trees were common. It, however, the word represent a shrine, house or temple, it is probably derived from ⛮, shat, plural shatham, which signifies 'columns' or 'pillars,' in which case the meaning is 'the temple of the pillars'. [Ancient Faiths, Volume 1, pp. 363-364] Both explanations suggest the F:.M.: lodge.

Hill of the Elohim. Ancient name for Bethel, The House of God, where Jacob had his dream of the ladder. This ladder is a symbol for the Tree of Life. Mem = 600, see 171.

Goetia demon by night of the 2nd decanate of Virgo associated with the 9 of Pentacles in the Tarot minor arcana. see 81.

I called [summoned] you. see Numbers 24:10.

you did desire, you asked. see Deuteronomy 18:16.

vision. Nun = 700, see 81.

white, whiteness; white of the eye, silver coin. With different pointing: luben. whiteness; semen. Nun = 700, see 82.

golden image.

the white head, a title of Kether (variant spelling, see 736). see 620 (Kether).

The Kabbalah (p.158): "The mere idea of being, of the absolute, considered from the point to view which we take, constituted a complete form, or to use the usual term, a head, a face; they call it the white head רָעָם reeshoh havroh, because all colors, that is to say, all ideas, all determined modes are blended in the form.

In K.D.L.C.K. (p.680): "Before the white-washing of changes", also attributed to ית the Kether.

that they may dwell, to stay. see Genesis 13:6.

you shall cook, boil. see Exodus 23:19.

733 (prime)

in their lands [territories]. Genesis 10:5.

The White Head. A title of Kether. see The Kabbalah Unveiled (p. 23).

734

The name of the heavens, i.e. God's name + the door. Creative imagination through the doorway of desire reveals the name of God in all manifested things. see 730, 4.

then denied, so she lied. see Genesis 18:15.

and was darkened, sho she was black. see Exodus 10:15.

735

the voice of Adam. In Daniel 8:16:
"And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision." [Metathesis of קמאל kmael, spirit of Venus]. Mem = 600,
see 175, 130, 45.

לב אב heart of the stone. see 85

במרדצט Bemaratzteg. Tiphareth, 42-fold name in Yetzirah, the formative world [Crowley, 1977, p. 59]. see 1081.

הלם Retzeloth. Gates of death; the sixth hell, corresponding to Chesed also to the Moslem Jahim, reserved for pagans and idolaters.

736

יהמתה the White Head. A title of Kether and the number 1. (note spelling difference between (733). see 837, 620, 222.

ארון צד Ark of the Testimony. Alternate spelling is ארון צד, see 742, 1386, 3793 (Greek).

קפלקלוות tortuous ways, perverseness. From קפלקלוות crooked, winding; zig-zag. Suggest the spiral motion of spirit in macrocosm (whirling in Kether) and microcosm (the serpent-power).

Written מָלָכְוֹת בְּלִילָהָם in Psalm 125:5: (4) "Do Good, O Lord, to these who are good, to those who are upright in heart. (5) But those who turn to crooked ways, the Lord will banish with the evil doers."

מלכת הכרכם an ever-lasting kingdom. In Psalm 145:13: "Thy kingdom is an everlasting kingdom, and thy dominion endures throughout all generations." The kingdom of spirit embodied in flesh brings Kether into Malkuth. see 636, 516.


737

שָׁלָה Flame.

לָאָלָה of his wife. see Genesis 26:7.

לְאָלָה and for a rising [swelling]. see Leviticus 14:56.

738

נֶפֶרְתָה Sulphur Adam.

לַצִּים loins, lower part, strength.

לַשָּׁם to destroy. see Genesis 6:17.


739 (prime)

שהל מגרש Sekhel Mughsham. Corporeal or Incarnating Intelligence. The 29th Path of Qoph. Connects the field of desire (Venus, Netzach) to that of sensation (Earth, Malkuth). It is the consciousness which shapes bodies and is associated with the "back of head" (Medulla Oblongata). The law of suggestion controls subconscious forces which result in actual cell adaptation of brain cells and body chemistry. This whole process is the work of the Holy Guardian Angel (Ego). The practice of meditation brings changes into the structure of the human body. The main work of this path perfects the special characteristics of each personality while sharing the upward vision of the spirit. Changes in the organism are brought about by efforts to overcome seemingly adverse conditions and are manifest in the "New Creature." see 389, 343, 180, 186, 100, 414, 259, 59.

"I am the Natural Intelligence, completing and perfecting all change beneath the starlight of eternal knowing." [Meditations on the Paths of Wisdom]

שמשו הימי sun and shield. In Psalm 84:11: "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he uphold from then that walk uprightly." see 1589, 640, 93.

שמעו biscound, sonority + שמע hear, is part of the confession of the unity
of God. The "dove" is feminine of the masculine דב雌 "dove" and דבJonah, who was swallowed by a whale. Note that the dove is a symbol of Venus, ruler of Taurus (intuition, inner hearing, Key 5) = the tribe of Simeon (Gemini-alchemical fixation, 446). Inner hearing is part of the body-building process. see 410, 466, 273, 202, 71.

Netzach + Hod + Yesod + Malkuth. The great lower triangle of the Sephiroth with יד at the center: Victory (Venus, desire), Splendor (Mercury, intellect), Foundation (Moon, astral body) and Kingdom (Elements, physical body). see 148, 15, 80, 496.

740

Netzach the pillar of Mercy, the white pillar on the Tree of life. Nun = 700, see 90.

ל ת网站首页 the heart of the stone, the stoney heart. The "stoney heart" is a symbol of the sense of separateness pictured by the tower in Key 16. see 90.

who? What? a chord. Literally "whatness". With different pointing: men. a portion. see 90.

Sepher Tav. Book of Tav. The planet Saturn, the Lord of time, is attributed to the letter Tav or T. Thus book T is record of all time, written upon the flesh of the human body, within and without.

In the Fama, The Book T as the greatest treasure 'next unto the Bible.' Book T is described as a parchment, at the end of which is written the long Latin Elogium.

A parchment is the skin of a sheep prepared for writing. A lambskin in connected with Brother C.R. (The Lamb) and Damcar (Blood of the Lamb). This intimates that Book T is a symbol rather than an actual book The book described in Revelation is described as being sealed with seven seals. James Pryse says: 'The scroll is a mysterious document which it has taken the God aeons to write, a Bible which, when rightly read, discloses cosmic and divine mysteries. It is simply the human body, and its seals are the force-centers wherein radiates the formative force of the Logos. These seals are the same as the seven Societies and the seven lamp-stands. The expression 'written inside and on the back' refers to the cerbro-spinal axis and the great sympathetic system.'


Egyptian. see Genesis 16:1.

be desolate, she be desolate. see Genesis 47:19.

names of. see Exodus 28:11.

is opened, seeing clearly of. see Numbers 24:3.

you shall number [count]. see Deuteronomy 16:9.

κτισις kteisis (Gr). Creation, formation, building, creation, creature, ordinance. [Strong's Bible Dictionary]

KYKLOE (Gr). Cycle.

>ΘΕΡΜΟΘΕ (Gr). Heat (vibratory force).

ΑΙΘΡΟΣΟΜΕΛΕΟΕ (Gr). Music of the Spheres.

ο επι πασι θεος ho epi pasi Theos (Gr). The god over all. Deity creates using the pairs of opposites; Kether emanates Chokmah (Jachin) and Binah (Boaz). see 284 (Greek)

αιμα ίησου. haima iesou (Gr). blood of Jesus. This is the blood of redemption, for "Christ" is created in the blood by receptivity. see 52, 688 (Greek), 888. [1 John 1:7]; 1620, 2220, 2228.

Αίδποευς Aiponeus (Gr). Sun of Egypt-Greek worship; hades, the God (of death = Nun = Change = reproductive power).

Αγιασμα Θεου. Agiasma theou (Gr). Sanctuary of God.
Amen. So be it; to support, be firm, nurture; artificer, artist, master workman. A title of Kether. see 91.

Father of Fathers.

The 4 letters of the elements, hence comprising a concealed IHVH, Aleph = Air, Mem = Water Shin = Fire and Tav = Earth. see 1, 40, 300, 400.

Goetia demon by day of the 2nd decanate of Leo. see 91.

and they fed [grazed]. see Genesis 41:2.

ο αρτος (Gr). the bread.

Messenger of God. see 182

to dwell [remain]. see Genesis 36:7.

in names, by names. see Numbers 32:38.

and are turned back, away. see Numbers 14:43.

shield; defense, to deliver. Nun = 700, see 93.

and you shall dress, clothe. see Exodus 28:41.

to destroy it [her]. see Genesis 19:13.

to come near. see Exodus 34:30.

to deliver up, deliver to. see 93.

and for his wife. see Genesis 3:21.
Evilat (Gr). Havilah, the "land" where there is gold. Septuagint translation of שֵׁלָל (59), in Genesis 2:11: "The name of the first [river of Eden] is Pison: it winds through the land of Havilah, were there is gold."

eξ απειρα Θεου heks apiera Theou (Gr). six boundaries of God; i.e. those which form the cube of manifested space.

Χαραγμα charagma (Gr). a mark, stamp or sign; engraving. see 400, 2886 (Greek).

εξουσια eksousia (Gr). authority.

747

בָּנָי Ben Adam. son of man. Nun = 700, see 97, 657, 1307, 2198 (Greek).

אַטֶּרֶן artificer, master-workman, architect, designer. Variant spelling of ἀρτέρη. Nun = 700, see 97.

אַטֶרֶן is also the day demon of the 1st decanate of Gemini, ruled by Mercury.

מִשְׁקָה Wheels. Choir of angels of Chokmah. see 187

מַשְׁקָה אִשָּׁה Elohim. Moses, man of God, or Moses, man of the Elohim. In Deuteronomy 33:1: "And this is the blessing, wherewith Moses the Man of God blessed the children of Israel before his death." Moses is linked with the name IHVH and with inner tranquillity. It is water (Mem), spirit (Shin) and vision (Heh). The children of Israel are those who rule as God. see 345, 541.

The Zohar [Prologue 6B] says this name implies that he was "The husband, as it were of the divine glory, leading it where so he would on earth. A privilege no other man has ever employed." see 311.

748

םָכָה you anoint. see Genesis 31:13.

םָכָה I sent, I had put forth. see Genesis 38:23.

םָכָה five, five of. see Numbers 3:47.

749

מִרְכָּב contest, quarrel, exertion; contraction; extension, length, height. Nun = 700, see 100.

מִרְכָּב species, kind. see 100.

לֵוָה chambers, cells; compartments; rooms connected with sanctuary. In 2 Kings 23:11: "And he took away the horse that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chambers of Nathan Melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire." see Ezekiel 40:44.

שני two. Genesis 5:8.

לָשׁוֹח thoughts. Genesis 6:5. "And all things we have made in pairs [םָכָה], so that you may give thought." [Koran] With different pointing: מָכָה means: work, workmanship.

לָשׁוֹח lead. short spelling. The metal of Saturn,
which is lifted up by alchemical practice, or transmuted into Gold Tiphareth, via the energy of Nun. see 756, 400, 713, 406, 806, 746.

I. Aesch Mezareph: "Ophereth, in the Doctrine of Natural things, is referred to Wisdom, for a great Treasure of Wisdom lies hid here. And hither is referred the quotation Proverbs, 3:19. The Lord in Wisdom hath founded the earth; I say, the Earth, concerning which Job speaks, 28:6, which has Dust of Gold. Where, take notice of the Word Ophereth, i.e., Lead. This Lead, by a Mystical Name is called Chol [חאל, the all, 50], because therein lies the System of the whole Universe. For its Figure 12 has below a Circle, the Sign of Universal Perfection, and over the circle is a cross formed of four Daleths, whose Angles meet in one Point; so you may know, that all Quaternity lies here, and the Quaternions of Quaternity: whether you refer to the Elements, or Cortices, or Letters or Worlds.

And in this Lead of the Wise Men, four Elements lie hid, i.e., Fire, or the Sulphur of the Philosophers; Air, the Separator of the Waters; the dry Water; and the Earth of the Wonderful Salt.

There are also hid in it the four Cortices, described in Ezekiel, 1:4, for in the Preparation of it there will occur to thee the Whirlwind, a great Cloud, and a Fire enfolded itself, and at length the desired Splendor [a brightness as the color of amber] breaks forth.

Also the Natural Sephira of the Tetragrammaton, and the Metal thereof, occurs to thee here. And you will naturally travel through four Worlds in the very Labor; when after the Faction and Formation, laborious enough, there will appear the wonderful creation: after which thou shall have the Emanation of the desired Natural Light.

And note, that the word Chol [חאל], whose Number is 50, multiplied by 15, according to the Number of the Sacred Characteristic Name 14 in the Sephira of Wisdom, will produce the Number of Ophereth, i.e., 750." [Westcott, 1997, pp. 34-35]

II. "CHOKMAH, in the Metallic Doctrine, is the Sephira of Lead, or Primordial Salt, in which the Lead of the Wise Men lies hid. But how is so high a Place attributed to lead which is so Ignoble a Metal, and of which there is so seldom Mention made in the Scripture?

But here lies Wisdom! Its several Degrees are kept very secret; hence there is very little mention made of it. But yet here will not be wanting examples of the particular Sephiroth.

For may not that which, in Zechariah 5:7, is called a Lifted up Talent of Lead, and brought from the deep, represent the grade of Kether? And that which in the same Chapter, v. 8, is spoken concerning the Stone of Lead3 it sets before itself the Letter Yod, which is in Chokmah.

Then Ezekiel, 27:12, Lead is referred to the place of the congregation, of which type is Binah." [ibid, p. 33]

שׁלמד a casting off of leaves; name of one of the gates of the temple, in 1 Chronicles 26:16: "To Shuppim and Hosah the lot came forth westward, with the gate Shalle-cheth, which is made in the road that goes up, watch opposite watch."

751 (prime)

אָוֹן a perfect man. see 311, 440, 1351, 1000.

נַחַדְרִיָּנוּל Nathdorinel; Lord of triplicity by night for Pisces. Pisces is the Corporeal Intelligence, connected with organization of body cells during sleep, and also with alchemical multiplication. This name suggest the reproductive power (Nun) in limited use (Tav), guided by the image and desire (Daleth) of the inner teacher (Vav) who links the cells with solar regenerative force (Resh) in harmony with divine will (Yod) and sprouts seed of change (Nun) into new spiritual expression (Aleph), goaded into balanced activity within the body (Lamed), during repose. see 259.

Ἄρματον. Chiram (Gr). Haram Abiff. Name of the central figure in the legend of Freemasonry, connected with the Christos. The pattern of perfect rectitude and the idea of immortality is symbolized here. Septuagint translation of παντοκράτορος (254) in 2 Chronicles 2:13: "I am sending you Hurah-Abi, a man of great skill." Hiram Abiff was the chief designer and craftsman of the
temple of Solomon.
Manly Hall: "To the initiated builder the name Chiram Abiff signifies 'my father, the universal spirit, one in essence, three in aspect'. Thus the murdered master is a type of the cosmic martyr-the crucified spirit of good, the dying God-whose mystery is celebrated throughout the world... To the mystic Christian Mason, Chiram represents the Christ who in three days (degrees) raised the temple of his body from its earthly sepulcher... thus considered Chiram becomes the higher nature of man and the murderers are ignorance, superstition and fear. The indwelling Christ can give expression to himself in this world only through man's thoughts, feelings, and actions...

Sufficient similarity exist between the Masonic CHiram and the Kundalini of Hindu mysticism to warrant the assumption that Chiram may be considered a symbol also of the Spirit Fire moving through the sixth ventricle of the spinal column. The exact science of human regeneration is the Lost Key of Masonry, for when the Spirit Fire is lifted up through the thirty-three degrees, or segments of the spinal column, and enters into the domed chamber of the human skull, it finally passes into the pituitary body (Isis), where it invokes Ra (the pineal gland) and demands the Sacred Name. Operative Masonry, in the fullest meaning of that term, signifies the process by which the Eye of Horus is opened. E. A. Wallis Budge has noted that in some of the papyri illustrating the entrance of the souls of the dead into the judgment hall of Osiris the deceased person has a pine cone attached to the crown of his head. The Greek mystics also carried a symbolic staff, the upper end being in the form of a pine cone, which was called the thyrus of Bacchus. In the human brain there is a tiny gland called the pineal body, which is the sacred eye of the ancients, and corresponds to the third eye of the Cyclops. Little is known concerning the function of the pineal body, which Descartes suggested (more wisely than he knew) might be the abode of the spirit of man. As it name signifies, the pineal gland is the sacred pine cone in man-the eye single, which cannot be opened until Chiram (the Spirit Fire) is raised through the sacred seals which are called the Seven Churches in Asia. [Secret Teaching of All Ages: pp.78, 79, 95] see 254, 273 [Hebrew], 1351 (Greek), 2270, 634.
illuminator, the hierophant in the Mysteries being so called. The arcane rites were celebrated in caves and rock-temples; the stone receptacle in which the sacred symbols were kept were called the petroman, the same name being given to the double stone tablet from which the hierophant expounded (hence the fable, which rests on a mere pun, about Petros being in Rome). Many words referring to the oracles are derived from petra (rock); thus Pataros, a son of the oracle-god Apollon, was said to have founded the oracle city of Patara. Philo Jodaeus calls the Logos a rock; and Paulos in 1 Corinthians 10:1-4 gives a purely mystical interpretation of the myth of the 'Rock in the desert': 'Our fathers were all under the cloud, and all passed through the sea, and all were baptized unto Moses in the cloud and in the sea; and all ate the same pneumatic [spiritual] food and drank the same pneumatic drink, for they drank from a pneumatic Rock accompanying them, and that rock was the anointed.' Psycho-physiologically, the rock is the 'philosopher's stone', the 'third eye' of the seer, as clearly shown in Matthew 16:18-19: 'You are a rock (Petros), and on this rock (petra) I will build my society, and the gates of Hades shall not prevail against it. And I shall give you the keys of the Ruling of the Skies' [kingdom of heaven]. The 'gates of hades' are the generative powers, as opposed to the 'gate (or door) of Iesous'; and the 'ruling of the skies' (Basileia ton ouranon) is the controlling of the seven brain centers by the breath (pneuma), and thus attaining seership on the sidereal planes." [Pryse, 1967, pp. 86-87.] see πέτρα (#486).

II. "Literally a stone. As a symbol, the word is connected with the preceding [πέτρα, rock], and it implies a pupil of rapid progress, one who solves spiritual enigmas, and arrives at intimate knowledge: one who can be built into a living house of exacted service. [Omikron, 1942, p. 262.]

III. Mackey adds that the word Cephas, the Greek rendering of this word (Κηφας, 729) is used in the degree of royal master, and there alludes to the stone of foundation. [Encyclopedia of Freemasonry, p.154] see 2521.

lyceron lode-stone, magnet. see 762.

That is the light of wisdom [Lesser Holy Assembly]. Refers to the "place of beginning." [זוו is read as "that."]

and a great stone. Nun = 700, see 106.

For they will suck the abundance of the seas [Deuteronomy 33:19]. Said of Zebulun, attributed to the Old Testament passage relating to the Path of Cheth. The field (Cheth) of speech where the distinction between appearance and essence is made for the habitation ("Zebulun") of deity. "Seas" are mental substances; "sand" is spiral, twisting motion directly connected with sound and with thought; root of Havilah, the land were there is "gold", i.e. Tiphareth, see 95, 100, 44.

Letter name Nun. fish, to grow or multiply. see 106, 50, 700.

Whirlwind (storm) of Tetragrammaton [Jeremiah 23:19].

Sephiroth. Countings, emanations, spheres; numbers. The ten divine emanations in the Qabalah. [The singular is sephirah] The Sephiroth fundamental activity is a whirling motion, running out and returning to its source. Essentially they are all one, but in the process of out-going and returning they undergo various transformation or changes of aspect. This is the basic idea relating to Nun [Nun] and to the corresponding Tarot Key 13. see 1326.

ages; worlds. see 196.

lead (alternate spelling). The metal of Saturn, which is lifted up by alchemical practice, or transmuted into gold (Tiphareth) via the energy of Nun. "Ophereth, in the doctrine of natural things, is referred to wisdom (Chokmah), for a great treasure of wisdom is hid here." [Aesch Mezareph Chapter 6] Refers to Proverbs 3:19: "The Lord is wisdom has founded the earth." see 750.
Transmutation takes years of practice.

Cheram (Gr). Hiram (from the Septuagint). Old Testament name associated with Masonry. see 50, 120, 54, 372.

757 (prime)

The sum of Ab (3), Aima (52) and Ben (52), the names of the Qabalistic trinity: Father (Chokmah), Mother (Binah), and Son (Tiphareth). see 107.

Shield of David, or Shield (or star) of Love. Refers to the hexagram. Nun = 700, see 107.

Onan; probably a clan, of Canaanite origin, that lost its identity in the amalgamation of clans incidental to the growth of the tribe of Judah (Sun, Leo. Nun = 700, see 107.

and they shall be exalted. see Numbers 24:7.

and they called, and they invited. see Numbers 25:2.

758

serpents; filthiness, harlotry; copper, brass (vessels). In the Rosicrucian allegory, refers to the memorial table, cast of Brass, which brother N.N. discovered while making repairs in his building. The table was attached to the wall with a nail. When it was pulled out it took out a stone which revealed a hidden door. Note the table was made of brass, an allow of copper and zinc. Copper is the metal of Venus. And the emerald tablet of Hermes, is made from the gem of Venus. Venus is connected with desire and creative imagery. Desire is the open door to the higher life, but untransmuted, it can bring the filthiness of lower imagery. see 100.

I. By rearranging the letters serpent, spells the number 6 (sheth, see 700) the number of Tiphareth. Six is the number of Vav, meaning "nail". It also spells Seth, meaning: replacement, or compensation. This is the reward of those who master the serpent-power; they become united with the son in Tiphareth. The word Nekosheh is a formula for the vault of Brother C.R.C. see 358, 700, 6, 12, 1171, 1266.

II. Aesch Mezareph: "Amongst the Planets Nogah, Venus corresponds to it. A necessary Instrument to promote the Metallic Splendour. Yet it hath more the part of a Male than Female. For do not deceive thyself, to believe a white Splendour is promised to thee, as the word Nogah infers. But Hod ought to receive a Geburic Influence, and gives it also. O, how great is this Mystery. Learn therefore to lift the Serpent up on high, which is called Nechushtan, 2 Kings, 18:4, if thou wouldst cure infirm Natures after the Example of Moses." [Westcott, 1997, p. 32]

759

and they came near [approached]. see Genesis 33:6.

and I will send. see Leviticus 26:22.

and shall deal corruptly, if you become corrupt. see Deuteronomy 4:25.

760

wings. Mem = 600, see 200, 1005 (Greek).

Kether + Chokmah + Binah. Crown + Wisdom + Understanding. The names of the three sephiroth composing the supernal triad on the Tree of Life. see 620, 73, 67.

both active and passive, said in Qabalah concerning the sephiroth. [Ancient Faiths VI. pp.221-222] Refers to Elohim having male and female connotations.

Qaroshaman. Yesod, 42-fold name in Yetzirah and with Chessed. Yetzirah is astral plane in the world of formation, the foundation of the physical plane.
daughter of Babylon, who are to be destroyed. In Psalm 137:8: "O daughter of Babylon, who are to be destroyed; happy he be, that rewards you as you have served us." see 402, 34, 436.

bone, body, substance, essence, life. see 200.

divination, witchcraft. see 200.

Resemblance, image, like. see 560.

I am bereaved. see Genesis 43:14.

dashed to pieces, she shattered. see Exodus 15:6.

leprosy, skin disease. see Leviticus 13:2.

761 (prime)

precious stone. see 111

The secret wisdom of Egypt and of occult science is "hid in number" [Book of Tokens, Teth] "Number" here is the "thick darkness" which veils the power of the Elohim. see 380, 381.

I have lifted up, I will grant. see Genesis 19:21.

and I will bring desolation, and I will lay waste. see Leviticus 26:32.

762

I will instruct thee + number. The secret wisdom of Egypt and of occult science is "hid in number" [Book of Tokens, Teth] "Number" here is the "thick darkness" which veils the power of the Elohim. see 380, 381.

I have lifted up, I will grant. see Genesis 19:21.

and I will bring desolation, and I will lay waste. see Leviticus 26:32.

763

it [she] was corrupt. see Genesis 6:12.

the destroyer, the one destroying. see Exodus 12:23.

brass, brazen, the bronze. see Exodus 35:16.

mespes., mediator.

