

THE GEMATRIA NOTEBOOKS OF PAUL FOSTER CASE

This is a private searchable PDF document, assembled and converted from nearly 2000 Word Perfect typewritten pages of various Gematria Notebooks personally written by Dr. Paul Foster Case during the course of his lifetime. The original typing was performed during the mid-1990s into about 500 separate digital files. The Notebooks were first hand copied by Frater Ron Ferrare and included hundreds of additional cross-references to reflect numerous books collected by Paul Case and other works of more recent occult authors which comprised the total library of Dr. Case's Order up unto the late 1980s. Through multiple avenues of confirmation I have discovered this work is in fact a true and accurate representation of that period. It is not known by me who the original typist was nor under what aegis the work was performed. Much time has been taken by me, over the course of more than three years, commencing in 2003, to go over the Hebrew spellings & transliterations of all the connected files on the menu. Corrections were made to multitudes of typist errors in the process. It must be said, however, I have found all of Paul Case's Hebrew transliteration to be faultless. The Gematria Notebooks included in this document pull from thousands of Hebrew, Greek, and Latin sources; as well as dozens of published and unpublished occult books from the 19th and early, mid, and later 20th centuries, including "The Master R Communications" of 1947-48, which were found to be included in the original WordPerfect files. Unfortunately many Greek words did not transfer from the original Wordperfect fonts into MS Word. Nor can I vouch that this current document is 100% error-free and I apologize for what I may have missed so far. A planned later version will correct this & will include additional works since uncovered. The Tarot Section and other Notebooks were corrected, updated and added on 09.22.04. The final Alchemical Notebook section was added in July, 2007. Let it be known the entire following works herein contain the actual, original, and intact definitions and sources taken from the encyclopedic copy work by Frater Ron Ferrare, who labored for years to make it so. And may this Gift from the life works of Paul Foster Case forever enlighten your life as it has mine. November 11, 2009

GEMATRIA

1 (prime) The Monad

Names for the number 1: see 12, 21, 37, 397, 422 or 1552, 620, 721, 559, 736, 837.

"The union of higher reality, the upper Yod, with the lower reality, the lower Yod, by means of the connecting Vav, of Torah, is the ultimate secret of the letter Aleph." [The Alef-Beit, Rabbi Ginsburgh] See 214 (RVCh), 37, 111 [ALP].

The number 1 stands for definite quantity, in contrast to the lack of definition symbolized by 0. 1 is the sign of the aspect of unity of which Eliphas Levi says: Unity may be conceived as relative, manifested, possessing duality, the beginning of numerical sequence. 1 represents the initial impulse of movement, the outset of a cycle of activity, the beginning of some phase of manifested power. Synonyms for beginning, prelude, opening, threshold, foundation, beginning is introduction. To introduce is to lead in, to insert; to put or thrust in. Thus the phallic meanings of 1 are inseparable from fundamental ideas which humanity associates with beginning.

Aleph [A]. "bull" or "ox". Oxen are symbols of the taming of natural forces. Thus the letter Aleph is a symbol of creative energy, and of the vital principles of living creatures. This vital principle comes to us in physical form as the radiant energy from the sun. The its association with the Key 0, the Fool, Aleph is the special sign for air and breath. The noun "fool," is derived from the Latin follis, meaning a "bag of wind".

Oxen were the motive-power in the early civilizations where the alphabet of occultism was invented. They were used to plow fields, to thresh grain, and to carry heavy burdens. Agriculture is the basis of civilization, hence the ox represents the power at work in every activity whereby man makes use of the forces surrounding him, and adapts them to the realization of his purposes. Culture power and Super-consciousness. The Life Power is the force behind growth and development.

The activity represented by Aleph is one whereby the one reflects itself to itself, and so produces the number 2. Wisdom (Chokmah) is the Life-power's perception of what it is, in itself.

Fabre D'Olivet comments: "A. First character of the alphabet in nearly all know idioms. As symbolic image it represents universal man, mankind, the ruling being of the earth. In its hieroglyphic acceptation, it characterizes unity, the central point, the abstract principle of a thing. As sign, it expresses power, stability, continuity. Some grammarians make it express a kind of superlative as in Arabic; but this is only a result of its power as sign. On some rare occasions it takes the place of the emphatic article Heh either at the beginning or at the end of the words.

The rabbis use it as a sort of article. It is often added at the head of words as redundant vowel, to make them more sonorous and to add to their expression." [The Hebrew Tongue Restored, p.287]

Greek

Alpha. Signifies, like the Hebrew Aleph, the beginning or a cycle of activity. It was one of the primary figures of the Gnostic mystery of Alpha and Omega, and was represented by the Tetrahedron, which it resembled in its primitive form. see 40, 200, 800, 811. [Bond and Lea: Investigation of the Cabala, page 83.]

2 (prime) The Duad or Dyad.

Names for number 2: see 15, 37, 73.

B Beth. "house". Refers to whatever form may be termed a dwelling-place for Spirit, and the form particular referred to is human personality. "The Father who dwells in me, he does the works."

Fabre D'Olivet comments: "B. this character, as consonant, belongs to the labial sound. As symbolic image it represents the mouth of man, his dwelling, his interior. As grammatical sign, it is the paternal and virile sign, that of interior and active action. In Hebrew, it is the integral and indicative article expressing in nouns or actions... almost the same movement as the extractive article Mem, but with more force and without any extraction or division of parts." [The Hebrew Tongue Restored, p.300-301]

Considered as the second aspect of unity, the "One possessing duality." Many of the meaning of the number 2 are related to the High Priestess (See 73, 106, 412). It was because of the powers of the number 2 that 2 was selected by God to begin creation [Zohar].

"Beth is drawn with two little points--one pointing above, the other pointing behind and toward the right. In this way when someone asks the Beth "Who made you?," it points above, and if they ask, What is his name?," it points toward the Aleph, as if to say, "One is his name." [The Book of Letters, Rabbi Kushner]

"Why does the Torah begin with the letter Beth, which corresponds to the number 2? Because our Sages teach that God created not one world, but two. There is OVLM HZH, this world, and OVLM HBA, the world to come. Our life must always be lived with the awareness that the grave is not our end, but merely the second beginning." [The Secrets of the Hebrew Words, Rabbi Blech].

As a preposition beth means: in, at; among, with, by means of, through, against. It suggest movement from a point without to a point within.

The Hieroglyph for Beth has been lost, as the square letters employed today are of comparative recent invention. Perhaps the first idea that will be suggested to most people be all arrow-head is sharpness. Then since every Hebrew letter stands for a kind of consciousness, Beth must be a sign of mental acuteness, or penetration. It represents the sort of intelligence that manifest itself in quick perception, accurate observation, keen discernment, sagacity, and the like. An arrowhead is a point, denoting position. In logical 'position' means affirmation or assertion, As when we speak of 'the proof of a position,' implying order-is derived. Beth, then represents affirmative mental activity, limiting its operation to a definite locality, and exercising itself in establishing order. Hence Beth suggest initiative, direction, control, the concentration of energy in a

particular field, and its specialization in definite forms. This idea of concentration is inseparable from the original form of the letter. The word 'concentrate' is derived from the greek Kentron, an arrow point. The same Greek work also means the point around which a circle is inscribed, which shows that it implies the very notions of definite locality, order, that we have been considering. The implicates of the letter name are closely related to those connected with the hieroglyphic. Beth means "house" suggesting inclosure, limitation, to a special field, definite locality, and so on. As a House is the dwelling of its owner, so is the kind of mental action related to Beth the abode of spirit, because it centers the cosmic mind in a particular, local expression." [The Secret Doctrine of the Tarot, in the Word, June 1916, pp. 79-80.

The fundamental meaning are related primarily to the Magician and 1, considered as the second aspect of unity. There is no partition, separation, or distance between the aspects of consciousness corresponding to 2 and 1 than those corresponding to 1 and 0. Self, sub and superconsciousness are simply 3 levels of one consciousness. Since 1 is half of 2, the number 2 is the reflection of the number 1, as 1/1. As the antithesis of 1, the number 2 represents what is secondary. It is next below the first in importance, but stands in relation to all numbers following ??? just as 1 stands for 2 or 0 for 1.

As second in a series beginning with 1, 2 represents continuation, in the sense of carrying onward or extending the initial impulse symbolized by 1. 2 is therefore an emblem of prolongation, or lengthening in time or space. Hence, the number wisdom of Pythagoreans, the line is represented by 2 the point by 1.

The number 2 stands for the non-ego, the inferior nature, the mysterious working power of the supreme spirit. It is the arithmetical symbol of result or effect; the moon, the reflection of sun; of memory; of intellect (Wisdom) and of radiant energy because it vibrates. Prakriti-the Great Womb or principal thing. It is female in relation to Kether.

Through me unfailing Wisdom takes form in thought and word.

2 is the symbol of duality, the symbol of the separation of the sexes, of space-time, etc. Any number with a numerical reduction of 2 has a characteristic of duality. The number 2 also concerns Wisdom. superstitious people say that 2 is the number of evil, which is not accurate. Duality is necessary for manifestation and consequently it is the first principle to allow for man's evolution.

Through me its unfailing Wisdom takes form, in thought and word [Pattern on the Trestleboard].

see 73, 37, 15 as well as numbers which reduce to 2: 29, 11, 38, 47, 56, 65, 74,

AA. An abbreviation for ARIK ANPIN, Arik Anpin, the Vast Countenance (Kether). see 422, 620.

B. An abbreviation of BN, Ben (52) or BR (202). meaning "son of." Extremely rare use.

3 (prime)

$\Sigma 2 = 3$

Names for the number 3: see 67, 42, 52, 265.

Numbers which reduce to 3 see: 12, 21, 30, 39, 48, 57, 66, 75, 84, 93, 102, 111, 120, 138, 300.

The response of the subconscious mental activity to the selfconscious impulse in the generation of mental images; hence, understanding.

The union of the ideas of individuality (1) and repetition (2).

3 is the number of trinity, the 3 aspect of the invisible man's consciousness. 3 is the number of Creation: 1, through differentiation, gives 2 other elements. The number 3 concerns Intelligence.

The mystic number of Chokmah. It manifest itself in mental life as creative imagination. As 1+2 is the union of the ideas of individuality (1) and repetition (2). The repetition of the unit (1) through the agency of the duad (2) is reproduction. Three is the number of production, formation, organization, propagation, elaboration.

Three is the number of the Sephirah Binah, "Mother".

G Gimel. Camel. The number of the third Hebrew letter, Key 2 the High Priestess. Represents universal Memory, through the subconscious substance aspect (Water). The uniting Intelligence, linking the universal self in Kether and the Ego in Tiphareth, on the Tree of Life. It is the bond between all creating beings and like the camel, is a symbol of travel, communication and change. The direction Below on the Cube of Space. A key to the alchemical mystery of the First Matter-the Virgin Substance "whose purity naught can defile" [Book of Tokens, Gimel]. see 237, 882, 13.

Fabre D'Olivet comments: "G. GH. This character as consonant, belongs to the guttural sound. The one by which I translate it, is quite a modern invention and responds to it rather imperfectly. Plutarch tells us that a certain Carvilius who, having opened a school at Rome, first invented or introduced the letter G, to distinguish the double sound of the C. As symbolic image the Hebraic Gimel indicates the throat of man, any conduit, any canal, any deep hollow object. As grammatical sign, it expresses organic development and produces all ideas origination from the corporeal organs and from their action.

"The Gimel is composed of a Vav, representing an erect man, with a lower Yod, a foot in motion...Our sages teach that the Gimel symbolizes a rich man running after a poor man, the Daleth, to give him charity." [The Alef Beit, Rabbi Ginsburgh].

Gimel and Daleth were not used for creation because Gimel signifies beneficence, and Daleth poverty, which maintained each other" (Zohar 1, page 12).

Gimel is a modified form of Yod. Thus the two parts of the letter hint at a concealed numeral value of 16, since Vav is 6 and Yod is 10. Among Hebrew words having the value of 16 are: AZVB, Hyssop, signifying purgation or purification; GBVH elevated, exalted, High; HIA, She; and ZVB, like equal to. The Uniting Intelligence is the most important means of purification. It links personal consciousness to the Highest plane of being. It is the wisdom personified in Proverbs as a woman. Its full exercise enables us to realize the identity of the Self in man with universal being. "The Earliest sign for the letter Gimel was probably a conventionalized picture of a bow. As a bow is used for shooting arrows, the first idea it suggests is propulsive force. Furthermore, since we have learned that the letter Beth was originally in the form of an arrowhead, it becomes evident that Gimel, the bow, as the propulsive force behind the arrow, stands for something that incites the objective mind, represented by Beth, to express itself in concentrated attention... Thus, in a sense, the bow is derived from the arrow; and this makes it an emblem of secondary existence; evolution, and the like. Again, the bow, like the crescent, cup, sistrum, wheatear, oval, is related to the hieroglyphic as well as to the letter-name. Relaxed and unstrung, the bow is an emblem of peace; tense and strung, it signifies war." [The Secret of the Doctrine of the Tarot in the Word, July 1916, page 161, 163].

Filled with understanding of its perfect law, I am guided, moment by moment, along the path of liberation"

AB Ab. Father. A name for number 2 and Chokmah. By notarikon AB stands for the 2 words Aima-Ben [AIMA-BN]. Mother (Binah) and Son (Tiphareth). In the Father these potencies are latent and concealed. The essential reality, the cause of existence. Also the 11th Hebrew month, July-August, corresponding roughly to the period when the sun is in Leo. This month is not mentioned in scripture. see 23, 73.

Fabre D'Olivet comments: "AB. The potential sign united to that of interior activity produces a root whence come all ideas of productive cause, efficient will, determining movement, generative force. In many ancient idioms and particularly in the Persian [word] this root is applied especially to the aqueous element as principle of universal fructification.

AB. All ideas of paternity. Desire to have: a father: fruit. In reflecting upon these different significations, which appear at first incongruous, one will perceive that they come from one another and are produced mutually." [The Hebrew Tongue Restored, p.287]

BA baw. becoming, future. From this correspondence between Ab and

Baw, Ab, the Father, is the cause of existence, and therefore antecedent to what is now part of our present experience, the life force named Ab is also the essential reality which is to find manifestation in every event and condition which, to our limited time-sense, appears to be in the future. Actually, the Eternal is beyond the limitations of past, present and future, it is the eternal NOW.

4 (2*2) The Tetractys or Tetrad

Names for the number 4: see 48, 72, 1626 (Greek).

The number 4 is said to be the source of all numeral combinations and the origin of all forms. That is why the square, the form into which the swords in this Key are placed, is a symbol of the manifest. Eliphas Levi wrote of four "... This number produces the cross and square in geometry. All that exists, whether good or evil, light or darkness, exists and is revealed by the tetrad, (it is) the unity of construction, solidity and measure."

4 clearly relates to the classifying activity of selfC, induced by the response of subconscious to impressions origination at the selfC level. This classifying activity is reason.

Dominance; the classifying activity of self-consciousness (induced by conscious response to sub-conscious mental imagery); the cosmic order, considered at the underlying substance manifested in every form; Reason. measurement, recording, tabulation, beneficence.

"The number 4 is occultly connected with the completion of the 'sanctum sancitorum' -The ocean of a higher consciousness." [R.C. Allegory, page 16].

'The pythagoreans called the number 4 tetractis (see 1626) because it is the foundation and root of all other numbers. [H.C. Agrippa of Occult Philosophy page 183-185].

"From the exhaustless riches of its Limitless substance, I draw all things needful, both spiritual and material." [Pattern]

4 is the number of the quaternary. It corresponds to the framework in which man's evolution takes place. 4 corresponds to the "First Day of Creation," that is, man's entry into space-time (level 4). The number 4 concerns Mercifulness and esoteric problems. Every number whose numerical reduction is 4 concerns the solid aspect of things.

D Daleth. "Door". The leaf (a hinged or movable section of a door or gate), not the opening. It suggests powers to admit or bar, to retain or to let out. Daleth is also connected with the meaning of the door as a means of entrance and exit, a passageway from within to without. Creative imagination is the entrance (door) to new life and to new worlds. see 40, 400, 434.

Fabre D'Olivet comments: "D. This character as consonant belongs to the dental sound. It appears that in its hieroglyphic acceptation, it was the emblem of the universal quaternary; that is to say, of the source of all physical existence. As symbolic image it represents the breast, and every nourishing and abundant object. As grammatical sign, it expresses in general, abundance born of division: it is the sign of divisible and divide nature. The Hebrew does not employ it as article, but it enjoys that

prerogative in Chaldaic, Samaritan and Syriac, where it fulfills the functions of a kind of distinctive article." [The Hebrew Tongue Restored, p.318]

"And why does the roof of the Daleth extend backwards a little to the right, in the direction of Gimel? To teach us that the poor man, Daleth, must make himself available to the Gimel, the one who would lend him money. Nevertheless, the face of the Daleth is turned away--teaching that charity must be given in secret." [The Book of Letters, Rabbi Kushner]

The 4th Hebrew letter, meaning "Door". Attributed to Venus and the desire nature; to creative imagination. Daleth is the Luminous Intelligence, uniting Chokmah and Binah on the Tree of Life. On the Cube of Space, the East face, source of Light.

"The character for Daleth is easily confused with that for Resh, printed on Key 19. The difference is that the upper parts of the letter projects slightly to the right, and the ascending line is somewhat thicker than in Resh. Because the value of the letter is 4, it is often cited in Qabalah as the sign of the 4th Sephirah, Mercy or Beneficence." [PFC, Practice Course].

BB babah. An excavation or well; hollow a vein. From a root meaning: every idea of interior void, of exterior swelling: pupil of the eye.

ABA Abba. Father. A name for the number 4 and Chesed. 2*2 or the multiplication of Chokmah by itself. This links the derivation of the powers of Chesed from chokmah, since chokmah is called AB, Father. It is through the path of Vav (the Hierophant, and in Italian Il Papa, the Father) that the power of Chokmah descends into Chesed.

GA gay. conceited, haughty, proud. This word is associated with power, authority and magnificence expressed by Gedulah, Majesty (see 48). A typical Jupiterian sin, the negative polarity of persons of importance.

Gay and Abba, stand for opposite manifestations of Qabalistic ideas which correspond to the fourth Sephirah. This is precisely the significance of [GA], as used in Isaiah 16:6. "We have heard of the pride of Moab, an excessive pride; Even of his arrogance, pride and fury; His ideal boasts are false." [New American Standard]

5 (prime) The Pentalpha

Names for the number 5: see 64, 92, 216, 1200.

5 is the number of adaptation, adjustment and selfC. The special human expression of the Life-power acts by adaptation. Thus 5 is the number of Man... it is Man, and Man only who can achieve the full flower of selfC. This great attainment cannot be accomplished by the sub-human and subconscious levels of being. These lower levels are mere averages within the amorphous plasma, or primordial stuff in which the expanding roots of selfC are planted and from which the full bloom of the selfC ego emerges.

I recognize the manifestation of the undeviating Justice in all circumstances in my life.

Heh [H]. Fifth letter of the Hebrew alphabet. Connected with the idea of meditation, the pentagram, the function of Binah in creation (#67). also with vision, reason, observation which lead to definitions.

"The Heh looks like a lobby with three walls, but with one side completely open. This indicates that God allows man free choice. He is free to obey or disobey God's will, but he chooses to leave the safety of the Torah's spiritual and moral boundaries, he loses his foothold and slips, as it were, through the open space of the Heh into the abyss...however, Heh symbolizes God's readiness to forgive...A small opening is left in the top left leg of the Heh symbolizing that a space always remains through which a repentant sinner can return. [The Wisdom of the Hebrew Alphabet, Rabbi Munk]

According to Fabre D'Olivet: "E. HE. This character is the symbol of universal life. It represents the breath of man, air, spirit, Soul; that which is animating; vivifying [Note the 1st Heh in IHVH is attributed to Binah, the creative world, the 2nd to Assiah, the material world]. As grammatical sign, it expresses Life and the abstract idea of being. It is, in the Hebrew tongue of great use as article. [The Hebrew Tongue Restored, p.326-327]

"Heh DETERMINATIVE ARTICLE. It determines the noun; that is to say, that it draws the objective which it designates from a mass of similar objects and gives it a local existence. [i.e. Aries the Constituting Intelligences]. Derived from the sign Heh, which contains the ideas of universal life, it presents itself under several acceptations as article. By the first, it points out simply the noun that it modifies and rendered by the corresponding articles the, this, that, there, those: by the second, it expresses a relation of dependence or division, and is translated of the; of this, of that, of these, of those: by the third, it adds to the noun before which it is placed, only an emphatic meaning, a sort of exclamation accent. In this last acceptance, it is placed indifferently at the beginning or at the end of words and is joined with the greater part of the other articles without being harmful to their movement. Therefore call it Empirical

article and when I translate it which I rarely do lacking means, I render it by o! oh! ah! or simply by the exclamation point (!)."
[The Hebrew Tongue restored pp.111-12].

BBA babah. Door, gate, division, section (of an argument, exposition, or literary composition). May also be read as Be-Bag: "In time to come, in the future." A verbal symbol of transition from one state to another. Also of orderly classification, symbolized by Heh as the definite article.

GB gab. Back; upper surface of anything; mound, the rim of a wheel, the vault of an arch; a hill or hillock. Whatever supports or sustains as a table supports objects laid thereon. The idea of something hollowed out, closely allied to all Qabalistic notions of the work of creation and specialization. Fabre D'Olivet gives: "the original sign united by contraction to the root AB, symbol of every fruitification, develops, in general, the idea of a thing placed or coming under another thing. GB a boss, an excrescence, a protuberance; a knoll, the back, everything convex. GB or GVB, a grasshopper." [The Hebrew tongue restored. Page 210].

DA Da. This. A pronoun. It is a meshnaic, or Talmudic word. In the Hebrew dictionary the asterisk is used to indicate this fact. It is an aramaic word in origin. 5 is considered to be the number of man.

AD ade. fog, vapor, mist, to cover, to envelope. Genesis 2:6, "But a mist went up from the earth, and watered the whole face of the ground." Formed from the first two letters of Adam. it relates to the occult truth that the physical organism is something precipitated from, or condensed from a primary substance. (see 55, 45). Masters of wisdom know how to dissolve their physical vehicles into a "Mist," as did Jesus at his "Ascension," at which time "A cloud received him out of their sight." Qabalist associate this mist with the Malkuth. see 14, 41, 104, 72, 86, 158).

Fabre D'Olivet comments: "This root, composed of the signs of power and of physical divisibility, indicates every distinct, single object, taken from the many. The arabic: *** in an abstract manner and as adverbial relation, expresses a temporal point, a determined epoch: When, whilst, whereas. AD that which emanates from a thing: the power of divinity relative unity, an emanation; a smoking fire brand." [The Hebrew Tongue Restored, page 289].

ABB awbab. to blossom, to bear fruit; to shine. See Book of Tokens under Heh.

AGA agee. fugitive, to flee. The natural man does seem to be a fugitive.

BG bag. food. Persian origin.

DA da. this (a pronoun). A Mishnaic or Talmudic word. of Aramaic origin. 5 is considered to be the number of man. Man is DA,

"this." ROOT: the sign of natural abundance and division.

6 (2*3)

$\Sigma 3 = 6$

Names for the number 6: see 45, 52, 80, 311, 1081, 548, 666.

The 1st perfect number (32 Path Lesson 6, page 6)

6 symbolizes universal forces, like light, heat and electromagnetism.

The number concerns beauty, harmony, symbolizing the union of the 2 worlds. The number of balance which contains 2 trinities: 3 + 3. 15 is the first number with a numerical reduction of 6. Note that $15 - 5 + 5 + 5$ or 3 times the number of man. At level 6 man can contact his higher trinity.

In all things, great and small, I see the Beauty of the divine expression.

V Vav. Vav is used as the conjunction "and." "The Vav is a vertical line representing a pillar or a man standing upright... pillars hold Creation together..."[The Alef Beit, Rabbi Ginsburgh]. "This is the word of Vav: to join us all into a myriad of constellations each remaining different, each bound to the other." [The Book of Letters, Rabbi Kushner].

Fabre D'Olivet comments: "Vav, O, OU, IU. This character has two very distinct vocal acceptations, and a third as consonant. Following the first of these vocal acceptations, it represents the eye of man, and becomes the symbol light; following the second, it represents the ear, and becomes the symbol of sound, air, wind: As a consonant it is the emblem of water and in it, as I have already said, that image of the most profound, the most inconceivable mystery. The image of the knot which unites, or the point which separates nothingness and being. In its luminous vocal acceptation Vav, it is the sign of intellectual sense, the verbal sign par excellence.. in its ethereal verbal acceptation Vav, it is the universal convertible sign, which makes a thing pass from one nature to another; communicating on one side with sign of intellectual sense, which is only itself more elevated, and on the other, with that of material sense Ayin, which is only itself more abased: It is finally, in its aqueous consonantal acceptation, the link of all things, the conjunctive sign. It is in this last acceptation that it is employed more particularly as article... The character Vav, except its proper name VV, does not begin any word of the Hebraic tongue, and consequently does not furnish any root. This important observation, corroborating all that I have said upon the nature of the Hebraic signs, proves the head of a root to nouns to modify them, or between them for the purpose of joining them, or in front of the verbal tense to change them.

The Arabic Ethiopic, Syriac and Chaldaic, which are not so scrupulous and which the character Vav, at the head of a great

number of words, prove by this that they stood the primitive idiom from which they descend, this idiom preserved by the Egyptian priest was delivered as I have said, to Moses who taught it to the Hebrews. [The Hebrew Tongue Restored, pp. 334-335]

BD bad. Isolation, separation, thing separated from; alone; empty talk, lies, vain boasting. All its variation apply to the negative aspect of Tiphareth. It also means twig of a tree, shoot staff, white linen and soothsayer; Rod; pole, limb of the body; cell (in skin), war, chatter; separable part of something; olive press.

According to Fabre D'Olivet: "BD is from the root AD, which characterizes every object distinct and alone, being contracted with the sign of interior activity, composes this root whence issue ideas of separation, isolation, solitude, individuality, particular existence. From the idea of separation comes that of opening: thence that of opening the mouth which is attached to this root in several idioms, and in consequence, that of chattering, babbling, jesting, boasting, lying, etc. The arabic *** signifies literally middle, between. As a verb, this root characterized the action of dispersing." [Hebrew Tongue Restored, pp 301-302]

GG gawg. roof, flat top of a house; the upper part of an altar; width, volume (geometry). This word indicated by the initials G.G., designating the sixth person called by brother C.R. to aid in the founding of the Rosicrucian order [Fama]. In certain esoteric societies, Yesod is represented by the alter. The top of the alter is referred to as Tiphareth (see 80, 1081).

Third in order of these second four Brethren is Brother G.G. His initials spell the Hebrew noun GG, Gawg, meaning "roof," so suggesting both shelter and secrecy. Thus, the doorkeeper of a Masonic lodge bears the significant name of "tiler," and to "tile" the lodge is to make sure that none are admitted save those having the right to enter. Hence, Brother G.G. represents the human virtue of prudence. He also represents the principle of secrecy, as necessary today as ever before, If genuine occultism is to be propagated successfully. ...To give them to the unprepared is to violate the old alchemical maxim that before one uses the Philosophers Stone to transmute metals, the metals must first be purified. ... Thus, the Fama says Brother C.R. bound the Brethren to be not only faithful and diligent but secret also, and it speaks of the Brethren taking their knowledge into the world in order that it might be examined in secret by the learned. Similarly, in the ministry of Jesus, "Brethren G.G." appears side by side with "Brother B." For although Jesus held the multitudes spellbound with his verbal moving pictures, He withheld from all but a tested few the subtler meanings of his brilliant, colorful discourses. [True and Invisible, pp. 94-95]

Fabre D'Olivet writes: "Every idea of elasticity; that which stretches and expands without being disunited. The Arabic word ***

contains the same idea of extension. GG or GVG the roof of a tent, that which extends to cover, to envelop. [Hebrew Tongue Restored, p. 311]

HA heh, hah. Lo, to behold, to see (variant of HH), a window. As one of the letters of IHVH, when Tetragrammanton is thought of as operating in Yetzirah, the World of Formation. Yetzirah has a special relationship to Tiphareth and to 6 (see 315).

Fabre D'Olivet: "Every evident, demonstrated and determined existence. Every demonstrative movement expressed in an abstract sense by the relations here, there; this, that. The arabic Lo expresses only an exclamation." [The Hebrew Tongue Restored, p. 327].

GBA gehbeh. a reservoir, cistern; for a root meaning "to gatherer, to collect." Refers to the function of the Tiphareth as a reservoir into which flow streams of influence from the Sephiroth above. see 60, 600, 42.

"The central unit (of a cube 3*3*3, containing 27 cubes of 1*1*1, the area of whose faces is 6) typifies the center of all manifestations, the abode where the God dwells-alone, isolated. This central unit is also the reservoir wherein are collected and unified all the diverse powers of manifestation. It is the secret place of the most high, typified by the altar-top whereon rested the Shekhinah [ShKINH]. It is that central reality concerning which all revelation is made, and of which all seers and sages say 'Lo, Behold!' [PFC, The Flaming Cube, Light of the Chaldees, page ?]

AGB agab. Through, by means of. A proposition signifying an agency that applies to 6 and Tiphareth as the mediator between the higher aspects of the Life-power and those which are subordinate. Found in Rabbinical Books but not the Bible.

DB dab. a bear, she bear, Name of a constellation.

ABBA Abba. The Greek transliteration of Hebrew [ABA], Father. This spelling occurs often in later Hebrew. It refers to the essential unity of Tiphareth with Chokmah. Title of Chokmah. see 3, 4, 73.

7 (prime)

Names for the number 7: 148, 525, 710.

The number of vertebrae in the human neck.

Numerical value for the symbol of Sulfur.

Seven relates to the diameter of the Archetypal World. The diameter is what determines the size of a circle. These words shed some light upon the Qabalistic conception of the characteristic or determining qualities of this plane of cosmic seed-thoughts, which corresponds to the element of FIRE. Seven express solemn intention. 7 = mastery, conquest, peace safety, security. Conquest is the result of carrying definite purpose into action. Peace follows conquest, and conquest itself leads to the establishment of equilibrium between two contending forces. ("Two contending forces and one reconciler between them"). Key 7 symbolizes a power which can establish harmony, can bring order out of chaos. It is a power of adaptation and adjustment. Also: Equilibrium (the result of equilibration; the concrete application of the laws of symmetry and reciprocation), poise, rest, art, victory.

"Panteuchia", furnished with every kind of armor." was a pythagorean name for Gimel. The disposing intelligence.. is closely related to the uniting intelligence; and in the 6th Tarot key it is clearly shown that the woman is the means of union with the superconsciousness, or angel.

"Living from that will, supported by its unfailing wisdom and understanding, mine is the Victorious life."

Z Zain. "...it is no coincidence tht the letter Zain is the symbolic representative of both sustenance and armament. The two concepts are related to each other. The letter Zain is shaped like a spear, indicating that man's sustenance is obtained by his struggle [The Wisdom of the Hebrew Alphabet, Rabbi Munk].

Fabre D'Olivet writes: "This character as consonant, belongs to the hissing sound, and is applied as onomatopoeic means, to all hissing noises, to all objects which cleave the air. As symbol, it is represented by the javelin, dart, arrow, that which tends to an end: As grammatical sign, it is the demonstrative sign, abstract image of the link which unites things. The Hebrew does not employ it as article; but in Ethopic, it fulfills the functions of the demonstrative article." [The Hebrew Tongue Restore, p. 339]

GD gad. Good fortune, luck, a tribe of Israel [Genesis 30:11], Hebrew trib associated with Aries. Attributed to the function of sight, with calcination, the first stage of the Great work (see 95, 30, 570, 501, 54, 331, 830, 395). Coriander is the name of the Babylonian god of Good fortune, similar to Jupiter. The path joining Chesed to Netzach is that of the letter Kaph, attributed

to Jupiter. In astrology Venus is the Lesser Fortune, as Jupiter is the Greater. The Life-power always expresses itself in ways that are God, in forms that are Beneficent (see 10, 44). ROOT: a sign of abundance born of division.

ABD ahdad. to scatter, to disperse, to lose oneself, to wander, to be lost, perish, ruined. A word used in the Old Testament to indicate the "lost sheep of the House of Israel." This corresponds to the negative meaning of Zayin, the sword, as a destructive weapon. What is lost, as a sheep from a flock, is separated from its proper companions and from its environment, and this agrees with the idea of division suggested by Zain.

In its meaning to scatter, to disperse, it suggest dissemination or sowing. It diffuses, spreads, distributes and apportions. The archetypal world is the great reservoir of seed-forms, these being the platonic ideas. Symbolized by Yod, the male, sperm-giving principle of the Universe.

DBA dabah. influx, to flow in, prosperity, riches. This influx into the seeds of a forms which is the Mezela [MZLA] or influence, is the source of all riches (see 78).

DBA dobeh. strength, affluence; rest, quiet, compare with the meaning given to the number 7.

DAB dahab. to melt away, become faint, pine away, sorrowful, languish. There is a craving within the No-thing which causes in itself the will to create something.

DG dahg. A fish. The root-meaning of DG is "to multiply abundantly". This is the singular form of the plural noun [DAGIM]. Dagim, fishes. It is the name of the Pisces where Venus is exalted. and Jupiter rules. This intimates that the powers represented by 4 (Chesed) and 7 (Netzach) are related (see 57, 70, 700, 175). Dagah [DGH], to grow, to multiply, to become numerous, to spawn like fish, is derived from [DG]. It is used in Genesis 48:16. It is an occult reference to the infinite potentiality of the archetypal world, the plane of original ideas (see 12, 22, 14, 21, 44, 66, 28, 88).

AV ow. desire, will, appetite; choice. All are attributes of Sulfur, the 2nd Alchemical principle (see 693, 73, 290). It is also used as a conjunction signifying: or, either, but, if, perhaps (suggesting uncertainty). The motive power of the Life-power's self-manifestation is its desire to actualize its own possibilities. "Either" and "Or" implies choice, selection, decision, the shaping of a course, the singling out of particular modes of expression. Thus AV connotes desire combined with decision.

Fabre D'Olivet comments: The potential sign [A] united to the universal convertible sign [V], image of the mysterious link which joins nothingness to being, constitutes one of the most difficult

roots to conceive which the Hebrew tongue can offer. In proportion as the sense is generalized, one sees appear all ideas of appetite, concupiscible passion, vague desire.

BDA bahdah. to form, to devise, produce, invent; fabricate. The archetypal phase of the creative process is imagination, inventing a new forms of self-expression. The archetypal world is the plane of original ideas. In the negative sense, to feign, to pretend, to counterfeit.

HAA haa. 26th name of Shemhamphorash, short form, associated with the 2nd quinance (6°-10°) of Sagittarius.

AHA Aha. Notarikon of Adonai Ha-Eretz, the Divine name of Malkuth, meaning "Lord of the Earth." (see 361).

AGG agag. "flame." The proper name Agag.

BH. in her.

8 (2*2*2) The Ogdoad

Names for the number 8: see 15, 370, 585, 720.

I look forward with confidence, to the perfect realization of the eternal of the limitless light.

The motion of the Great Magical Agent is serpentine because it is both wavy, or undulating, and spiral. This coiling, spiral, vibratory motion of the serpent power is one reason for association it with the number 8, for 8 is a numeral symbol of rhythmic vibration. Thus in writing a figure 8 we make the same curved lines which are shown in the Caduceus of Hermes excepting 0, 8 is the only figure that can be written over and over again without lifting the pen from the paper. Thus it is a sign of endless activity.

8 is called the Dominical Number, or special number representing Christ. It is also a symbol for the Holy Spirit, sometimes described as a feminine potency. This is the reason the 8 in Key 1 and Key 8 is placed in a horizontal, or feminine, position.

8 symbolizes the ancient doctrine that all opposites are effects of a single cause, and that balanced, reciprocal action and reaction between opposites results in harmony. Pythagoreans even called 8 Harmonia. This is a great practical secret of Ageless Wisdom.

***The extension of 8 is 36. The complete expression of 8 may be understood to be the perfect manifestation of the power of the Ego, because 36 is 6*6. By adding the digits of 36 we see**. Thus we see that the essential result of the theosophical extension of [text ends].

The curves are reciprocal and alternating. Thus 8 expresses perfectly the repetition of equal and complementary parts. The two curves represent the paths of involutions and evolution, the descending curve for involution, and ascending curve for evolution.

Ch Cheth. Fence, field; the eighth Hebrew letter assigned to Cancer, the intelligence of the House of influence, to the chariot, Key 7 in the Tarot and to the direction east-below on the Cube of Space, as well as to alchemical separation (95, 1360). It is the sign or symbol for the faculty of speech. "The character for Cheth is similar to that for Heh, but the line on the left is joined to the cross bar. Qabalists consider that this character is a combination of Daleth and Vav, so that its concealed numerical value is 10. Thus, by number, this character refers to the letter Yod, and also Malkuth, the Kingdom, of tenth Sephirah. It is said also to be the sign of the combination of the 4th and 6th Sephiroth, Mercy and Beauty. Hebrew words corresponding to 10 include the following: AHD, to be united, unity; ATH, gently, softly, secretly, an enchanter; BDD to divide, separateness,

separation; BZA, to cleave asunder; GBH, elevated, exalted, high; DAH, flew, soared; HH, window, the name of the fifth letter; ChB, hidden place, bosom. The numeral correspondence between these words is the symbol of a relationship between them. You should endeavor to work out these concealed relationships." [Tarot Practice Course]

Elsewhere PFC writes: "Since the phoenicians carried their alphabets to the great centers of civilization in the ancient world, most of the symbols have undergone many alterations. To this rule, however, Cheth the eighth letter, as a notable exception. In the oldest records it consists of two, upright, joined by either two or three cross-bars. The character used in Greek inscriptions found at thera, and in one of the earliest Latin alphabets, is composed of two rectangles, one above the other. A variation of the Aramaic script interlocked into western India after the conquest of Darius indicates Cheth by two vertical lines with a single cross-bar at the top. A similar form appears in modern Hebrew. It is also interesting to find that as early as 500 B.C. in north western Arabia, a stele commemorating the establishment of an aramaic divinity was written in an alphabet having a character for Cheth identical with the modern 'H'. The phoenician pictograph probably represented field, surrounded by a rectangular fence. It therefore suggests the same notions of particular location, enclosure, and specialized effort which are associated with the letter Beth. We may expect, on this account, to learn that the Tarot trump to be considered in this chapter symbolizes the same root ideas that are brought to mind by the picture of the magician. All cabalistic interpretations of Cheth agree that the letter stands for something that necessitates labor. Fabre D'Olivet was not always certain of his philology, but he was a thorough kabbalist; so that, while we must nearly always reject his views as to alphabetical origins we can often accept his explanation of the esoteric significance of the Hebrew letters. He says of Cheth: "This letter is the sign of the elementary existence; it is the image of a kind of equilibrium, and attaches itself to ideas of effort, of labor, and of normal and legislative action. It is a symbol of that which requires the expenditure of strength of power; and it implies that the energy so used is directed to a definite end. Behind all these notions is the idea that the field stands in opposition to the worker. At the beginning of his labors it presents difficulties, even dangers. In its original state it gives trouble. It offers problems and puzzles that must be solved and mastered. After it has been brought under control it co-operates, in a manner of speaking, with the worker; but first of all it must be overcome by 'normal and legislative action.' The outcome of such action is the establishment of order. Putting things in order is, in fact, the great secret of human achievement. No matter what you do, before you can succeed you must get rid of disorder somewhere. The more recondite significance of Cheth is related to the doctrine that this letter is a sign of elementary existence. The word 'elementary' as used by Fabre D'Olivet, means rudimental. What he speaks of is what the alchemist called their first matter, or

chaos. The latter word implies disorder, Webster defines it as 'the confused, unorganized state of primordial matter before the creation of distinct and orderly forms! [The Secret Doctrine of the Tarot, The Word, June 1917, pp 144-144]

Cheth is used in technical terms to refer to drawing forth knowledge hidden in the subconsciousness, to the elucidation of mysteries, to the bringing of concealed meanings to the surface. "The form of the letter Cheth resembles a gateway. Through a gateway one enters and exits. One enters into an inner realm or chamber, a deeper state of awareness, a truer level of experience. One exits to return to one's pervious, stable state of existence, infused with the light of one's new experience." [The Alef-Beit, Rabbi Ginsburgh]

Fabre D'Olivet comments: "Cheth E. H. CH. This character can be considered under the double relation of vowel or consonant. As vocal sound it is the symbol of elementary existence and represents the principle of vital aspiration: as consonant it belongs to the guttural sound and represents the field of man, his labor, that which demands on his part any effort, care, fatigue. As grammatical sign it holds an intermediary rank between Heh, life, absolute existence, and Kaph, life, relative and assimilated existence. It presents thus, the image of a sort of equilibrium and equality, and is attached it ideas of effort, labor, and of normal and legislative action. [The Hebrew Tongue Restored, p.346]

AZ Awz. into that place, there; at that time; therefore. A demonstrative particle which originally meant "in that place, there." From this basic meaning, transferred to time, it came to mean "at that time, then," and was used in reference to both past and future. AZ is used in Hebrew as "then" is employed English to indicate a casual relationship, like "therefore," or "on that account." All meanings of the word imply relationship, and designate some tie or connection of thought or activity between this place and that, this time and that (whether considered as being the cause of this event, or an effect or consequence yet to come. Additional meanings: whether, also, if.

Fabre D'Olivet adds: This root, but little used in Hebrew designates a fixed point in space or duration; a measured distance. It is expressed in a restricted sense by the adverbial relations there or then. The Arabic characterizes a sort of locomotion, agitation, pulsation, bubbling movement. As a verb it has the sense of giving a principle; of founding. The Chaldic AZA expresses a movement of ascension according to which a thing is placed above another in consequence or this specific gravity. The Ethopic AZZ develops all ideas of command, ordination, subordination." [The Hebrew Tongue Restored, p. 291]

DBB dadab. to go softly, to creep along, to flow gently; as wine poured carefully from a wineskin. Derived from it is the negative meaning, "to slander to disparage," based on the idea of the sneaky, creeping progress of a tale bearer. There is here also

some hint of the serpent symbolism associated with Hermes (see 15, 2080, 217, 412, 421, 567, 626, 131).

DD Dad. the breast (of women) as the seat of love. Self-consciousness is the aspect of mental activity which makes possible the higher aspects of love and affection. It makes man able to relate cause and effect. It is what makes him a time-binder, uniting past and present and future. Also nipple, teat, nipple of citrus fruit; tap.

Fabre D'Olivet comments: "Every idea of abundance, and division; of propagation, effusion and influence; or sufficient reason, affinity and sympathy. DD, that which is divided in order to be propagated; that which acts by sympathy, affinity, influence, literally breast. The Arabic indicates a pleasing thing, game, or amusement." [The Hebrew Tongue Restored, page 320]

AVA ava. Given, without explanation, by Mathers, in [Sepher Sephiroth, p. 1]. This word is not found in scripture or the Hebrew Lexicon and may be a notarigon.

ABH ahbaha. to desire, want or need; to consent; be willing.
Ebeh. reed, papyrus.

AGD ahgad. to bind or collect; tie, knot, bundle.

AGD ehged. bunch, bundle, tie, knot; union.

AHB ahab. to love; love relationship, to be fond of, beloved.

AHB ehab. lust or desire.

ZA Za. Notarigon for Zauir Anpin, ZOIR ANPIN. the Lesser Countenance, or Microprosopus, a designation for Tiphareth (see 478).

BAH bah. entrance, threshold.

HBA heba. bring.

DAG dag. to be anxious, the proper name Doeg.

Beth-Vav [B/V] Mercury in Taurus

9 (3*3) The Ennead

Names for the number 9: see 80.

9 is the number of the Foundation, that is the basis of the Invisible, of its conjunction with our physical world. Every number which can be numerically reduced to 9 is linked to the 3 ways of initiation: $9 = 3+3+3$, way of rigor (Fire), way of balance, and way of Mercifulness (Water).

Perfection or finish in the sense of 9 months of gestation for a human. Representing the ongoing cycle as the last number of a the series and therefore completion.

"In thought and word and deed, I rest my life, from day to day upon the sure foundation [Yesod] of eternal being." (Pattern on the Trestleboard) see 775.

Th Teth. Serpent, the ninth Hebrew letter, associated with Leo, with the Intelligence of the Secret of All Spiritual Activities, with the direction North-Above on the Cube of Space, and with alchemical digestion (see 419). "The Phoenicians indicated that letter Teth by a circle enclosing a cross, a similar character for the ninth letter appears in other ancient alphabets, and it survives in a modified form to this day, as the Greek Theta. The object represented is a tally, hence the first idea the letter suggest is counting. Now, counting is the beginning of exact knowledge, and the measuring rod is the true wand of miracles; for numeration is the basis of all arithmetic, arithmetic is the foundation of mathematics, and upon mathematics the whole structure of science is reared.. of.. number-puzzles, the symbol for Teth is a good example. The clue to its meaning is the mathematical relation between the diameter and the circumference of a circle. Approximately, this is as 1 to $3 \frac{1}{7}$. The number 7, therefore is the only integer which, taken as a diameter, will correspond to a circumference that may be represented by a whole number; and a circle with a diameter of 7 will have a circumference of 22. Thus the symbol for Teth, because it has two diameters, will suggest to the initiated the sum of twice 7 plus 22, which is the solar number 36. Numerically, then, this character corresponds to the sun. [More quote but was cut off].

The form of Teth is "inverted," thus symbolizing hidden, inverted good-as expressed in the Zohar, "its good is hidden within it." The form of the letter Teth symbolizes the union of the groom and the bride consummating with conception. The secret of the Teth (numerically equivalent to nine, the nine months of pregnancy) is the power of the mother to carry her inner, concealed good--the fetus--through the period of pregnancy [The Alef-Beit, Rabbi Ginsburgh].

Fabre D'Olivet comments: "This character, as consonant, belongs to the dental sound. As symbolic image it represents the shelter of man; the roof that he raises to protect him; his shield. As

grammatical sign it is that of resistance and protection. It serves as link between Daleth and Tav, and partakes of their properties, but in an inferior degree." [The Hebrew Tongue Restored, p.356]

AZA azza. to kindle, to heat. see 8 (AZ).

ACH achah. fire-pot, hearth, chafing dish, fire place. Also brother, relative, one, someone. With different vowel points, meadow, pasture; Also an interjection, cry of woe, AH!, Alas! Woe!

Fabre D'Olivet comments: "The potential sign united to that of elementary existence Cheth [Ch], image of the travail of nature, produce a root whence results all ideas of equilibrium, equally identity, fraternity. When the sign Cheth characterizes principally all efforts, the root ACh takes the meaning of its analogues AG, AK, and represents a somewhat violent action. It furnishes then all ideas of excitation, and becomes the name of the place where the fire is lighted, the hearth. ACh, Brother, kinsman, associate, neighbors: The common hearth where all assembled. The arabic [word] contains all the meaning attributed to the Hebrew ACh." [The Hebrew Tongue Restored. page 291]

BBH babah. cavity, something hollowed out, the apple of the eye, apple.

BGD beged. to cover, a cloak, covering, dress, garment; treachery, deceit, betrayal, unfaithfulness. With different vowel points: to act or deal treacherously. [N.B. Daleth, Gimel, Beth are the first of the 7 double letters; and the other 4 are Kaph, Peh, Resh, Tav (700), the cover (Kapporath) of the ark of the covenant = mercy seat (Ezekiel 25:17)]

GV gav. middle; midst, inside, center.

Fabre D'Olivet comments: "GI, GV, GH. The organic sign united either to that of life, or to that of universal convertible force, or to that of manifestation, constitutes a root which becomes the symbol of every organization. This root which possesses the same faculties of extension and aggrandizement that we have observed in the root GA, contains ideas apparently opposed to envelopment and development, according to the point of view under which one considers the organization.

The Arabic [word] indicates universal envelopment, space, atmosphere; [Arabic word] characterizes that which protects.

GHH That which organizes; that which gives life to the organs: health, and metaphorically, medicine.

GVH. Every kind of organ dilated to give passage to the vital spirits, or closed to retain them: every expansion, every conclusion: that which serves as tegument; the body, in general; the middle of things: that which preserves them as, the sheath of

a sword; etc."

HD had. a sounding again, an echoing shout, shout, noise; echo. Variant spelling of HVD Hod, meaning: majesty, elegance; beauty, splendor (see 15).

Fabre D'Olivet comments: HD, like the root AD, of which it is only a modification, it is attached to all ideas of spiritual emanation, the diffusion of a thing absolute in its nature as the effect of sound, light, voice, echo. The Hebraic root is found in the Arabic root [word] which is applied to every kind of sound, murmur, noise; but by natural deviation the arabic root having become onomatopetic and idiomatic, the [aramic] verb signifies to demolish, cast down, overthrow by similitude of the noise made by the thing which are demolished." [The Hebrew Tongue Restored, page 328]

D/H Daleth-Heh. Venus in Aries.

VBA vebaw. "future, coming."

BDG dahg. "to multiply abundantly."

BVA bevah. to enter, alight, to come into, till one comes.

BAV. In desire.

GAH ga'ah. to swell, grow, rise or increase, become powerful, exalted, glorious; to be lifted up. These are activities of Yesod, or Foundation, the Pure Intelligence. "So called because it purifies the essence of the sephiroth, proves and preserves there images, and prevent them from loss by their union with itself." (see 18, 27, 36, 45, 54, 63 72, 81, 90, 80, 369, 3321).

AVB aob, ob. Magic. ghost conjurer, sorcerer; to mumble, a ventriloquist. The forced used in the Magic of Darkness. Also skin bag, i.e., implying pregnancy.

ADD adad. to endure, to last, continue, era, duration, space and time.

BGD beged. covering, garment, robe; concealment.

10 (2*5)

$\Sigma 4 = 10$

The number 10 is an all-embracing number. Outside of it there exists no other, for what is beyond 10 returns again to units." A. Moses Cordovero- ???[PRDS RMVNIM].???

One Greek name for 10 was Pantelia, signifying "all complete," or, "fully accomplished." Westcott says: "Note that ten is used as a sign of fellowship, love, peace and union, in the Masonic third token, the union of two five points of fellowship." Ten is also the number of complete manifestation, according to the Qabalist."

Qabalists consider that the letter Cheth is a combination of Daleth and Vav, so that its concealed value is 10, thus by number, this letter refers to the letter Yod and also to Malkuth, the Kingdom, the 10th Sephirah. It is said also to be the sign of the combination of the 4th and 6th Sephiroth Chesed and Tiphareth."

"The Kingdom of Spirit is embodied in my flesh." [Pattern on the Trestleboard].

Value of the Greek letter I (iota), the 8th letter of the alphabet. In the Pistis Sophia it is said "Iota (I) because the universe hath gone forth..." Parts of the Greek Mystery phrase I-A-Omega. see 811.

I Yod. Yod is the foundation of the letters and resembles a tongue of flame, symbolizes the flame of spiritual energy which is present in all forms of the Life-power's self-expression.

"The tenth letter of the Alef-Beit, Yod, is barely larger than a dot and it cannot be divided into component parts. It alludes to God, Who is One and Indivisible, for although his attributes seem to be numerous and even contradictory, they flow from a unified purpose and existence [The Wisdom of the Hebrew Alphabet, Rabbi Munk].

Yod is a Hebrew noun meaning "the hand of man." Thus it is directly connected with the ancient doctrine: The primary and fundamental Reality of the universe is identical with the power expressed by the handiwork of human beings.

The upper point of Yod represents the Primal Will, while the rest of the letter corresponds to the aspect of the Life-power named Wisdom. This means that all mental activity is derived directly from the essential Will of the One Identity, and this mental activity, or volition, takes form as the Wisdom which is the basis for the entire cosmic order. Furthermore, the mental activity of the Primal Will, symbolized by the upper point of Yod, expands into the life-force of all beings, and this life-force is fiery.

****The Power manifested in the reproductive function, not the

function itself. It is Chaiah [ChIch] the universal Life-force. The specific expression of Chaiah we control and direct by occult practice is, indeed, that which energizes the reproductive organs from the Mars center. Its control is effected indirectly, by mental activities, which automatically bring about the required sublimation. The work begins by simple concentration. This established, meditation follows. Yod is the channel of God's will [Zohar I, page 11]. The path of Yod connects Chesed (cosmic memory) and Tiphareth (imagination) on the Tree of Life (see 23, 90, 18).

Heh [HH]. The letter name Heh. Window. Woe, alas. The first Heh represents insight, or the Life-power's own knowledge of itself. The second Heh is a symbol of foresight, directed toward the outcome of necessary consequences following from what insight reveals (see 514). It is written that creation took place with the letter Heh (understand 'takes' where you read 'took' for there is no time but an eternal present, for the One). Now Heh is the letter of vision, and it is spelled by its own self-duplication, that is, HH. Of these the first is the sign of the waters of Binah, and the second is the sign of the earth of Malkuth. Each is by number the half of the paternal Yod, for Heh is 5 and Yod is 10, thus may you see in the first Heh the Sephiroth from Kether to Geburah, and the second, those from Tiphareth to Malkuth. The whole tree is thus expressed by the name of this one letter. The first Heh is insight, the second is the same vision, tuned outward into manifestation [text ends]

Fabre D'Olivet comments: "This character is the symbol of all manifested power. It represents the hand of man, the forefinger. As grammatical sign, it is that of potential manifestation, intellectual duration, eternity. This character, remarkable in its vocal nature, loses the greater part of its faculties in becoming consonant, where it signifies only a material duration, a refraction, a sort of link as Zain, or of movement as Shin.

Plato gave particular attention to this vowel which he considered as assigned to the female sex and designated consequently all that which is tender and delicate.

The Hebraist grammarians who rank this character among the heemanthes, attribute to it the virtue of expressing at the beginning of words, duration and strength; but it is only a result of its power as sign. [The Hebrew Tongue Restored, p.361]

HH Letter name Heh. Woe, alas. The first Heh represents insight, or the Life-power's own knowledge of itself. The second Heh is a symbol of foresight, directed toward the outcome of necessary consequences following from what insight reveals (see 514).

ATh ate. gently, softly, secretly, slow. Also an enchanter, soothsayer, mutterer, magician, sorcerer. see 220.

Fabre D'Olivet: "This root is scarcely used in Hebrew except to describe a sound or a slow, silent movement. The arabic [word]

expresses any kind of murmuring noise. ATh a magic murmur; witchcraft, enchantment." [The Hebrew tongue restored, p. 292].

AHD ohad. unity; to be united. Also a personal name.

BDD badah, bawdahad. to divide, separation, separateness, separately; to scatter; alone, isolated, in a lonely state (see 6).

BZA baza, bawzah. to cleave asunder, destroy; to divide, cut through, spoil.

GBH gabah, gobah. height, altitude; exaction, pride, haughtiness [Psalm 101:5, Proverbs 16:5]. Also GBH (Gawboah) high, tall, lofty, exacted, elevated and GBH to collect payment, GBH eyebrow. see 144.

GZ gaz, geaw. Fleece; the shorn wool; shearing; mowing, mowed grass; field for mowing. Referring to Aries, the Ram to which the letter Heh is attributed. Fabre D'Olivet: "The root AZ, which indicated the movement of that which tends to take away, united to the organic sign, constitutes a root whose use is to characterize the action by which one suppresses, takes away, extracts every superfluity, every growth; thence GVZ, the action of clipping wool, shaving the hair, mowing the grass; taking away the tops of things, polishing, roughness. The arabic [word] has the same meaning as the Hebrew. the verb *** is applied in the modern idiom that which is allowable and lawful." [The Hebrew Tongue Restored, p. 313]

ZAB zab. to be yellow, a wolf. [Jeremiah 5:6] "Therefore a lion out of the forest shall slay them, and a wolf of the evening shall spoil them, a leopard shall watch over their cities: everyone that goeth out thence shall be torn to pieces: Because their transgressions are many, and their backslidings are increased. Fabre D'Olivet: "ZAB, a wolf, on account of the luminous darts which flash from its eyes in the darkness." [The Hebrew Tongue Restored, p.339] see ZA (8)

ChB Chobe. Fabre D'Olivet: "The sign of elementary existence united to the root AB, symbol of all fructification, forms a root whose purpose is to describe that which is occult, hidden, mysterious, secret, enclosed, as a germ, as all elementary fructification: if the root AB is taken in its acceptation of desire to have, the root in question here, will develop the idea of an amorous relation, or fecundation. This is why the arabic [word] taken in a restricted sense, signifies to love; whereas in a broader sense this root develops all ideas of grain, germ, semence, etc. ChB or ChBB to hide mysteriously, to impregnate, to brood, etc. In a restricted sense, the arabic [word] signifies to become partial, to favor. As onomatopoeic root [word] suggest the noise of whetting a sabre." [The Hebrew Tongue Restored, p. 346]

ThA ta. to sweep away (Godwin). This word is not found in

scripture or the Hebrew Lexicon. However, Fabre D'Olivet writes:
"Every idea of resistance, repulsion, rejection, reflection; that
which causes luminous refraction. The arabic [word] develops the
idea of every kind of bending, inflection. Thence the verb *** to
blow down." [The Hebrew Tongue Restored, p. 356]

BGH bagah. to cover, a cloak, treachery, deceit.

ChB khobe. hiding place, bosom. Cheth/Beth. Mercury in Cancer.

DAH dawaw. to fly, to soar.

DV du. two; (the prefix) bi-.

ZAB zab. to be yellow, a wolf.

ZG zawg. skin of a grape; husk, shell.

see 7, 44, 164.

11 (prime)

DHB dahab. Gold (Aramaic). Conceals an alchemical secret. Daleth (Venus) Cheth (a sign ruled by the Moon) and Beth (Mercury). Venus, Luna, and Mercury are the alchemical copper, silver and quicksilver. The first two are the best conductors of electricity. One the tree these correspond to the Paths which balance those corresponding letters of AVD. DChB is one of the alchemical name for the perfect red stone which is ABN HADM and also ADM (103, 53, 157). The Red Stone is also termed GPRITH (sulphur, 693).

ChG haga. circularity of form or motion; a feast, festival; sacrifice. The magic force moves in cycles, it comes back to its starting point -it WHEELS, so to say. For this reason every magical ritual is performed within a circle (see 789).

GDD gawdah. to tear out, attack, to cut off, to cut; to pick dates.

ZD zad. Proud, haughty; insolent; presumptuous.

ChBA chabah. to conceal; to hide oneself, to be hidden.

GVB gob. a locust; to dig; husband man.

ADV Ovd. The English equivalent of several Hebrew names among whom was a prophet or seer [2 Chronicles 9:29, 12:15, 13:22].