764

its fifth, fifth of him. see Leviticus 5:16.

divination, you practice divination. see Leviticus 19:26.

and you came near. see Deuteronomy 1:22.

the strangers, the temporary residents. see Leviticus 25:45.

765

Saykel ha-Qodesh. The Sanctifying Intelligence. The 3rd Path of Binah. From a root meaning: to make pure, to set apart, to consecrate. Selection for specific purposes combined with perfection. Implies something which operates to bring about the best express of the Life-power's potencies, in from fully adequate for such expression. The Rosicrucian grade of Master of the Temple. These are perfected human beings, set apart from the rest of Humanity by a superior personal development which enables them to exercise unusual mental and spiritual powers. The third path is called firmness of faith and mother of faith because the experience of being in touch with something higher and practical demonstration that mental patterns do actually take form, builds confidence. Binah is called "root of thy mother" because it is the root of the material basis of every person's experience-our mother, the great womb of nature from which we are all born. see 67, 52, 86, 112,
"It is the Sanctifying Intelligence the foundation of primordial wisdom and the creator of faith. [Meditations of the Paths of Wisdom]

And God [Elohim] blessed them. In Genesis 1:22: "And the Elohim blessed them [the creatures of water and fowl of he air], saying, bee fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth." Elohim is the divine name of Binah, the great sea.

"The fear of the Lord that is wisdom." In Job 28:28: "And unto man he said, behold, the fear [reverence] of the Lord, that is wisdom [Chokmah]; and to depart from evil is understanding [Binah]. Reverence prepares the way to the sanctifying or "departing form evil."

Goetia demon #4 by day of the 1st decanate of Taurus [Mathers, 1995, p. 127]. Also spelled Hamigin. Please note that Godwin spells it without the first Aleph. see 768 & Appendix 11.

The benevolent lines of heaven (Jupiter) are connected with the foundation (Moon) of the earth (Chesed and Yesod). Nun = 700, see 116.

The world and they that dwell therein [Psalm 24:1]. This pair of numerical correspondences intimates that the mystical meaning of לקו has to do, not only with states of being prior to manifestation, but also with the idea that whatever exists, including the world and its inhabitants, is actually a projection of the essence designated by the "name" IHVH. see 3638 (Greek)

"mezziqim- Demons; injurers." [Godwin. 1999, p. 597.] Mem = 600, see 207.

and Jacob took a stone, and set it up for a pillar [Genesis 31:45]. (Jewish translation: "for a memorial pillar") Jacob means "supplanter"; the stone is Eben (53); the pillar is Jakin [90], "firm one, strong one", alluding to Chokmah, where the essence or Life-force of IHVH, is to be found.
want, need + in grace, by grace, favor + Sulphur, the alchemical principle attributed to Chokmah, Wisdom. Wisdom is sought after through desire and by means of the grace of God. The stone is the union of father (Ab) or Chokmah and son (Ben) or Tiphareth. see 700, 60, 8.

Goetia demon by day of the 1* decanate of Taurus. Nun = 700, see 118, 767 (alternate spelling).

769 (prime)
and its basins [sprinkling bowls]. see Exodus 27:3.

770
shall be continued. Nun = 700,. see 120.

strengthening, enewal. see Keys 8, 14. Nun = 700, see 120.

unfruitful, barren. In Psalm 113:9: "He makes the barren woman to keep house, and to be a joyful mother of children."


the number nine (9). Genesis 5:5 and 5:27. see 775 for commentary.

771
The Bearded Countenance; a title of Microprosopus or Tiphareth. see 1421, 1081.

Angel of Virgo.

and those that are hidden, and the ones hiding. see Deuteronomy 7:20.

772
seven, seven of. see Genesis 8:10.
the oath, oath of. see Exodus 22:10.
joined, paralleling. see Exodus 26:17.

773 (prime)
the high priest. Nun = 700, see 75, 43, 123.

774
eden. delight, pleasure; time. Nun = 700, see 124.
delicacies, delights, fetters. Mem = 600, see 214.

maden, daughter - plenty, full. Rosenroth in K.D.L.C.K. (p.220-221) calls this fillia [maden] septenarii [seven], and says it is so-called "when seven sephiroth illuminate within her nature". He also says the Zohar refers this name to Geburah, which is said to be the name אַלְחָנָן and that Binah moreover, in another section is so called.

775
the mighty men. see 780, 652 (Greek). Mem = 600, see 210, 215.

the number nine (9) [feminine form]. Numbers 1:23. For other numerals, see 13, 400, 636, 273, 348, 600, 372, 395, 570, 441.

nine. I. "The root של, which signifies literally, lime, cement, draws with it all ideas of cementation, consolidation, restoration, conservations, etc. The verb של, which comes form it, expresses the action of cementing, plastering, closing carefully. Therefore the name of this number, being visibly composed of this
root נ, governed by this sign of reciprocity נ, should be understood as cementation, as mutual consolidation. It maintains with number three, a very intimate relation, containing like it, ideas of preservation and salvation." [d'Olivet, 1976, p. 154.]

II. Paul Case writes: "As last of the numerical symbols, 9 represents the following ideas: completion, attainment, fulfillment, the goal of endeavor, the end of a cycle of activity. Yet, because 8 indicates rhythm as part of the creative process, completion is not absolute cessation. The end of one cycle is the beginning of another. This fact is the basis of all practical occultism. Nobody ever comes to the end of his tether. Nobody ever reaches a point where nothing more remains to be hoped for, where nothing remains to be accomplished. In Qabalah, therefore, 9 is called basis or foundation, and corresponds to the mode of consciousness named Pure of Clear Intelligence, because the completion of any process is the pure, clear unadulterated expression of the intention or idea which initiated that process." [The Tarot, pp.13-14]

776

לולא lodging, inn, night quarters. see 126.

לט to lie down, rest; to dwell; to move, agitate; guilt, iniquity, punishment, sin, crime, cohabit. Nun = 700, see 126, 160.

סivan, the 9th month of the Hebrew year, corresponding to June-July, and thus to Cancer. Nun = 700, see 95, 126, 418 (Cheth), 1360.

תֵּשׁ you shall make, you do. see Genesis 19:8.

777

בָּלעִים הָלָכים The World of Shells or Demons. Another name for Assiah, the material world or the world of action. It is the world of matter, made up of the grosser elements of the other three worlds. (Feminine singular בָּלעָה, Qlipah, "peeling, scaling.") In it also is the abode of the evil spirits, called shells by the Qabalah. see 626, 536, 385.

אהד יהוה אלוהים חיה One is the Spirit of the Living God.

מ gratuitement Methusael, father of Lamech [Genesis 4:18]. The name is Babylonian, meaning "man of God".

Fabre D'Olivet translates Methusael as "death's fathomless pit", or "abyss of death" (i.e. שאול).

He comments: This noun comes from two distinct roots. The first ש, designates death: the second ש, characterizes every emptiness, every yawning void, every gulf opened to swallow up. In the hieroglyphic formation of the word שד, the convertible sign of the first root ש, has been transposed to serve as liaison with the second, to which has been joined by contraction, the syllable ש (strength, power, might, a name of God. [Hebrew Tongue Restored pp. 138-139]

בּוּצָה מָרְבָּה be-tzion har-qawdeshey. in Zion my holy mountain. In Joel 3:17: "So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall be no strangers pass through her anymore." On the physical place "Zion" corresponds to the area of the pineal gland in the brain-it is the adytum or holy place. Jerusalem means "abode of peace", and peace comes when the truth of the recognition of the unity of God in man is established. see 2117 (Greek).

יבּרגֶקְו הֶסְמָם in the firmament of the heavens [Genesis 1:14].

τα ἐνούτα, ta enouta (Gr). "[of] the things which are within" In Luke 11:41: "But give in alms the things within, and behold, all things are pure to you."

ἡ προθεσίς ἡ μεγαλή heh prothesis heh megaleh (Gr). the great purpose. Mentioned in Romans 8:28: "And we know that all things work together for good to those who love God-to those being invited according to a purpose."

οἱ κλητοί βασιλεία hoi kletoi basileia (Gr). Those called to the kingdom. see 259 (Greek).

Ἡλιος Βασιλειως, helios basileas (Gr). sun of the
kingdom. the power of speech brings one to the edge of the ocean of consciousness and the realization of a new conception of life, which is liberation from bondage. see 358, 830, 17.

I dwell, have dwelt. In Proverbs 8:12: "I wisdom (חכמה), dwell with prudence, and find out knowledge of witty inventions."

I.R.Q. Para. 1122: "... I wisdom, have dwelt with prudence"; read it not שכנתי, Shekenethi, I have dwelt; but שכנתי, Shekeneth-i, My Shechinah or my Presence. [Mathers, 1993, p. 250]

A man of sorrow. In Isaiah 53:3: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." Interpreted by the Christian tradition as a reference to Christ. [The Hebrew translation is "a man of pains", for מות is the feminine plural of מום pains].

I wisdom, have dwelt with prudence; read it not שכנתי, Shekenethi, I have dwelt; but שכנתנ, Shekeneth-i, My Shechinah or my Presence. [Mathers, 1993, p. 250]

A man of sorrow. In Isaiah 53:3: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." Interpreted by the Christian tradition as a reference to Christ. [The Hebrew translation is "a man of pains", for מות is the feminine plural of מום pains].

A man of sorrow. In Isaiah 53:3: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." Interpreted by the Christian tradition as a reference to Christ. [The Hebrew translation is "a man of pains", for מות is the feminine plural of מום pains].
πραυς praus (Gr). meek, humble, mild, gentle. Spelled πραυς in Matthew 11:29: "Take my yoke upon you, and be taught by me; for I am meek and lowly in heart; and your lives will find a resting place." In Matthew 21:5: "Say to the daughter of Zion, behold thy king comes to thee, lowly, being seated on an ass, even on a colt of a laboring beast."


782

אלהים אברם אלהים יצחק אלהים יעקב The God of Abraham, the God of Isaac, and the God of Jacob.

שבעה the eleventh [in one and ten]. see Deuteronomy 1:3.

שמש by their names. see Genesis 25:13.

783

ヌ the vine, grapevine. A mystical term, used by Jesus ("I am the vine and you are the grapes"). Also the vine from which comes the "blood of the grape". Nun = 700, see 133.

גideon Gideon; "hewer" or "feller"; the fifth judge of Israel in Judges 8:22. Nun = 700, see 133.

784

1. (28 x 28) or 2^4 x 7^2

משישל Methuselah. see Genesis 5:22.

785

נברס The separation of Adam. One of the Alchemical names of the Red Stone. see 157, 738.

786

אש מים Fire from heaven [2 Kings 1:10]. An ancient title of the letter Peh (Key 16). Refers to lighting. The holy influence is of the same nature as lighting—the electrical constitution of matter. see 78, 899, 395, 503.

ממון mammon. wealth, value; money; fines; penalties. Nun = 700, see 136.

אדוול Eternal Foundation of the World, a title of Yesod. see 226.

לעבים smooth. the smooth point is a name of Kether, the spiritual sun and origin of the "fire of heaven". see 559.

שלום peaceableness (variant spelling). To be in harmony with the celestial fire brings peaceableness. see 780.

787

אוזן עץ שמש an ark of Acacia wood. In Exodus 25:10: "And they shall make an ark of Acacia wood; two cubits and a half its length, and a cubit and a half its breath, and a cubit and a half its height." The ark housed the tablets of the law revealed to Moses by God. see 257, 160, 314.

Goetia demon by night of the 2nd decanate of Leo. A fallen angel; a renowned president or duke of hell. Kaph = 500, see 306.

788

ירח the firmament. the expanse. In Genesis 1:7: "So God made the expanse and separated the water under the expanse from the water above it. And it was so. " It could be that ירח here means "essence", thus linking it with
the fiery water of Mezla, manifest as lighting. The essence of the firmament can be seen as mind working on the archetypal plane or Atziluth of the Qabalists. Where the prefix Lamed is used instead of Heh and without נ, see 1821 (Greek), 380, 410, 1451 (Greek).

I. טְעָרָא רַקָּא, that-self-sameness-of-the-rarefying... It was doubtless seen in the first verse of the chapter, that I gave according to the occasion, a particular meaning to the designative preposition, התו [401] having rendered זה same word for word by the self-sameness (objectivity) of the heavens; it is true... that this preposition expresses often more than a simple designative inflection, and that it characterizes, especially when it is followed by the determinative article י, as in the instance the substance itself, the ipseity, the objectivity, the self-sameness of the thing which it designates.” [d'Olivet, 1976, pp. 37-38.]

II. F.J. Mayers: 'The Hebrew word is 'rakia'. The root of the word is 'rak' [רַק] which means anything which expands, extends, dilates, etc. In Arabic, the root denotes something volatile, which spreads out like the scent of a flower, or an odor. the meaning of this ancient root is still preserved in our expression: 'to reek of', and in the Scotch word 'reek', 'smoke'. 'Rak' is allied to the word תור (Rauch-spirit or breath) [214], but is rather harder and more materialistic. (It has the heard 'k' instead of the soft Ch). The word 'rakia' denotes something 'stretching out', an 'expanse'. It is spiritual in its nature (and therefore in verse 8 is called 'heaven'), but it linked both with the spiritual and the material. It is said to be in the midst of the waters and to 'divide the waters from the waters'. We can, perhaps, best arrive at some understanding of the real nature and purpose of this 'firmament' if we remember that the constitution of 'man' is in close correspondence with the constitution of the cosmos, and in ourselves we may find the clue we need... now, is there anything within ourselves-any portion of our being, which seems, to correspond with what is told us of the firmament? Is there anything which holds a midway position between our physical being and our spiritual being- which is a link between the two- and which is acted upon and has activities in both.' The writer believes that there is just such a plane of being in that fixed, permanent center of our human consciousness which we call the 'Ego', the 'I', which lives, feels, thinks and initiates all our activities.” [The Unknown God, pp.35-36]

III. “Symbol of the higher mental plane as the firm foundation of creation, and as a central plane of consciousness dividing the upper planes of reality from the lower planes of illusion... and the supreme now establishes the higher mental plane which shall be a plane of consciousness dividing the Reality from the Mayavic. That is, the mental plane shall divide the buddhic plane (waters above) of the higher emotions, from the astral plane (waters below) of the desires. And to the higher nature the name of Heaven is given.” [Gaskell, 1981, pp. 277-278.]

787 (prime)

הו' Wheel; circle; manner, way. “Identified by the ancient sages as the angel Sandalphon.” [Davidson, 1971, p. 213.] Nun = 700, see 137, 280.

ד' visions from Jehovah. see 137.

788

החלשה Secret Wisdom. i.e. the Qabalah. see 58, 111, 708.

הباحת handmaid of, servant of. see Genesis 16:8.

לגזзон to destroy. see Exodus 12:13.

789

המשתה you shall judge. see Leviticus 19:15.
thorn. In plural звуч in Proverbs 22:5: "In the paths of the wicked lie thorns and snares, but he who guards his soul stays far from them. Nun = 700, see 140.

breath of. see Genesis 2:7.

eight (8) of. see Genesis 17:12.

busted, and ones being scorched of. see Genesis 41:23.

in their dwellings. see Exodus 10:23.

Kyroс Kyros (Gr). Cyrus, king of Persia. Septuagaint translation ἱππαρχον (520) in Ezra 1:2: "This is what Cyrus, king of Persia says: "the Lord, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah." Jerusalem (586) means "Abode of peace"; Judah (30) means "praised, celebrated" and is connected with the Sun and with Leo and alchemical digestion. see 520.

Faithful, firm, loyal. Part of the title of the 22nd Path. Nun = 700, see 141

staggering cup. In Isaiah 51:22: "This is what your Sovereign Lord says, your God, who defends his people: See, I have taken out of your hand the cup that made you stagger; from that cup the goblet of my wrath, you will never drink again." cup = כוס, goblet; トルテラ = reeling, staggering, poison. see 86.

you have hated, you were hostile. see Genesis 26:27.

let them take (it) off. see Exodus 32:24.

On the Great Stone. see 142

then they shall lay hold. see Deuteronomy 21:19.

Tree of Life. Mem = 600, see 233, 228, 1603, 1625 (Greek).

Ibzan, the ninth judge of Israel. Nun = 700, see 143 and Judges 12:18-10.

her handmaid [maidservant]. see Genesis 16:3.

and maidservants. see Genesis 12:16.

and you shall rejoice. see Leviticus 23:40.

trumpets, trumpets of. see Numbers 10:2.

treasure; hidden or secret thing.

her lips. see Numbers 30:7.

the ninth. see Numbers 7:60.

Kestoс Kestos (Gr). Literally, stitched, embroidered. Latin cestus. A girdle, especially the girdle of Aphrodite (Venus), which gave the wearer the power of exiting love.

out of his sleep. see Genesis 28:16.

you shall reap, you reap. see Leviticus 25:5.

on the trumpets. see Numbers 10:8.
797 (prime)

 essence of glory, referring to the 13th Path. Mem = 600, see 237

 Letter-name

Gimel-Mem-Lamed, spelt in full. see 237

 + to grow, increase, be lifted up + free. The lifting of one’s consciousness to the higher planes, symbolized by the heavens, through the path of Gimel is what sets us free. see 398, 399.

798

 Breaker of the foundations; name attributed to the sphere of the elements, i.e. Malkuth (Variant spelling). means breaker, to bind, to dream, see the visions. Suggest the breaking up of mental complexes portrayed in Key 16 and also the awakened inner vision which can emerge from it. see 564, 496, 78.

 Amaimon. Demon king of the element Earth and the North, according to the Goetia, the Demon King of the East [Godwin, 1999, p. 18]. Nun = 700, see 148 & Appendix 11.

 I will destroy them, destroying them. see Genesis 6:13.

 my handmaid. see Genesis 16:2.

 and you shall weave.

799

 the handmaids. see Genesis 33:1.
Mouth (as an organ of speech). Value of the letter Peh is its final form. The letter of Mars pictured in Key 16 as the lighting-struck tower. Connects Netzach (Venus) and Hod (Mercury) as the path of the Exciting Intelligence on the Tree of Life. In the human body designates the Mars center or alchemical "metal", which stimulates the reproductive organs. In the Yoga doctrine, this center, called by the Hindus Svadistthana chakra, is the seat of theapas tattva, the tattva of Water. see 80, 85, 899.

Archer, bowman; bow, rainbow, penis (as a Mishnaic or Talmudic word), arc, arch, violin bow. Hebrew for Sagittarius. Symbolizes the differentiation of the vibratory activity of light into color, when the "water" of consciousness has been mingled with the "fire" of cosmic Life-breath. The colors of the rainbow are those of the seven planetary centers brought into harmonious activity by the occult use of color and sound, to bring opposites to bear on one another. The correlate with the bow of the solar spectrum—the white light of the sun divided into 7 primary colors (connects with the Greek myth of Iris, the feminine messenger of the Gods). Thus the perfect coordination of the 7 principles of human personality is the balanced activity of the interior stars.

I. "A symbol of the higher mental plane which forms a bridge between the higher and lower natures (heaven and earth). The rainbow is a peculiarly appropriate symbol of the 'bridge of heaven', caused as it is by the reflection of sun (the self) in the water-drops (truth) forth pouring from the cloud (Buddhi) to the earth (lower nature). When the lower nature fully reflects the higher, then the 'bridge' may be transverse the victorious Egos returning to their home above." [Gaskell, 1981, pp. 609-610.]

II. Jacob Boehme: "The rainbow is the sign and token of this covenant, that man has created out of three principles into an image, and that he should live in all three. For the rainbow has the color of all the three principles; viz. the color of the first principle is red and darkish brown, which betokens the dark and fire world, that is the kingdom of God's anger. The color of the second principle is white and yellow, signifying a type of the holy world of God, love. The third principles color is green and blue; blue form the chaos and green form the water or salt-petre... This bow is a figure of the last judgement showing how the inward perpetual world will again manifest itself and swallow up the outward world of four elements." [Mysterium Magnum, p.207]

Profuse. A title of Kether-The Profuse Giver (ו'א רפ). see 837.

Abode, dwelling, booth, pavilion. With different pointing: thorn. The first two letters of נָח, intelligence. Kaph = 500, see 320.

High One, lofty, elevated, exalted. Applied to the spirit of brother C.R. Mem = 600, see 240, 340.

Firmament of heaven. In Genesis 1:8: "And Elohim called the firmament heaven." (When Lamed is used as a preposition, it means: to, into, at, near; with reference to, in regard to; belonging to, of; according to, after, by; towards, against, during.) Heaven is literally "what is heaved up" and means "names" - the creative name or word (IHVH). It is composed of the union of fire with the waters, or Chokmah and Binah. God is here translated Elohim, the creative powers of strength. see 90, 390.

It has dust of gold [Job 28:6]. The opening verses where this is found, are invested with great occult significance. One of the clues to the hidden meaning is the word אֶרֶץ, Eretz, Earth. see 291, 78, 14.
foreskins of your heart. In Jeremiah 4:4: "Circumcise yourself with IHVH, and take away the foreskins of your heart." This should explain the phallic coloring of Qesheth.

Mem = 700, see 150.

you will be destroyed. see Deuteronomy 4:26.

η δύναμις μεγάλη (Gr). The great power. In Acts 8:10: "To whom they all gave-heed from the least to the greatest, saying, this man is the great power of god." The name given Simon Magus by the Samaritans. His name (Simon) means "hearing". Furthermore, he was converted, and though he fell into an error, for which he was rebuked by Peter in Acts 8:20-3: ("But Peter said to him, 'may thy silver go to destruction with thee, because thou has thought to buy the gift of God with money; for I see that thou art in the gall of bitterness, and in the bond of wickedness.") He accepted the rebuke, and asked for Peter's prayers. Later traditions which make out that Simon Magus was an opponent of Christians, have no scriptural basis. see 466, 1480.

Kupios, Kurios (Gr). Lord. One of the titles of Jesus. Used throughout the Septuagint translation of the Old Testament for IHVH. In the New Testament [Mark 13:36 and elsewhere] it is also frequently used in the same way. see 644, 1000 (Greek) 1768, 656, 1480, 1408, 1844.

πιστις, pistis (Gr). Faith; expectant confidence, trust in others, belief; persuasion of a thing; assurance, good faith, faithfulness, honesty. Also: credit, trust; that which gives trust or confidence, an assurance, pledge of good faith, warrant. A means of persuasion, an argument, proof. Not to be confused with belief or creeds, or even with belief in the sincerity and dependability of a teacher. Faith, as St. Paul says, is the substance of things hoped for. It is expectant confidence, founded on repeated experimental verifications of the basic principles of knowledge and wisdom. In Ephesians 4:5 ("One Lord, one faith, one immersion."), kupios and pistis are brought into immediate juxta position. see 1304, 1581, 1628.

Kosmos (Gr). World.
on the seventh year. see Exodus 23:11.

וַיְדַבֵּרּוּ the children of Israel, that they bring you pure olive oil beaten for the light, to cause the lamp to bum always. see 390.

805

בִּלָּחָד faithful friend. see 155.

קַרְטֵּן the bow, the rainbow. see Genesis 9:14.

כַּרְטֵּן cruel. see Genesis 49:7.

806

עֵגֶב Eden (paradise) of glory. Applied to the 16th Path of Vav. Nun = 700, see 156, 177, 124, 32.

אָדַר the eye of Tetragrammaton. Nun = 700, see 156.

צִבַּי Zion, the holy of holies. Nun = 700, see 156, 105.

שָׁמַת silent; the condition of gaining inner receptivity, i.e. intuition. see 815.

עֵז unicorn. With different pointing: room: height, loftiness, pride; to rise up, on high, a title of Kether. Mem = 700, see 246.

חֶלֶב The whole land of Havilah. In Genesis 2:11: "The name of the first [river] is Pishon: that is it which compasses the whole land of Havilah, where there is gold." see 804, 59, 291, 50, 401.

חֶלֶב old. see Leviticus 13:11.

חֶלֶב jars, jars of. see Numbers 4:7.

807

רָאִים Goetia demon by night of the 1st decanate of Taurus. Mem = 600, see 247.

אֶבֶּן olive oil. In Exodus 27:20: "and you shall command the children of Israel, that they bring you pure olive oil beaten for the light, to cause the lamp to bum always." see 390.

808

סְתֵנָה the bronze serpent. Name given by Hezekiah to the brazen serpent of Moses. In 2 Kings 18:4: He broke into pieces the bronze serpent Moses had made. For unto that time the Israelites had been burning incense to it. (It was called Nehushtan). See 358.

שְׁוַי Under.

אָבָרְבָה Abraham. Father of many Nations, referring to Abraham. "Nations" esoterically are the million of body cells not directly concerned with the control the functions of the body, as are the more highly specialized cells known as the twelve tribes. Mem = 600, see 248, 59, 248.

שֵׁה pure, innocent. Peh = 800, see 88.

שַׁעַד darkness, adversity. Also the 9th of the ten plagues against Egypt. Kaph = 500, 328, 444, 924, 380, 541.

סָמְנִין scales, balances [Chaldean]. Refers to the zodiacal sign Libra, corresponding to Justice (Key 11) in Tarot. Nun = 700, see 158.

בָּטַחְנָה in Zion. Nun = 700, see 158, 156, 513.

חַרְבִּים carrion bird; vulture. Mem = 600, see 248.

קִל הי הָאָלָהָה the voice of Tetragrammaton. Mem = 600, see 248.

809 (prime)

קְנָה The physical body, person, substance, essence, or one of the four elements. Peh = 800, see 89.

קָרִים To cast out, to drive out, eject. see 89.

קָרִים children. Peh = 800, see 89.

קָרִים the fruits, the increase crops of [the
I "feeding thou-mayest-feed-upon... Here is a word, which, as the result of contraction, has become very difficult to understand, on account of the resemblance that it has acquired with certain different words which come form another root, and with which it can easily be confused. Its proper root must be sought for carefully, for Moses has attached great importance to this point. One can see by the pains that he has taken to repeat twice the same verb, first, as continued facultative, and afterward, as temporal future.

This root is נָאָל, elementary matter, unknown substance, symbolized here by the universal convertible sign place between those of physical sense and expansive movement. This root which is conserved wholly in the Greek ὑλή, was famous among the Egyptians who made it play an important role in their mythology. One finds in Ethiopic the word ከፋል signifyng substance, essence, matter, nourishment. Element and alimnt, hold to this through their common root.

Furthermore, this root is used in Hebrew only in a restricted sense, to nurse an infant, to give it its first nourishment. One finds הָעַל to designate, an infant at the breast. When the Chaldean punctuation materializes completely this root in making consonantal the mother vowel מ, then it develops ideas of injustice, crime and perversity.

But if, instead of materializing the vowel, the character of the physical sense י, is softened by substituting the sign of assimilated life יי, one obtains by this contraction, the analogous ideas of assimilation, of substance, and of consummation, whether one considers the action of consummation or of consuming. It is at this point that Moses has taken it, and giving it the exalted meaning which he conceived, he has made it rule by the sign of the power ס. In this state, the verb הָעַל which is formed, has signified to feed upon, that is to say, to assimilate to one's self elementary matter as food.

It must be remembered that the root נָאָל of which we are speaking is precisely the same as that which the Samaritan translator used to render the substance called יִלּוֹ, by Moses, and the objects of alimentation expressed by the verb נָאָל." [d'Olivet, 1976, pp. 82-84.]

II. Swedenborg affirms that 'to eat of every tree', is to known from perception what is good and true; for, as before observed, a 'tree' signifies perception." [Arcana Coelestia, p.61]

III. The Zohar [I:35B]: "Of all the trees of the garden thou shalt surely eat. This means that he was permitted to eat them all together, for, as we see, Abraham ate, Isaac and Jacob ate, and all the prophets ate and remained alive. This tree, however, was a tree of death, in so far that he
who ate by itself was bound to die, since he took poison. Hence it says, in the day that thou eat thereof thou shall surely die, because thereby he would be separating the shoots." (p.133)

IV. Gaskell, commenting on verse 16 + 17: "And instruction by intuition is delivered to the mind (man) that experience is to be acquired through the activities of the lower nature. But it is not through the intuitive sense of absolute right and truth in self-guidance, that the man's earlier evolution is to be promoted, for this is impossible to the lower mind, and at the period (day) when the soul ultimately arrives at a perfect knowledge of Truth, the lower mind (man) will cease to exist. The natural course is otherwise, for at the stage when the fall of the ego into matter is accomplished, the direct perception of truth will cease from consciousness." [Gaskell, 1981, p. 767-768.]

III. my bow. see Genesis 9:13.

I. Gaskel: the bow in the cloud is "a symbol of the higher mind as the bridge between the higher nature and the lower... between the divine nature and the soul there is to be a channel, or bridge, for purposes of conscious intercommunication, which is to extend from the cloud (truth, wisdom) downwards; and this is the constitute the connection between the personality (earth) and Me, the Individuality, or the lower nature and the Higher." [Gaskell, 1981, p. 123.]

811 (prime)

שׁהמ rod, stick, staff or scepter. see 311.

בּהמ q as the in gatherings, at the harvest. see Genesis 47:24.

IAO (O) (Gr). Mystery term used by Greeks. Many ancient writers it is believed to represent the Hebrew divine name IHVH, Tetragrammaton. In the Pistis Sophia it is said: IOTA (I), because the universe hath gone forth; Alpha (A), because it will turn back again; Omega, because the completion of all completeness will take place." Lydus, in De Mensibus, says IAO is Phoenician and relates it to Dionysus and to Sabaoth. The Eleusianian name for Dionysus was Iacchus. It IAO be regarded as a Greek spelling of a Phoenician word, its letters stand, without question, for יוה, Yaho, the special divine name which is so important in the Sepher Yetzirah, in a connection directly related to the Cube of Space. see 901.

812

גָּנֵס Tribe of Benjamin. "son of the right hand". Sagittarius. Nun = 700, see 162.

הָנָּכְה when she was having difficulty. see Genesis 35:17.

חַדְתָּת the signs.

מֶשֶׁחַלכְתָּם your habitations, your dwellings. see Exodus 35:3.

813

אֲדָדָה a name of God; acronym for Achad Rosh Achdotho Rosh Ichudo Temurahzo Achad, "one is His Beginning, one is His individuality, His permutation is one."

הָשֶׁם נָפֶל חַדְתָּם אֲלַחַד תָּמֵל The Elohim separated the light from the darkness.

I. "and-he-made-a-division... The verb בָּל, comes from the two contracted roots בל, should be understood every idea of individuality, of isolation, of solitary existence: by the second ב, every kind of division, of opening, of disjunction. So that the verb here alluded to, signifies literally the act of particularizing, of isolating one from another, of making solution of things, distinguishing them, separating them, etc. Moses employs it here according to the intensive form to give it more force." [d'Olivet, 1976, p. 34.]

II. The Zohar [I:160] says: "And God divided: he put away strife, so that the whole was in perfect order" (p.70); and in [32A, p.121] "As for the words, 'And God divided the light from the darkness', this means that he prevented dissention between them.' Said Rabbi Isaac: 'Up to this point the male principle was represented by light and the female by darkness; subsequently they were joined together and made one'... Rabbi Simeon said: 'the world is created
and established on the basis of a covenant, as it is written, 'if not for my covenant with the day and night, I had not appointed the ordinances of heaven and earth'. [Jeremiah 33:35]. This covenant is the Zaddik (righteous one), the foundation of the world [i.e. Yesod], and therefore the world is established on the covenant of day and night together, as stated in our text, the "ordinances of heaven' being those which flow and issue forth from the celestial Eden'. Also in [46A p.142-143] "The expression, 'God saw the light that it was good' means really 'God decided that the light should be only good', that is, that it should never be an instrument of wrath (cf. 'that it was good in the eyes of the Lord to bless Israel', (Number 24:1); and this is proved by the end of the verse, 'and God divided the light from the darkness.' For although he afterwards united light and darkness, yet this light continued to emanate from the supernal radiance, and through that radiance to bring gladness to all. This also is the right hand through which the most deeply graven letters [of the sacred name] are crowned... The treasuring up of the primal light is referred to in the verse, 'how great is thy goodness which thou has laid up for them that fear thee, which thou has wrought for them that trust in thee' [Psalm 31:20]."

III. F.J. Mayers: "As a man may look in upon himself and consider the capabilities and qualities of his own mental prowess, so we are told, did God look upon himself... saw that it was 'good' suited to carry out his purpose and powerful for the task. So he set it in opposition to the 'darkness', separated it absolutely from the darkness as a 'being of light' to shine into the darkness. Thus the divine intelligence becomes, within chaos, a separative, selective, ordering force. It draw forth from the 'deep' all he needs (and as he requires it) for the 'realization of his every purpose'. Thus universal 'intelligence' was the first manifestation of deity." [The Unknown God, p.30]

According to Fabre D'Olivet, and-he-said... It can be seen by etymology that it signifies not only to say, but according to the occasion, it can attain a significance much more exalted. Now, is the occasion more important than that in which the being of beings manifests his creative will? To understand it in the literal sense only, is to degrade it, and it detrimental to the thought of the writer. It is necessary to spiritualize the sense of this word and to guard against imagining any sort of speech. It is an act of the will and as is indicated by the hieroglyphic compositions of the verb דָּאָרְרָה, a power which declares, manifest and reflects itself without, upon the being which it enlightens. See 207 for D'Olivet commentary on דָּאָרְרָה, light and 31 for his commentary on וַיַּהֲעֶה, and-there (shall be)-became.

βριαρος, weight.

814

אַלֵיל the concealed (hidden) stone. stone of thick darkness. Nun = 700, see 164.

אלְם the wonderful stone. Nun = 700, see 164.

חיצון outer, external, exoteric. Nun = 700, see 164.

חירם Chiram or Hiram Abiff. The personification of the Christos in the Roman allegory. Analyzed as חירם, whiteness, and חירם ram, height. Spelling of Hiram used in 2 Chronicles. Mem = 600, see 254.

שֵׁל סֵפֶל Seykel temidiy. Perpetual Intelligence. The 21st Path of Shin. Connects the sphere of Mercury (Intellect) to that of the Earth (Sensation). The power of this path works to perfect everyone of its personal vehicles by providing them with the spiritual body of the new creature—a physical body freed from the necessity for birth and death. Then the physical vehicle can be "laid down" and taken up again. The angel working here is Gabriel, another aspect of the Ego, to bring 4-dimensional consciousness in to the personality level—the truth that one already has eternal life. This is the path of the Holy letter of "The Life-breath of the Creative Powers" (Elohim). It is the fiery and electric prana, the energy source of all conscious activity—the center of which is the One Self. The possessor of this path learns to direct the Life-breath through creative use of imagery and
sound. He knows that human life, even now, extends beyond the limits of the physical world, because he has directly experienced it. see 454, 478, 360, 300, 86, 464.

merciful, compassionate. Mem = 600, see 254.

and darkness. Kaph = 500, see 334, 1389.

η θεία σοφία (Gr). heh thela sophia. The divine wisdom.

ο ενεργης λόγος (Gr). The powerful word.

in a strange land.

shethiqah. silence.

sanctify yourself. see Numbers 11:18.

Μακαριοι οι ειρηνοποιοι. makarioi hoi eirenhopioi (Gr). "blessed are the peacemakers"; one of the beatitudes. In Matthew 5:9: "blessed are the peace makers; because they will be called sons of God." Recall that inner peace is peace. see 370, 376, 745, 181 (Greek), 987.

dwelling place, temple, lair, den. Nun = 700, see 166.

the Most High; the Supreme, title of Kether. see 166.

words; Hebrew title of Deuteronomy, the 5th book of the Bible. Mem = 600, see 256, 345.

their cry (for help) see Exodus 2:23.

and hear, and you will obey. see Deuteronomy 4:30.

magician, sage. Mem = 600, see 257.

Phorlakh, Phorlak. Ruling angel of element Earth. Kaph = 500, see 337.

light; one half of a priestly divinatory device. Mem = 600, see 257.

The unnameable one; a demon, associated with the north-west. Nun = 700, see 167, 767.

Hiram: 1. King of Tyre; 2. architect of the Temple of Solomon. see 258.

and with the bow. see Genesis 48:22.

your habitations (dwellings). see Exodus 12:20.

suffer me, allow (let) me. see Genesis 31:28.

I. Σ40 = 820

roses. 260.

vineyard. 260.

Letter name Kaph. rock, hand. see 100.


Nisah, the 1st month of the Jewish calendar [or seventh, if counting from the new year]. Corresponding to March-April and is similar to the time period ruled by Aries in the zodiac. Nun = 700, see 170.

(prime)

you shall give her to drink. see Numbers 20:8.

ο αληθινος λογος. ho alethinos logos (Gr). the true logos.
822

a flowing stream (i.e. custom, habit) + he will establish, firm one, i.e. the creative power of the one thing, which is the royal secret (silence) of the Life-power's reign. see 732, 90.

shabul Matos seven fold, seven times. see Genesis 4:15.

αθανάτιον. athanatos (Gr). Immorality, unending existence. In 1 Corinthians 15:53, 54: "for this corruptible must put on incorruption, and this mortal must put on immorality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immorality, then shall be brought to pass the saying that is written, death is swallowed up in Victory." see 1 Timothy 6:16.

823 (prime)

in its place. see Leviticus 13:23.

824

Blood of the lamb. locale of R.C. see 264.

Greater Holy Assembly.

in his stead, place. see Genesis 36:33.

purify yourselves. see Numbers 31:19.

825

the primordial sea. A Title of Binah, considered as being the great deep or abyss of chaos, whose root is in the יָאִן Ain or unmanifest. Mem = 600, see 265.

Ain or unmanifest. Brick for stone. see 175.

Jahkin-Boaz. The two pillars. see 175.

being done. see Numbers 15:24.

ho petros (Gr). the stone (Peter).

826

to conjure, do magic, soothsay. see 176.

trial, temptation.

contraction.

827 (prime)

meditation.


828

clan of. see Genesis 10:32.

and imprints, and marking of. see Leviticus 19:28. translated and you shall write. in Deuteronomy 27:3.

829 (prime)

as the increase of, the product of [the threshing floor]. see Numbers 18:30.

of your produce, increase. see Deuteronomy 14:28.

The Greater Holy Assembly. One of the 3 books in The Kabbalah Unveiled by Mathers. It is also abbreviated I.R.Q.
Tribe of Issachar. He will bring a reward [Genesis 49:14]. Associated with Capricorn and alchemical fermentation (Godwin associates this with Cancer). Fermentation involves the process of leavening the personal subconscious with the idea that the Life-power is the universal solvent. When the leaven of superconscious has been received, through suspension of personal identification with events and actions which occur through, rather than by, it begins to operate subconsciously. It agitates and excites through the Saturn center at the base of the spine and its energy is combined with the force of the Mars center. At this stage the animal nature is intensified, but proper self-conscious attention applies it to seeing through the mixtures of appearance in the outer world. Renewal of the mind is thus effected. According to Jacob's blessing, "Issachar is a sturdy ass, lounging among the ravines; he saw that settled life was good, and that the land was pleasant; so he offered his shoulder to bear burdens, and became a gang-slave." The predominance of Earthy imagery in these lines is made clear by the American Translation. Furthermore, one of the ancient symbols of the sign Capricorn is the ass.

"The 26th path is called the Renewing Intelligence because thereby God... blessed by He!... renews all things that are begun afresh in the creation of the world." [Yetziratic Text]
the Sanskrit we have phal signifies 'to burst,' 'to produce,' 'to be fruitful'; phala is 'a ploughshare,' and is also a name of Siva; and phul signifies 'to blossom;' all covering the idea of a fully ripe fruit or pod, ready to eject the seed which it contains. [Inman, 1942, Vol. 2., pp. 472-473]

832

The Lord is a man of war; IHVH is His Name (Exodus 15:3).

Out of Zion, the perfection of beauty + his holy one. The divine shines from the holy center within. It is the power of desire that transforms the "child of the earth" into "his holy one". see 416.

albedo crystallis, the whiteness of crystals. The crystalline structure in the brain is the adytum, or Zion. Rosenroth in K.D.L.C.K. (p.497) says that this is one of the names given to Malkuth, and is also attributed to the seven palatal or double letters, attributed to the planets. He cites Exodus 24:10: "And they [Moses, Aaron, and the 72 elders] saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone, clear as the color of the sky."

with lips. see Leviticus 5:4.

833

Holy Living Creatures; Angelic Choir associated with Kether. These are the Cherubim of Ezekiel's vision in Ezekiel 1:1 to 24. The four creatures of the apocalypse, shown in the four quarters of the arms of Freemasonry. They are Taurus, Leo, Scorpio, and Aquarius. This choir of angles is particularly referred to Kether, in Assiah. In attribution to the 4 letters of Tetragrammaton they are Taurus: Heh; Aquarius: Vav, Scorpio Heh; and Leo: Yod. In alchemy Leo is digestion, Scorpio putrefaction; Aquarius, dissolution, Taurus, congelation. These 4 signs are the 2nd, 5th, 8th, and 11th (totaling 26), or IHVH. On the arms of Masonry, the Living Creatures indicate חורם אביה (Churam Abiv').

The motto on the arms is: חורם אביה [460], "holiness to the Lord" (833 +460 = 1293) see 460, 1293, 26, 78, 61, 32, 73, 31, 63, 620.

1 Khurum Abiv, or Hirum Abiff. the name of the central figure in the legend of Freemasonry. see 273.

I. The Sepher Yetzirah says their course is like the "lightening-flash." Theirs is not a going forth in time as man perceives time, or movement in space as man measures space. In it end and beginning are one, and the place thereof is That-which-is not. The mind of Adam falls from the center which is Eden into the semblance of the circumference where he labors with pain. This exile is not forever. The gate shall not be guarded forever with the two-edged flaming sword. The sword is also the lightening-flash, and what is hidden is the return of that outgoing power to the source from where it proceeds. That it is why it is written that the living creatures ran and returned.

II. These creatures are the elemental powers, which are the powers of the four letters of Tetragrammaton. They are the Holy Living Creatures seen by the prophet Ezekiel. They come into form by their appearance is the Glory of God which is the true substance of all things and also the Holy Influence which descends through the paths of the Tree, and ascends again to be swallowed up in the abyss of radiant darkness for which Ain ט is the first veil." see C.23.

III. S.D.: Ch. 1:33: "And the Living Creatures rush forth and return." this is what is said in Ezekiel 1:14 concerning the living creature, which it is accustomed to be said concerning those letters of the Tetragrammaton, which is sometimes hold the last place and sometimes the first; as when Yod, rushes forth to the last place, and when it returns to the beginning again; and so also the letter Heh. Likewise then, also the Living Creatures are said to rush forth, when the Tetragrammaton is written with the final Heh, because then the whole system of emanatives is exhausted. But they are said to return when the Tetragrammaton is written with the final Yod, so that the sense may be collected in such a manner as to return from the last path of the queen into the penultimate of the foundation, which is designated by the letter I, Yod...." [Mathers, 1993, p. 56]

IV. "The Qabalists by the term חורם אביה, the
Holy Living Creatures, understand the letters of the Tetragrammaton. With regard to the 'letters of the Tetragrammaton, which is sometimes held the last place, and sometimes the first,' the following are two examples—namely, as in the form יד, Yod, Heh, Vav, Yod, the letter Yod, is both at the beginning and the end of the word; and in the form which is more usual יָהָה, Yod, Heh, Vav, Yod, the letter Heh, is in the second and last place." [ibid., 1993. p. 56].

The "sinew" with the creative the last place, and sometimes the first, the essence + sin, punishment, a mist. The sinew is following are two examples—namely, as in the an esoteric reference to the diversion of nerve-currents of the Mars-force, from the lower to the higher centers. The same word meaning "sin" also means the sacrifice which atones for it. [_miss the target]. see 418.

Halphas, i.e. "the spirit"; Goetia demon by night of the 2nd decanate of Aries. Peh = 800, see 116.

souls, members of. see Genesis 36:6.

Halphas, i.e. "the spirit"; Goetia demon by night of the 2nd decanate of Aries. Peh = 800, see 116.

Halphas, i.e. "the spirit"; Goetia demon by night of the 2nd decanate of Aries. Peh = 800, see 116.

souls, members of. see Genesis 36:6.

834

transiens super prevarications.

Crossing over deviation from truth, or "overcoming falsehood". The deviation or lie is the false illusion of separation.

835

to give her.

shall [may] be done. see Leviticus 4:2.

and you shall judge. see Deuteronomy 1:16.
love, which is the higher self expression. see 830, 8.

a virgin of. see Deuteronomy 22:19.

839 (prime)
unities + perfection, wholeness, peaceable. The 13th Path of Gimel, assigned to Key 2, the High Priestess, is the Uniting Intelligence. To this letter is assigned the pair of opposites, strife and peace. The memory of who and what we are brings wholeness and perfection. see 370, 376, 419, 420, 13.

Sun of righteousness; an epithet of Christ. In Malachi 4:2: "but for you who revere my name, the sun of righteousness will rise with healing in his wings..." see 640, 199, 1291 (Greek)

840
Canaan, flat, low. the son of Ham (warmth, heat) and the original name of the Land of Palestine, home-land of Israel. Nun = 500, see 190, 54, 160.

Jehovah in the midst. see 360.

Rock that begat thee. see 360.

"thy name." see 360.

Pearl; one of the titles of Malkuth, the Kingdom. Nun = 700, see 190, 496.

Moph. Memphis; the capital of Egypt. A variant name-see 850. see 120. I. (29 x 29) or 292

to rule, for-governing-of. in Genesis 1:16: "God made two great lights-the great light to govern the day and the lesser to govern the night."

I. “for-a-symbolical-representation...
The Hellenist have translated this εις απόθεσις which is the most restricted interpretation; for in short, it is evident that the sun and moon rule over the day and night. Indeed Moses would be but little understood if one were to stop at an idea so trivial. The verb מושל means, to be ruler, judge, or prince; but it signifies much oftener to be the model, the representation, the symbol of something; to speak in allegories, in parables, to present a similitude, an emblem, a figure. This verb is produced from the root של which, containing in itself every idea of parity, similitude and representation, is joined to the signs ו and קל, to express its exterior action and its relative movement in the phrase with which we are occupied, this verb is used according to the intensive form, and consequently invested with the continued facultative of the sign מ, which doubles the force of its action.” [d'Olivet, 1976, p. 46-47.]

II. F.J. Mayers: “Then we have the word translated by 'to rule', 'memesheleth'? the basic word is 'meshol', it means, sometimes 'to preside', 'to be a judge', 'to rule', but much more often it means 'to be a model', a 'representative', a 'symbol' of anything; 'to speak in allegories or parables,' to present a 'similitude, or emblem, or figure of anything.' To go still a little farther into detail, the actual root of the word 'meshol' is 'sho', which indicates ideas of 'parity', similitude, representation, etc. all this makes it quite clear that 'memesheleth' actually means 'symbolic representations of things to be.' [The Unknown God, p.52] see 641.

let die. see Numbers 23:10.

your dwellings. see Numbers 24:5.

(Gr). Spirit of Truth.

841
I. (29 x 29) or 29^2

face, countenance.

AMO amo (Gr). The Latin word for (1) Love, in Greek characters. "A" corresponds to the tetrahedron, or Fire, M to the Octahedron, or Water and Ω to the cube and Air, suggesting the 3 mother letters of the Hebrew alphabet (see 341).

heh plinthos eis lithon (Gr).
brick instead of stone. Septuagint translation of 
(825) in Genesis 11:3: "...And they had brick for stone, and slime had they for mortar." This refers to the substitution of the irrational desires of the animal nature for the impulses from above. The result is the disaster of the tower of Babel, pictured in Key 16. see 175, 825.

842

Thrones. The choir of angels associated with Binah. see 282.

Proverbs 15:24: The way of life is above for the wise, (that he may depart from hell beneath). Note: maskil, wise, erudite, is a title of Yesod. see 400.

a pillar of fire + the angel ruling Capricorn, sign of the Savior. Capricorn is ruled by Saturn, the restrictor; the pillar of fire guides Israel by night. To depart from "hell", we must overcome the limitations of appearance. see 541, 421.

my darling from the lions. In Psalm 35:17: "Lord, how long will you look on? Rescue my soul from their destructions, my darling from the lions." [Jewish translation: "My only one from the lions"] In Psalm 34:10 is translated 'young lions'. דוד means the only one, and is a epithet of the soul, of life, of Israel. דוד means solitariness, loneliness, privacy, unity, oneness. see 300, 310, 37.

shall bruise, you will strike him [the serpent, שִׁמְשַׁם]. see Genesis 3:15.

843

the rock that begat thee + father. "The rock" is a title of God; it is identical with the life-force in Chokmah. see 840, 3, 296.