AVD ode. the fire of the magic light, firebrand, the magic power. Aleph is the divine Life-breath (RVCh), Vav is the link which joins into all beings, and Daleth is the door of life through which all things are manifested (see 207, 363, 89).

"Now the name ShDI EL ChI beginneth with the number 314, then followeth 31, and ChI is 18. This bringeth the whole to 363, and see, this is 11 times itself and multiplied again by 3. Now 11 is AVD (Od) and 3 is Gimel. AVD is the magic power and Gimel is the beginning of Guph the body. Aleph is the Breath, Vav is the Link, Daleth is the Door of Life and is Nogah also, which giveth the Victory. In Gimel or 3 is Recollection and Union, and for the wise the letters of AVD speak with a loud tongue. In Yesod is all this centered and they who know the secret of Yod, become the extenders of the paternal Life and Light. Thus is Yesod called the Sphere of the Moon, and that same Moon pertaineth also to Gimel, the letter of Union. Blessed are they who hear and understand, and understanding, live as they know... Note well the warning implied. There are many who seek to be spiritual at the expense of the body. They repudiate all that pertains to Yesod because they misunderstand its real significance. You may have wondered what this section of the Text has to do with the Astral plane... Yet the Text points straight to the one thing, and that is, that the mystery of the 9th Sephira is a secret of Yod." [27th Communication 1/15/48]. see 343, 80, 214, 18.

" AVD. Positive emanation of the astral fluids or currents. It is

the double, the phantom electro-magnetic, but of an electricity and a magnetism vitalized very strongly and related to the ether of all living beings, even of the plants, the minerals and crystals, which appear in a colored vapor in the darkness. And is the manifestation of the intimate will of native, the magical force, the astral forms of the universe center, the one which becomes concrete in the innumerable types of the world, its forms its imprints, the simple vestments of AVD or the astral. AVD is the negative emanation and united these two make AVR, the universal light, or the liquid Gold of the Hermetists." [note by Lilli Gelse, circa 1920]

Fabre D'Olivet Comments: AVD: "That which is done because of or on occasion of another thing: an affair, a thing, an occurrence. [The Hebrew Tongue Restored, p. 289]

AI ahyee. Where?, How? Look to the Life-breath (A) expressed as Will (I) for the magic power. Also dry land, coast, country (Job 22:30), where one acts, where one is.

Fabre D'Olivet: "Power accompanied by manifestation, forms a root whose meaning, akin to that which we have found in the root AV, expresses the same idea of desire, but less vague and more determined. It is no longer sentiment, passion without object, which falls into incertitude: it is the very object of this sentiment, the center toward which the will tends, the place where it is fixed. A remarkable thing is, that if the root AV is represented in its most abstract acceptation by the prepositive relation or, the root AI is represented, in the same acceptation, by the adverbial relation where." [The Hebrew Tongue Restored, p. 292]

GCh Gimel/Cheth. Moon in Cancer.

HAGB hagan. "the means by"

HAGA hagehbeh. "the reservoir."

HBD ha-bad. separated.

VAD Vade. "vapor, mist."

VABB va-ahbab. and to bear fruit, to blossom.

VBBA vabahabah. gate, door.

VGB vagab. upper surface.

HHA ha-heh. to behold.

IA. Oh! ROOT: all movements of the soul which spring from admiration and astonishment (d'Olivet, page 362).

BBVA beyboah. When? The power used this moment in the Magic of

Light. Also ve-boa: the coming of.

GDD gaddah. to tear out, attack, to cut off.

ZD zad. proud, haughty.

ChBA chabah. to conceal.

HBD hebed. garment, covering.

Greek: Earth (see also 2, 29, 38, 47, 56, 65, 74, 83).

12 (3*2*2)

VV Letter-name Vav. nail, hook, pin. Something to support something else which hangs from it. Corresponding to Key 5, The Hierophant. The 16th path of Vav "veils the name of Him, the fortunate one" (HVA). Thus the Hierophant may be considered to be a symbol for the cosmic self, Yekhidah acting as the inner teacher of mankind. Vav represents also the Heart, seat of interior hearing or the ego in Tiphareth, suggesting that the seed the 6th Sephira is preexistent in Kether, the First. see 53, 177, 158, 508, 32, 168, 331, 506, 415, 6.

AVH avah. desire, longing [Book of Tokens, Vav, page 71]. With different vowel points: to desire, wish, long for. Fabre D'Olivet: "Action of longing ardently, desiring, inclining with passion." [The Hebrew Tongue Restored, p. 290]

AZD azad. confirmed, concluded (Aramaic). In Daniel 2:5 and 2:8 the aramaic AVDA is used: the A.V. translation, "is gone," the Jewish translation, "is certain." Also "He departed, he went forth." Chaldean perhaps adj. "settled, firm, or decided." [C.F. The Talmud AZDA LThOMIH "decided to his purpose" (Daniel 2). The root perhaps akin to ShVTh IMD "to set", hence different from AVL, which most prefer since D=L, as ROD=ROL, and so they render AVDA MNI MLThA "the word (i.e. decree) is gone forth (i.e. has been issued) from me."] From protestant Hebrew Dictionary.

ChBB chabab. to cover, protect, love (see 10, ChB).

AChAB ahab. [Jeremiah 29:21]. "Father's Brother." A prophet, denounced by Jeremiah. The second king of the Omir dynasty and early Israel's most conspicuous and important ruler (875-52 B.C.) Standard Bible Dictionary.

HVA Hu or Hoa. He (3rd person singular), Lord. One of the Divine Names associated with Kether. Hu or Hvan was a Druids name of the Sun. Hu or Yu, a Babylonian God of the Sky, a very ancient God. Compare with Jah, Jao [IAO], Jupiter, Allah, Hu.

Fabre D'Olivet: "In a broad sense, the Being; the one who is: in a particular sense, a being; the one of whom one speaks, represented by the pronominal relations he, that one, this." [The Hebrew Tongue Restored, p. 328]

ChD khad. sharp. Fabre D'Olivet: "The power of division, expressed by the root AD which, arrested by the effort which results from its contraction with the elementary sign Cheth, becomes the image of relative unity. It is literally, a sharp thing, a point, a summit. The Arabic [word] presents in general, the ideas of terminating, determining, circumscribing, limiting. it is, in a more restricted sense, to grind; metaphorically, to punish. This root being reinforced in the verb ***, expresses the action of breaking through and excavating ground. As a noun it signifies literally the check. The point of anything whatever.

Everything which pricks, everything which is extreme, initial: metaphorically, a drop of wine; gaiety, lively and piquant." [The Hebrew Tongue Restored, p. 347]

ZH zeh. This. Fabre D'Olivet: "Every demonstrative, manifesting, radiant movement: every objective expressed in an abstract sense by the pronominal relations this, that, these, those. [The Hebrew Tongue Restored, p. 340]

DVB dub. A bear. The Aesch Mesch Mezareph [III, p. 24] says: 'Parzala [Iron-PRZLA, 318], whose lesser number is 12, is of the same account as the name of that blood animal Dob, a Bear, whose number is 12 also. And this is that mystical thing, which is written [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 to 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 threefold scoria is thrust out, from within its whitish nature." see 318, 229.

BI bi. Please, pray! [Genesis 44:18] "Then Judah went up to him [i.e. Joseph] and said, 'please, my Lord, let your servant speak a word to my Lord. Do not be angry with your servant, though you are equal to pharaoh himself.'" Fabre D'Olivet: "Root analogous to the roots BV, BH. BA, which characterize the movement of a thing which advances, appears evident, comes opens, etc. This applies chiefly to the desire that one has to see a thing appear, an event occur, and that one expresses by would to God!" [The Hebrew Tongue Restored, p. 304]

GVG Gog. Gog; A prince of Magog, and descendant of Reuben (#259) [1 Chronicles 5:4] "The descendants of Joel: Shemiah his son, Gog, his son, Shimel his son..." Fabre D'Olivet notes this spelling as GG means "That which extends to cover, to envelop... the roof of a tent." [The Hebrew Tongue Restored, p. 311].

HBH Habah. A city of Edom, according to Mathers, in [S.S. p.2] Not found in scripture.

GTh gat. Fabre D'Olivet: "This root is not used in Hebrew. The arabic [word] denotes a thing which repulses the effort of the hand which pushes it." Mathers also gives; a little book, pamphlet, letter in [Sepher Sephiroth, p. 2].

DGH dagah. dwagh [DGH]. to grow, spawn, or multiply. (as noun) a fish (fem.). As a verb: to move rapidly, to spawn, to become numerous, to multiply. Note the combination of the idea of rapid movement with that of the production of seed, or spawn. "A feminine form of the nouns 'to multiply (like fish),' suggesting the rapid multiplication of ideas in the mind which results from contact with the inner teacher." [Gematria of the letter names].

D/Ch Daleth-Cheth. Venus in Cancer.

AChAB Ahab. Proper name see Jeremiah 29:21.

Gaza (Greek). Treasury, riches. Originally a Persian word. Refers to the first path as the source whence all the riches of manifestation are drawn (see 3, 20, 21).

13 (prime)

AChD echad, achad. Unity, one; alone, solitary. [Deuteronomy 6:4] "Hear, O Israel, the Lord our God is one Lord." The alchemical first matter is ONE, and contains within itself all that is needed.

Fabre D'Olivet comments: "The root, ChD, from which this word is formed, and which is sometimes taken for unity, itself, particularly in chaldaic, signifies literally: a point, a summit, the sharpest part of a thing; the top of a pyramid. It is division arrested, subjugated by a sort of effort as the two signs Daleth and Cheth which compose it, indicate it. In the feminine it is written, AChTh. [The Hebrew Tongue Restored, p. ?152?]. "The potential sign united to that of elementary existence cheth, image of the travail of nature, produces a root whence result all ideas of equilibrium, equality, identity, fraternity. When the sign Cheth characterizes principally an effort, the root ACh takes the meaning of its analogues AG, AD, and represents a some what violet action. It furnishes then all ideas of excitation and becomes the name of a place where the fire is lighted, the hearth." [IBIQ, p. 291] see 273, 372, 384, 395, 400, 441, 600, 636, 740.

BHV bohu, bahu. emptiness, void, terror, chaos. The primary chaos is the stuff thoughts are made of. The alchemist first matter is also called a "void". Applied to the first state of the earth. [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." Fabre D'Olivet comments: "An abyss, a thing whose depth cannot be fathomed, physically as well as morally (see HH). The arabic [word], as onomatopoeic root characterizes astonishment, surprise. Arabic word *** which is formed from it, designates that which is astonishing, surprising, that which causes admiration." [The Hebrew Tongue Restored, p. 302] see 19, 76, 411, 1152.

HGH hegeh. sound, muttering, thought or musing, to contemplate, meditate [to read, pronounce, to remain]; rumbling moan, sigh; rudder (of ship), [to utter sounds, speak, murmur, moan, growl, cool]. The primary chaos is a mode of vibration closely related to sound. Also: to divide, to separate dross.

AIB ayab. to violate; to asperse; a female enemy; hatred; to be hostile, be an enemy of. "Hate", the opposite pole of Love. Both are the same basic emotion. "Philosophers are said to extract their stone out of seven stones, the two chief where of are of a diverse nature and efficacy, the one infused invisible sulphur, and the other spiritual mercury; one induceth heat and dryness, the other cold and moisture. By this we gain the idea that sulphur and Mercury are really invisible principles, operating in the mixture, and while it is often portrayed as a 'love of the element' it is manifestly a fight or mastery between opposite principles [here note that AHBH, love is 13, which is also the number of AChB; to violate, asperse, to act as an enemy], that is,

of heat and cold, dryness and moisture. [Here recall the words of the Kybalion: "Opposites are identical in nature, but different in degree; extremes meet, all truths are but half-truths; all paradoxes may be reconciled."] The heat and dryness eventually conquer the cold and moisture, so that what was liquid passes permanently into a dry state, but in the process the potency of the fire principle is sublimated and intensified to a degree unknown to modern science." [D.D. Brayant, The art of Alchemy, VI, 7, commentary by PFC]

ZV zoe. here, this; this one. Also: blossom, splendor. Fabre D'Olivet comments: "Every demonstrative, manifesting, radiant movement: every objectivity expressed in an abstract sense by the pronominal relations this, that, these those. [see ZH]. The arabic [word] expresses the action of shedding light, of shining." [The Hebrew Tongue Restored, p. 340]

ChGB chagab. to pluck off, eat; a locust, grasshopper.

DVG daog. a fisher, fisherman.

HDD haddad. the beast. see HD (9).

GHH gayhah. healing, health. Proverbs 17:22: "A merry heart doeth good like a medicine." Fabre D'Olivet comments: "That which organizes; that which gives life to the organs: health, and metaphorically, medicine." [The Hebrew Tongue Restored, p.312]

ABI abi. father.

AGDH aguddah. Collective unity, band, bunch, bundle, company; a joining together, a vaulted arch, the sky. A unity composed of the combination of parts.

DAGH dageh. anxiety, care, grief.

AHBH ahebah. love (esp. between sexes), beloved.

IBA yaba. "He shall come." Refers to the alchemical new man, a product of mental analysis and synthesis. Associated with Shiloh (345) which refers to the Messiah (358).

GI. Valley. Chokmah 42 fold name in Yetzirah

14 (2*7)

Height of the great pyramid in proportion to the length of its base line. Osirus body was divide into 14 parts.

ACHH eychah. to join, stitch, piece together. See ACh.

DI dahy. sufficing; enough, sufficient.

DI Daleth/Yod. Venus in Virgo.

DVD dode. uncle; friend, relative; in medieval times, philosopher

DVD dude. pot, kettle, boiler. From a root meaning "to boil, to be agitated." see 137 (Latin), 155, 805.

DVD David. beloved, lover, to love, to compose love songs, friendship, caressing. With different vowel points: to receive, to adopt, to comprehend, to contain; a basket. "The root of this name is a Hebrew verb spelled with the same letters, meaning primarily "to boil, to cook." Figuratively, it signifies "to love," and is fundamentally a verb designating love between the sexes. thus, "David" means "Love" or "Beloved." ...often the alchemical books assure us that the Great Work, or operation of the Sun, is nothing other than "coction," that is, cooking or boiling. What the alchemist are hiding behind this veil of language is the simple truth that love is the fulfilling of the law, that the pure gold of the Absolute is found through the working of the gentle heat of love, that the sacrifice of sacrifices is a broken and contrite heart purified in the fires of love, that only through love can the true pattern of that perfect golden cube, the New Jerusalem, be rightly perceived and understood." [True and Invisible, p. 138] see 107, 222, 155.

AThD ahtahd. a thorn, a spine, the piercer. The basic meaning is phallic. Tradition associates AThD with christ's crown of thorns. This seems to have little basis in fact, but is good symbolism nevertheless. Also, "the fastening or the fastener." From a verb "to pierce, to penetrate, to fasten in." Thorns are symbols of union, connection, joining, fastening, association, accumulation and aggeragation. These ideas are fundamental in relation to Briah, the Creative World of Water, where archetypal ideas are combined with each other. Note that the rose, a symbol of love, has thorns. see 115.

DBCh debakh. A sacrifice, an offer, offering (aramaic). Both verb and noun, refers to the sacrifice of animals. Symbolizes control of the animal nature, energized by the Mars force. Refers to the fact that the life-power offers itself in an act of creation.

HDH hahdah. to stretch forth the hand; to show the way; to seize, lay hold of. Note the Daleth between the two Heh's. That self offering is also a self-extension or self-direction. see 4, 104, 250, 41, 72, 86, 158.

GVH geyah. Body, or back. Root of GVIH substance, a body. see 24.

ID yad. hand. power, strength, place, monument. variant spelling of letter name Yod. Fabre D'Olivet comments: "The sign of potential manifestation, united to the root AD, image of every emanation, of every divisional cause, forms a remarkable root, whose purpose is to produce ideas relative to the hand of man. In the literal and restricted sense, the hand; in the figurative and general sense, it is the faculty, executive force, power of acting, dominion: it is every kind of aid, instrument, machine, work, term; administration, liberality, faith, protection: it is the symbol of relative unity, and of the power of division; it is the margin, boarder, edge; the point by which one grasp things; it is the place, the point that one indicates, etc.[The Hebrew Tongue Restored, p.363]

ZHB zahab. gold. Solar energy, the alchemical "gold", first matter and medicine. The gold of enlightenment, the philosophical gold which represents perfect verified truth (see 200, 440). Aesch Mezareph, Qabalistic alchemical treatise, says that when ZHB is written alone, without any qualifying adjectives "It is refereed to Geburah, because gold cometh from the North." This is a reference to Job 37:22 where the original has ZHB for the word translated "fair weather" in the English Bible. North is assigned to Geburah, the sphere of Mars. Like the Latin Aurum, which meant originally "the burning thing," ZHB signifies primarily "That which shines." as a verb ZHB means "to glitter like gold."

Fabre D'Olivet comments: "That which is shown, appears, shines, reflects the light; in an abstract sense, an object. [The Hebrew Tongue Restored, p.340] Basil Valentine: "He that knows exactly this golden seed or magnet, and searcheth thoroughly into its properties, he hath the true root of life, and may attain that which his heart longs for, wherefore entreat all true lovers of mineral science, and sons of art, diligently to inquire after this metallic seed or root, and be assured that it is not an idle chimera or dream, but a real and certain truth." Mrs. Atwood: "It was from such an internal intimacy, and central searching of the mystery, that the paracelsian ?crollius? tells us he came to know that the same light and mineral vapor, which produces gold with the bowels of the earth, is also in man [Virgo region], and that the same is the generating spirit of all creatures." [A suggestive Inquiry into Alchemy, p. 151]

GIA gay. deep gorge with lofty sides; rising ground. The "Earth" of Geburah. One of the 7 earths in the diagram of the 4 seas, so used it means "rising ground." Also undulating ground. Fabre D'Olivet: "Valley, gorge, depth. The Arabic [word] indicates a place where water remains stagnant and becomes corrupt through standing." [The Hebrew Tongue Restored, p.313] see 291, 50, 365, 105, 302, 432, 337.

DI dawy. Fabre D'Olivet comments: "The sign of natural abundance united to that of manifestation, constitutes the true root

characteristic of this sign. This root develops all ideas of sufficiency and of sufficient reason; of abundant cause and of elementary divisibility. DI and DH: that which is fecund, fertile, abundant, sufficient; that which contents, satisfies, suffices. The Arabic [word] indicates, in general, the distribution of things, and helps to distinguish them. The root [word] which preserves a greater conformity with the Hebraic root DI, signifies literally possession." [The Hebrew Tongue Restored, pp.321-322]

HBHB habhahb. a gift; a sacrificial offering. Refers to the fact that the Life-power offers itself in an act of creation (see AThD].

alba (Gr). white. The feminine form of the adjective. As a noun, the name of the mother city of Rome, and in some occult texts it is used as an allusion to Amia (52). By sacrifice and purification, or making white (Alba) the animal and love nature (Mars-Venus) becomes ZHB, Gold. This is an alchemical Key.

see 7, 44, 21, 66, 28, 88, 6, 10, 22, 38.

15 (3*5)

$\Sigma 5 = 15$

15 is the theosophical extension of 5. Thus Hod as a number, denotes the full expression of the powers symbolized by 5.

1/168 of a "week of times" (2520 years).

HVD Hod. Splendor, Glory, the 8th Sephirah. From a Hebrew root derived from a noun designating the female breast, thus expressing ideas of nourishment, satisfaction of hunger (see 8, 2080). Hod signifies prominence, eminence, importance. A consequence of expansion from within of the essence of the 2nd sephirah Chokmah.

(Observe that on the Tree of Life, Chokmah and Hod are diametrically opposite.) The Perfect intelligence, seat of the personal intellect, is a focal point in which the will-force from Geburah, the image-making power of Tiphareth and the desire-force of Netzach are mingled (see 8, 2080). Connected with the intellectual operations of human self-consciousness. The full expression of the powers of Geburah (5), of which Hod is the reflection. Theosophic extension of 5 and the powers of Heh, the emperor. HVD may be read "Heh and Daleth," a combination of reason (Emperor), imagination (Empress), and intuition (the Hierophant). The desire for something different which disintegrates old forms in its early stages (Peh, the path between Hod and Netzach). see 48, 193, 370, 550, 585, 720. "Give some thought to the Sephirah Hod, whence this Path descends. Consider its name letter by letter, in relation to the Keys of Rota. Then you may see that HVD has through Rota a link with the Path through which the Mezla descends to it from Geburah. Again, consider the gematria of HVD and its relation to IH. Once again, H is the letter of the Emperor and D the letter of the Empress, with V between them to represent both AB and BN, and to intimate a conjunction also. This should put you on the track of the deeper significance of the 31st Path. That is to say, insofar as the specific nature of the descending influence is concerned." [39th Communication 3/8/48]

"Three other Truths, based upon the esoteric meaning of the letters in the word Hod [HVD], are taught in the grade of Practicus. They are: 4) The Emperor, Key 4: The original creative power, the rational life that makes, frames and composes the universe, directs every detail of cosmic manifestation, hence there are no accidents. Nothing happens by chance. Consequently every detail of any persons experience is a particular manifestation of the directing power, a particular note in the universal symphony. That directing power is the true seer of all we see, the true knower of all we know, the supreme authority over all creation. It only is the indivisible self... 5) The Hierophant, Key 5: The self is enthroned above the level of personal consciousness, and from that superior station directs by its infallible word those who have to ears to hear... 6) The Empress, Key 3: All substance is mental substance, hence all forms are mental images. The production of mental images is the function

of the universal subconsciousness, and from that functions all forms, on all planes, have their immediate origin." [Grade of Practicus, pp. 194-195, True and Invisible] [Hermetic Museum I, p. 59] "The intellect shall be silver, the memory golden." Paul Case: "Note well, the moon is intellectual apprehension. Sun is right recollection', viz. 'the collecting intelligence' of Path 30, or Resh. The end of the work at the red stage (sun) is really a memory of something always true, but temporarily forgotten."

ZVB zub. to flow (as water), to melt, to gush. As a noun it designates the menstrual flux of women. An overflowing, abounding.

Fabre D'Olivet comments: "Action of swarming insects; of boiling. seething, as water." From the root AB. "The idea of reflected movement contained in the root ZA united by contraction to that of all generating propagation, represented by the root AB, forms a root whose object is to depict every swarming, tumultuous movement, as that of insects; or every effervescent movement as that of water which is evaporated by fire." [The Hebrew Tongue Restored, p. 339]

ChBH chabah. to cover, conceal, hide.

ABVHA Aboha. Angel of the 3rd decante of Sagittarius.

ABIB Abib. the month of Exodus and Passover and resurrection. Its literal meaning is "blossom," or, "ear (of grain)." As the month of "coming forth" from the symbolic "darkness of Egypt," Abib corresponds to Chokmah, as the first projection from Kether (see 73). Corresponds to the sign of Leo where Sol has his abode. [Deuteronomy 16:1] "Observe the month of Abib, and keep the passover unto the Lord thy God: for in themeth of Abib the Lord thy God brought thee forth out of Egypt by night."

IH Jah. Wisdom. The divine name attributed to Chokmah. A verbal symbol of the dual potency which brings the whole Tree of Life into manifestation Yod stands for AB, the Father. Heh stands for Aima, the Mother. The short form of IHVH, used principally in Hebrew poetry. "This does not mean that C.R.C. [At age 15] had yet attained the Grade corresponding to the second circle. It does mean that the impels which stirs us into activity when we begin to long for something higher than five-sense experience is one which originates in the celestial wisdom. From this point on the Tree of Life is known also to Qabalists as the 'Father', and it is the image of the father in our minds which actually moves us, like the prodigal son, to leave the limitations of the five-senses life, and make a journey back home to the Holy Land." [Paul Case, True and Invisible, find page # in new book]

Fabre D'Olivet comments: "IH. Absolute life manifested, eternity, the eternally living being: God. The arabic [word] has lost all the intellectual ideas developed by the Hebraic root, but the Syriac [word] and the Samaritan [word], signify alike the Absolute Being." [The Hebrew Tongue Restored, p.363]

AID ayd. distress, calamity, misery, misfortune. Fabre D'Olivet: "A vapor, an exhalation, a contagion, that which is spread without." [The Hebrew Tongue Restored, p. 293]

HHH Hehah. 41st name of Shemhamphorash, short from, associated with the 5th quinance (21°-25°) of Aquarius.

HI Hi. "Lamentation." [Ezekiel 2:10] (9) Then I looked, and I saw a hand stretched out to me in it was a scroll, (10) which he unrolled before me. On both sides of it were written words of lamentations and mourning and woe." Fabre D'Olivet comments: "HI. Root analogous to the vital root HH whose properties it manifests. The arabic [word] represents the pronounial relation she, that, this. As a verb, this root develops... the action of arranging, or preparing things and giving them an agreeable form... HI onomatopoeic root expressing all painful and sorrowful affections." [The Hebrew Tongue Restored, p.330]

ZCh zach. He who impels; to force, to move, to impel. Given in Mathers in [Sepher Sephiroth, p.3]. This word does not occur in scripture or the Hebrew Lexicon. However, Fabre D'Olivet writes of the root: "ZH. Every difficult movement made with effort; that which is done laboriously; a presumptuous, tenacious spirit. The aramaic [word] develops the same idea. The verb... expresses in general a vehement action of any nature whatsoever; an particular to rain in torrents." [The Hebrew Tongue Restored, p.341]

ChGD. a locust

GAVH ga'avah. elevation, majesty; also, arrogance, haughtiness, pride.

ABVHA Aboha. Angel of the 3rd decante of Sagittarius.

GBHH. high.

XV (Lt). The last 2 letter of the word LVX (65). Minus the L (to instruct). Suggests the absence of the equalibrating, directive power symbolized by Key 11. Key 15, the Devil, represents the One Force, as it operates apart from human knowledge (LMD). and human direction. yet XV is composed of the numbers V (5) and X (10), the Wheel of Fortune, the world of objective appearances and V, the principle of consciousness.

GAIA. Roman goddess.

16 (4*4)

AZVB Azob. Hyssop. Purgation or purification. Symbolizes the cleansing which comes from regulation (see 4, 64, 34, 136).

HVH Chavvah. Eve. Wife of Adam (Humanity). A symbol of mother nature, or subconsciousness, the manifesting power of the cosmos see 1577, 207. Literally, "to life, to be". originally "to breath".

ACHZ achaz. to apprehend, to lay hold of, to grasp, to handle, to fasten, to gird. Also to sieze, cluth; to dazzle, delude. Refers to the grasp of cosmic laws which is based upon measurement. Fabre D'Olivet comments: "All ideas of adhesion, apprehension, agglomeration, union, possession, heritage." [The Hebrew Tongue Restored, p.291]

GBVH gabvoh. exacted, elevated, high. Refers to the idea of domination and authority derived from grasp of cosmic laws.

HIA hia. The personal pronoun SHE. Existence manifest through Prakariti (Isis) or Nature. The Uniting Intelligence (Gimel) is the most important means of purification. it links personal consciousness to the highest plane of being. It is the wisdom personified in proverbs as a woman. Its full exercise enables us to realise the identity of the self in man with universal being. see HVA (12).

ZVG zog. to enclose, or, like, equal to. Refers to the essential identity of all manifestations of the One Life. Also: to pair or match, pair of scissors; married couple. With different vowel points: bell, rattle.

ACHVD ehud. conjunction, union. Also powerful, strong or "the one", "the incomparable." [Judges 3:15] "But when the Children of Israel cried to the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed: and by him the children of Israel sent a present to Eglon the King of Moab." see 13.

ABVZ Aboz. perdition; the 2nd hell, corresponding to Hod [Godwin].

ChBV Chebo. 68th name of shemhamphorash, short form, associated with the 2nd Quincunx [6-10°] of Cancer. see 31, 1525.

ChCh Chach. "Hook." brooch, ring, Plural in [Ezekiel 29:4] [You say, 'the Nile is mine; I made it for myself'] "But I will put hooks in your jaws and make the fish of your streams stick to your jaws. I will pull you out from among the streams, with all the fish sticking to your scales." Fabre D'Olivet comments: "ChCh. Every idea of effort applied to a thing, and of a thing making effort; a hook, fish-hook, ring; a thorn-bush. ChVCh that which is pointed, hooked; that which exercises any force whatever, as

pincers, hooks, forceps: thence the arabic verb **** "to penetrate, to go deeply into." [The Hebrew Tongue Restored, p. 349]

VI viy. Alas! woe. Fabre D'Olivet comments: "VI. onomatopoeic root which expresses disdain, disgust; in chaldaic, syriac and ethopic: it is the same sentiment expressed by the interjective relation FI!" [The Hebrew Tongue Restored, p.326]

AVDH. I will thank.

HVH. to be, to exist, mischief, ruin.

AHI. where?

17 (prime)

GID giyd. sinew, vein, dried veins or tendon; penis. The sinew that shrank, in the story of Jacob's wrestling with the angel. Fabre D'Olivet comments: "GID. A nerve, a tendon; everything that can be stretched for action. [The Hebrew Tongue Restored, p. 311] see 67, 360, 377.

ZBCh zawbakh. to slaughter, to kill, to sacrifice. This is an alchemical name for the white stage of the Great Work.

ZVD zood. to boil, to seethe; to be fervid; to seethe with anger; to be proud or insolent. To act arrogantly or rebelliously. Fabre D'Olivet comments: "ZVD. Action of boiling, literally; of being swollen, puffed up with pride, figuratively, to act haughtily.

ChDH khawdaw to be glad, to rejoice, to gladden someone. see ChD.

AVI oi. Oh! Alas!

HGDH haggadah. tale, legend; saga; narrative recital, homiletical portions of the Talmud; Haggadah, the order of the home-service on passover night. [Paul Case: a narrative; myth, recital. K.D.L.C.K page 267] Homiletical is teaching the principles adapting the sermons to the spiritual benefit of the hearer; the are of preparing sermons and preaching.

ThVB tobe. fairness, good, a good thing; benefit, welfare. "This thy body is truly the heavenly vision of the Goodness of the eternal". [Book of Tokens] The importance of recognizing the true value and meaning of man's physical body cannot be overemphasized. see 89, 170. Note that God said the Light [AVR], was Good (Genesis 1:4).

Fabre D'Olivet comments: "ThB. The sign of resistance united to that of interior action, image of all generation, composed a root which is applied to all ideas of conservation and central integrity: it is the symbol of healthy fructification, and of a force capable of setting aside every corruption. ThVB. That which keeps a just mean; that which is well, healthy; that which defends itself and resists corruption; that which is good." [The Hebrew Tongue Restored, p. 356]

GDI Gadi. fortunate one, sign of Capricorn. Sometime used as a title of Kether (see 207). Fabre D'Olivet comments: The root, "GD. An incursion, an irruption, literally and figuratively. An incision in anything whatsoever, a furrow; metaphorically, in the restricted sense, a kid: the sign of Capricorn." [The Hebrew Tongue Restored, p. 311]

HZH hahzah. to dream; to rave. Fabre D'Olivet comments: The root of HZ. "Movement of ascension and exaltation expressed by the root AZ, being spiritualized in this one, becomes a sort of mental delirium, a dream, a sympathetic somnambulism. The arabic [word]

restricted to the material sense signifies to shake, to move to and fro, to wag the head; etc." [The Hebrew Tongue Restored, p. 330]

ChVG khoog. to enclose, encompass; to describe a circle. In Job 26:10: "He hath encompassed the water with bounds." The American translation: "He described a circle on the surface of the water." What is meant is the horizon. As Emerson says, "The eye is the first circle, the horizon which bounds it is the second." This is connected with AIN, Ayin, the eye (see 130). Fabre D'Olivet comments: "ChVG. action of whirling, dancing in a ring, devoting one's self to pleasure, celebrating the games. Metaphorically, an orbit, a circumference, a sphere of activity, the terrestrial globe." [The Hebrew Tongue Restored, p. 347]

IHB yawhab. to give, to provide; to place. Fabre D'Olivet comments: "IHB. Action of being fruitful, manifesting fruits; a litter, a burden. Action of bearing, producing." [The Hebrew Tongue Restored, p. 363]

VHV vehu. First name of Shemhamphorash, short form, associated with the first quinance (1-5°) of Leo. see 32, 1525.

VHV Vaho. 49th name of Shemhamphorash, short form, associated with the 1st quinance (1-5°) of Aries. see 48, 1525.

HHVA ha-Hva. "The He" or "Him;" A reference to Kether, by Rosenroth in [K.D.L.C.K. p 267]. see 12 [HVA].

ZBZB zawbob. fly.

AGVZ egoz. Nut (of a fruit of a tree). Used in the Song of Solomon 6:11 "I went down to the grove of the nut trees to look at the new growth in the valley, to see if the vines had budded or the pomegranates were in bloom." [New International]. The Zohar says this passage refers to Yesod. The "seed-principle" is the clue to the inner occult meaning.

HZH hahzah. to dream; to rave.

IHB yehab (noun). Lot, burden, what is given; fate (what bounds or limits). see 358, 830, 780, 130.

Adam (Lt). Man/Humanity (as a generic proper name). see 44, 45.

18 (2*3*3)

1/40 of a "week of times."

ChI chai. life, living. see 23, 9, 27, 36, 45, 54, 63, 72, 81, 90.

DVCh davach. to purify. Fabre D'Olivet comments: "DVCh. Action of forcing, necessitating, constraining; action of expulsion, evacuation, etc." [The Hebrew Tongue Restored, p. 321]

IAVA. Notariqon of yehi aur [Mathers].

AIBH aibah. hatred. Fabre D'Olivet comments: The root "AIB. Every idea of antipathy, enmity, animadversion. It is an effect of the movement of contraction upon the volitive center AI by the sign of interior activity B [Beth]." [The Hebrew Tongue Restored, p. 292]

AHBI ahbi. my favorite, my beloved.

ChThA chattaw. to miss the target; to sin. Fabre D'Olivet comments: The root "ChTh. The sign of effort united to that of resistance, constitutes a root whence come all ideas of frustrated hope; of failure, sin, error. The arabic [word] signifies properly to cut in small morsels; and **** to pose, depose; place, replace: to lower, humble, reduce, etc. ChTh or ChThTh (intens.) That which misses the mark, which is at fault, which sins in any manner whatsoever. ChVTh (comp.) The root ThCh, symbol of effort united to resistance, being considered from another viewpoint, furnishes the restricted idea of spinning, and in consequence, every kind of thread, and of sewing; so that from the sense of sewing, comes that of mending; metaphorically, that of amendment, restoration: whence it results that the word ChThA, which signifies a sin, signifies also an expiation." [The Hebrew Tongue Restored, p. 349]

DVCh davach. to purify.

Latin/Greek

Dei (Lt). of God (see 74, 126, 56).

P.D. (Lt). Initials of one of the founders of the Rosicrucian order, according to the Fama Fraternitatis.

19 (prime)

19 is the age at which brother C.R.C. finishes his initiatory practices at Damcar, according to the Rosicrucian Fama. "...the perfection of what amounts to a new vehicle for the God-self or Christos... this age is symbolized by the 19th Key of the Tarot, which shows a little boy and little girl, the children typify the regenerated human personality, which turns its back on the wall of the limitations of the five-sense consciousness and begins to learn the first steps of the dance of life, in the fairy ring or circle of the true christ-consciousness. [True and Invisible, find page #]

ChVH Chavah. Eve (Life), "Mother of all Living." Also: to be, exist, live, to say, relate, make manifest, to bend, to curve; a round tent, a circle of tents, a village, one of the names of Quicksilver.to show or declare. "Mother Eve personifies what Hindus philosophy calls Prakriti, and what the Egyptians worshipped as mother Isis. She is nature, the alchemical woman, and the alchemical moon, or silver. In Key 19, she is pictured as little girl, and the little boy is a symbol of the regenerated selfconsciousness. The two are shown hand in hand, because at this stage of development the manifesting power (Eve, Isis, Prakriti) is transformed from the dark, terrible mother, into what is hinted at in Proverbs 7:4 which reads: "say unto wisdom, thou are my sister, and call understanding the Kinswoman" [See Lesser Holy Assembly 21: 728-31 for commentary]... Nature is terrible to those who do not understand her. To the initiated, regenerated personality she is a joyous companion in the dance of life... When one becomes a true initiate, the heavenly order is called 'little sister,' for it perceived as being the macrocosmic manifestation of the perfect law of liberty proceeding from the god-self dwelling within, at the center. Our dance of life then accommodates its measures of personal activity to the music of the spheres. The mask of terror worn by the 'mysterious power,' prakriti, it torn off." [OP. Cit. p. 128-130] see 20. Eve is Heva, the serpent-principle, or life [D.D. Bryant]. "N.B. the number 19 relates to the serpent principle through AVIB, an enemy, or which AIVB, "Job", the earthly afflicted one, is a metathesis. This number is also that of DIH, to be black. Thus Adam=red and Eve=Black, and thus may it be said that blackness is the 'mother of all living,' which brings us ever close to the truth, since blackness is the absence of color, and represents what the Hindus call Akasha, the primary mode of Prakriti, which is none other than the black egg represented by zero, and by the abyss of Jacob Boehme; which may be regarded as the universal subjective consciousness, the first mother of first matter. Thus D.D.B. speaks the exact truth when he says that the earlier stages in the development of the stone can only be sensed, metaphysically, apprehended by every subtle changes in the matter." [Paul Case on D.D. Bryant's Art of Alchemy, VI, 6] see 45, 53, 139, 358.

"The bride is Malkuth, and Malkuth is 496, a perfect number. Furthermore, 496 adds to 19, the number of ChVH, Eve, the Mother

who is also the Bride. In ChVH are beginning and end, for 1 is beginning and 9 is end, and their sum is 10, the Kingdom. So is 10 the letter Yod also, and the Yod in IHVH stands for Chokmah, the Father." [9th Communication, 5/15/47]. see 496, 89. "...throughout the literature of ageless wisdom we have endless repetitions of the thought that the worlds of form and brought forth by sound, and continued by it. This doctrine is even hidden in plain sight in the Hebrew scriptures, where Eve is said to be the "Mother of all living." The verbal form of this name means, 'To manifest, to show forth.' But the first letter of Eve in Hebrew, is Cheth, and to this Qabalist attribute speech. The second letter is Vau, attributed to the throat, where speech is generated. The third letter is Heh, which indicates definition (being the definite article) and also vision. Thus the very name of Eve is, to a Qabalist, a formula of the creative process." [Paul Case, 'Classic of Ageless Wisdom, 1931, page 28]

ChVH Chavah. This word is used in Genesis 3:20: "So Adam called his wife's name Eve because she was the mother of all living.

Fabre D'Olivet comments: "Here is a name where the changing of the vowel into consonant has caused a strange metamorphosis. The name which, according to the allusion that Moses makes, ought to signify, and signify effectively, elementary existence, being derived from the absolute verb HVH to be-being, by the sole reinforcement of the initial vowel Heh, into Cheth has come to designate no more than a formless heap of matter, its aggregation, its mass; and by the hardening of the convertible sign Vav sanctioned by the Chaldaic punctuation, serves as verb only to indicate the inert and passive existence of things. The change brought about in the derivative verb HVH, has been even more terrible in the absolute verb, ChVH; for this verb, destined to represent the Immutable Being, expresses only an endless calamity, as I have explained in speaking of the sacred name IHVH... As to the reasons for the alterations undergone by this proper noun I can only refer the reader to the name of the volitive faculty, ASH [306] which, as we have seen, had preceded that of elementary existence ChVH." [The Hebrew Tongue Restored, p.117-118]

According to F.J. Mayers: " In Adam [45] as spiritual man, the 'intelligent principle' [AISH, 311] and its complementary, the 'volitive faculty' (ALSHA) were unseparated elements of one being. But in physical humanity, 'AISH' becomes the male principle and 'ALSHA' the female. So in the physical state 'AISH' becomes synonymous with 'Husband,' and 'AISHA' with 'wife' or 'woman'. Thus the realization of sex-difference on the physical plane was the means by which Adam became able to be 'fruitful and multiply' and as every human being owes his or her being to his or her mother 'AISHA,' becomes the 'mother' of all 'being' and Adam gives her the new image 'Eve' 'Havah.' The name is derived directly from the verb 'HOH' [HV-Ch or H-, unknown] = to be. By changing the initial Heh into Cheth and making the Vau as 'O' [V] into a consonant [V], the results is a work which denotes the 'realization; or 'materialization of being or beings.' [The

Unknown God, page 208]

Gaskell suggest that Eve, the wife of Adam is "A symbol of the emotional-nature united to the mental-nature of the lower mind... And the mind recognizes the life-principle within the soul to be the emotion-nature, for it is the originator of former of all qualities that subsist, that is, of all qualities that have in them the germ of the higher life." [Dictionary of all Scriptures and Myths, p. 254]

VBHV va-bohu. "and emptiness... chaotic condition." [Genesis 1:2]. Translated "and void." see ThHV (411). There must be a reason for the use of two words which mean about the same thing (see Bohu, 13).

AHVZ Ahoz. angel L.T.D. of Sagittarius. Lord of the triplicaty by Day. see 30, 95, 155, 216, 95, 267, 351, 550, 657.

AVIB avib. an enemy, foe.

AIVB Eioh. Job. "The greatly afflicted one."

DIH diah. to be black.

AHI awkhi. my brother (Genesis 4:9).

Latin/Greek

Car (Lt). CR or KR and Roke (RC or RK). Words meaning respectively "Lamb" and "tenderness". Designations of the Christos particularly associated with the central figure of the rosicrucian allegory, named in the Fama Faternitatis. "Our Brother and Father C.R." see 220.

In the Rosicrucian Fama, Brother C.R.C's 20th year was spent in a journey from Damcar to Egypt, a short stay in that country, and other journey to the place where he completed his work. see 444, 142 (Latin).

IVD Letter name Yod. Hand (as a formative power), creative hand. The Qabalistic significance of IVD refers to it being a manual operation [C.F. "Immanuel", or "God with us"], performed by the aid of Mercury. But IVD must be rightly understood and all adepts are careful not to unveil this secret. "Verily IVD is the seed of all the letters, and if thou hast eyes to see, in IVD is the secret of the covenant, and this secret is the Peh-Heh (PH), for PH is 85, or HISVD, Ha-Yesod, the Foundation, and 85 is also MILH, the covenant which removeth concealment from the paternal Yod." [10th Communication 5/19/47] see 61, 80, 85.

K Kaph. Written in The Word in September 1917 Case observes: "in the pictorial alphabet of the early Semites, the sign for Kaph represented the palm of the Hand. From this pictograph two sets of implicits may be derived. The first is a development of ideas connected with the fact that the palm is the active working part of the hand, and all the implicits of this group have their origin in the verb 'to grasp'. The second chain of association begins with the universal belief that the palm is a map of life, which affords a skilled reader an accurate record of the past, and enables him to make a reliable forecast of future probabilities." [The Secret Doctrine of the Tarot, p. 367]

The Kaph is composed of three connected lines with rounded corners, forming the image of a crown lying on its side, as if resting on the head of the king while in a state of prostration or self-nullification...The literal meaning of Kaph is palm...placing palm on palm is an act and sign of subjugation, similar to the act of bowing before a king. Wheres in bowing one totally nullifies one's consciousness in the presence of the King, in placing palm on palm one enters into a state of supplication and prayer to the King to reveal new will from His Supernal Crown (Will) to His subjects. [The Alef-Beit, Rabbi Ginsburgh]

Fabre D'Olivet comments: "This character as consonant, belongs to the guttural sound. As symbolic image it represents every hollow object, in general; in particular, the hand of man half closed. As grammatical sign, it is the assimilative sign, that of reflective and transient life: it is a sort of mould which receives and communicates indifferently all forms. This character is derived... from the aspiration Cheth, which comes from the vocal principle Heh, image of absolute life; but here it joins the expression or organic character Gimel, of which it is a sort of reinforcement. In Hebrew, it is the assimilative and concomitant article. Its movement in nouns and actions is similitude and analogy. The Hebraist grammarians, since they have neither included it among the heemanthes nor among the paragogics, have committed the

grossest errors; they have merely regarded it as an inseparable article or an affix, and often have confused it with the word that it governs as article." [The Hebrew Tongue Restored, p.368-369]

DIV dehyo. fluid darkness, ink. Darkness is an ancient symbol for all things pertaining to subconscious forces and activities. The secret of the 20th path (Yod) is connected with the operation of the Mars force at subconscious levels. That is, the means whereby ideas are recorded in writing, the art said to be the invention of Hermes or Mercury, ruler of Virgo.

HIH hiyah, hayah. "It was." to cause to become; to be; produce, make. The divine creativity of Yod is nothing new. 'of whatsoever is, thou mayest say with truth, it was.'" [Book of Tokens, p. 102]

ChZH khawzaw. to have a vision of, to gaze at, to penetrate, pass through, to see, behold mentally, to comprehend, to see prophetically, to prophesy [Job 8:17]. All of these meanings correspond to the symbols of Key 9. The active participle of the verb is the noun Khokeh [ChZH], prophet, seer. Also contract, covenant [2 ??? 24:11, 2 Chron. 19:29] Also to select, to experience. The vision of the prophet is in truth a recollection of that which seems to belong to the past. see 107, 346, 701. Also Khawzeh [ChZH] chest, breast.

HH-HH Heh-heh. Letter name Heh (window) spelt in full. The Constituting Intelligence, attributed to Aries. see 10

DVI deviy. sickness, illness; melancholy. Putridity, loathsomeness, as 'putridity in my food', i.e. loathsome to me in [Job 6:6] "Or can that which is unsavory [putrid] be eaten without salt? Or is there any taste in the white of an egg." A direct reference to the fact that the intestinal region correlated with Yod (Virgo) is the great seat of infection and of the intoxications which produce melancholy. [Gematria of the Letter Names]

AHVB zahob. Golden. [Godwin]. This word is not found in scripture or in the Hebrew Lexicon. Golden is the color of Tiphareth, sphere of the Sun. see 14, 1081.

HThAH hattah. Sinful things, sin [Amos 9:8] "Surely the eyes of the sovereign Lord are on the sinful Kingdom. I will destroy it from the face of the Earth-yet I will not totally destroy the House of Jacob." variant spelling, see 418.

IHH Yedah. 62 Name of Shem hamphorash, short from, associated with the 2nd Quinance of Gemini. see 51, 1525.

AChIH akhavah. Brotherhood, fraternity; declaration, solution (of riddles). [Zechariah 11:14]
Latin/Greek

H'gaza (Greek). The treasury. In Acts 8:20 (see 508): But Peter said unto him (Simon), thy money perish with thee, because thou hast thought that the Gift [i.e. Treasury] of God may be purchased with Money." The reference is to the laying on of hands or Baptism, a blessing so that the Holy Spirit may be received by the faithful.

21 (3*7)

The diameter of the Formative World, Yetzirah.

$\Sigma 6 = 21$

According to Pernety [Great Art, p. 183] 21 is a designation for the white stage of the work, call also: white copper, lamb, argent-vive, silver, white essence, Eve, white gum, foundation of art, hoe, hyle, virgin's milk, preparatory mean, root of art, unique root, rebis, Seth, companion, sister, sperm of the metals, field in which the Gold must be sown, glass, Zibach, ziva, veil, white veil, white rose, etc.

21 represents the combination of the Ego (1) with the non-ego (2), but it is a reversal of the order expressed by 12. In 12 the Ego is the vehicle and the non-ego the active principle; in 21 is the manifestation of the I through the me, the expression of the universal through the personal, the realization that the whole manifestation is the act of the Universal Ego.

"Look at the Rota and see what Key 21 says. It is really a symbol of union, and is therefore the extension numerically of Key 6. Ask yourselves what has become of the man in Key 6, when that Key's full expression is represented by Key 21, and you will perhaps learn something to your advantage. Of course 21 is a representation of Binah, and the very number shows this because it reduces to Binah's number, 3; and in Key 21, if you look intently, you may see delineated in plain sight representation of the idea expressed in Hebrew as the word AIN, which is both BTN [belly, womb, the inmost part] and AMK [thy mother]. No, we shall not tell you, for you can find out for yourselves, and if you do, you should go on from there to a great many practical applications." [32nd Communication] see 61, 67, 400, 713.

"Trice the magical number 7 indicates three distinct climaxes or periods, in the development of the stone, already shown as the Black, red and white stages [it also suggest that 7, as the climax of the first, 14 as the 2nd, and 21 as the third, are especially important, and this same triple septenary is plainly shown in the major trumps of the Tarot when laid out in the full tableau. And each period has seven distinct sub-periods (so the total is represented by $3*7*7 = 147$, another 12. This is the total of the four names: IHVH, ADNI, AHIH and AGLA; and its digits are the first three aspects of unity, os that their extension is ?1-10@28?, whose sum besides being another 12, is that of the following: ABL, to abide, to dwell; TL, Dew; IHVH AChD, Tetragrammaton is One] each consisting of a dissolution and a congelation. Some of these in the earlier part of the work can only be sensed metaphysically, apprehended by very subtle changes in the matter. Later on they become actually visible as solidifications and liquidation of the substance." [D. D. Bryant, The Art of Alchemy VI, 6. Notes by Paul Case]. see 147, 39.

IHV Yeho. A mystic name of 3 letters with which God sealed the six directions of space, creating the cube of space [Book of Formation, Sepher Yetzirah]. In the central point (Kether) are condensed or concentrated the potencies of all 6 directions. Connected also with the ancient Greek mystery name IAO (ee-ah-oh, see 811) and with Horus and Dionysus. (When a pentagram is traced, each line stands for Yeho or Eheieh. Forms the special name of Chokmah, IH (Yah). Vav is a symbol for the 6th Sephirah, Tiphareth. Thus the work of creation is the joint activity of the two aspects of being called the Father (Chokmah) and the Son (Tiphareth). When a pentagram is traced, each line stands for IHV or AHIH. see 17, 343. Actually IHV is the name with which He sealed the height, and turned toward above, and sealed it with IHV. According to Gesenius, IHV is a Hebrew name of God, a shorter form of IHVH. This name of three letters as a compound in many Hebrew proper names. It may be considered, either as a short form of IHVH, or as being IH, Yah, ["high, elevated, swelling high," in S.Y. I 11]. Since Yod, is assigned to Chokmah, Father; Heh is assigned to Binah, Mother, and vav is assigned to Tiphareth, BN, Ben, the son, perhaps the name may represent the hoy family, fater, mother and son, or Chokmah, Binah and Tiphareth [Gil Johnston].

HGIH hawgeeg. deep meditation, musing [Psalms 5:1]. Also, murmuring, whispering. Carries out the idea of contemplation from the archetypal and creative worlds. All cosmic activities are aspect of the musing or meditation of the cosmic self Yekhidah. (I utter myself by seeing", Book of Tokens). The "substance" of light vibration radiated from suns. see 65.

ZChV zachov. purity, referring to the unsullied state of the pattern-forms which exist in the plans of formation. see 7, 21, 14, 44, 66, 28, 88.

ChZV khesev. vision, form, appearance. An Aramaic noun, used in Daniel 4:17 and 7:7, and 7:20. In relation to Kether and Atziluth it intimates that what appears, however illusory the appearance may be and however men may misinterpret it, is actually a manifestation of the real presence of the Originating Principle seated in Kether. As a conjunction, khesev means "if," suggesting conditional existence. The Rabbinical writers employed ChZV to convey the idea expressed by the English pronoun these, signifying the multiplicity of objects presented to the mind whenever it attends to the various phases of conditional existence.

Hawgeeg and khesev extend the meaning of the Logos doctrine by their indication that the process is exactly what is meant by a statement in THE OF BOOK OF TOKENS: "I utter myself by seeing."

AHIH Eheieh. "I am", Existence, Being, the Divine Name attributed to Kether which refers to the formative power of the Primal Will. The Name of Names. In Exodus 3:14, this word is translated "I AM." see 1032, 620, 37.

AK ak. a word having many meanings, but all representing some

degree of restriction, such as: only, this once, but, yet, indeed, certainly. The restriction is affirmative. It is the restriction of the specific, as opposed to the vague, of assurance as opposed to doubt.

HVI hevai. Ah! Alas!

Latin/Greek

In (Latin). in. (movement) into; (presence) within. a preposition signifying active movement toward a center within. This refers to Kether as the initial concentration of Limitless Light into a small point. It is a movement toward a center within the boundless expanse of Pure Being. The whole field of cosmic manifestation is held to be within that expanse. Consequently, any point in space may be identified as that inner center. Hence the point within one's life to which he refers when he says "I" must be identical with the Central Reality of the universe, Yekhidah.

22 (2*11)

Circumference of a circle of the Archetypal World.

Numerical age of brother C.R. when he left the city Fez. 22 represent the circumference of a circle, and the completion of a cycle of manifestation. The circle symbol is also connected with the initials C.R.C., what is intimated is that the full power of the God-Self are now ready to manifest through their regenerated and perfected vehicle. The distinguishing mark of which are tenderness and sympathy.

The 22 Hebrew letters and the 22 phases of consciousness and the 22 expressions of Mezela, the influence flowing down the paths of the Tree of Life from Kether.

"This number [22] is appropriate, because in occult mathematic 22 represents the circumference of a circle, and the completion of a cycle of manifestation. Furthermore, as we have seen that the circle symbol is also connected with the initials C.R.C., what is intimated here is that the full powers of the God self are now readily to manifest through their regenerated and perfected vehicle, the distinguishing mark of which is tenderness and sympathy. Qabalists are familiar with the 22 Hebrew letters, the 22 phases of consciousness, and the 22 expression of Mezla, the influence flowing down the paths of the Tree of Life from Kether, the crown. The 22 connecting paths of the Tree are represented also by the 22 Tarot Keys. As the magical age of 22, one have become a master of the paths, and is, so to say, a living embodiment of all that is represented by [this] diagram." [True and Invisible (find page #)]

ChThH chettah. wheat. A seed-form, symbolically expressive of the archetypal world. see Key 3, the Empress.

TVBH teobah. good. Refers to the goodness of primordial ideas. Also: welfare, prosperity, happiness, bounty, favor, kindness, Good will. see 7, 14, 44, 21, 28, 66, 88.

ZVVG zeog. the state of puberty. Also: Marrying, marriage, pairing, coupling.

IAIA Yaiah. Notarikon of IHVH ALHIM IHVH AChD, "Jehovah Elohim is One Jehovah" or "The Lord of Creation is One God."

IChD yawchud. Unity; to be united, joined. Also: to single out, set apart for special use, to cause to be alone, cause to meet privately; With different vowel points: to be done with, be set apart, be special; With different vowel points: union, unitedness. As an adverb, together, all together. see 65.

HAAIH Hayayah, Haiaiah. "Hearer in secret or Hidden God". 26th Shemhamphorash, angel of the 8 of wands [Hod of Atziluth] 126° -

130° Aphruimis. April 14, June 25, September 5, November 16, January 27. 8:20-8:40 A.M. [Psalm 119:145] "I have called with my whole heart, answer me, O Lord (IHVH). "To win a lawsuit and render the judges favorable. Protects all who seek truth; it leads men to the contemplation of things divine. It rules politics, diplomats, ambassadors, treats of peace and commerce, and all conventions. Generally, it influences through couriers, dispatches, agents and secret expeditions. see 965, 1525. Godwin gives: Haayah; angel of the 2nd quinance (6-10°) of Sagittarius; angel by night of the 8 of wands. This represents the subconscious influence of the sphere of mercury, in Atziluth, the archetypal world. Davidson says this is the angel of the order of Dominations [Dictionary of Angels, p. 131]

BK be-kaw in thee, with thee. [Genesis 48:20] "And he [Jacob] blessed them that day and said, In your [in thee] name will Israel pronounce the blessing: May God make you like Ephraim and Manasseh. So he put Ephraim ahead of Manasseh." see 502.

BIDV bidav. with (by) his hand. Connects with an egyptian idea of creation. Also be-Yod [BIVD]. by Yod

ChZVA chazvah. (Aramaic) a magical vision. Designates the mental activity which is the embodiment of desire or longing.

Latin/Greek

Deo (Lt). God. As spelled in an inscription discovered in the vault of C.R. It is part of the phrase "From God we are Born."

C.R.C. Brother C.R.C.

23 (prime)

ChIH Chaiah. the Life-force, is that part of the constitution of man specially attributed to Chokmah. In organic life, it is a whirling force inherent in the order of the constellations. This is a conscious, vital, life-giving potency. It is the masculine dynamic energy and protective power that is the basis of physical procreation. In Atziluth it is the Fire, the irresistible urge in us of the Universal Will. All our drives to understand, all our yearning to comprehend the underlying forces of existence, are rooted in this drive to establish order out of chaos, rooted in the Chokmah, or Wisdom. And this fire is broadcast from Chokmah through Tiphareth, the Central Ego to every human being, incarnate or discarnate, via the path of Heh, the 15th path. The first letter of Chaiah, Cheth, means fence. The second and third letters IH, spell the diving name of Chokmah, Yah. It relates to the "protective" power of Chokmah and its being the primary field of the Life-power's self-limitation by means of which all subsequent words of formation are made possible. He who knows the secret of this connecting relationship knows how to attract all things, whether spiritual or metaphysical. Magic is a mode of Life, a way of living, in which the Magician is a medium for conscious expression of the irresistible power of the heavenly order.

"...the wise know it also as the channel for the transmission of Life, and Life is Chaiah, seated in Chokmah, to which Yod specially pertaineth. For Chaiah is none other than AVR. Now see, AVR is the number 207, and this is 9 times 23. Now 23 is the number of ChIH, Chaiah, and 9 is the number of Yesod; furthermore Chaiah is in Chokmah and is thus to be understood as the power of AB the Father. Thus may you know that Life and Light are one; that Light is always pure and always Holy, and that the extension of Light is its multiplication through forms.You may have wondered what this section of the Text has to do with the Astral plane, the mystery of the 9th Sephira is a secret of Yod... Yod is the letter of AB, and dilates upon Chaiah... the secret has to do with the radiance of the stars, that is with Light, which is one with Life." [27th Communication]. see 363, 11, 207, 430, 80, 10

AVVI avuiy. desire, hunger, appetite for. To bind is the essential idea. Desire is the binding cord. Life, wrongly interpreted, is the thing desired. When that false desires are removed, Babylon falls. Then all evil conditions are changed and the joy of the Lord is manifested. Briah is the world or plane associated with the power of desire in creating mental images.

ChDVH khedvah. gladness, rejoicing, joy.

AGIDH agidah. The Zohar [II:234B, pp.347 -348] comments: "And I shall tell you." The word "tell" Agidah (AGIDH), contains an allusion to the esoteric wisdom. He sought to reveal to them their final destiny. It may be asked, seeing that he did not reveal what he sought to reveal, why are his words, which were afterwards

believed, recorded in the scripture? The truth is that all that was needful to be revealed is completely stated and there is a hidden meaning within, and so nothing in the scripture is believed. In fact, everything is included in the scripture, and there is no word or letter short in it. Jacob said all that was needful for him to say, but not all openly, and not a letter was short of what was required."

ChVTh khoot. to string together, to join. As a noun: thread, line, a measuring tape. In Eastern Philosophy, sutratma, thread soul. The line or ray of the Life-power's outflowing influence which serves as a link of connection between successive lives of a particular soul. The Briatic watery substance holds the patterns which serve as a link throughout a whole series of incarnations related to a specific ray or individuality of the Life-power's self-expression.

IHGH yehagah. He meditates. The connecting thread (Khoot) is mental in essence. God thinks the world into being, and the Life-Force is the activity of his unbroken meditation throughout a cosmic cycle.

ZChCh sakhakh. to be removed, be displaced, be agitated see 262.

The mystical number for alchemical salt. Especially related to the Pythagorean triangle of Osiris-Isis-Horus, and to the 24 thrones of the elders in the Apocalypse, which refer to the positive and negative manifestations of the powers symbolized by the 12 signs, the 12 tribes, and the 12 apostles.

DK dak, dakay. oppressed, humbled, miserable, cursed, down trodden. As a noun: pauper. Caused by ignorance and inertia-overbalance of Salt. see 504. Fabre D'Olivet comments: "DK. The sign of natural abundance contracted with the root AD, symbol of concentric movement and of every restriction and exception, composes a root infinitely expressive whose object is to depict need, necessity, poverty and all ideas proceeding there from. The arabic [word] constitutes an onomatopoeic and idiomatic root which express the noise made in striking, beating, knocking; which consequently, develops all ideas which are attached to the action of striking, as those of killing, breaking, splitting, etc.... DK. that which is needy, contrite, sad, poor, injurious, calamitous, vexation, etc." [The Hebrew Tongue Restored, p. 322].

DVID David. David, "beloved," the Biblical hero and King of Israel. (variant spelling, see 14). D.D. Bryant says: "He, David, is the sulfur, or active principle of the Great Work, while Jonathan, the King's son, stands for Mercury. David's first feat was the slaying of a Lion and a bear. These are 2 animals which typify a certain element in the philosopher's confection. David next slayed the giant Goliath (443), brings David into prominence and attracts the notice of the King. The "giant" is the imagined evil principle, precisely like the dragon or the beast. David is described as a youth and "ruddy" (red) which make him correspond to our red water, the thing, in fact which does actually kill the 'giant' with 'a smooth stone.'"

Paul Case comments: "The red water is blood, whose chemical condition, modified by intelligent control of diet, and by the response of the ductless glands to suggestions, it the agent whereby those changes in cell-structure are brought about as a result of which the adept unfolds his consciousness so as to perceptuate the Stone. The law seems to be "no thought without corresponding cell-activity." To think any particular thought it is necessary that there be cells so constituted that they can transmute the vital principle into specific forms of ideation. Thus the whole problem resolves itself into a control of the cell forming functions of the body, to the end that cells may be developed capable of responding to the vibrations of thought and perception beyond the ranges of ordinary human consciousness. In short, the problem is to learn how to modify the blood so that it will build the sort of cells we need for our interior development.

D.D. Bryant continues: "Strange as it may seem, these '5 stones' are expression of the same idea as the '5 wise virgins' of the Christ parable, the same also as the 5 loaves and 2 fishes that

feed the multitudes. It is what the philosophers call the Quintessence or reduction of the 4 principles into the fifth, which represents the sum of all perfection. You may think of this as the 5 interior senses all uniting to form one perception." [Paul Case on D.D. Bryant's Philosopher's Stone IX] See 581, 700, 443, 14). "Love... is the substance of manifestation... it is abundance itself." [Case: The Flaming Cube]. In Thomas Troward's Bible Mystery and Bible Meaning (p. 171) He writes: "'David' means 'the beloved' or the man who realizes his true relation to the infinite spirit; and the description of Daniel as a man, greatly beloved and who realizes his true relation to the infinite spirit; and who had set his heart to understand [Daniel 10:11], shows us that it is this set purpose of seeking to understand the nature of the universal spirit and the mode of our own relation to it, that raises the individual to the position of David or 'the Beloved.' Paul Case comments: "Note that DVD = ZHB, the alchemical Gold. The variant spelling, DVID = 24 = AHVBI, 'He whom I love' = AVHBI, 'He who love me' = BThChH 'confidencee' [Isaiah 30:15] 'In quietness and in confidence shall be your strength.'" see 320 (IShI).

ICHV Yecho. 33rd name of Shemhamphorash, short form, associated with the 3rd quinance (11-15°) of Capricorn. see 36, 39, 1525.

KD kad. a water pot, a large earthenware vessel, pitcher. It comprises the enclosure of all bodies and is the "earth vessel" of the alchemist. see 29.

Fabre D'Olivet comments: "KD. That which partakes of relative unity, isolation, division. In a restricted sense a spark, a fragment. The chaldaic KD is represented in a restricted sense, by the adverbial relation when. The arabic [word] signifies in general, to act in one's own interest, to work for self; in particular, to be industrious, to intrigue, to be fatigued, tormented." [The Hebrew Tongue Restored, p. 370]

GVIH gevyah. a body or substance. Alchemical salt is the substance of all bodies.

ZIZ zeez. abundance, plenty, superfluity.

All 3 of these words [kad, zeez, gevyah] are related to the meaning of alchemical Salt.

AZBVGH Asbogah. "The shining one." Name of a planetary force. Fire is the extended manifestation of the underlying reality which gives body to all things. From a root [GVH] see 14.

AHVBI Ahobi. He whom I Love.

AVHBI Aohabi. He who loves me.

Latin/Greek

Hoc (Latin). This. This beloved which is found in the salt of

manifestation is "the shining one" centered in Tiphareth. Part of an inscription found written of the alter of the vault of Brother C.R. in the Rosicrucian Allegory (see 475, 122, 76, 106, 87).

25 (5*5)

The 25th Path is Samekh, between Tiphareth and Yesod.

KH koah, koh. thus, so; here. The brotherhood of light is destroyed here, on the physical plane by ignorance of the truth of unity (This is a powerful sigil to use with IHI).

Fabre D'Olivet comments: "KH. Che. Root analogous to the root KA, but whose expression is spiritualize and reinforced by the presence of the sign Heh. KH. That which is conformable to a given model; that which coincides with a point of space or time, which can be conceived in an abstract sense, by the adverbial relations yes, thus, like this; that; in that very place; at that very time; etc." [The Hebrew Tongue Restored, p. 370]

IHI yehi. "let there be." a verb in Genesis.

IZCh yizach. "will be separated." As long as darkness prevails.

ABIHVA Abihua. Worshipper of Hua. That is of Kether, the source of Light.

IHVD Jehuid. God of Geburah of Binah. Geburah is the sphere of the destructive Mars; Binah is the form-builder, the womb of manifestation.

ChIVA Chioa. The Qabalistic term for the ?commentary? of SMAL, Samael, "Poison Angel" and Prince of Death, and ASHTh ?ZNVNIM? (Ashath Zanunim), his wife. These three constitute the Infernal Triad. Samael is the "Severity of God" and the fifth of the archangels of the world of Briah, corresponding to the Sephirah Geburah. see 864, 1424.

HII Hayeya. 71st name of Shemhamphorash, short form, associated with the 5th Quinance (21-25°) of Cancer. see 56, 1525.

AKD. A city and dynasty of ancient Babylonia. [Genesis 10:10] "The first centers of his [Nimrod's] kingdom were Babylon, Erech, Ankad and Calneh, in Shinar." Fabre D'Olivet comments: "VAKD and Achad... Two contracted roots compose this word: AD-KD. They depict energetically that sort of sentiment the result of which is, that each is excepted from the general law, flees from it, acts for his own part. The work ?ABD? signifies properly, a particle, a spark." [The Hebrew Tongue Restored, p. unknown].

DKA dekah. destruction, collapse. Psalm 90:3: "Then turnest man to destruction, and sayest return ye sons of Adam." The consequence of the apparent outgoing of personality into the field of conscious expression which involves the semblance of separateness (see 155, 124, 85). Acceptance of the illusion for reality leads to collapse (Key 16). Note that the number DKA, 25 is the square 5, the number of Mars. See commentary 31st

Communication (see 1200, 1309).

Latin/Greek

Amo (Lt). Love. all manifestation is based on the attractive principle which unites one thing to another (see 671, 851).

Ex (Lt). From. From this attractive principle does the evolutionary growth and fruition of the soul take place. Part of an inscription found of the vault of Brother C.R. (see 683 Latin).

26 (2*13){PRIVATE }

26 defines the limits of a cube (6 faces, 8 points, 12 lines) add up to 26, the number of [IHVH]. A cube is a symbol of the physical plane.

KBD kebed, kabad. weight, heavy, mighty; abundance, multitude; vehemence, violence. In Leviticus 3:4 HKBD, "The liver and Kead, husband of impure Lilith [K.D.L.C.K. 464]. The force of gravitation (electro-magnetism), the basis of all action. Also: the liver, the innermost part (as we say, "the heart"); glorious, magnificent; glory, wealth. [TL-5 "since 26 is also the number of IHVH, we perceive that the whole qabalistic system diagrammed on the Tree is the practical mystery, not only concerned with the direction of the serpent fire, but also related to the utilization of the unknown omnipresent power which makes particles of matter tend toward one another, the force which makes bodies fall to earth, and holds planets in their orbits around the sun"]

KVD kavad. to be heavy, to be burdensome; grievous; difficult; abundant, numerous.

KBD kiband. to make heavy, harden; to honor, glorify; to sweep up, tidy (a room).

KBD kabad. to be honored.

KDB. to lie, to tell falsehoods.

IHVH Jehovah. the Unutterable Name. The Divine Name in Chokmah. Yah [IH] is the shorter form of IHVH. The divine creative name fundamental to the construction of the Tree of Life in the 4 worlds. It is probable that the gentiles apprehended certain things, as one might say, concerning this name, and that from so doing they named their God Jupiter; thus the Latins were accustomed to use as their common and ordinary terms (for God) Jupiter or Jovis. For after all what difference is there between the Jovis of the Latins and the Jehovah of the Hebrews, as even more Jehovih, as it is written in certain versions of the Bible." [quoted by Letain in La Science Cablistique, Chapter 10, from an unnamed "distinguished servant"] "This great mysterious name is the word of mystery, which has never been lost. This word is universal, and it produces all things, is short it is the word, by which God created the heavens, the earth, and al which is contained in space of his infinite circle." [IBID p. 151]

HGChI yehagah. He meditates. God thinks the world into being and the Life-force of Chokmah in Briah is the activity of His unbroken meditation, which continues throughout the duration of a cosmic cycle.

ChVZH Chozah. seeing, looking at,

Chozoh. sight, vision. "I utter myself by seeing [Book of Tokens].

27 (3*3*3)

Age of Brother C.R. after spending 5 years in his habitation, where he "ruminated his voyage and philosophy and reduced them together in a true memorial."

27 is the 3rd cube (1 the 1st and 8 the 2nd) and suggest the symbolism of a geometric cube. The cube is a symbolism of the Holy of Holies and the Heavenly City mentioned in the 21st chapter of Revelations. [True and Invisible by PFC, p???

142857/13 = 10,989	1+0+9+8+9 = 27 = 9
142857/11 = 12,987	1+2+9+8+7 = 27 = 9
142857/37 = 3,861	3+8+6+1 = 18 = 9
142857/27 = 5,291	5+2+9+1 = 17 = 8
142857/407 = 351	3+5+1 = 9

ZK zak. clean. pure. Though it is designated by another adjective, the idea of purity is associated with Yesod, meaning Basis or Foundation. 27 is appropriate to designate the magical age at which brother CR becomes a Founder of the Fraternity. The Rosicrucian grade corresponding to Yesod is Theoricus, and in this grade the fundamental theory of the Great Work is explained. (see 9, 80, 220, 570, 18, 36, 445, 63, 72, 81, 90).

ChIDH kheedaw. Intricate speech, a riddle, an enigma; oracle, puzzle; a parable. "This is the best possible description of magical language and writing with which the brehren began at once to busy themselves." [True and Invisible *find page number*]

BKH bawkah. to drop, distill, to flow down in drops; to cry, wail. "This describes the Hermetic work, and suggest also the measured outpouring of energy involved in such an undertaking." BHK also means: to weep, to cry; to wail. The Masters are moved by compassion for the errors of the unenlightened, by sympathy for suffers from the consequence of these errors of the unenlightened. They work without ceasing for the purification and regeneration of the Human race. see 132, Chasidim. "Here is a strong intimation that the cube of 3 units represent that which to the average man is a riddle indeed, and a cause for mourning; but also that which to the wise is a means for the establishment of purity, clarity and cleanlyness of mind and body." [Paul Case: The Flaming Cube - Light of the Chaldees, p???

28 (4*7)

The 2nd perfect number (32 Paths L6, page 6)

$\Sigma 7 = 28$. The mystical number of Netzach.

The diameter of Assiah in the material world. The boundary of the ground plan for the vault of brother CR.

The number of days in a lunar month. By some accounts, the number of pieces the body of Osiris was divided.

IchVD yechud. union or unity, indicates the fact that the material world, which we misinterpret as the sphere of manyness or multiplicity, is fundamentally the ONE expression of ONE reality, in which there is no separation whatever, each of the seemingly separate parts being combined with all the others. This is a conception made understandable by modern rediscoveries concerning the electrical constitution of matter. see 88, 7, 22, 14, 44, 21, 66. Also privacy, private meeting; profession of unity of God (also separation) see 440.

IchDV yacheddaw, yechadu. together, all together; alike.
Mathers: Union, unity.

ABIHVD aebayhud. Father or possessor of renown. One who has "strength."

HChIH ha-chaiah. Translated "creature" in Genesis 1:21. "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind..." From ChIH Chaiah, living thing, animal; life; appetite; revival, renewal... Thus "the creatures."

ChK chek. to taste; to pass something through the plate; the throat; palate; mouth as organ of speech. The throat is connected with Venus and with desire. see 508.

KCh kach. power, strength, might. Refers to the magic square of Venus. It represents by its total summation (2800 or 28×100) the formative power of desire. This work locates for us the place where we shall draw the power used in magic and other forms of practical occultism. The power we are to use is a physical power. The power is in plain sight. The alchemists tell us again and again when they intimate that the First Matter of the art is procurable everywhere, and without expense. "The reversal of the letter [KCh] forms the word ChK, Khake, signifying the mouth as the former of words, or the power of verbal utterance. This power of verbal utterance is held in occult philosophy to be basic in the creation and formation of the universe. It is, indeed, the power which supports all creation, and thus it is appropriate that [of] an area of a great lozenge [formed in the geometrical construction of the Tree of Life] corresponding to ChK, Khake, by number should be shown as being what is outside and below the

Tree of Life as its support [the number 28]" [Paul Case: Letter to J.W. Hamilton-Jones March 10, 1952 page 4].

Caeli (Latin?) of heaven, or heavenly. Part of a phrase. see 75.

IGIH yaggayah. "wilt lighten" [Psalm 18:28]. "For thou wilt light my candle: the Lord my God will enlighten my darkness." [King James]. "You, O Lord, keep my lamp burning; my God turns my darkness into light." [New International]

ThIth tiyt. clay. A plastic medium easily impressed with the image of the artist. The substance out of which God formed Adam.

Although different words for "clay" are used, the following quotes convey the thought: [Job 10:9] "Remember that you molded me like clay. Will you now turn me to dust again?" [Job 33:6] "I am just like you before God; I too have been taken from clay." Clay also refers to imperfect human beings, mired in the depths of materialism, and analogous to the "base metals" of the alchemist. They are transformed into the reality of "living stones" or "Gold". (Study this word letter by letter, and with the help of the corresponding Tarot keys, paths, etc.).

IDID yawidyd. Beloved, lovely, pleasant. [Deuteronomy 33:12]. About Benjamin he said: let the beloved of the Lord rest secure in him, for he shields him all day long."

sal (Latin). salt. Corresponding to the 3rd alchemical principal, or Binah. The understanding of the Divine Mother is the bread which nourishes her creations on the physical or material plane. Salt crystallizes into cubes, relating to Saturn and Lead, as well as the cubic stone and cube of space (See 67, 78, 193).

29 (prime)

When 7 = diameter of a circle and the circumference = 22 then 29 is a numerical representation of the symbol for alchemical salt.

HDK hadak. to break down, to overturn, cast down [Job 40:12]. The alchemical salt is the finitizing principle which breaks down the homogeneity of the infinite.

KZB kazab. to fabricate, to spin, to bind together, to deceive. A complex illusion which deceives the ignorant (see 22, 67).

Kawzab as a verb means: to fabricate, to lie, to speak falsehood, to combine or devise, to bind together, to fail, to dry up (as a brook). As a noun: a lie, falsehood; deceit.

DKH dawkawh. to be broken, be depressed. Also: bruising, crushing (particularly of the testicles). Deuteronomy 23:1 "He that is wounded in the stones, or hath his primary member cut off, shall not enter into the congregation of the Lord."

magia (Latin). magic. The "web of illusion" (alchemical salt) is the true magic. Closely related to the sanskrit maya, associated with Binah.

amen (Latin). amen. "so be it." A title of Kether.

Via (Latin). Way; method or manner (of doing something.)

These words are related to the operation of alchemical Salt.

D.O.M.A. Initials for Deus Omnipotens Magister Artis. "God Almighty Master of the Art."

L Lamed. "ox-goad." An ox-goad is used to guide oxen and to keep them on the road by the driver. Hence the idea of control, direction and incitement. The shape of the letter Lamed is that of a serpent. It represents the same force we discussed in Teth and Key 8. Teth is the coiled serpent, Lamed, is the same snake uncoiled and active. Thus the BOOK of FORMATION assigns action or work to Lamed. With slight change in pronunciation the letter is a verb, meaning, "to teach". Thus the ideas represented by our noun education. The character for Lamed is usually explained as being a conventionalized picture of a goad, or whip. But some authorities hold that it really represents an erect serpent.

Fabre D'Olivet comments: "This character as consonant, belongs to the lingual sound. As symbolic image it represents the arm of a man, the wing of a bird, that which extends, raises and unfolds itself. As grammatical sign, it is expansive movement and is applied to all ideas of extension, elevation, occupation, possession. It is, in Hebrew the directive article...expressing in nouns or actions, a movement of union, dependence, possession or coincidence." [The Hebrew Tongue Restored, p. 377].

"DIRECTIVE ARTICLE-It expresses, with nouns or actions whose movement it modifies, a direct relation of union, of possession, or of coincidence. I translate it by to, at, for, according to, toward, etc." [The Hebrew Tongue Restored, p.112]

Rabbi Yose liken the Lamed to a town watchman who stands on a high lookout and calls out his warning...Lamed. On so beautiful Lamed. Tall elegant like a palm branch (LVLB) waved high...the Lamed is actually composed of two separate letters...it is the Vav (nail) perched on the roof of the Beth (house). [the Book of Letters, Rabbi Kushner] "A tower soaring in the air." [the Alef-Beit, Rabbi Ginsburgh]

IHVDV Jehudah, Judah. praised, celebrated; the tribe of Israel assigned to Leo and the letter Teth. When masculine: Judah. Feminine: Judea. Related to alchemical digestion, the sense of taste and to the Intelligence of the Secret of all Spiritual Activities. The blessing of Jacob [Genesis 49:9] says: "A Lion's whelp is Judah; on prey you have grown up, my son. He crouches, he couches like a lion, like an old Lion; who dare disturb him?" see 419, 661, 216, 570 (Gr.)

According to D.D. Bryant, the immortal spring of Judea is connected with Yesod. Case: The source of the "Land," region or sphere of manifestation of IHVDH "the Praised One." (30), suggesting a triple manifestation of the 10 Sephiroth. Lamed equals 30 as is assigned to work, Libra and the Path of the Faithful Intelligence, joining Geburah to Tiphareth. In Libra, a cardinal air sign, the planets Saturn and Mercury [Venus?] rule. The number 30 also represents the word IHIH, "it will be." Furthermore, IHVDH is Tetragrammaton, IHVH with Daleth, the

letter of Venus =Copper=brass the metal of Nachash [358] interposed between Vav and the final Heh. Vau is Taurus, ruling the throat. Heh is Aries, ruling the head and brain. Here we see Venus interposed between the throat and brain, between the place where speech is formulated and the place where ideas are generated. The implication will be clear enough to students of higher thought or of magic. The power of the spoken word, modified by Venus, has the result of effecting a change in the instrument of thought. In other words, when Venus modifies our speech, our thoughts are transformed. This is the principle of all practices, involving the use of the 'spoken word' whether in christian science, new thought, or in the older forms of magical practice. It is the principle of suggestion or speech modified by Venus = desire or imagination." [Paul Case on D.D. Bryant's The Philosophers Stone, VIII, p.7]

ABIThVB Abitub. "Father of Goodness." Judah, as Leo is connected with the heart center and thus is Father of all that is good, i.e. love. (see 17)

KI kwi. that; when, while, as, for, because; but, only, indeed; in fact; lest; even if; although, though. see 47 [KI ThVB]. Fabre D'Olivet comments: "KI, Chi. Manifestation of any assimilating, compressing force. The arabic [word] signifies in a restricted sense, a burn. KI The force expressed by the root is represented in an abstract sense, by relations that, because, for then, when, etc." [The Hebrew Tongue Restored, p. 372]. Godwin gives, brand, mark burnt in, burning, burn. [Isaiah 3:24] "Instead of fragrance, there will be a stench; instead of beauty, branding."

III yeyeye. 22nd name of Shemhamphorash , short form, associated with the 4th quinance (16-20°) of Scorpio. see 61, 1525.

IHIH yiheyeh, eyehayay. future tense of the verb "to be".

ChIIB hiib. A party to an action at law; defendant, plaintiff. Note Lamed L=30=Justice.

Deka (Gr). Ten.

Arabia (Lt). "Sterility." The place in the Fama where brother CRC became aquanited with the wise men of the temple in Damcar, and where he struck a bargain with the arábians for a certain sum of money. This involves further experimental work, which was begun at Damascus.

The vow of chastity implies by the place name Arabia. It refers to more than physical countenance, to more than merely refraining from the exercise of the sex-function. To receive initiation demands utter receptivity and that receptivity cannot be established or maintained unless, for this period there is abstinence from any kind of creative activity, mental or

physical. The temple of initiation is also of Arabia, and it is there brother CRC meets the wise men. Yet the bargain with the arábians is for a 'certain sum of money'. Furthermore, Brother CRC sojourn at the temple is for a definitely limited time. The utter sterility which is necessary in order that one may pass safely through the trials of initiation is by no means imposed for life. It is an indispensable preliminary training in self-control, and this training is what Jesus meant by his cryptic statement that some persons make themselves Eunuchs "for the Kingdom of Heaven's sake..." This temporary sterility establishes within the body a tremendous physical reserve of Life-force, and in the mind a like reserve of the subtler manifestation of the same force. After initiation, one heaves Arabia, that is to say, one returns to a more normal course of life." [PFC True and Invisible].

31 (prime)

AL Al or El. strength, power, might, God the Mighty One. Divine Name corresponding to Chesed (4 of Wands). By its letters it is connected with the element of air and the Suit of Swords. Aleph: super-consciousness aspect of the airy power. Lamed: the ox-goad, denotes direction and purpose. Perfectly free in Itself, the Life-power nevertheless guides Itself, during a cycle of manifestation, through self-appointed ways or channels of activity, corresponding to the formative power of Yetzirah. [Kether of Briah].

Fabre D'Olivet comments: "Al. This root springs from the united signs of power and extensive movement. The ideas which it develops are those of elevation, force, power, extent. The Hebrews and arabs have drawn from it the name of God. AL hieroglyphically, this is the symbol of nature or adverb relations to, toward, for, by, against, upon, beneath, etc. The arabic [word] is employed as the universal designative relation, the, of the, to the, etc. As verb it expresses in the modern idiom it signifies literally, to be wearied by too much movement. Al and ALL (intens.) In this excess of extension, it is that which passes away, which is empty, vain; expressed by the adverbial relation no, not, not so, nought, nothing; etc." [The Hebrew Tongue Restored, p. 294]

LA lo. "not", or "No-Thing". "Thus the same letters A and L reversed are the usual sign for nothing and for not. This nothing is all. It is the darkness of AIN, but see this: AIN is 61, or AL increased by 30, and the time shall come when human speech shall show this forth.... that strange last comment on AIN and its numeral value says in so many words that, in what was time to come for the writer, men would express the idea which in Hebrew is written KL, by adding another L to the Holy name Alm, so that a-l-l, your English word, does exactly fulfill this. ALL in English stands exactly for what Qabalists mean by AIN, and if the Hebrew values of the English letters be used here, it produces 61. [29th Communication 1/26/48] see 713, 50, 106. With other vowel-points, it, is a preposition meaning "to, toward, into, or against." Thus El, "God," is shown to be NO THING, yet at the same time a strong power, which is the cause of motion toward, into, or even against see 61, 48, 560, 538.

Fabre D'Olivet comments: "LA. this root is symbol of the line prolonged to infinity, of movement without term; of action whose duration is limitless: Thence the opposed idea; of being and nothingness, which it uses in developing the greater part of its compounds. The arabic [word] develops the ideas of the Hebraic root. In a restricted sense *** signifies literally to shine, sparkle, glutton, LA or LVA it is in general, an indefinite expansion, an absence without term expressed in an abstract sense by the relations, no, not, not at all. Definite direction, that is to say, that which is restrained by means of the assimilative sign Kaph, is opposed to it." [The Hebrew Tongue Restored, p.

377]

With other vowel-points, it, is a preposition meaning "to, toward, into, or against." Thus El, "God," is shown to be NO THING, yet at the same time a strong power, which is the cause of motion toward, into, or even against (see 61, 48, 560, 538).

ChBVIH Chabuyah. 68th Shin; angle of 2 of Cups. Godwin gives: Angel of 2nd quinance (6-10°) of Cancer; angel by night of the of 2 of Cups. This represents the subconscious influence of Chokmah, sphere of the zodiac, in Briah, the world of Creation.

HKAH hakkaah. A beating, striking, collision.

IIAI. King of Swords. see Key of Solomon, figure 31.

HVK huwk. A Chaldee verb meaning: "to go; to bring". The No-thing is the power which goes forth into every form of manifestation and brings about every phenomenon. see 511.

VIHI va-yehi. "And there was...." It is the manifestating force which came into operation when in response to the creative "let there be"... "And there was." [Genesis 1:3] This expression of for the compound word: VIHI-AVR, "and there was light". Fabre D'Olivet comments: "VIHI. And there (shall be) became... I must not neglect to say, that Moses, profiting by the hieroglyphic Genius of the Egyptian tongue, changing at will the future tense into past tense, depicts, on this occasion, the birth of light, symbol of intelligible corporeality, with an animation that no modern tongue can render except the chinese. He writes first IHI-AVR There shall be light; then repeating the same words with the single addition of the convertible sign vav, he turns suddenly, the future into the past, as if the effect had sustained before hand the outburst of the through VIHI-AVR and there (shall be) light. This manner of speaking figuratively and hieroglyphically, always comes from the primitive meaning given to the BRASHITH [in the beginning, 913]: for the heavens and the Earth created in principle, and raising from power, into action, could unfold successive their virtual forms only as **tar as the Divine will announced in the future, is manifest in the past. The being of beings knows no time. The Egyptian tongue is the only one in which this wonderful trope can take place even in the spoken tongue. It was a spoken effect which, form the hieroglyphic style passed into the figurative, and from the figurative into the literal." [The Hebrew Tongue Restored, p. unknown]

ChBVIH Habuhiah. "God who gives with Liberality." 337-340? Archtapias. May 26, August 6, October 14?, *** 28, March 10, 10:2? - 12:?? **** [Psalm 106:1]. To conserve
***** and Tecondity. Person born
*****. [text to faded to read]

ZHB ThVB zahab tob. "Good Gold [Genesis 2:12] Also "Fine Gold"

[2nd Chronicles 3:5]. Refers to Yesod (see 3091?). The Aesch Mezareph [II:9] says: "Zahav tob is referred to Yesod, that is good gold [Genesis 2:12] ("and the gold of that land is good: aromatic resin and onyx are also there.") for this kind is called good, after the manner of a good man... it became zahav tob, because it is so called according to [Lamentations 4:1?] How shall gold be colored with redness, and ma-kethem ho-tob i.e. good silver be changed?"

AIK ake. How? What? The no-thing is the reality which is the subject of inquiry in all questions beginning with How? or What? To attain this knowledge "Having emptied yourself, remain where you are. [Loa Tze]

VIHI va-yehi. "And there was...." It is the manifesting force which came into operation when in response to the creative "let there be"... "And there was."

32 2⁵ (2*2*2*2*2)

KBVD Kabode. weight, mass; Glory, brilliance. The symbol of the eternal presence of the divine glory, revealed by the inner voice. Refers to cosmic radiation materialized into electro-magnetism and gravity. The substance of all that is. see 26 (Kabad), 508, 112.

"They are the Holy Living Creatures seen by the prophet Ezekiel, and that which cometh into form by their appearance is the Glory of God which is the true substance of all things and also the Holy Influence which descendeth through the paths of the Tree, and ascendeth again to be swallowed up in the abyss of radiant darkness for which AIN is the first veil... Thirty-two are the paths and 32 is the number of KBVD, the Glory... Thus the paths and the Glory are in truth one. Paths of Chokmah are they called, and from this you may know them to be paths of life, for verily, Chokmah is none other than Kachmah, and Kachmah is the one and only power of life.

Now the stars are physical condensations of the Glory of God, or the radiance known to us as electricity, magnetism and gravitation. These three are names for one power, and the words Kachmah and Mezla are other names for the same power. Man's body is as truly a condensation on the physical plane of this power as in the physical body of a sun. Indeed, even the chemical elements in man's body, where they take on form as bones and the blood and tissues, are the very same elements that take form as flaming gases in the body of the sun. This is not philosophy, but science. Whether as a human body, or as a solar form, however, the physical substance is only the outer vesture of the Divine Glory, which runs forth from AIN and flows back to AIN, and through AIN, into the unfathomable abyss of the radiant darkness. The real purport of the teaching is that even man's physical body is of one substance with the Divine Glory, not separate or separable from that Glory." [23rd Communication 12/29/43]. see 63, 73, 61, 78, 1081 (Greek), 832.

LB liab. center, midst; heart (as the seat of knowledge, understanding and thinking). Note that LB is Libra and Mercury, the equilibration of action. see 12, 406, 87. "... the number 32 represents something familiar to occultist of many schools. To Free Masons, whose ritual preserve many vestiges of the Qabalah, the heart is the point of initial preparation for admission to the fraternity. That modern masonry has well-nigh forgotten the deeper significance of this point must be admitted, but the truth remains that in the heart every man is first prepared to become a true builder. And the essence of that preparation is inner harmony with what the Qabalist represent by the 32 paths. Or it might be even more accurate to say that not until the heavenly wisdom begins to stir in a man's heart that man ready to seek initiation." [Paul Case: True and Invisible, p. find page]

ZIVVG zivog. copula maritalis, sexual union, marriage coupling. Implies that divine union is likened to purified marital union.

ChZIZ chaziz. zig-zag, forked lightning. The "lighting flash" of the Tree of Life proceeds from Kether to Malkuth. The kundalini flash proceeds from Malkuth (Saturn) to Kether (Mercury) in stirring the inner planetary centers. Lighting suggest illumination, however brief.

IchID yawchid. Paul Case: unity [K.D.L.C.K. p. 432]. "an only one", alone, only, only one; lonely, solitary, indivisible; select, distinguished. Singular number (grammar) root of Yekhidah. see 37. Occurs 3 times in the Pentateuch and 9 (3*3) times elsewhere in the Old Testament, 12 in all. Suggest that Divine illumination brings one in touch with the solitary Monad (Key 9 - The Hermit).

AHIHVH eheiehveh. Coalescence of AHIH and IHVH, macroprosopus and microprosopus, symbolized by the hexagram. Suppose that the 3 Hehs conceal the 3 mothers, Aleph, Mem, and Shin, and we get 358. see 2, 26.

ZKH Zekkah. to make clear, make pure; to pronounce guiltless, acquit; to obtain a privilege for, assign a possession to; to credit one's account with purification is essential for attainment of the heart's glory.

BL Bal. Lord. Aramaic word for heart.

33 (3*11)

A mystical number in many parts of the world. The magical age of perfection. Represents the union of the 32 Paths with the concealed one of the 3 veils.

Gimel/Lamed, Moon in Libra.

GL gal. ruin, a heap of stones; a spring, a fountain (because the water rolls out). [Song of Solomon 4:12]. Written GLL in Job 20:7 concerning the pride of the Godless man: "He will perish forever, like his own dung; those who have seen him will say, 'where is he.'" and GL [gol] round vessel for oil [Zechariah 4:2] "He asked me, 'what do you see?' I answered, 'I see a solid gold lampstand with a bowl at the top and seven lights on it, with olive trees by it, one on the right of the bowl [GL] and the other on the left.'" Fabre D'Olivet comments: "GL. This root can be conceived according to its two ways of composition: by the first, it is the root GV, symbol of all organic extension, united to the sign of directive movement Lamed; by the second, it is the organic sign Gimel, which is contracted with the root AL, symbol of elevation and expansive force. In the first case it is a thing which is displayed in space by unfolding itself; which is developed, produced, according to its nature, unveiled; in the second, it is a thing, on the contrary, which coils, rolls, complicates, accumulates, heaps up, envelops. Here, one can recognize the double meaning which is always attached to the sign Gimel under the double relation of organic development and envelopment.

GL. That which moves with a light and undulating movement; which manifest joy, grace, and ease in its movements. The revolution of celestial spheres. The orbit of the planets. A wheel; a circumstance, an occasion. That which is revealed, that which appears, is uncovered. That which piles up by rolling: the movement of the waves, the swell; the volume of anything whatsoever, a heap, a pile; the circuit or contour of an object or a place: it confines.

The Arabic [word] presents the same ideas of unfoldment and aggrandizement, as much in the physical as in the moral: it is also the unfolding of the sail of a ship, as well as that of a faculty of the soul. *** expresses at the same time the majesty of a king, the eminence of a virtue, the extent of anything whatsoever." [The Hebrew Tongue Restored, p. 314]

LG log. basin; a measure for liquids. [Leviticus 14:10] "On the 8th day he must bring two male lambs and one ewe lamb a year old, each without defect, along with three-tenths of an ephah of fine flour mixed with oil for a grain offering, and one log of oil. Fabre D'Olivet comments: "Every idea of liaison, if intimate, complicated thing; of litigation. The meaning of the Arabic [word] is similar and signifies literally to insist, to contest. The Hebrew LG presents in the figurative, symbolic type, the

measure of extent, space." [The Hebrew Tongue Restored, p. 378]

BAL Bael. Gothic demon by day of the 1st decanate of Aries.

BAL Bel. In god.

BLA Belah. to destroy, to decay. Bela, a King of Edom.

Blo. the nothing.

ABL abal. to wither, to parch, droop, faint, sorrow, mourning, lament.

V-ZK zak. Clean and pure.

H-TIT ha-Tiyt. the clay.

H-KCh ha-Kokh. the power.

ABIK Abika. "thy father".

DL dal, dial. to move to and fro, to totter from weakness; weak, poor; a pauper, poor man; humble, lean, low; door, valve. [Psalm 141:3] "Set a guard over my mouth, O Lord; keep watch over the door (valve) of my lips." Recall the Qabalistic teaching of the occult correspondence between Jupiter and the Moon; these negative effect are produced by psychism. Thomas Torward says: "The key note of this Psalm is personal confidence in God as the reciprocating personality." PFC comments: "What establishes this reciprocity is show in the phrase ALID IHVH ADNI OINI 'Mine eyes are unto thee, O God the Lord' = 292 = KCh-AMR IHVH, 'Thus sayth Tetragrammation,' for when our mental gaze is fixed on Tetragrammaton Adonai, He sets a watch on out lips, and prevents the inclination of our hearts to evil. The wicked fall into their own nets. They are not punished by God, but thet themselves set up the negative conditions which overwhelm them. He who knows therefore calmly leaves them to their own devices and seeks only to be preserved from falling into their errors." [Troward on Psalms, pp. 192-93] see 924. Fabre D'Olivet comments: "This root, conceived as the union of the sign of natural abundance or of divisibility, with the root AL symbol of elevation, produces the idea of every extraction, every removal, as for example, when one draws water from a well, when one takes away the life of a plant; from this idea, proceeds necessarily the accessory ideas of exhaustion and weakness. The arabic [word] contains the same sense in general; but in particular, this root is attached more exclusively to the idea of distinguishing, designating conducting some one toward a distinct object. When it is weakened in ***; it expresses no more than a distinction of scorn; disdain, degradation. DL. That which extracts; to draw or to attract above; that which takes away, drains; that which attenuates, consumes, enfeebles: every kind of division, distinction; emptiness effected by extraction; any kind of removal. In a very restricted sense, a seal; a vessel for drawing water." [The Hebrew Tongue Restored, p. 323]

LD. Fabre D'Olivet comments: "The expansive sign, joined to that of abundance born of division, or by contraction with the root AD, image of every emanation, composes a root whose purpose is to express every idea of propagation, of generation, of any extension whatsoever given to being. The Arabic [word] expresses in general the same ideas as the Hebraic root. In a restricted sense it is, to make manifest, to put forward, to discuss. The verb **** characterizes the state of that which is realized, put at ease; to enjoy one's self, to delight in, etc. LD. That which is born, generated, propagated, bred, progenity, increase of family, race, lineage: confinement, childbirth, etc." [The Hebrew Tongue Restored, p. 378-379]

IDK yawdekah. "your hand" [Psalm 138:7]. "Though I walk in the midst of trouble, you preserve my life; you stretch out your hand against the anger of my foes, with your right hand you save me." Thomas Troward: "God recognized as universal is the saving

principle. God's right hand is the working of the principle, whether in us, through us, or around us. God is 'savior of all them that put their trust in him.'" Paul Case comments: "The holy temple in the midst is the central point in our consciousness, where the throne is place, and this is the throne of the father, with the son at the right hand of the father. 'Thy right hand' is MINI = 130 OIN, the eye = MLAK HGAL, the angel of redemption." [Troward on Psalm, pp 184 - 185]. see 130, 10, 20.

AL AB. God the Father.

BLB ve-laib. the heart.

ChHVIH Chahaviah. Angel of 6th quinance of Scorpio.

35 (7*5)

Summation of every line of a magic square of Jupiter.

Sum of the 2nd (8) and 3rd (27) cubic numbers.

The measure of the perimeters of the heptagon forming the top and bottom of the vault of brother CR.

There is a tradition that the Pythagoreans called 35 "harmony". This implies the perfect equilibrium of coordinated forces and agrees with other meaning of 7. 35 is the sum of 8 and 27, the cubes of 2 and 3. Thus it represents the perfected expression of wisdom (2), combined with the fully manifested expression of understanding (3), because the cube, or threefold multiplication, of a number symbolizes the complete manifestation of the power of that number. 35 is also the perimeter of the ceiling and floor of the vault (7 sides times 5).

Philo: 35 comes from the double diagram of arithmetic, geometry and harmony; but 16+18+19+21 the combination of which numbers amount to 74 is that according to which seven-month's children are born. 35 is the 4th pentagonal or quinquangular number [Paul Case: notes on numbers]

AL AB Elab. God the Father. A divine name associated with Jupiter and Chesed (see 31).

GAL gal. to ransom; to redeem, save, liberate, deliver.
gawahl. to profane, to pollute, contaminate, defile, desecrate (40).

GLA galah. to reveal, to uncover, the Father cannot be seen face to face but is revealed in all his works (see 4, 16, 64, 136).

BBL gabel. confusion (cf. Tower of Babel, with its confusion of tongues).

DL dal. to move to and fro, to totter from weakness; weak, poor, a pauper, humble. Also door, valve [Psalm 141:3]. "at the door (valve) of my life." see 924.

IDD yawdekah. "Thy hand." [Psalm 138:7]: "Though I walk in the midst of trouble, thou wilt revive me: Thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me."

GBL gahbal, gobel.. to draw a boundary, to set bounds, to border upon, adjoin. as a noun, edge, boundary, landmark (see 91, 231).

AGLA [AGLA]. Notarigon for Ateh Gebur Le-Olahm Adonai. "Thine is the power through the endless ages, O Lord." (see 858)

IHK yehak. he will go.
Latin/Greek

Gaza. royal treasure, riches, wealth. The royal treasure is the indwelling presence of the One Power which is truly magical, because it is the power which sets the boundaries or defining limits of all forms. Through man it creates mental, emotional and physical riches which give dominion over the world of Assiah. To use our powers of desire correctly they must be set within exact bounds. Desire out of control is the cause of most of the sorrows and deprivations we experience in our incarnate existence (see 12 in Greek).

pax. peace. From a root akin to a sanskrit word meaning "to bind." Literally, Pax is the "binding or fastening thing." It signifies dominion and empire. It implies silence as when we say "he held his peace." Note that this last meaning connects with those of Key 7 as representing control of speech. The dominion (pax) of spirit is the outcome of its ability to determine the exact limits of every one of its manifestations, from the least to the greatest (see 70 (HSH), 376, 31 Latin).

per. through. it is through peace that we gain the royal treasure. part of an inscription found in the vault of CR includes the phrase "through the Holy spirit we become alive again." (see 683 (Lt), 214)

36 (6*6)

Σ8 = 36. Value of the 7 constituent lines of a heptagram.

The Pythagoreans call 36 "agreement" since it is the first number in which odd numbers being added together agree with even numbers. $1+3+5+7 = 16$; $2+4+6+8 = 20$. $16+20 = 36 = 6*6$. Attributed to Geburah, it means "The Confirmed". The Zohar [II:211A p. 298] says: "there being nine Hayoth [Living Creatures] on each of the four sides of the universe, the total number is 36."

BKChV be-koako. by his (Her) power [Jeremiah 10:12]. Refers to the Life-power as dwelling within itself and as working throughout the field of manifestation from within. See 683, 46, 252, 315, 154, 224, 314, 29.

AHL ohel. tabernacle; tent [Rev. 21:3; Exodus 40:34]. Refers to the idea of the universe as the abode, or dwelling place, of the Life-power. The dwelling place of the Shekinah.

ohel, cont. In the prologue of the Zohar [I:6] "MI, was the beginning of the edifice, existant and not-existant, deep-buried, unknowable by name. It was only called MI (who). It desired to become manifest and to be called by name. It therefore clothed itself in a refulgent and precious garment and created ALH (these), and ALH acquired a name. The letters of the two names intermingled, forming the complete name ALHIM (Elohim-God)." see 86.

ALH Eloah. God. A variant of AL. A metathesis of AHL, to hint that God is His own tabernacle. Also, to be strong, strength, an oak. Goddess of Geburah.

HLA halah. to removed, cast away; case far off. [Micah 4:7] "and I will make her that halted a remnant, and her that was cast off a strong nation: and the Lord shall reign over them in Mount Zion, from hence forth, even forever. see 165.

VIDVI veidivi. confession.

LV lav, lu. perhaps, possibly; would that, O that! also LV, glory [Deuteronomy 33:17] "His glory is like the firstling of his bullock..." see 806. Godwin gives: LA (lo). Not, no.

Fabre D'Olivet gives: "LA. this root is symbol of the line prolonged to infinity, of movement without term, or action whose duration is limitless: thence, the opposed ideas of being and nothingness, which it uses in developing the greater part of its compounds. the Arabic [word] develops the same ideas as the Hebrew root. In a restricted sense [it] is represented by the negative adverbial relations no, not. The verb signifies literally to shine, sparkle, glisten.

LA or LVA it is in general, an indefinite expansion, and absence without term expressed is an abstract sense by the relations, no, not, not at all, definite direction, that is to say, that which is restrained by means of the assimilative sign Kaph, is opposed to it. see KH or KN." [The Hebrew Tongue Restored p. 377]

BDL bawdal. be divided, separate, Root of HBDLH, Habdalah, a dividing, sundering, separating. Connected with Zain (see 46).

LAH Elah. First wife of Jacob.

LAH Leah. weariness, exhaustion; the proper name Leah, daughter of Laban, and Jacob's first wife through the Father's ruse. [Genesis 29:23] "And it came to pass in the evening that he [Laban] took Leah his daughter, and brought her to him [Jacob]; and he went in unto her." Godwin also gives: Mother of Reuben [259], Simeon [466], Levi, Judah [30], Issachar 9830] and Zebulun [95].

AIKH eikaw. How? where? How and where is the power of God to be found? In the glory of his silence. [Godwin: Hebrew title of the book of Lamentations]

IHVIH Jahviah. "God who knows all things." 33rd Shemhamphorash variant spelling. see 39. angel of the 3 of Pentacles or Binah in Assiah. see 965, 1525, 24.

KBDI. my glory.

Latin/Greek

Aqua. water. This water is the universal substance which fill the "deep". Here it should be remembered that Venus is fabled to have sprung from the sea.

Damcar. a "place" in "Arabia" where brother C.R. was initiated. As DM-KR (264) Damcar means "the blood of the Lamb," which is the "water of life." This is a correspondence life that between Argentum vivum, the water of the sages, and DM-ONB, Dam-enab, "The blood of the grape." Note the same colors, white and red. see 264, 166, 30 (Lt).

37 (prime)

Number of degrees in the angle formed by lines constituting the base and hypotenuse of a pythagorean triangle. Therefore the number 37 defines the union of the Son, Horus, with the Mother, Isis.

The glyph of mercury. circle = 22, cross = 4, crescent = 11.

Sattva, or alchemical Mercury, is the attribute of Yekhidah. The numeral value of [IChIDH], Yekhidah, is 37, which we have seen to be the number of degrees in the angle which determines the relation of the hypotenuse of a Pythagorean triangle to its base. Thus the number 37 signifies the principle which maintains the relation of the evolving forms of the Life-power to Isis, or Mother Nature. The Supreme SELF, Yekhidah, is this principle [GW L13]. It is the epithet of the soul of life of Israel = 0 unit in arithmetic. In Tarot it applies to Virgo (3+7 = 10). 37 is multiplied into many names and epithets of Jesus Christ. In the New Testament Jesus calls himself "Son of Man" 37 times. (Greek = 2380). The Zohar (123A) says from Isaac's birth to the time of his being bound were thus the real life of Sarah, as indicated in the expression "and the Life of Sarah was (VIHIV), the word VIHIV having the numerical value of 37". The Garden of Pomegranates gives 12 trials on the Tree of Life with a pendant Malkuth in Assiah. $3 \times 12 + 1 = 37$.

37	*	1	=	37	}	1
37	*	2	=	74	}	2
37	*	3	=	111	}	3
37	*	4	=	148	}	4
37	*	5	=	185	}	5
37	*	6	=	222	}	6
37	*	7	=	259	}	7
37	*	8	=	296	}	8
37	*	9	=	333	}	9

37 is the sum of the squares of 1 and 6, or 1 plus 36, so that its basic numeral properties are a combination of the powers of 1, or Kether, with those of 6, or Tiphareth.

HKBVD ha-kabode. The weight. the glory. gravitation. The mass or potential working power concentrated at the center. The rolled-up scroll or see-idea of the High Priestess, concentrated in the Primal Will at the beginning of a cycle of the Life-power's self-expression (see 237).

IChIDH Yekhidah. I AM, The Supreme Self, the Only One, the single, the indivisible. The cosmic SELF seated in Kether and associated with the Hermit, "He who stands alone." Yekhidah is the Cosmic Logos, as the Solar Logos or Christos is the Logos of our system of planets revolving around the sun. Yekhidah is the Supreme Head of the universal system designated by the term Rashith Ha-Galgalim, "Head (or beginning) of the Whirlings".

Yekhidah (Hindu Ishvara) the Supreme Ruler, the One Identity, the Self is a point of expression for a dynamic energy, a point through which that energy passes continually. "Qabalists indicate this realization [Of the meaning of I am, 21] by IChIDH, the feminine form of IChD, unity. The feminine construction shows that although the I am is one and alone, it is also conceived in the ageless wisdom as the vehicle for AIN SVP AVR. As a vehicle, or receptacle, it is therefore feminine." [Paul Case: True and Invisible Rosicrucian Order (4th), p. 467] see 149 (Latin), 620, 111.

HBL abel. "to breathe," or "a fleeting breath", vapor, hot air. The Talmud signifies "to evaporate." Denotes "transitoriness, emptiness," and is translated "vanity" (to be in vain), in the English version of Ecclesiastes. From it is derived the proper name Abel, given to the second son of Adam and Eve and killed by Cain (#160). Refers to the volatility of the Mercury principle, and its close link with breath, or air, which the Hindus call Prana, the Greeks Pneuma, and the Hebrews Ruach. [Job 7:16] "I loathe it [my life]; I would not always live: let me alone, for my days are a fleeting breath." [Ecclesiastics 11:10] "Therefore remove sorrow from your heart, and put away evil from your flesh: for childhood and youth are vanity."

Understood to be a type of the Messiah to whom the mystical name Shiloh is given (see 345, 13). Suggests that even the slightest and most fleeting expressions of the cosmic Life-breath are essentially identical with the eternal self. Root word of all New testament appellations of Jesus (see 2368), which are multiples of 37.

The root-word of all new testament appellations of Jesus (See 2368) which are multiples of 37. From root "to breath, to wave"-the rhythmic motion of the Life-breath. Heh is "the" the definite article. BL is "not" equivalent in meaning to LA, the metathesis of AL, El, strength. Refers to the truth that all things are transitory expressions of the strength (AL) which is not-anything. BL is the aramaic word for "hearts", and originally meant "courage or strength." It is also a contraction of BVL, Master or Lord. Thus HBL may be read as the (H) No-thing, the Lord, whose strength is the heart or core of all things (BL). Also BL is 32 so that HLB may be read as "The 32," referring to the complete manifestation of the 32 paths of Wisdom.

AVL uwl, owl. might, physical power. from a root meaning "to twist." Sometimes used as a noun to designate the human body as being rolled together. [2 Kings 24:15] "And he carried away Jehoichin to Babylon, and the King's mother, and the King's wives, and his officers, and the mighty of the land, those he carried into captivity from Jerusalem to Babylon." [Psalm 73:4] "For there are no bands in their death, but their strength is firm."

ALAH Alah. a form of an Aramaic (Chaldee) name of God, compare with the Arabic Allah (see ALH).

ALV (aluw, iluw, aelloo). as a particle, "lo, behold" (Aramaic). see 21, khesev. As a conjunction, "if, but" (ALV)-suggests conditional existence. Also "these", as the multiplicity of "separate" objects presented to the mind as part of the various phases of conditional existence.

BLH balah. to palpitate, to trouble, (a primitive Hebrew root) "The waters were troubled." From this basic idea are derived two opposite meanings: 1. to wear out, to decay; 2. to spend time; to be prolonged; to use; to enjoy.

HBL ha-bal. the heart (Aramaic). differently pointed, also "the lord", "the husband", applied to the Christos, in a Qabalistic sense.

GDL gadal. a primitive root like [AVL] signifies primarily "to twist." It has a great variety of meanings as a verb, depending on the context; but, like these meanings always imply power, and also size and weight. It indicates the spiral, whirling motion associated with Key 10 and Jupiter, as well as with Kether. It has a secondary meaning of "to be strong, to be first, to be foremost or chief". This idea of magnitude is more definitely expressed by the feminine noun Gedulah, usually translated "magnificence."

Heh, Vav, Zain, Teth, Yod. The 5 letter to which are attributed the 5 senses. H: sight, V: hearing, Z: smell, Th: taste, I: touch. A hit that the SELF is a focus for the subtle principles of sensation (tattvas).

ZL zal. giver, profuse, lavish. An intimation of the wealth of power centered in Kether. [ThTh ZL] Tayth Zal is one name for the Kether (see 837 Tayth Zal).

LZ laz. division of force.

KBVDH kebodah. glorious (Psalm 45:13). "The king's daughter is all-glorious within," Kebodah refers particularly to Malkuth, which is sometimes called "Bride," and "Daughter." Remember, "Kether is in Malkuth, and Malkuth is in Kether, but after another manner." This is akin to the Hermetic axiom: "That which is above is as that which is below, and that which is below is as that which is above." The root meaning of kabodah, is ponderability or weight, i.e., that which is manifest as gravitation (see 44 LHTh).

DGL dagal. banner. The adytum of the One Self is the banner of deity.

LHB lahab. flame. see 44.

AKAIH achaiah. "god good and patient". 31-35°. Genie. CLOÛS, Mercury. March 26, June 6, August 16, October 28, January 8. 2:00-2:20 AM [Psalm 103:8 "Miserata et misericus: longanimis, et multum misericus"]. Rules patience, discovers the secrets of nature; influences the propagation of enlightenment and aids industry. Persons born: loves to instruct himself in useful things; glories in the execution of the most difficult works and discovers many useful processes in the arts. 7th Shemhamphorash; 8 of Pentacles. Godwin gives: Akaih; angel of the 1st quinance (1-5°) of Virgo; angel by day of the 8 of Pentacles. this represents the operation of Hod, sphere of Mercury, in Assiah, the material world. Davidson translates this name as "trouble:", and says that in the Qabalah, he is one of 8 Seraphim [Dictionary of Angels, p. 6]

VAL valu. Gothic demon by night of the 2nd decante of Sagittarius. [Mathers]

LAV lav. 11th name of Shemhamphorash, short form, associated with the 5th quinance (21 - 25°) of Virgo. see 52, 1525.

LAV lau. 17th name of shemhamphorash, short form, associated with the 5th quinance (21-25°) of Libra. see 52, 1525.

VChZVI. sanctuary, adytum

Greek/Latin

He thebeh (Gr). Ark [Exodus 2:2 in the Greek Septuagint]. The ark in the bulrushes (Moses). The life-power is the ark which preserves us from every danger. Both it and Noah's ark suggest preservation of Life, and the transition from one cycle of the Life-power's manifestation to another. The point of "beginning," which is really a point of transition from relative quiescence to a period of relative activity, is symbolized as an ark.

linea. line, boundary, limit, goal (see Qav (106)).

Non. Not, nothing. compare to ABL above.

Draco (Latin) Dragon. The Alchemical serpent power. see 358. In the book of Lambspring "A savage dragon lives in the forest (56 Latin), most venomous he is, yet lacking nothing: when he sees the rays of the sun and its birth fire, he scatters abroad his poison, and flies upward so fiercely that no living creature can stand before him, nor is even the basilisk equal to him." [Hermetic Museum I, p. 286]. Case: Draco = 37 = Panacea. see 72 (Latin).

Panacea(Latin). Universal medicine. Concerning the dragon, or serpent-power, it is said "He who hath skill, to slay him, wisely hath escaped from all dangers, yet all venom and colors, are multiplied in the hour of his death. His venom becomes the great

medicine. He quickly consumes his venom, for he devours his poisonous tail. All this is performed on his own body, from which flows forth glorious balm, with all its miraculous virtues. Here all the sages do loudly rejoice." [Hermetic Museum I, p. 286]. see 72 (Latin).

tu. thou, you (singular form). "Thou art that."

vas (Latin). vase. An alchemical term describing the "vase of art." The vase is Tu and Tu is also IChIDH (see 1630, 202).

mihi (Latin) to me. Part of a phrase, "Jesus is all things to me", and a second phrase found written on the altar in the vault of C.R. see 150, 475 (Latin).

cardo (Latin) hinge (of a door); the point round which anything turns, a pole; a chief circumstance, or consideration upon which many others depend, i.e. cardinal.

omega (Latin) Latin transliteration of Greek Omega, meaning the last, ending. Part of the a phrase. see 94, 717 (Latin).

Perimeter of a dodecahedron (Ether).

GLH galah. to lay bare, to denude, to strip of concealment (see 114). to expose or reveal; to open (a book). [Amos 3:37?] letter by letter GLH means: G: Success in the Great Work depends on the discovery of the 1st matter. In order to expose it we must employ the power of recollection and association represented by the High Priestess (holding a rolled up scroll) who is a symbol of the 1st matter. L: True faith which takes form in persevering action in the daily test and trial where no visible success is evident; H: the discovery is to be made with the mind- in the light of reason and of the dominion over the conditions of physical existence.

LCh leakh. vigor, natural force [Deuteronomy 34:7]. " And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force (vigor) abated." Lakh. As an adjective moist, fresh, new, unused; liquid.

Fabre D'Olivet comments: "LCh. Every movement directed toward elementary existence and making effort to produce itself, to make its appearance. The Arabic [word] develops in general, all ideas of conhesion, of contact, and retains only the physical and material acceptations of the Hebraic root.

LCh Natural vigour; innate movement of vegetation; radical moisture: that which is verdant, young, moist, fresh; that which is glowing with youth, beauty, freshness; that which is smooth, soft to the touch; etc." [The Hebraic Tongue Restored, pp. 380-81]

AZL azal. moving one thing through another, spinning, "He departed." also AZL, awzal, to go, to be gone, to be exhausted.

ChL Chal. Wall, rampart. Root of ChLTh, Khalat, to catch, to ascertain, to decide (see 6, 14, 10, 22, 47). Also ChL (chol), profane, unholy, to make a hole, hollow; to violate.

According to Fabre D'Olivet: "ChL Hel. This root, composed of the sign of elementary existence united to the root AL, symbol of extensive force and of every movement which bears upward, produces a mass of ideas which is very difficult to fix accurately. It is, in general, a superior effort which causes a distention, extension, realization; it is all unknown force which breaks the bonds of bodies by stretching them, breaking them, reducing them to shreds, or by dissolving them, relaxing them to excess.

ChL every idea of extension, effort, made up a thing to extend, develop, stretch or conduct it to a point or end, a twinge, a pain: a preserving movement; hope, expectation.

The Arabic [word] develops, in general, all the ideas contained

in the Hebraic root. In a restricted sense it is the action of loosening, relaxing, releasing, resolving, absolving, etc. When the root receives the guttural reinforcement, it express in [Arabic word] the state of privation, indigence; that which lacks, which is wanting, in any manner whatsoever. ChL and LL (intensive) distention, distortion; contortion; endurance; solution of continuity; an opening, a wound: extreme relaxation, dissolution, profanation, pollution, weakness, infirmity, debility, vanity, effeminate dress, ornament; a flute; a dissolute dance, a frivolous amusement, etc." [The Hebraic Tongue Restored, pp. 350-51]

GICHZI Gehazi. "Valley of Vison". Servant to the prophet Elisha [2 Kings 8:4]. "And the King talked with Gehazi, the servant of the man of God, saying, tell me, I pray thee, all the great things that Elisha hath done." It is hinted in Aesch Mezarerh that [two words unreadable] the "pretender to alchemy."