The vast or great countenance, title of Kether, + vision, revelation. The center of intention is the source of memory; the vision implies Beth as being an image of cosmic memory in Kether. see 421, 422.

844

intellectual virtues. Refers to the fact that all powers of consciousness are concentrated in Netzach, and the "Brilliant Splendor of all the intellectual power, which are beheld by the eye of faith. see 710, 1060, 660.

well of the Gods. Mem = 600, see 284.

for his mercy endures forever. Mem = 600, see 284.

Neptun. Neptune.

the deeps, deep waters. Exodus 15:5,8.

the root your right hand has planted. In Psalm 80:15: " The root your right hand has planted, the son [branch] you have raised up for yourself." see 130, 610, 260. [בַּעֲדוֹ = plant, shoot; stand, ruler. As a verb בָּעָד, to give a name, give a title; to surname, nickname; to express by a substitute.]

generations, spelled in full. In Genesis 2:4: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." In Ruth 4:18: "Now these are the generations of Pharez: Pharez begat Hezron". Pharez means "a breach".

Goetia demon by night of the 3rd decanate of Virgo. Mem = 600, see 286.

and was ended, when she ended. see Genesis 47:18.

Most High God.
The essence of creation without form and void. The essence of creation signifies the essential nature of the paternal force, concentrated primarily in Kether, and becoming the radiant Life-force in Chokmah. The blackness of the Abyss of the No-thing is only a veil hiding the most dazzling whiteness. see 423, 424.

Ωμέγα omega (Gr). Omega spelled in full, meaning: the last, the end. Spelled Ω in Revelation 21:6: "And he said to me, 'they have been done. I am the Alpha and the Omega, the beginning and the end. To the thirsty one I will freely give water from the fountain of life." see 800, 1, 532, 1443, 1536, 2072, 2257, 1998.

Μεγάς κόσμος megas kosmos (Gr). great cosmos. Cosmos is the universe-the intelligible world or order of all things which includes the intelligible word or reason. see 600 (Greek).

η μονάς εν τριαδί. heh monas entriadi (Gr). the one in three.

η τριάς εν μοναδί. heh trias en monadi (Gr). the three in one. The last two phrases suggest the supernal triad of Kether, Chokmah, and Binah.

see A Preliminary Investigation into the Cabala, pp. [43, 45].

Ωμέγα omega (Gr). Omega spelled in full, meaning: the last, the end. Spelled Ω in Revelation 21:6: "And he said to me, 'they have been done. I am the Alpha and the Omega, the beginning and the end. To the thirsty one I will freely give water from the fountain of life." see 800, 1, 532, 1443, 1536, 2072, 2257, 1998.

Μεγάς κόσμος megas kosmos (Gr). great cosmos. Cosmos is the universe-the intelligible world or order of all things which includes the intelligible word or reason. see 600 (Greek).

η μονάς εν τριαδί. heh monas entriadi (Gr). the one in three.

η τριάς εν μοναδί. heh trias en monadi (Gr). the three in one. The last two phrases suggest the supernal triad of Kether, Chokmah, and Binah.

see A Preliminary Investigation into the Cabala, pp. [43, 45].
ancient, old; archetypal. Epithet of God. Nun = 700, see 200, 86 (Greek).

Mary, sister of Moses, signifying "rebellion, perversity, antagonism. Mem = 600, see 290.

according to their tongues. Genesis 10:20.

my perfect one. In Canticles 5:2: it is written "my twin sister". "I sleep, but my heart wakes: it is the voice of my beloved that knocks, saying, open to me my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night." Continuous practice of redirecting the eagle upward establishes within the brain centers (Moon and Mercury) a tremendous reserve of the precious dew. Hod, sphere of Mercury is called the Perfect Intelligence, thus this "perfect one" has established the guidance of the angel as in Key 6 over self and sub-conscious modes of the personality-the heart is opened by Vav (assigned to Tiphareth or 6) and the "dove" (Venus), being purified and undefiled is able to hear the "voice" of the beloved, or higher self." "My sister" is Gimel or Memory, as the lesser Chokmah or wisdom. see 857.

ho ophis (Gr). the serpent. A symbol of the evil and destructive aspects of the 5th Path of Geburah. see Revelation 12:9 & 15.

On (Gr). On, an Egyptian God. It is declared of on that he "is, and never knew beginning." We read in Genesis that Joseph married Asenath, Daughter of the Egyptian priest of On, and that Ephraim and Manasseh were children of that marriage. see 581.

Ov On (Gr). On, an Egyptian God. It is declared of on that he "is, and never knew beginning." We read in Genesis that Joseph married Asenath, Daughter of the Egyptian priest of On, and that Ephraim and Manasseh were children of that marriage. see 581.

torrents of Water. see 291.

Hill (or mountain) of God. see 291.

souls; mentions in IRQ [1052-1055]: in connection with the placing of Cain by God in the mouth of the great abyss or great sea: "And from that body descend the souls, neshemothon, of the impious, of the sinners, and of the hardened in spirit. From them both at once, does thou think? No; but one flows down from the one side, and another from the other. Blessed are the just, whose neshemothon, souls are drawn from the holy body which is called Adam, which includes all things; the place, as it were, wherein all the crowns and the diadems are associated together, arrayed in the equilibrium of balance. Blessed are the just, because all these are holy words which are comprehended; the spirit in whom the supernals and inferiors are collected together (otherwise, whom the supernals and inferiors hear)."

Amorites; the early inhabitants of Palestine. Mem = 600, see 291 and Genesis 14:7.

and depths, and springs. see Deuteronomy 8:7.

telestia (Gr). complete, fulfilled; mysterious. Generally, any religious ceremony, a solemnity, especially of marriage. see 800.

The Beginning Alpha, the Middle Mu, and the End Omega. see 671.

heh panarchia (Gr). the all-powerful; an epithet of deity.

mia pistis (Gr). one-faith. Ephesians 4:5: "One Lord, one faith, one immersion." see 800

pastos (Gr). a bridal chamber or bridal bed; a shrine. Related to the Rosicrucian mysteries.

godhead + basileia (Gr). "The kingdom of spirit is embodied in my flesh." see 592, 259 (Greek).

arrow, literally, "son of the bow. Spoken in relation of Leviathan (496) in Job 41:28: "The arrow does not make him flee, sling stones are like chaff to him." Also designates a dart. Note that the primitive form of Beth, which denotes the "house" of personality, as well, as attention, concentration and self-consciousness, was an arrowhead, and that the bow is connected
with Samekh, Sagittarius and the Holy Guardian Angel, as "son" is with Tiphareth. " see 52, 800.

Savior, deliverer; a title of Tiphareth + middle, center, midst; interior, inside. The son, says the Zohar, liberates the Shekinah from exile. This is effected by knowledge of the true nature of man, the anointed, and of the kingdom (Malkuth). Transformed into Israel or true rulership by the enlightened Ego he is able to put new and better conditions in place of former ones. see 426.

η ὀγκος πατρος (Gr). The father's love.

853 (prime)

853 plague. Peh = 800, see 133.

eshet ha-meodos orchard of apples, or apple orchard. Rosenroth in K.D.L.C.K.( p.706) says that this fundamentally refers to Tiphareth; which is composed of three colors: red, white and golden yellow, corresponding to the likeness of apples: which are to two kinds, some inclined to Chesed, and others of Geburah-he cites several references throughout the Zohar.

854

Allah Elahim The God of Abraham.

Lavan Neshamah Dragon, the sea-serpent [Isaiah 27:1]. see 496, 358.

Malchut Meshach The Kingdom, Messiah.

855

And IHVH Elohim formed (man out of the dust of the ground) + perfection, wholeness + strength, affluence, rest, quite. The "new creature" is formed by the cosmic father and mother working in the physical vehicle. A whole and perfect body of light gives strength to the soul, which is pervaded with inner rest. see 427, 428; 420, 7.

Thimawlea ha-aretz hawmam. the earth was filled with violence. In Genesis 6:11: "The earth also was corrupt before God, and the earth was filled with violence." These events took place before the great flood and Noah's ark. see 861.

bihlaik your glory, your praise. see Deuteronomy 10:21.

Man does not live on bread alone but on every word that comes from the mouth of the Lord. see Deuteronomy 8:3.

856

857 (prime)

alahim Nebud Literally, "Creative Powers of Strength", God the strong, God of battles. Mem = 600, see 297.


857 and she gave. see Genesis 3:6.

Yeshuah you shall pour it out. see Deuteronomy 12:16.

858

alahim ha-adonim "These be the words": Hebrew title of the book of Deuteronomy. see 297.

alahim + melashav long pinions + out of darkness. The overshadowing wings of spirit bring man's consciousness out of the darkness of ignorance into the light of truth. see 428, 429.

Logos theou. (Gr). Logos theou. Word of God.
In the image of God created he them.

Compassion, a title of Tiphareth. Mem = 600, see 298.

The breath of life. In Genesis 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. see 395, 68, 18.

I. "A being exalted, an essence of the lives", and comments: \textit{a-being-exalted}... This is the verb \textit{eshmat hashem}, whose root \textit{esh} expresses that which is exalted, employed according to the enunciative form, passive movement, as continued facultative, feminine construction." [d'Olivet, 1976, p. 75.] see 340.

II. The Zohar [I:49A] comments: "And he breathed into his nostrils the breath of life. The breath of life was enclosed in the earth, which was made pregnant with it like a female impregnated by the male. So the dust and the breath were joined, and the dust became filled with spirits and souls. And the man became a living soul. At this point he attained his proper form, and became a man to support and nourish the living soul." (P.156)

III. "A symbol of the spiritual essence-the divine spark, atma-buddhi, which is immortal... And into this lower mind, or astro-mental body, was projected the divine spark, and thence the man (manasic being) became a creature capable of responsible, independent existence." [Gaskell, 1981, p. 126.]

IV. "We see that the letter Peh appears in 'dust' 'breathes', 'nostrils' and that Shin appears in 'breath'. The result of the operation is Adam becoming a living Nefesh. Eighty [Peh] stands for all the undeveloped strata of energy. It is given life in \textit{Adam} by \textit{Shin} (300), the cosmic metabolism...

The truth is that this Genesis, this creation of a complete Adam, has not yet taken place-although it may now be in process of becoming. We can begin to understand this allegory when-rather than imagining it as a mere myth of our remote past-we see that potentially, the complete Adam can come into being within us now. Adam is seeking birth, but we stifle it every day in its womb." [Suraes, 1992, p. 105.]

\textit{Ain Hamah} and the death. In Deuteronomy 30:15: "See, I have set before you this day life and good, and death and evil..." Life and death are the pair of opposites assigned to Mercury, which rules Gemini, or Key 6. Raphael symbolizes Mercury. The Tree of the Knowledge of Good and Evil is close to the woman, or subconsciousness who is receptive to the angel. see 3760, 932 (Greek).

\textit{enhodim} lower, lower ones. see Genesis 6:16.

\textit{maimim beth} out of your dwellings. see Leviticus. 23:17.

\textit{shekel hamim} Disposing Intelligence. Variant spelling without Heh (the), see 863.

\textit{nethboth} paths, trodden paths. Variant spelling, see 868.

\textit{gihon} Gihon. The second river in the Garden of Eden is the Gihon; it winds through the entire land of Chush." Nun = 700, see 77, 446, 142, 680; 1560, 623, 1514 (Greek) and Genesis 2:13.

\textit{859} (prime)

\eta \upsilon\rho\alpha\omicron\epsilon\zeta\; heh uparksis (Gr). Existence, subsistence, substance, goods, possessions. A technical term of the Gnosis. Thus Jesus word: "All that the Father hath is mine" explains the root-meaning of the Chaldean Oracle: "Containing all things in the one summit of his own Hyparxis, he himself exist wholly beyond. see 1500, 801 and Hebrews 10:34.

\Gamma\epsilon\tau\epsilon\lambda\epsilon\sigma\tau\alpha\iota\; getelestai. It is finished [John 19:30]. Last statement made by Jesus on the cross after he had drunk the vinegar.
The Jerusalem which is above [on high] is free, which is the mother of us all. This refers to the ogdoad—the spiritual state of praising God. See 831 (Greek).

The infant Jesus was born in Luke 2:7, 12, 16. These two words, "It is finished" and "manger", refer to the alchemical death and initiation into the mysteries, and to the place of the birth of the Christ-child. The cave is also the alchemical laboratory, where the Virgin’s Milk is extracted and utilized. See Luke 2:7, 12, 16.

The Life-Breath of the Gods. The breath on the Mighty Ones, the Spirit of God. Mem = 600, see 300.

sill, threshold, entrance. Peh = 800, see 140.

[the dawn, in the morning] in Daniel 6:19: "Then the king arose very early in the morning, and went in haste unto the den of lions." The last Peh here is the largest letter, and the first Peh the smallest letter. see 863.

staff. In Psalm 23:4: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for you are with me; your rod and your staff they will comfort me." see, 880, 442 (Greek) and Key 9.

where there is gold. In Genesis 2:11: "The name of the first [river of Eden] is Pison: that is it which compasses the whole land of Havilah, where there is gold." see 126, 446, 59, 2825 (Greek).

depths. Mem = 600, see 300.

whereas Moses elevated the serpent in the desert, so must the son of man be placed on high; (15) that every one believing into him may have aeonian life." "Gr. aion, a period of time; a manifestation of life in time, period of evolution; lifetime (from the Sanskrit root, 'to go', the concept of time being inseparable from that of motion, and time being measured by the motion of the heavenly bodies in space). The God alone is Eternal or Boundless Duration; everything manifested has limits in time and space. The highest aion is the lifetime of the manifested universe, considered as a conscious divine being; and each evolutionary cycle— as the lifetime of the planetary system, of the earth, of a human race—is also an aion and collectively a being. The translation of ἀοιῶν (328) in Isaiah 45:7: "I form the light and create darkness; I make peace and create evil—I the Lord, do all these things." see 328, 1740, 1753, 925.

anazao (Gr). to revive, to live again; of sin, to gain strength. See Romans 7:9 & 14:9.

dawn. the definite or emphatic form of דועש, the Chaldean word for Dawn. see 860, 963, 990 (Greek).

to collect, put away; store. see 141.

utopia. utopia (Gr). utopia.

telia mou (Gr). my flawless one.

Septuagint translation of הובז in Canticles 5:2: "I slept, but my heart was awake: it is the voice of my beloved that knocks, saying 'open to me, my sister, my love, my dove, my perfect one: for my head is filled with dew, and my licks with the drops of the night.'" see 850.

Apophis (Gr). The destroying aspect of deity corresponding to A. in the mystery name IAO. Represents the elemental forces of the subconscious which aid personality evolution. Corresponding to Typhon, the terrestrial and material envelope of Osiris. see 70 (Lt), 203, 1871 (Greek).

aeon (Gr). world, universe; a billion years. Written αιωνιον in John 3:15: (14) "And as Moses elevated the serpent in the desert, so must the son of man be placed on high; (15) that every one believing into him may have aeonian life."

"Gr. aion, a period of time; a manifestation of life in time, period of evolution; lifetime (from the Sanskrit root, 'to go', the concept of time being inseparable from that of motion, and time being measured by the motion of the heavenly bodies in space). The God alone is Eternal or Boundless Duration; everything manifested has limits in time and space. The highest aion is the lifetime of the manifested universe, considered as a conscious divine being; and each evolutionary cycle— as the lifetime of the planetary system, of the earth, of a human race—is also an aion and collectively a being. The
sidereal body (*soma pneumatikon*) of man endures throughout the life-cycle of the cosmos, and so after the mystic birth 'from above' his consciousness is continuous throughout all the lesser cycles of reincarnations, racial periods, etc. Which constitute the great On-going or Day of the Gods.” [Pryse, 1967, pp. 96-97.]

**862**

pattern, likeness. see Exodus 25:9.

**863 (prime)**

Sekhel ha-Hergesh. The Disposing Intelligence. The 17th Path of Zain. Connects the divine soul of Binah to the Ego in Tiphareth. Gives ability to know true discrimination, based on accurate knowledge of reality-faith expressed by action. This is intense, flaming activity of Mercury, the use of the "sword" as the narrow way of attainment. Discrimination is the fruit of love, which conquers death and gives immorality. Its source is the power of the divine soul. In alchemy, discrimination is used between the solar and lunar currents in the body to become a free channel for the cosmic Life-force. see 508, 513 and Appendix 12.

I. The path of Zain is called "the Foundation of Beauty in the place of the Supernals." The foundation is *Yesod*, the 9th Sephirah, seat of the automatic consciousness and vital soul (Nephesh). Beauty is *Tiphareth*, the seat of the Ego-consciousness. The supernals are *Kether*, *Chokmah* and *Binah* and are part of the archetypal world (Fire). In this connection note that Zain connect Binah to Tiphareth.

II. The path of Zain, Disposing Intelligence, suggests by its name the operation of the supernal Binah, Understanding, in separating the creatures produced by the Constituting Intelligence (Heh) into species and classes. The fundamental separation is sex. And in this connection that the Path of Zain is Key 6, the Lovers, in the Tarot.

III. "I am the Disposing Intelligence, choosing with discrimination each step towards the one light which alone is pure in beauty." [Meditations on the Paths of Wisdom].

---

**864**

Holy of Holies.

Sun and Moon; two important parts of the great work of regeneration. They correspond to the solar and lunar currents and their centers at the heart and pituitary in the microcosm. In Deuteronomy 4:19: "And when you look up to the sky and see the sun, the moon and the stars-all the heavenly array-do not be enticed into bowing down to them and worshiping things the Lord your God has apportioned to all the nations under heavens." see 640.

from his place. Exodus 10:23.

*Ierousalîm*, Jerusalem (Gr). Jerusalem.

ο ναός αθανασίας, ho naos athanasias (Gr). temple of immortality, and of the resurrection of the spiritual body. see 321.

οικὸς ἐκκλησίας, oikos ekklesias (Gr). house of the church. see 370, 294.

ἡ πόλις αἰτερος, heh polis apeiros (Gr). the city of the ignorant. see 390.

κόσμος αλήθειας, kosmos aletheias (Gr). true world or order. see 600, 264.

αθανασία σάρκος, athanasia sarkos (Gr). immortality of the body. see 273.

προθεύς, protheus (Gr). the most profitable [Fama Fraternitatis].

Κυρίως δειμέν, kurios deimi (Gr). the Lord builds his tabernacle.

αγιων, hagion (Gr). sanctuary. Septuagint translation of יִהְיֶה (444) in Ezekiel 44:1: "Then the man brought me to the outer gate of the sanctuary, the one facing east, and it was shut.

(2) The Lord said to me, 'this gate is to remain shut. It must not be opened; no one may enter
through it. It is to remain shut because the Lord, the God of Israel, has entered through it. (3) The prince himself is the only one who may sit inside the gateway to eat in the presence of the Lord. He is to enter by way of the portico of the gateway and go out the same way." The prince is the messiah or Christos. The sanctuary is the outer holy place, and not the holy of holies. see 444.

865

I give it, I give her. see Genesis 23:11.

our increase, our crops. see Leviticus 25:20.

866

end, close, to limit, to perish. Peh = 800, see 146.

cleanliness, innocence. see 216.

Referred to in the Greater Holy Assembly or I.R.Q. (paragraph 553) concerning the dew from the skull of Macroprosopus. "And that dew, which distills, distills daily upon the field of apples, in color white and red." The apple is connected with the serpent-power (Shin) with Mars and with knowledge. see 494, 39.

Rosenroth in K.D.L.C.K. (p.457) gives: latera aquionis (sides of the eagle) and cites Psalm 48:3: "It is beautiful in its loftiness, the joy of the whole earth, is mount Zion on the sides of the north, the city of the great king." He says that some call these Netzach and Hod, for the influence from Geburah is called the North.

you shall hear, hearken. see Deuteronomy 1:17.

his staff. see Exodus 21:19.

heh metanoia + eirenēs. heh metanoia + eirenēs (Gr). the repentance, reformation, change of mind plus peace, concord. see 381, 485.

Adonai. (Gr). Lord. Greek spelling of the Hebrew name of God.
oil, in plenitude. This word is the root of messiah, the anointed. see 348, 358, 390, 90, 360, 418.

clay. With different pointing 1. revelation; laying bare. 2. reveal; draw water. Peh = 800, see 148.

to withdraw, retire. With different pointing: to sweep, or scrape, away; to bear down, to cast down. see 148.

God of my salvation. In Psalm 88:1: "O Lord God of my salvation, I have cried day and night before thee." The power of life cause both joy and misery to those how trod its paths, according to their comprehension of its laws. see 2991 (Greek).

and shall mark out. see Numbers 34:10.

domoς θεου. domos theou (Gr). abode (house) of God.

869

and the knowledge of good and evil. In Genesis: and the Lord God made all kinds of trees grow out of the ground-tress that were pleasing to the eye and good for food. In the middleof the garden were the tree of life and the tree of the knowledge of good and evil."

"Let us consider now the phrase (in Genesis 2, verse 9), the tree of knowledge of Tov and Raa, translated good and evil. All the Hebrew words relating to this tree (such as gam, beeden, megaddam) convey intense movement. In fact, it is a whirlwind destroying all that is obsolete, as well as all accumulations, which must constantly be swept away by the totality of life that is creative and always new. This concept becomes clear to us when we realize that, in reading the Bible as we know it, the word Tov according to its letter-numbers (Tav-Vav-Vayt: 400.6.2) expresses the continuity of existence to which we cling as 'good', and the word Raa (Raysh-Ayn: 200.70) that which upsets our static habits of living is translated 'bad'." [Suraes, 1992, p. 108.]

870

wing, skirt; winged. Peh = 800, see 150.

The Great Magical Agent see 300.

I had walked (followed), I walk. see Genesis 24:40.

Ho Kurios (Gr). The Supreme Lord. In Matthew 21:40: "When therefore, the owner of the vineyard comes what will he do to those occupants?"

Cyprus (Gr). Cyprus, the island in the Fama, where brother P.A.L. is said to have "died". Cyprus supplied copper, the metal of Venus, to the ancient world.

In occult symbology and alchemy death is a symbol of transmutation (see Key 13). P.A.L is an anagram for Aleph (see 111) and implies that the superconscious (Aleph) impulse is transmuted in the Venus (Cyprus) center. Aleph
means bull or ox. The bull is the symbol of Taurus which rules the neck. Aleph is shown on Key 0, the Fool with a white sun in the background. This is the central spiritual sun, which our Sun derives its radiance. Thus Brother P.A.L. represents the metaphysical power of the spiritual sun. He dies in Cyprus means that the superconscious impulse received through the sun center is changed into the awakened functioning of the Venus center.

Venus is associated with the direction east, the place of dawn the womb of light and associated with the beginning spiritual illumination. The Venus center is located in the throat. It is the link between the lower 4 chakras in the body and the higher two in the head. It is associated with creative imagination and emotional responses, and this is the secret to the transmutation. Vivid mental image fueled by intense desire combined with the power of the spiritual solar energy is method of transmuting the physical vehicle into the body of an adept. see 87 (Lt), 111 (P.A.L), 434, 4; 358 (note).

αματίτης. Hematites (Gr). Hematite; a reddish-brown stone, attributed to Aries, Mars; "the bloodstone" which was the first jewel on the breastplate of the high priest. In Exodus 28:17: "And you shall set it in settings of stones, four rows of stones; the first row shall be a hematite, an emerald and a marble." see 45, Adam, oden; 52 (Greek).

871

Goetia demon by night of the 3rd decanate of Aries. Peh = 800, see 151.

872

and I will make him. see Genesis 17:20.

you [shall] abhor. see Deuteronomy 23:8.

(wreathen) chains. see Exodus 28:24.

αγιάζων. agiazon (Gr). sanctifies. In Hebrews 2:11: "For both he that sanctifies and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren." see 942 (Greek).

873

Goetia demon # 33 by day of he 3rd decanate of Aquarius [Mathers, 1995, p. 130]. Peh = 800, see 153 & Appendix 11.

874

of his family. see Leviticus 25:49.

things that are to come [dooms]. see Deuteronomy 32:35.

875

l. (5 x 5 x 5 x 7) or 5^3 x 7

evil man. Mem = 600, see 315.

the coat, tunic. see Genesis 37:31.

876

treasure, dwelling place. From a root meaning: to arrange, to measure, to design, to plan. Refers to Hod, the Perfect Intelligence, linked to Beth (house-mercury). the introduction of the personal factor of human intellectual activity brings out, arranges, cultivates latent potencies. see 1431.