ZKAI zakkai. Innocent, guiltless, righteous, desrving, worth, entitle to.

ChIK cheyaykh. to smile. also, the palate.

AVAL Awal. Night demon of the 2nd decanate of Cancer. This decanate has the sub-rulership of Mars and suggest subconscious obsession with the Mars force through incubia and succubi.

Latin/Greek

Maria (Latin). Mary. Literally "seas". Relates to the great sea of Binah (67) as the mother of all manifested life. Mother of Jesus.

39 (3*13)

Diagonal of a rectangle 15 by 36.

ZBL zabal. to enclose, reside; to exalt;
zabel. as a masculine noun: dung, manure.

ThL tal. dew. Used in alchemical texts in relation to first matter. From a root: "to cover" (see 343, 434).

IHVA AChD Tetragrammaton Echad. "The Lord is One." [Deut 6:4].
"Hear, O Israel: The Lord our God is One Lord." The great affirmation of unity which is the basis of Judaism. see 3, 12, 21, 30, 48, 7.

LTh lat. concealed, secret; enchantment.
lawt. magic art.

AChIK awchaykaw. "thy brother." [Gen 4:9, 10:11] "And the Lord said unto Cain, where is Abel thy Brother? And he said, I know not: am I my brother's keeper? And he said, what hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." see 37, 160, 496, 519.

KVZV kuzu. metathesis of IHVH. see 26.

ChVKH khuka. misdeed, trespass [Sepher Yetzirah 2:1] "The three mother letters, Shin-Mem-Aleph have as their basis the balance. In one scale is the merit, and in the other misdeed [criminality]. Which are placed in equilibrium by the tongue [Yod]."

IchVIH Yechoiah. "God who knows all things." Angel of 3 of Pentacles (Binah of Assiah). (33 Shemhamphorash to 40 Shemhamphorash belong to the order of angels, "the Choir of Powers") 161° - 165°. ?Onestucati?, Venus, April 21, July ?, ???, November 23, February 3. 10:40 - 11:00 AM. "The Lord bringeth the counsel of the heathen to naught..." To know traitors, to destroy their projects and their machinations. ?Protects? all ??? princes; maintains their subjects under obedience. Person born: Love to ??? all the duties of his state. Varian spelling, see 36, 965, 1525. Godwin gives: Yechaviah; angel of the 3rd quinance (11°-15°) of Capricorn; angel by day of the 3 of Pentacles. This represents the influence of Binah, sphere of Saturn in Assiah, the material world of action. See 24.

40 (5*8)

Number of weeks of the gestation of a human child.

Number of days and nights it rained during the Biblical Flood.

M Mem. One of the 3 mother letters. Mem refers to the alchemical idea that the element of Water is the source of form, associated with the creative letter Heh, and that the multiplication of forms is the apparent subdivision of the ONE into various parts. [So the verb BRA, bawraw (203), which is usually rendered "create", also means primarily "to cut out, to cut apart" -the diversifying power of Binah, the root of Water.

"The Mem, whose name's primary meaning is "water", represents in its form as well as its name various bodies of water...it resembles a womb, which for the fetus is a "fountain of life." In Hebrew, the word AM, mother, also means "womb." Its essential consonant is the letter Mem. In most languages Mem is the basic sound of "mother." In general, the symbol of mother nature, Eve, "the mother of all life," is the womb of all (manifest) existence. This is after she ascends in aspiration--the secret of the letter Lamed--to receive from Adam the seed of life." [The Alef-Beit, Rabbi Ginsburgh]

Fabre D'Olivet comments: "This character as consonant, belongs to the nasal sound. As symbolic image it represents woman, mother, companion of man; that which is productive, creative. As grammatical sign, it is the maternal and female sign of exterior and passive action; placed at the beginning of words it depicts that which is local and plastic; placed at the end, it becomes the collective sign, developing the being in infinitive space, as far as its nature permits, or unity by abstraction, in one single being all those of the same kind. In Hebrew it is the extractive or partitive article...expressing in nouns or actions that sort of movement by which a name or an action, it taken for means or instrument, is divided in its essence, or is drawn from the midst of several other similar nouns or actions.

The Hebraist grammarians while considering this character as heemanthe have not ceased, nevertheless, to confound it with the words which it modifies as sign, as I shall show in several important examples in my notes. [The Hebrew Tongue Restored, p.385]

EXTRACTIVE or PARTITIVE ARTICLE. The movement which this article expresses, with nouns or actions is taken for the means, for the instrument, by which they are divided in their essence, or drawn from the midst of several other nouns or similar actions. I render it ordinarily by from, out of, by; with, by means of, among, between, etc. [The Hebrew Tongue Restored, p.112]

BChL bakhal. to loathe, feel nausea. The state of consciousness preceding the attainment of the consciousness symbolized by Key

12.

BChL bokhal. the ripening (of figs); puberty of women.

GZL gawzal. to cut off or flay, to take away, to strip off, as skin from the flesh; to rob or plunder. Refers to the alchemical idea that the element water is the source of form, associated with the creative letter Heh and the multiplication of forms is the apparent subdivision of the ONE into various parts.

ChBL chawbal. As a verb it means: to twist, to wind together, to bind; to pledge; to pervert, to damage, to act corruptly, to sin, to wound. As a noun (cheybel), a cord, a rope; pain, sorrow; a measuring line; a snare. Limitation and measurement are inseparable from creation-the One Life sacrifices itself for manifestation, which is a source of pain and sorrow. This world is a delusion and a snare to those who misapprehend the meaning of its appearances. Also with different points: woe! Oh! Alas!; what a pity! This mixture is a breaking up of "the still calm of Pure Being..." A sense in which the original purity of the subsisting ONE is damaged or destroyed by the creative process.

ChLB chawlawb. milk, With different vowels: cheyeleyb, meaning: fatness; the best of it. The "Virgin's Milk" or alchemical water. From the element of Water the Wise derive all their supplies of substance for manifestation.

ID IHVH Yod Tetragrammaton. the hand of Jehovah (formative power). Ezekiel 1:3 "The had of the Lord was upon him." Signifies the formation power of the One Reality. Alchemical Water is the agency or power whereby the One Reality projects its creative energy into specific forms (see 90).

VLD vahlahd. child boy; infant, embryo; young of an animal.

GVAL Goale. redeemer, savior, messiah, liberator, a title of Yesod. Also kinsman, relative. Jeremiah 59:20: "and a redeemer will come to Zion." see 233, 4, 400, 233, 44. [It is important for the understanding of the passage cited, Job 19:25 (My redeemer, 44), to know that the fundamental meaning of GVL, "Redeemer" is a blood relative, or one next of kin.]

LI Li. to me, to mine. We shall come to the redeemer, when we hear the call. We are driven (Lamed) to the Father (Yod).

ThLA tahlah. To patch; to cover with spots [Genesis 30:20].

LHH lahah. To languish, faint. Paul Case: to be exhausted, to faint; to be foolish or mad. "Water" causes illusion, delusion and snare, as well as being the great healer.

LATh lat. Secret; to wrap, cover; to speak gently.

BLDD bildad. The second of Job's three friends. He is called the

"Shuhite," which implies both his family and his nation. [Job 2:11]. Shuhite is a region on the western side of Chaldea, bordering on Arabia where the Tsukhi, a powerful people, are found. [William Smith-dictionary of the Bible] Shuah was a son of Abraham [Genesis 25:2, 6]. Bilad means "Bel loves". Bel was the Babylonian analog of Jupiter, connected with champion of the gods and savior.

catena (Latin). A chain; things linked by common interest or logical series. Used in SECRET SYMBOLS, plate 33 to illustrate the same basic idea as that which is symbolized by the Tree of Life, with its connecting paths.

sol (Greek). The sun; gold.

41 (prime) (4*4 + 5*5)

AIL ayil. strength, power. with different vowel points: terebinth, oak. Also: ram, head, chief, mighty one; pilaster, buttress. The meaning ram relates it to Aries (ThLH, a young lamb). All these meanings are connected with the letter Heh through the sign Aries (see 44).

AM Am. womb. origin, commencement; mother; basis. Refers of Binah (Aima) as when it is said [ChKMH AB BINH AM] "Wisdom is the Father, Understanding the Mother." (see 67, 155).

AM Im. if, whether (conjunction); when, on, condition, in case..

GBVL gabal, gebool. to set bounds; border, boundary, limit, territory, district, province (as a distinct from Jerusalem and the temple). Used in the Book of Formation to indicate the 12 directions of space corresponding to the edges of the cube. They are called "the Boundaries of the World." [Chapter 5, section 2] also: GBVL, kneading.

ALI eli. my God, my Hero. Also a proper name. Refers to the deity name of Chesed and has the same basic meaning of strength as its metathesis [AIL]. [Psalm 18:3].

IH IHVH Yah Tetragrammaton. Lord God. [Psalm 118:5,6] "I called upon the Lord in distress: The Lord answered me, and set me in a large place. The Lord is on my side: I will not fear: What can man do unto me?" In this Psalm IH, Yah, ends the 5th verse, and IHVH begins the 6th; and the Qabalistic use of this combination is to represent the union of Chokmah, Father (IH) with Tiphareth, Son (IHVH). see 67, 4, 15, 105.

ACHLB ahlab, aleawb. "fatness, fertility." Name of the City of Asher [=sublimation = Libra = 501] Judges 1:31:"Neither did Asher drive out the inhabitants of...Ahlab."

BThL bawtel. To stop, cease, to cease to exist; to be idle, stop work; to be void, abolish, suspend. Also: BThL, to abolish, suspend, dispense with, cancel, deface, neglect; to neutralize an admixture of forbidden food in a certain quantity; to disturb, interfere with; to negate. Suggest inertia-lack of "strength."

GAVAL gerel. "Majesty of God". An angel sent by God to create Adam from the dust. A mission also ascribed to Gabriel [Davidson]. "Majesty" is connected with Chesed.

GChL gahal. burning coals; to burn slowly; carbuncles (skin infection).

HVL hul. terror.

ChGL chagal. to go round in a circle. see Key 10, Kaph.

ALVD eluk. Night demon of the 1st decanate of Virgo. This decanate is ruled by Mercury and suggest attention placed on wrong images, resulting in unbalanced assimilation.

amor (Lt). love.

fides (Lt). Faith.

dedit (Lt). Gave. Love and Faith gave us strength to pursue union with the Most High. Part of a Rosicrucian saying (see 518).

42 (2*3*7)

AMA Amah. the dark, sterile Mother. Binah as the feminine power of specializing and finitising prior to manifestation of actual forms. "The Eternal Parent, wrapped in her ever invisible robes, had slumbered once again for seven eternities." [Dztanzz] see 52, 67, 86, 112, 199, 265.

ALVH Eloah. (Job 19:26). A name of God from the same root as Elohim, the particular Divine Name assigned to Binah.

BLI beliy. failure, destruction; no, not, without. Since Binah finitizes, the third Sephirah is the seat of the restrictive power by means of which separation is brought about. Hence is Binah also the Sphere of Saturn.

BHLH bebalah. dismay, terror, confusion, shock; sudden haste. All these words apply to Binah as the dark, sterile, "terrible" mother. Without balance from the masculine principle, her energy turns upon itself.

BLHH babalah. terror, horror, calamity. also Bilhah; Rachel's handmaiden; mother of Dan [#54] and Naphtali [#570]. Genesis 29:29: "Laban gave his servant girl Bilhah to his daughter Rachel as her maidservant." Inman says the name is derived from BL, Bel and HVH: "Bel creates", or Bel moves around us." [Ancient Faiths Embodied in Ancient Names, p. 368]

ChLD kheled. What glides swiftly, what is transient. A noun for life, it refers to the personal life of man, considered as being fleeting, ephemeral. Kheled is also a special Qabalistic name for the "earth" of Malkuth. There is a very definite relationship between Binah, the Mother, and Malkuth, the Bride. Kheled, in this connection, refers to the world of man, including his terrestrial environment, as being essentially transitory, as undergoing continual change. Godwin gives: Cheled; one of the seven earth; corresponding (with Tebhel) to Yesod and Malkuth; our own earth.

ChDL khahdal. As a verb to cease. to desist, to come to an end. As a noun KDL, khedel, cessation, this world; the place of rest. the abode of dead, a yawning gulf. As an adjective KDL, forebearing, lacking; ceasing, transient. Translated "frail" in Psalm 39:4 In the Jewish translation of the Massoretic text, KDL is translated "short-lived." Compare this with the meaning of ChNTh (#67). MH-ChDL, "how short-lived" is the actual wording in the Hebrew text. see 45.

Latin/Greek

Chaos (Lt). "a yawning gulf." In Latin it is associated with the idea of boundless space and darkness. It designates the confused, formless, primitive mass out of which the universe was made. It is the Great Abyss of Darkness; and because the idea of that

darkness is related to Binah, the third Sephirah is colored black in our symbolic scale. Note that chaos is the primitive state of natura. see 67.

"The endless eternity and unsearchable Primum Mobile [#130] are represented by the trinity, which produces the Fiat (#34) and produces nature in the mode of Prima Materia [#112], otherwise chaos." [A.E. Waite: Brotherhood of the Rosy Cross, p. XXII]. liber (Lt). a book, a rescript, a decree. All these ideas refer to natura, which is the "one, only book" mentioned by Rosicrucians. In Tarot, the Book of Nature is the scroll of the High Priestess.

luna. the moon, silver in alchemy. Connected with the High Priestess, who is the dark and terrible mother, Hekate, Goddess of the underworld, which is the abode of the dead. The world is ChDL, khedel. In later alchemical and heraldic use, Luna denotes the metal silver. see 160, 146, 40.

canis (Lt). dog. Recall the dog in Key 18, the Moon. In the Book of Lambspring it says: "Alexander writes from Persia that a wolf and a dog are in the field, which, as the sages say, are descended from the same stock, but the wolf comes from the east, and dog from the west. They are full of jealousy, fury, rage, and madness: One kills the other, and from them come a great poison. But when they are restored to life, they are clearly shown to be the great and precious medicine, the most glorious remedy upon the earth, which refreshes and restores the sages, who render thanks to god, and do praise him." [Hermetic Museum I, p. 284]. see 56, 79 (Latin) Case: Canis = 42 = Luna.

Ogdoad. 8 pointed star; symbol of the "creative Logos whose name is Alpha and Omega-the radiations of which result in the continuous flow and unbroken circle of manifestation which is ever returning to its source." [Atwood: A Suggestive Inquiry into Alchemy, p. 2]

43 (prime)

AI-KBVD akabod, Ichabod. "Where is the..." The son of the priest Phineas, born on the occasion of the capture of the ark. 1 Samuel 4:21: "And she named the child Ichabod, saying, the glory is departed from Israel, because the ark of God was taken, and because of her father in law and her husband."

GIL gayil. to rejoice, delight, to mourn. also tongue of a bell.

GM gahm. also, even, too, moreover, yes. The affirmative that the Great glory is within us always. see 603. Also means together, as in Psalm 133:1: "how good and pleasant it is when brothers live together in unity." see 65.

Fabre D'Olivet writes: "GM. Every idea of accumulation, agglomeration, complement, height; expressed in an abstract sense by the relations also, same, again. The Arabic [word] develops as does the Hebraic root, all ideas of abundance and accumulation. As verb, it is the action of abounding, multiplying; as noun, and in a restrictive sense, [it] expresses a precious stone, in Latin gemma." [The Hebrew Tongue Restored, p. 315]

IDIDIH yedidiah. "One beloved by God". The name given to Solomon at this birth by the prophet Nathan. 2 Samuel 12:25: "And because the Lord loved him, he sent word through Nathan the prophet to make him Jedidiah."

LHCh Lehach. 34th name of Shemhamphorash, short form, associated with the 4th quinance (10°-20°) of Capricorn. see 58, 1525.

GDVL gahdol. larger, great. Root of GDVLH, Gedulah, greatness, majesty. see 48, 72.

LIZ Lo. Hazel, almond. Alternative wood used for making the magical wand. Name of the place where Jacob is said to have had the dream of angels ascending and descending a ladder. Also a verb whose primitive meaning is "to turn away, to deviate." Latter ideas include forwardness and perversity, linking it to the path of Gimel--the involution or descent of energy from Kether, the cause of all limitations and "evils." see 404.

LIZ. Little Bone. A. E. Waite: "Each man who is born into the world is provided with an imperishable bone in his present physical body, and it is from or on this that his organization will be built up anew at the time of the resurrection--it is like the rib taken from the side of Adam. The bone in question will be to the risen body that which the leaven is to the dough". [3 Books of Occult Philosophy Ch: 20 Page 68]

GDVL gadva. great-in mass or size (weighty, important); in vehemence (violent); in dignity (authority); in eminence

(distinguished). Suggests intense power and value. Symbolically represents the potency ascribed to the magic rod.

ChLH Challah. Represents the Shekinah, the "Cohabiting Glory" or divine agency through which God rules the World. The intermediary power between the Primal Will [Kether] and its manifestations. Represented by the Uniting Intelligence of the 13 Path. see 49, 263, 93. see also K.D.L.C.K. page 346.

ChLH kellow. to make sick, to mollify, appease. With different vowel points: Cake. Numbers 15:20: "Ye shall offer of a cake of the first of your bough for a heaven offering..." Hallah, name of a tractate of the Talmud.

LBIA laibyah. Lion, Lioness. Job 4:11: "The old lion perisheth for lack of prey, and the stout lion s whelp are scattered abroad." [see K.D.L.C.K. p. 151] see 340, 211, 310.

MG mag. Magus; the Rosicrucian grade corresponding to Chokmah, sphere of the Zodiac. Part of the Supernal Triad of master of the inner school, our spiritual Hierarchy. Also: Persian priest, chief of the Magi. Jeremiah 39:3: "Then all the officials of the King of Babylon took seats in the middle gate: Nergal-Sharezer of Samgar, Nebo-Sareskim a chief officer, Nergal-Sharezer a chief priest [i.e. Magus] and all the other officials of the King of Babylon."

Fabre D'Olivet writes: "MG. Root not used in Hebrew. The Arabic [word] expresses the idea of a thing which is sour, acrid, bitter, sharp; which irritates, troubles, torments. In a restrictive sense the verb signifies to be repugnant." [The Hebrew Tongue Restored, p. 386]

Latin/Greek

Filii (Lt). of the son. The "son" is BN, Ben, or Tiphareth. see 53.

qui. who. The son, who is majestic is a reflection of its source HVA, HU (also pronounce "who") in Kether. Part of a Rosicrucian saying. see 518 Latin.

44 (4*11)

The sum of the 9 sides, 14 corners and 21 boundary lines of the vault of the adepts. Combined value of Mercury (37) and sulphur (7).

Perimeter of a circle with a diameter of 14. Circumference of the Creative World, Briah.

44 is the number of the holy metals or pentacles (pantacles) of the planets, which are as follows: 7 each to Saturn, Jupiter, Mars and Sun (28 in all), five each to Venus and Mercury (10 in all) and 6 to Luna. Note that this distribution represents 44 as being composed of the addition of the three triangular numbers 28, 10, and 6, or the extension of 7, 4, and 3. Here we have a hint because the basic digits 3, 4, and 7 from which these number are derived multiply together to make 84, and add together to make 14, and which the great pyramid is reckoned as having a height of 14, its sloping edges have combined length of 84 (approximately, in whole numbers).

As 4 times 11, refers mystically to the time, times and half a time mentioned in the apocalypse. By reference to the notes of the number 11, it will be seen that 11 years are the circumference of a diameter of 42 months. Therefore in this connection, 44 would represent 4 times 11 Egyptian years, or 4 times 3960 days = 15,840 days = 528 months of 30 days each." [Paul Case: Notes on Numbers]

ALIAB eliab. "God of his Father."

AB + AM. Father + Mother. "is the number(44) resulting from the addition of the numbers of the Hebrew words AB = 3 and AM = 41, Father and Mother, referring to Chokmah and Binah. It therefore represents the union of Wisdom and Understanding." [Paul Case: Notes on Numbers]

DM dam. blood. Formed from the word Adam [ADM]. The physical organism of Man is condensed from Blood. see 5, 55, 45. The Location of the temple of the Wise men was at Dam-Car, in Arabia. Dam-Car means: Blood of the Lamb. It is the initiate's own body. The practices of initiation modify blood chemistry. Arabia (sterility) refers to the necessary celibacy which gives the strength for initiation. see 470, 68.

Fabre D'Olivet comments: "DM. The roots which, by means of any sign whatever, arise from the roots AB or AM, symbols of active or passive principles, are all very difficult to determine and to grasp, on account of the extent of meaning which they present, and the contrary ideas which they produce. These particularly demand close attention. It is, at first glance, universalized sympathy; that is to say, a homogeneous thing formed by affinity of similar parts, and holding to the universal organization of being.

DM is a broader sense, it is that which is identical; in a more restricted sense, it is blood, assimilative bond between soul and body, according to the profound thought of Moses... It is that which assimilates, which becomes homogeneous; mingles with another thing: thence the general idea of that which is no longer distinguishable, which ceases to be different; that which renounces its self, its individuality, is identified with the whole, is calm, quiet, silent, asleep.

That Arabic [word] has developed in the ancient language the same general idea; but in the modern idiom this root has received acceptations somewhat different. [The Arabic word] expresses in general a glutinous, sticky fluid. In particular, as noun, it is blood; as verb; it is the action of covering with a glutinous glaze. From the later meaning results, in the analogue [word], that of contaminating, calumniating, covering with blame." [Hebrew Tongue Restored p. 323-324]

Sendovigius assets: "Thou hast in thy body the anatomy of the whole world, and all thy members answer to some celestials; let, therefore, the searcher of the sacred science know that the soul in man, the lesser world or microcosm, substituting the place of its center, is the king, and is placed in the vital spirit in the purest blood [DM]. That governs the mind, and the mind the body..." [New Light of Alchemy, p. 42] Also: Blood, the first of the 10 plagues of Egypt. Exodus 7:19: "the Lord said to Moses, "Tell Aaron," take your staff and stretch out your hand over the waters of Egypt-over the streams and canals, over the ponds and the reservoirs," and they will turn to blood. Blood will be everywhere in Egypt, even in the wooden buckets and stone jars."

ThLH Teleh.. Aries. a young ram. Aries is a fire-sign. Refers to Christos, Brother C.R. and the brain is under the rulership of Aries, the means whereby man controls the forces of flame used in magic. The sign Aries, as the beginning of the zodiac, is a symbol of the commencement of the creative activities in BRIAH which result ultimately in the Life-Power's self-expression in the names and forms of the physical world. The Ram and the Lamb are one, and correspond to the Hindu deity Angi, Lord of Flame (LHT).

It is from blood that the substance used in the Great Work is derived-identical with the Lunar (white) and solar (red) currents of prana "congealed" or brought into a solid state by gradual loss of Heat.

ChVL khool. sand. The root of the noun is a verb spelled with the same letters meaning, "to turn round, to twist, to whirl." [Job 29:18]. The birth of the alchemical 1st matter is in the sand (mineral kingdom). Alchemist call this their Phoenix-a spiral twisting motion directly connected with sound and thought.

Also: to dance, to twist, writhe. To turn in a circle. Note the

letter sequence: fence, nail, ox-goad. Suggesting movement within an enclosure, round a pivot (Vav, like the point in the center of a circle), incited by the law of action and re-action of which the letter Lamed and Key 11 symbolizes. As a masculine noun ChVL means sand, on account of the whirling pillars of sand familiar to all desert dwellers, which are the source of tales about Genies. Khole, is also the Hebrew name of the Legend of the Phoenix. In Job 29:18: "and I shall multiply my days as the sand." The Jewish translation is: "and I shall multiply by days as the Phoenix." [VKChVL]: "And like the Phoenix or sand," is the literal translation. Sands refers to the mineral Kingdom-first substance in the Pythagorean triangle. ChVL is also the root of the name ChVILH (#58), "The land of Havilah where there is Gold." [Genesis 2:11] see 127, 395. Also: to wait, hope, to fall upon, happen; to be firm, strong.

LHTh lahat. magic; flame, The flame of light. The art of Life. In relation to BRIAH, Teleh and [LHT] are technical mystery-terms, referring to the same idea that is expressed in the New Testament mention of the Lamb slain from the foundation of the world. Aries represent the beginning of creative activities in Briah which result in physical names and forms. The Ram and the Lamb are one and correspond to the Hindu Agni, Lord of Flame (LHTh). see 7, 14, 22, 28, 66, 88. also: magic arts, enchantments; glittering blade, glitter, flashing. as a verb LHTh: to flame, consume, to practice magic; to hide, to cover.

ha-khereb. the sword.

???[ARVCh]. a path, a narrow way,

AGLI agliy. drops (of fluid). A clear reference to blood, also to the heavenly influence which fall in "drops" as in Key 16, 18, 19. see 83.

AGM agam. to gather together; a pool, a pond, muddy water; marsh; uncleared ground containing roots of trees, reedland; sorrow. As an adjective, sad, depressed, despondent, sorrow, "the slough of despond." The pilgrim's progress is an example of the same imagery.

DLI dalee. a vessel for drawing water, Aquarius. Refers to the Aquarian age, symbolized by the head of a man, which will perfect the human arts, science and philosophy. In the New Testament, the bucket is a significant symbol, recorded in Mark 14:13 and Luke 22:10. The Greek word one of the many indications as to the real meaning behind the surface narrative. see 296.

Regarding the book Ancient Faiths by Inman, Paul case comments on his translation "to emit semen": DLI = Aquarius, the water-bearer." The two pitchers, DLIV = 50 = N = Scorpio and the two who bear the water [MI] should be easily understood by readers of the book. Aquarius is the distinctive sign of man, and manhood = virilitas = KCh (strength, power, #28)" [Note, p. 430] Mark 14:13

"And he sends two of this disciples, and says to them, go into the city, and a man carrying a pitcher of water will meet you; follow him. "

GALI goali. "my redeemer." [Job 19:25] It is important for the understanding of the passage cited to know that the fundamental meaning of GAL, Goale, redeemer, is a blood relative, or next of Kin. Goale is also spelled GVAL. see 50

GVLH golah. captivity, exile, banishment; those in exile. Refers to the limitations which are the logical necessities of creation.

BLBI belibbi. "in my heart." Psalm 119:11.

All these words are directly related to the watery nature of Briah.

IVD HA VV HA Yod-Heh-Vav-Heh. Special spelling of Tetragrammaton, given by Rosenroth, without attribution, to one of the 4 Qabalistic worlds (Briah or Assiah?) in [K.D.L.C.K p. 251]

Vir (Lt). a man, a husband. Same as the Hebrew ISh [AISH]. see 311.

45 (9*5)

Σ9 = 45

Length of each line of a Hexagram.

ADM Adam. generic humanity, a proper name. It particularly refers to man the microcosm. The verbal symbol for the ALL. Aleph refers to Kether, the Crown, Daleth to Malkuth, the Kingdom and Mem to Binah, Understanding (Zohar). The WORD by whom all things were made, and without whom nothing was made that was made (John). The primordial man is the universal mind looking inward into itself or Chokmah (Wisdom). By its letter is hints of the combination of the Spirit of Rauch (Aleph) in the Blood [DM].

Adam embraces the essential nature of the whole Tree of Life. Adam is God s image or mental self-representation. this mental image of itself in the universal mind is also the primary being underlying the whole self manifestation of the Life-power. Adam, the primordial man, is referred to M???? and corresponds to Eheyah, "I am", and to Yekhidah, the indivisible. see 21, 37. ADM = Microcosmic philosopher s stone and (the elements) acting thus in concert upon each other, there result from them a harmonious whole, which composes what is called the Philosopher s stone, or the Microcosm." [Pernety, The Great Art, p. 82] "ADM is the form which comprehendeth all things." [I.R.Q. 799] Adam is "Red Earth", the earth of the sages [Paul Case on D.D. Bryant, VI, 6]

*Fabre D'Olivet comments: "ADM. Adam... I beg those who are reading this without partiality, to observe that Moses does not fall here into the modern error which has made of man a particular species in the animal kingdom; but only after having finished all that he wished to say concerning the elementary, the vegetable and the animal kingdom, he passes on to a kingdom distinct and higher that he names ADM, Adam.

Among the savants who have searched for the etymology of the word Adam, the majority went no further than its grossest exterior, nearly all of them have seen only red cay, or simple clay, because the word ADVM signifies red or reddish; because by ADMH, the earth in general, has been understood; but they failed to see that these words themselves are compounds, and that they can only be roots of words still are compound; whereas the word ADM being more simple cannot come for it.

The Egyptian priest, authors of this mysterious name, and of a great part of those employed by Moses, have composed it with an infinite art. It presents three meanings, as do the great part of those of those which enter into the composition of the Beraeshita. The first, which is the literal meaning, has been restricted more and more, in proportion as the ideas of the Hebrews have been narrowed and materialized; so that it is doubtful whether it was understood in its purity even at the epoch of the Babylonian captivity, at least by the vulgar. The

Samaritan version, the most ancient of all, is also the one which conserves best its signification. It is seen in the efforts made by the translator to find a corresponding expression. After having copied the name itself [Sumerian word], he sought a synonym of it in [Sumerian word] man; but feeling that this synonym did not render the Hebrew, he chose the [Sumerian word] word universal, infinite,...

The name given to Adam ADM, signifies not only "homo," man, but it characterizes, as the Samaritan hand clearly seen in rendering it by [Sumerian word], universal, that which we understand by mankind, and which we would express much better by saying kingdom of man; it is collective man, man abstractly formed of the assemblage of all men. This is the literal meaning of ADM.

...This root is DM which carries with itself every idea of assimilation, of similitude, of homogeneity. Governed by the sign of power and stability Aleph, it becomes the image of an immortal assimilation, of an aggragation of homogeneous and indestructive parts. Such is the etymology of the Adam, ADM, in its figurative sense.

...the hieroglyphic meaning, which Moses allows nevertheless, to be understood in the same verse, and to which he makes allusion, by causing the same noun, which is singular, to govern the future plural verb IVDV: quite contrary to the rule which he had followed, of making the noun of the Being of Beings ALHIM which is plural, govern always the singular verb. The hieroglyphic root of the name Adam, ADM is AD, which composed of the sign of unitary, principiant power, and that of divisibility, offers the image of a relative unity, such as might be expressed, for example, by means of the simple although compound number 10. The root number being endowed with the collective sign Mem, assumes an unlimited development: that is to say, the symbolic number 10, being taken to represent the root AD, the sign Mem will develop its progressive power to infinity, as 10; 100; 1,000; etc." [Hebrew Tongue Restored p. 56-59]

According to Gaskell, Adam in its higher aspect is "a symbol of the divine nature of humanity-the archetypal man of the three higher planes" and in its lower aspect, "a symbol of the lower mind, energies from the desire plane, but receptive of impression from the higher nature. This is the fallen mind (Adam)." [Dictionary of all Scriptures and Myths, pp. 22-23]

Issac Myer writes: "The Great androgyne, the Adam Illa-Ah or Adam Qadman, which includes in itself all the ideas, and all the content of all the prototypes of the existence. This (first) Adam is considered as the first distinctive beginning in the finite, and therefore is the sole occupant of the Atzluthic world... in reading the first and second chapters of Genesis, a distinction was made by the learned of the Israelites, between the higher Adam, i.e. the Adam Qadmon, or first paradigmatic ideal man, and he

inferior (terrestrial) Adam... "The third Adam is the terrestrial Adam, made of dust and placed in the Garden of Eden. This Adam was also an androgyne... it had, when first created, a glorious simulacrum or light body, and answer to the Yetziratic world... The fourth Adam was the third Adam as he was after the fall, when he was clothed with skin, flesh, nerves, etc. This answers to the lower Nephesh and Guph, i.e. body, united. He has the animal power of reproduction and continuance of species, and also answers to the Assiatic world, but in him is some of the light of all the preceding (Adams)... together they form the great universal man. The Qabalah names man as the purpose of creation, and the first step in the upper Adam or celestial man." [Qabalah pp. 114, 401, 418]

The Zohar [I 26A, 34B] comments: "And the Lord God formed Man. Man here refers to Israel, whom God shaped at that time both for this world and for the future world. Further, the word Vayizer (and he formed) implies that God brought them under the aegis of his own name by shaping the two eyes like the letter Yod and the nose between like the letter Vav (p. 101)... The words let us make man may be taken to signify that God imparted to the Lower beings who came from the side of the upper world the secret of forming the divine name Adam, which embraces the upper and the lower in virtue of its three letters, Aleph, Daleth and Mem final. When these three form of the breath of life [#448]. Thus the germ set by Jehovah Elohim in Humanity had been formed earlier; existing already in the bosom of the Elohim, it was now implanted in man, whose material body had been formed in another way. Thus something entered man from another side. Only by the endowment with Neshamah was it possible to implant in man the rudiments of the Ego nature. These old Hebrew expressions, Nephesh, Rauch, Neshamah are parallel with ours. Nephesh, as regards man, we may set beside the sentient soul; Rauch we may apply to the intellectual soul; Neshamah to the consciousness soul." [Biblical Secrets of Creation, pp. 118-122]

F.J. Mayers observes: "Let us return again for a moment to the name Adam and note its hieroglyphic construction. A [Aleph] as we know denotes anything primal-the first cause; potentiality - God. D [Daleth] is the sign of multiplication, abundance; final M [Mem] is the sign of unlimited plurality. The name Adam therefore means the one becoming many. But as a spiritual being, Adam was only One. As we said in speaking of the group-souls, a spiritual conception, a species or genus cannot, as such, multiply. It can only multiply in the number of individuals comprised in it, and this multiplication can only take place on the physical plane... We have now, the explanation of Adam being both singular and plural, him and them; and both male and female [see #390]. In his singular aspect he was the human principle, the soul or essence of humanity. As a spiritual unity Adam was sexless, but sex was a necessity of multiplication in the physical realm-and in the physical realm alone... [in Genesis 2:7] What we are told of now is still a spiritual act, the formation of a spiritual being in the

spiritual realm, but eternal to the essential being of God. The Adam still has no physical or material form of existence. He was formed not of the dust of the earth or of any earthy substance, but from the Adamah . [see #50]-The spiritual elements of humanity, of the qualities and attributes that constitute man a kingdom of being in himself or a link between the sub-human and divinity." [The Unknown God, pp. 90, 121]

ADM Edom. Edom is the Kingdom of unbalanced forces.

ADM odem. "red"; ruby, carnelian or hematite. The first stone of the breast plate of the High Priest, in [Exodus 28:17] "Then mount four rows of precious stones on it. In the first row there shall be a ruby [hematite], a topaz [emerald] and an emerald [marble]." see 98

AMD omad. to appraise, supposition, to estimate, value; conjecture, assessment. Man is above all else, a calculator, a reckoner, an estimator. These meaning all relate to the power whereby man measures and defines.

HVA ABIK Hu abiyka. "He (God) thy Father." [Deut 32:6] HVA. Hu, He, is a special title of KETHER.

HM hem. abundance, wealth. as a pronoun (name): they, these, who; and various other meanings, all representing what surrounds the EGO, and therefore to be included in what is sometimes called "non ego." From a root meaning: universal life, vital power of the universe.

ZZAL Zazel.. The Spirit of Saturn. Sometimes (Godwin's) spelt ZAZL, according to the book Western Mandalas [and Paul Case], this is wrong.

AGIAL Agiel. Intelligence of Saturn. Binah is the sphere of Saturn, the limiting or finitizing power, which establishes definite limits.

MAD meode. as a verb: strength, might; exceeding, excessively. as a masculine noun: strength, might, vehemence. Root of the rabbinical word for Mars [MADIM], Madim.

MH mah. What? which; why? Used as an interrogative pronoun, as an adjective and an adverb. Used to mark the indefinite-whatever, that which. The prologue to the Zohar contains many references to this word. Rabbi Simeon says: "The heavens and their Hosts were created through the medium of MCh, Mah." It refers particularly to the Lesser Countenance.

Man is associated with the secret nature of Formation. Its substance is Man (Adam). However unknown this essential formative power may appear to be. The object of Quest in occult science is the true nature of Man and the subject of alchemical operations

in none other than Adam. see 73.

ZBVL zibul. Sacrifice to idols. see 270.
zebol. lofty; heaven of Tiphareth.

GAVLH gavalah. redemption, liberation.

ChBLH chebelah. She who ruins.

ZChL zakhal. to creep, to crawl, to flow, to run; to fear, be afraid, to be timid [Deut 32:24]. serpent [ZChLI OPR] "serpents of the dust."

ZChL Yod-Heh-Vav-Heh [x]. The special spelling of IHVH in Yetzirah. See 72 for special spelling in Atziluth.

ILH Yelah. 44th name of Shemhamphorash, associated with the 2nd quinance of Pisces.

HVLD. begat.

Deus (Lt) God. It is written Demon est Deus inversus" or the Devil is the reverse of God. see 314 Latin.

Homo (Lt). Man. It is also said Demon est Home inversus - "The Devil is Man upside Down." see 510. Therefore God and Man are essentially one. see 1035.

Mens (Lt.) Mind. "...above the rational spirit is the mens or concealed intelligence, commonly call intellectus illustratus [enlightened perception], and of Moses the breath of Life. This is that Spirit which God himself breathed into man, and by which man is united again to God." [Thomas Vaughan-Works-anthroposophia Theomagica, p.28] see 116, 145 (Lt.); 214, 18, 23.

demon (Lt). devil, demon; part of a Latin phrase. see 244.

Ipse (Lt). This, this very person, Self. the superlative, Ipsissimis, is used as a title for the Rosicrucian grade which correspond to Kether. Ipse is the Latin pronoun designating the Ego.

auri (Lt). golden. In Hindu books the SELF, or Ipse, is sometimes call "The golden person in the heart." Tiphareth corresponds to the Heart. As the sphere of the Sun, Tiphareth is related to Gold.

Nox (Lt). night, gloom, darkness, death; a goddess, the darkness of innorance; figuratively, the subconscious plane, which is occult or hiddden form the intellect. see 146. "All things were brought forth out of night." [Vaughan]

valle (Lt). the ablative case of valles, a valley, vale. Used in Rosicrucianism and alchemy to designate the field of the Great

Work. Compare this with various details of Tarot symbolism which show the Great Work as being carried on, and especially as beginning, at the level of self-conscious awareness. see 62 (Latin)

vere (Lt). truly, really, in fact, properly, rightly. All implying a standard of measurement, to which whatever is indicated by Vere conforms.

46 (2*23)

Σ46 = 1081 (Tiphareth).

ALIH Elijawh. a name of God ("Jehovah is God") Elijah (Hebrew Lexicon). see 52.

ABIGL Abigel. Abigail, "Father of Joy, Source of Joy" [1 Samuel 25:13] Now the name of the man was Nabal; and the name of his wife Abigail: And she was a woman of understanding, and of a beautiful countenance." see 82, 56 (variant spelling). Abigail was later David's wife. see 14

LVI Levi. Third son of Jacob and Leah; Lavie, of the tribe of Levi [Genesis 35:23] "the sons of Leah: Reuban, Jacob's first-born, and Simeon and Levi..." As the priestly tribe, early in the history of Israel, the Levites became custodians of the sanctuary and its furniture.

AILH ahyawlaw. doe, hind. In Genesis 49:21: "Naphtali is a doe set free that bears beautiful fawns." (New International) "Naphtali is a hind let loose: he giveth goodly words." (King James). Naphtali (NPThLI) is attributed to Virgo and alchemical distillation. see 570.

IVD IHVH Yod Tetragrammaton. hand of Jehovah. see 20, 26.

ChVBL chobel. sailor. The microcosm, as a vehicle with the great sea. Mathers in [?S.C.?, p. 7] gives: "A ruiner."

ThVAL Tual. In ceremonial magic, on of the Angels of the 12 signs of the zodiac, ruling Taurus, the Bull, and the 2nd astrological house.

HHHAL Hahahel. "God in three persons." 41st Shemhamphorash. 201°-205°. Chontaré. April 29, July 10, September 20, December 1. [rest of text unreadable] According to Godwin, the angle of the 5th quinance (21°-25°) of Aquarius; Angel by day of the 7 of Swords. This represents the influence of Netzach, sphere of Venus, in Yetzirah, the world of mental formation.

AMH ammawh. handmaid. female slave, tribe, race, people. mother (as the Great Mother, Binah), mother city, Metropolis, measure, or cubit, post, foundation, middle finger, virile member, penis, canal, dike, sewer.

HBDLH habdalah. A dividing sundering or separating, separation, division. Power of Zain, the sword, connecting Binah to Tiphareth. From a root BDL, see 36.

BDIL beydel. Tin, metal of Jupiter. A copper alloy of tin. Aramaic meaning: "on account of, for the sake of." D.D. Bryant writes in his alchemical work on the philosopher's stone: "The

sublimation of mercury is completed by 2 processes, viz, by removing things superfluous from it, and by introducing things which are wanting, all of which is accomplished by Sol, the Beauty that transforms the beast." [The Art of Alchemy VIII, 8]

The Asch Mezareph [IV pp. 27-28] says: "Bedil, Tin; in natural science, this metal is not greatly used; for as it is derived by separation, so its matter remains separate from the universal medicine. Amongst the planets Zedek [TzDQ = 194 = Jupiter] is attributed to it; a white wandering planet, to which the gentiles applied an idolatrous name, mention where of is forbidden, see [Exodus 22:12] ("and if it be stolen from him, he shall make restitution to the owner thereof"), and a greater extirpation is promised [Hosea 2:17] ("For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name") and [Zechariah 13:2] ("And it shall come to pass in that day, says the Lord of Hosts, that I will cut off the names of the idols out of the Land, and they shall no more be remembered: And also I will cause the prophets and the unclean spirit to pass out of the land.") Amongst the beast, no allegory is better applied to this metal than that because of its crackling, it should be called 'Chazir Mijaar, a boar out the wood [Psalm 80:14], whose number is 545 (which is not only made 5 times from 109, but in its lesser number shows a quinary, as twice taken is 10, the lesser number of the word Bedil, by the two figures of 46 being added together. But five times ten shows the fifty gates of Binah, and the first letter of the Sephirah Netzach, which is the Sephirotic class to which this metal is referred). In particular transformation, its sulphurous nature alone both not profit, but with other sulphurs, especially those of the red metals, it does reduce thick waters, dully terrificated into Gold; so also into Silver, it its nature by Tin. But its viscous and water nature may be meliorated into Gold, if it be only pulverized with the calx of Gold through all the degrees of fire, for ten days, and by degrees thrown upon flowing Gold, in the form of the little masses, which also I am taught is to be done with Silver. But no man is wise unless his master is experience."

flos (Lt). flower; suggesting the "rose" symbolism and relates particularly to the microcosm. see 683, 36, 252, 315, 154, 224, 314, 29. [It has been linked with the Great magical Agent, by Eliphas Levi, who terms it also "Azoth, ether, magnetic fluid, soul of the earth, Lucifer, etc.." One of the faces of the philosophical stone bears its name, along with Adam, Eve, and Azoth].

Jove or Iove (Lt). Jove; the Latin Jupiter, the sky-god, connected with beneficence. King and Father of the Gods. Same as the Greek Zeus.

Omnia (Lt). All, everything; symbolizes the universe. (The radius which determines the size of a circle is 23 [ChIH], Chaiah, the Life-force seated in Chokmah.) The "field" or "vineyard" of the

universe is pervaded by Life, so that no portion of it may be regarded as a dead mechanism. see 506 Greek.

I.N.R.I. Initials of inscription on the cross of Jesus crucifixion that Pilate wrote. It has many esoteric meanings.

Blavatsky Quotes a Rosicrucian motto: "Igne Natura Renovatur Intergra" which the alchemist interpret as Nature renovated by fire, or matter by Spirit." see 270, 1223.

Ordo (Lt) Order. Part of the motto: "A new order of the ages" on the Great Seal of the U.S. see 80, 94, 126, 220, 370 (Lt), 240.

Igneo (Lt). igneous, fiery; of fire. Relates to the "Triangle of Fire." see 134, 88 (Lt).

47 (prime)

BID AL be-yod-El. "by the hand of God." Job 27:11.

BMH bawmawh. "high place", mountain, altar; non-Jewish place of worship. The Lord ascertains who is ready to be "snatched up" by the spirit to "high places".

BKIIH bekyaiah. a weeping. Part of the divine inebriation.

AVIL evuil. fool. The divinely inspired.

ALIV elawyu. "unto", to towards, into, at, by. [Exodus 19:3] "And Moses went unto God, and the Lord called unto him out of the mountain, saying, thus shalt thou say to the House of Jacob, and tell the Children of Israel."

IVAL yuel. Angel ruling Virgo, connected with alchemic distillation, and with "the hand." see 46. Godwin gives: VIAL veyel. This spelling, IVAL, is also that of Joel, "Jah is God," one of the minor prophets. [Joel 1:1] "The word of the Lord that came to Joel, son of Pethuel."

ChLTh khawlat. as a verb: to snatch up, decide; definitely; to ascertain; to knead with hot water. Khaylet as a noun: secretion, humor.

Latin/Greek

rosa (Lt). Rose A symbol of aspiration, of desire and of the Human soul. The white rose represents purified desire; the red completion of the Great Work through action. see 75, 87, 194, 246 (Lt); 294 (Gr).

forma (Lt). Form Represents the embodiment of life as the "golden rose." see 101 (Latin)

vita (Lt). life. Desire for more Life involves the transmutation of the rose, and the discovery of the true "Gold." In the Rosicrucian allegory, this was the title of a Book, found in the vault and said to have been written by Brother CR, from whence the "relation" in the Fama was taken. see 18, 132, 106 (Lt).

aureae (Lt). Of the Golden. Connect with the sun or alchemical gold, see 701 (Lt), 193, 79. Part of the Title, "Brother of the Golden Cross." Golden refers to Tiphareth, seat of the Higher Self in the heart and center of the "Rose." In the microcosm, the liquid or "potable Gold" is the solar Yod-force assimilated from food by the use of Mercury in Virgo.

48 (3x2x2x2x2) (3x2²)

12*4: The multiplication of the powers of the 4 elements by the 12 signs of the zodiac.

KVKB Kokab. a star or planet [Numbers 24:17]. Specifically Mercury. Related to the 8th Sephirah, God, the sphere of Mercury, and to Key 17. see 15, 453. KV = 26 = IHVH, Tetragrammaton and KB = 22 = number of letters of the Hebrew Alphabet. see 98, 343, 721. With respect of quicksilver or Mercury, the Aesch Mezareph [VII, p. 38] says: "And so Kokab, a star, is the name of the planet Mercury, under whose government this matter is, with the whole word is 49; which same is the number of El-Chai." [Kokab is 48 and add one for the name we get 49] but remember that all quicksilver doth not conduce to his work, because the sorts of it differ... [rest of quote is missing]

GDVLH Gedulah. greatness, majesty, magnificence, a name for Chesed (72). From a root GDL, Gadai, meaning: to twist, and therefore connected with the idea of spiral motion. see 37, 43, 440.

ChIL chayil. army, rampart; wall.

CHIL cha'yil. a women, force, power, strength, efficiency; wealth, vigor, health. The word is derived from a root, spelled the same way, meaning "to whirl, to twist." A reference to the spiral motion which is characteristic of the influence descending from Kether, where the whirlings begin, into all the paths of wisdom below the Crown.

ChM Ham. warmth, heat, fire, blackness. As a proper noun ChM is the son of Noah [5:32, 6:10] see 936, 993, 190.

According to Fabre D'Olivet: "ChM. Ham... this name is on the whole, the opposite of that of Shem. The sign Cheth which constitutes it, recalls all ideas of effort, of obstacle, or fatigue of travail. The root which result from its union with the sign of exterior action, employed as collective, presents a bending, a dejection, a thing which inclines toward the lower parts: it is the heat which follows a sharp compression: it is the hidden fire of nature: it is the warmth which accompanies the rays of the sun; it is the dark color, the blackness, which results from their action; it is finally, in the broadest sense, the sun itself considered as the cause of heat and of torrefaction.

When the name of Ham is presented alone and in an absolute sense, it can be taken in a good sense, since it expresses the effect of the sun upon inferior bodies; but if one only sees in it the opposite of Shem, it offers only sinister ideas. If Shem is the sublime, the superior, Ham is the abased, the inferior; so if the former is the radiant, the exalted, the infinite, the latter is the obscure, the bending, the limited, etc. [The Hebrew Tongue

Restored, p. 170-171]

ChM Khem. The Egyptians' own name for their country. Through Egyptians influence of the Greeks, the root of our words alchemy and chemistry.

MCh. Fabre D'Olivet comments: "Onomatopoeic root which depicts the noise that is made in clapping the hands: figuratively, action of applauding; state of being joyous, of having good appearance.

MCh. clapping, applause, fullness of the body; good humor.

MCh. the sign of exterior and passive action united to that of elementary labor, or to the root ACh, symbol of all equality, constitutes a root to which are attached the ideas of abolition, desuetude; of ravage carried on by time, by the action of the elements, or by man. [The Hebrew Tongue Restored, p. 388]

IVBL yuwbāl. stream, river; trumpet blast (from the sound coming from a stream). Jubal, the name of the son of Lamech (traditional founder of Free Masonry) [Genesis 4:21]

IVBL jubile. ram; ram's horn, inventor of musical instruments.

MAHB meahabāh. Love.

MAZ mayawz. "of old." Proverbs 8:22]. "The Lord possessed me in the beginning of his way before his works of old." see 3, 12, 21, 30, 39, 57.

VHVAL Vehuel. "God Great and ?Exacts?" The 49th Shemhamphorash, and those following to the 56th belong to the 7th order of angels, the principalities. [Psalm 145:3: "Great is the Lord and most worthy of praise; his greatness no one can fathom."] One should recite the whole Psalm to overcome chagrin and when has a contrary spirit. Exacts one toward God, to bless and glorify, when one is touched with admiration. Rules great personages and all who elevate and distinguish themselves by their talents and virtues. Person born: sensible and generous soul: will be esteemed by all good people ?for? ?virtues?, good deeds, will distinguish himself in literature, jurisprudence and diplomacy. see 965, 1525.

arbor (Lt). a tree. A word which recurs continually in Qabalistic, alchemical and Rosicrucian texts.

fons (Lt). fountain, spring, source, origin, cause. Literally, a pouring forth. Compare with the doctrine that the 4th Sephirah is the source of supply.

rota (Lt). a wheel. Used in the FAMA FRATERNITATIS to designate one of the most valuable Rosicrucian "books." Origin of the artificial noun, TAROT. Key 10 represents the whirling force descending from Chesed.

Tora (Latin). the Torah or the law; the scroll held by the High Priestess in Key 2. see 20.

orat (Latin). speaks. Part of the Latin phrase "The wheel of Tarot speaks the Law of Hathor." the speech is that of intuitive knowledge.

Ator (Latin). Hathor; The egyptian cow-goddess, who symbolized mother nature.

Nihil (Lt). Nothing. A reference to the No-thing or Ain, the 1st veil of the absolute. see 61, 538, 560, 31.

Decus (Lt). Ornament, splendor, glory, honor, dignity. Hod in Latin. Elohim Sabaoth. see 15.

49 (7*7)

Number of the magic square of Venus.

MTh Mat. The rod of Aaron. Related to the magical Wand. M: The Hanged Man, or reversal. Th: the symbol of Fohat (Kundalini) and its direction (strength). see 404, 43, 470, 175, 1225.

DMH. her blood.

DMH dawmaw. meditated. see Genesis 1:26. see 54. [much of the text for this entry is unreadable]

AL-ChI El Chai. The Living God. Divine name of Yesod, Sphere of the Moon. see 363, 80.

HIGAL Hagiel. Intelligence of Venus. Intelligence of Venus, when Venus enters the signs of Taurus and Libra [Davidson]. This intimates that desire is essential to alchemical congelation and sublimation. see 331, 501.

MVOB Moab. Moab. from my father [Genesis 19:37]. The ancient land of the Dead Sea, and its people.

ChMA Chema, Haymah. warmth, heat; fury; fever. To maintain a steady and even heat in the anthanor is a prerequisite of the Great Work. Derived from ChM (#48). Also: hot season. [Egyptian Khem, root of alchemy, the "Egyptian Art."

MVG moog. solve, dissolve; to melt. One of the two alchemical maxims. also: to cause to melt, melted, soft. see 64 (Latin), 103.

ILDA. she bore.

LIDH lidah. A bring forth, birth, nativity, according to Mathers [in Sepher Sephiroth p. 7]. This word does not occur in scripture on in the Hebrew Lexicon.

GVIL gawill. parchment. This suggest the blank page where the "new name" is written, and the "rough ashlar" which is shaped into the "Stone of the Wise."

GVLChB gulhab. Qlippoth of Geburah. Suggest imbalance of the Mars force. Godwin gives: Golachab, "The Arsonist."

ChVLH choleh. a sick person, patient. The process of transmutation is like coming from sickness into full health.

Lux (Lt). Light. The source of all manifested life. "Lux, light, is the actual substance of all material forms. The universally diffused radiance is concentrated into suns, and their world systems, and flames in every galaxy. It penetrates every solid thing and overcomes the subtle... [John] Dee s analysis of LUX

into the component parts of a cross has analogues elsewhere amongst occultists, as you probably know. I suspect that Mathers and Westcott, or perhaps Mathers alone, developed it from the hints in Dee's Monas [Hieroglyphic Monad]. Written L.V.X., so that its letters are separated by periods, the letters are then taken as Roman numerals, and their addition is 65.." [Paul Case, op, cit. p.6] see 116, 364, 207, 73, 122 (Lt), 620, 397.

niger (Lt). Black. the absence of Light. Color of the Black Pillar Boaz. Also refers to the Black Raven, an alchemical symbol of the 1st matter, or unmanifested life. see 126, 87 (Lt), 998.

rebis (Lt). "two-thing." Corinne Helene Writes: "In this alchemical process, the Gold (Spirit) which is God, and the base metal which is man have been conjoined and man becomes the Living Stone. the Keystone of the Arch in Masonic phraseology. The androgyne consciousness is represented by the Hermetic cypher REBIS, meaning the two things. The alchemical double Mercury bears the same significance. Albert Pike employs the grand climax of Masonic initiations. He writes: For as birth, life, exaction, suffering in fire and death were, as it were, ascribed to the philosopher's stone in black and gloomy colors, and finally resurrection and life in red and other beautiful colors, so the terrestrial stone (man's body) may be compared with the celestial stone (the Body of Christ)." [Occult Anatomy and the Bible, XII, New Birth Through Regeneration, p. 37]

50 (2*5*5)

The 50 "Gates of Understanding" attributed to Binah.

10 (Yod):Chokmah * 5 (Heh):Binah

Number of faces of the 5 platonic polyhedra and the number of their points of vertices.

Kaph/Lamed, Jupiter in Libra.

N Nun. The powers of growth and transformation represented by Nun and Key 13. see 470. "The bent over form of the Nun, 'the bent over faithful one,' indicates a sense of poverty and need to receive. This bent over form is the most fundamental (simple) "vessel" form amongst the letters of the alef-beit. In the form of the letter Teth, we envision a vessel filled by (pregnat with) "introverted" light, whereas Nun is a vessel alone." [The Alef-Beit, Rabbi Ginsburgh] "If you, my son, wish to prepare this precious stone, you need not put yourself to any great expense.. you must diligently observe what I do, and remember the worlds of Aristotele (Meteor 3 and 4) who says: "Study Nature, and carefully peruse the book concerning generation and corruption." [Hermetic Museum I, p. 131]

Fabre D'Olivet comments: "This character as consonant, belongs to the nasal sound; as symbolic image it represents the son of man, every produced and particular being. As grammatical sign, it is that of individual and produced existence. When it is placed at the end of words it becomes the argumentative sign final Nun, and gives to the being every extension of which it is individually susceptible. The hebraist grammarians in placing this character among the heemanthes, had certainly observed that it expressed, at the beginning of words, passive action, folded within itself, and when it appears at the end, unfoldment and augmentation..." [The Hebrew Tongue Restored, p.395]

ADMH adamah. red earth, soil, ground, land, territory. Corresponds to Terra Adamica (#86). In Genesis 2:7 IHVH ALHIM (The complete divine name of Binah) formed the essence of the man [ATH-HADM, #451], from the dust OPR Aphar (350) of the ground [ADMH] Adamah. Adamah is the earth of Chesed, one of the 7 earths in the diagram of the 4 seas. see 291, 14, 365, 105, 432, 337

H-ADM ha-adam. Metathesis of ADAM Adam. Generic humanity. The Adam. Translated sometimes in Genesis 2 as "The Man" and sometimes by the proper noun Adam. What is indicated is that the Man and the "Ground " are identical in essence. [Genesis 2:25] see 610.

IM yahm. the sea; ocean; lake; large basin, reservoir, large river, west, western quarter. One of the many titles of Binah when the Mother is considered to be the great reservoir of substance from which forms are specialized. The "sea" is the

radiant darkness of limitless light, the ocean of root-matter (Sanskrit: Mulaprakriti). The Mother (Binah) is the sea wherein swims the fish (Nun), and the fish and the sea are one. The fish and the son are also one (see 52). [Book of Tokens]

H-ZZAL ha-Zazel. The spirit of Saturn.

H-HM ha-hem. the abundance.

HMH haman. To ferment.

DG GDVL dag gedul. "great fish". Jonah 1:17. When the great fish (Scorpio) swallowed the prophet Jonah (Dove, #71). the forces of Mars and Venus are conjoined (see 121). Note also that Ninevah, the capital of Assyria, where Jonah was sent, is spelled NINVAH, so that it combines the letters NVN Nun, and IH. [Book of Tokens, p.131]

ChBLI khobli. pains and sorrows, throes of birth; suffering, damage, injury. For which the great fish is an emblem. All pain and sorrows are the portals through which man passes to the heart of the Great Mother. see ChBL, 40. [Book of Tokens]

AThM ahtam. to close, to contract, to shut up. Indicates the limiting activity of the specializing process (see 86, 158, 4, 14, 41, 72, 104).

LK le-khah. to thee. "To thee, O Israel, is the opening and shutting of the Gates." [Book of Tokens]

MI mi. what? which? (see 64). After many questions the realization of one's immortality is attained. Also where? and how? Refers to the Gates of Understanding and to the square of the Pythagorean triangle (see 236). Who?; whoever, someone, anyone. In the prologue to the Zohar, MI is discussed in relation to the initial process of creation and is linked to the no-thing. "MI... is the living water, transmitting life." see 85.

MI may. water. Singular form of the word usually rendered Mem [MIM] occurs only as a component of proper names in the Bible (see 64). Used also as a euphemism for semen virile, the actual substance which is secreted by organs under the rulership of Scorpio.

AIZBL Izhebel, Jezebel. "chaste" [1 Kings 16:31]. Considered to mean "without cohabitation", implying virginity; Furst, on the other hand, considers that it is a contracted form of ABI-ZBL, Abi-Zebel or "Father enthroned on high." Inman considers the name to mean "Baal is strong", Baal being the deity considered adulterous to Israel. [Ancient Faiths Embodied in Ancient Names]. To reach the "Father", one must practice virginity and practice reverence to the one true God of Israel. see 63 (Greek)

IIL Ieiai. One of the 72 angels bearing the name of God. 58th Shemhamphorash. see 81.

ILI Ieliel. 2nd Shemhamphorash. see 81.

?ALDIH Eladiah, Aladiah. 10th Shemhamphorash, angel of the 9 of Pentacles (Yesod of Assiah). "God the Propitious". Viroaso. March 29, June 9, August 19, October 31, January 11. 3:00-3:20." Psalm 33:22: Let your mercy and loving-kindness, O Lord, be upon us in proportion to our waiting and hoping for You (Amplified). For those ?involved? secret crimes, who fear to be discovered. Against ??? pestilence, and the recovery from sickness. Person born: Enjoy health, happy ???, esteemed by their acquaintances, frequent the ??? society. see 965, 1525. [parts of text unreadable]

KL kole. all, whole, every. As the fish is hidden in the waters of the sea, so is the ALL shut up within the semblance of the many. Fabre D'Olivet comments: "KL this root expresses all ideas of apprehension, shock, capacity, relative assimilation, consummation, totalization, achievement, perfection.

The Arabic [word] develops in general, the same ideas of complement, totalization, as the Hebrew; but leaving its source, it inclines rather toward the totalization of evil than toward that of good; so that in the Arabic idiom [Arabic word], it taken figuratively, for excess of fatigue, height of misfortune, extreme poverty, etc. The root being reinforced by the guttural aspiration, offer in [Arabic word], a meaning absolutely contrary to the primitive sense of accumulation, and designates the state of that which diminishes which is lessened.

KL. That which is integral, entire, absolute, perfect, total, universal: that which consumes, concludes, finishes, totalizes a thing; that which renders it complete, perfect, accomplished; which comprises, contains it, in determining its accomplishment; the universality of things; their assimilation, aggeration, perfection; the desire of possessing, possession; a prison: the consumption of foods, their assimilation with the substance of the body, etc.

KL. action of totalizing, accomplishing comprising, universalizing, consummating, etc." [Hebrew Tongue Restored pp. 372-373]

Latin

semen (Lt). seed. This designates the reproductive element in the human organism. In alchemical writings, semen has the same figurative meaning as in Virgil, who employed this word to represent the 4 elements as the ground, origin, or cause of all physical forms (see 64 Lt).

Radix (Lt). root. The part of the plant which draws in nourishment. The plant is the human organism; the nourishment is the Life-power (see 137 Lt).

Jeus. of Jesus. The seed of Jesus forms the root of the Christos. Part of a saying in the Rosicrucian Fama. "A seed planted in the breast of Jesus. see 310, 95, 66, 99 (Latin), Part of a second saying, which includes the words "in Jesus we die", also in the Fama. see 683 (Latin).

regio (Latin). A direction, line; a boundary; country, territory, district, sphere, hence kingdom. see 496; 108 (Latin).

51 (3*17)

IHHAL Yehahal. 62nd Shemhamphorash; angel of 8.5 (see K. of 5. fig 52) "Yah is God"-Supreme Being. Oroasoer. May 20, July 31, October 11, December 22, March 4. 8:20-8:40 PM [Psalm 119:159] "Consider how I love thy precepts: quicken me, O Lord, according to thy loving-kindness" To gain wisdom. Rules philosophers, the illuminati and those who wish to retire from the world. Person born: Loves tranquility and solitude; fulfills exactly the duties of his estate, and is distinguished by this modesty and his virtues. see 965, 1520, 20. According to Godwin: Yehohel; Angel of the 2nd quinance (6°-10°) of Gemini; angel by night of the 8 of Swords. This represents the influence of Hod, Sphere of Mercury, on Yetzirah, the formative world.

ADV M Edom. "red," Land south east of Palestine; Name given to Israel (variant spelling, see 45, 342). [Isaiah 34:6] "The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea (Edom)." The kingdom of Edom is connected with the unbalanced force. see 715. The three letters ADM signify to stamp firmly, man, to be red. With different vowel points there is something mystical about red as a color." Genesis 25:30: "And Esau said to Jacob, fed me, I beg you, with that same red pottage; for I am faint : Therefore was his name called Edom." [Ancient Faiths, p. 409] see 611.

AN On. an Egyptian god (Gen 41:45). City of Heliopolis in Egypt, or Beth-Shemesh, the House of the Sun (see 581, 1052, 120 (variant spelling), 57, 707, 701.

*** Fabre D'Olivet writes: "AN. An onomatopoetic root which depicts the agonies of the soul, pain, sorrow, anhelation.

The Arabic [word] used as verb, signifies to sigh, to complain.

AVN. Every idea of pain, sorrow, trouble, calamity.

AN. the signs which this root are those of power and of individual existence. The determine together the seity, sameness, selfsameness, or the me of the being, and limit the extent of its circumscription.

AN in a broader sense, it is the sphere of moral activity, in a restricted sense, it is the body of the being. One says in Hebrew, [ANI] I; as if one said my sameness, that which constitutes the sum of my faculties, my circumscription. "[Hebrew Tongue Restored p. 295-296]

NA. Fabre D'Olivet writes: "NA. No. Every idea of youth, newness; every idea of freshness, grace, beauty, every idea springing from

that which is formed of a new production, of a being young and graceful.

The Arabic [word] although molding to the same primitive root as the Hebrew, has developed, however, ideas apparently opposed; This is the reason. That which is new, of recent birth, is graceful, fresh, pleasing; but it is also frail, weak, unsteady. Now the Hebraic idiom is attached to the first idea; the Arabic idiom has followed and developed the second. Thence the verb [Arabic word], which indicated the state of that which is frail, feeble, impotent; the verb [Arabic word] expresses the action of letting go, being separated, abandoning a thing, etc. What proves the identity of the root is that the compound very [Arabic word] signifies literally to nurse an infant." [Hebrew Tongue Restored p. 395]

Okel, cont. Mathers gives: Ate, devoured, in [Sepher Sephiroth, p. 8] [Rest of text missing]

Lapis (Latin). stone. The mystical stone of the Philosophers (see 53, 104, 126, 216).

Zion. Refers to the adytum the aspirant builds within the brain (see 216).

52 (4*13)

52 weeks in a year. The path of Gimel is 52 units long (joining Kether to Tiphareth) and is the diameter of the Creative World of Briah and a symbol of what determines the limits of creative activity.

AIMA Aima. the Bright Supernal Mother, fertilized into productivity by the influx of the life-force from Chokmah through the path of Daleth. Title of Binah. The Empress, and the queens of the minor trump (see 67). The "Mysterious Power" of which Krishna declares: "My Maya is the great womb into which I cast the seed: from this is the birth of all creatures."

ABA VAMA aba ve-ama. Father and Mother. Qabalists designate the union of Wisdom (Aba) and Understanding (Ama).

BN Ben. "Son". Special designation of Tiphareth. Ben is the name of the "secret nature" of Yetzirah, the formative world, symbolized by the Magician's sword, and by the suit of swords. The sword is Zain, it is a symbol for the Binah, because ZIN and BINH are numerically equivalent. The central Ego of the Human Race, is the Creature, the Begotten son, in perfect union with the Father (53). The essential Man (Adam) is "begotten not made." Humanity is of the same essence as Divinity. To experience oneself as a "Son of God" we must be receptive to the influence of the Christos (see 45, 80, 311, 1081).

"The central Sephirah is Beauty, called BN, the Son. Note that this is 52, or a fourfold 13 [the number of unity and love]."[Commentary 13th Communication 5/28/47]

Likewise is 52 AIMA, and IVD HH VV HH, or IHVH spelt in full, with the names of the four letters, instead of the simple characters, and the key to IHVH is the 26 formed by adding 1, 6, 9, and 10 [the numbers of the Sephiroth of the Middle Pillar]." - [13th Communication]

"This [GN], in the ROTA, is the garden of the magician; and what is the soil of the garden if be not identical with ABN, the Stone? And thus do you see that the stone and the garden are really AIMA, the mother, and behold! AIMA and BN are one in numeration. This hath been said long ago by the companions, for have they not written that in Binah, BINH, which herself is AIMA, are conjoined the letters BN, and the sum of these is 14, the ROTA number of the Father? Now, BN is, in the ROTA, 1 and 13, and the sum of these is 14, the ROTA number of the intelligence of Probation. For nothing can be known until it is tried, and in union, the Holy Guardian Angel effects that union. Here men fail to understand. COMMENT: all this hangs on the recognition of the fact... that not the very least of any human being's personal activities is anything but the work of what the ROTA pictures as Key 14. Every circumstance of any man's life is a particular dealing of God with his soul... The recognition that the Actor is

always superpersonal. For humanity of earth, the Actor is BN... so it is the personal you that watches, yet what of reality has that, apart from BN?" [Qabalistic Text 17th Communication 6/12/47] see 53, 124.

BHMH behemah. animal, beast. Applies to the larger quadrupeds. Points to Binah as the source of the organic life of the various forms of animal creation below the human level. From these lower forms the human body has been evolved.

BKL be-kal. from all, among all, "in all things" (Gen. 24:1). The Binah clause of The Pattern on the Trestleboard begins, "Filled with Understanding.." Zohar says BK in BBK is the designation of the "River of the Waters of which never fail."

IVD HH VV HH Letter name of IHVH spelt in full. The divine name of the Father. see 26, 104.

ZMH zammah. thought, plan, purpose, imagination, meditation; evil device; wickedness, idolatry, incest, shameful seed. In some biblical passages this noun has a good sense and in others a bad one. In itself it is neutral. "Bad" and "Good" have to do with the objectives of planning and thinking. They cannot be applied to the thought-force itself. This word is probably the same as the first two words of the mysterious words mentioned by Jesus [Pistis Sophia, Chap. 10] "Zamma Zamma Ozza Rachama Ozai." Probably a transliteration of ZMH ZMH OZA RChMH OZIH, Thought, thought, the power of the womb (or matrix) of the strength of Yah." The "Strength of Jah" (OZIH) is the Life-force seated in Chokmah. The womb of that power is Binah, the Great Mother. In Binah, the Life-force is specialized as the thought-force active in Neshamah (see 395).

KLB caleb. Dog. Proper name of Caleb, companion of Joshua. Stands for faithfulness (Joshua 14:6]. Also forcible [Deut. 1:36] KL (50) is Kole, the All. LB (32) is Laib, the Heart. A sign of understanding, connected also with Thoth (Dog-headed God) of Egypt, the Mercury (Kokab) in Hod, and the 12th path of the letter Beth. The self-conscious mind of man has always been the herald of the Gods because it is the focal point or center for the ALL. see 145, 197, 126 The little dog companion of the fool, who is a reflexion of Jeheshua, or Christ (Joshua).

"Now it is written also in Joshua, that among the spies who went forth into the land of Canaan, was Caleb, and that for his good report when others had sought to dissuade Joshua from advancing, the Lord, Blessed be He, rewarded Caleb with long life.

Now Caleb signifieth dog, and well ye know that this is no name of good repute in Israel. Yet here is a treasure of wisdom that is part of the lore that Moses was instructed in as a youth in Egypt. For the story of Caleb is a figure, and Caleb the dog standeth for faithfulness, but there are deeper things than this. For reckon the number of KLB (52) and behold it is a veil for

AIMA, for KLB is 52. Now 52 ye know has the number of BN, but it is the number also of ABVAIMA, Abve-aima, or Father and Mother. That is, it representeth the conjoining of Chokmah, AB, with Binah, Aima. What then is the Path of this conjunction of Father and Mother? It is the Path of the Luminous Intelligence which joineth Chokmah to Binah, the Path of the letter Daleth.

Now come and see again. The word KLB hath for its first two letters K and L, and these spell Kal, the ALL. And the last two letters are L and B, and these spell Laib, the Heart. Now K and L are 50, and these are the gates of Binah, and L and B are 32, and these are the Paths of Wisdom. Thus in Caleb is concealed the secret of the ALL, which is likewise a Secret of the Heart. And is not the heart of Adam Quadman, Tiphareth the Son, into which pour all the streams of Mezla from above, and from which, for as much as Tiphareth is the Path of Separate Emanations, or mediating influence, and same Mezla descendeth to the Paths which are below? So Caleb is a sign of understanding, for his name as we have said, is of like number with AIMA.

But in Mizraim was their God Thoth represented as a dog-headed man, and that some Thoth is Kokab also, whom the "oppressors" called Mercurious, and among the Sons of the Doctrine it is known that this same Kokab hath its sphere in Hod, and its own Path in the letter Beth. Thus may ye understand that the Intelligence of Transparency is figured by Caleb and with this is creation begun.

Of interest to students of our Rota, is the fact that Caleb means dog, and since there is only one dog in the series of pictures the dog in Key 0 is the only one shown in direct association with man, as the pet and companion of the Fool. He is the letter Beth that follows after Aleph, just as the dog follows the Fool. Now Binah is at the lower end of the Path of Beth, and from what is said about the word Caleb, it is evident that the reference to Kokab or Mercury has also a bearing here."

Caleb, as you have just seen in the Bible, was the son of Jephunnah, that is IPNH. Now these four letters are worth noticing. The first is Yod, phallic, and also symbol of both Chokmah and Yesod. The second is the letter of Mars; the third the letter of Scorpio, and the last related to Aries and to vision. Remember that Caleb was a spy, and that the Text plainly refers to the perfection of his masculine vigor. Moreover the number of his years is given as 85, which is the number of the letter name PH, Peh, and this is divided into two parts; 40, his age when he served as a spy, and this is a number of Mem; and 45, which elapsed thereafter, which is a numeral symbol of ADM, Adam.

That is, the dog became a completed man, and this involves the use and direction of the Mars force in accordance with a reversal of ordinary procedure, for the other spies reported unfavorably and caused the people's hearts to melt. But Caleb at 40 stands for the reversal, symbolized by the Hanged Man.

This Caleb was not one of the Israelites, he was a Kennizite

adopted into Israel, an outsider by birth. But he received his proper reward. The whole passage is an allegory relating to what alchemists call the fixation of Mercury. That is, the highest use of self-consciousness in a creative function, reversing customary attitudes of mind and the activities they prompt, and leading ultimately to the overthrow of error.[33rd Communication, 2/12/48]

KBL khebel. fetters [Psalm 105:18, 148:8] also chain, as anchor chain, submarine cable. as a verb KBL, to chain and KBL, to chain, tie. Creative imagination is the tie that binds, as well as the fetters that chain.

ChMD khamad. something desirable; object of delight, take pleasure in.

(NOTE: The Garden and Delight -- GN ODN:)

"The Stone is the Garden, and the Garden is the place of delight. That is, ABN is GN, and GN is ODN, for the Stone is the union of the son with the Father, and since ABN and GN are both 53, the Stone is the Stone of Eden, as is the Garden. Now, Eden signifieth delight, or pleasure, and its number, being 124, is a fourfold 31. That is, AL multiplied by 4; and since 4 is Daleth, this is the development of the power in Chesed to which AL referreth. And thus is it seen that the power of Daleth, which is the power of Nogah, is what multiplieth the strength of Chesed into delight. For again we say, the stone and the Garden are one, and as the Stone is the union of Chokmah and Tiphareth, so also is the Garden the same union; and from union cometh delight. Never is there delight in separateness. Only when Father and Son are conjoined is there delight.

(N.B. There is here a double veil. For because BN and AIMA are both 52, the conjunction of AB and BN implies the conjunction of AB and AIMA. BN and AIMA are identical, but either AB and BN, or AB and AIMA may be in the perfect union intimated by ABN. P.F.C.)

Now, of this conjunction is GN the sign, because G is the Uniting Intelligence, and N is the Imaginative Intelligence. G uniteth Kether to Tiphareth, and N uniteth Tiphareth to Netzach. G is the Moon. N is Mars in Scorpio. Add these in our Rota and they make 15, which is the glyph of the Renewing Intelligence that linketh Tiphareth to Hod.

Now see. In Rota, 15 is the Adversary, but his number is the number of IH and the number also of HVD, and his path beareth the number of Tetragrammaton, which is the special name of Tiphareth. For he is the Life in Chokmah, and Adam, the King, in Tiphareth, and he is also the Splendor of the Mercurial Work.

Thus, among the letters, that of the Renewing Intelligence beginneth ODN, to be followed by the letter of the Luminous Intelligence which linketh Chokmah to Binah, and "delight" (ODN)

is completed by the letter N, which is also the last letter of ABN and of AIN; and thus is the special sign of the fifty gates of Binah. Now, N linketh the Sphere of the Sun to the Sphere of Venus, and thus in GN you may see the whirling motion of Kether descending to the Sphere of the Sun, and projecting itself into the Sphere of Venus.

This, in the Rota is the garden of the Magician; and what is the soil of that garden if it be not identical with ABN, the Stone? And thus do you see that the Stone and the Garden are really AIMA, the Mother, and, behold! AIMA and BN are one in numeration.

This hath been said long ago by the Companions, for have they not written that in Binah, BINH, which herself is AIMA, are conjoined the letters BN, designating the Son, and IH, representing the Father? Now, BN is, in the Rota, 1 and 13, and the sum of these is 14, the Rota number of the Intelligence of Probation. For nothing can be known until it is tried, and in union, the Holy Guardian Angel effecteth that union. Here men fail to understand."

[The 17th Communication, 1947]

IBM yahbim. Husband's brother; Brother-in-Law.

IBM or YBM the 70th Shemhamphorash.

LAVIH LAV+IH (37+15). Angel of the Order of Thrones and of the Cherubim. see 965, 1525. 11th Shemhamphorash and 17th Shemhamphorash. As 11th Shemhamphorash: March 30, June 10, August 20, November 1, January 12. 3:40-4:00 AM. Ps. (Vivit dominus et benedictus dominus mens, et ?exuciatuarius? salus meae).

As 17th Shem: April 5, June 16, August 27, November 7, January 18. Order of Thrones 5:00 -5:20 AM.

LKB Lekab. 31st Shemhamphorash

***NB Nob. A priestly city in Benjamin [#162]; [1 Samuel 21:1] "David went to Nob, to Ahimelech the priest..." Fabre D'Olivet writes: "NB. The mysterious root AVB being united by contraction to the sign of produced existence; gives rise to a new root, whence emanate all ideas of divine inspiration, theophany, prophecy; and in consequence, that of exaltation, ecstasy, rapture, perturbation, religious horror.

The Arabic [word] indicates in general, a shudder; exterior movement cause by interior passion. As onomatopoeic and idiomatic root [Arabic word] denotes the sudden cry of a man or animal keenly roused. Literally, the bark, of a dog. Figuratively [Arabic word] and [Arabic word] expresses the action of one who announces the will of heaven, who prophecies." [Hebrew Tongue Restored p. 396]

MGVG Magog. Magog; the second son of Japeth [Genesis 10:2] "The sons of Japeth: Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras." According to Fabre D'Olivet the word means "elastic stretching power" for extended explanation see Gog and Magog, #70.

ABIThL Abital. "Father of Dew", i.e. fresh. The supernal "dew" is a product of the union of Chokmah and Binah.

Latin/Greek.

gratia (Lt). agreeableness, esteem, favor, loveliness, grace. This is the word used in the Latin version of the angel's words to Mary (Luke 1:28), "Ave, gratia plena; Dominus tecum; benedicta tu in mulieribus", literally, "Hail, full of grace; the Lord is with thee; blessed art thou among women." Here is a key to much of the esoteric doctrine of the Gospels.

sancta (fem.) Latin. sacred, pure, holy. Directly connected with Binah, since the latter is named "Sanctifying Intelligence."

Humana. Human.

Rosea. "of the stone."

Hiama (Gr). Blood. In its plural, streams of blood. Its secondary relationship is blood-relationship, kin." It is the substance by means of which the radiant LVX energy of Life is specialized within the physical body. In alchemical doctrines of the Great Work as the means through which states of Higher consciousness are experienced. We are all brothers and sisters in LVX. The letters are the Greek equivalents of those which spells Aima.

Haima cont. Referred to in connection with prodigies and signs, in [Acts 2:20] "the sun shall be turned into darkness, and the moon into blood, before that great and illustrious day of the Lord come." Also in [Revelation 6:12] "And I saw when he opened the sixth seal, and there was a great earthquake, and the sun became black, as sackcloth of hair, and the entire moon became as blood." In connection with the Lord's supper, in [Matthew 26:28] "For this in my blood of the covenant, that which is poured out for many, for forgiveness of sins Also [John 6:53-56] "Then Jesus said to them, Indeed I assure you, if you do not eat the flesh of the son of man, and drink his blood; you have no life in yourselves. (54) He who eats my flesh, and drinks my blood, has ??? life, and I will raise him up at the last day. (55) For my flesh is the true food, and my blood is the true drink. (56) He who eats my flesh, and drinks my blood, abides in me, and I in him." Used in connection with the human body, man, with the idea of fr?? and mortality, in [Matthew 16:17] "And Jesus answering, said to him, Happy art thou, Simon, son of Jonah; for flesh and

blood has not revealed this to thee, but that father of man in the heaven. ". As blood-relationship, kindred, written [Greek word] in [Acts 17:26] "And [God] made from one blood, every nation of men to dwell on the whole face of the earth; having determined the appointed season, and the fixed limits of their habitation." Of the sons of God, in [John 1:13] "Who were begotten not of blood, not of the will of the flesh, nor of the will of man, but of God." [Written (Greek word)].

Maia. The mother of Hermes. Also the name of Gautama, the Buddha. Maya is likewise the "Mysterious power" of which Krishna declares: My Maya is the great womb into which I cast the Seed: from this is the Birth of all creatures."

kakia (Greek). Badness; wickedness, vice, hence evil. Septuagint translation of [RO] (#270) 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 270, 1977.

53 (prime)

Number of degrees in the angle formed by lines constituting the vertical line and hypotenuse of a Pythagorean triangle. Therefore the number 53 defines the union of the Son, Horus, with the Father, Osiris.

H-GDVLH Ha Gedulah. The Majesty, the magnificence. Alternate name of Chesed prefixed by a definite article. 1 Chronicles 29:11 translates it as "Greatness," and includes the names of Geburah, Tiphareth, Netzach and Hod. It is one of the oldest references to the Tree of Life. see 360 ("His Great Fire"), 48. [In Chronicles 29:11 the Vav is omitted, giving a short spelling of the word or 47]. see 1389.

ChMH Khammaw. Sun (poetical). The "secret fire" of the alchemist, the radiant energy of the Sun. Figuratively poison due to its inflaming effect. Also alchemical Gold, whose center is Tiphareth, the heart center. It is the "secret fire" of alchemy, the radiant energy of the sun and the quintessence, the substance of all things. see 640. Literally heat, also fever; rage; to be hot, to glow, excitement through wine [Hosea 7:5]. Hence wine is heating; heat, anger [Genesis 27:44]. Burning anger, wrath, fury. ChM, Ham, the name of Noah's son meaning: warmth, heat, hot season, temperature.

ChMH khaemaw. (fem noun) to bind or join; to unite, to hold; to enclose, to surround with a wall (see Key 19). Figuratively, to be allied in affinity, to fasten.

IVD-HA-VV-HI. Special spelling of IHVH. Since it has the same value as Khammaw, it designates the heat and fire which descends through the Tree of Life on the side of Geburah.

***GN Gan. garden, wall enclosure, a place hedged or walled around, hence an enclosure, mystically the Garden of Eden, perfected state of being which the state of conscious identification of the EGO with the cosmic or Universal Self (see 124, 177). Genesis 3:24: Garden of Eden [GN ODN]. Genesis 13:18: Garden of Tetragrammaton [GN IHVH]. Ezekiel 28:13: Garden of Elohim (ALHIM).

BTChV BIHVI Biteku Ba-Tetragrammaton. "Trust ye in the Lord." Isaiah 26:4. The only way to return to the Garden of Eden and sit upon the "Stone", of Majesty.

ABN ehben. "stone," rock, a weight. From a root meaning: to build. Conjunction of Father and Son. The state of conscious identification of the EGO with the cosmic, or universal SELF. Also known as the Philosopher's stone, the "third eye," the Sanctum sanctorum (Holy of Holies) or pineal gland. The organ of true spiritual vision which enables one to see beyond the limits of the physical plane, and perceive man's perfect union with his divine source. Mundinus and Medales identify the secret fire of

alchemy with the stone, ABN and with the quintessence (spirit). The alchemical Fire is the radiant energy of the sun. see 73, 444, 54 (Latin). also ABN (oven), fossil [Hebrew Lexicon]. see 532.

"The stone is the garden, and the garden is the place of delight. That is, ABN is GN, and GN is ODN, for the stone is the union of the Son with the Father, and since ABN and GN are both 53, the stone is the stone of Eden, as is the garden... the stone and the garden are one, and as the stone is the union of Chokmah and Tiphareth, so also is the garden that same union; and from union cometh delight. Never is there delight in separateness. Only when Father and Son are conjoined is there delight. (N.B. There is here a double veil. For because BN and AIMA are both 52, the conjunction of AB and BN implies the conjunction of AB and AIMA. BN and AIMA are identical, but either AB and BN, or AB and AIMA may be in the perfect union intimated by ABN. P.F.C.) Now of this conjunction is GN the sign, because G is the Uniting Intelligence, and N is the Imaginative Intelligence. G unites Kether to Tiphareth, and N unites Tiphareth to Netzach. G is the Moon. N is Mars in Scorpio. Add these in our ROTA and they make 15, which is the glyph of the Renewing Intelligence that linketh Tiphareth to Hod... Now, N links the sphere of the Sun to the sphere of Venus, and thus in GN you may see the whirling motion of Kether, descending to the sphere of the Sun, and projecting itself into the sphere of Venus. This, in the ROTA, is the Garden of the Magician; and what is the soil of that garden if not be identical with ABN, the stone? And thus do you see that the stone and the garden are really AIMA, the mother, and behold! AIMA and BN are one in numeration." [Qabalistic text-17th communication 6/12/47] see 52, 124.

In the Rosicrucian allegory this is the stone which is discovered fastened to the nail (Vav) which is fastened to the memorial table. The stone is removed because it sticks to the nail, and this means that intuition follows right recollection. Right recollection enables us to discover the truth about ourselves, which truth is the stone, ehben. [Paul Case: True and Invisible Rosicrucian Order (4th), p. 179]

In the Book of Lambspring: "The Son ever remains in the Father, and the Father in the Son. Thus in divers things they produce untold precious fruit. They perish ??? and laugh at death. By the grace of God they abide forever, the Father and the Son, triumphing gloriously in the splendor of their new kingdom. Upon the throne they sit, and the face of the ancient master is straightway seen between them: he is arrayed in a crimson robe." [Hermetic Museum I, p. 304]. Case: "Note that the completion of the work is the union of Father and Son, viz, the Stone, ABN."

According to Inman: "ABN signifies a rock or stone. Amongst the ancients generally and amongst the Hebrews themselves an upright stone indicated the creator; of a ??? at Cyprus, the celebrated ??? Venus, was a ??? stone. [Ancient Faith, p. 468.]

ABIM Ayiyawm. Father of the sea. personal noun. Spirit-fire (Father) involving itself in manifestation (the sea).

ThChVL tekhol. the milt or spleen. Associated with Mars is some versions of the Book of Formation. Assigned to the "seed-making" power."

MAHBH meahavah. Lover. From MAHB, Love.

NBA navah. to speak under divine influence, to prophecy, to inspire, endow with prophetic gift.

**MGDV Maygiddo, Megiddo, Meeidoo. "Place of Troops". An ancient Canaanite stronghold, near which was fought the battle of Armageddon, in with the fortress of light defeat those of darkness [Zechariah 12:11] "In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddo." text unreadable] The King of Megiddo, one." Relates to Armageddon, the last great battle. see 958, 1008 (Greek).

Greek/Latin

Hyle (Gr). Wood. The gnostic name for the astral light. Wood is an organic substance which absorbs personal emanations of the astral light.

Acacia (Greek spelling). Innocence; without guile, harmlessness. Wood used to build the Temple of Solomon. Symbol of immorality and initiation. Tree (in Masonic symbols). Makey writes: "The spring of Acacia... presents itself as a symbol of the immorality of the soul being intended to remind... by its evergreen and unchanging nature of that better and spiritual part within us, which as an emanation from the Grand Architect of the Universe, can never die. And as this is the most ordinary, the most generally accepted signification, so also is it the most important... Secondly, then the Acacia [Akakia] is a symbol of innocence. The symbolism here is of a peculiar and unusual character, depending not on any real analogy in the form or use of the symbol to the idea symbolized, but simply on a double or compound meaning of the word. For [Greek word], in the Greek language signifies both the plant in question and the moral quality of innocence or purity of life. In this sense the symbolism refers, primally, to him over whose solitary ?grave? the Acacia was planted [i.e. Hiram Abiff], and whose virtuous conduct, whole integrity of life and purity of life and fidelity to his truths have ever been presented as patterns to the craft..." [p.8]

datum (Lt). given. Used in Secret symbols)page 20) at the close of a preface to an alchemical treatise. The full phrase is "Datum In Monte Abiegno," which identifies it as Rosicrucian (see 182).

ecclesia (Lt) . church. The church is the Stone.

Liber M. "Book M." The book which brother CR translated from Arabic into Latin. It is the "book of the World."

mons (Lt). mountain. [Secret symbols Page 11]. A typical Rosicrucian symbol for the Stone and also for the Great Work.

panis (Lt). bread (lit. the feeding thing). The House of Bread (Bethlehem), the sign Virgo, and the part of the body governed by it (the small intestine), and the Stone which is said in alchemical books to be, life bread, a product of coction-cooking or baking. In the church (ecclesia), the Christ is held to be represented by and mystically present in the Bread of the communion (Panis) and is identified with the Stone.

patebo (Lt). "I will open." Part of the Motto on the vault of C.R. "Post CXX Annos Patebo." see 200.

spes (Lt). hope; a goddess in Roman tradition. see 167, 717.

Archon. from Greek [Greek word] (#1551) which is from [Greek Word] "to rule, to be first." Used in John 1:1 [Greek word] - "In the beginning." In ancient Athens, one of the chief magistrates chosen from the most illustrious families to superintend civil and religious matters. Speculative. Not in Paul Case Gematria.

R.C, G., G.G, P.D. The initials of the second group of four who were called by Brother C.R. to complete the work of founding the Rosicrucian order. They raised the 4 to the 8, the square of the perfect cube.

54 (2*3*3*3)

D/N Daleth/Nun. Venus in Scorpio.

AGN aggahn. a bowl or basin; a disk. also AGN ogen, Brim, rim of a vessel, edge; handle. In Key 14 the angel is pouring fire water from two vessels or bowls.

ND nahd, ned. A hill, wall, heap, (forming on the water). [Exodus 15:8] "And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea." [Joshua 3:16] "That the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside Zaretan (ORThN, #740): and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho" (IRICHV, #234, "place of fragrance, City of Palm trees). see Key 20, Judgement for the blast of the trumpet and the sea.

DMI demiy. ceasing, still; cutting off, standing still. From the verb DMH (see 49). In silence the personality ceases and man becomes the "image and likeness" of God. Also DMI dahmi, quite, rest; as an adjective, DMI, dawmi, sanguinary. This word is from the noun DM dam (or dawn), blood. These meanings are shown in Key 13 plainly enough. see 44. demiy "rest" "and give you no rest, until the Lord establish you and until I make Jerusalem a praise in the earth." Also "tranquility", prosperity, in [Isaiah 38:10] "I said, in the tranquility of my days I shall die, at the gates of Sheol I am deprived of the rest of my years."

ChVN khoom. to be burned; blackish; hence as a color, swarthy, blackness, brown, dark. Also to have pity, spare. see 614.

ILHTh yelahat. It will flame (or burn). The power of God.

KCh IHVH Kokha Tetragrammaton. Power of God [Numbers 14:17]. "And now, I beseech thee, let the power of my Lord [ADNI] be great, according as thou hast spoken..." This power is associated with fire and burning is as much as Tetragrammaton is like a devouring Fire. [I.Z.Q: 673] KH IHVH is the designation of MZLA QDIShA, Mezla ?Qa" Holy influence, for the ??? with all concealments (Kether). see 493.

IDID IHVH Yediyd Tetragrammaton. The beloved of God [Deuteronomy 33:12]. "And of Benjamin He [Moses] said; the beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he dwelleth between his shoulders." Note that Benjamin = Sagittarius = alchemical incineration = Key 14. The heart center is "between his shoulders." see 9, 18, 27, 36, 45, 63, 72, 81, 90.

MThH Matteh. rod (of Moses), staff, branch, tribe. As a feminine noun: bed, couch, litter, bier (see 49, 311).

VGDLVH Ve Gedulah. "And magnificence". Relates of Chesed (see 106, 756, 120, 372, 50, 406, 496, 222).

DN. Tribe of Dan. Scorpio. Associated with alchemical putrefaction, the 8th stage of the Great Work. Purification is the disintegration of the alchemist own personality. it is effected by turning the Mars-force in a new direction to repudiate one's ignorant interpretation of selfhood. Proper use of mental imagery through meditation daily raises the cross (Saturn center) which carries Mars up to the Sun Center, until the process becomes automatic (see 95, 30, 570, 501, 331, 7). The standard of the tribe was a coiled serpent.

***Fabre D'Olivet comments: "DN. The sign of sympathetic divisibility united to the root AN, symbol of the circumscriptive activity of being, constitutes a root whose purpose is to characterize, in a physical sense, every kind of chemical parting in elementary nature; [note: Daleth = Venus, Nun = Mars] and to express, in a moral sense, every contradictory judgement, resting upon litigious things.

The Arabic [word] offers the same sense in general. In Particular [Arabic word] expresses a mucous excretion. One understands my [Arabic word], the action of judging." [Hebrew Tongue Restored p. 324]

Greek/Latin

Coagulate (Lt). Coagula. In alchemy to solidify, and has to do with heat. But remember that the alchemist say that they "burn with water," and Scorpio is a watery sign ruled by Mars (see 64, solve).

Ignis. Fire.

Pater. Father (name of God).

Lapidem (Lt). Stone. The "Stone of the Wise" or EGO. Part of an alchemical phrase in Secret Symbols (page 17). "Visit the interior of the earth, by rectifying you shall find the hidden stone." (see 570 (Lt), 53).

55 (5*11) 10 = 55

Kaph represents comprehension, Lamed symbolizes Justice and is related to action. Heh is the foresight which gives authority and power over circumstance. To grasp the meaning of experience is to act to make the adjustments this comprehension necessitates. The fruit of this is true vision real insight and dependable foresight (See 998).

AB AIMA Ab-Aima. Father-Mother. Combines the titles of Chokmah and Binah which intimates that in Malkuth is the balanced manifestation of the male potency of wisdom and the female potency of understanding. Symbolized by the central figure in Key 21, The World.

VABN be-ehben. "with (or in) a stone." [Exodus 21:18]

GZILH gezilah. robbery, pillage. Refers to the tendency of the senses, centered in Malkuth, to produce illusion of separate personal existence and thus to induce man to ascribe to himself instead to the One Life, powers and possessions which he cannot rightly administer. This is sometimes called "idolatry".

GNB gannawb. thief, robber; as a verb GNB: to steal, rob. also GNB: to steal away.

DVMH doomah. Silence, stillness; Also Dumah, angel of dead. As a masculine noun: silence.

The Zohar [Prologue 8A-B, pp.34, 36] says: "The angel presiding over Gehinnom is called Duma, and these are tens of thousands of angels of destruction under him. He stands at its door, but those who have carefully guarded the sign of the holy covenant he has no power to touch... Duma returned then crest fallen to his place. It is in regard to this that David said: Unless the Lord had been my help, but a little would been wanting that my soul had dwelt in Duma (silence). [Psalm 94:17]. That is, if the Lord had not been my advocate, it wanted but little, etc. Only by the hair breadth which is between me and the sinister power did my soul escape from the clutches of Duma. A man should therefore be on his guard not to let slip and incautious word like David, since we will not be able to plead with Duma, that it was an error [Ecclesiastes 5:5], Like David, who was vindicated by the Holy One, blessed be His name; wherefore should God be angry at thy voice, and destroy the work of thy hands? [IBID], i.e. the flesh of the holy covenant which the man has defiled and which, as a punishment, is stretched in Gehinnom at the hands of Duma."

ChVLIA chavliah. knuckle, member, link. In the Biblical allegory, Eve (the Bride) was formed by God from a rib (limb) of Adam.

HV hen. Lo!; whether, if; "behold" in [Genesis 4:14] "Behold, you have this day driven me out from the face of the land, and

from your face shall I be hidden; and I shall be a fugitive and a wanderer on the earth; and it shall come to pass, that whoever finds me shall slay me." Said my Cain to IHVH for root meaning see 705.

MIH Miah. 48th name of Shemhamphorash, short form, associated with the 6th quinance (26°-30°) of Pisces. see 86, 1525.

HIM hime. to swell, heave; murmur, roar, discomfort. [Micah 2:12] "I will surely gather all of you, O Jacob; I will surely bring together the remanet of Israel. I will bring them together like sheep in a pen, like a flock in its pasture, they shall make great noise (i.e. murmur); the place will throng with people." see HVM (#51).

HDVM ha-dom. a footstool, a stool, a resting-place for the feet. "The earth is my footstool [Isaiah 66:1]. Note that Malkuth is the only Sephirah referring to the element of Earth.

KLH Kallah. the crowned one, The bride, (of Melek, the King in Tiphareth). Name of Malkuth. Refers to the New Jerusalem, the holy city or manifested Kingdom (see 1006, 543, 496). [Revelations 21:9] Also KLH to be complete, be completed, be finished.

HLK ha-kal, ha-kol. all, everything, the All. In the Kingdom are all the powers conjoined, and the Kingdom is the physical body of man to which the name Guph is given. Malkuth represents the sum-total of the influences on the Tree of Life, concentrated into the field of manifestation called the "world"; the world of physical man's sensory experience, the world of his mental impressions of sensations experienced through his body. Bodily contact with this field of sensation is the basis of all human knowledge.

HADMH ha-adamah. ground. It is from the same root as [ADM], Adam, Man. Genesis 2:6; "But a mist went up from the earth, and altered the whole face of the ground (See 5, 44, 45).

HLK hawlak. to go, to walk, depart; to follow; to pass away, disappear; as a noun: traveler, flowing. With different vowel points: to swell, heave.

NGB negeb. south, south country, mid-day; to be dry. As a noun: to be dry.

NH nah. ornament, beauty. Fabre D'Olivet writes: "NH. This root is the analogue of the root NA and as it, characterizes that which is fresh, young, recent: thence; NVH state of being young, alert, vigorous, pleasing; in consequence, action of forming a colony, founding a new habitation, establishing ones flock elsewhere, etc. NCh onomatopoeic root which describes the long moaning of a person who weeps, suffers, sobs. the Arabic [word]; depicts every kind of noise, clamor." [Hebrew Tongue Restored p.

398]

ChMZ chamaz. Image; hid, concealed; sun-pillar (idol of Baal).
[This was under 98, in PFC original gematria file]

Greek/Latin

Ageleia (Gr). Title of Athena. "She who carries off the spoils," said by occult tradition to have been used by Pythagoreans, in reference to the number 7. (She who drives off the Spoils.) 7 and 10 are related, because the extension of 7 is 28, which reduces to 10. the extension of 10 is 406, which reduces to 10 (see 406).

Lethe (Gr). river of oblivion (in underworld). In Malkuth natural man has forgotten his true identity.

Aquila (Lt). Eagle. The bird of aspiration and vision. Connected with Scorpio and the Mars force. In the Confessio Fraternitatis, it is said of the brethren "no longer are we beheld by human eyes, unless they have received strength borrowed from the Eagle." Paul Case: "Eagle = Aquila = Scorpio. "Strength" is Key 8 in the Tarot. Also it may be noted that the Eagle = Shekinah and "Shekinah ex parte throni ??? aquila" [The divine presence from the part of the throne (i.e. Binah) is called the eagle] and also "similitudo hominis" [The likeness of man]. K.D. [Kabala Denudata, or the Kabalah Unveiled], (Sulzback ed. 1667). see also [K.D.L.C.K. p. 600] (Where it relates the eagle to Malkuth; and Malkuth when it is raised unto Tiphareth [as in Proverbs 30:19] "The way of an eagle in the air." Binah moreover is called the "Great Winged Eagle"; and its wings the six Sephiroth.) By gematria NShR, eagle [550] = SBTh BRZL, Rod of Iron and ShRIM, princes."

Iehova (Lt). Jehovah. Name of God.

mundi (Lt). of the world (possessive). Refers to the Kingdom of the physical plane, the sphere of embodied action recorded by the senses (see 89).

renes (Latin). Reins, i.e. the kidneys, associated with balance and Libra. In later Hebrew ?K[or B]LIVTh? (kidneys) sometimes means the testicles; when very little was known of anatomy it was supposed that both urine and semen were secreted by the kidneys. thus the word (in Hebrew) refers, physically, the primary sources of bodily power and vigor. Furthermore, the Hebrews shared the belief of all the ancient world, that the loins and reins were the seat of the lower mind, called [Greek word] in Greek. It is from the Greek noun that the Latin renes, signifying kidneys, was derived, and renes passed into English as reins. [ML 40:10]

56 (7*8)

Number of minor Tarot Trumps.

The length of the 7 vertical lines bounding the vault of brother CR. The crest on the observe on the Great Seal of the U.S.

IVM yom. day, light of day, time, season. In Genesis 1:5 gives as God's own name for light, the (Qabalistic symbol of the Manifest (see 69), as contrasted with darkness, to which the name Night is given, as representing the Unmanifest. With different vowel points, Yoom: to be warm, or bright.

Gaskell suggest that days are "symbolic of periods of manifestation-cycles of involution and evolution. The six days of Genesis are all periods of involution, not evolution... The light is the consciousness, the spirit-side of being, whilst the darkness is the material, the form-side of nature. Evening and morning are symbolic of the indrawing and the outgoing forces, constituting the first Life-wave." [Dictionary of all Scriptures and Myths, p.202]

AIMH aimay. dread, terror, fear.

ANH anah. He suffered; to sigh, lament, to mourn, to wrong (see 650). With different vowel points: to bring about, cause, to happen, overreach in.

KVL kool. to comprehend, measure, hold, or compromise, to keep in, to contain. In Richardson s Monitor of Freemasonry (p. 43) As part of the Mark Mason s degree, the candidate takes in each hand a small block of white marble about 4 inches square and six inches long, weighing about 11 pounds each. Paul case has this note: "Boundary lines = $24(4 \times 6) + 32(8 \times 4) = 56" = 7 \times 8 =$ to measure = KVL. Note that the weight of the 2 stones = 22. 22 is the circumference of a circle or cycle of manifestation. see 96, 600 (MLAKH) (ShSh).

NAH neah, noah. beautiful, comely, becoming, befitting, lovely.

NAH nawawh. dwelling, habitations, pasture, meadow (23rd Psalm: "He maketh me to lie down in green pastures"); to be lonely, be befitted.

NAH naweh. becoming, well.

NAH naah. to adorn oneself; also: to beatify, decorate. The result of the light which shines into darkness.

HVHM Hoham. "God of the Multitude." King of Hebron (Amorite King) [Joshua 10:3] "Wherefore Adonai Zedec King of Jerusalem sent unto Hoham King of Hebron..." Represents the false notion of deity held by the masses of ignorant persons. Also a symbol of the exclusiveness and of the inequalities of classes which derive

directly from the false notion of God. For he King of Hebron, that is, King of the Court, so and of hereditary aristocracy. see 56, 321.

HIIAL Haiael. "God, Master of the Universe." ??th Shemhamphorash angel of the 4 of Cups (Chesed of Briah). 351°-355°. ?PTIBIOU? May 29, August 9, October 20, December 31, March 13. 11:20-11:40 PM. [Psalm 109:30] "I will give great praise and thanks to the Lord with my mouth; yes, I will praise him among the multitude." To confound the wicked, and to deliver from those who see to oppress us. Protects all who have ?recoude? to him, gives victory to the ?genius? of war. Person born: Has much energy; will love military life, and will distinguish himself by ?H???, talents and actions. see 25, 965, 1525.

ABIGAL Awbeigail. Abigail, "Father is Rejoicing"; "Father of Joy", "Source of Joy." [1 Samuel 25:3] variant spelling, see 46, 82.

NV Nu. An Egyptian Goddess, Hebrew transliteration. As a Hebrew root, Fabre D'Olivet notes: NV. Nou. the convertible sign Vav, image of the bond which unites being and nothingness, which communicates from one nature to another, being joined to that of produced existence, produces a root whose sense, entirely vague and indeterminate is fixed only by means of the terminative sign by which it is accomplished.

The Arabic [word] is an onomatopoetic and idomatic root which depicts the aversion that one experiences in doing a thing, the disgust that it inspires. As verb, it is the action of being repugnnant, of refusing, of being unwilling. [The Hebrew Tongue Restored, p. 398]

KBVD IHVH Kebode Jehovah. "The Glory of IHVH." [Exodus 16:10]

Greek/Latin

angus (Lt). Lamb. Symbol of the mystical Son of God.
terra (Lt). Earth. Refers to the physical plane which holds all times and seasons (see 291). "You will never discover anything unless you first enter my workshop, where, in the inmost bowels of the earth I ceaseless forge metals: There you may find the substance which I use, and discover the method of my work." [Hermetic Museum I, p. 122]. Paul Case links earth in this sentence to Virgo. see 570 Virgo = alchemical distillation.

"Therefore, beloved brother, let me warn you to have nothing to do with sublimations of sulphur and mercury, or the solution of bodies or the coagulation of spirits, or with all the innumerable alembics, which bear little profit unto veritable art. So long as you do not seek the true essence of nature, your labors will be doomed to failure; therefore, if you desire success, you must once for all renounce your allegiance to all those old methods,

and enlist under the standards of that method which proceeds instruct obedience to the teaching of nature-in short, the method which nature herself pursues in the bowels of the earth" [Case: Virgo] [Hermetic Museum I, p. 152-153] see 496.

"The sages have written about may waters, stones and metals, for the purpose of deceiving you. You that desire a knowledge of our art, relinquishing Sun, Moon, Saturn and Venus for our ore (#23 Latin) and our earth, and why so? Every thing is of the nature of No thing." [Hermetic Museum I. p. 204]

"The stone is mystic, or secret, because it is found in a secret place, in an universally despised substance where no one looks for the greatest treasure of the world." [IBID, p. 226] (Case: viz, in Virgo, where it is felt, but not seen.)

gloria (Lt). glory. The Light of God which shines on all things (see 74, 126, 136, 237).

turba (Latin). tumult, uproar, disturbance, commotion, especially one caused by a crowd of people. Title of an early alchemical treatise with the Turba Philosophours. Jacob Boehme writes: "And it is highly recognizable by us how the imagination of the eternal nature has the turba in the craving, in the mystery, but not awakenable, unless the creature, as the mirror of eternity, doth itself awaken this, viz. the fierce wrath, which is eternity is hidden in mystery." [Mysterium Pansolphicum, V, p. 161]

metalla. metal. One of seven interior centers, also known as planets, stars and chakras; a vortice of Life-force connected with an inner body or plane of consciousness in the microcosm. In alchemy, one of the constituents of the stone of the wise.

57 (3*19)

ABDN abdan, ahbaydawn. Abbadon; destruction, ruin, perdition [Esther 8:6]. "For how can I endure to see the evil that shall come unto my people? Or how can I endure to see the destruction of my kindred?" (Note the combination of AB, the father and DN, Dan, Judgement in this word. (Thus "Father of Judgement") One of the 7 infernal mansions depicted on the diagram of the 4 seas (see 337, 911, 99, 1026, 566, 108, 291; 54, 3; 64, 707).

AVN own. ability, strength, power, manly vigor [Genesis 49:3]. Also: wealth, riches; bill of sale, deed.

AVN awven. trouble, grief; sorrow, wickedness, idolatry. Root meaning of both words implies effort. In "own", the effort succeeds, in Awven, it comes to nothingness, vanity. wickedness, affliction, pain [Psalm 90:10].

AVN avan. to breath, to effect by work, to take pains [Hosea 12:9]. Note the connection between breathing and working.

AVN. On. a city in lower Egypt called by the Greeks Heliopolis (City of the Sun). [Genesis 41:50, Jeremiah. 43:13] Heliopolis is the sun of the Bible, "and the meaning is that it was the sun of art that caused the resurrection of the lifeless bird from dead ashes" [D.D. Bryant: The Art of Alchemy, IX, p. 8] "It was to a daughter of the priest of On that Joseph (multiplier) was married. Her name was Asenaith.. She was the daughter of Potipheria... "[Paul Case note, OP, cit.]

Fabre D'Olivet writes: "AN. an onomatopoeic root which depicts the agonies of the soul; pain, sorrow, anhelation.

The Arabic [word] used as verb, signifies to sigh, to complain.

AVN Every idea of pain, sorrow, trouble, calamity.

AN The signs which compose the root, are those of power and of individual existence. They determine together the seity, sameness, selfsameness, or the me of the being, and limit the extent of its circumscription.

AN. In a brother sense, it is the sphere of moral activity; in a restricted sense, it is the body of the being. One says in Hebrew, [ANI] I; as if one said my sameness, that which constitutes the sum of my faculties, my circumscription. [Hebrew Tongue Restored p. 296]

ANV Anov. the pronoun "we." Suggest that by eliminating the illusion of separation one realizes that all spiritual powers of the cosmos find expression in the magical operation.

AIVM iyoom. threat, warning; fright, terror, formidable, terrible. see 617

BNH bawnan. to build, erect; to establish, to raise, to build up.
also: BNH: to establish firmly (note this word contains BN, Ben,
the Son + Heh, vision or constitution power of the Father, AB).
see 108, 53.

DGIM dawgin. fishes; sign of Pisces, the 12th sign of the
Zodiac, attributed to the Letter Qoph, the Corporeal or body-
building intelligence. All the above words [ABDN, AIVM, BNH,
KLVA] apply in various ways to incarnation. The physical body is
continually perishing, yet it is while we are incarnate that it
is that which is the means to all wealth and power. It is the
basis of all effort, yet if it be separated from the directing
spirit it is nothingness and vanity. It is the cause of all our
terrors, when we misuse it or misinterpret it. (see 259, 389,
186).

DGN dawgawn. corn, grain. [Genesis 27:28] "Therefore God give
thee of the dew of Heaven, and the fatness of the earth, and
plenty of corn and wine." see 707.

KLVA kelva. a prison [Jeremiah 37:4] "Now Jeremiah came in and
went out among the people: for they had put him into prison.
(Jeremiah means "God is exacted". see 265) [Jeremiah 53:31] "And
it came to pass... that evil Merodach King of Babylon... lifted
up the head of Jehoiachin, King of Judah (alchemical digestion),
and brought him forth out of prison" (Jehoiakim = Jehovah raises
up") see 3, 12, 21, 30, 39, 48, 66.

MZBCh mazbech. altar, derived from ZBCh, to slaughter, to
sacrifice. The altar represents truth and conformity to the
cosmic order. What is sacrificed or destroyed is the sense of
personal separateness. What is killed out is the illusion that
one does anything of oneself.

AVKL avkel. consuming; "he that eats," eater, consumer.

BIThVL bettol. a breaking down, subversion, destruction,
annulment, cessation.

MChBVA machaboah. making secret, the laying by, hiding-place.
From ChBA, to hide, to conceal.

HBN hawben. comprehend. also: HBN, ebony. The metathesis of BVH,
to build. Comprehension is the result of building; understanding
is the ebony black color of Binah, builder of form. see 67, 707.
Also: HBN (ha-Ben), the son. see 53.

LVVIH Levoiah. "God who takes away sins". 19th Shemhamphorash.
91°-95°. SOTIS Venus. April 7, June 18, August 29, November 9,
January 20. 6:00-6:20 AM. [Psalm 40:1] "I waited patiently for
the Lord; and he inclined unto me, and heard my cry." To obtain
the grace of God. Rules the memory and intelligence of Man.

Person born: amiable and enjonee, modest in words, simple in his manner of life, supporting adversity with resignation and much patience.

VVLIIH Vevaliah. "King Dominator." 43rd Shemhamphorash 211°-215°. STOCHNE, Sagittarius. May 1, July 12, September 22, December 3, February 13. 2:00-2:20 PM. [Psalm 87:3] "Glorious things are spoken of thee, O city of God, Selah." Rules peace, influences the prosperity of empires; makes firm the thrones and power of kings. Person born: Loves military state, become celebrated by his feats of arms, and will gain the confidence of his prince by services rendered to him.

BHN bohen. "thumb," big toe. Has a distinctly phallic significance. [Exodus 29:20] "then thou shalt kill the ram, and take of his blood, and put it upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about." see 707. The reference is to the consecrating of priests.

ZN Zahn. species, kind; "sort" in [Psalm 144:13] "Our barns will be filled with every kind of provisions. Our sheep will increase by the thousands, by tens of thousands in our fields.

Fabre D'Olivet writes on the root: "ZN. The demonstrative sign united to the root AN, symbol of the moral or physical circumscription of the being, constitutes a root which develops two distinct meanings according as they are considered as mind or matter. From the view point of mind, it is a moral manifestation which makes the faculties of the being understood and determines the kind, for that of matter, it is a physical manifestation which delivers the body and abandons it to pleasure. Thence:

ZN Every classification by sort and by kind according to the faculties: every pleasure of the body for its nourishment: figuratively, all lewdness, fornication, debauchery: a prostitute, a place of prostitution, etc.

The Arabic [word] expresses a sort of suspension of opinion in things of divers natures. As an onomatopoetic root [Arabic word], describes a murmuring.

ZVN action of being nourished, feeding the body; or metaphorically the action of enjoying, making abuse, prostituting one's self." [Hebrew Tongue Restored p. 343] see 707

Latin/Greek

bonum. utility, profit, good.

lumen. light (literally and figuratively). see 570.

rosae (Lt). of the rose, rosy. Refers to the symbol of the human soul, of aspiration. The red rose symbolizes desire, the white purity (see 421 Latin).

58 (2*29)

ABIHIL Abihail. "Possessor of Night." variant spelling. also called Abigail [2 Samuel 18:25] "...Abigail, the daughter of Nehash." Nahash is the serpent, or the power connected with Scorpio. see 358, 61, 499.

ChILI hhyawlaee. my strength, power, might.

KBVD IHVH Kebode IHVH. "The Glory of IHVH." [Exodus 16:10] "And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud."

ThLIHD talihad. ruler of water. i.e. the alchemical Water or "Water of Mercury."

DAGN Dagan. Night demon of 1st decanate of Sagittarius. DA means "this"; GN means "garden:.(i.e. the garden of subconsciousness). This decanate is under the rulership of Jupiter and suggest the negative attributes of depression, indetermination and short-sightedness on subconsciousness levels." also D+G = DG, dag, fish = Pisces =AV= "where, whither?" see 7, 51.

ChN khane. love, kindness, grace, precious. Notariqon for, Chokmah Nesetrah, [ChKMH NSThRH], the Secret Wisdom, i.e. the Qabalah (see 111, 53, 788, 60).

NGH Nogah. the sphere of Venus, Netzach; shining, brightness, morning star. Variant spelling (see 64).

KLCh Kalah. Calah, "perfection", also "a trunk or pillar"; also KLCh "He is firm", or "pining with desire". This name was borne by an Assyrian City (according to Inman), and it may have been derived from a word like KLH Calah, "adorned", crowned, a bride, equivalent to the virgin, or Ishtar; if so, we may compare it to [Greek word], Kalee, beautiful." Genesis 10:11 "out of that Land [Shinar] went forth Asshur, and built Ninevah, and the City Rehoboth, and Calah." [Ancient Faiths, p. 382] But

Fabre D'Olivet suggest that Calah means the growing wise, old men ruling within": "The word KLCh, which signifies literally, an ancient, an old man, that is to say, a man whom age and experience have led to perfection. Thence by extension, the idea of a senate, of an assembly of old men, of a wise and conservative institution." [Hebrew Tongue Restored p. 284] see 55.

NCh noah. rest, cessation. pleasing, kind. Ark builder. marks a period of parlaya, or rest in cycles of cosmic manifestation (see 936).

This name appears in [Genesis 5:29] "And he called his name Noah, saying He shall comfort us concerning our work and toil of our

hands: because of the ground which the Lord hath cursed"

1. Fabre D'Olivet renders this verse: "And he called his name Noah (repose of elementary nature), saying, this shall rest us (our existence) and lighten our labor, and the physical obstacles of our hands, because of the Adamic element which IHVH has ?called?." He comments: "NH. Noah... or Noe. as it has been vulgarly written following the orthography of the Hellenist translators. The root from which this important name comes, is composed of the sign of produced being Nun, image of reflected existence, and the sign of the effort of nature Cheth, which gives birth to vital equilibrium, to existence. this root offers the idea of that perfect repose, which, for a thing long agitated in opposed directions, results in that state of equilibrium where it dwells immobile.