Kingdom of darkness. A Qabalistic technical term, relating to the Malkuth as the ultimate point of descent from the White Brilliance of Kether the Crown. see 496, 380.

to cover with wings, to fly, fly away; to flicker. With different pointing: fowl, bird, winged creature. Peh = 800, see 156.

Multiplier, addition. Peh = 800, see 156.

subtle. Mem = 600, see 316.

north, dark, hidden, north-wind. Nun = 700, see 226.
abomination of desolation. In Daniel 12:11: "And from the time that the daily sacrifice shall be taken away, and the abomination that makes desolate be set up, there shall be a thousand two hundred and ninety days." Compare with Malkuth Arawfel. The word פְּלָטָהש is numerically equivalent to רָפֵל שֶׁם = שֵׁם. The abomination which makes desolate is the substitution of the "Kingdom of Darkness" for the "Rule of Light." It is materialistic reliance on the physical in place of the spiritual. The "abomination of desolation: is darkness for those without the eyes to see. The spirit is our redeemer, it is the power collected in the solar radiance, the water of mediation that nourished our kingship and the light that rules over the physical. see 80, 85, 549, 226, 95, 921, 496.


Goetia demon by day of the 3rd decanate of Aquarius. Peh = 800, see 153.

anger, wrath. see 157.

gלָלָה + אשׁי שלמה exile, banishment, captivity + the whole (perfect) stone. The energy of regeneration is exiled in the ignorant man; the wise man uses the same energy to build the stone of the wise. see 438, 439.

 abide. In Proverbs 15:8,9: "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight. The way of the wicked is an abomination unto the Lord: but he loves him that follows after righteousness." see also Genesis 46:34.

Sekhel Manhig ha-Achdoth. Unitig Intelligence or Inductive Intelligence of Unity (literally "Driver (or Leader) of the Unities.") The 13th Path of Gimel represents the manifestation of the subconsciousness of Yekhidah, the Cosmic Self, as the basis for manifesting the One Ego. Last of the Paths of the Tree with 2-directional movement-outward and downward from above, and inward and upward from below. see 237, 73, 3, 532.

"The thirteenth [path], Gimel, brings beauty into activity and thus begins to be active before Mercy and Severity. As in creation the beauty of visible nature was manifest before creatures to
whom Mercy and Severity could be shown were brought forth." [32 Paths of Wisdom]

"I am the Uniting Intelligence, linking all opposites together with the bonds of perfect peace." [Meditations of the Paths of Wisdom]

Hebrews. Mem = 600, see 322.

Lebarmem. Lesser assistant angel of Sagittarius; Lord of triplicity by night, Mem = 600, see 322 & Key 14.

883 (prime)

אברכים forty (40). Mem = 600, see 323, 541, 190.

זועבות the abominations. see Leviticus 18:26.

884

בניים עודד Builders of the Adytum. see 324.

885

אסף אブラם וברל vc f the ends of the earth + a virgin maid. Virginity has to do with the spiritual force, working as Mercury in Virgo in the alchemical process of the microcosm. The "earth" is what is translated or raised in vibration by treading the paths of righteousness, which is personality transmutation. see 442, 443.

886

של שמע נבאל Sekhel Shepha Nivdal. Intelligence of the Mediating Influence. The 6th Path of Tiphareth. See 1081.

והי and I will make of you. see Genesis 17:6.

והיה and she covered herself. see Genesis 24:65.

והולנה the murmurings [grumblings]. see Exodus 16:12.

I will pour our. See Ezekiel 8:7.

888

הפת to cover, protect; to enclose, surround. Peh = 800, see 168.

"IHVH Elohim made. In Genesis 2:4: These are the generations of the heavens and of the earth when they were created, in the day that the Lord God [IHVH Elohim] made the earth and the heavens." see 86, 26.

Moses + "I am that I am. "משה is water (Mem), Fire (Shin) and vision (Heh). He was the great initiate who preceded Jesus, and is linked here with the I AM as the source of his illumination. יesh is also the tribe of Israel connected with alchemical sublimation under the sign Libra, suggesting that equilibrium brings illumination from above, into the head-and heart. see 345, 501, 21, 543, 1648 (Greek).

 thou shall engrave. see Exodus 28:11.

 thou shall open. see Deuteronomy 15:8.

I. "The root meaning of this word is side to be 'To Save' or rather To Make Whole. Written as HIS, we have the genitive IA, which conveys the idea of great strength, or, more emphatically, of a principle that is basic and permanent. The name Iesous, in conjunction with Khristos, is said to refer to the act of (Christ) entering into the body of an anthropos." [Omikron, 1942, p. 256.]

See under Christos [1480].

II. "For Jesus is a name arithmetically symbolical consisting of six letters, and is known by all those that belong to the called." [Irenaeus].
epithet of Christ.

ολθεωμενος αληθωμονος (Gr). the one who is fulfilled, the fulfiller.

νικη κοσμου. nikeh kosmou (Gr). victory of the world. see 1 John 5:4: "Because all that has been begotten by God overcomes the world; and this is the victory which overcomes the world-our faith."

Κυριος νικη (Gr). Victorious Lord.

Λογος εστι. Logos esti (Gr). He is the word; a reference to Christ.

Λεγων. legion (Gr). Legion; variant spelling of legion in Mark 5:9: "And he [Jesus] asked him [the possessed man] 'What is your name? and he says to him [Jesus], "My name is legion; for we are many.'" see 1244, 2209, 970 (Greek).

889

אראבשיym And forty. See Genesis 7:4

הדרים The flocks. See Genesis 29:2.

המשנה The detestable things, the abominations. See Jeremiah 7:10.

890

מתנה gifts. see Genesis 25:6.

שדד being bound up. see Exodus 12:34.

completed, full ones. see Leviticus 23:15.

Ἐναυλόν Διος. enaulon dios. Divine Abode.

Mount Olympus was considered by the ancient Greeks to be the home of Gods.

891

ארים double fruit. The Tribe of Israel (Taurus). see 331.

ο λογος ο αληθος ho logos ho alethis. the true word. Appears only in plural in Revelation 19:9: "And he says to me, 'write; blessed are those who have been invited to the marriage supper of the lamb.' He also said to me, 'these are the true words of God.'" (οι λογοι ηθινοι).

Note: the second "ο" has been inserted for numerical purposes, otherwise the value would be 821.

ο ωρανων δαυλεως. ourania basileia (Gr). heavenly kingdom. see 1477.

ο κυριακος. ho kuriakos. the church (Gr). The word also means, "pertaining to the Lord."

didachē aλθειας didache aletheias (Gr). teaching of truth.

ὑπερασπιζει hyperaspieth (Gr). shield. Septuagint translation of (93, 743) in Deuteronomy 33:29: "Blessed are you, O Israel! Who is like you, a people saved by the Lord? He is your shield and helper and your glorious sword. Your enemies will cower before you, and you will trample down their high places." see 93, 743.

Ουρανος Ouranos (Gr). Uranos. Uranus; heaven sky. A Titan in Greek myth. In Qabalah, the higher octave of the planet Mercury, symbolized in Tarot by the Fool. In other words, Uranus = spirit. In Revelations 21:1: "And I saw a new heaven and a new earth; for the former heaven and the former earth were gone, and the sea is no more.'" see 902, 961.

ουρανων δαυλεως. ourania Basileia (Gr). Heavenly Kingdom.

892

稹ת בלסר סוס And in mercy shall the throne be established. Nun = 700, see 242., 3111 (Greek).

אבריאם a double fruit. Mem = 600, see 331, 332.

שכמ אלחדה Divine Influence. Relates to the 21st Path of Kaph. A Rabbinical term. The descending current of השב, the general influence which is the active principle in the Tree of Life. see 78, 636, 183.
The heavens show his handiwork. In Psalm 19:1: "The heavens declare the glory of God, and the firmament shows his handiwork." see 318.

to go forth in a body (to war), to assemble, to mass + the foreskins of your heart. The sword of the spirit is the word of God, the verb "to love". When desire is purified and perfected it is transmuted into love. Venus is the ancient personification of the unfailing power of love. Circumcision of the heart is the result of self-purification. see 800, 93.

"I will guide you with mine eye + mothers. The mother letters represent the three fundamentals, or elements of Air, Water and Fire, out of which the earth, or physical universe is formed.

Peh + Tzaddi + Daleth. mouth + fish + door. The occult use of speech transmutes the reproductive energy. This is furthered by the practice of meditation and completed by the desire for perfection. Peh = 800, see 800, 90, 4.

cave of duplicity + father. The cave is a symbol of the lower nature of the soul which is immersed in the duplicity or appearance of the physical plane. It cannot perceive that bodies are formed by the power of the father, or Chokmah. see 890, 4.

and she opened (it). see Exodus 2:6.

and you shall engrave. see Exodus 28:9.

you shall inherit, you shall distribute. see Numbers 33:54.

the archetypal of heavenly man; protogonos. Represented by the ten sephiroth in their totality and unity. קְדֵשָּׁם means eastern, ancient, old; epithet of God. Nun = 700, see 245, 200.

the foundations. Said of Daleth, the 14th Path of the Luminous Intelligence, which is the "instructor in the secret foundations of holiness and perfection" [Yetziratic Text]. The path is also the "instructor of arcana". see 486, 404.

clusters, bunches of grapes + the branch. The "clusters" refers to Hod דוד and Netzach; and this value of 757 equals 73% gold of Ophir. The "branches" is the name of the Messiah, i.e. he who builds the temple of the Lord. Netzach and Hod are the spheres of desire and intellect, which must be balanced by the guidance of the higher self. see 757, 138.

The kingdom of the heavens; kingdom of heaven. Hebrew version of Greek in Matthew 13:11: "He answered and said unto them, 'because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." see 1456.

ho huios Habraam (Gr). The son of Abraham; epithet applied to Jesus in the genealogy of Matthew: appears as ο άβρααμ (son of Abraham) in Matthew 1:1: "A register of the lineage of Jesus Christ, son of David, son of Abraham."

the amen: the Messiah. Epithets of Christ. see 2368, 91, 656, 258.

pater, filius, spiritus sanctus, natura divina, Deus + anima, corpus, spiritus, natura humana, homo (Lt). Father, Son, Holy Spirit God + soul, body, spirit, human nature, man. Sum of the two phrases in [Secret Symbols]
Canticles 2:5: "Stay me with flagons, comfort me with apples; for I am sick of love."

overflow. Peh = 800, see 176.

you [will] die [it you eat of the Fruit of good and evil]. see Genesis 3:3.

bundles, tied, pouches. see Genesis 42:35.

our souls, ourselves. see Numbers 31:50.

form, image of [an idol]. see Deuteronomy 4:16.

897

root, stock + son of man. The root, or fundamental reality from which spring all forms of growth and development is the Life-power, expressed through the Mars force. Man becomes the son when he understands the means whereby the divine grace becomes manifest, through correct apprehension of the desire nature. see 800, 97.

breath of life + in the mount of Tetragrammaton it shall be provided. The breath of life is the vital soul, or field of subconscious mental activity. The mount is the adytum, or Mercury center in the brain, where self-consciousness is attained, by obeying the law. see 448, 449.

Perizzites; one of the races in Canaan which the Israelites were expected to displace. Mem = 600, see 237.

the ends. see Numbers 34:8.

898

Princes in all the earth, Princes throughout the land. In Psalm 45:16: "Your sons will take the place of your fathers; you will make them princes throughout the land. The "earth" is the manifested world, or Malkuth. see 550, 500, 50, 291.

Living silver; Quicksilver, the Mercury of the sages. Peh = 800, see 178, 570, 949.

by their families. Genesis 10:5.

Euterpe. Euterpe (Gr). The muse of music, mainly Dionysiac; patroness of joy and pleasure, and of flute-players. A Pythagorean name for 8. "Because it is the most mutable (pahtoza euterpetos) of all the numbers within the decad, being evenly-even... it can be divided by 2 as far as to unity." [Thomas Taylor: Theoretic Arithmetic, p.200]

Written 7 + 1 (Christ) = 8 ε τε π.
Seykel Moragash. Exciting or Active Intelligence. The 27th Path of Peh. Joins the field of desire (Venus) to that of intellect (Mercury) on the Tree of life. On the Cube of Space Peh is assigned the northern face. ] see 549, 503, 91, 474, 84, 786, 90, 395, 80, 85, 696 and Appendix 1 2.

The letter Peh is called the mouth as an organ of speech, and there is a connection between the consciousness which forms itself into speech and the electrical energy which is the basis of all activity of the Exciting Intelligence. Life and this universe was created from the "Word of Life," the whirling breath that emanates and returns like a lighting-flash. Peh is the Mars-force, an electrical fluidic Water of the Alchemist. Thus the Word is made manifest through the Water of the Alchemist. Thus Geburah the sphere of Mars is a Watery Sephiroth. The Bible says that man does not live by bread alone but by what comes from the mouth of Tetragrammaton. This is the mouth that speaks the silent word in the darkness of the North. It is a feminine mouth.

1. "The 27th Path is called the Exciting or Active Intelligence because thence is created the spirit of every creature under the supreme orb and the assemblage of them all." The possessor of this path is said "to foresee all future events which do not depend of a superior free will, or an all undiscernible cause" [Eliphas Levi]

2. "The Path of Peh, which joins Victory to Splendor is analogous to the paths of Daleth and Teth. It is the Exciting Intelligence, and it follows the Renewing Intelligence because the sense of limitation sooner or later gives way to the conviction that this limitation is not permanent. This conviction is man's chief incentive to the kinds of action which will lead to freedom. It originates in an inanimate perception that the spirit of man is one with the universal spirit which, as we have seen, must necessarily succeed in carrying out the great purpose of which it project itself in a universe. This intuitive perception comes suddenly like a lighting-flash and usually overthrows the whole conception of the meaning of life held previously by him to whom it comes. This is an experience, not only of a single person, but also to whole races at certain stages of their development. It is the great influence which effects sweeping changes in the thought and work of the world." [32 Paths of Wisdom]

3. "I am the Exciting Intelligence, breaking down all structures of error and false knowledge." [Meditations on the Paths of Wisdom]

 riches stored in secret places. In Isaiah 45:3: "And I will give you the treasures of darkness, and riches stored in secret places, so that you may know that I am the Lord, the God of Israel, who summons you by name." These "hidden riches" are linked to the use of the power of Peh. [Listed with the connective Vav, under 905.]

 Look to the rock from which you were cut. In Isaiah 51:1: "Listen to me, you who pursue righteousness and who seek the Lord: Look to the rock from which you were cut and to the quarry from which you were hewn;" The "rock" is a title of God, connecting it with Key 4 and the Stone of the wise, which is completed by Mars. see 296, 836.

 lamp of God. Mem = 600, see 336.
Section 9

Numbers 900 – 999

900

I. (30x30) or $2^2 \times 3^2 \times 5^2$

Final Tzaddi. Meaning "fishhook". To this letter is assigned the function of meditation, which is the basis of alchemical sublimation, the process whereby the wise attain to conscious union with the Life-power via the water of consciousness, which is the "mute dark mirror". Tzaddi consist of a Nun (fish) surmounted by a Yod (Hand), thus representing together the male and female principles of creation. using the fishhook Tzaddi via meditation, raises Nun, the "fish" out of the "water" of subconsciousness into the region of self-conscious awareness; it also raises the Scorpio force to awaken the higher brain centers. see 90, 395.

urrences there, then. With different pointing: Shem. location, sign, token, memorial, son of Noah. Often used in Qabalistic writing to designate the divine name IHVH. Mem = 600, see 340.

shout, rejoicing; ringing cry. Plural in [Psalm 32:7] "You are my hiding place; you will protect me from trouble and surround me with songs (i.e. cries) of deliverance. Selah." [Nun = 700] see 250.

+ the fruit of the tree + the serpent. It is the serpent power, rightly directed through meditation, which makes man the "fruit of the tree". see 450.

+ to be strong, hard, firm. Root to Tarshish, the place where Solomon got his Gold for the temple. The allusions is to a strengthening and directing of the Mars energy through mediational practices, in order to reach the "Sun" or Tiphareth. see 1210.

+ to make a gift or to present A Mishnaic or Talmudic word. It is the gift of the profuse giver, or spirit, and its promise is the "rainbow". see 600, 120, 186, 162.

I have given them Numbers 18:8.

901

The pine, a fir or cedar; strength. see 251.

Ark (of the covenant).

shall be left behind, she may be left. see Exodus 10:26.

you shall betroth [pledge]. see Deuteronomy 28:30.

peristera. The dove. The dove is the symbol of the Holy Spirit, or Ruach. Also a symbol of spiritual Israel. see 71, 214.

laccus (Gr). Dionysus. The Eleusinian mystery name for Dionysus. see 811. O Μακροκομος Ho Makrokosmos (Gr). The Macrocosm, universe.

ho pyramis (Gr). the pyramid. An Egyptian word. The pyramid was regarded as a geometrical symbol of the Macrocosm.

ho phallos (Gr). The phallus; i.e. creative power symbolized in India by the Shiva-lingam. see 831.

902

Palace of the Pavement of Sapphire Stone, Heavenly Mansion corresponding to Yesod & Malkuth.

you shall break in pieces. see Exodus 23:24.

whitish clay, mire. see 92.

903

to rain violently; a hard shower. see 343.

And God said. Mem = 600, see 343.
driven out. see Genesis 4:14.

904

after their pattern. see Exodus 25:40.

905

Ha-Shem. The Name, Tetragrammaton. the ministry. see Numbers 4:12.

the worm. see Deuteronomy 28:39.

pervasive. see Deuteronomy 32:20.

906

Letter name Qoph. back of head; ape. Peh = 800, see 186.

Increase or addition; attachment. see 186.

Middle, center, midst. Kaph = 500, see 426.

you come to poverty, you will be destitute. see Genesis 45:11.

scarlet. see Exodus 28:5.

907


908

arrow, lighting; punishment; wound. With different pointing: choz: Out! Avaunt! Go away! Tzaddi = 900.

you shall break, smash. see Deuteronomy 7:5.

909

Tribe of Reuben. "see, a son". Paul Case says associated with Pisces. Godwin says Aquarius. see 259.

cuttings, cut. see Leviticus 21:5.

910

"And God saw that it was good." Mem = 600, see 350.

the count, amount, number of. see Exodus 5:8.

who possesses, inheriting. see Numbers 36:8.

and you shall inquire. see Deuteronomy 13:15.

911 (prime)

Ishim. "The fiery ones," the flames. The choir of angels associated with Malkuth. Mem = 600, see 351.

First, beginning, primal, chief, first-fruit, choice, best, magistracy, office, choicest. see 913, & Genesis 10:10.

Pit of decay. Pit of destruction. One of the 7 infernal mansions, The 5th Hell corresponding to Geburah. see 337, 57, 99, 1026, 566, 108, 291.

a remnant. see Genesis 45:7.

χαρίς. kharis (Gr). grace. "Kindred with this word is kar, whose root-meaning is strength, maturity, preeminence: the from khar suggest an intensification of the same ideas. As a synonym for kharis we may note terpsis-the act of cultivation and beautifying: of enriching in power, sweetness, and efficiency. The Graces, Kharitides, were the assistants of heavenly Aphrodite, who inspired and fostered influences that ripened and refined Earthly Being. Terpsikhore was the most winsom of all the Muses, and as she strung her golden lyre, she thrilled the whole Aitherial Realm. Only those who had the power of this inner Grace, Kharis, could awaken it in others. Hence the word
connotes a gift from the greater to the lesser: a power awakened: fruition forwarded: and even a magical charm or endowment. But it also implies that the gift made was an award form progress already achieved. The 'Grace' of God extends to all Nature and to all Mankind; but its award is in keeping with the great psychic law 'To him that has it shall be given.'” [Omicron, 1942, pp. 263-264.]

912

לברק lighting. Mem = 600, see 352.

Aaron. lofty; name of Moses' brother and spokesman. see 262.

 FlatButton song-maiden; muse.

913

בראשית In the Beginning, in principle. Genesis 1:1 Hebrew title of Genesis. Reduces to 13, thus the beginning is indicated as being love and unity. see 13.

"Bereshyt: Containers of existences, existences in their containers. Universe containing the existences, containing its own existence. (Movement of the Universe.) Upspringing of life, intermittent pulsation invisible, not thinkable; life always new, always present, never present.

Creation! Vertiginous movement, immeasurable movement, movement that transcends all conception. In the hidden depths of movement is the secret of existence. And this movement is the custodian of all possible possibilities. Existence, projection of life, negation of existence. (Everything that exists must cease to exist.) Apparent betrayal of life. Revelation! Life-death is One. And the collision, the shock of passive resistance of the mass, the hard, the dry, the stones: blessed resistance! Without resistance there could be no birth. This is the becoming.

Thus are introduced the two partners playing against each other: Aleph springing from its containers, and Yod smitten by the "breath" of Sheen pressing against all that resists it so as to contain it.” [Suraes, 1992, p. 78.]
Shoulde-blades; Old Testament city. see 360.

and you shall possess it, and you possess her [the land of the Lord]. see Deuteronomy 17:14.

you will drive out. see Numbers 33:55.

a godly seed, seed of God or offspring of God. see 363.

thick darkness. see 444.

"So God created man in his own image."

and according to its composition [formula]. see Exodus 30:32.

πολει (Gr). sells.

their murmurings.

ο ζων (Gr). The living one.

Honor thy father and thy mother.

engraved. see Exodus 39:6.

you shall abhor it. see Deuteronomy 7:26.

World of Creation. see 269.

Palace of the Holy of Holies; Heavenly Mansion corresponding to the Supernals.

The number of years Adam lived (Genesis 5:5).

shalom. whole, complete, healthy; to complete, to be safe, peace, perfect. see 370.

Sandalphon. Archangel associated with Malkuth. Nun = 700, see 280.

of your lives, to yourself. see Genesis 9:5.

to possess [inherit]. see Leviticus 20:24.


young lambs. see 372.

Tree of the Knowledge of Good and Evil.
933
בֹּלֶחְכִּים God of the Hebrews. Mem = 600, see 373.

934
כֹּשֶׁם Chaldees (reference to Astrology).

935
הָנַגְרֵים The men. See Genesis 14:24.

936
שָׁלֹם shalom. peace, health, prosperity, friend. see 376.

937 (prime)
יִבְסָלָן Hobab, son of Zerah; a King of Edom associated with Chessed.

938
בֹּנֵטְרֵים And the servants. See Job 1:16.

939
וֹדוֹרִים And take care, be careful. See Ezra 4:22.

940
מֶסֶרֶם Name given to Egypt by the Jews. see 380.

941
עָמַתְתָּךְ Your maidservant. See Genesis

Reference Content

933
God of the Hebrews. Mem = 600, see 373.

934
Chaldees (reference to Astrology).

935

936
shalom. peace, health, prosperity, friend. see 376.

937 (prime)
Hobab, son of Zerah; a King of Edom associated with Chessed.

938
And the servants. See Job 1:16.

939
And take care, be careful. See Ezra 4:22.

940
Name given to Egypt by the Jews. see 380.

941
Your maidservant. See Genesis

Reference Content

933
God of the Hebrews. Mem = 600, see 373.

934
Chaldees (reference to Astrology).

935

936
shalom. peace, health, prosperity, friend. see 376.

937 (prime)
Hobab, son of Zerah; a King of Edom associated with Chessed.

938
And the servants. See Job 1:16.

939
And take care, be careful. See Ezra 4:22.

940
Name given to Egypt by the Jews. see 380.

941
Your maidservant. See Genesis

Reference Content

933
God of the Hebrews. Mem = 600, see 373.

934
Chaldees (reference to Astrology).

935

936
shalom. peace, health, prosperity, friend. see 376.

937 (prime)
Hobab, son of Zerah; a King of Edom associated with Chessed.

938
And the servants. See Job 1:16.

939
And take care, be careful. See Ezra 4:22.

940
Name given to Egypt by the Jews. see 380.

941
Your maidservant. See Genesis

Reference Content

933
God of the Hebrews. Mem = 600, see 373.

934
Chaldees (reference to Astrology).

935

936
shalom. peace, health, prosperity, friend. see 376.

937 (prime)
Hobab, son of Zerah; a King of Edom associated with Chessed.

938
And the servants. See Job 1:16.

939
And take care, be careful. See Ezra 4:22.

940
Name given to Egypt by the Jews. see 380.

941
Your maidservant. See Genesis

Reference Content

933
God of the Hebrews. Mem = 600, see 373.

934
Chaldees (reference to Astrology).

935

936
shalom. peace, health, prosperity, friend. see 376.

937 (prime)
Hobab, son of Zerah; a King of Edom associated with Chessed.

938
And the servants. See Job 1:16.

939
And take care, be careful. See Ezra 4:22.

940
Name given to Egypt by the Jews. see 380.

941
Your maidservant. See Genesis

Reference Content

933
God of the Hebrews. Mem = 600, see 373.

934
Chaldees (reference to Astrology).

935

936
shalom. peace, health, prosperity, friend. see 376.

937 (prime)
Hobab, son of Zerah; a King of Edom associated with Chessed.

938
And the servants. See Job 1:16.

939
And take care, be careful. See Ezra 4:22.

940
Name given to Egypt by the Jews. see 380.

941
Your maidservant. See Genesis

Reference Content

933
God of the Hebrews. Mem = 600, see 373.

934
Chaldees (reference to Astrology).

935

936
shalom. peace, health, prosperity, friend. see 376.

937 (prime)
Hobab, son of Zerah; a King of Edom associated with Chessed.

938
And the servants. See Job 1:16.

939
And take care, be careful. See Ezra 4:22.

940
Name given to Egypt by the Jews. see 380.

941
Your maidservant. See Genesis

Reference Content

933
God of the Hebrews. Mem = 600, see 373.

934
Chaldees (reference to Astrology).

935

936
shalom. peace, health, prosperity, friend. see 376.

937 (prime)
Hobab, son of Zerah; a King of Edom associated with Chessed.

938
And the servants. See Job 1:16.

939
And take care, be careful. See Ezra 4:22.

940
Name given to Egypt by the Jews. see 380.

941
Your maidservant. See Genesis

Reference Content

933
God of the Hebrews. Mem = 600, see 373.

934
Chaldees (reference to Astrology).

935

936
shalom. peace, health, prosperity, friend. see 376.

937 (prime)
Hobab, son of Zerah; a King of Edom associated with Chessed.

938
And the servants. See Job 1:16.

939
And take care, be careful. See Ezra 4:22.

940
Name given to Egypt by the Jews. see 380.

941
Your maidservant. See Genesis

Reference Content

933
God of the Hebrews. Mem = 600, see 373.

934
Chaldees (reference to Astrology).

935

936
shalom. peace, health, prosperity, friend. see 376.

937 (prime)
Hobab, son of Zerah; a King of Edom associated with Chessed.

938
And the servants. See Job 1:16.

939
And take care, be careful. See Ezra 4:22.

940
Name given to Egypt by the Jews. see 380.

941
Your maidservant. See Genesis

Reference Content

933
God of the Hebrews. Mem = 600, see 373.

934
Chaldees (reference to Astrology).

935

936
shalom. peace, health, prosperity, friend. see 376.

937 (prime)
Hobab, son of Zerah; a King of Edom associated with Chessed.

938
And the servants. See Job 1:16.

939
And take care, be careful. See Ezra 4:22.

940
Name given to Egypt by the Jews. see 380.

941
Your maidservant. See Genesis

Reference Content

933
God of the Hebrews. Mem = 600, see 373.

934
Chaldees (reference to Astrology).

935

936
shalom. peace, health, prosperity, friend. see 376.

937 (prime)
Hobab, son of Zerah; a King of Edom associated with Chessed.

938
And the servants. See Job 1:16.

939
And take care, be careful. See Ezra 4:22.

940
Name given to Egypt by the Jews. see 380.

941
Your maidservant. See Genesis

Reference Content

933
God of the Hebrews. Mem = 600, see 373.

934
Chaldees (reference to Astrology).

935

936
shalom. peace, health, prosperity, friend. see 376.

937 (prime)
Hobab, son of Zerah; a King of Edom associated with Chessed.

938
And the servants. See Job 1:16.

939
And take care, be careful. See Ezra 4:22.

940
Name given to Egypt by the Jews. see 380.

941
Your maidservant. See Genesis

Reference Content
and minister unto you, and they may assist you. see Numbers 18:2.

in the watch. see Exodus 14:24.


that moves, creeps, the moving. see Genesis 1:21.

I have mocked, I heave lealt harshly. see Exodus 10:2.

The Smooth Point, a title of Kether. see The Kabbalah Unveiled (p. 23).

you shall keep, observe; be mindful of. see Genesis 17:10.

you shall break down [the alters]. see Exodus 34:13.

and crooked. see Deuteronomy 32:5.

(prime)

fortress, castle, citadel. see 297.

seventeen (17).

and dash in pieces [smash]. see Deuteronomy 12:3.
951
Justice abides in her. see 301.

strong, mighty; strength, might. Tzaddi = 900, see 141.

Shema Israel. "Hear, O Israel."

The Inscrutable Height, a title of Kether.

Israelite. see Leviticus 24:10.

of the first. see Numbers 15:21.

the first part [fruit] of them. see Numbers 18:12.

and hide yourself, and you ignore. see Deuteronomy 22:1.

Paths.

and your lewdness. see Ezekiel 23:29.

and granted their request. see Exodus 12:36.

"Key of the house of David. In Isaiah 22:22: "And the Key of the House of David will I lay upon his shoulder; none shall open." This is the key of the knowledge of immortality. "And that House is the temple, not made with hands, eternal in the heavens." The key is the secret which gives power to open the temple.

the heavens. see 395.
in perpetuity, irredeemably, to permanence. see Leviticus 25:23.

that is given by you. see Numbers 18:29.

you seek [look for] him. see Deuteronomy 4:29.

So I may destroy them. Deuteronomy 9:14.

And he will put you to death. See Isaiah 65:15.

Man of God; Husband of God (Glory). see 402.

the fountain (eye) of Jacob. Nun = 700, see 312.

the first. see Genesis 41:20.

methesis ekklesias (Gr). Teaching of the Church.

η πετρα = the cubic stone.

μεγεθη κυβου. megethe Kubou (Gr). Dimensions of the cube

the fiftieth [year.] see Leviticus 1:25.

the ones being anointed. see Numbers 3:3 & 403.

your prostitution. see Jeremiah 13:26.

I was banished. see Jonah 2:5.

they flash, wink. see Job 15:12.

αναστασις, anastasis (Gr). rising again; resurrection. An esoteric term. The "dead" are those who are caught in the web of the world's illusion. see 971.

"Anastenia is-to leap upwards upon a certain accomplishment: while enerthenai is-to be awakened from sleep. 'The Resurrection of Christ' is the regeneration of the Reasonable Nature from out mortality into Immortality: and from ignorance to an Undeceivable Wisdom." [Omkron, 1942, p. 248.]

tεχνη, techne (Gr). art, craft, skill; technique. The "rising again" is not a natural process. The alchemical fire must be controlled and directed by art or "artificial means" (Vaughan). see 301.

Metatron. the Archangel of Kether. see 314.

shall hold your peace, you be still. see Exodus 14:14.

Shem ha-Mephorash. The Divided Name. Name of Extension. A name of God, consisting of 72 three-letter roots to which are suffixed the termination with AL or IH in order to complete the names. Each of these 72 words thus formed is attributed to one of the quinaries (division of 5 degrees) of the zodiac. see 72.

eighteen (18).

Kamotz. Angel of 1st decanate of Scorpio. Tzaddi = 900, see 156.

your gifts. see Leviticus 23:38.

and be of good courage, and do your best. see Numbers 13:20.
967 (prime)

and your kneading dough. see Deuteronomy 28:5.

968

I. $(8 \times 1 \times 11) \text{ or } 2^3 \times 11^2$

Song maidens; muses.

969

standing in the midst. see 319.

Sartain. the Crab, the sign Cancer. see 319.

970

etz. a tree, wood, gallows. see 160.

shenaim-Asar. twelve (12).

Tharsis. Ruler of Water.


have I wrestled. see Genesis 30:8.

my wages. see Genesis 31:7.

in perpetuity, for the permanence. see Leviticus 25:30.

you shall tithe. see Deuteronomy 14:22.

971 (prime)

in wickedness. Deuteronomy 9:5.

η αναστασις heh anastasis (Gr). The resurrection. Refers to Christ. see 1844, 1988, 888, 1480, 644, 1768, 800, 656, 1408, 326, 963.

972

I. $(4 \times 3 \times 3 \times 3 \times 3) \text{ or } 2^2 \times 3^5$

Book of Concealed Mystery.

973

the Lord, thy Lord. see 493.

αρχη αληθειας (Gr). Beginning of truth.

O Θεοπλαστης ho theoplastes (Gr). The Divine Creator.

974

fountain of lives. see 414.

goings forth. see 414.

Metatron. Angle of God's presence. see 324.

975

I fell down. see Deuteronomy 9:25.

976

Every herb bearing seed.

and I will keep you. see Genesis 28:15.

you shall blow, you shall sound [trumpets]. see Numbers 10:7.

like the strength. see Numbers 23:22.

his wickedness [crimes]. Deuteronomy 25:2.

977 (prime)

a title of Tiphareth.

978

flashing up. see Exodus 9:24.
from your laws. see Psalm 119:102.

The "house of bread" + perfect, faultless; whole complete, entire. Bethlehem, the birth-place of Christ, called Jesus ("reality liberates") corresponds to the Virgo area in the human body where assimilation of food is carried out. The result is the perfect, immortal body of light of the adept, who has brought the rainbow into full function. see 419.

your wages. see Genesis 29:15.

burning. see Numbers 19:6.

their kneading troughs. see Exodus 12:34.

shivim. seventy (70).

essence of creation, creative force. see 324.

as seventy. See Deuteronomy 10:22.

They lacked. See Genesis 18:28.

Sodom & Gomorrah.

enriched. see Genesis 14:23.
Their faces. See Ezekiel 1:17.

Desire, love; to bend, serve. Tzaddi = 900, see 178.

The Merciful Ones. Angelic Choir attributed to Chesed. Mem = 600, see 428.

Semangeloph. One of the 3 angels invoked against Lilith. Peh = 800, see 269.

1. Σ44 = 990

Declare, are telling. see 430.

Sepher Mem. Book of Moses. see 430.

Joints, parts, members. see 430.

My charge [requirements]. Genesis 26:5.

The Righteous Is the Foundation of the World, a title of Yesod. see 420.

Men wise in astrology and music. see 431.

Treasures of darkness. see 889 and Isaiah 45:3.
Kore Kosmou. Kore Kosmou (Gr). "Virgin or the World." This last is the title of one of the Greco-Egyptian occult books ascribed to Hermes, and refers to Isis-Sophia, the Virgin Bride who reveals the book's instruction.

nympe (Gr). Bride. Refers to Malkuth, the "Holy City." Also the world-dancer in Key 21 (Tav). see 476, 406, 55.

"The word connotes that which is, or enfolds, a new development. The Muses were Nymphai: the Mother of Zeus was a Nymphe: so, too, was Amaltheia of the skies. The calyx that embraced the coming rosebud was a nymphe, and also the web that shielded the winged creature emerging from the grub. And among human relations the newly married maiden (Kore) was a nympe. Hippolytus records a notable paragraph with reference to the 'Mystic Bride' and her Offspring-her own Spiritualized Self.

For this [Greater Mysterion] is Heaven's Gate, and this is the House of God where the Good God, the Everlasting One, dwells: into which there shall enter none who is impure, or of the nature of the human soul or of the body; but it is kept for those only who are of the nature of the Spirit. [A House] where those entering must cast their robes: and [where] all must become Bridegrooms [draped in the seamless robe] having been made Andres [compare tetelesmenos = androgynous] by virtue of the Virginal Spirit. For this is the Virgin who, receiving in her womb, both conceives and bears a Son, not psychical, nor physical, but a blessed Immortal - a Fruit of Ages. The Savior spoke clearly concerning these [Andres]. 'Narrow and steep is the Way that leads [speedily] unto Life Itself and FEW are they who enter upon it. But broad and spacious is the Way that leads into the Everchangeable and MANY are they who pass on by it.'" [Omikron, 1942, pp. 258-260.]
Section 10 - 1000⁺

1000

Large Aleph. The Fool. see 1, 61, 111.

Inmost point, center. Formed of Mem (Key 12) and Tav (Key 21) whose numbers are mirror images of each other. Their paths are united at the interior center of the cube of space. With different pointing: tam. Whole, complete; simple, pious, innocent, sincere, mild, perfect. Mem = 600, see 440, 600.

End. Tzaddi = 900, see 190.

eighty. See 430.

Shen. tooth, fang. See 350.

deal falsely. see Genesis 21:23.

six. see Exodus 16:26.

Kuriou. Kuriou (Gr). Lord. See 800.

Will, good pleasure. The 20th Path of Yod. see 351.

soft, rich soil; Old Testament location. see 352.

offering, sacrifice; form of vow. see 352.

Baal Shem. "Master of the Name," a Jewish magician. See 442.

contend, you provoke. see Deuteronomy 2:9.

blood sack. see 444.

1006

Law. The kingdom of Malkuth, the manifested world, is the Law in Expression. One form of the Hebrew noun for "Law." see Exodus 13:9.

Thorn.

and bound, and she tied. see Genesis 38:28.

the excellency, you will excel. see Genesis 49:4.

he nympe (Gr). The bride. see 998.

Kuriou. Kuriou (Gr). Lord. See 800.

Son of a woman [1 Kings 7:14]. Refers to Hiram Abiff. Also Ben-eshah "Son of Fire"-the archetypal of Grand Man, the Architect of the universe, the Tree of Life, the Logos or Word. Nun = 700, see 254, 273, 358.

Breastplate of the High Priest. With different vowel points Choshen, Angel of Air. see 358.

a brood. see Numbers 32:14.

Satan. Adversary, accuser, archdemon of
Kether.

you contend, you make war. see Deuteronomy 2:5.

1010

Jerusalem the Holy. Engraved on the Copper (Venus) ring of magical wand. see 470, 1480, 414, 596.

Witchcrafts, sorceries.

Letter name Shin. flame, tooth, fang. see 360.

to be put away, kept, care for. see Exodus 12:6.

greenish, greenish ones. see Leviticus 14:37.

φερομενη πνευ βιωσα (Gr). a rushing mighty wind.

1011


the abyss of the waters, great deep Genesis 1:2. See 451.

Shinanim. angelic Choir sometimes associated with Tiphareth.

the laws. see Exodus 18:20.

1014

Cheshvan. The 2nd month of the Jewish calendar.

1015

to go, depart, disappear; traveler. see 535.

The tooth. Nun = 500.

and you shall blow. see Numbers 10:5.

Sechchaqim. Clouds; the 3rd Heaven corresponding to Netzach. See 458.

ashamed, they felt shame. see Genesis 2:25.

and increase, or usury. see Leviticus 25:36.

perish, she will be ruined. see Genesis 41:36.

you shall cut off. see Exodus 23:32.

αποστολος. apostle (Gr). “A general sent for an undertaking: or, as a leader of the way up to a certain point of progress of responsibility. And, in particular, a Herald.” [Omakron, 1942, pp. 250-251.]

I. (32 x 32) or 2

over fish of the sea. see 464.

Showers [Psalm 72:6]. A Qabalistic allusion to the descent of the secret power of the "Son of Fire: who is also the "Son of a Woman"-Hiram Abiff. Represented by the hidden paths of the Tree with Basic (Aleph) measure of 26. The descent of the powers of Ain Soph Aur through the Tree. Peh = 800, see 304, 1008.
Psalm 94:11. The Lord (IHVH) knows the thoughts of man; he knows that they are in vain (futile, fleeting). This verse adds to 1028.

1030

Galgalim three. see Genesis 30:36.

Malkuth divorce. see Deuteronomy 24:1.

The Beginning of the Whirling. Title of the Mundane chakra (sphere of activity of) Kether (Crown). Result of compression of energy at a center, causing rotation-Intention. Initial movement out-ward. Sphere of the first motion, Kether, is the beginning of all activity, whose nature is whirling or twisting. see 21, 37, 620, 676, 116.

Shalom righteousness and peace have kissed each other [Psalm 85:10]. צדק is the name of the planet Jupiter, whose quality of expression is the 1st letter (Kaph) in Kether. שלום, shalom is completeness, fullness, at the end or limit of a cycle (נ' in כהן). נ' are therefore "righteousness and peace." Expansion and contraction, complementary opposites are combined in the "Beginning of the Whirling Motion" which originate in Kether. see 860, 1892, 194, 376.

The law of the Lord [Psalm 19:7]. This is the law which, according to the very next word in the Psalm cited, is "perfect." It brings about the harmonious balance or equilibration, or opposite but complementary forces. It is the law of correlated expansion and contraction whereby motion is initiated, producing radiation, the extension of light. see 495.

And thy law [Psalm 119:14]. see 1026.

And he sent forth the Raven [Genesis 8:7]. see 1026, 157, 21, 12.

And God made
The sigil of Thantifaxath thus forms the earth or base of the entire series of kalas and the anode and cathode are linked or earthed to the Tau [i.e. the phallic current] that has its origin in the subconsciousness.

The sigil includes the geomantic figure of Acquisitio which is attributed to the number nine, and which, in this instance, is informed by the fiery Sagittarius - hence the electrical nature of Thantifaxath and its earthing in the hidden chthonian cells. These are typified by the forces of restriction and incarceration symbolized by Saturn.

The magical siddhi of this kala comprise Works of Malediction and Death, and the sickle of Saturn - The Great One of the Night of Time - is the supreme emblem of this Tunnel which is the resort of ghouls and larvae of the pit lit by the lurid phosphorescent glare of corpse candles.

Sebek, the crocodile, is the zoomorphic emblem of this tunnel, and Mako - a name of Set as the son of Typhon and the powers of darkness - is the secret deity of this nethermost cell. The God Terminus also belongs here, for this outpost of the cosmic system is truly the end of the cosmic vibrations which, from this point, return to their source in the stars. The disease typical of this kala is arteriosclerosis, the hardening of the small arteries that is the adjunct of senility and the onset of the final rigor.

The 32nd Path transmits the astral energies of Yesod to the sphere of Malkuth thereby effecting the final 'earthing' of all the kalas and influences that have streamed through the tunnels from Pluto (Kether) to Earth (Malkuth). But at this utmost and final earthing of the cosmic current a sudden reversal occurs; and this is the formula of Magick itself, that the Current having earthed itself in Malkuth now turns back upon itself and streaks up the Tree to dissolve in its source in the transcosmic centers of energy represented by Kether. [Grant, 1994, p. 253-255.]
1045

Psalms.

the oil.

1046

offering, gift. see Exodus 30:14.

and you shall bind (tie) them. see Deuteronomy 6:8.

1048

The Primal Will + the seed of the Jews. see 346, 144, 691, 277, 75, 357.

1050

Coition. Attributed to Yod, the hand, as the organ of touch. The sense of touch is associated with Yesod and the animal soul. see 80, 1022, 1119.

Beth-lechem. House of bread; Bethlehem (490).

(the) books. see 400.

1051

the stronger. see Genesis 30:41.

1052

Everlasting Rock. Everlasting Strength (492).

1054

Hemetterith. The Sentenial of the 15th Path (tunnel) of Heh on the inverse Tree of Life.

I. The 15th tunnel is illuminated by the kala of the Star, known in the Book of Thoth as the 'Daughter of the Firmament; the Dweller between the waters.' She is also the Mother-aspect of kala 13, the Virgin, and of kala 14, the Whore. The letter assigned to both Mother and Daughter is Heh, the number 5, and the Pentagram is her seal. The two waters are respectively the blood of the virgin daughter and the milk of the enceinte mother.

The Guardian of this Pylon is Hemetetherith, her number is 1054 which is that of the Greek word Naos, meaning a 'ship' or 'ark', also the 'navel' and hence the womb. Her sigil suggests a face above three equal-armed crosses arranged in the form of a descending triangle with two serpentine forms dividing the crosses.

The relevant vesicle of 231 reads: Now riseth Ra-Hoor-Khuit, and dominion is established in the Star of Flame.

This is a reference to the child Horus manifesting in the form of Ra-Hoor-Khuit as the son of the Mother. The animal sacred to this kala is the peacock, one of the sacred symbols of the Yezidi who worship Shaitan under this form. The peacock is also the vahana of Kartikeya, the Hindu Mars, born of the element fire.

In alchemical terms, the 15th kala is that of Sulphur purifying by fire; in other words, the Mother is redeemed by the birth of the son. Note that Path 15 links Chokmah, the Sphere of the Magus, with Tiphereth, the Sphere of the Sun.

Chokmah, the Sphere of the Stars, thus pours down its kalas along the 15th Path into the power-zone of the Sun-Son, Ra-Hoor-Khuit (i.e. Tiphereth).

The magical siddhi associated with this kala is Astrology which - on the other side of the Tree - has a very different connotation to that which it usually obtains, for it is there the genuine science of the stars, or kalas, and differs as much from the popular conception of astrology as does the Tarot from the vulgar playing-card game.

The stellar energy that flashes its light through this tunnel is symbolized by the Dog Star, Sothis, and the nature of the child born in this cell of
Hemethetherith is satanic in the sense that it is procreated by a magical method involving the use of the Eye of Set.

The Behemiron, meaning the 'bestial', are the qliphoth of this kala, and their name refers to this magical method. [Grant, 1994, pp. 181-185.]

1056

דְּרֵשׁ הָאִיםְתָּם Blood is the life. see 496.

דְּרֵשׁ divided. see 406.

כָּלַל a fall. see 406.

הַנַּחַל my offering. see Exodus 25:2.

1057

טֵוָים Teomim. Twins; Gemini.

1060

שֵׁלַל נִסְטָר Saykel nisetar. Hidden or Occult Intelligence. The 7th path of Netzach. From the verb sawther, to hide, to veil, to cover, to conceal. This veiling has to do with the way desire manifests in human consciousness. We begin our journey toward adeptship while still deluded by the dream of personal separateness caused by the illusions of embodied consciousness. When we desire something we want it, and this means we seem to lack whatever we want. To the eye of sense there is no visible evidence that we really possess what we desire. When, however, we understand that the whole creation is mental we realize that the desires rising into our personal consciousness are intimations of what is already prepared for us. In the Briatic world all strong desires are actualities.

טֵבַּנָּה tabernacle.

1061 (prime)

הֶכֶל רַצון Hekel Ratzon. Place of Delight, Heavenly Mansion corresponding to Tiphareth.

מִשָּׁם the remainder, the ones remaining. see Leviticus 10:12.

1062

לב white wool. see 412.

שמן precious oil (or ointment). see 412.

1063

beth ha-elohim Beth-ha-Elohim. The House of God. see 503.

1064

"The eye of Jehovah is on them that fear him." King James translation. see 414.

1065

אמיד אַנפֶּס The Lesser Countenance, a title of Tiphareth.

"The One from the Egg, the Six and the Five, give the number 1065, the value of the first-born." [Blavatsky, 1967, p. 47]

1066

אָדָם אֵין a shepherd of flocks. see 416.

יסָם Yesod. Basis, Foundation, spelt in full. see 507.

הָאָסָדָם the lesser light.

FXML faces. persons.

מִשָּׁם as that which is set aside, an offering of. see Numbers 15:20.

מִשָּׁם your Torah. see Psalms 119:18.

תֵויָרָה your will be sheltered (hidden).
Masters of the heavens, astrologers. see 507.

that remain, the ones remaining. see Leviticus 27:18.

Sakhel Qayyam. Stable intelligence. 23rd path of Mem. see 510.

three years old. see Genesis 15:9.

"Vast Countenance," one of the titles of Kether. see 423.

ο Θεος της γης, ho theos tes ges (Gr), the God of the earth.

The Song of Songs.

εταυρος (Gr), cross. "Generally, this word implies merely an upright, that is, a standard: symbolically, it suggest a lofty aspiration. Which the addition of a transom, considered from left to right, there is added the suggestion of progress: that is, breath and height of development. The Tau T is a suitable ideagram for human aspiration and effort. When the upright and the transom bisect each other at right angles, we have the 'Cross of the Resurrection,' which signifies the completion of the aionian labors of the Soul, that is, the Anastasis. Compare [Jesus said to His Apostles] 'HE who has Crucified the world is he who has found My Word, and has fulfilled it according to the Will of Him Who sent Me.'" [Omikron, 1942, pp. 262-263.]