Nearly all the tongues of the orient understands this mysterious expression. The Hebrew and the Chaldaic draw from it two verbs. By the first NHVH, one understands, to lead to the end, to guide toward the place of repose; by the second, NVA, to repose, to rest tranquil, to be in a state of peace, of calm, of perfect bliss. It is from the latter, tht the name of the cosmogonic personage who saw the end of the world and its renewal, is derived. It is the emblem of the repose of elementary existence, the sleep of nature." [Hebrew Tongue Restored p. pp. 167-168]

2. The Zohar [I:58A-B] comments: "And he called his name Noah saying, this shall comfort us etc. How did Noah s father know this? In this way, when God cursed the earth, Adam said to him, sovereign of the Universe, how long shall the earth be subject to this curse? God replied: Until a descendant of yours shall be born ???, like yourself. So that waited until at last a child was born circumcised and marked with the holy sign. When his father saw this, and observed the Shekinah hovering over him, he called him Noah [literally rest], in anticipation of his future career. For up to his time men did not know the proper way to sow or reap or plough, and they used to work the ground with their hands. But when Noah came, he taught the arts of husbandry, and devised for them the necessary implements. Hence it is written: The one shall comfort us for our work and for the toil of our hands. It was indeed Noah who liberated the earth from its curse; for up to his time they used to sow wheat and reap thorns and thistles; here Noah is called "A man of the ground." [AISH HADMH = 366] (Genesis 9:20). Rabbi Judah said "The word AISH (Man-311) is applied to him because he was righteous, and through the sacrifice which he brought, he liberated the earth from its curse ... When Noah was born, the gave him a name which connoted ???, in the hope that it would work out its own fulfillment for them. His relation to God, however, is expressed by the same letters in the reverse order, viz. ChN (favor), as it is written, ??? Noah found favor in the eyes of the Lord ; whereas the anagram of the name offer the (wicked) son of Judah is RO ra (evil), and of him it is written And er was evil in the sight of the Lord [Genesis 38:17]. When Noah grew up, he saw how mankind

were sinning before God, he withdrew himself from their society and sought to serve his master, so as not to be led astray by them. He was especially diligent in the study of the Book of Adam and the Book of Enoch... and from them he learnt the proper forms in which to worship God. This explains how he knew it was incumbent upon him to bring an offering; it was these books which revealed to him the basis on which the existence of the world depends, to wit, the sacrifices, without which neither the higher nor the lower world can endure." (pp. 187-189)

3. Gaskell suggests that Noah is "A symbol of the individuality, or the manifested self in evolution-the permanent center of evolution in the soul. It is the Buddhi-manasic principle, or the incarnation of the self as applying to the three lower planes... The Noah principle... is perfection of the soul according to its stage of development. The knowledge it possessed is derived from within (walked with God)." [Dictionary of all Scriptures and Myths, p. 538]

4. A. Jokej writes: "Noah is the divinely appointed figure, in whom the whole cause of regeneration is set forth, every secret of this great mystery being here drawn for us as God alone could draw it.. Noah, then, is the spiritual mind, for he is only the continuation of Seth's line, and figures the form of life which the spiritual mind takes at this stage in its development, when it has come so far as to know the judgement of the old creation, and the way through that Judgement to a cleansed and better world." [Types of Genesis, pp. 104-105] Rosenroth, in [K.D.L.C.K. p. 69] says this word is equivalent in number to AVN. [quote ends here]
ha-ehben [HABN]. the stone (see 53).

crux (Lt). cross (see 1274 Greek). Refers to the golden cross of 6 squares, belonging to the Rosicrucian order "which every brother carries on his breast" [Secret Symbols]. see 109, 246, 66, 62, 47 (Lt). Also see the equal-armed cross of the 4 elements, the cross of Tav on the breast of Key 2.

59 (prime)

ChVILH Havilah. The "land" where there is gold [Genesis 2:11]. From the root Khool, ChVL, sand (44), connected with the Phoenix, referring to the mineral Kingdom. Said to be the root of ChVILH, "a circle, or district (in man)." see 64, 345.

Fabre D'Olivet comments: "ChVILH. Hawilah... Here the root ChVL, ChL or ChVL, is related to the idea of effort, of tension, or virtual travail, or trial, etc. This root is used as continued facultative, with the emphatic article Heh [The Hebrew Tongue Restored, p. 79]

ChVL or ChIL. Action of suffering from the effects of a violent effort being made upon one's self; action of being twisted, stretched [see skeleton in Key 13], action of being confined, bringing into the world; being carried in thought or action toward an end; producing ideas: action of tending, attending, hoping, placing faith in something; action of disengaging, resolving, dissolving, opening, milking, extracting, etc." [Hebrew Tongue Restored p. 351] see 65, 571, 100, 739, 259.

AChIM Achim. brethren [referring to Lilith and Samael].

AChLIVD Ahilud. "A brother is born". The father of David's recorder, Jehoshaphat ("God has Judged", #410) [2 Samuel 20:24] "And Adorah was over the tribute: and Jehoshaphat the son of Ahilud was recorder." Note that David means "beloved". see 14, 305.

GVIM gavim. foreigner, heathen; nations.

"In the Name of Adonai shall all the Nations be blessed. We begin with this, because in the Hebrew 'Nations' is 'Goyim' and refers to the Gentiles. The 'Nations' esoterically are the millions and millions of cells not directly concerned with the controlling the functions of the body, as are the more highly specialized cells known as the 12 tribes, for the constitution of the human body is the pattern for the proper constitution of the human society. Just as the gross mechanics of the body furnishes the pattern for all machines based on the laws of mechanics, while the subtler structure of the same body provides the patterns for those inventions which utilize the power of electricity." [Commentary of the 20th Communication 6/23/47]. see 65, 671, 100, 739, 259.

ChVMH chomah. wall, city wall, enclosure.

NDH niddah. As a feminine noun, impurity, impure thing; period of menstruation.

NDH neideh, nedeh. gift, wages of prostitution. As a feminine noun: impurity, impure thing, period of menstruation, menstruant woman. The cycles of throwing out the "foreign brethren" must be complete before the land of Gold is reached.

NDH Niddah. name of a tractate of the Talmud.

NDH nuddawh, neiddah. to remove, thrust out, to be banished, be excommunicated.

Latin

Pereat (Lt). "let there consume, destroy, or He shall eat up, devour." [Fama page 3]. "Our Rota takes her beginning from that day when God spoke Fiat ("Let there be light"), and shall end when he Shall speak Pereat."

magia adamica. adamic magic or the magic of Adam [humanity]. Title of a treatise by Thomas Vaugnan. Subtitles "The Antiquity of Magic and the Descent there of from Adam Downwards Proved". See 29, 30.

columba. dove. a symbol of Venus, and of sexual warmth. see Key 3, #71, 73 (Latin). "In India there is a most pleasant wood, in which two birds are bound together. One is of a snowy white; the other is red. They bite each other, and one is slain and devoured by the other. Then both are changed into white doves, and of the dove is born a phoenix, which has left behind blackness and foul death and has regained a more glorious life. This power was given it by god himself, that it might live eternally, and never die: it gives us wealth, it preserves our life, and with it we may work great miracles, as also the true philosophers do plainly inform us." The Book of Lambspring in [Hermetic Museum I, 290] Case: Columbia = 59 = clavis. see 81 (Latin).

clavis (Lt). key. A "key", as to a book or cipher.

60 (5*3*4)

Carrington, in The Number Key calls 60 "differential and human order , completeness of character". And the "actualizing of maturity."

S Samekh. Once the letter Samekh was interchangeable with the final form of the letter Mem, but after mankind left the Garden of Eden, he mistook temporary shelter for the final letter of the abode of perfection (Mem?). Because of his error, the arm of the tent peg was bent. [Codex Obligatus, XIV:60]

Paul Case observes: "The Chaldean character is similar to final Mem. this similarity is more evident in the usual printed character than in the written one. The written character is plainly a modification of the circle, and by some authorities is supposed to represent the serpent swallowing its own tail. Thus it is related to the serpent girdle of the Mahican, and is also connected with the letters Teth and Lamed, both of which refer to the serpent-power. The serpent swallowing its own tail also symbolizes the completion of a cycle of manifestation, and thus the letter Samekh and the Key corresponding to it may be taken as representing the end of a series of manifestations. The series in question is that which begins with the letter Teth and Key *.
[Tarot Practice Course]

Fabre D'Olivet comments: "This character as consonant, belongs to the sibilant sound, and is applied as onomatopoeia to depicting all sibilant noises... have conceived this letter S, as the symbol of the consonantal principle, in the same manner that they conceived the letter Heh, or the aspiration H, as that of the vocal principle. This character is, in Hebrew, the image of the bow whose cord hisses in the hands of man. As grammatical sign, it is that of circular movement in that which is related to the circumferential limit of any sphere.

BChN bawkheen, bahkhan. " tried by fire" "to try or to test; examine, proved", having special reference to the testing of metals by fire. As a noun BChN means "watch-tower", and with other points "trial, examination proof. see 186

BChN bokhan. "tried (stone)" [Isaiah 28:16], testing, examination and BChN to inquire. Note: this is not the same word translated "temptation or trial" in the special title of the path of Samekh. The sign Sagittarius, attribute to Samekh, belongs to the fiery triplicity. [Book of Tokens, Samekh] see #60. (variant spelling)

B-ChN be-khane, be-khen. In grace, by grace, by favor. By taking the B as a preposition "in", then it will be translated "Grace". It is by Grace that the Metals are tested in Key 14. Khane (ChN) is an abbreviation (notarikon) for Chokmah Nesethrah (ChKMH NSThRH) the secret wisdom i.e. the Qabalah. The mystical trial by fire has to do with initiation into the Qabalah. See

#58. It is by "grace", the "Grace of God" that the "metal" is tested-Key 14. The basic idea is testing by rubbing metals on a Touchstone. See 186.

GAVN gawawn. sublimity, glory. Trial by fire makes visible "the Glory of the Heavenly Sun," or "the Gold of thy Beauty." [Book of Tokens, Mem]. Also rising, swelling (as the waves in water, or hills on land); highness, excellence, majesty, grandeur, glory, exaltation. These meanings are related to the mountain symbolism in Key 14. Because there is danger that attainment may lead to personal pride, this word signifies also the pride which goes before a fall, and this points toward the kind of test whereby, as the comment of the path of Samekh says, "The Lord God test the devout." Until the dross of egotism is purged out, the "Metal" will not meet the trial of friction (rubbing) upon the touchstone of daily contact with others and environmental conditions.

MChVH makahazeh. vision, apparition; drama. "The vision of thy Lord [shall] be granted unto thee [Book of Tokens, Samekh] see 310, 120, 536. Also theatrical performance, play; MChVH window, aperture; vista. [A medieval word with the meaning of "vision, apparition" is MChZ].

LKI keliy. Anything completed, prepared or made. Specifically, vase or vessel. Refers to the secret vessels of alchemy, as symbolized by the vase in Key 14. It contains the "fiery, three-fold water" with which the great work is accomplished. See 800, 100. Something prepared. Thus, any apparatus or instrument. A ship, just as we speak of a ship as a "vessel". Even dress (of men), and trappings (of animals) are sometimes designated by KLI. Also arms and weapons. In short, almost all variations of the idea of a prepared instrument. Also, article, object, thing; utensil; garment; jewel; ornament; implement, tool; weapon, armor. Also attributes by Godwin to the 18th Shemhamphorash, short form, associated with the 6th quinance (26°-30°) of Libra. see 91, 1525.

HLKH halakhah. Traditional law. Not to be confused with the Paradosis (#666) condemned by Jesus. It is the secret oral tradition. So Qabalists interpret the word. Exoteric Judaism means no more by it than the legalistic "traditions of men" collected in the Talmud. Practice, adopted opinion, Rule; tradition (opposed to Aggadah).

HNH hinnay. behold! "The glory of the Heavenly son shall all men behold." [Book of Tokens] With different vowel points: to give pleasure or benefit, to please.

ThNA teneh. basket (metaphor for prosperity).

HVA ChIID Hia hayyekaw. "She is thy Life." [Proverbs 4:13] "Take fast hold of instruction, let her not go; keep her, for she is thy life." see 540, 12, 18.

GIHBM gihebem. Silence; according to Godwin: the seventh and lowest hell, corresponding to the three Supernal Sephiroth. see 620.

NI ni. lament, wailing [Ezekiel 27:32] "And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?"

Fabre D'Olivet comments: Root analogous to the roots NA (youth, newness), NH (young fresh) and NV (aversion, disgust), and the Arabic [word] indicates the state of that which is raw. [Hebrew Tongue Restored p. 400]

nitre (Lt). alchemical term as a stage of salt.

Fideus. of faith, faithful. Part of phrase. see 146.

61 (prime) [5*5 + 6*6]

AIN en or ain. Naughtness, nothing. 1st veil of the absolute. The primal darkness before manifestation. The latent state of cosmic night, containing potencies of the supernal triad. Aleph: pure Spirit or creative power, Unity; Yod: the Formative power of Spirit - The word related to Chokmah; Nun: the reproductive potency of the Cosmic Mother. the absolute as a living mind, the root-source of all substance and energy, protecting, guarding and teaching its manifestations (see 31, 538, 48, 711).

ADIN Adon. master, lord, possessor (Psalm 97:5). Root of the divine name Adonai, Lord. However negative may be our ideas of the No-thing (AIN) it is the master power, containing all other potencies with itself. The ancient Semitic root appears in the Greek Adonis, the name of the God the Greek borrowed from the Babylonian and Phoenician Mysteries of Tammuz. see 65, 207, 1065

AMK ammeke. thy mother (Exodus 20:12). The commandment, "Honor thy mother," is that the human, earthly mother is a symbol and visible representation of the protective, nourishing power of Ain. For all that is the perfection of feminine and masculine potencies must be ascribed to the No-Thing.

"Yet is she also AMK, Ameka, thy Mother, and her heart swelleth with love. For behold AMK: is it not 61, and this is BTN, the dark womb of creation? And again, it is AIN, the Boundless, for there are no limits to the overflowing love, springing like a fountain of Living Waters from the heart of the Mother.

Comment: Binah is identified with Ameka, thy Mother, and immediately this is indicated as being the same as the first veil of AIN, and as the vast expanse of the dark nothingness which is the womb of creation. Yet the Text is all the while dealing also with Saturn, and with the Path of Tav, and so with the idea of the eternal equilibrium or perfect rest at the center. Moreover, that rest is by clear implication identified with the Waters of Life...in Key 21, if you look intently, you may see delineated in plain sight representation of the idea expressed in Hebrew as the word AIN, which is both BTN and AMK. [Qabalistic Text and Commentary, 32nd communication 2/9/48]. see 67, 400, 713.

BThN beten. belly, stomach, womb, the inmost part. It refers to the fruitfulness and power of growth which are inseparable from any true notion of the nature of the One Reality. The "great womb" of the No-Thing is the same as the Mulaprakriti, or root-matter, of Hindu philosophy. It is also that which is inmost in the life of man. Wherever we are, there It is also, with all its limitless supply for every human need. It also suggest that our sense of being in the physical body is largely due to the visceral sensation.

AILK ayilak. farther, further, hither, thither, afterwards. [Sepher Yetzirah 4:16] Increased distance, or lengthened spatial

relation (farther), and also of going beyond previous performance or attainment, the conception of transcendence (further). It serves also to remind us that AIN, the First Veil, designates something beyond the range of intellectual definition or perception. Compare these ideas with the symbolism of the Fool, which corresponding to AIN.

ALIK alika. to thee, toward thee [Genesis 43:9]. Farther expresses the idea of motion away from an observer. Toward thee expresses the idea of motion toward an observer. In relation to Ain, however remote the No-Thing may seem, it is omnipresent, nearer than anything else. Man's yearning and striving toward the Infinite is a reaction to the One's earlier movement toward the heart of man. One familiar phrasing of this idea is, "Behold, I stand at the door and knock."

ANI ani. I, myself. First person, singular pronoun. There is only one Real Self in the universe. Understood "I" as being essentially identical with that Self, and is the fullness of all being--yet also the Ain, because it goes beyond every limitation of Things. Godwin also gives: 37th name of Shemhamphorash, short form, associated with the 1st quinance (1°-5°) of Aquarius. see 92, 1525.

HVN hone. wealth, riches, capital, substance. as an adverb enough. From a root which means: to be empty; to gain by effort. The nature of the effort has been perfectly expressed by Lao-tze in his admonition: "Having emptied yourself, remain where you are." Our true wealth is within us--the Ain is the true basis of all material possessions. Letter by letter it signifies: Vision (Heh), intuition and the power of correlation (Vav) and imagination (Nun), are the basis of creative power. see 711

HIVM ha-yom. this day (Deuteronomy 9:1). One of the words delusions is that we are somehow separated from the AIN, Ain. Or speech betrays us. The wise live out "this day" with smiling hearts. For the Ain is beyond time, just as certainly as it is free from other restrictions. ALL that it is, it is NOW.
HLVK hawlok. motion, walking. The root-idea is "a series of steps." Walking is the human function which THE BOOK OF FORMATION associates with the letter Nun and Key 13. The Fool is shown in the act of walking, with one more step ahead of him before he comes to the edge of the precipice. However free from action the Absolute may appear to be, it is Itself the very essence of progress and advancement. It is dynamic being-in-action. It is the Primal Will craving urge (1), towards the production of beautiful results (6). We have difficulty with the idea of a moving Absolute, because motion seems to be the contradiction of all that "Absolute" means.

NGCh nagakh. to thrust, or push, as with the horns of an animal, to butt. Figuratively: "to make war." Ain as the inexhaustible source of a dynamic energy which thrusts itself into

manifestation forcibly, and in so doing becomes the adversary of inertia.

NVH navah. to abide, to dwell; as a noun (Naven): home, habitation. The Ain is our dwelling place. In it we live, and move, and have our being. To experience it is to realize that the Ain is our home, a haven of refuge and a place of safety. As an adjective: same pointing, beautiful, comely, dwelling, abiding. In Rosenroth [K.D.L.C.K.], p. 564] gives: ?Habithculur?, and says it is Malkuth, which receives Tiphareth into itself.

DMBIH Damabiah. "God, Fountain of Wisdom." 65th Shemhamphorash; angel of 10 of Swords. 321°-325° PIEBION-Moon. May 23, August 5, October 14, December 25, March 7. 9:20-9:40 [Psalm 90:13] Against sorcery, and to obtain wisdom and the success of useful enterprises. Rules the seas, rivers, springs, maritime expeditions, and naval constructions. Influences sailors, pilots, i.e. ?PCHE?, and all those engage in commerce. Person born: distinguishes himself at sea by his expeditions and discoveries, and amasses a considerable fortune. Godwin gives: Angel of the 5th quinance (21°-25°) of Gemini; angel by day of the 10 of Swords. This represents the operation of Malkuth; sphere of the elements, in Yetzirah, the World of Formation. Davidson adds that Damabiah is an angel of the Order of Angels. see 965, 1525, 46.

ZAGN Zagan. Gothic demon by night of the 1st decanate of Sagittarius. The name of the demon suggest the power of separation (Z), unregulated energy (A), psychic reflection of negative patterns (G), in reproductive error (N). This decanate, ruled by Jupiter suggest subconscious imbalance, resulting in negative aspects of theses qualities, including deep depression. This decanate also corresponds to the 8 of Wands in the Tarot minor arcana, which is the operations of Hod, the lower mind, in Atziluth, the archetypal plane. When negatively aspected, as here, this can indicate violence, warfare; rapacity, insolence; theft or robbery, suggesting by some of the evil meanings connected with Hermes or Mercury, associated with misuse of human intellect. For more on this word, see 711.

HChVILH ha-Havilah. Havilah. Name of a land (where gold is). Genesis 2:11. see 59, 44, 345.

IIIAL Yiaial. [Psalm 121:5] Godwin gives: Yeyayel; angel of the 4th quinance (16°-20°) of Scorpio; angel my night of the 6 of Cups. This represent the influence of Tiphareth; sphere of the Sun or Central Ego, in Briah, the World of Creation. Davidson adds that Ieiaiell is an angel of the Future, sharing the office with Teiaiell. [Dictionary of Angels, p.148]

Greek/Latin

materia (Lt). matter, substance. This extends the conceptions we have been considering in relation to [AMK] and [BThN]. We must

constantly readjust our conception of substance. We must continually we rid ourselves of the false notion that power and wealth are to be sought in the accumulation of things. The world's failures may be traced to belief in external things and to dependence on them. They never fail who rest secure in their reliance on the Ain.

magnum (Lt). great. Refers to the Great Work (see 124).

artis (Lt). of (the) Art. this is the art of alchemy, which transforms the dross personality into the Gold of union with the Higher Self (see 314 Latin).

coelum (Lt). Heaven. The abode of Spirit, source of matter.

terrae. of earth. The vessel of Spirit is every form of "earth", or the physical plance. see 56.

62 (2*31)

BIN bin. to distinguish, to separate mentally, to understand, discern, know, perceive. The root of Binah [BINH], understanding, which is the finitizing principle (see 67).

BLL bawlal. to overflow; to mingle, mix. Note that to mix, mixture is equivalent to the old sense of temperance, the title of Key 14. Also that this word: ASA healing and ZNH adultery, false mixture. Other meanings: to confuse, confound; to mix fodder; to stir, knead.

ZNH zawnaw. false mixture; to commit fornication, be a harlot, figuratively, to go after strange gods. Also: ZNH to commit fornication; ZNH: to be committed (fornication)

BNI beni. the sons. Temperance purifies the sons (and daughters) of God. see 52, ?898?

MBHIH Mebahiah. "God Eternal." 55th Shemhamphorash 271°-275°. SMAT, Jupiter. May 13, July 24, October 4, December 15, February 25. 6:00-6:20 PM. [Psalm 102:12] "But thou O Lord, shalt endure forever; and thy remembrance unto all generations." To receive consolation, and for those who desire to have children. Rules morals and religion, influences those whom it protects in all their endeavors, and prospers their undertakings through all possible means. Persons born: distinguishes by his good deeds, his piety, and by his zeal to full his [duty] toward God and men. see 965, 1525.

VVIM vavim. "hooks", pegs, nails. Used in the construction of the veil of the Holy of holies, in the Hebrew Tabernacle. [Exodus 38:28] "And of the thousand seven hundred and seventy-five shekels he made hooks for the pillars, and overlaid their capitals, and overlaid the hooks with silver." see 12, 1775 = palace of the body of heaven, i.e. Netzach, sphere of Venus.

NIB niyb. produce, fruit. [Malachi 1:12] "But you are profaning it, [i.e. the Lord's name] in that you say, the table of the Lord is polluted and its food (fruit) is contemptible." Also in [Isaiah 87:19] "I create the fruit of the lips [i.e. speech); peace, peace to those who are afar off and to those who are near, says the Lord; and I will heal them."

HAVN hown. Ability, vigor.

VKVL vakool. hold.

BHNNH bhinnay. behold.

BMChZH bamakhazeh. in the vision of the Lord.

ThVB MAD tov-meod. very good.

B/S Beth/Samekh. Mercury in Sagittarius.

post (Latin). after. following the discoveries, one becomes an illumined brother. Part of a phrase in Secret symbols. see 717.

sophia (Latin). wisdom. From Greek [Greek word]. see 781 (Gr.), 73

chalybs (Latin). steel. "Our chalybs is the true key of our art, without which the torch would in no wise be kindled, and as the true magi have delivered many things concerning it, so among vulgar alchemists there is great contention as to its nature. It is the ore of gold, the purest of all spirits; a secret, infernal, and yet most volatile fire, the wonders of the world... as steel is attracted to the magnet, and the magnet turns toward the steel, so also our magnet attracts our chalybs. Thus, as chalybs is the ore of Gold, so abounds in salt, which salt is the menstruum in the sphere of the Moon, and can calcine gold. This center turns toward the pole with anarchetic appetite, in which the virtue of chalybs is exalted by degrees..." [Hermetic Museum II, pp.. 166-167]. Case chalybs = 62 = Sophia.

valles (Latin). a valley or vale; use in Rosicrucian and alchemy to designate the field of the great work. Compare this with the various details of Tarot symbolism which show the great work as being carried on, and especially as beginning, at the level of self-conscious awareness. Note that in Key 0, the Fool (Aleph-spirit) is descending into the valley of manifestation. see 45 (Latin).

frater (Lt). Brother. The "breathern" are spiritual related through the Heart (see 701, 246).

intacta (Lt). Untouchable. Part of a motto found on the tomb of Brother CR (see 136 Latin).

63 (3*3*7)

HChN khane. the grace.

KBVD-AL Kabode-AL. the Glory of God. Spirit resides in all manifested form, yet it takes selfconscious work to recognize this.

"Remember now that the Glory is the Kabode-El, for God is One and alone and there is nothing else, as saith Isaiah. Al is 31, and KBVD is 32, so that KBVD-AL is 63. Here you may be searching find much treasure. First, 63 is 9 times 7. Among the Sephiroth, this is the multiplication of Victory by the power of the Foundation. Among the letters it is the multiplication of Zain by the power of Teth.

Nor are these in any measure different, for what is the Victory if it be not that of the Sword of Understanding, and what is the Foundation, if it be not a power of the Royal Serpent?

Here, indeed, may you find a rich treasure, and the text points straight at it.

We shall not now give you more than this one hint. As students familiar with our Rota, note well the words of the text concerning 63 as the multiplication of Zain by Teth. Do not forget that the path of Zain links Binah to Tiphareth, and that ZIN is 67, as is BINH. Right disposition is rooted in Understanding, and this is the sharp sword of discrimination, for there is no love without understanding, and love must be discriminating in the good and constructive sense of this word. But note that Zain as 7 must be multiplied by Teth as 9 to make the 63 of KBVD-AL, and though Teth is the serpent-power, the Rota pictures that power as a red lion, tamed by a woman who represents the feminine aspect of Chesed. Every Sephirah, you remember, is both male and female. Female, as receiving the descending influence. Male as projecting it to whatever paths are below, and this feminine Chesed is pictured as being like the Empress. For the taming of the lion and the serpent, these two being really identical, is woman's work even as it is written in the writings of the Sons of Hermes. If you have ears to hear, this shall be for you a practical revelation of the Great Arcanum." [23rd Communication] see 32, 67, 73, 833, 124, 419, 430

2. The Zohar [Prologue: 8a, pp. 33-34] adds: "'The glory of EL' (God) signifies glory of [CHECK FOR MISSING TEXT] the bride which is called EL, as it is written 'and EL hath indignation every day' [Psalm 8:12]; all the days of the year it is called EL, signifying glory on glory, splendor on splendor, and dominion on dominion. Thus at the time when heaven enters into the canopy and irradiates her, all those companions who joined in her adornment have their names recorded there above, as it is written, 'and the firmament showeth his handiwork..' the words 'his handiwork' being an allusion to those who have entered into a covenant with

the bride."

ABDVN aybadon. destruction [Proverbs 15:11] "Sheol (Death) [the place of the dead] and Abaddon (destruction) [the abyss, the final place of the accuser Satan] both are before the Lord; how much more the hearts of the children of men? (Amplified) Godwin gives: angle of the bottomless pit [in Revelation]. Davidson adds: "According to Mathers, The Greater Key of Solomon, Abaddon is a name for God that Moses invoked to bring down the blighting rain over Egypt. The Qabbalist Joseph Ben Abraham Gikatilla denominates Abaddon as the 6th Lodge of the seven lodges of Hell (Arka), under the presidency of the Angel Pasiel.. Abaddon has also been identified as the angel of death and destruction, demon of the abyss, and chief of the demons of the underworld hierarchy, where he is equated with Samael or Satan." [Dictionary of Angels, pp. 1-2] see 12

VBNH va-bawnaw. and establishes.

BVNH boneh. builder, founder. All building or creation takes place with the letter Heh (the vision of the prophet) and is accomplished by division (Zain, the Sword) from the unity of the whole. see 68.

ZVN zawn. to feed, nourish. The substance or water of creation nourishes all things.

GLL gawlahl. to roll, roll off, roll away, remove; to roll up a scroll. The scroll is that of memory, which is rolled up upon completion of the creative process.

SBA sawbawa. old, aged; ancestor; grandfather; elder. The race-memory is connected with these. see 189, 604.

NChH nawchah. to guide or lead; to bring [Exodus 23:34] "But go now, lead the people where I told you. Behold, My angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin."

SG seg (cont). According to Fabre D'Olivet: "SG. The circumferential sign united to the organic sign, constitutes a root whose purpose is to depict the effect of the circumferential line opening more and more, and departing from the center: Thence SG all ideas of extension, augmentation, growth: physical possibility." [The Hebrew Tongue Restored, p. 06]

DGVN Dagon. A fish-god of the Philistines. [1 Samuel 5:2] "After the Philistines had captured the Ark of God, they took it from Ebenezer to Ashdod. (2) Then they carried the Ark into Dagon's Temple, and set it beside Dagon." see 713, note.

NBIA nevie. "prophet". [Exodus 7:1] "Then the Lord said to Moses, 'see I have made you like God to Pharaoh, and your brother Aaron will be your prophet.'" One who foretells future events, or who speaks for God.

CHIMH chimawh. fervor, according to Mathers, in [Sepher
Sephhiroth, p. 10] Not found in scripture or the Hebrew Lexicon.

Greek/Latin

opus (Lt). Work. Refers of the alchemical great Work. see 124,
61.

Magnesia, the first Matter.

DIN Deen. Justice, the highest name for the 5th Sephirah, Geburah. It is the square of 8, the special number of the Sephirah Hod, and of the letter Cheth, which is the channel carrying the influence from Binah down to Geburah. The wise see meaning and purpose in the reign of divine law. In human personality are summed up all the forces and laws of the universe. Man is the instrument through which the Life-power brings the Great Work to completion, symbolized by the pentagram, one of the geometrical correspondences to the number 5 and Geburah. see 92, 216, 95, 297, 850.

DNI Doni. a twin intelligences of Gemini. According to Godwin, DNI Dani, the 50th name of Shemhamphorash, short form, associated with the 2nd quinance (6°-10°) of Aries. see 95, 1525.

ANChH anakhah. a sigh, a groan, a deep breathing. The deeper meaning refers to the exercises of volition and of the practice of deep breathing, which is part of the practical technique of every Greater Adept. Superficially, emotional reactions to those who do not understand Divine Justice.

NVGH Nogah. The sphere of Venus. Netzach on the Tree. External splendor. see 58, 148, [K.V., p. 57]

ADM ChVH Adam-Eve/Havvah. Adam and Eve. A Qabalistic verbal symbol for all humanity. "The form of man, says the Rabbi Benjohai [Zohar I: 191, III:144], contains all that is in heaven and earth-no form, no world could exist before the human prototype*; for all things subsist by and in it: without it there would be no world, and in this sense we are to understand these words, The Eternal has founded the earth upon his Wisdom."

*Paul Case: Because ADM = 45 = 9 [Yesod, Foundation] and ABN-ChVh = 45 + 19 = 64 [Greek word for truth]. [A Subjective Inquiry into Alchemy; Atwood p. 173] see 45, 19, 70

VHABN ve-ha-ehben. "and this stone" (Genesis 28:22). Refers to the Stone of Bethel, which tradition identifies with the "crowning stone" now in Westminster Abbey. The letters of [VHABN] form [HVA BN], and read Hu Ben to indicate that Hu (Kether) and Ben (Tiphareth) are united in the mysterious [ABN], Ehben, Stone. This "Stone" is the Lapis Philosophorum, or Mercurius de Mercurio. [HVA BN], moreover, may be read: "He (is) the Son (or "Stone")." see 216.

MI ZHB may zahab, mazahab. . "Water of Gold", "Golden Waters". Concerning which there is much in the works of Alchemist. In Genesis 30:39 This name appears as two words. Mother of Matred and Grandmother of Mehetabel. The first two letters refer to Mercury (MI). [I.R.Q. 996] see 50

The Aesh Mezareph [VII, pp. 39-40] speaking of alchemical Silver

says: "This wife (or female) is also called mezahab, the Waters of Gold, or such a water as sends forth Gold. If the artist be betrothed to her, he will beget a daughter, who will be the water of the royal bath. Although some would have this bride to be the waters that are made out of Gold; which bride (not-withstanding) poor men leave to be espoused by great men." see also [IRQ:996]

MIZHB Mazahab. the mother of Matred; mother of gold.

NVCh noah. to include, lie down, rest. The proper name Noah (variant spelling). see 58. Also rest, quiet, resting place [Esther 9:16]. As an adjective: pleasing, kind, easy, benign.

MThH nahtah. to expand, to extend, stretch out. In Isaiah 44:13: "The carpenter selects a piece of wood, and stretches out his rule; he marks it out with a line; he fashions it with planes and makes it into the likeness of man, according to the beauty of man."

SBB sahbab. to revolve, turn, surround.

HGVIM ha-goyim. the nations (Hosts), the gentiles. Hence all of unredeemed humanity (Adam) who are not yet part of spiritual Israel.

HGVN hahgun. Worthy, respectable, suitable, proper. A Rabbinical word. It implies, as does the English "worthy", that what it describes is equal in value to something else, has been weighted and not found wanting, is rightly adjusted to use. Compare theses ideas to Key 11.

HHVILH ha-Havilah. "(Land of) Havilah" (where there is Gold)". [Genesis 2:11]. see 59, 44, 345.

NBVAH. prophecy, prediction.

HVA-BN. Hu-Kether and Ben, the Son. He [is] the Son [Mark 1:11].

IChVM yakhum. sexual excitation; poetical name for Son [IChVM], a medieval word. Compare with PChD "Thigh" (92) and PChDIM, meaning gonads, testicles (142). Both these words are part of the Gematria of Geburah.

IDIM yadim. hands.

IDID IHVH Yediyd IHVH. Beloved of God [Deuteronomy 33:12; John 13:23].

MIDI midi. from my hand.

GVNH gonah. serenity, according to Godwin. The state of inner peace.

SD sad. stocks (for the feet of a culprit). In Job 13:27: "You

fasten my feet in shackles; you keep close watch on my paths by putting marks on the soles of my feet."

ChVIM Chivim. Hivites. A petty tribe of Canaan, conquered by the Israelites; a term used to indicate tent-dwellers. Inman Gives: "Villagers," and cites [Genesis 10:17: "Hivites, Arkites, Sinites." Fabre D'Olivet renders the singular form: "Bestial Life." He comments: "The absolute verb ChVH, receiving the sign of potential manifestation in place of the convertible sign, becomes the symbol of universal life ChIH: But if the first character of this important word degenerates, and is changed into that of elementary existence, it express in ChIH only natural, animal, bestial life: the symbol of absolute material life in OIH. [The Hebrew Tongue Restored, p. 288]

Greek/Latin

aletheia (Gr). truth. Literally: "Not forgetting." Suggest perfect memory. The magician opposes reality to appearance, fact to fancy, order to disorder. "Ye shall know the truth and the truth shall make you free." For that which is at once liberation and preservation is the understanding and living of truth.

genea (Gr). Birth, race, descent; a generation, offspring, age, period, time, nation.

dictum (Lt). a saying; a prediction, a prophecy; an order, a command. The Perfect Law is at once a prophecy and a command.

domus (Lt). abode, dwelling, home, house. The Divine Justice is our true abiding place.

sal aqua (Lt). salt water (SECRET SYMBOLS, page 30). Sal Aqua is called also Matrix Corpus, matrix of the body. The correspondence is to Geburah as the Sphere of Mars (see 674, 82, 156).

salus (Lt). health, well-being, prosperity, deliverance, preservation.

solve (Lt). dissolve. The first of two alchemical admonitions. The other is coagula, coagulate. Dissolution comes first. We must remember that the use of creative imagination is concerned with the breaking down of old forms and habits as well as the building up of new ones. You cannot become the New Creature and remain as you are. There is a relation between the highest functions of Geburah and alchemical dissolution.

sperma (Latin). seed. The whole alchemical work has to do with the "seed of metals." The "metals" are the inner centers of the body, the stars or chakras. The power which works through them is the "seed". The Mars energy can bring the 7 psychic centers (metals) into conscious activity. Human beings are sometimes called "metals" by the alchemists. On the same page of THE SECRET SYMBOLS where we find sal aqua, we read "Semen Spiriti Sancti,"

and, in the Latin of the Rosicrucians, semen and sperma are interchangeable terms (ex semen spiriti sancti). see 50 (Latin), 146, 210, 199 (Latin).

Virgo (Lt). A Virgin. Name of the zodiacal sign Virgo, symbolized in Tarot by Key 9, the Hermit, and by the letter Yod. see 10, 20, 515 (Greek).

Paragon. Webster: to compare; to parallel; a mold or pattern. "The true philosophers are far of another mind, esteeming little the making of [physical] Gold, which is but a paragon, for besides that they have a thousand better things..." [R.C. Allegory, p. 7].

Gradus. Step, grade. Implies a level of consciousness, Part of a Latin Phrase. see 166.

Anima media (Lt). middle spirit. "...figured by the Tree of Knowledge... the only medicine to repair the decays of the natural man..." [Thomas Vaughan].

65 (5*13)

The number of the units of the pentagon when the length of the sides are 13 units each.

ADNI Adonai. Lord. Divine Name for Malkuth, attributed to the element earth [ARTz]. The Haikal, or temple, is for human personality the physical body, and that body is formed from the earth, or physical manifestation of the Life-power's spiritual energy taking form as the "matter" constituting man's body in his physical environment. All activities of man are carried on within the being and body of Adonai.

DVDIM Deodayim. Mandrake. [Genesis 30:14] "And Reuben went in the days of wheat harvest, and found Mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, give me, I pray thee, of thy son s Mandrakes." [Hermetic Museum I. p. 57] "As I foundered in my mind the marvels of the most high, and the duty of fervent love to our neighbors, which he laid upon us; I remembered the wheat of harvest, when Reuben (25?1?) the son of Leah, found Dudaïm (DVDAIM) in the field, which Leah gave to Rachel for the love of the Patriarch Jacob." Paul Case: DVDAIM = 65 = ADNI = HIKL. HIKL, according to Sepher Yetzirah, is in the midst. Note that DVDAIM, mandrakes, are aphrodisiac. The same root is found in DVD = ZHB, Gold. see Aesch Metzareph and Genesis 30:14.

KMH Kawmah. Cama or Kama; "to pine, or long for." This is the name of the ?Hindu? God of love, or desire." [Inman].

HIKL haikel. temple, palace. Meeting place for the Shekinah. The Zohar [Prologue 3B, pp. 13-14] adds: "The holy and mysterious one ?carved? in a hidden recess one point. In that he enclosed the whole of creation as one who locks up all his treasures in a palace, under one key, which is therefore as valuable as all that is stored up in that palace; for it is the key which shuts and opens. In that palace there are hidden treasures, one greater than the other. The palace is provided with fifty mystic gates. They are inserted in its four sides to the number of 49. The one remaining gate is on none of its sides and it is unknown whether it is on high or below: it is hence called the mysterious gate. All these gates have one lock, and there is one tiny spot for the insertion of the key, which is only marked by the impress of the key. It is this mystery which is implied in the words in the beginning created God. " HIKL = 65. It is "in the midst" according to Sepher Yetzirah-the interior center (Tav). the divine essence = ?AIV ANI?. HIKL may be read H I KL = The Yod All. The Yod is the point of concentration. "Light and there was Light. These words imply that there had already been Light. This word AVR (light), contains in itself a hidden significance. The expansive force proceeding from the hidden recesses of this secret supernal ether opened a path and produced from itself a mysterious point (or, rather, the ?ens? of (limitless) ?clave/ its own ether and disclosed this point), Yod." [Zohar I: 16B,

p.69]

HS haws. hush! keep silence. In Habbakuk 2:20 "The Lord (IHVH) is in his holy temple [HIKL], let all the earth [ARTz] keep silence before him." see 671.

Fabre D'Olivet writes: "HS. Onomatopoetic and idiomatic root which depicts silence. The Arabic [word] seems to indicate a sort of dull murmur, as when a herd grazes in the calm of night." [Hebrew Tongue Restored p. 332]

DVMIH dumiah. silence, quietness; the 4th occult maxim (to keep silent). Hence: trusting in silence, hoping, waiting. [Psalm 62:1] "Truly my soul trust God in silence; my salvation comes from him."

GDM IChD gam yakhad. "together in unity," [Psalm 133:2]. Important in Masonry. see 2, 13, 22, 1169.

HLL hallel. to shine, glory, praise, to commend, sign praises, Thanksgiving. Psalms 113-118 recited by the Hebrews on new moon and festivals. Also: HLL: to shine, to be boastful, foolish. Mathers [K.V. Introduction 66] writes: "ADNI is the queen by whom alone Tetragrammaton can be grasped, whose exaction into Binah is found in the Christian assumption of the virgin." see 52.

MZVZH melozah. door post. A rolled up piece of parchment containing Deuteronomy 6:4-9 and Deuteronomy 11:13-17 fixed on the door post.

MKH makkah. stroke, wound, beating, blow; plague, defeat (in war).also: MKH, to deal one a heavy blow. Indicates misuse of the physical plane.

SH. ROOT: that which is round in form; dome, moon.

LLH Lelah. 6th name of Shemhamphorash, short form, associated with the 6th (26°-30°) quinance of Leo. see 96, 1525.

NHI niehiy. wailing, lament, mourning-song. Notariqon for NTzCh/HVD/ISVD or Netzach, Hod, Yesod. [K.D.L.C.K. p. 563]

AVChIM auchim. Weasels and other terrible animals, according to Mathers in Sepher Sephiroth [p. 10]. This word does not appear in scripture or in the Hebrew Lexicon. It suggest the quality of guile and deceit which hinders the great work.

Latin

L.V.X. (Lt). Lux. Light. The universal radiance which is the essential substance of all manifested things (see 207).

jugum (Lt). yoke. Part of a Rosicrucian motto, Legis Jugum, found in the vault of C.R. related to the Sanskrit yoga or union, and

to the throat-center symbolized by Taurus and by Venus. see 113 (Lt), 870 (Greek), 111.

follis (Lt). a leather bag, purse; a pair of bellows; puffed-out cheeks. In Tarot, the wallet of the Fool, Key 0. "The wallet contains the summed-up experience of previous manifestations, because, at the beginning of every new cycle of self-expression, the Life-power carries with it the essence of all its experiences in former cycles." [Paul Case: The Tarot, p. 34] Also, the Fool (Spirit) itself. "...Fool is derived from the Latin 'follis' meaning a 'bag of wind'. Thus the Fool symbolizes that which contains air, or breath." [Highlights of Tarot, p. 16] see 82

66 (2*3*11)

Perimeter of a circle with a diameter of 21. The circumference of Yetzirah.

Mystical number of the Qliploth of the Great Work.

AKILH akiylah. food, something edible. Indicates the source of daily bread as not being in the material world, but in the pattern world.

ALHIK Elohekah. "thy God." [Deut. 4:24; Isaiah 60:20; Exodus 20:7]. see 546.

BChVN bawkhown. an assayer (of metals); a trial, a test.

BChVN bakhoon. a watchtower, observatory.

GLGL galgal. literally, "whirl", a wheel, cycle, whirlwind; celestial orb, heaven (As the wheeling of the heavenly bodies- the "beginning of the whirlings" is attributed to Kether). A special name of Shekinah, the Divine presence ("cognomen scheckinae"). Compare with Rota as the rotary nature of all formative activity (48). GLGL is used in Sepher Yetzirah 2:4 as signifying circle, celestial orb, sphere: "These 22 letters, which are the foundation of all things, he arranged as on a sphere with 231 gates, and the sphere may be rotated forward or backward, whether for good or for evil; from the good comes true pleasure, from evil naught but torments." see also 3, 21, 12, 30, 39, 48, 57, 75, 116 (and zero).

ANIH aneih. a ship. Symbolizes the formative world as the connecting medium which carries the powers of the higher worlds down into the external physical plane. Conversely, the means whereby, on the path of return, we may be ferried over from the physical world to those beyond. see 7, 22, 14, 44, 21, 28, 88.

KMV kemo. like, as, when. [Exodus 14:5] see 19

DNHBH Dinhabah. "Give forth judgements." Capital city of Bela, King of Edom. [Genesis 36:32] "And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah",; [IRQ: 522] "What is DNHBH, Dinhabah? As if it were to be said, give forth Judgement. " The kingdom of Edom is that of unbalanced force; compare DN, Dan, "Judgement" = putrefaction = Scorpio = 54.

GNVZ gawnuz. hidden, secret. See "hidden light" (273).

BN-DVD Ben-David. son of David. "The builders of the temple... must be the son of David ... David is the English from of.. Davd , which means beloved , and the builder is therefore the son of the beloved. David is called in scripture the man after God s own heart , a description exactly answering to the name; and we therefore find that Solomon the builder is the son of the

man who has entered into that reciprocal relation with God or the Universal Spirit, which can only be described as love." [Thomas Troward: Bible Mystery and Bible Meaning, p. 123] see 375, 52, 14, 771 (Greek).

Latin/Greek

Aurora (Lt). Dawn. "The Chaldean word for dawn is ShPRPR. In Daniel 6:1; this word, prefixed with the letter Beth is translated "in the morning" ["Then the King arose very early in the morning, and went in haste unto the den of lions"] It is written BShPRPRA, the final Aleph indicates that the word is definite, emphatic. There is a mystery here for this is a the Hebrew text is permuted. The first Peh is written much smaller than the other letters; and the second Peh is written much larger than the other letters. This method is call permutation." see 860. [Giljhnston: Gematria of the Pentagram-compiled]

Biagenos (Lt). A Rosicrucian mountain; life-giving, generating, strength.

granum (Lt). A seed. In the Fama, brother CR is called "Granum Pectori Jesu Insitum," A seed planted in the breast of Jesus. The inner meaning has to do with Jesus own saying: "The seed is the word." Note that both "dawn" and "seed" imply the first stage of development (see 310, 95, 50, 99 Latin).

Aurum (Lt). Gold. see 14, 109, 246 (Latin).

67 (prime)

BINH Binah. Understanding, the third Sephirah. Sometimes Binah is translated as "Intelligence." This must not be confused with [ShKL], saykel, which is the more general term for intelligence, or more accurately, for consciousness.

The fundamental meaning of Binah is the power of separation, the ability to distinguish truth from falsehood, and the power to adapt means to ends. Thus it is the mental ability to distinguish one thing from another which is the basis for understanding.

Binah is both the dark sterile Mother, AMA and AIMA Aima, the bright, pregnant Mother. This aspect of Reality is the matrix of all possible specialized forms of expression. Ama represents this aspect of Being prior to the beginning of a cycle of the Life-power's self-manifestation. Aima is the fertile womb from which flow forth all forms made manifest during such a cycle of the Life-power's self-expression.

Binah is called Shabbathai, the Sphere of Saturn, because every appearance of special, particularized manifestation necessitates limits of quantity, quality, mass, form, etc. In the astrological terminology of Ageless Wisdom, the contractile, limiting power is called Saturn. Note, in this connection, that the birth of living creatures results from contraction of the womb which carries the body during its period of gestation.

Binah is attributed [NShMH] Neshamah, the Divine Breath, the Holy Spirit in Christian symbolism. No matter how gravely a human being sins, this Neshamah is never involved. It is the highest aspect of Soul. The seat of the Divine Life's intuitive knowledge of all that it is, and of all that it must inevitably bring into manifestation because of what it knows itself to be. In man, Neshamah is the source of intuitive knowledge of spiritual truth. It is also the supreme source of guidance in the progress of man toward mastery.

"Thus may you come to understand that the Sabbath of the Eternal never ends. How then may man find rest, save in the heart of the Mother? For that heart is the ever virgin Neshamah, and she is one with the Everlasting Heavens. Dark she is, but comely, even as Solomon saith. The source of terror to the ignorant, and therefore Pachad dependeth with all its stern judgments from her. Yet is she also AMK, Ameka, thy Mother, and her heart swelleth with love. For behold AMK: is it not 61, and this is BTN, the dark womb of creation? And again, it is AIN, the Boundless, for there are no limits to the overflowing love, springing like a fountain of Living Waters from the heart of the Mother.

Everywhere may you find that heart, ye Children of Light, and nowhere else shall it be found, save at the center, which is the Holy Temple in the Midst, where Shabbathai hath its abode. There all is perfect rest, and thus was the great temple on earth built

by Solomon, whose name signifieth "the peaceful," and set up in Jerusalem the dwelling place of peace. For these outer things are but figures. Until ye find the Hill of Zion in yourselves they shall be no more than figures, and dark ones in very truth...

Comment: All through the words of the wise there is a continual recurrence to the idea that the ONE is timeless. That sequence has little or no meaning to the consciousness which is above and beyond all human thought. Thus often there seems to be confusion in their words. For example, in the last part of the Text, Binah is identified with Ameka, thy Mother, and immediately this is indicated as being the same as the first veil of AIN, and as the vast expanse of the dark nothingness which is the womb of creation. Yet the Text is all the while dealing also with Saturn, and with the Path of Tav, and so with the idea of the eternal equilibrium or perfect rest at the center. Moreover, that rest is by clear implication identified with the Waters of Life. You may remember that our Elder Brother is reported to have said, "To those who labor I will give you rest," and to have told the woman that if she but knew who was speaking to her, that knowledge would be a well of living water. The meaning is not far to seek. Had she known who spoke to her she would have known the central Reality of her own Being, and who knows that, finds eternal life, eternal rest, and perfect peace, for these three are one. What you must take as your clue to the application to most of the Text referring to Shabbathai, is the place of Tav on the Tree. Note that the Mezlah descends to Malkuth through Tav, is what completes the perfection of Binah." [Qabalistic Text and Commentary, 32nd Communication, 2/9/48]

***"The four doctrines of the Grade of Magister Templi are derived from the name BINH, Binah, Understanding. They are as follows: 1. (Beth: Key 1, The Magician) Human personality is a medium for the transmission of the high potential of the Life-power, working at superconscious levels, to the lower potentials of embodiment in the field of existence below the lever of human self-consciousness. A Master of the Temple never for a moment loses his awareness of his relationship to that which is above, nor his awareness of innate power to control that which is below. No appearance ever frightens him. He never makes the mistake of supposing that he, personally, performs any action, or that he, personally, is responsible for any result. He is the witness of the mighty works of the One Identity. Watching the phenomena of this world, he sees everything working out for the inevitable freedom which is the necessary consequence of the Life-power's self-expression. 2. (Key 9: The Hermit) A Master of the Temple has fully identified himself as being none other than the silent watcher on the heights of being. He perceives, with that watcher, that all activity is a series of transformation of the energy of subconsciousness. He knows that the self moves not, nor enters into any action. He knows that it is the eternal witness of the activities of its own power. 3. (Nun: Key 13: Death) A Master of the Temple perceives that necessity and the beneficence of the

continual transformation of physical vehicles. He sees that this principle of endless change in the world of form brings about the appearance of death. He does more than see. He has grasped the affirmative factor in the phenomenon of Death. he has borrowed strength from the eagle by using nerve currents which in ordinary men have no outlet save through the sex-function. A Master of the Temple employs these currents to stimulate certain parts of his brain. Through their functions, he gains the knowledge which delivers him from the body of this death, and gives him joyous freedom from the limitations of three-dimensional existence. 4. Heh, Key 4: The Emperor. Perfectly identified with the One Will, a Master of the Temple shares with that one its power as the Constitution Intelligence which makes, frames and composes the world. He has taken the full measure of his humanity in its relation to the Life-power. He sees himself as he really is. In that unwavering vision of truth there is no place for any faulty adjustment, either of his personal vehicles or of that larger vehicle of life, his environment. [True and Invisible, p. 279-281, 2nd printing]

ChNTh khanat. to ripen (as fruit, because ripeness, odor and flavor go together), to embalm (a body) or preserve, to spice (food). Binah, Understanding, is a preservative and relates to the preservation of a body of wisdom inherited from the past. Binah perfects human personality through complete mastery of the physical organism. It is that which holds the Wisdom of Chokmah. Related to final mastery of the human organism and to the body of C.R. found fair and unconsumed in a sepulcher.

ZIN Letter name Zain. weapon, sword. The sword symbolizes discrimination gained through trial and error, and understanding is the ripened fruit of discrimination. There is a distinct relationship between the third Sephirah, the Suit of Swords and the Yetziratic world. "Now consider also that Mercury rules Gemini, represented in the Rota by Key 6, and this is the key corresponding to Zain, the name of which letter is the number 67, the same as the value of Binah. That is, the Path of Zain is the first channel for the descending influence of Binah, and partakes of her essential nature. She however is pregnant with the descending influence from Kether through the Path of Beth..." [Commentary-33rd Communication 2/12/48]

"...the secret of Tiphareth is 7, or Netzach; but since 7 is also Zain, the secret is shown in the Rota by the Lovers, and their number in the series is 6. Furthermore, Zain is, in Hebrew, ZIN, and this adds to 67, the value of BINH, Binah, whence the path of the Lovers descends to Tiphareth. 6, 9 and 13 are the Rota numbers of ZIN, and this is 28, the perfect number which is the extension of 7, and 7 is Netzach." [13th Communication] see 1081, 187, 148, 418, 134 (Latin).

"Daleth is the path of union of AB and AIMA. Without that union, Binah is AMA, dark and sterile; but after that union she is AIMA, and brings forth BN, the Son. See, then, that the path of Zain

carries down the power of Binah, and therefore is there a mountain, symbol of pregnancy, in the background of Key 6."
[Commentary-13th Communication 5/28/47]

ZLL zahlal. to shake, to tremble, to quake; to pour out, to shake out; motion to and fro. The root idea is vibration-a step downward from the perfection of Kether. To manifest at all, the limitless must enter into conditions of apparent restriction. Vibration is alternating activity, and the vibratory pitch of anything represents certain fixed limits or boundaries. This coincides with Binah as the first Sephirah of limitation and the basis of all form. Saturn is active in Binah because its root meaning is the same limitation and "fixing of boundaries" which is essential to the expression of anything at all. Also: to be a glutton, to be vile, mean. Prodigality and waste, baseness. The product of unrestricted subconscious activity.

NGID Nagiyd. "he who is foremost", or "he who is at the front". a leader, a prince, noble, a prefect (Daniel 9:25). The Hebrew name for the Rosicrucian Grade of Master of the Temple, corresponding to Binah.

BN IH Ben Yah. Son of Jah (God). [Lesser Holy Assembly, 228-229]

ABIDN Abidan. "Father of Judgement". See Geburah and the Path of Lamed on the Tree.

AVNI vinah. Belong to the lobe, lobar [K.D.L.C.K p. 57]

VINA Vinah. Night Demon of the 3rd decanate [Saturn/Uranus] of Gemini.

KVLIA kolyaw. Kidney; gonad.

IBMIH Jabamiah. "Word which produces all things. 70th Shemhamphorash. 346°-350°. THOPIBUI. May 28, August 8, October 19, December 30, March 12. Genesis 1:1. Rules the generation of beings, and the phenomena of Nature; protects those who wish to regenerate themselves and establish in themselves the harmony interrupted by the disobedience of Adam, which they accomplish by exalting themselves toward God, and in purifying the elements which compose the nature of man; when he recovers his rights, his original dignity, when he becomes again the master of nature, and exercises all the prerogatives which God gave him in creating him. Person born: distinguished by his genius; consulted by the savants of all nations and becomes one of the first lights of philosophy. Godwin gives: Yebamiah; angel of the 4th quinance (16-20) of Cancer; angel by night of the 3 of Cups. this represents the influence of Binah, sphere of Saturn, in Briah, the World of Creation. see 965, 1525.

Greek/Latin

Jesus. Latin spelling of Yeshua. In Christian esotericism this name is applied to the Son, and we have seen that in the very word [BINH] are to be found the letters B and N, forming Ben, the Son.

Natura. Nature; Mother Nature. Nature is the Maya-Shakti of Hindu philosophy, the finitizing principle Qabalists name Binah.

unus. one; alone, single, sole. Refers to the unity of all life. The actual substance of "all things" is the being of the Logos or Word [Logos = 373, reduces to 13, which is AChD, echud, one and AHBH ahebah, love, thus love and unity.] The established order of all things is a unity "all things" are nature. see 215, 39.

crucis (Lt). cross. The "cross" of the 4 elements, constitution the 4 colors of the Sephiroth Malkuth, the manifested universe, or Kingdom of God. see 65, Adonai, 193, 701 (Latin)

centro. It is in the Secret place within that we make contact with Binah. There, and there only, may we hear the voice. This inner center is the point at the center of the Cube of Space, the point at the innermost center of human personality, associated with Tav. Represents the meeting-place of the axes of the cube, which are 13.

templi (Lt). of the temple. The "temple is regenerated human personality; one who has succeeded in this "building" has become a Master of the Temple. see 84, 151 (Latin).

ABNIH Ehbawnayaw. "The Stones there of (of it)". [Job 28:5,6]
 "As for the earth, out of it cometh bread: and under it is turned
 up as it were fire. The stone of it are the place of sapphires:
 and it hath dust of Gold." The earth or physical body brings
 forth the bread of life from the "secret fire". In the passage
 cited, the phrase translated "stones of it" is ABNIH, which
 broken down is IH ABN, ehban Yah. As IH, is the special divine
 name attributed to Chokmah, and ABN expresses the union of
 Chokmah and Tiphareth, the son, ABNIH is a symbol of that union.
 (Chokmah, as the sphere of the fixed stars, is the greater whole
 that includes the special sphere of the sun, or Tiphareth, in as
 much as the sun is one of the fixed stars. see 78, 536.

ChKM khakam. Wise.
 kawkhm. to be wise, act wisely.
 kikkem. to make wise, teach wisdom.
 kukkahm. to be made wise.

HBVNH ha-boneh. The builder, founder. Wisdom is built upon the
 foundation of stone. see 63.

ChIIM Chaiim. Life.

ZNVH zonah. harlot, prostitute. [Proverbs 23:27] (26) My son,
 give me your heart, and let your eyes observe my ways. (27) For a
 harlot is a deep pit; and a strange woman [wayward wife] is a
 narrow well." And in [Isaiah 23:16] "Take a harp, go about the
 city; O you harlot that has been forgotten; play sweet melodies,
 sing many songs, that you be remembered." see 308, 316 (Greek).

VKBIAH Vacabiel. Lesser assistant angel of the sign of Pisces in the zodiac. [In joint rule with Rasamasa, another Genius-E. Levi, Transcendental Magic} Pisces is attributed to alchemical multiplication, to sleep, and to the Corporeal Intelligence, which organizes the body cells into the new image.

ThIN tin. clay. spelled ThINA (Aramaic) in [Daniel 2:41] "And whereas thou sawest the feet and toes, part of potters clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, for as much as thou sawest the iron mixed with miry clay." see 719, 28.

STh set. transgression; error, sin. Written SThH in [Psalm 101:3] "I will set before my eyes no vile thing. I hate to commit transgression [SThIH]; They will not cling to me." Fabre D'Olivet writes: "STh. Root not used in Hebrew. The Arabic [word] characterizes in general, a vehement, illegal action. The compound verb [Arabic word] signifies literally to command with arrogance, to act like a despot." [Hebrew Tongue Restored p. 408]

HDS Haedas. Myrtle; considered as sacred to Venus by the ancients. [Isaiah 41:19] "I will put in the desert the Cedar and the Acacia, the Myrtle and the Olive. I will set pines in the wasteland, the fir and the cypress together.

Latin/Greek

Diabolos (Latin). Devil; slanderer.

O Ayin. "The letter Ayin does not speak. It only sees. It is an eye, OIN. Close your eyes. Open your mouth. Now try to see. That is the sound of Ayin." [The Book of Letters, Rabbi Kushner] "The name of the letters OIN when rearranged, spells "Poor" ONI. The letter Ayin comes after Samekh in the alphabet, to teach us that a man should "support" (S) the "poor" (O) before poverty causes them to fall. In its shape also, the letter Ayin, with its one curved leg, suggest a person who has no firm basis; it is bending and unstable." [Letter of Fire, Rabbi Glazerson]

"This path (26th, connecting Tiphareth to Hod) is connected with the letter Ayin, and the name of this letter, besides signifying the eye as an organ of sight, also means the visible part of an object, the surface, the appearance. Thus the word Ayin stands for the phenomenal as opposed to the noumenal, for that which is given to sensation or impression as opposed to that which is subject to natural verification. The eye is therefore the natural symbol of those external shows which conceals reality. It is the sign of man's finite experience of things as they seem, as opposed to the realities of the hidden essence veiled, in form. Through the function of the eye we become aware of the phantasmagoria of the phenomenal world, which Shakespeare called this unsubstantial pageant. The untrained eye is the great deceiver. On this account the letter Ayin is attributed to the Tarot Key whose title means The Slanderer. [Paul Case: True and Invisible Rosicrucian Order (4th), p. 340].