Tiphareth. Beauty, the 6th Sephirah. Seat of the Creative Word or Logos. Sphere of the sun. the "Intelligence of separated influence" or "Intelligence of parted or allotted outflow." Sometime "Intelligence of Mediating Influence." Microprospus or lesser countenance. A reservoir, into which flow, by the channels of the various letters, the influences of the 5 sephiroth above it on the Tree. The principle of rulership-the "King" (Melek) who wears the crown (Kether). Tiphareth is the active manifestation of the Cosmic Self as the Ego through the path of Gimel (High Priestess-Memory), which projects Mezla [78], the holy influence, from Kether. Represent the formative world of Imagination (Ruach, רוח)-the point where the power of the universal Life-breath manifests itself as the active principle at the core of our personalities, or "I AM," the Primal Will (Eheyeh or Yekhidah). Consciousness of Lesser Adept in Rosicrucian Initiation. see 45, 52, 67, 80, 311, 528, 1370, 640, 548, 536, 90, 281, 666, 281.

The 6th Sephirah is also שמש, Khammaw, or שמש, Shemesh, the Sphere of the Sun. Sun-gods are gods of justice and its administration. Thus Apollo, among the Greeks, was the reworder and punisher as well as patron of the arts, especially of music. The Egyptian deity Osiris is also a dispenser of rewards and punishments, a god of fertility, and a sun-god. In the New Testament the "Son of Man" is a judge, a king, a fertility Source (for from him flows the water of life), and is called "Sun of righteousness."

Notariqon. The cabalistic theory of acronyms. see 431.
To thee the treasures of darkness [Isaiah 45:3]. The "darkness" is the primordial state of matter. Its treasures are those of the unmanifest, potential state of being, as limitless now as at anytime past.

"The chariots of God are 20,000." "Chariots" are to be understood as vehicles of manifestation, and the number 20,000 may be expressed in Hebrew by a large Kaph (Kaph). The "Chariots" are the wheels of manifestation.

and I will hide. see Deuteronomy 31:17.

Son of Ayish; Ursa Minor.

trumpet blast, and shout of. see Numbers 23:21.

seed of Abraham. see 525.

The creeping thing that creeps.

to refine, to melt together, to connect, to combine; also to try, to examine. see 370.

(prime)

and I will entreat [pray]. see Exodus 8:25.

philadelphia. brotherly love. See 1091.

dwelling in eternity. see 450.

sea-serpent or monster; jackal. see 450.

piece.

you shall drink. see Leviticus 10:9.

earth. one of the 4 elements; one of the 7 earths corresponding to the Supernals see 291.

astrologer, enchanter, magician.
and you shall be sold, and you will sell yourself. Part of the “Curses for Disobedience” from Chapters 15 to 28 (Chapter 29 starts the renewal of the covenant) Eleven is dakah, gold in Aramaic. As well as zad, proud, haughty; insolent; presumptuous and ode, the fire of the magic light, firebrand, the magic power (see Aleph, 111). 101 is Jah Elohim, Divine name of Daath; awsam, a storehouse, rich harvest; belahatatem, by their secret enchantments; qea, vomit and alo, swallowed, destroyed. This suggest that the curse of disobedience is the practice of magic in a way that perverts the rich abundance of that same light. see Deuteronomy 28:68.

shall you suffer to be lacking, you leave out. see Leviticus 2:13.

and [she] was corrupted. see Genesis 6:11.

the secret things. see Deuteronomy 29:28.

Kether Malkuth. "The Crown of Kingdom." Refers to Kether, the Crown (620) in Malkuth (496) and Malkuth in Kether [Book of Esther]. An affirmation that the end is in the beginning and the beginning in the end. "I am the Alpha and the Omega." [Book of Revelation].

Simeon. A tribe of Israel associated with Pisces.

and for beauty, honor, glory. see Exodus 28:2.
1118

"Hear, O Israel: The Lord our God is one Lord" (Deuteronomy 6:4).

1120

wicth, magician. see 400.

1124

And man became a living soul. see 564 & Genesis 2:7.

Kholem Yesodoth. Breaker of the Foundations. the Sphere of the Elements. see 564.

1125

I. Σ49 = 1125. The theosphic extension of the Kamea of Netzach.

1126

"Numbered, numbered, weighted and divisions"; the handwriting on the wall.

magic, sorcery, witchcraft. see 406.

1128

Lesser Countenance. see 478.

1131

"The Mighty One sings"; a title of Tiphareth.

1134

"Enclosure of the Fountains." A point near Dan on the ideal N.E. boundary of Cannan. Has alchemical significance. Nun = 700, see 484, 993, 190, 54.

1135

"And the Elohim said, 'Let there be light.'" see 575.

The Holy One, blessed be he.

and you will bow down/worship. see Deuteronomy 4:19.

1141

light of the Chaldees (astrology). see 581.

thy word. see 661.

Sekhel Ne'eman. Faithful Intelligence. 22nd Path of Lamed. see 491.

1145

Elohim Tzabaoth. God of Armies, Creative Powers of Hosts. The Divine Name attributed to Hod, Water, the West. see 585.
Jerusalem. (older spelling) abode of peace, or founded in peace. see 586.

Leviathan the dark serpent, Dragon. see 496.

παρθενοσουρανία (Gr). Heavenly virgin.

"By wisdom the Lord laid the earth's foundations, by understanding he set the heavens in place;" see Proverbs 3:19 & 3467 (value with Great Numbers).

pledge, in the placing, about something left. see Leviticus 5:21.

to bow down. see Genesis 37:10.

to blow, to breathe, evening twilight see 430.

to give.

The Lord was in this place, and I was not aware of it. Said of Jacob after he had the dream of the ladder. see Genesis 28:16

Tetelestai. Tetelestai (Gr). It is finished. see 859.

you do raise yourself up, to set yourselves. see Numbers 16:3.
mystery (Gr). “Literally "For the guarding of things learned in secret.' A Mysterion was a school, a sodality, or a mode of practice conducted in secrecy. Probably the imitations and shadows of the FEW Great Mysteries were numerous, but of these FEW the practices and aims were never divulged. Hypothetically, they may be said to have led their severally tested entrants into the far reaches of the Evolution of the Soul: to have stimulated them, prematurely, to the Second Birth—that is, to the Awakening of the Spiritual Consciousness in the womb of the pure Soul. Thy mystai eventually attained to True Wisdom—the Practical Knowledge of That Which Is.” [Omikron, 1942, p. 258.]

gates. see 620.
wicked men. see 620.
twenty (20).
and they bowed down. see Genesis 33:6.
mouth. see Revelations 12:15.
stone of the wise. see 532.
the true covenant of the Lord. see 538.
Sekhel Nesharash. Radical Intelligence. The 5th Path of Geburah. Derived from a noun meaning "root." The first three letters of נשר (Nesharash) spell נשר (Nasher), meaning "Eagle" and its last three letters מSharash, "A root." The radical Intelligence is thus the "Root of the Eagle," which is Scorpio, ruled by Mars. The root or basis of those activities linked with Scorpio, when the Scorpio has been transformed into the Eagle. The root of physical existence becomes purified into the highest powers of creative imagination, constructive reasoning and foresight. The animal reproductive (Mars) force is "Set up for the ruin of many, and for the salvation of the few" at present. see 216, 92, 64, 850.

Tav-Shin-Vav-Beth-Heh. Letter-name values for Teshubah, Return. The secret value of תְשׁוֹבָה is the number of the 12 tribes of Israel combined with the three-fold multiplication of the number of Yod, and also the number of Malkuth, or $12 \times 10 \times 10 \times 10 = 1200$. The tribes are the powers of Adam. see 713.

chains. see Exodus 28:22.

and the chameleon, and the horned owl. see Leviticus 11:30.

restoration.

and scales (as on a fish). see Leviticus 11:9.

first, former, primary. see 557.

in the troughs. see Genesis 30:38.

Tarshish. blackness. Also name of angel of Geburah of Briah. In Exodus 28:20, a beryl, an emerald.

I. Paul Case" "It is the name of a precious stone, derived from שֵׁשֶׁת = 900, to be strong, firm, hard. Josephus identifies this stone with chrysolite, the modern Topaz; in the Authorized version it is rendered as Beryl, others think it is Amber. The last is probably the real derivation, since it agrees, with other Alchemical symbolism. Note, however, that blackness is not the true Hebrew meaning." [Paul Case of D.D. Bryant's Philosophers Stone, V]. The gold used by Solomon it the Bible to adorn his temple was said to come from Tarshish [1 Kings 10:22, 22:48].

II. Beryl is linked with Venus and with Leo. Geburah of Briah is Mars in the creative world, Venus is connected with creative imagination (Key 3). Remember that "Brass (i.e. Venus) is molten out of the stone," and that Gold comes from the North (Mars). The Beryl crystal contains a hexagonal pattern linking it with Tiphareth and the heart (Sun) center [Amber is a yellowish, translucent resin, which becomes strongly electric by friction.] "Blackness" suggest the state of the alchemical first matter during the stage of putrefaction (Scorpio). Jehoshaphat means "God has Judged" and is connected with Geburah, sphere of Mars. see 54, 345, 410, 478, 900.

his desire. see Genesis 4:7.

The precious onyx. see 665.

Sekhel Beth ha-Shepha. Intelligence of the House of Influence. The title of the 18th Path of Cheth. Connects Binah, the great sea with the source of volition in Geburah. Represents the field (fence) or personality and is related to the quality of water. It is the channel of
the abundant overflow of the fiery activity of the Life-power, taking form as objects, both "thing" and "creatures". The possession of this path is to overcome the illusive power of these limitations by learning how to use them. The perception of reality wakes consciousness into the stage where no good and perfect gift is withheld. Those who make themselves receptive to the One Will manifest Will-power. This state of being is called the alchemical Philosopher's Stone. It is found in the Holy of Holies, the Adytum of the inner temple of super-consciousness. The field of mastery, is that of speech, both thought and vibratory combinations of sound vibrations. see 450, 100, 867, 414.

1218

.depth, below. see Deuteronomy 32:22.

1219

Ichthys (Gr). Fish. The Greek equivalent for the Hebrew letter-name Nun (ן). This word forms the initials of the Greek sentence meaning "Jesus Christ, son of God, Savior." Note that 1219 is 23 (the number of ה, Chaiah, the Life-force) times 53 (Ehben, stone). The stone is the Elixir of Immortality. As a proper name Nun means perpetuity and eternality. Note that the name Jesus is a variant of Joshua, the successor of Moses, whose father was name Nun. see 106, 700.

1220

at the foot of (the mountain). see Exodus 19:17.

1221

Torah ha-Adam. the law of Adam (Humanity). see 661.

Malak ha-Delom. Messenger of God. see 181.

1223

AZΩν Azoth. Beginning and end. Alchemical term relating to the first matter, the Quintessential (see 158 Latin), or the 5th essence, akin to the Akasha of Hinduism. see 1, 400, 800, 801, 22.

The word Azoth is formed from the 1st letter of the Hebrew alphabet, Aleph, and the second, third and fourth letters as the last letters of the Latin, Greek and Hebrew alphabet respectively. This Azoth is the symbol for the completion of the Great Work by passing out of the limitations of time into timelessness (eternity).

"Azoth is a mystical and cabalistic word used principally by the Alchemist of medieval times... in one sense it therefore signifies the beginning and the end, or that which is contained within these limits, otherwise, "The essence of all things." In harmony with this it is used to denote 'the Astral Light' and in Alchemy signifies the philosophical Mercury, the root of all metals, or the divine essence brought own into the operation, which it completes." [Micheal Whity, The meaning of Azoth, Azoth Magazine, July 1920 page 6]. see 11, 414.

1225

1. 549 = 1225. 175 x 7 = 1225. The total value of the numbers in a magic square of Venus.

The Ancient of the Ancient Ones, a title of Kether, the Crown. see 620, 49, 175.

the threshold. see 1 Samuel 5:4.

the thongs, ropes. [that bind Sampson]. see Judges 16:9.


and I will magnify myself. Ezekiel 38:23.

those who collect tithes. Referring to the Levites. see Nehemia 10:38.

their swords. see Micah 4:3.
Psalm 76:3: His tent is in Salem, his dwelling place in Zion.

Psalm 98:7: Let the sea resound and everything in it, the world, and all who live in it [her].

1226
Sun of IHVH (Tiphareth). see 666.

1230
and-thick-darkness, wrapping-of-him. see Job 38:9.

1231
your strength [Isaiah 30:15] Mem = 600, see 671, 216.

1233
the Concealed of the Concealed (a title of Kether). see 583.

Such knowledge is too wonderful for me, too lofty for me to attain.” see Psalm: 139:6.

1239
First Splendor, Primal Glory, a title of Kether. see 589.

1240
τροφός trophos (Gr). nurse.

1242
Defective thoughts, thinking. A source of sorrow, sin, and the illusion of separateness. see 691, 551.

1255
Moral World. see 695.

and sanctify [consecrate] yourselves. see Leviticus 11:44.

1256
Fire of Heaven (Key 16). see 696.

1258
shall marry.

κεκλημενοι κυριου. keklemeno kuriou (Gr). the Lord's chosen.

ο παρακλητος. 8024<oH (Gr). the true comforter.

1260
the Fruit of the Tree. see 450.

1263
gnosis (Gr). Inner knowledge that is revealed through contact with the divine.

1266
A worker of brass [1 Kings 7:14]. Refers to the Father of Hiram Abiff. Brass is the symbolic metal of Venus, creative imagination. He who is a worker in brass excels in creative imagination. see 636.

For with thee is the fountain of life (and) through thy light do we see light. Psalm 36:9.

1269
Depinon Kuriou (Gr). the Lord's Supper.
σταυρὸς stauros (Gr). Cross. Latin Crux. Relates to the letter Tav as the cross (Saturn) at the center of the cube. Some say Staurus is derived from its standing erect with its arms horizontal. Three forms of the cross are 1. the Tau cross, shaped like the capital letter T; 2. the cross formed from an opened out cube, called the cubical cross; and 3. the St. Andrew's cross, formed like a capital X. The X is the early form of the Hebrew letter Tav as shown of the 9th century B.C. inscription of Debon. see 406, 713, 126, 291, 400, 58 Latin.

η γνώσης heh gnosis (Gr). the wisdom; i.e. chokmah, The secret wisdom is the Qabalah (Reception). see 294, 137, 1378, 73 & True and Invisible [p. 41]

he kleronomia hagion (Gr). the sacred inheritance. Greek spelling unknown.

η γεωμετρία he gewetria (Gr). the geometry.

אלהים חיות Elohim of Lives, Living God. see 154.

שקף ההודך penetrating streaks, depressions. see Leviticus 14:37.

ם חיוים living waters. see 158.

שأمل שלמה the Perfect Intelligence. see 720.

האלים Ancient Ones.

Their appearance (Sephiroth). see 640.
1305

"For a haven of ships." see 585.

1306

disgusting, filthy, an abomination, an idol. see 496.

1310

ανθρωπος anthropos (Gr). man. “For aner [159] means, par excellence, someone who is distinguished for a certain virtue, while anthropos means someone who is not distinguished for anything in particular. The word aner indicates the hero, the leader, the expert, it is said to be akin to ανυσσι, I complete, while the noun ανυσσις means directing, a leading-up to the Above. Both the words anthropos and aner may be of the common gender.” [Omiikon, 1942, pp. 249-250.]

1313

Ehben ha-Adam. the Stone of Adam. see 103.

1316

Nero Caesar. see 666.

1317

oil for lighting. see 667.

1320

Mem-Yod-Mem. the letter-name Mem, spelt in plentitude. see 200.

1321

(Lots daughter’s) became pregnant. see Genesis 19:36.

1327

The essence of God's name. See 767.

1336

Blood of grapes. see 216.

1337

The World of Shells or Demons. Assiah. see 777.

1344

Cherubim + a flaming sword. Genesis 3:24: “After he drove the man out, he placed on the east (front) side of the Garden of Eden Cherubim and a flaming sword flashing back and forth to guarded the way to the Tree of Life.”

1346

Gold comes from the north. see 696.

1348

Ben Elohim. Son of God. see 138.

1349

Gan Elohim. Garden of Elohim. Rabbi Gikatalla: “... the children of Israel, will inherit upper Eden, which is Binah.” Binah is associated with the Divine name Elohim. see
139. [Gikatalla, 1994, p. 231.]

1351
κρυστάλλος. crystallo (Gr). clear ice, ice; rock crystal.

1352
סוד הפשלה הודעתה The secret of all spiritual activities. The 19th Path of Teth. see 1702.

1354
הברל בּי שֵׁם יִלְוֶא יִשָּׁבָה וְדַעְתָּ בַּד הָרֶר Be wise, my son, and bring joy to my heart; then I can answer anyone who treats me with contempt (pro reproaches me). see Proverbs 27:11 & 1914 (value with Great Numbers).

1355
μονόκερος. monokeros. Unicorn.

1356
ἐτελειωσσα. Eteleiosa (Gr). [I have] finished, literally perfecting. see John 17:4. see 1984, 859 Greek.

1358
ψυχή. pshcy (Gr). Psyche, personality; Rauch [רוּחַ].

ψυχή. pneuma (Gr). the divine soul or Neshamah, connected with Binah. Always in contact as the divine presence, Shekinah, with psyche. see 1708, 395, 710, 214.

εικόν λόγου (Gr). image of the word.
η μεγάλη γνωσίς (Gr). The great gnosis.

1359
The total of the 6 Hebrew words in Psalm 118:22. "The stone the builders rejected is become the chief corner-stone."

1360
לַחַם וְנָבָה. Bread & Wine. see 154.

1362
η πνοή πνευματος (Gr). The breath of the spirit.

1364
לֶחֶם יִשׁ Bread & Wine. see 154.

1369
ο επι-ιερευς Θεου (Gr). ho epi-ierus theou. high-priest of God.

1370
עשתיתreth. The Hebrew name of the Goddess Aphrodite, whose birthplace was Cyprus, where copper was mined. She is identified by with Ashtore, or Ishtar, the great mother whose worship was introduced in Cyprus by the Phoenicians and from Sidon, and which the Romans identified with Venus.

1376
אסטארות Astaroth. Goetic demon #29 by day of the 2nd decanate of Capricorn. see Appendix 11.

Goetia: "He is a mighty, strong, duke, and appears in the from of a hurtful angel riding an infernal beast like a dragon, and carrying in his right hand a viper. Thou must in no wise let him approach too near unto thee, lest he do thee damage by his noisome breath. Wherefore the magician must hold the magical ring near his
face, and that will defend him. He gives true answers of things, past, present, and to come, and can discover all secrets. He will declare witting how the spirits fell, if desired, and the reason of his own fall. He can make men wonderfully knowing in all liberal sciences. He rules 40 Legions of Spirits.” [Mathers, 1995, p. 41]

Chokmah-Geburah-Tiphareth. The sum of the Hebrew names for Wisdom, Strength and Beauty. These are the Sephiroth corresponding to the zodiac, the Life-force, Mars and volition and the Sun and the central Ego. The intimation is that the power of Venus, represented by Ashtoreth is the Key which unlocks the door to these levels of consciousness. see 870 Greek, 87 Latin, 73, 216, 1081.

1375

τελειος πέτρος (Gr). telios petros. perfect stone.

1376

ναός and the flocks. Deuteronomy 7:13.

1378

I. $\Sigma 52 = 1378$. The Theosophic extension of 52 is 1378. Jehovah spelled in plenitude in the world of Assiah (see Appendix 7) is also 52 (יְהוָה). Therefore, 1378 represents the full manifestation of the power of the name Jehovah on the physical plane.

II. The birthdate of Brother C. R. C. Note that Melek Shelomah (King Solomon, 465), Khurum Melek Tsore (Hiram King of Tyre, 640), and Khurum Abiv (Hiram Abiff. 273) add tp 1378. These are the names of the 3 original Master Masons.

1380

שנים from their names. Exodus 28:10.


1395

Παλαιος Ημερων (Gr). Ancient of Days.

1400

Thine Oh Lord are the Greatness, and the Beauty, and the Victory, and the Splendor.

1406

η ζωα πολις heh zosa polis (Gr). the living city.

εικων ναου eikon naou (Gr). image of the temple.

ο πυθαγορικος λογος ho Pythagorikos Logos (Gr). the formula of Pythagoras.

1408

Σωτηρ. Sotehr (Gr). Savior. One of the titles of Jesus. see 644, 1756, 1480, 656, 1844, 1988, 888.

1426

Philistines. see Judges 15:14

And the living creatures ran and returned like the appearance of a flash of lightning. see Ezekiel 1:14.

see will live [in safety, Jerusalem]. see Jeremiah 33:16.

1428

To guard the way to the Tree of Life. see Genesis 3:24.

1429

ο οικος επι την πετραν. ho oikos epi ten petran (Gr). the house upon the rock.
1431

... "dwelling place of the Primordial" or the Treasure of the Primordial". The Perfect Intelligence of the Eighth Path, Hod. Tekunath is from a root meaning: to arrange, to measure, disposition, preparation, things prepared, treasures, fixed place, dwelling-place, quality, characteristic. Every advance toward a greater perfection is the utilization, development and unveiling of this "Primordial Treasure." see 15, 876, 550, 481

1441

σπερμα ζωης spermazoe (Gr). seed of life.

1443

איני לוהי עזיל תושפתי I belong to my lover, and his desire is for me. Song of Songs 7:11.

איני שותם כי אראני אהבה כלב המלך You fear the sword, and the sword is what I will bring against you, declares the Sovereign Lord. Ezekiel 11:8.

1445

"The remnant of his heritage."

Ateh Malkuth ve-Geburah ve-Gedulah le-olahm amen. "The thee, Kingdom and the Power and the Majesty, throughout endless ages, Amen." Formula of the Qabalistic Cross, used in the lesser ritual of the pentagram. see 858, 1406, 496, 216, 48, 176, 91.

1452

... and their sycamore trees.

1459

The year that "The Chemical Wedding of Christian Rosenkrutz" was written.

1477

κυβικος πετρος. kubikos petros (Gr). cubic stone.

1480

بلاغ שביתה Literally, "7 Sabbaths." Seven periods of 7 days are 49 or 7x7. Related to the powers of Venus (Netzach), important in practical occultism. see 1010, 470.

ο πανδοχευς. ho phandocheus (Gr). The host (of an inn).

tελεσφορπς. telesphorus (Gr). Ripener, perfecter, finisher.

Χριστος. Khrastos (Gr). Christ, the anointed. One of the 7 names of Jesus besides his own, 8 in all. A technical term whereby even exoteric creeds designated the Logos "by whom all things were made" [John 1]. The Logos is not only the Basis of manifestation, but also the power which is at work to bring the creative process to a successful conclusion. Thus Christ is called "our foundation," and is also the "Pinnacle Stone," the cap-stone of the pyramid symbolizing a new world order. Christ is called the "author and finisher of our faith" the basis and completion of the words alpha and Omega. They combine to 801, which reduces to 9. Used in 1st Thessalonians 3:13, it implies the completeness which is one of the ideas inseparable form the meaning of the letter 9. see 80, 324, 9, 1222. see 644, 8, 1768, 800, 656, 1408, 971, 1844, 1988, 888.

1. "The word Khristos is the Greek word for Anointed, and connotes a king or other anointed leader. Speaking of Jesus the Christ, He is said to be an Intermediate between God and Mankind.
The description 'Khristos' must be understood to include both God and Man: while 'Jesus' refers to the act of (Christ) entering into the body of an anthropos [1310] (enanthropesis). The word Kyrios (Lord) includes, at times, the idea of Godhood. 'And the Khristos is indeed a Lord Divine, by virtue of the Anointing of His Manhood in Godhood.' [Omikron, 1942, p. 265.]

Lithos [λόθος] trisepapeiros (Gr). Stone of the 3 boundless dimensions. Given without spelling in True and Invisible. see below.

"1480 is the value of the Greek words Mathesis spharas (Doctrine of the Sphere), Kaine philosophia (the New Philosophy), He aneogmena thura (the Open Door) and Lithos trisepapeiros (Stone of the Three boundless dimensions). That these are all appropriate description of the mystical Christos is evident. But they are also mentioned directly in the Fama, which proclaims a new philosophy which it compares to a globe or circle ('the axiomata, which he know would direct them, like a globe or circle'), so that it is truly a doctrine of the sphere. This doctrine is hidden in a vault and the open door of the vault is compared to a door which shall be opened in Europe. And the whole secret doctrine is summed up in the occult meaning of the cube, or stone of three boundless dimensions." [Case, 1985, pp. 121-122.] see 2368 Greek.

η αναστασις εκ Θεου (Gr). The resurrection from God.

η θυρα ανεωμενη, he thura aneogmene (Gr). The open door.

ο αστηρ της αγαπης, ho astertes agapes (Gr). The star of love.

ο αληθινος υιος Μαριας, ho alethinos huios marias (Gr). The true son of Mary.

θρονος σοφιας (Gr). Throne of Wisdom.

η αγιωστυνη (Gr). the Holiness.

η αγαθωστυνη (Gr). the goodness.

αιτως της ειρηνης (Gr). author of peace.

ο παις του εσθι (Gr). the child (or servant) of Israel.

Παις του Δαυιδ (Gr). Son of David.

κτισις εκ παρθενου (Gr). creation from a virgin.

Psalm 103:10. "He does not treat us as our sins deserve or repay us according to our iniquities."

Psalm 118:20. "This is the gate of the Lord through which the righteous may enter."

Job 15:22. "Before his time he will be paid in full, and his branches will not flourish."

Σιων Ορος (Gr). Mount Sion.

ο αστηρ εν τη αναστολη (Gr). the star in the east.


ο βασιλευς ο άνθρωπος (Gr). Son in law. see 1 Samuel 18:22.

απειρωτικον with their detestable practices.
OEUX &qGov (theia chledon, Greek). The Sacred Voice.

The Greater Countenance, or Macroprospus. A title of Kether and name of the number one. see 422, 620, 1346.

 Boroughz η θυσια (Gr). Jesus the offering.

αλς κυβος τελειος. hals kubos teleios (Gr). Perfect salt-cube.

ο κυβικος πετρος. ho kubikos Petros (Gr). the cubic stone.

πας ανθρωπος (Gr). All Humanity.


Eυχαριστια. Eucharist (Gr).

κεφαλη γονιας. kephale uonias (Gr). the head of the corner.

O Κυριος της αληθειας (Gr). The Lord of Truth.

to ergion eteleiosas. To oergon eteleiosa (Gr). The work I have finished. see John 17:14 and 1356, 859 Greek.

ενοικητηριον Κυριου (Gr). dwelling of the Lord.
The Intelligence secret of all spiritual activities. The 19th Path of Teth. Links the Reciptacular Intelligence (Chesed, cosmic memory) to the Radical Intelligence (Geburah, volition). The prime secret of this path is that whatever exist is a form of spiritual energy and that every form of this energy is subject to the direction and control of the form above it. By controlling subconscious production of mental images man-as a synthesis and vehicle of universal life can "pen the Lion's mouth" (In Key 8 the woman (Empress) tames the Lion because she has been instructed by the Hierophant). Another part of the secret is that human life extends beyond the limits of the physical world-man is immortal. He "enjoys the universal medicine" when his body-cell consciousness has been harmonized with the central indwelling self. Comprehending this secret he is filled with Joy-he has nothing to acquire-he performs the Great Work by eliminating prejudices, hates, dislikes, and faulty opinions. see 667, 206, 409, 380, 358, 661.

ζωὴ εἰς τὸ διπτεχὲς (Gr). Eternal Life.

η βασιλεία κατὰ γνῶσιν (Gr). the kingdom according to the gnosis.

ο λόθος αὐξρογωνιαῖος ho Lithos Akrogoniaios
(Gr). the corner-stone

Holy, Holy, Holy, Jehovah of Hosts [Isaiah 6:3]. It is also the burden of the Sanctus in the Catholic celebration of the Eucharist. The total of the visible and invisible paths of the Tree. The whole manifested universe is the Body of God. This is the body of Messiah, son of a woman, son of Fire, seed of the Jews, Shiloh. see 1090, 358, 345.

Proverbs 20.27: The lamp of the Lord searches for the spirit of the man; it searches out his inmost being.

ο Κυρίως ἡμῶν. Ho Kurios hemon (Gr). Our Lord.

One of the titles of Jesus. see 644, 800, 656, 1480, 1408, 1844, 1988, 888.
man's birthright, Tzaddi that nature unveils herself to man when man practices right meditation. see 656, 496, 1026, 676.

1844


1911

יהוה אלוהים ארכי תעם עשתו מגאות יבש פזר Praise the Lord God, the God of Israel, who alone does marvelous deeds. see Psalms 72:18 & 2951 (value with Great Numbers).

1914

στοῦ τῆς σοφίας ὁδὸς ὁδῆς ἐπὶ καθὺς πνεύμα τοῦ Θεοῦ The lips of the wise spread knowledge; not so the hearts of fools. see Proverbs 15:7 & 3684 (with Great Numbers).

1920

tω πανοχεύς. to phandochei (Gr). the host (of an inn). see 1480.

1940

νεμνή χρήσις θρησκείας ρωστήματι δια θεοί. Proverbs 11:25: A generous man will prosper; he who refreshes others will himself be refreshed.

1988

αναστάσις νεκρων. anastasis nekron (Gr). Resurrection of the dead. see 971, 1844, 888, 1480, 644, 1768, 800, 656, 1408 and I Corinthians 15:12.

2035

χριστὸς εν υμιν. christos en humin (Gr). Christ in you.

2050

Τυφών (Gr). Typhon. A serpent god.

“One meaning of Typhon is... a kind of comet... Another form is either Typhoeus or Typhos and specifically refers to the youngest son of Gaia, who was mother also of the three fifty-headed monsters and of Garamas. Typhos means ‘smoke, vapor’, and also ‘conceit, vanity [see 537, 37] (because it clouds or darkens a man’s intellect)’. Typhos means ‘blind’ and specifically ‘in the sense of misty, darkened.’ The verb Typhos means ‘to blind, make blind’ or ‘to blind, baffle.’ It also means ‘to wrap in smoke.’

Since Typhon is specifically said to be the father of Sirius (Orthrus) and one of its unexplained definitions is a description of a moving star, and its son has fifty heads, I take all the references to obscurity and invisibility to mean that Typhon represents Sirius B which is the dark companion of Sirius and is invisible to us. In other words, we are typhlos (blind) to Typhon because it seems as if it were obscured or typlo’d (vapor, smoke), and we are baffled, blind (thyhlos) in a sense of the subject being darkened (typhos).

A possible origin of the word Typhon may be the Egyptian word tephit or teph-t, both of which have the meaning of ‘cave, cavern, hole in the ground.’ This Egyptian word describes perfectly the chasm at Delphi in which Python was supposed to lie rotting, his corpse giving off the fumes out of the earth. And, as we have seen, Python was equated with Typhon in early times.” [Temple, 1987, p. 163]

2063

בריסים ימשול ומשר לוה לאיש מלחות ישי The rich rule over the poor and the borrower (ייו, to be joined) is servant to the lender. see Proverbs 22:7.

2080

I. 864 = 2080 (theosophical extension)

תפהרתראות Taphtharatharath. Spirit of Mercury and is often related to the destructive or evil manifestations of Mercurial force or human
intellect. Actually, none of the planetary spirits are really evil. They do have to do with the disintegrative expressions of the forces we call planetary. These destructive or disintegrative expressions of natural phenomena were called "evil" or "malefic" by primitives because they interfered with his peace and comfort and caused him to fear them. Thus in Ageless Wisdom the word "evil" is a term which expresses man's reaction to, and interpretation of, the aspects of cosmic life which appear inimical to him. The first two letters and the last two are identical with those of הים המים (Tiphareth, 1081). The middle letters יד (1000), the value of Aleph, written large. Also one of the many meanings of the word Aleph, א (111). The Spirit of Mercury is really the master power seated in the 6th Sephirah. This power can dominate for good uses even the most hostile among the disintegrative forces of the universe. To invoke Taphthartharath is to realize in oneself the uplifted white wand in the Magician's right hand. see 260.

The fear of the Lord is the beginning of knowledge. see Proverbs 1:6-7.

When I made the clouds as garment and wrapped it in thick darkness. see Job 38:9.

(o enomatos logos) the incarnate word. Refers to Jesus.

Proverbs 2:4: "If your look for her as Silver, and search for her as for hidden treasure." Refers to understanding. Silver is the metal of the Moon or subconsciousness; "Her" is the divine soul, Neshamah in Binah. The treasures are those of wisdom, which is spirit, Life and light. Understanding is the Key which unlocks the "door" (Path of Daleth) to Wisdom (Chokmah). see 67, 73, 434, 23, 68. See 2368.
Also note that the ratio of 2368 (Jesus Christ) to 1480 (Christ) is the same as 8 to 5, (1.6:1) which is the ratio of length to height of the Vault of Brother C.R.C.

In *The Apostolic Gnosis* by Frederick Bond and Thomas Lea 500 names and titles relating to Jesus is given from pages 66 to 106. The following is a selection from this book:

1. Ιησοῦς [888]; Χριστός [1480]. Jesus Christos (Gr). Jesus Christ. The manifestation of the universal principle (Christ) through an incarnate human being. see 1480 Greek.

2. Ιησοῦς [888]; Υιός [680]; Κυρίος [800]. Jesus, Son. Lord.

3. Ιησοῦς [888]; η αλήθεια [72]; σωτήρ [1408]. Jesus. The truth. Savior.

4. Ιησοῦς [888]; η αναστάσις εκ Θεού [1480]. Jesus; the resurrection from God.


20. Ιησοῦς [888]; θρόνος σωφρίας [1480]. Jesus; Throne of Wisdom.

21. Ιησοῦς [888]; η θυρα ανεωγμενη [1480]. Jesous he thura aneogmene. Jesus; the open door.

22. Ιησοῦς [888]; η αγωστυνη [1480]. Jesus; the Holiness.

23. Ιησοῦς [888]; η αγαθοσυνη [1480]. Jesus; the goodness.

24. Ιησοῦς [888]; ο αστηρ της αγαπης [1480]. Jesous, ho astertes agapes. Jesus; the star of love.

26. Ιησοῦς [888]; 0 γ4Δ0<0 [189]; 084Ω *46ΑοΦΛ<0Η [1291]. Jesous; heh eirene. hlios Dikaiosuhe. Jesus, peace, sun of righteousness.

27. Ιησοῦς [888]; αιτίος της εἰρήνης [1480]. Jesus; author of peace.

28. Ιησοῦς [888]; ο παῖς του ισηλ [1480]. Jesus; the child (or servant) of Israel.

29. Ιησοῦς [888]; Παις του Δαυιδ [1480]. Jesus; Son of David.

31. ΙΟΦΟΛΗ [888]; κτισις εκ παρθενου. Jesus; creation from a virgin [1480].

32. Ιησοῦς [888]; ο αληθινος υιος Μαριας [1480]. Jesous ho alethinos huios marias. Jesus; the true son of Mary.

45. αιμα Ιησου [740]; η αγαπη [101]; η αληθης γνωσις [1527]. Hiama Jesus, heh agape, heh alethes gnosis. Blood of Jesus, love, the true Gnosis.

47. αγιασμα Θεου [740]; κεφαλη γωνιας [1628]. Agiasma theou, kephale uonias. Sanctuary of God, the head of the corner.

54. το αιμα Κησου[1110]; η εξουσια Θεου [1238]. Haima Yesou, heh eksousia theou. The blood of Jesus, the power of God. This adds to 2348.

63. βασιλεια [259], ο ενσωματος λογος [2109]. Basileia, ho ensomatos logos. Kingdom, the incarnate word.

85. η ελπις [333]; χριστος εν υμιν [2035]. heh elpis, christos en humin. The hope, Christ in you.

122. η θυρα [518]; Ιερουσαλιμ επουρανιος [1851]. Heh thura. Ierousalem epouranios. the gate, the heavenly Jerusalem. This adds to 2369.

145. ο λογος εν ιδια [518]; πνευμα αληθειας [840]; φερομενη πνοη βιας [1010]. The word in idea; Spirit of Truth; a rushing mighty wind.

159. η εκκλησια η πασα [592]; η κορη του κοσμου [1776]. The Whole Church; the Virgin of the World.

161. η εκκλησια η πασα [592]; η σωτηρια Ισραηλ [1776]. heh ekklesia he pasa; heh soteria Israel. The whole church, the salvation of Israel.

171a. Θεος [592]; η σωτηρια Ισραηλ [1776]. Theotes, heh soteria Israel. Godhead; the salvation of Israel.

173. Θεος [592]; Ηλιος [318]; εικων λογου [1358]. Godhead; Sun; image of the word.
182. αγιωτης [592]; Μελχισεδεκ [919]; λογος Θεου [857]. Hagiotics, Melchizedek, Logos theou. Holiness, Melchizedek, Word of God.

190. λογος αγαπης [666]; ο μονογενης λογος [939]; μεσίτης [763]. Logos agapes, ho monogenes Logos mespes. Word of Love, the only-begotten son, mediator.

201. λογος αγαπης [666]; η βασιλεια κατα γνωσιν [1702]. Word of Love; the kingdom according to the gnosis.

203. λογος αγαπης [666]; η αγάπη του λογου [939]. Word of Love; the kingdom according to the gnosis.

205. η κυβικη εκκλησια [762]; η μορφη Ιουων [1606]. to kubos; heh morphe huiou. the cubic church; the form of the Son.

207. ο αγιος Ισραηλ. [703]; εξωσια [746]; Μελχισεδεκ [919]. ho agios Israel, eksousia, melchizedek. The holy one of Israel, authority, Melchizedek.

224. αγιασμα Θεου [740]; ο εξαγωγος λιθος. [1578]. hagiasma Theou, ho eksgagonos Lithos. Sanctuary of God, the hexagonal stone (Metacube). This adds to 2318.

227. εξ ηλιωτης σωφρινης [777]; πας ανθρωπος [1591]. The Called to the Kingdom; All Humanity.

230. ο ενεργης λογος [814]; η αιωνια προθεσις [1554]. The powerful word; the eternal purpose.

234. οι κλητοι βασιλεια [777]; πας ανθρωπος [1591]. The Called to the Kingdom; All Humanity.

250. ο ενεργης λογος [814]; η αιωνια προθεσις [1554]. The powerful word; the eternal purpose.

260. η θεια σοφια [814]; αλας κυβωμορφον [1554]. heh thela sophia, halas Kudomorphon. The divine wisdom, the salt cube.

281. η αληθινη μαθησις [592]; η σωτηρια Ισραηλ. [1776]. heh alethine mathesis, heh soteria Israel. The true teaching, the salvation of Israel. see 1776.

288. η πνοη πνευματος [1362]; η νυμφη [1006]. The breath of the spirit. The Bride.


291. τελειωσις αγαπης [471]; επιφανεια του Θεου [1924]. Perfect Love; the manifestation of God. This adds to 2395.

295. η θεια δυναμις Αγιου Πνευματος. The divine power of the Holy Spirit.

297. Εως ορος [1500]; δομος Θεου [868]. domos theou. Mount Sion; abode of God.

300. η οικοδομια εν Χριστω. he oikodomia en Christo. The building in Christ.

301. ο λιθος ακρογωνιας [1724]; Εμμανουηλ [644]. ho Lithos Akrogoniaios, emmanouel. the corner-stone; Immanuel.


305. η κυβικη εκκλησια [762]; η μορφη Ιουων [1606]. to kubos; heh morphe huiou. the cubic church; the form of the Son.

312. η θεια σοφια [814]; επιφανεια κυβου [1406]. heh thela sophia, epiphaneia kubou. the cubic stone; the living city.

318. κυβικα προσωπα Θεου. cubic faces of God.

321. αληθεια [64]; ο νομος της συμμετριας [2304]. Alethela, ho nomos tes symmetrias. Truth, the law of symmetry.

322. αλας κυβος τελειος [1543]; ο Πετρος [825]. hals kubos teleios, ho petros. Perfect salt-cube, the stone (Peter).

329. η καλη πολις Θεου ζωτος. The beautiful city of the living God.

330. ο κυβιδος πετρος [1547]; ο αληθινος λογος [821]. ho kubikos Petros, ho alethinos logos. the cubic stone, the true logos.

332. η θεια σοφια [814]; επιφανεια κυβου [1406]. Heh thela sophia, epiphaneia kubou. the divine wisdom, superificies of the cube.

333. ο κυβικος πετρος κυριοκος. ho kubikos petros kuriakos. the cubic stone of the Lord.

337. τελειος λογος [993]; τελειος πετρος [1375]. teileios logos, telios petros. perfect word, perfect stone.

341. teleios lithos [939]; o oikos epi tin petran [1429]. teleios lithos, ho oikos epi ten petran, perfect stone, the house upon the rock.

346. mathesis ekklisia [962]; o puthagorikos logos [1406]. methesis ekklisia, ho Puthagorikos Logos. Teaching of the Church, the formula of Puthagoras.

359. Ierewus Salem [999]; o epierews Theou [1369]. Hierewus Salem; ho epierews theou. Priest of Salem, high-priest of God.

378. o Theos tis yonis [1073]; pneuma tis yonis [1295]. ho theos tes yonis, pneuma tes yonis. the God of the earth, spirit of the earth.

383. o keklemenoi tis alitheias [1110]; keklemenoi Kuriou [1258]. Hoi keklemenoi tes aletheasm kuriou. Those called of truth, the Lord's chosen.

386. oinos monos [1110]; o paraklites alithinos [1258]. Only son; the true comforter.

398. parthenos ourania [1147]; basileia Theos tis [1221]. Heavenly virgin; kingdom of the Godhead.

403. arxhi alitheias [973]; Palaios Hemeros [1395]. Beginning of truth; Ancient of Days.


408. helios [318]; Adonai [866]; aggelos tis hemeras [1174]. helios, Adonai, aggelos tes hemeras. the sun, Adonai (Lord), messenger of the day. Adds to 2358.

409. o logos [443]; o artoos [741]; o alithin irres Kuriou [1184]. ho logos, ho artoos, heh alethine diathethe kuriou. the word, the bread, the true covenant of the Lord.

413. to Agion Agion Kuriou. to agion agion agathon kuriou. the Holy of Holies of the Lord.

419. gnosis tes sophias [1771]; heh agkura. Knowledge of Wisdom, the anchor.

428. karpos metras [1120]; Messias [656]; Theotes [592]. karpos metras, messias, theotes. Fruit of the womb, messiah, Godhead.

429. karpos epi metras tis parrhenou. Fruit of the virgin's womb.

439. o Theos logos [667]; vnoikipirion Kuriou [1701]. Divine logos; dwelling of the Lord.

440. logia tou Theou Kuriou. Sayings of the Lord God.

448. o Messias [726]; o Kuriou tis alitheias [1642]. The Messiah; the Lord of Truth.

452. o megaly gnosis [1358]; vnoikipirion Kuriou [1010]. The great gnosis; a rushing mighty wind.

455. kleis tes pisteos. Key of the faith.

462. phos [1500]; Domos Theou [868]. phos, domos theou. Light, house of God.

463. Adonai [866]; o ektelp epi tis aerotolh [1502]. Adonai; the star in the east.

465. Agios Agios [1148]; Oikos Kuriou [1370]. Holy of Holies; the Lord's House. Adds to 2518.

468. to Thelemos tou Theou Patros. The will of God the Father. Adds to 2,468.

469. o agapi patros [852]; Ihsous he theos [1516]. The father's love; Jesus the offering.

483. o artoos zôi otheanatoz. ho artoos zeos thanatos. the immortal bread of Life. Adds to 2388.

485. Eucharistia [1627]; o artoos [741]. Eucharistia, ho artoos. Eucharist, the bread.

487. Deipouro Kuriou [1269]; heh philadelphía.
[1099]. Depinon Kuriou, heh philadelphia. the Lord’s Supper, brotherly Love.

490. o ζων [927]; σπειρα ζωης [1441]. ho zon, sperma zoes. The living one, seed of Life.
492. η μεγαλειωτης Κυριου Ιησου. The majesty of the Lord Jesus.

2436

Knowledge the deeps (depths) were divided, and the clouds let drop the dew.” see Proverbs 3: 20 & 2996 (value with Great Numbers).

2676

But you are a shield around me, O Lord, my Glorious One, who lifts up my head. see Psalm 3:4.

2809

I. (53x53) or 53²

II. The area of the face of a cube, having lines of 53, it is the cube of stone. Reduces to 19 (יהוה, Havah, Eve) and to 10 (Malkuth, the Kingdom). Thus each face represents the power of the mother, which is the power of manifestation. Yet this power of the mother essentially that of the physical plane. see 53, 496, 16, 854, 148, 877.

III. Psalm 74:20. “Have regard for your covenant, because haunts of violence fill the dark places of the land.” This verse adds to 2080.

2945

Echud rosh, echudotho rosh yechudotho, temuratho echud. "One (His) beginning; one principle his individuality; his permutation one." It refers to the white brilliance of Kether, to the divine name Hu, and to Yekhidah, the indivisible one seated in Kether. The initials of each word of this sentence form the notariqon Ararita. [Talismanes & Evocations of the Golden Dawn, Ch 5, p. 135] see 13, 501, 37, 620, 12, 25, 57.

3015

Psalms 86:10: For you are great, and you do wondrous (ﺌُنِّي) things, you alone are God. 1975 without great numbers.

3030


3138

Psalm 86:2: Guard my life, for I am devoted to you. You are my God; save your servant who trust in you. Without great numbers this is 2178.

3321

"The Intelligence of the Intelligence of the Moon." Mem = 600, see 369, 9, 1050, 2201, 41.

I. “Queen among the Tarshishim (a choir of angels assigned to the 5th Sephirah in Briah) forever, in the spirit of the Dawning (Ones).” A title attributed to the Moon. In all printed texts, the Hebrew is corrupt. This rendering is from a manuscript source. Some of the printed versions add up correctly, but the words make no sense.” [Soror A.L., 1995, p.113.]

3936

This is not often spelled correctly. The very corrupt late Hebrew may be translated: "Destruction, son of Shimath (‘what is announced’) Chief of the Howling Ones." Shad also means the female breast. Nun = 700, see 2571.

A King’s rage is like the roar of a lion, but his favor is like dew on the grass. Proverbs 19:12.

ως εν ουρανω και επι της γης. Hos en ourano kai epi tis gehs (Gr). In Matthew 6:10: On earth
as it is in Heaven. Literally, as in Heaven, also on the earth. This is the hermetic axiom, "as above, so below," As it is phrased in the Lord's prayer. Note the principle of reflection, related to the sphere of the Moon.

3394

ο κρυπτός τῆς καρδίας ανθρώπος. Ho kruptos tehs kardias anthropos (Gr). The hidden man of the heart. In 1 Peter 3:3,4: "Whose decoration, let it not be that external one, of braiding the hair, and putting on of gold chains, or wearing of apparel; but decorate the hidden man of the heart". A reference to Tiphareth. see 666, 336, 1170, 136, 1310 Greek.

3690

Then you will go on your way in safety, and your foot will not stumble. see Proverbs 3:23.

4000

Psalm 64:3. “Who sharpen their tongues like swords and aim their words like deadly arrows.”

5000

ד לך חמשה ימים יום אחד יום שני יום שלישיプレ

5,000. The numerical hierarch of the Dhyan-Chohans or various orders, and of the inner or circumscribed world. When placed on the boundary of the great circle of ‘pass not’ (see Stanza V.) called also the Dhyanipasa, the ‘Rope of the Angels,’ the ‘rope’ that hedges off the phenomenal from the noumenal Kosmos... 31415 anagrammatically and Kabalistically, being both the number of the circle and the mystic Svastika [a Jaina cross inside a circle]...” [Blavatsky, 1967, p. 47]

31,415

3.1415 the value of Pi (π). The ration of the circumference of a circle to its radius.

“The Three, the One, the Four, the One, the Five (in their totality – twice seven) represent 31415 – the numerical hierarch of the Dhyan-Chohans or various orders, and of the inner or circumscribed world. When placed on the boundary of the great circle of ‘pass not’ (see Stanza V.) called also the Dhyanipasa, the ‘Rope of the Angels,’ the ‘rope’ that hedges off the phenomenal from the noumenal Kosmos... 31415 anagrammatically and Kabalistically, being both the number of the circle and the mystic Svastika [a Jaina cross inside a circle]...” [Blavatsky, 1967, p. 47]

144,000

Number of the redeemed souls in Revelation chapter 14. 100 = Qoph, back of head, the source of material, or spiritual awareness. 40 = Mem = Water or spirit. 4 = Daleth = the crossing of a threshold. 1,000 = association of advancement. The Biblical statement can be read: Those who succeed in advancing their consciousness from the state of material awareness (back of head) to the forehead (the location of the 3rd eye or anga chakra, which, when opened, gives spiritual awareness) are the ones who shall redeem themselves (gain the freedom of their divine nature). [The Quantum Gods - J. Love, page 59].

148,877

The volume of a cube of 53. Reduces to 9 as its least number, and refers to Yesod, the Foundation. see 80, 2809, 16,854.

1,366,560

The number associated with the birth date of Venus in the Mayan Dresden CodeX.