In scripture this is the number of years of the ordinary span of human life, in contrast to the magical age of 120 years, mentioned by the Psalmist. (In Key 15 the evil represents the dweller on the threshold, barring the way that leads to the inner center. Thus he is the same in function as Daleth, the door which must be opened and passed before we can enter the palace of the king.) [Paul Case: True and Invisible (4th), p. 182]

The Chaldean character looks nothing like an eye, but its form suggest the duality of human visions, the letter-name more definitely. [Paul Case: Tarot Practice Course] see 358

Fabre D'Olivet comments: "This character should be considered under the double relation of vowel and consonant. Following its vocal acceptation, it represents the interior of the ear of man, and becomes the symbol of confused, dull, inappreciable noises; deep sounds without harmony. Following its consonantal acceptation, it belongs to the guttural sound and represents the cavity of the chest. Under both relations as grammatical sign, it is in general, that of material sense, image of void and nothingness as vowel, it is the sign Vav, considered in its purely physical relations: as consonant, it is the sign of that which is cooked, false, perverse and bad." [The Hebrew Tongue Restored, p. 413]

ADM VChVH Adam ve-Chavah. Adam and Eve. i.e. Humanity. see 45, 19.

HSH haseh. Hush! Be silent! Hold your peace! Also: HSH (hasah), to be silent; tongues. Compare this with the meaning of pax (35), has to do with the control of speech. Silence: one of the 4 occult maxims. It is the soundless voice of the inner life, expressing itself through thought. Heh reminds us that to receive the inner tuition we must learn to keep silent. For the clearest, intensest vision, this is essential. 2nd Heh (Malkuth-the Bride). We shall accomplish more work and do it better if we do not say too much about our plans and projects. Samekh hints that in silence there is a supporting or sustain power. Desire will be intensified. see 474, 346, 131, 815.

Paul Case, writing in Theory of Magic says: "The Hebrew word for silence HSH, claims our attention now. Its first letter is Heh, and so is its last. Our teachers in the Qabalah, tell us that the first Heh is the Heh of the Mother, Aima of Binah, while the last is the Heh of the Bride, Malkuth. The first Heh, therefore corresponds to the creative world and to the faculty of intuition. Thus it reminds us that to receive the interior tuition which reveals to us the mysteries of cosmic law we must learn to keep silent. The inner voice is not heard by those who indulge in needless talk, furthermore, the letter Heh is the letter of sight, and for the clearest, intensest vision, silence is essential. The second Heh may serve to remind us of Lao-Tze dictum the state should be governed as we cook small fish, without much business." When we come to apply whatever magical knowledge we may possess to the actual work of taking our part in the administration of the kingdom, we shall accomplish more work and do it better if we do not have too much to say about our plans and projects. The middle letter of HSH, Samekh, hints that in silence there is a supporting or sustaining power. That this is true every practical occultist learns sooner or later. The practice of silence as to what you aim at, as to what you are doing, has two very important practical results. First of all, it prevents other people from leaning of your plans and perhaps setting themselves in opposition to you. Thus silence is over and over again a time-saver and an energy-saver. Secondly, the practice of silence serves to intensity desire-force. Your one

aim (the arrow of the archer, represented by the letter Samekh) is something that you must keep religiously to yourself. Not even your closest friends should know of it. This one aim is typified in Revelation by the white stone, upon which is written a name which no man knoweth, save him that receiveth it. The one things you have to do in order to fulfill your destiny will be, or perchance has been, revealed to you from within. See that you tell no man. For in silence and secrecy the strength and potency of that aim will be intensified until it dominates your whole life. But if you tell your secret to other people, virtue goes out of you and you are almost certain to incite somebody to acts of open or veiled opposition." (pp. 166-168) [1925] see 815

"HSH has to do with the control of speech. It intimates that there is a something not to be disclosed, except in the company of the truly qualified; and this mystery is typified by the wine, and by intoxication (in both good and bad senses). It is a mystery of darkness (LIL) and limitation (S?VBB?), and it has to do with the various appearances reported by our senses (the letter Ayin and Key 15) Yet is it also a mystery of renewal and regeneration, and this mystery is the SVD which has been preserved generation after generation, in the assembly of the inner school." [ML 22:6,7]

KN. ken. thus, "so", just so, such, so much; honest. In Genesis 1:7: "So Elohim made the firmament and separated the water under the expanse from the water above it. And it was so." Also in Genesis 42:11: "We are all sons of one man. Your servants are honest [KNIM] men, not spies." see 720.

IIN yayin. Wine. This is word is used in Genesis 9:21: "And he [Noah] drank of its [the vineyard s] wine, and became drunken; and he was uncovered within his tent."

***Fabre D'Olivet renders this verse: "And being steeped with the spirit of his production, he intoxicated his thought (attained ecstasy) and (in his exaltation he revealed himself in the center (most secret place) of his tabernacle." He comments: MV-HIIV with-what-is-spirituos... The word IIV, which is the natural order signifies simply wine, designates in the moral order, and according to the figurative and hieroglyphic sense, a spiritual essence, the knowledge of which has passed in all times, as belonging to the most profound mysteries of Nature. All those who have written of it, present the mysterious essence as a thing whose profoundness can not be known without revelation. The Kabbalists are accustomed to say, in speaking of this wine, that he who drank of it would know all the secrets of the sages. I can only offer to the read the grammatical analysis of the Hebrew word, leaving the rest to his sagacity.

I have often spoken during the course of my notes of the root AVN, which enjoys the universal privilege of characterizing alternately, being and nothingness, everything and nothing...

It is evident that this root, emerging from the deepest abysses of nature, rises toward being or fall toward nothingness, proportionally, as the two mother vowels AV, enlighten or obscure it. From its very principle, it suffices to materialize or to spiritualize the convertible sign Vav, in order to fix its expression upon objects genuine or false. Thus one sees it in AVN, virtue, strength, valor, and in AVN, vice, vanity, cowardice, in IVN the generative faculty of Nature; in IVN the clay of the earth.

In the word here referred to, the two vowels are not only enlightened by replaced by the sign of potential manifestation Yod, image of intellectual duration. This sign being doubled constitutes, among the Chaldeans, one of the proper names of the divinity. United to the final sign Vav, it seems, if I can so express it, to offer the very body of that which is incorporeal. It is a spiritual essence which many peoples and particularly the Egyptians, have considered under the emblem of light. Thus, for example, one finds in the Coptic [word] light or torch. It is in conceiving this essence under the form of spirit, that those same peoples, choosing for it an emblem more within the reach of the vulgar, have taken for its physical envelope wine, that liquor so vaunted in all the ancient mysteries because of the spirit which it contains and of which it was the symbol. This is the origin of these words which, coming from the same root appears so different in signification: AVN being and IIV wine, of which the Greek analogous offer the same phenomenon [Greek word] being and [Greek word], wine.

...it is by an almost inevitable consequence of this double sense attached to the word IIV, that the cosmogonic personage call [Greek word], Dionysus, by the Greek, has finally designated for the vulgar, only the god of wine, after having been the emblem of spiritual light; and that the same word which we use has become such, only as a result of the same degradation of the sense which was attached to it, a degradation always coincident with the hardening of the mother vowel: for, from the word IIN, is formed the Teutoic wein, the Latin "vinum", and the French vin. [The Hebrew Tongue Restored, p. 264-265]

Cario Soares observes: "Noah transmutes downward his eesh (AISH, 311) quality of fire by becoming eesh (husband) to Adamah [ADAMH, 50] (the earth). The earth reproduces this fire as wine (the wine as symbol expressed that fact, as the Qabalah well knows). Genesis 9:21. The strange fruit of the nuptials between eesh (as man-fire) and Adamah is ye'en (IIN)... this ye'en is a sort of tornado in which anything can happen. The English word wine is the Hebrew word scarcely modified, so also is the Latin (incidentally, it is not generally realized how many of our words derive from, or are, the Hebrew ones). This verse exemplifies the fact that the symbols of blood and wine belong to the same category. Having drunk, Noah-as is expected if his name NH, is understood-loses his Adamaic quality and sinks unto an unevolved state. The relationship between him and Adamah is all to Adamah s

advantage. Noah's consciousness now lapses into the unconsciousness of undifferentiated cosmic life and uncovers the true significance of this Noah whose numbers reveal that he is a life not yet entered into the process of evolution (he falls asleep with his genitals uncovered). [The Cipher of Genesis, p. 147]

LKK lekakh. so, thus. [Sepher Yetzirah 1:7]

LIL layil, leyil. night (literally, a twist away from light). A variant of LILH (75). Said in Genesis to be God's own name for ChShK khoshek, darkness. The symbolism of Key 15, which corresponds to Ayin and 70, is a representation of darkness. And it is a picture of the dark night of the soul, and of the adversity [rest of text missing]

ADNIH Adonijah. "Lord (i.e. worshiper) of Jah. [1 Kings 1:5]: (Who said "I will be king") Jah is a divine name attributed to Chokmah. see 15, 26, 73, 65.

MIK Mik. 42nd name of Shemhamphorash, short form of Michael, associated with the 6th quincunx of Aquarius. see 550, 101.
GVG VMGVG Gog ve-Magog. A name given to a race or people inhabiting some part of the northern region. Gog is used in [1 Chronicles 5:4]; Magog appears in Genesis 10:2]. The names "Gog and Magog", only appear together in the Greek of the apocalypse of John [Greek word], where they are used as symbolic terms for the world as hostile to God's people and kingdom. In [Revelations 20:8] "And [the Adversary] will go forth to deceive those nations which are in the four corners of the earth, Gog and Magog, to assemble them together for war; whose number is as the sand of the sea."

Fabre D'Olivet renders Magog as "elasticity", or "elastic stretching power." He comments: "The root of GVH, which expresses a movement being opposed to itself, indicates in the word GVG an extension continued, elastic, pushed to its utmost limits. this word governed by the sign of exterior action Mem, characterizes that faculty of matter, by which it is extended and lengthened, without there being any solution of continuity." [Hebrew Tongue Restored p. 273-274]

SVBB sobob. circle, ring, circumference.

SVD sode. a council, assembly; secret; to plaster. Mathers, in [Sepher Sephiroth, p. 11] cites [Psalm 25:14] "The secret of the Lord is in those who revere him, and he shows forth his covenant to them."

Latin/Greek

hagneia. purity, chastity.

filius. Son.

tartar. a part of the alchemical salt.

71 (prime)

INH yonah. a dove, a pigeon. Used figuratively as a metaphor for sexual warmth, a marked characteristic of doves. One of the birds sacred to Venus (and is closely connected with Saturn). Refers to the reproductive functions of Venus, and creative imagination. see 70, 400, 406, 601, 378, 486, 700, 801 Greek.

Also a symbol of Jonah, who was swallowed by the great fish (Nun). A symbol of Israel in scripture, and the form that the Holy Spirit took at Jesus baptism my John. Also spelled INH, so that contain 3 letters used in the spelling of IHVH, combined with Nun, the Fish. [PFC on D.D. Bryant]

Matthew 12:39: "But he answered and said unto them, an evil and adulterous generation seeketh after a sign; and there shall be no sign given to it, but the sign of the prophet Jonas: 40. For as Jonah was three days and three nights in the whale s belly, so shall the son of man be three days and three nights in the heart of the earth." See also Matthew 16:14, Luke 11:29. INH = Virgo (Yod) +Taurus (Vav) > Scorpio (Nun) > Aries (Heh) . see 59.

Also cited by Fabre D'Olivet in Genesis 8:8: "Then he sent forth a dove from the ark, to see if the waters had abated from, the face of the ground." He renders the verse: "And he sent forth Ionah (plastic forces of nature, brooding dove) from him, to see if the waters were lightened from off the face of the ?Adamicement.?"

He comments: "HIVNH Ionah.... Here again is an emblem famous in ancient cosmogonies; emblem, that the Greek and Latin interpreters have again presented under the least of its characteristics; under that of a dove. It is indeed true that the Hebrew word IVNH, signifies a dove, but it is in the same manner that the word ORB [272], signifies a raven; that is to say, that the names of these two birds have been given them, in a restricted sense, in consequence of the physical or moral analogues which have been imagined between the primitive signification attached to the words ORB and IVNH, and the apparent qualities of the raven and the dove. The darkness of Erebus, its sadness, the avidity with which it is believed that it devours the beings which fall into its pale, could they be better characterized than by a dark and voracious bird such as the raven? The whiteness of the dove on the contrary, its gentleness, its inclination to love, did not these qualities suggest it as an emblem of the generative faculty, the plastic force of Nature? It is well know that the dove was the symbol of Semiramis, of Derceto, of Mylitta, of Aphrodite, and of all the allegorical personages to whom the ancients attributed the generative faculty, represented by this bird. This emblem appears to have been known from most ancient times, by the Brahmans, by the Chaldeans, and even by the Sabaeen priest of Arabia. It is known that the time when Mohammed entered victorious into Mecca, he cause an image of the dove, sculptured in the temple of that

celebrated city, to be broken by the hands of Ali. In short, if one open any ancient book treating of religious mysteries, he will find therein traces of the veneration of the peoples for the dove. Assyria was particularly characterized by the bird and it can be inferred from a passage in [Isaiah 20:6] that it was an ensign for the Assyrians...

It is evident that the name of Ionia, that famous country claimed equally be Europe and Asia, comes from the same source as the word IVNH. The Chaladic and Hebrew IVN, IVNI, or IVNAI, always designate Greece, or that which belongs to her: these are the Greek analogues; [Greek words]. For, if we examining Greece concerning the inner meaning of the name which she gives herself, we shall find that she attaches to the word [Greek word], all ideas of all ideas of softness, sweetness and amorous languor, which we attach to that of the dove; if we go further and explore in Greek itself the root of this word, we shall see that this root [Greek word], contains in that tongue, the ideas of cultivated, fertile land; of productive soil; of existing being in general; of the violet flower consecrated to Juno, etc.

Now what do we find in the Hebrew root IVN? We find, in general the idea of a thing indeterminate, soft, sweet, easy to receive all forms, and in particular, a clayey, ductile. If, following our method, we proceed to the hieroglyphic sense, and if we examine the signs of which this root is composed, we shall easily find in IVN, the mysterious root AVI, where the sign of manifestation Yod, has replaced the sign of power Aleph: so that, if the root AVN designates indefinite being, the root IVN will designate the same being passing from power into action.

...IVNH expresses the generative faculty of nature. We shall see that in Hebrew, the compound word ABIVNH, signifies desire of amorous pleasures; and that one understands by the words IVNH OLM, a song, tender, melodious and capable of inspiring love.

...Ionia, from which we have imbibed all that we have imbibed all that we have which is delightful in art and brilliant in knowledge, is attached on side to the mysteries of Moses, so that of Semiramis; and loses itself on the other, in that sacred emblem called Yoni by the Brahmans; Yng, by the Chinese Tao-teh, over which it is necessary that I draw an impenetrable veil." [The Hebrew Tongue Restored, p. 230-233]

HIVN hayaven. The mud, mire. see 99.

AIMK aimq. thy terror. "The implications of HIDH, riddle, and BKH, weeping." [Case] see 27

ALIL aiul. nothing, apparition; image; idol; false God; worthlessness, naught, i.e. appearance. see 121

ALM alam. To be dumb, silent; which is also a name of a system of chanting called literally INH ALM RChQIM. "The dove who

conceals that which is distant." also: ALM, to bind sheaves (of wheat). see Key 3

ANK anak. To be pointed, to be sharp; an engraving tool; a plumb-line, plummet. [Amos 7:8] "And the Lord said unto me, Amos, what seest thou? And I said, a plumb line. Then said the Lord, Behold, I will set a plumb line in the midst of my people Israel: I will not again pass by them anymore." also: ANH, lead (metal of Saturn).

ChZVN chazon. vision, prophecy, divine revelation. True vision is a higher fruit of the reproductive power (Nun) and imagination (Daleth). see 137, 787

HIVN haygwven. the mud, mire. see 99

MLA mala. complete, to overflow, to be filled; plentitude, fullness. All these words are connected with that principle which is at once Nahash, the tempter, and Messiah, the anointed, according to the mode of its manifestation. It is that which at once the serpent and the dove, that which is copper, or Venus. [PFC on D.D. Bryant]. see 358.

coction (Latin). cooking or baking (alchemical term).

Annuit (Lt). He hath prospered. Part of the motto "He hath prospered our undertakings" on the great seal of the U.S. see 79, 150, 370 Latin.

18 * 4 or the multiplication of the 4 elemental powers through the activity of IH, Chai, Life. The number of degrees on an arc of a circle inscribed by a pentagram and between 2 points of a pentagram.

ChSD Chesed. Mercy, beneficence. 4th Sephirah. The primary meanings of Chesed are: eager, earnest desire, and ardor or zeal toward anything. Also kindness, love, good-will, pity and compassion. The measuring, arresting or receptacular Intelligence. A reservoir of Limitless power and substance of all things needful both spiritual and material. It rises like a boundary to receive the emanation of the Higher Intelligences which are sent down to it. The grade of Chasidim, Masters of compassion and healers which is the consciousness of exempt adept (see 48, 82, 194, 178, 528, 122).

Chesed is called Gedulah, [GDVLH], Majesty or Magnificence. Chesed is known also as the Measuring Intelligence, for it is the basis of all adjustment, measurement, order and adaptation.

The basis of all adjustment and regulation is memory. The whole course of evolution is an orderly development made possible because the Universal Life has perfect memory. Every point of manifested Being is a focus of perfect memory. The One Life remembers perfectly all that it is in itself, and every event in the series of its self-expressions. Nothing is forgotten. Nothing is beyond recall. Human memory is one phase of this cosmic record.

Chesed is the Sphere of Tzedek, or Jupiter. Jupiter is the "sky-father" who was the ancient personification of the principle of Beneficent Regulation.

The letters of the word form part of the doctrines of the Grade of Exempt Adept. 1. The Chariot, Key 7 (Cheth): The I am does nothing, for the I Am is the One Identity called God and God is changeless. That One Identity is the witness of activity, but is not itself modified or altered by the transformations that go on around it. All change, all modification, is in the field of energy with revolves around the I Am. The self does nothing. It never had done anything. It is simply the witness of the panorama of the transformations proceeding from its own mysterious power. 2. Temperance, Key 14 (Samekh): All circumstances are gifts from the Almighty. Personality is the instrument of the One Self. Every detail of our daily experience is a good gift from the One Source. There can be no evil gift form the one giver of all good. 3. The Empress, Key 3 (Daleth): To know that all circumstances are gifts from the one identity is to free subconsciousness from every erroneous image of terror, lack, hatred; sorrow, or mistrust. Whatever external appearances may be, they are invariably veils of manifestation for the divine beneficence. hope, courage, happiness and joy are fruits of the spirit, the

expression of accurate measurement of the facts of experience."
[Paul Case: True and Invisible Rosicrucian Order (4th), pp.. 418-419.] see 178.

BSVD ba-sod. in the secret; in the magical language. This word has special reference to the ninth Sephirah, as well as to Chesed. It is connected with the intelligent direction of the force which is concentrated in Yesod. In human personality, this is the reproductive force whereby the race is perpetuated. Note that one of the paths proceeding from Chesed is Yod, which is symbolized by Key 9, the number of Yesod. Key 9 pictures that which is the true Foundation or Basis (Yesod) of all human activity; and the wise man it pictures, besides being a personification of the powers and beneficence of Chesed, is also one who is "in the secret" of intelligent direction of the secret force behind reproduction. Connected with the intelligent direction of the reproductive force concentrated in Yesod. Key 9 pictures a wise man "in the secret" of this force.

IVD HI VIV HI Yod-hi-vav-hi. Special spelling of IHVH in the Archetypal world, Atziluth, related to the 4 of Wands. According to Ibnezra, their value as 72 refers to the 72 letters of Shemhamphorash, the holy name of God. The divided name consists of 72 trilateral names, which by adding IH or AL give 72 angels. see 777 [columns CXXIX, CXXX, CXXXI and CXXXII] and Kabbalah unveiled, p.171. see also 26, 45

OB ob, darkness, dark cloud, cloud mass; thicket, bag, wrapper. This word is used to indicate the "secret nature of the archetypal world" associated with the suit of Wands. To our intellectual consciousness this highest plane of the Life-power's activity is wrapped in clouds and darkness. Note that Jupiter (and also Jehovah) is a deity connected with cloud and storm. (See Key 10, which carries the influence of Chesed down to Netzach). Also OB, threshold, sill; beam and as an adjective, thick, dense. see 965.

BKN bawkan. in, so, thus, then; in such a way; and so; therefore. (see BN, masculine, base, pedestal; post, etc and BN, adverb, so, thus, yes) see 52.

VIKLV ve-yaklou. and they are excellent, finished. The Merciful Ones, who are "in the secret."

Greek

Kana (Gr). Cana, scene of Jesus 1st Miracle. Basically, "A reed used for measuring," connects with Chesed as the Measuring Intelligence. Measurement is suggested in the story of the miracle. See "place of reeds" 155.

heh aletheia (Gr). the truth. see 9, 18, 27, 36, 45, 54, 63, 81,

90. [John14:6] "Jesus says to him "I am the way, the truth, and the life. No man comes to the Father, except by me."

Latin

Natron. Mineral alkali; nitre.

vacuum (Lt). empty, void, free, clear. Related to the 4 of Wands in the apparent emptiness of the archetypal world in periods between cycles of manifestation. It is connected with the Eternal Supply aspect of Chesed. In Atziluth this source of supply, in relation to the planes below, seems to be without form and sterile, yet all riches, all beneficence, have their origin in these archetypal principles (Sanskrit Pralaya).

Abiegnus. "of fir-wood". It is the name of the Rosicrucian "mountain of initiation." Kundalini (the Serpent-fire) rises through the seven interior stars or spinal centers to energize the pineal gland (which is shaped like a fir-cone), Mons Abiegnus, "Mountain of Fir-wood". Represents the Mystical ascent in consciousness, leading to a state of exaltation (illumination), often compared to intoxication [Among the Greeks the Fir tree was among the symbols of Dionysus, God of the vine. The Thyrsus, a staff used in the Dionysian Mysteries, was twined with ivy, and surmounted by a pine-cone.] It is an instance of the operation of Divine Grace. Like the Hermetic caduceus, it refers to the same ascent of Kundalini through the spinal centers which awakens the organ of higher vision. Christ is the true vine", The miracle of Cana changed water into wine, to promote joy at a marriage-feast. Wine is used in the Eucharist, as the material base for a true alchemical transmutation. Rosicrucian, Qabalistic and Alchemical literature is replete with symbols relating to the vine and its fruit. see 125, 129, 668, 811, 1035, 182.

verbum (Lt). word. The Latin equivalent for the Greek Logos. Verbum stands for the formative power of the Creative Idea.

Venus. Goddess of Love and desire, corresponding to the Greek [word], and Key 3, The Empress in Tarot. A most important key to the entire alchemical great work is the power of creative imagination. see 993 (Greek). 434, 3, 1035.

rubeum (Latin). red. The color of Mars. Part of a phrase. see 406

naturae (Latin). of nature. Part of a phrase. see 132 (Latin), 156 (Latin).

balsamum (Latin) balsam. Concerning the alchemical dragon, or serpent-power, it is said in The Book of Lambspring "In the hour of his death his venom becomes the great medicine. He quickly consumes his venom, for he devours his poisonous tail. All this is performed on his own body, from which flows forth glorious balm, with all its miraculous virtues. Here do all the sages

loudly rejoice." [Hermetic Museum I, p.286]. Case: Balsamum = 72
= Venus = verbum. see 37 (Latin).

73 (prime)

The combined numerical values of Mercury (37), Sulphur (7), and salt (29). An intimation that the powers of Mercury and Salt are combined in Sulphur.

ChKMH Chokmah. Wisdom, 2nd Sephirah; Wise woman. Corresponds to Yod in IHVH. The sphere of the zodiac or sphere of fixed stars (Masloth). Continuation in the sense carrying the onward or extending the initial impulse symbolized by 1 (Kether). Seat of Chaih, the Life-force. Contains the unmanifested aspects of the 3rd and 6th Sephiroth. The dual (Masculine-Feminine) potency which brings the whole Tree of Life into manifestation. Sulphur is attributed to Chokmah in the book AESCH METZAREPH (see 15, 7, 693, 168, 536).

"1. (The Chariot, Cheth) the Magic of Light is the practical application of the science of Reality. A Magus is not a mountebank, nor a producer of illusions, nor a caster of glamour. He has mastered the sphinxes of sensation by the invisible reins of his mind. He has perfected himself in the art of occult speech, so that he transmits, from higher planes to lower, the creative Word of the One identity. His path of life is one with the highway of the stars. His thought and word embody the truth of Reality as opposed to the lie of appearances.

2. (The Wheel of Fortune, Kaph) Popular opinion conceives Magic to be a method of circumventing the law, of going against Nature. The contrary is true. Many works of Magic are exceptions to the law of averages that dominates the average man and the kingdoms of life below him, but these words are exceptions only in the sense that they go beyond the usual phenomena of common experience. A Magus completes the circle of life expression and ascends to the position of unity with the One Reality. His works never contradict the Law, nor do they destroy it. Always they are fulfillments.

3. (The Hanged Man, Mem) The Magic of Light correctly estimates the place of human personality in the Cosmic order and thus reverses the opinions of the mass humanity. The Magus is not driven by the false will to power, which is really a feeling of lack of power. He is animated by the will to serve, based on his immediate perception of all power. His one concern is the wise distribution of the limitless riches at his disposal. To the world of ignorant men he seems to sacrifice himself, because he strives for none of the baubles they hold dear. To himself nothing that he does wears the aspect of sacrifice. All of his acts are works of purest joy.

4. (The Emperor, Heh) A Magus sees eye to eye with the Ancient of the Ancient Ones. he has "restored the Creator to his throne." The Magic of Light is the exercise of the Constitution Intelligence, which frames the universe." [Paul Case, True and invisible Rosicrucian Order, p. 292-293]

ABIKM Abikam thy (your) father. [Isaiah 51:2] A reference to Abraham, also a link between Chokmah and AB Ab, Father. Another name for the number 2.

GML Letter-name Gimel. Camel. In one sense, the scroll of the High Priestess is the record of past events which becomes the basis of future recompense. What is on the scroll therefore corresponds to what Hindu philosophy calls the Samskaras or impressions which become the "seeds of Karma." These impressions are the "load" carried by the "camel" on its journey from East, the plane of causation, to West, the plane of manifestation. Gimel, the camel stands for the working power whereby all we do is accomplished and whereby all that is done to us is accomplished. Also the universal substance of subconsciousness which unites all things through memory. The High Priestess represents the Lesser Chokmah or feminine aspect of the Cosmic Wisdom. Like the Gnostic Sophia, she stands for the perfect self-recollection and self-knowledge of the one being.

The scroll of cosmic memory is read by the Magus through equilibrated faith by works [L], dependence on the One Life [M], and receptivity to Wisdom from above [G].

D.D. Bryant: "It would not be at all difficult, if you understood nature and her wonderful works, to perform the brilliant feat, the reduction of argent vive [living silver] to philosophical mercury, as our ancient breather did, but now, as Norton hints, you need not soil your hands, unless curious to do so. If you watch early, for Diana at her bath in the morning, before her maidens have awakened, or late in the evening, after they have retired, you may easily take her off guard, but be sure to put a gag in her mouth, lest she cry aloud and you are foiled in your attempt." Dr Case comments: ["Diana is Luna = GML = 73 = ChKMH. In the Tarot she is the High Priestess. She must be taken early in the morning before her maidens, i.e. attendant servants, have awakened, or in the evening, when they have retired. She is the subjective mind, which is especially susceptible to suggestion at the moment between sleep and awakening, or between waking and sleeping. See Leyland's Mystic Will. The gag in her mouth is a reference to the overcoming of habitual states of the subjective mind which tend to oppose counter-suggestions"]

GML gamal (verb). to do, to show, to cause to, to deal adequately with; to bring to an end or limit; to ripen, to become ripe; to give according to desert; to reward, to recompense, to benefit. In human thinking, this relates to the future inasmuch as we think of the end, or ripening, of the cosmic process as being something ahead of us in time.

ChSH khasah. to seek protection, to take refuge, to trust. To take refuge in Wisdom is the way of the true sage.

IVM ThVB yom tob. a day of feast; literally: "day of good." "The

camel which bears rich merchandise of the Life-power s knowledge of itself brings us the treasure of divine wisdom. In that wisdom we may put our trust. So the Hierophant is shown sitting at the gate of a sanctuary. Every day is a feast day, a day of good, for he who partakes of this wisdom. Without wisdom there is no good; with it all is good, and all is peace." [Gematria of the Letter-Names].

KChMH kachmah. "The power of what?" designates the Power of Formation. Power or substance, (KCh) of Mah (MH). Kachmah is a term associated with world of formation, Yetzirah. Kachmah is a power whose essential nature is open to question, or unknown. Yet not altogether unknown, because Mah is furthermore the secret name of the world of formation. Mah (MH) adds to 45, which is also the number of Adam (ADM) man. Qabalists understand that this unknown power which is rooted in the Wisdom of Chokmah is also a power distinctly human. The object of quest in occult science is the true nature of man. In the knowledge of this true nature lays the secret of the Master Jesus. Alchemically Sulphur (attributed to Chokmah) is the "power of Formation" because it is inherent in the Life-force. The universal Sulphur is said to be the light from which all particular Sulphurs proceed. "For the soule the bodie form doth take-for soule is forme, and doth the bodie make" [Spencer]

KABN ka-ehben. "as (or like) a stone." The successful completion of the Great Work combines the powers of Sulphur, Mercury and Salt into the Stone of the Wise (wise is Wisdom or Chokmah). see 53.

NBIAI nebbiai. prophetic. a logical consequence of possessing the "stone of the wise".

BLIAL Belial. Demon-king of Hod and Night Demon of 2nd (Mercury) decanate Aquarius. Godwin also gives: Qlippoth of Ain Soph.

BNIHV Benaiah. Benaiah [2 Samuel 23:20] "And Benaiah the son of Jehoiada, a valiant man of Kabzeel, who had done many nobel acts, slew two lionlike men of Moab. He went down also and slew a lion in the a pit on a snowy day." The prologue to the Zohar [I:6A, p. 25] Comments: ";Benaiah the son of Jehoiada (i.e. son of God, son of knowing God) contains an allusion to wisdom, And is a symbolic appellation which influences its bearer." Because BNIHV contains BN = son = 52, an appellation of Tiphareth, combined with IHV Yaho, the name celebrated in Sepher Yetzirah, in connection with the manifestation of the six directions. IHV = 21 = AHIH, the Kether divine name. $52 + 21 = 73 = \text{ChKMh}$, Wisdom.

Gawlil GLIL. Galilee, "the rolling sun" [Inman]; District in northern Palestine where Jesus performed the marriage miracle at Cana. [Joshua 20:7] "And they appointed Kedesh in Galilee in Mount Naphtali (Virgo, 570)." see 86 (Greek)

charitas (Lt). charity (see secret symbols page 51). Practical

wisdom invariably express itself in words of charitable service, and also in that mental attitude of acceptance mentioned by Lincoln: "Charity for all, Malice toward none."

columbia alba (Lt). White dove. This is from "The Chemical Marriage of Christian Rosenkreutz," and occurs also in other alchemical works. Note the symbolism on the shield of Venus in the Tarot.

interna (Latin) inner. A word describing the true source of reality, the "Inner Light". see 122, 49 (Latin); 620, 397.

vista (Lt). visit. Part of the phrase in Secret Symbols (p. 17) "Visit the interior of the earth, by rectifying you shall find the hidden stone." see 570.

favonio (Latin). west, west-wind. The direction of Jupiter, and of manifestation on the Cube of Space. Part of the Rosicrucian saying: "From east to west and everywhere, the good root of David reigns victorious." see 509 (Lt), 72, 20.

nigror (Lt). blackness. "The sage says that a wild beast is in the forest, whose skin is of [text missing]"

LMD Letter name Lamed ox-goad; to teach, instruct, to train. Derived from a verb spelled the same way signifying primarily "to beat with a rod," hence, "to discipline, to train, to teach." As a noun limmud, is used in Isaiah 50:4 to designate prophets, and applies particularly to the Chasidim.

Thomas Troward writes: "... It is impossible for a being capable of thus partaking of the infinite life of the origination spirit to be a mere piece of mechanism, mechanically incapable of moving in more than one direction; for he is to reproduce in his individuality that power of origination and initiative which must be the very essence of the creative spirit's recognition of itself he must possess a corresponding liberty of choice. As to the way in which he will use his powers; and if he chooses wrongly and the inevitable law of cause and effect must produce the natural consequences of his choice." [Bible Mystery and Bible Meaning, p. 256] But do not confound liberty of choice with "personal" free-will. Remember "The freer the will, the less the choice; in every circumstance there can be only one perfect course of action. that is, if he is limited by imperfect knowledge or perception of reality.

LMD lahmud. as a verb: to learn, study, to exercise in; to be accustomed.

DIIN diin. leader, chief, judge. The Life-power (Aleph: Ox) rules all creatures.

SBIB Sabeeb. a circle, orbit, circuit, the place round about, environs. The instruction of the one teacher is like a Goad (Lamed) which guides one through the long circuit of existence until one returns to union with God. The course traced by a moving body, such as a wheel, hence related to Key 11, the consequence of Key 10. The idea behind the word is the completion of a cycle of activity. In every circle, any point on the circumference may be both beginning and end. This is the idea behind Karma-the idea that any force sent out returns eventually to its point of origin. A fundamental law of manifestation, operative throughout the universe. [Paul Case: "Circuitous course, a reference to that form of meditation in which the mind makes a circuit around a central idea."]

OD ade. All the way, constantly; the veiled or hidden time; eternity. The ox-goad of Lamed guides man all the way to the ultimate goal. As a preposition and conjunction: to, unto, up to, as far as; till, until, during, while, while yet; instead of; also; ere. OD implies a passing, progress, in space; also duration in time. Hence, perpetual time, eternity. Suggest also the formulation of some problem, based on appearances (Ayin) and the solution of that problem by an act of creative imagination (Daleth). The idea of definite limit is suggested by the meanings of OD as a preposition and a conjunction. The scales of Justice

imply the notion of comparison. Ayin and Daleth represent the influences of Saturn (Ayin), which is exalted in Libra, and of Venus (Daleth), Libra's ruler. In another sense OD, is the astral light representing duration, everlastingness, eternity. It is from IDH, to pass over, to come upon, to go on, to continue. It has a 2nd meaning: to put on, to adorn oneself, and this agrees with the deeper meaning of OD as the universal agent. "Eternity (which must be taken into account if we are to arrive at any adequate conception of Justice)" [Gematria of the Letter-names]

OD ade. witness, testimony, evidence; menstruation (unsure if this is correct).

According to Fabre D'Olivet: "OD. The sign of material sense, contracted with the root AD, symbol of relative unity, image of every emanation and every division, constitutes a very important root, which, heiroglypically, develops the idea of time, and of all things temporal, setient, transitory. Symbolically and figuratively it is worldly voluptuousness, sensual pleasure in opposition to spiritual pleasure; in a more restricted sense, every limited period, every periodic return.

The Arabic [word], which is related in general, to the radical sense of the Hebrew, signifies in particular, to count, number, calculate, etc.; the word [Arabic word], the time which follows the actual time; tomorrow.

OD The actual time; a fixed point in time or space expressed by the relations to, until, near: a same state continued, a temporal duration, expressed in like manner by, now, while, still; a periodic return as a month; a thing constant, certain, evident, palpable, by which one can give testimony; a witness. [The Hebrew Tongue Restored, p. 414]

DKN dikkane. this, the same, this specifically. An Aramaic demonstrative pronoun suggesting particular identity. It has the connotation of exact and specific identification. This, and no other. Thus it implies definite knowledge.

HGIVN higgawyon. meditation, intention, musing, device; thought, contemplation, resounding music (later Hebrew), reading, recitation of text, logic-one of the 7 liberal arts. Meditation is the device through which we are guided to the divine intention. Meditation requires us to use the goad of attention to hold the mind to the central idea. see 491, 67 [Paul Case has the following note in the margin: "gentle murmur, solemn sound. [Psalm 49:3] see 724" In this verse, ("My mouth will speak words of wisdom; the utterance from my heart will give understanding.") "and-utterance-of" is spelled VHGVTTh [John Kohlenberger, The Interlinear NIV Old Testament]

HDSH Hadassh. Myrtle plant (sacred to Venus). bride; Esther's former name. Esther is the regular Syrian form of the name Ishtar, the Babylonian Goddess corresponding to Astarte, and associated in Babylonian astrology with Venus. Hadassah, is the

Hebrew translation of the Babylonian Hadashatu, "bride," used as a title for Ishtar. The significance of "Myrtle," points to the Venusian correspondence, but may be an occult "blind." The theme of the story of Esther, is the triumph of Justice over injustice. But the deeper meaning concerns Babylonian traditions of conflict between the Gods of the Elamites and Babylon. These traditions veil profound doctrines of ageless wisdom. Ayin and Daleth moreover, is the very Venus who is the "Bride", hadashatu, or hadassah. see 80.

"The central figure if Key 3 in Tarot is Venus, named Aphrodite by the Greeks, who also knew her as Astarate, the same as the Babylonian Ishtar, the OShThRTh, Ashtoreth of the Old Testament. In this connection it is interesting to note that the value of the Greek name, [Greek word] is 910, or 13x70, while the value of OShThRTh is 1370. Very often we come across little indication like this which show that the wisdom of the eastern world was by no means lost when it was transferred to Europe through Greek. As the New Testament shows, the number-letter system of the Hebrews and Babylonians was adopted by the Gnostics and adapted to the requirements of Greek.

In the Old Testament, the whole book of Esther is a mine of information about the Semitic conceptions of the Great Mother. The well-known orientalist, A.H. Sayce says: 'Ishtar appears as Esher in the Book of Esther, where Mordecia, it may be noted, is a derivation from Merodach ('the God'). Note that in this Book Esther is the second Queen. The first is Vashti, 'The Beautiful One', who refuses to come forth at the time of the feast, when the common people were assembled at Shushan. Vashti is the high Priestess in Tarot, for she is the hidden one who cannot be drawn forth for display amongst the multitude of ordinary thoughts and perceptions (common people). Esther is the Empress, the 'Starry One'. The scene of the story is laid in Shushan (ShVShN), and the place-name is ordinarily translated 'Lily'. But the word Shushan, and its feminine equivalent Sushanah (ShVshNH), really signifies 'rose', and is so translated in many Qabalistic books. Roses, it will be remembered, are sacred to Aphrodite. Another plant sacred to Venus. Furthermore, HDSH is the number 74, and this is the number of LMD, Lamed, the ox-goad, that Hebrew letter which corresponds to Libra, ruled by Venus, and represented in Tarot by the figure of justice. In the story of Esther, Ahasuerus is the unmanifest self, and Mordecai (Marduk or Merodach) is the manifest self. Haman signifies the illusion of separate personality which demands reverence for itself. The Jews are the higher qualities, which were scattered through the lower nature.

Such is the psychological interpretation. There are many other occult meanings in this book, which is recognized by all Qabalists as being packed with esotericism." [Paul Case: Classics of Ageless Wisdom, 1931, pp. 23-24]

ISD yawsad. laws; to set, place, to found, to appoint; to set laws, to ordain. This verb is the root of yesod. As a noun ISD,

foundation, base, in principle, or beginning. Also ISD, yesud; beginning commencement. [Ezra 7:9] "For on the first month they began to go up from Babylon, and on the first day of the fifth month they came to Jerusalem, according to the hand of God which had been good to them."

NKD naked. progeny, hence descendent, grandson. [Genesis 21:23]: "So now, swear to me here by God that you will not deal falsely with me, or with my son, or with my posterity, but as I have dealt with you kindly, you will do the same with me and the land in which you have sojourned."

GIHVN gihon. "a stream"; The name of the second river of Eden, associated with water. Variant spelling, according to Godwin. see 77, 724.

Greek/Latin

Ai diathekai (Gr). The covenants, divine agreements [Romans 9:4]. In the passage cited it is coupled with "Legislation." This makes the connection with Key 11 perfectly clear.

Adytum. Sanctuary. holy or holies. The "house of God" in any temple. In the human brain, it is the organ through which established contact with the One identity. The functioning of this center comes about when the ego in Tiphareth, links up with the volitional power in Geburah. Lamed carries of influence of Mezla [MZLA], specialized a Justice [DIN], between the 2 Sephiroth (see 126, 825, 72 Abiegnus).

Angus Dei (Lt). Lamb of God. This is the "Lamb" clearly indicated by the initials which are used in the Fama to designate the Founder (compare ISD) of the Rosicrucian order, whose initial are KR, Kar, Lamb. In Revelations, the Lamb is the symbol of Christ. The lamb sits on the throne at the center of the cubical city of the new Jerusalem. The Lamb is said to be both the temple and the lamp of the city. The city itself is a symbol of regenerated humanity, and of a society composed of regenerated persons. see 56, 18, 134 (Latin)

Axiomata. Axioms. This word is used in the Fama, which connects Axiomata with eternal duration [OD], by saying "We are assured that our Axiomata shall immovably remain until the world's end." The axiomata where the most important item in the philosophical library of the order. The same book says the Axiomata were the most important item in the philosophical library of the order. They are also declared to be "true and infallible."

Concordia. Concord, Harmony. The result of true Justice. The path of Lamed connects the sphere of divine volition (Geburah) with the sphere of beauty and harmony (Tiphareth) Concord is from two Latin words meaning "same-heart", con-cord.

Rota Jehovah. Letters on Key 10.

Dei Gloria (Lt). The Glory of God. Part of the Rosicrucian motto: "The Untouchable Glory of God." see 56. The "glory" is the "lamb" as well as the "adytum" "Note the numbering of Dei Gloria. Dei is 18, which corresponds to the Hebrew ChI, Gloria is 56 or 6 less than Sophia... 18 and 56 add to 74, which is the value of LMD, but as you can see from Rota, the power of the Intact Virgin, who is also Sophia, or Wisdom, is in Rota represented by the woman in Justice, and she is both the Bride and the Queen, and thus she is also AIMA, MAIH, ISIS, EVE, and all the rest of the host of Anima figures, including the Window and Venus. [Commentary 36th Communication 2/23/48] see 126, 136 (Latin)

matrix (Lt). matrix, foundation. see 64, 82, 156
mortem (Lt). Death. The mysteries have to do with the overcoming of death. Part of a phrase in Secret Symbols. see 717

ROTA-IHVH (Latin and Hebrew). The wheel (of) the Lord. Letters inscribed on the Wheel of Fortune, key 10. see 26, 48 (Latin)

75 (3*5*5)

GBO. Hill.

HILL Hayllale. Brightness, morning star; Lucifer [Isaiah 14:12].

ILLH yelawlaw. Howling, wailing, lamentation [Jeophaniah 1:10].

KIMH Kimah. a Cluster; the Pleiades; the 7 stars [Job 9:9; 38:31, Amos 5:8]. Exoterically, the Pleiades. Esoterically, the 7 interior stars pictured on Key 17.

KHN kohen. Priest; one who is a conscious mediator for divinity. see Genesis 14:18. see 657, 1667, 2879, 886

LILH lahyelawh. a twist, a spiral turn (away from the light); Night [Genesis 1:5]. Figuratively it means adversity. see 3, 12, 21, 30, 39, 48, 57, 66, 84, 56, 79.

Fabre D'Olivet comments: "LILH, Night... The formation of the word of demands particular attention. Refer to Radical Vocabulary, root LA, LV and LL. It is the amalgamation of these three roots that forms the word in question. The words naught and knot, holding to the same root as the word night, portray very felicitously the figurative and hieroglyphic sense attached to the Hebrew word LILH... (p. 35).

LA This root is a symbol of the line prolonged to infinity, of movement without term, of action whose duration is limitless: thence, the opposed ideas of being and nothingness, which it uses in developing the greater part of its compounds... (p. 377)

LV. Every idea of liaison, cohesion, tendency of objects toward each other. The universal bond. The abstract line which is conceived going from one point to another and which is represented by the relations, oh if! oh that! would to God that!... (p. 379)

LL. The sign of extensive movement being opposed to itself, composes a root which gives the idea of circular movement: in the same manner as one sees in natural philosophy, this movement springs from two opposed forces, one drawing to the center, and the other drawing away from it. [The Hebrew Tongue Restored, p. 382]

Gaskel says that night is "A symbol of potential being, or of the cycle of life in the underworld-the planes of the quaternary, where in the Higher Self (sun) is unapparent to the lower consciousness." [Dictionary of All Scriptures and Myths, p. 535]

IHVDIM Yehudim. the Jews; connected with the seven interior stars. see 1048

KNH kahnnawh. the stock (of a plant). [Psalm 80:15] "And the

vineyard which thy right hand hath planted, and the branch (stock) that thou madest strong for thyself." In this passage the word (with the prefix Vav) occurs as copied here with a large kaph, indicating its importance. Note that the vine as the plant includes the branches. Also KNH plant, shoot; stand ruler; KNH: to give a name, give a title; to surname, nickname; to express by a substitute.

GVVNI geonay. hues, colors, complexions. The alchemical "peacock" or auric rainbow; part of the process of the great work.

IKDIAL Yekadiel. "Vessel of God", an angel whose sigil is depicted in Key of Solomon, figure 52. It alludes to the earthy vessel of the alchemist. see 24.

NVITH Nuit. Hebrew spelling of the Egyptian goddess of the sky, mother of Isis and Osiris; deity of the firmament and he rain; personification of the morning, one the great gods at Heliopolis (City of the Sun).

LHM lawcham. to consume, hence, to destroy. see LMV, 76, 539.

HDD BN-BDD Hadad ben-bedad. Hadad, Son of Bedad. A king of Edom, associated with Tiphareth. In [Genesis 36:35] "And Husham died, and Hadad son of Bedad, who defeated Midian in the Country of Moab, succeeded him as King. His city was named Avith." Note that Edom signifies unbalanced force, and that the Qipphoth of Tiphareth are called the "Haggler". see 45, 1081, 725

Latin

matrix (Lt). the womb. The whirling inner energy is the womb from which illumination emerges.

membrum (Lt). the phallus. The organ of generation and center of the reproductive energy.

Oblivio (Lt). The river Lethe in the lower world, said to bring forgetfulness (see 55 Greek).

signum (Lt). A sign. Part of a Rosicrucian saying (see 518). Out of the Darkness of oblivion and the womb of night, the stars shine forth, as on Christmas eve.

artifex (Lt). art; skilled, clever; skillfully made. A worker, a craftsman in a particular art; a maker, master of, expert at anything; creator. To be a builder of the adytum it to follow the admonition of the Great Work expressed in the Emerald Tablet, "Thou shalt separate the Earth from the Fire, the subtle from the gross, suavely and with great ingenuity."

sapiens (Lt). wise, thinking. By implication, one who is imbued with the Wisdom, of Life-Force of Chokmah, which is also the fire of mind. see 73

rosa caeli (Lt). rose of heaven; heavenly rose. The rose is a symbol of the Higher Self. see 47, 28 (Latin). This is the title of a plate in A.E. Waite's Brotherhood of the Rosy Cross. He writes: "The solar rose is centered in the glory of the sun, and the Christ of Nazareth is centered in the celestial flower. From Geheime Figuren [Secret Symbols, p. 8, subtitled "Harmonious conception of the light of nature, from which you can deduce the restoration and renovation of all things emblematic."] It is the Rosicrucian adaptation of Khunrath's Christ of Glory... in the deep understanding of Rosicrucian doctrine, the Rose is also the soul, and in the marriage life of this union there is no distinction between the soul and the word within the modes of realization." [pp. XIX-XX]

76 (4*19){PRIVATE }

IVGI. word fragment associated with the 24th path.

SVDV sod. secret. "He revealeth His secret." [Amos 3:7]. Also rendered in Jewish translation "His counsel." see 114.

ChBIVN khebeyvon. Hiding place, Hiding (Secret; put away). See plate in "The Universal One," page 11 where there are exactly 19 divisions of a spiral, each subdivided into 4 parts (4*19 = 76).

OBD ahabad. to work, labor, to till, cultivate (soil); to make; to prepare, to serve; to worship. Used throughout the Bible in a great variety of shades to meaning.

MVL mole. to circumcise, to hem, make a fringe. Also spelt ML.

ABNI-BHV abeni-bohu. "stones of emptiness." [Isaiah 34:11]. In Hebrew Massoretic translation, "Plummet of emptiness." Also, "Stone of confusion [Zohar, page 49].

KHNA kahanah. Priest [Ezra 7:1, spelt KHN] "Artaxerxes, King of Kings, unto Erza the priest, a scribe of the law of the God of heaven, perfect peace..." KHNA is also the name of the altar mentioned in section 6 of St. Germain's "Most Holy Trinosophia." It is the definite form and in the Book of Ezra it always refers to Erza himself. Erza is OZRA (278), or the material world, [OVLM HMVThBO]. Thus KHNA is this connection, as it refers to an altar, obviously means salt. St. Germain (section 6) describes the altar as yellow with "a pure flame ascending from it, having no other substance for its alimentation than the altar itself. Letters in black were engraved at the base of the altar." In the accompanying illustration the altar is cylindrical, or like a short column. see 961, 693, 372

LMV lawmo. A poetic form of LHM, to consume, hence, to destroy. [Psalm 119:165]. see 75, 539

NICHCh niykhawch. rest, peace; to cause to rest. [Exodus 32:10] "Now therefore let me alone [i.e. rest, peace], that my wrath may wax hot against them: and I will make of thee a great nation." The fiery Life-power which destroys the sense of separation is what brings ultimate peace. see 370, 376, 539. (spelling with prefix heh in quotation above). Also NICHCh nihohah [Ezra 6:10] "That thy may offer sweet odors [NICHVChIN-things pleasing, Interlinear Bible] unto the God of heaven, and pray for the life of the king, and of his sons. and in [Daniel 2:46] "Then king Nebuchadnezzar fell upon his face and worshipped Daniel, and commanded that they should offer sweet odors [VNICHChIN, and-incenses] and sacrifices to him."

ALILH Elliah. Goddess. Godwin suggest Binah, the Great Mother.

Greek/Latin

Athene (Gr). Athene (Minerva), virginal daughter of Zeus. A name for the number 7 given it by Greek philosophers.

Apophis (Lt). Typhon, the destroyer. Symbolized by the uplifted arms of the Child (Horus) in Key 20. A personification in Egypt mythology of the destructive principle. His mother is Isis and his father Osiris. The Child represents the rebirth which results from mastering Typhon. One of the Initials (A) of IAO, one of the most Potent "Words of Power" to bring forth dimensional awareness. see 21, 449 (Greek), 358, 162, 86

unius (Lt). one, single. This awareness comes from a single source. Part of an inscription on the altar in the vault of Brother CR. see 475, 87, 106 (Latin)

mundum (Lt). world. Refers to the "small world" or microcosm, which is man. see 179, 103 (Latin)

pectus. breast. Note that this is the part of the human body governed by the sign Cancer. Within this area is the sun center, focus of the central ego in the microcosm. This word, with a different spelling, is part of the phrase, "a seed planted in the breast of Jesus", a motto mentioned in the Rosicrucian Fama Fraternitatis. see 95, 310 (Latin).

77 (7*11)

MZL mezal. planet, wanderer. Singular of MZLVTh (483). Also constellation, destiny, fate, angel of destiny; fortune, luck. "the influence from Kether." [Hebrew Lexicon] In "Lesser Holy Assembly (7:14) Mathers translates this word "influence." see Mezla (78).

OZ oz. strength, power, might; courage, boldness. As an adjective Ayz, meaning: strong, mighty, fierce, cruel; bright (of color); pungent, acrid, sharp (of tasted). Mathers says OZ gives the idea of foundational power to this influence (MZL). [Perhaps related to the attributes of the true "Wizard of Oz."]

BOH boah. prayed.

BOH babayeh. to ask, inquire, to boil, seethe; to eat up (of grazing animal). Variant of IBOH.

ZIDVN zidon, zaydon. overflowing [Psalm 124:5] Note that in the Hebrew text it is (H)ZIDVNIM which is plural (adjective) to match HMIM which precedes it. Judge Troward, commenting on Psalm 124 days: "This Psalm shows that the source of power in the recognition that God is on our side. 'if God be for us, who can be against us?' (Ruth VIII, 31; Psalm 118:6; 13A.50:8 and 9). We get God on our side by putting ourselves on the side of God, 1.8., we work from the principle of interior (divine) power, realizing that this primary action always takes place on the interior plane and assuming. The love and intelligence and impersonality of God, both as our starting point and as the continuous causa causans at every moment. 'Our help is the name of the Lord-how can a name help? 'The name of the Lord is a strong tower: The righteous runneth into it and is safe (Proverbs 18:10). The answer is that this name is IHVH." Paul Case: (doubtless sufficient for T.T., as for me, this requiring much elucidation for less instructed readers") [Troward on Psalm, pp. 163-164]

GIHVN gihon. The name of the 2nd river of Eden, that which compasses the whole land of Cush [Genesis 2:13]. see 326, 702, 142, 446, 1068, 680, 1560, 858.

Fabre D'Olivet comments: "GIHVN Gihon.. (from the) root GH. This root is employed here in the intensive verbal from which the augmenatative syllable VN... (p. 80) GH... The organic sign united... to that of manifestation (Heh), constitutes a root which becomes the symbol of every organization. This root which possesses the same faculties of extension and aggrandizement that we have observed in the root GA, contains ideas apparently opposed to envelopment and development according to the point of view under which one considers the organization. [The Hebrew Tongue Restored, p. 311-312]

OZ eyz. goat, goat hair. Relates to Capricorn and Saturn.

AVLM Aulawm. The vestibule or entrance hall to the temple.
Suggest preparation for entry into the holy place of this power.
see 358, 65, 216, 637.

MGDL megidahl. tower, turret, elevated stage, pulpit, raised
garden bed; cupboard; castle, lighthouse; rook (in chess).
Connected with the tower of Babel [Genesis 11:4] "and a tower
with its top in Heaven." Wrongly used, this implies the crown of
false will-power, struck by lightning as in Key 16. see 988.

Latin

H.C. (Lt). (Mystic name of) Fas Ducit "(Divine) Law or Command
Draws (or leads) Him."

A rectangle with a:

Width = 5, length = 12, diagonal = 13.

The perimeter, 2 diagonals, horizontal and vertical dividing
lines add to 77.

moralls (Lt). moral. The basis of occult morality is faithful
obedience to the actual laws of God, rather than outward
adherence to the customs, taboos, or conventions of a particular
historical period or those accepted by some group of persons (see
193, 115 Latin).

vivum (Lt). As spelled in the phrase "Living silver." see 166, 89
Latin.

78 (2*3*19) 12 = 78

78 is the sum of the numbers from 1 to 12, so that 78 stands for the completion of the Great Work with its 12 "labors," of Hercules. (Great Work L15)

3*26 or the 3 fold extension of IHVH.

Beth/Yod. Mercury in Virgo.

MZLA mezla. to drip, to flow down in drops; holy influence, whirling, radiant energy (which descends from Chokmah). Divine Grace. The conscious energy that flows through all things. Mezla is a whirling force, and in its physical expression is the spiraling electro-magnetic energy, the substance from which the atoms of the physical universe are created, via electrons and protons. The 3 simultaneous projections of this force from Kether are to Chokmah (via Aleph), Binah (via Beth), and Tiphareth (via Gimel). The 3 worlds of emanation proceeding from Atziluth, which is the Limitless Light as spiritual fire, the support of all that is in manifestation. see 483, 620, 111, 507, 578, 876, 536.

"Now, consider the influence that flows through the Tree of Life. It is named MZLA, Mezla, and this word is 78, the sum of the numbers from 1 to 12. For this reason there are 78 Tarot Keys.

Now, 78 is by reduction 15, and this is the number of IH, Jah, which is the name of Chokmah, the Sphere of the Zodiac which is represented by the number 12; and 15 is by reduction 6, the number of Vav, and also the number of Tiphareth. For without the Logos in Tiphareth, nothing can come into manifestation.
[Commentary-14th Communication 6/2/47]

LChM lechem. bread, food, a feast. The host or body of Messiah. Christ was born in Beth-Lechem "The House of Bread." Also: LChM, to eat bread, take food; to fight, do battle and LChM war). The bread is the wafer used in the Eucharist to symbolize "This is my body" (see Genesis 14:18 where Melchizedek brought forth bread and wine). This body is also the tree as well as the Christos, the support and sustenance of Man. Mezla, the true substance. The birth-place of Jesus ("reality liberates") is said to be Beth-lechem, or Bethlehem, the "house of Bread" or Virgo region of Virgin birth. see 490, 800, 581 (note-parable of loaves and fishes), 671 (Greek), 638, 1110.

Mathers in [Sepher Sephiroth, p. 12] cites [Psalm 78:25] "Men ate the bread of angels; He [i.e. God] sent them all the food they could eat." Rosenroth in [K.D.L.C.K. p. 500] gives: panis, and says it commonly refers to Malkuth. he cites [1 Kings 13:19] "The old prophet answerd, I too am a prophet, as you are. And an angel said to me by the word of the Lord: Bring him back with you to your house so that he may eat bread and drink water. (but he was lying to him)." Rosenroth says that others say that LChM is Vav, which is in Tiphareth. A discussion follows. [Genesis

14:18] "Then Melchizedek King of Salem brought forth bread and wine; he was priest of God most high."

ChLM kholem. breaker, to bind; to dream, to see visions. suggests the breaking up of the mental complexes portrayed in Keys 16 and also the awakened inner vision which can emerge from it.

ChNK Enoch. Initiated; an Old Testament name. Name of the patriarch who "walked with God."

MLCh melakh. salt; sea, to subsist. From the verb: to flow, to dissolve, to vanish away. Aramaic to subsist. Substance or manifestation is really an eternal flux. Name of the 3rd alchemical principal, or tamasguna.

Mrs. Atwood writes: "The salt [MLCh = 78 = MZLA] of Saturn [Shabbathai = 713], the universal son of nature, has reigned, does reign, and will reign naturally and universally in all things; always and every where universal through its own feasibility, self-existent in nature. Hear and attend! Salt, that most ancient principle of the stone; whose nucleus in the decad guard in holy silence. Let him who hath understanding understand; I have spoken it-not without weighty cause has salt been dignified with the name of wisdom [HChKMH (The wisdom) = 78 = MLCh]: than which, together with the sun, nothing is found more useful." (from Khunrath). [A Suggestive inquiry into Alchemy, pp. 391-392]

ChML hawmal. to spare, have pity, have compassion. Relates to Chesed ChSD. see 72, also: ChML, pity, compassion.

IBINV yabinu. shall understand. The influx of Mezla through Mercy and Severity brings the understanding of all manifestation (Binah). see 52

KDMDI Kadmadi. Angel of the 1st decanate of Taurus. Relates to Key 5 and intuition.

ZMAL Zaumael. Angel of Mars. Refers to the Mars force.

HIKL AHBH haikal ahebah. Literally, "Palace or temple of love". Briatic (creative) palace of Chesed. A key to becoming like Enoch.

IZLAL Yezelial. 13th Shemhamphorash; Angel of 2 of Swords. "God glorified by all things." 61°-65°. THÉSOLK. ?Jupiter? April 1, June 12, August 23, September 3, January 14. 4:00-4:20 AM. [Psalm 98:4] Rules amity, reconciliation, and conjugal fidelity. Persons born: Apprehends all that he desires [text continues but missing].

Godwin gives: Yezalel; angel of 1st quinance (1°-5°) of Libra;

angel by day of the 2 of Swords. This represents the influence of the zodiacal forces in the Formative pattern-world.

NKCh nekahch. front, in front of, over against [Ezekiel 46:9] "But when the people of the land shall come before the Lord at the time of the solemn feast, he who enters by way of the north gate to worship shall go out by the way of the south gate; and he who enters by way of the south gate shall go out by the way of the north gate; he shall not return by the way of the gate by which he came in, but shall go over against it. Also: "detours, opposite to, in regard to, in behalf. [Ezekiel 14:7] "For every one of the House of Israel, or of the proselytes who dwell in Israel, who departs from me and sets up idols in his heart and puts the stumbling block of his iniquity before his face and comes to a prophet to inquire of him, I the Lord will be a witness against him."

KBVN cabbon. name, according to Inman, which signifies "on? is round, from an old root KBB cabab, he is round. Gesenius, thinks that the word signifies a cake, while Furst considers it equivalent to a hamlet or circle of huts? [Joshua 15:40] "And Cabbon, and Lahman, Kitlish,"

MBHAL Mebahal. Godwin gives: Mebahel; angel of the 2nd quinance (6°-10°) of Libra; angel by night of the 2 of Swords. This represents the operation of Chokmah, sphere of the zodiac, in Yetzirah, the Formative world. Davidson adds that his corresponding angel is THESOGAR.

AVMAL Aumial. According to Godwin: Auamel; angel of the 6th quinance (26°-30°) of Sagittarius; angel by night of the 10 of Wands. This represents the operation of Malkuth, the physical plane in Atziluth, the Archetypal World of ideas. Davidson gives: Omael, and says "omael was of the order of Dominations.. whether Omael is fallen or still upright is difficult to determine from the information available. He seems to operate in both domains (Heaven and Hell)." [Dictionary of Angels, p. 212]

79 (prime)

AM-GLH em-galah. "when reveals." [Amos 3:17]. AM is listed as a conjunction meaning: if, whether, when, on condition. With different vowel points it means: mother, origin, commencement, womb, basic, authority (see 155, 41).

BOZ Boaz. "in strength," The black pillar set before Solomon's temple on the left side. Symbolizes the negative, feminine, polarity of the Tree of Life -the Pillar of Severity. (scriptural spelling see 85). [1 Kings 7:21]

DLILH Delilah. "Pining with desire [Judges 16:4]. "unfortunate or miserable" [Furst]. Delilah, the consort of Sampson, who deprived him of his strength by cutting of his hair. Inman says: "From DLI 'A pail, also "the testicles" as in Numbers 24:7, The sign of the genitive case, and IH, Jah of "the Bucket of Jah.'" Compare 'He shall pour the water out of his buckets' and 'His seed shall be in many water' [Numbers 24:7]." Note that LILH means: 'A twist away from the light; night," prefixed by Daleth or Venus (Desire). see 75, 696.

GN IHVH Gan Jehovah. Garden of God (garden of Eden).

OBH. to pass over, continue; to adorn self.

Latin

coeptis (Lt). (our) undertakings. Part of the motto "He hath prospered our undertakings" on the Great Seal of the US. see 71, 150, 370 Latin.

Fratres (Lt). Brothers. Title given fellow spiritual aspirants belonging to an order like BOTA, i.e. those who are on the Path of Return. see 193 Latin.

The robe on Key 0, The Fool, bears the sign of the alchemical Quintessence, an 8-spoked wheel, 10 times repeated. Suggesting that the spiritual essences of the 10 Sephiroth are part of the vesture or veil of THAT which the Fool really is. The path of Aleph is the very essence of Kether itself, and Kether is naught but the concentration of AIN, En (naughtness), into the Simple Point.

P Peh. The alphabetical symbol of Mars (action). "The Peh consists of a Kaph with a Yod suspended inside it; the Kaph stands for practical action, while the Yod represents wisdom. Thus, the letter Peh represents a spiritual quality (wisdom) contained within the proper vessel for its practical realization... It also denotes productivity and accomplishment, which results through mental or physical efforts, unlike Yod, which stands for "hand" indicating power and possession." [The Wisdom of the Hebrew Alphabet, Rabbi Munk]. "Why is the letter Cheth assigned to "the function of speech," and Peh to "the mouth as the organ of speech?" Words that originate in the mouth can never protect, and only exhibit the negative side of Mars, aggression. Words that originate from the Divine used the mouth to excite grace. [Simple Stories From the Heart, Rabbi Kardia]. see 85, 899.

Fabre D'Olivet comments: "This character as consonant, belongs to the labial sound, and possesses two distinct articulations: by the First P, it is joined to the character Beth or B, of which it is a reinforcement; by the second PH, it is joined to the character Vav become consonant and pronounced V or F. As symbolic image it represents the mouth of man, whose most beautiful attributed it depicts, that of uttering his thoughts. As grammatical sign, it is that of speech, and of that which is related thereunto. The Hebrew does not employ it as article; but everything proves that many of the Egyptians used it in this way and thus confounded it with its analogue Beth, by a peculiar affectation of the pronunciation. Perhaps also a certain dialect admitted it at the head of words as emphatic article in place of the relation PH; this appears all the more probable, since in Hebrew, a fairly large quantity of words exist where it remains such..." [The Hebrew Tongue Restored, p.422-423]

"The heart of NPSH, Nephesh, is the letter Peh, and this path carrieth the power of Netzach into Hod. From Geburah, the Sphere of Madim, the Holy Mezla descendeth into Tiphareth through the path of action, the sharp goad of Lamed. Yet is this path of Lamed of the quality of Nogah.

Then from Tiphareth the Holy Mezla descendeth into the Sphere of Nogah through the path of change, the path of Nun. Thus from the Sphere of Madim the channel beginneth with Nogah, then taketh on the form of Madim to enter the Sphere of Nogah; and likewise is the first path from Nogah a path of Madim.

Consider this well, and see how, on the Tree, the paths of Daleth and Peh are of like nature, though opposite in appearance. Now see further. Peh is the heart of NPSH, Nephesh, and Peh is also one with ISVD, for the number of P is 80, and this is the number of ISVD. Truly, P and L are one, for P is K with Yod, as you may see by looking at the character, and K with I giveth the number 30. Thus is Lamed a goad, and if this be considered, what is the goad but the power of Madim? And in ISVD is concealed SVDI, Sod Yod, the secret of Yod. Now Yod itself is Kaph, and the Sod Yod is a mystery of the hidden paternal power of Chokmah." [Qabalistic Text - 10th Communication]

GBOH gibah. hill. [Exodus 17:9] see 686, 85.

ISVD Yesod. foundation, basis. 9th Sephirah. The Purified Intelligence. The automatic consciousness or the reproductive activity of the Mars force. The subconscious mind, represented also by the letter Gimel. The reflection of Tiphareth (the Sun) through Key 14, Also carries influences from Netzach (through Key 17) and Hod (through Key 19). The Anima Mundi, the Soul of the World or Vital Soul in human personality. The working or operative force and basis of every physical form. Consciousness of Theoricus in Rosicrucian initiation (see 87, 220, 363, 430, 581). The procreative organs of Adam Qadmon, the Archetypal Man. Here the powers of Chokmah and Binah are combined. Samekh represent the form-giving power which supports all forms below it.

Thus in ISVD, Yesod, is the combination of Mercury, Jupiter, Moon and Venus; and these are, of course, the metals of the alchemists, or the interior stars. Mars impels the upward flow of power on the Way of Return, and this power is combined with Moon and Venus in the work, as it begins in Malkuth and sends the forces up through the path of Tav. But in ISVD, Yesod, Mars and Saturn give place to Jupiter, and the path of Samekh above Yesod is doubly related to Jupiter, as you may see from the letters S and K. But the "matter of the work" is designated by M between S and K, and this water will not wet the hand; it will not, that is, wet the Yod. For the "hand" is none else but Yod. [Comment of Qabalistic Text - 10th Communication 5/19/47]

"...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.

Now, the Sphere of the Moon is Yesod, and the Sphere of the Sun is Tiphareth. The White Work transmutes the leaden Guph into the Purified Intelligence of Yesod, for it shows the alchemist what is the real basis of his personal life." [Commentary 11th Communication 5.23.47] see 89, 406.

"Through countless generations that Life perpetuateth Its utterance by means of successive generations of human bodies. It

is on this account that the Wise aver that in Yesod is the field of renewal through procreation.... Never have the Sons of the Wise forgotten this, nor have they ever blasphemed the source of Life. Yet have they known full well that not be generation only is the command "be fruitful and multiply" to be fulfilled. There is a fruitfulness beyond that of the flesh, and a multiplication of the power of life beyond the bringing forth of sons and daughters of the flesh. Thus in the word Yesod, may you read Yod, Sod - or Sod, Yod the secret of Yod....forms are manifest in varying degrees, and when it is thine office to bring forth subtle forms, thou failest if thou miss thine opportunity through the false belief that in the bringing forth of forms less subtle there is any essential failure. [Qabalistic Text - 27th Communication 1/15/48] see 363, 23, 11, 430.

In Leviticus 4:7: "And the priest shall put some of the blood upon the horns of the alter of sweet incense before the Lord, which is the tabernacle of the congregation; and he shall pour all the rest of the blood of the bullock at the foundation of the alter of the burnt offering, which is at the door of the Tabernacle of the congregation." see 430.

The Zohar [IV: 225A, p. 268] Comments: "Observe that when the priest spreads his hands at the time he blesses the people, the Shekinah comes and hovers over him and endows him with power. [Literally, fills his hands] When blessing, the priest raises his right hand above the left, so as to cause the right to prevail over the left. All the grades over which he spreads his hands, are thus blessed from the source of all things, from the well called righteous [i.e. ISVD, Yesod] the source of all is the future world, the sublime source which illumines all faces, whence are kindled all lamps. It has a counterpart in the source and spring of the well whence all the lower lamps and the lower lights are kindled and radiate. So one corresponds to the other. Hence, when the priest spreads out his hands and begins to pronounce the blessing over the people, the celestial benedictions flowing from the celestial source at once kindle the lamps, and faces are illumined, and the community of Israel is adorned with celestial crowns, and all those blessing from down from on high to below."

The Aesch Mezareph [VII, p. 38] says: "Yesod, in natural things, contains under itself Quicksilver; because this metal is the foundation of the whole art of transmutation."

Mrs. Atwood comments: "None better than the ancient (who profess to have enjoyed the rational life in its most intimate spheres, and have reaped its most real and lasting advantages), describe the folly and fatal allurements to which they are subjected who trust themselves to remain passively dreaming in the region of the phantasy, with its notion and instincts, often more false, fleeting [text continues and is missing]

Fragment of Text: [Paul Case notes: 9 = "hypercosmic order" and

"the perfect and universalizing actualizing of ordinance" (Carrington - The Number Key). "These two (HVD and NTzH) produce ISVD, the foundation or basis, represented by ALHI, The Mighty Living One, and ShDI; and among the angels by ASHIM, the "flames" [Psalm 104:4] yielding the 3rd trinity of the Sephiroth." (K.V. Int. 50). NPSH the animal life and desires corresponding to ISVD (K.V. Int. 71). Full name of 9th Sephiroth: {Proverbs 10:26] TzDIQ ISVD OVLM, The Righteous is the Foundation of the world" (K.V. Int. 76). "The letter Yod is masculine and reffereth to the path of the Foundation" (S.D. 1:33). "Isaiah 3:10 say ye unto the righteous man refers to the path of foundation, because the first man is said to be the foundation of the world [Proverbs 10:25]" (S.D. 1:34). "For Father and Mother are perpetually conjoined in ISVD but concealed under the mystery of DOTH" (474) (S.D. 1:38) "It is the final Yod of IHVI which is referred to ISVD and not the initial, which belongs to ChKMH" (Mathers, note of S. Dez. 1:39). "In the world of Assiah the Moon is referred to ISVD (Mathers, note of S. Dez 1:42). "Yod, is the path of ISVD has a symbolical phallic significance (Mathers, note of S. Dez 1:42). "This is the inferior Yod" (Mathers, note of S. Dez 2:23). "In the word ANI, the idea of the bride (Malkuth, the Heh final of the Tetragrammaton) is implied by the letter Yod being last where it symbolizes the 9th Sephirah ISVD which is the connecting link between Microprosopus and the Queen" (Mathers, note of S. Dez 2:61). OVLM = 144 = 1+4+4 = 9 = ISVD (Mathers, note to I.R.Q. 473). "Because he comprehendeth the hexad in one enumeration" [Proverbs 10:25]. Just man = Microprosopus, who comprehendeth the Sephiroth from 4 to 9. N.R. extension of 9 is 45 = ADM. ISVD, similarly, extension of 80 is 3240 or 10 x 324. see 324 especially MITTRVN, Metatron.

END OF YESOD

IH ADNI Yah Adonai. God of Yesod. Yesod is the Malkuth of Briah, the world of creation. Patterns held in Yesod are formed from the pure substance of Briah. see 15, 220.

HIHVDIM ha-Yehudim. the Jews. (Esther 6:13). One of many hints that the forces represented by the Tribe of Judah (related to Leo, to Teth, and thus to Fohat) are fundamental in human life.

VOD va'ad. union, a gathering, a meeting or assembly. Refers to Yesod as being a Sephirah in which are conjoined the influences of the paths above it on the Tree.

VOD viade. to appoint, to designate.

KLL kalal. to complete, to finish, to make whole. As a noun: principle, rule, community, total sum; inclusion; generalization, statement of implication. Compare this with the meanings of 9, the special number of Yesod. Root word of the Collective Intelligence of Resh (KLLI). see 90, 440.

MI IHVDH miy Yehudah. waters of Judah (Isaiah 48:1). [MI] is a

Hebrew figure of speech for semen virilis. This has a connection with the Qabalistic doctrine that Yesod represents the generative organs of the Archetypal Man.

IO yah. shovel for removing ashes. In the Vulgate translation it is given as Forceps. The letters of this word are the Hebrew equivalent of the initials I.O., designating one of the founders of the Rosicrucian order. The "shovel" purifies by removing waste; the "forceps" helps to give birth to the new creature via hot-house or forcing process. see 8 (Gav-note), 11.

IH ADNI Yah Adonai. God of Yesod. Yesod is the Malkuth of Briah, the world of Creation. Patterns held in Yesod are formed from the pure substance of Briah. see 15, 220.

KS kiis. throne [Exodus 17:16]. The foundation (stone) of rulership.

SVD I Sod Yod. "Secret of Yod." The Life-force or "Living Gold," or "philosophic gold." Also called ChIH (Chaiah) or radiant energy. It is assimilated from food in the small intestine and charges the blood-stream to provide strength for the 3rd eye (Ehben) to open. It is the Secret of Wisdom, the secret of AB, the divine fatherhood, and of solar radiance (Prana). This descends from Kether as Living Light or LVX. In Yesod this Light and Life takes form as Nephesh [NPSH], the Vital Soul, common to man and to all lower forms of being. The word secret has double meaning-Yod specifically symbolizes the phallus. Another secret is the ability to reason out ideas and destroy them is an aspect of the reproductive energy. see 21

"...they who know the secret of Yod, become the extenders of the paternal Life and Light. Thus is Yesod called the Sphere of the Moon, and that same Moon pertaineth also to Gimel, the letter of Union. Blessed are they who hear and understand, and understanding, live as they know....

Comment: ...There are many who seek to be spiritual at the expense of the body. They repudiate all that pertains to Yesod because they misunderstand its real significance. You may have wondered what this section of the Text has to do with the Astral plane, for there is a spate of words both printed and uttered concerning the astral, mostly based on complete misapprehension.

Yet the Text points straight to the one thing, and that is, that the mystery of the 9th Sephirah is a secret of Yod. For competent Qabalists this will be sufficient, and the Text says quite enough to establish certainty, for it points out that Yod is the letter of AB, and dilates upon Chaih, so that one must be a tyro indeed who does not see that the secret has to do with the radiance of the stars, that is with Light, which is one with Life." [Qabalistic Text and Commentary - 27th Communication 1/15/48]

HHO Hehau. 12th Shemhamphorash, short form, associated with the

6th quinance (26°-30°) of Virgo. see 95, 1525.

SK sawk. thick mass, "multitude," crowd. [Psalm 42:5] "There I remember as I pour out my soul: how I used to go with the multitude, leading the procession to the house of God, with shouts of Joy and Thanksgiving among the festive thongs." see 560

Fabre D'Olivet writes: SK. The circumferential sign united by contraction to the root AK, image of every restriction and exception, forms a root whose use is to characterize a thing which is round, closed, fitting to contain, to cover, thence SK, a sack, a veil, covering of any sort that which envelops, covers, obstructs. In a figurative sense, the multitude of men which cover the earth; ointment with which the skin is covered and that which closes the pours. The Arabic [word] has preserved few of the expressions which hold to the radical sense. Its principle development spring from the onomatopotic root [Arabic word] which depicts the effect of the effort that one makes in striking. Literally it is striking, a thing to make it yield." [Hebrew Tongue Restored p. 409]

OI Ay. A town near Bethel; heap ruin [Psalm 79:1] "O God, the nations [GVIM, 59] have invaded our inheritance; they have defiled your Holy Temple, they have reduced Jerusalem to rubble.

Fabre D'Olivet says of this root: IO Hi. This root is the analogue of the toots OH and OV, whose physical expression it manifest. It is, in general growth, material development; accumulation. The Arabic [word] indicates an overwhelming burden, a fatigue; [Arabic word] signifies to goad." [Hebrew Tongue Restored p. 417]

MM mam. given, without explanation, by Mathers, in [Sepher Sephiroth p. 12]. Fabre D'Olivet writes: Root not used in Hebrew. The Arabic [word] seems to indicate a thing livid, or which renders livid; a thing inanimate, and as dead. Literally wax, a mummy: figuratively, solitude, a desert.

Latin

novus (Latin). new. Part of the inscription "A new order of the ages" on the Great Seal of the U.S. see 220, 46, 94, 126, 370 (Latin).

Initials of the 1st 4 Rosicrucians, who were the basis or foundation of the order:

C.R.C	22	The Self or Christos
G.V.	26	GAV (Hebrew) middle or center.
I.A.	10	Ahyee, where? How?
I.O.	22	Peh, mouth and Yesod, foundation.

total 80

The basis of practical occultism (I.O) is self-expression or self-utterance. Adequate self-expression requires self-interrogation (I.A) animated by specific purpose. This work of self-expression is to be realized through concentration, which leads to the establishment of equilibrium through finding one's true center (G.V.).

22, which is the Latin value of C.R.C. and of I.O. has a connection with the paths of the letters on the Tree of Life, and with the number of Tarot Keys. 26 (G.V.) is the Hebrew value of IHVH. 10 (I.A.) suggests the 10 Sephiroth. Thus the whole system of 32 Paths is intimated.

This sequence also suggests: "By his hand (BIVD, 22) Tetragrammaton (IHVH, 26) reveals himself in the Sephiroth (10) and the letters (22). see 8, (GV-note).

81 (9*9)

The number of the Moon whose magic square contains the numbers from 1 to 81.

ANKI Anoki. "I" (personal pronoun) [Exodus 23:20]. "Behold I send an angel before thee, to keep thee in the way (Path), and bring thee into the place which I have prepared." The Zohar [III: 25A, pp. 84-85] Comments: "When the holy one gave Israel the Torah on Mount Sinai, his first word was anokhi contains many mysteries; here, however, we are concerned with the fact that it is the first of all commandments, the root of all precepts of the law: I am the Lord." This is the general axiom. The particular is thy God. The same is true of the Lord thy God is a consuming fire [Deuteronomy 4:24] see 9, 18, 27, 36, 45, 54, 63, 72, 90.

ThBO tebah, teba. to sink; to impress, impression on a coin, character. as a noun: nature. The meanings of this word imply that nature is like the impression made on wax by a signet ring. Closely related is the occult doctrine that nature is impressed with characters written by the Hand of God. This is a figurative way of stating what is strictly true. One needs only pay close attention to events and things in order to read their inner meaning (see 86). Root of Motba, [MVThBO] the 28th Path of the Natural Intelligence.

AIM aim. gods, strong; powerful; influential; to do.

AP ap or ahph. anger, wrath, passion. Also nose, nostrils. As a conjunction: also, even, too. This strength, when unbalanced is also the passion or wrath of God. see 801

KSA kesah, kesseiy. throne. The "throne" is the adytum, or the third eye, which is unfolded by intense and prolonged meditation. also: chair, KSA, new moon or full moon. see 332

KSA kebe. time of the full moon.

H-MLAH ha-melah. the fullness.

PA paw. here, hither. [Job 38:11] "And said, hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?" The letter name Peh is sometimes spelled PA. see 85

KVNH kauvanah. fervor, intention, intent, attention, devotion; intense meditation. A Rabbinical term describing a mental practice akin to Yoga. The means whereby one becomes receptive to the influx of the Holy Influence Mezla [MZLA], descending from Kether. Through meditation one is also shown the true nature of the power experienced as Will, as being received from Geburah.

ChZIVN chezawyon. vision. also: revelation, optics; phenomenon; play, drama. [Isaiah 22:1] "The burden of the valley of vision.

what aileth thee now, that thou art wholly gone up to the house tops?" [Zohar 2:270] "The tern hizayon (vision) has also been interpreted to signify reflection of all celestial hues. " Has to do with prophetic inspiration. see 731, 736, 965.

ALIM alim. rams.

AVOD. I will meet (G.G. Locks).

BThNK ve-tanek, betenek. your womb, the belly. [Son of Solomon 7:2] "...thy belly is like an heap of wheat about with lilies." This word also implies the womb: see Key 3, The Empress, whose pregnant womb is surrounded by ripe wheat. Lilies are symbolic of self-conscious activity, as in Key 1. Illumination is the ripe fruit of meditation. [Deuteronomy 7:13] "He will bless the fruit of your womb [BThNK], the crops of your land-your grain, new wine and oil-the calves of your herds and the lambs of your flocks in the land that he swore to your forefathers to give you." see 61, 729.

GChNK. your belly (Locks).

V-LILH ve-layil. and night.

L-AKL le-achel. to be devoured, or consumed.

L-HEDIL. to divide (Locks). "Let there be lights in the firmament of the heaven to divide the day from the night" [Genesis 1:14].

OBDH abodah, aybuddawh. service, body of servants; work; bondage. What is bondage to some is service to the One Life by its practitioners. see 82

LILIA lelaia. night. vision and meditation succeed best at night, the "womb of Binah."

KAIN Kayon. Night demon of 2nd decanate of Virgo. This decanate is ruled by Saturn, and suggest disorderliness, imprudence and unplanned activities in meditation, because of imbalance. According to Godwin, this is Camio, Goetic demon by night of the 1st decanate of Virgo. Davidson calls him Caim, Caym or Camio and says: "Once of the order of Angels, Caim is now in hell, a great president. He manifest in the form of a thrush. As many of 30 legions of infernal spirits attend him." [Dictionary of Angels, p. 79]

AIO Aya. 6th name of Shemhamphorash, short form, associated with the first quinance (1°-5°) of Cancer. see 112, 1525.

ILIAL Yelial. "Hearer of Cries" 2nd Shemhamphorash, Angel of the 5 of Wands (Geburah of Atziluth). Rules Turkey. Corresponds to the influence of the Genie named ARICAN. 6°-10°. Rules March 21, June 1, August 12th, October 23, January 3. [Psalm 20:6] "Now I

know that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of this right hand." It is necessary to pronounce the [text continues but missing]

Godwin gives: Yelayel; angel of the 2nd quinance (6-10) of Leo; angel by night of the 5 of wands. This represents the operation of the sphere of volition in the archetypal world of ideas.

Yeillial Godwin gives: Yeyaiel; angel of the 4th quinance (16°-20°) of Taurus; angel by night of the 6 of Pentacles. This represents the operation of the central Ego in the material world of Action.

Greek/Latin

Phoenix (Latin). The legendary bird which lived for 500 years, was consumed by fire and was reborn from its own ashes. An alchemical term. The Book of Lambspring says: "In India there is a most pleasant wood, in which two birds are bound together. One is of a snowy white; the other is red. They bite each other, and one is slain and devoured by the other. Then both are changed into white doves, and of the dove is born a phoenix, which has left behind blackness and foul death, and has regained a more glorious life. This power was given it by God himself, that it might live eternally, and never die. It gives us wealth, it preserves our life, and which it we may work great miracles, as also the true philosophers do plainly inform us.: [Hermetic Museum I, p. 280] Case: Phoenix = 81 = humidum = magia sancta. see 59 (Latin).

oculus (Lt). eye. Pictured on the reverse of the great seal of the U.S. This is the eye of providence, which corresponds to the letter Ayin and the 3rd eye. see 70, 130, 237 Latin, 100 Latin.

sanctum (Lt). holy. As spelled in an inscription found in the vault of brother CR. One phrase of this reads "Through the Holy Spirit we become alive again." see 683, 191, 87 Latin. The eye of the I AM is holy and is approached by devotion and intense meditation.

anima mundi. soul of the world.

noster (Lt). our. It is our refuge and strength and is best seen in Christ, our Lord. see 166, 85 Latin.

82 (2*41)

13 stars, 26 horizontal lines, 24 divisions of Glory and 19 clouds = 82. The crest of the Great Seal of the U.S.

IHVH ALHK Jehovah Elohekah. The Lord thy God [Deut. 15:4, Deut. 28:58]. see 26, 66.

NICHVCh neychokah. soothing, tranquilizing, sweet odor or sacrifice, pleasantness, sweetness, delight.

OVBD Obed. Father of Jesse (320), son of BON (79). "serving."

ODV Abeddo. "His servant." [Isaiah 50:10]. "That Obeyeth the voice of his servant."

LBN lahbahn. white; whiteness, white of the eye; silver coin. White is the symbol of purity and innocence in Masonic symbolism, and on the Great Seal of the U.S. see 788, 138.

LBN loben. whiteness; semen (see 88).

NBL nahbahl, nawbawl. Fool; something hollow (cf. Follis, 65). also: ignoble, senseless person; impious, villainous person. Husband of Abigail ("source of joy", 45) of the House of Caleb ("Dog", i.e. faithfulness). [1 Samuel 25:3]. see 46, 52.

NBL nebbeyl. to cause fading, cause to wither and fall; to be foolish, to be senseless.

NBL nebeyl. to despise, blaspheme, disgrace, treat with contumely; to dirty, pollute; to make an animal ritually forbidden by improper slaughtering. The profanation of spirit by the flesh.

ChSID Chassid. Godly man, saint, pious, kind, benevolent, Hassid, of the Hassidic sect. see 72, 122. A master of compassion or mercy, attributed to Jupiter on the Tree of Life. see 72, 122

ChSID chesid. kindly, righteous, Holy.

ANAL Aniel. Hanael. "Grace of God." the angel of Venus and of Netzach, the number 7. Alternate spelling see 97.

BOI bai, boyei. a prayer. Prayer is the invocation of Grace for purity of spirit.

HIKL GVGH Haikel Gavgah. Briatic palace of Hod. Has to do with intuition as the source in intellectual creation.

Latin

corpus (Lt). body. Refers to the body of the manifested world, as when Jesus says "This is my body." see 64, 72, 156, 200, 118

Latin.

noster (Lt). our. Our collective body is one in Christ. Part of a Rosicrucian saying. see 518 Latin. ??[See 81, note to myself, check spelling to determine which numeration is correct]??

Mundus (Lt). World or Universe; World Order. see 600 Greek.

83 (prime)

ChLILH khalilah. rotation, succession; round about; in turn. As an adverb: God forbid! With different vowel points: pointed.

A-B-I-O [A-B-I-O]. Sum of the letter which are the initials of the name of the 4 Qabalistic Worlds. Mathers, in [Sepher Sephiroth, p. 13] gives: Addreviatura Qustuor Systematur, or abbreviation of the four worlds. Aleph = Atziluth, the archetypal world of ideas; Beth = Briah, the world of Creation; Yod = Yetzirah, the world of Formation and Ayin = Assiah, the world of Action or manifestation. see 537, 218, 315, 385, 1377.

OVZ ouz, oz. strength, power, might. Alternate spelling is OZ (77). Relates to Geburah GVBRH. see 216, 84.

ChNKH haenukkaw. inauguration, dedication; Hanukkah, the festival of the Maccabean dedication of the altar; consecration.

GP gahph. body, self; height, elevation; wing; dam; bank of river. see 89, 803.

According to Fabre D'Olivet: "GP. All ideas to conservation, protection, guarantee: in a restricted sense, a body. The Arabic [word] develops the idea of dryness and of that which becomes dry. The verb [Arabic word] signifies literally, to with draw from." [Hebrew Tongue Restored pp. 316-317]

PG [beginning of text missing] ...almost a miracle. The letters of the name ThANH Tenah illustrate that fact: The symbol of the fig tree Th, Tav engendering directly Aleph, in a perpetual life. ThA Tav-Aleph culminate in NH Nun-Hen. This explains Jesus mysterious curse upon the unfruitful fig-tree [Matthew 21: 18-22] If it does not give forth the Aleph, it is not a real fig tree, it is an imposter." [Song of Songs, p. 75]

Fabre D'Olivet writes: "PG Phg. That which extends afar, which wanders, is extended, loses its strength, its heat. The Arabic [word] has nearly the same sense. As noun, it is every kind of crudeness, unripeness; as verb, it is the action of separating, opening, disjoining, etc." [Hebrew Tongue Restored p. 423]

AGLI-ThL eggelay-tahl. dew drops "The drops of dew" [Job 38:28] "Hath the rain a father? or Who hath begotten the drops of dew?" The heavenly dew is light; it falls in widely-scattered drops" of solar radiance and forms all bodies with its generative power. see 39, 44.

BNIHV baynawyaw. Benaiah, "Jah has built [1 Kings 4:4] "Benaiah the son of Jehoiada [Jah knoweth]..."

GIML Gimel. "camel" related to memory and subconsciousness. alternative spelling. see 73.

GLIM gelim. a flowing, wave. suggest the vibratory activity of mental substance.

KNGDV keneggaydu. "As his counterpart" (magic ?linage? Bible); "For him" (Massoretic Text). [Genesis 2:18] "And the Lord God said, it is not good that the man should be alone [Adam]; I will make a companion [an help meet] for him." Here is a prefix meaning "as, like; about; approximate; while, during"; NGD means: before, in front of, in the presence of; over, against, opposite; thus KNGD means: according to ; towards, opposite. see 45 (aleph, spirit in DM, blood).

Fait Luz (Lt). "Let there be light." Genesis 1:3

84 (3*4*7)

AGP agaph. troop, squadron; wing (army), band, bank of a river, rivulet.

AGP awgaph. to close, shut a door, seal a jar.

BKL LB bekal-laib. "with all my heart." "with my whole Heart."

GMVLH gemoolah, gaymulaw. reward, recompense. Knowledge is the reward of the skill of perception. see 3, 12, 21, 30, 39, 48, 57, 66, 75, 93.

ChNVK Enoch. Initiated. Proper name Enoch, the patriarch who "walked with God." see 564.

Fabre D'Olivet renders [Genesis 4:17] "And Kain knew Aisheth (his intellectual companion, his volitive faculty): and she conceived and brought forth (the existence of) Henoch (founder, central energy) Then he builded a spherical enclosure (stronghold) and he called the name of this spherical enclosure after the name of his son Henoch." He comments: ChNVK... again I urge the reader to give close attention to the proper names; for to them Moses attaches great importance. The greater part of the hieroglyphic mysteries are now in form of these names. The one referred to in this passage, is composed to the two roots ChN and AK. The first ChN, characterize proper, elementary existence: it is a kind of strengthening of analogous root ChN, more used, and which designates things in general. The second AK, contains the idea of every compression, of every effort that the being makes upon itself, or upon another. For the purpose of fixing itself or another. The verb which comes from these two roots: ChNVK signifies to fix, to found, to institute, to arrest any existence whatsoever. It is from a composition quite similar, that the personal pronoun ANVKI, myself, in Hebrew results; that is to say AN or HN, the finished, corporeal being, AVK founded, Yod in me." [Hebrew Tongue Restored p. 137-138]

Gaskell comments that Enoch is "a symbol of the individuality; that part of the soul which survives physical and astral dissolution, or the first and second deaths, and is immortal." [Dictionary of all Scriptures and Myths, p. 250]

IDO yawda. to see, to know, to know carnally, perceive, consider. The root of DOTH, Da'ath. Its 1st 2 letter spell ID, Yod (hand) and Ayin which means human eye. Therefore to know means: to touch and see. First of the occult axioms: to know, to will, to dare, to be silent. also: IDO: to appoint, assign; IDO: to be known, be familiar. see 474, 503, 20, 701, 130, 708

DMM dammam, dawmam. was silent, to be silent, to be still, to wait in silence; to stop, stand still; to be struck dumb. A reminder of the last, and therefore most emphatic of the four ancient occult axioms. To know, will, dare and be silent. "Be

still, and know that I am God." see 86

ChLVM chalom, chaelom. a dream. "Then shall the vision of thy Lord be granted unto thee" [Book of Tokens, Samekh]. Signifies revelation of knowledge in the silence of night.

ALChMH Alchemah, alaychemay. Alchemy; the science of personality transmutation and the art of physical regeneration through union with God. see 53. Note that this word is composed of two other words AL (strength, a name of God), and ChMH, Khammah, the Sun. [ALChM, ilkhame, is the modern Hebrew verb meaning "to alchemize."

Case Writes: "Alchemy is AL-ChMH, wherefore, on p. 75 of this work [Hermetic Mystery and Alchemy, by Mrs. Atwood-A Suggestive Inquiry], those who pin the narrow name of Chemia to this science are denounced as imposters. For though this is the science and art which deals with what hearers calls the operation of the sun, it is altogether misunderstood if it be limited to the sun (ChMH). unless AL be conjoined to ChMH, the art is not truly named. Al = 31 and ChMH (sun) = 53. Therefore is AL the symbol of the one manifested through the three, while ChMH signifies the manifestation of the three through the five. The ONE is the first matter; the three are the principles, Sulphur, Mercury and Salt; the five are the four elements and the quintessence extracted from them. Therefore does the name alchemy represent that which by the wise is declared to be One which is also three, four and five (since Al = 31 = 4, and ChMH = 8. The 4 may be symbolized as the + of the elements (with the quintessence at the center). The eight is no where better symbolized than by the numeral 8, which discloses the secret of its movement. Finally, ChMH + AL = 84 = the conjunction of 8, the number of Hermes or Mercury with 4, the number of Jupiter, of Zeus. Here in may be found the whole mystery of the Tetragrammaton (4) and Christ (8). And the conjunction of the new Jerusalem, and of the ancient Egyptian symbol [3-4-5 triangle] wherein the whole mystery of the art is synthesized; while there multiplication (8x4) gives 32, the number of the paths on the Tree."

P-D Peh-Daleth. Initials P.D. of the last brother of the 2nd group of co-founders of the Rosicrucian order according to the Fama.

"These initials do not spell a Hebrew word, but they correspond to letters of Peh (Mars) and Daleth (Venus). Suggesting action (which is expression, since Peh means mouth) and imagination (which is the door of Daleth, leading out of any given situation into another)... Action which expresses vivid imagination is indispensable. Yet the most effective action is free from noise. Silent action speaks louder than words. The Fama says, that brother P.D. was their secretary, and his initials are appropriate in this connection. The secretary receive letters and applications, and communicates the responses of the fraternity. He keeps the records of the work, and all the archives. He must

be gifted in expression, because he is the mouth piece of all. He must be possessed of imagination, because he has to understand the problems of others. He must be a true initiate, walking with God, like Enoch. he must be silent in the face of criticism, silent before enemies of the Work, silent in the presence of the unprepared and hardest of all, silent when the silly ignorance of others tempts him to speech, where speech would do no good." [PFC True and Invisible page 160].

A-H-Ch-O Aleph-Heh-Cheth-Ayin. The 4 guttural letters of the Hebrew Alphabet. Aleph = spirit; Heh = vision, reason; Cheth = receptivity; Ayin = mirth, renewal. [IZQ, 699] [K.D.L.C.K. p. 71] says that these are the initial letters of Exodus 32:31, ANA ChThA (H)OM HZH "Oh, this people have sinned a great sin."

ABIMAL Abimail. "The Father is God." A son of Joktan [Genesis 10:28]

ACHLMH achlmah. Amethyst; a precious stone; the ninth stone of the breast-plate of the High Priest; corresponding with Sagittarius. [Exodus 28:19] "And in the third row an opal, an agate, and an amethyst." For other stones, see 45, 98, 702, 150, 345, 395, 370, 308, 1210, 350, 85.

Isidore Kosminsky writes: "The ninth stone of the breastplate is achlamah, which with few exceptions, is identified with the amethyst-beyond doubt the correct identification. The Midrash Bemiddah gives the color as purple which is the dominant shade of this beautiful gem: purple is also one of the chief colors associated with the planet Jupiter which in Astrology is termed the Lord of Sagittarius, the ninth sign of the Zodiac... in old poets, travelers, publishers, etc. It would strengthen the wisdom, faith and religion of the wearer and aid in prayer and in dreaming. If bound to the left wrist the amethyst enabled the wearer to see the future in dreams; to dream of the stone itself indicated success to a traveler, clergyman, sailor, philosopher, teacher or mystic, also protection, faith and fruitful thought for pains in the head (headache, toothache, etc.) It was recommended that an amethyst be immersed in hot water for a few minutes, taken out, dried, carefully and gently rubbed over the parts affected and the back of the neck. Almost all authorities agree in translating the Hebrew achlamah as amethyst and as identifying it as the ninth stone of the High Priest Breastplate. It was the seventh precious stone which the sage Iachus gave to Apollonius of Tyana as an emblem of piety and dignity." (pp. 129-132)

Greek/Latin

centrum (Lt). center. Located in Tiphareth as the middle point in the Tree of Life. Vav indicates the centrum mentioned in the Fama as the only point and center to which we are directed by true philosophy [PFC True and Invisible, page 176]. see 6, 12, 1081.

essentia (Lt). essence.

Magister (Lt). Master, leader, chief, superior. he who "Knows" is initiated into the central essence at the heart and this is his reward. He thus merits the above titles. see 314 Latin, 151 Latin.

Jacob Boehme writes: "And Hebrew understand that the will is a spirit, and different from the desirous craving. For the will is an insensitive and incognitive life; but the craving is found by the will, and is the will a being. This the craving is a magia (29), and the will a magus (55); and the will is greater than its mother which gives it, for it is Lord in the mother; and the mother is dumb, but the will is a life without origin. The craving is certainly a casue of the will, but without knowledge or understanding. The will is the understanding of the craving." [Mysterium Pansophicum II:2, p. 154] Paul Case notes: 29 (magia-magic) + 55 (magus-mage) = 84 = magister = centrum, i.e. the point = 1 = magus; the circle surrounding it is magia.

cognitio (Lt). knowledge. Part of a phrase see 474.

seculum. a generation, life-time; age.

85 (5*17)

[Suph [SVP] - Ain [AIN] = 85] These words represent the means whereby Ain the No-thing, establishes Suph or limitation.

PH Letter name Peh. the mouth as organ of speech; speech, saying, command, orifice, opening; edge (of sword); extremity, end; womb; border, mouthful, portion, part. The utterance of the Word, the Creative Thought. Peh represents the Mars force, or the principle of action. The No-Thing establishes apparent limitation by the utterance of its Creative Thought, and this utterance is the active principle of manifestation. The power which constitutes the framework of creation (Key 4). The ground of similarity among all forms of cosmic manifestation (Key 13). The root of other powers (Geburah, 216). The exciting influence giving the initial impulse to various trains of action (Key 16). The power of renewal which leads to regeneration (Key 15). [Mars is exalted in Capricorn]. The name of the letter Peh, which corresponds to Mars, the Mars-force or principle of action (see 80). The 17th letter, 2th Path of Wisdom and Key 16. Peh connects Netzach (desire) and Hod (intellect) on the Tree of Life and is the northern face of the Cube of Space. see 80, 899.

"These two paths cross Gimel above Tiphareth, but the third reciprocal path of Peh crosses the path of Samekh below Tiphareth. Now see a subtlety. PH, Peh, is 85, and this goes back to 4 through 13, so that the path of PH, Peh, veils Daleth again. Thus all the horizontal paths are feminine, even though the path of Peh is related to Mars, and the ruling power in the path of Teth is the Sun." [Commentary - 11th Communication 5/23/47]

"PH is 85, a fivefold 17 is the sign of the multiplication of goodness by the vision of the Constituting Intelligence which is H, or 5." [Qabalistic Text - 24th Communication 1/1/48] see 89, 10, 17, 170

ISVDH Yesodah. Basis, foundation. Feminine form of the Yesod. Establishment of seeming limitation is the result of the operation of the feminine aspect of reality, the feminine foundation. Compare BThN beten, the womb and AMK (61), ameka, thy mother.

HISVD ha-Yesod. the foundation. Refers to Yesod on the Tree of Life (see 80).

HOI hawi. heap, ruin. As the name a city, it is translated "Ai." The prefix H perhaps is considered as the definite article.

APD aphad or ahfad. to clothe, to glorify, steadfast; to bind about, to gird; steadfastness, constancy. The No-Thing establishes apparent limitation within itself by circumscribing a field of manifestation in which to express its infinite potencies.

BVOZ Boaz. The black pillar of severity set before Solomon's temple. A variant spelling referred to in the Sephirah Hod. BOZ is the scripture spelling [1 Kings 7:22]. see 79.

HMM hawmam. to route, to confuse, to impel, to drive, to put into strong action; to disturb; to bring into confusion, to confound.

The No-Thing disturbs its own perfect rest in order to manifest its potencies, and sets up intense activities within the field of seeming limitation it establishes in itself. The primary manifestations are chaotic, disturbed and confused, yet order eventually evolves out of the primary chaos.

LB-ABN laib ehben. "heart of the stone" [Ezekiel 11:19]. In the passage H is affixed to ABN. A Qabalistic liberty has been exercised here. "And I will take the stoney heart out of their flesh." The "stoney heart" is a symbolic of the sense of separateness pictured by the Key 16, the Tower.

GBIO gobiya. bowl, a goblet; the calyx of a flower. The cup on the Magician's table, and the flowers in his garden. The "cup" is the creative pattern in the Universal Mind. Its connection with Peh intimates that the power of articulate sound has power akin to the Briatic world of cups.

"GBIO is from GBO, to be vaulted or arched, and this at once identifies the symbolic meaning of the word as having something to do with the feminine gender. A flower is that part of a plant in which the reproductive organs are located, and GBIO is actually related to the occult meaning of Mars, which is that force active in the reproductive power of both sexes." [Gematria of the Letter Names]

MILH miylah, miylah (fem.). Circumcision (Rabbinical word), the sign of the covenant of union and love, in exoteric Judaism. For spiritual Israel, there is the circumcision of the heart by the control of the emotional nature. In Yod the seed of all the letters is the secret of the covenant and this secret is the Peh-Heh, the mouth of the eternal. This is the true occult meaning of the compass in Freemasonry: "Learn to circumscribe their passions and keep their desires within bounds." Notarikon for "Who shall go up for us to heaven?" [Deut. 30:12]. (see 95, 671, 651, 55).

"Verily, IVD is the seed of all the letters, and if thou hast eyes to see, in IVD is the secret of the Covenant, and this secret is the Peh-Heh (PH), for PH is 85, or HISVD, Ha-Yesod, the Foundation, and 85 is also MILH, the Covenant which removeth concealment from the paternal Yod.

Comment: The text outwardly reflects the influence of Jewish exclusiveness, but this is only in letter, not in spirit. The physical rite does, indeed, unveil the paternal Yod, hence the phrase, "if thou hast eyes to see," but the Covenant is not its symbol. What is hidden here goes deeper.

In MILH the first letter is MIM. Then comes IVD, then LMD, and, lastly, HH. MIM IVD spells MI, which is the Living Water, transmitting life. Of that life, the letter I at the end of MI is the sign, for I is the first letter of IHVH, the name of the Most High. Thus Yod stands for Chaiah, the life-force in Chokmah, and the letters Lamed and Heh which conclude MILH are referred to Venus (Nogah) and Mars (Madim) respectively.

The Covenant, then, reveals the paternal Yod in Chokmah. Yet is the symbol a clue to a fact, for the cosmic life-force is projected, generation after generation, into manifestation through human bodies, and the power of Mars is combined with that of Venus in the Vital Soul in Yesod. This is, even now, a closely guarded practical secret, and not even here may you expect to find it unveiled. If you can see and hear, you may come to know it. But how far do you see, and what do you really hear?" [Qabalistic Text and Commentary - 10th Communication 5/19/47]

"The fact that Peh represents the Mars force is also the clue to the meaning of MILH, circumcision, which refers to the masculine aspects of the Life Power's activity in reproduction." [Gematria of the Letter-Names]

PH po. here, hither. see 549, 226, 876, 95.

HGBOH ha-gibah. the hill [Exodus 17:9]. "Tomorrow I will stand on the top of the hill with the staff of God in my hand." said Moses to Joshua. This is the feminine GBOH of the masculine noun, GBO, hill

Greek/Latin

Dominus (Lt). Lord. Latin word for God as the ruler of the universe. The Latin word used in translating IHVH and ADNI in the Old Testament (see 26, 65). What is intimated is that what the human mind formulates in its idea of God is Lord, is no more than the idea of the agency where by the absolute sets up the conditions of name and form, which are the logical necessities for any manifestation whatever. see 518 Latin.

veritas (Lt). truth. "Truth" has to do with something we must regard as being intermediate between the Absolute No-Thing and the field of seeming limitation which embraces all things having form, quality, mass, and other definable characteristics. see 441.

Zelator (Lt). The zealous one. Corresponds to 1=10 Rosicrucian grade of initiation corresponding to Malkuth on the Tree of Life, and the element of Earth. The "Lord of Earth" is Adonai Melekh. The Zealator is admonished to keep the fire of aspiration burning in the athanor or vessel of light, in this quest for truth. see 103, 100, 142, 656, 662.

Scorpio (Lt). Scorpion; the eight sign of the Zodiac, corresponding to the Hebrew letter Nun, "seed", Tarot Key 13 Death, i.e. change and transformation, to alchemical putrefaction, and to Apophis (Typhon) in the IAO formula. see 50, 106, 54, 81, 861 (Greek); 70 (Latin).

ALHIM Elohim. Creative Powers, Strengths. The 7-fold Life-breath. Creative name attributed to Binah. The "Gods" or 7 spirits of God, the order of angels of Netzach. Refers particularly to Binah as being Amah [AMA], the Dark Sterile Mother." The power which brings actual things into manifestation in the world of name and form. The masculine plural of a feminine singular. One could say that Elohim is a "plural of majesty." A: Rauch (Ether), L: Libra (Air), H: Aries (Fire), I: Virgo (Earth), M: Neptune (Water). see 42.

Other Meanings: God, Deity, Angels, judge, ruler. Daniel 2:44 The spelling God of heaven ALH ShMIA is used. see 387.

***1. According to Fabre D'Olivet: " ALHIM AElohim.... This is the plural of the word ALH, the name given to the supreme being by the Hebrews and the Chaldeans, and being itself derived from the root AL, which depicts elevation, strength, and expansive power; signifying in a universal sense God. It is a very singular observation that the last word applied to the Most High, is however, in its abstract sense only the relative pronoun he employed in an absolute manner. Nearly all of the Asiatic peoples have used the bold metaphor. HVA (Hwa), that is to say, HE is the Hebrew, Chaladic, Syriac, Ethiopic and Arabic, one of the sacred names of the divinity; it is evident that the Persian word Goda, God which is found in all the tongues of the North, is derived also from the absolute pronoun ***, HIM-self. It is known that the Greek philosophers and Plato particularly, designated the intelligent cause of the universe in no other way than by the absolute pronoun [Greek word].

However that may be, the Hebraic name Elohim has been obviously composed of the pronoun AL and absolute verb, HVH, to be being... It is from the inmost root of this verb that the divine name IH Yah, is founded, the literal meaning of which is Absolute-Life. The verb itself, united to pronoun AL, produces ALVH (Eloah), That-He-who-is, the plural of which Aelohim, signifies exactly HE-they-who-are: The Being of Beings.

The Samaritan says Alah, whose root AL is found still in the Arabic Allah, and in the Syriac Aeloha. The Chaladic alone depicts from this root and translates III Iaii, the Eternity of Eternities, which is also applied to the Ineffable Name of God, IHVH...also of the words ShMIM, The Heavens, and ARTz, the earth." [Hebrew Tongue Restored p. 28]

2. F.J. Mayers adds: "In the first place it is a plural name. There is a singular form of the name: Eloha, i.e. god (small g). Elohim, therefore literally means Gods ...although it is clearly a plural name, it is invariably used with the singular verb; i.e. it issued grammatically as if it were singular. The significance of this is that although "Elohim denotes, like the Gods of the nations, the various powers, attributes, qualities,

and activities of the supreme being, they are all conceived of as a unity; they all work together as one; they express one will, one purpose, one harmony; their activities are the manifestation of the eternal One, the absolute. One might, therefore, explain the name Elohim as "He the Gods or The unity of Gods , or The activities of the Eternal One. i.e. God expressing and revealing himself outwardly in creative activity. How completely this harmonizes with the New Testament: In (the) Beginning was the word and the word was with (literally in) God, and the word was God. All things were made by Him, and without Him was not anything made that is made, etc. Elohim was the creative aspect of God; he was the creator and maker of all things. So was the word . Elohim was the revealer of the Eternal One. So was the Word .. He hath declared him. Elohim was the outward expression of God-the divine image or likeness -which was to be formed ultimately, as we shall see later, in universal man. So was the word the two names express the same idea, one in Hebrew idiom, and the other in Greek idiom. Each is, in the language of theology, the second person of the divine trinity. But it will be noticed that the two names belong to different ages, and correspond to different stages in human evolution. The earlier name Elohim corresponds to an age in which man was still dominantly an instinctive being, far from being full self-conscious." [The Unknown God, pp. 14-15]

3. Cario Soares says that: "Elohim has... been explained as being the process through which Aleph becomes Yod and resurrects from that material metamorphosis. Life in its oneness moves up and down, down and up, from infinite to finite, and from duration to timelessness." [The Cipher of Genesis, p. 87]

4. The Zohar [I:15B] Comments: "When, however it [the house, Beth] was sown with seed to make it habitable, it was called Elohim, hidden and mysterious. The Zohar was hidden and withdrawn so long as the building was within and yet to bring forth and the house was extended only so far as to find room for the holy seed. Before it had conceived and had extended sufficiency to be habitable, it was not called Elohim, but all was still included in the term Bereshith [913]. After it had acquired the name Elohim, it brought forth offspring from the seed that had been implanted in it." (p. 64)

H-ThBO ha-tabā. Nature. Referring to nature or everything in the field of manifestation, which is like an impression on a coin or in substance. As a verb, to be set as a foundation. (The Talmudic word for nature is HThBO, which also means substance, element, coin, medal, impression on a coin, universe, character, characteristics. The Heh as a prefix ?[text ends]? see 81, 23, 4, 14, 41, 72, 104, 158

ABL HGDVLH abel ha-gedulah. "the great meadow." Incorrectly translated in the English Bible as the "Great stone of Abel." (see 1 Samuel 6:18 and note that "Stone" and "which stone remaineth" are in italics, to indicate words are not in the

Hebrew original). Do not confuse Abel with the name of the 2nd son of Adam and Eve. The "Great Meadow" symbolizes the field of cosmic manifestation, relating to Cheth as the field or fence of human personality within the boundaries of the absolute.

BODI baedi. "what surrounds me, i.e. "my environment." Translated "That which concerneth me" in the authorized version of Psalm 138:8. "What surrounds me" is the "Great Meadow," the field of cosmic manifestation. The field is itself WITHIN the encompassing being of the One Reality.

OBDI ehbaydai, obedi. "my servants" [Isaiah 65:13, Psalm 135:1]. These are the servants of IHVH, the powers which surround us and constitute our environment and represented by ALHIM, Elohim (86). "The Great Meadow" which constitutes "what surrounds me" contains nothing but the servants of Tetragrammaton, and these are the creative powers called Elohim in Genesis. The power of specialization corresponding to Binah and the first Heh in IHVH. see 162

NBDL nibawdel or nivdal. separative. From a verb meaning: to be divided, separated, set apart; similar to the English "to distinguish". The 6th path is the Intelligence of Mediating or Separative Influence. The Separative Intelligence is a mode of consciousness which acts in man as the discriminative power that classifies various objects of experience. A formula for the powers of the Elohim. They manifest through imagination (Nun), self-conscious effort (Beth), desire (Daleth) and action through balance (Lamed). The sonship of man makes him heir for the powers of the Elohim. see 1081, 536, 548, 640, 886.

AHIH ADNI Eheyeh Adonai. A name composed of the special names of Kether (AHIH) and Malkuth (ADNI), and thus asserting the identity of these 2 Sephiroth. It is written, therefore that "Kether is in Malkuth and Malkuth is in Kether, but after another manner." It is also the secret of the saying "I and the father are one." In this connection remember that the holy Ghost came as fire. see 21, 65, 386, 620, 496.

SBV sukkoh. pavilion, tent. "his tabernacle," where it is said to be in Salem, i.e. in peace. This brings out the idea that ALHIM is the name used in Psalm 76. [The spelling of sukkoh in Psalm 76 is a longer spelling. This is the defective spelling for special Qabalistic emphasis.] see 370, 376, 92

HLLV IH Hallelu Jah. Praise be to God. Exclamation of Joy.

KVS kevos. cup, goblet, the lot of fate, whether good or bad; also the pelican called KVS, because its throat resembles a cup or bag. The pelican is an important alchemical symbol. In all its meanings this word suggest the concealment, virgin birth, and preservation of the fire through the feminine principle. see 386, 300.

MVM maom. want, fault, blemish, stain, spot, defect. Godwin gives: Mum; 72nd name of Shemhamphorash, short form, associated with the 6th Quinance (26°-30°) of Cancer. see 101, 1525.

MVLI momli. plentitude. The "fullness" of the powers of deity. also: filling, stuffing.

LAKLH laiekaylah. "for food" [Genesis 1:29] Referring to herbs and "every tree which is the fruit of (a) tree yielding seed: to you it shall be for food." The Tree of Life and its powers.

VDOI vedayou. (Be still) "and know" (that I am God). see 514.

MIHAL Miahah. "God, Father of Succur? (pere secourazle). 48th Shemhamphorash. Angel of 10 Of Cups. 236°-240°. SENCINER. May 6, July 17, September 27, December 8, February 18. 3:40 - 4:00 PM. [Psalm 98:2] "The Lord has made known His salvation; His righteousness has He openly shown in the sight of the nations." To preserve peace and union among the ?epoux?. Protects those who have recourse to it; they will have present merits and secret inspirations concerning all that happens to them. Rules the generation of beings, and influences friendships and conjugal fidelity. Person born: ardent in love; likes walking for pleasure (la promenads) and ??? in general. see 965, 1525.

HNAL Haniel. Geomantic intelligence of Capricorn.

KIVN keyehon. The planet Saturn, Binah, the sphere of Saturn is also the sphere of the Elohim.

Greek/Latin

Naometria (Lt). Temple measurement. A Latinized from a Greek noun. It was a title of a curious work by Simon Studion. The book itself is negligible. Yet its title shows that Studion might have had some acquaintance with occult writings circulated by the inner school before the publication of the 1st Rosicrucian manifestoes. In these, the word Naometria had to do with right measurement of the field within the boundaries of the pentagon, i.e., nature as the temple of God.

A.E. Waite writes: "The symbolical expression is reminiscent of Kabalistic or pre-Kabalistic tracts on the delineation of the celestial temples, the measurement of diving body, and Rabbi Eliezer's measurement of the Earth Temple; but the immediate allusion is to the Apocalypse, Revelations 11:1: And there was given me a reed like a rod: and the angel stood, saying: rise, and measure the temple of God, and the altar, and them that worship the rein. For this reason the subtitle of the manuscript is termed a naked and prime opening of the book written-within and without-by the key of David and the reed like unto a rod. The book in question is presumable that which was sealed with seven seals, but was opened in heaven by the Lamb, standing

before the throne of God; and Naometria is said to be a brief introduction to a knowledge of all mysteries in holy scripture and the universal world. It follows that Simon Studion, by the claim expressed in his title, but received the power which was given to the lion of the tribe of Juda and the root of David." [Brotherhood of the Rosy Cross, p. 44] see 333 (Latin)

primus (Lt). first (in order). Indicating the idea that the Field must be manifest before the man appears, just as the pentagon must be constructed before the star of 5 points, symbolizing man, may be drawn.

sapientia (Lt). wisdom. The Latin equivalent of Chokmah. see 73, 357 (Latin), 421

simplex (Lt). simple, uncompounded, unmixed. Indicating the undifferentiated state of the field with the area symbolically enclosed by the pentagon (Chaiah, 23), before it is specialized by the Tetragrammaton (IHVH) Elohim.

terra adamica (Lt). earth of adam [Secret symbols, page 34]. These words are followed by the word Azoth, written with A and Z in Roman characters, Omega in Greek, and Tav in Hebrew. Thus A-Z-Omega-Tav, Azoth means "beginning and end" and is an alchemical name for the Quinta Essentia. see 158, 1223

Typhon (Latin). The Greek name of the Egyptian divinity Set, the personification of the principle of evil. In Greek mythology [Greek word] the father of the winds and the son of [Greek word], with whom he was sometimes confused [Webster] As storms were ascribed to the agency of giants, the name came to mean a furious storm, hurricane, typhoon" [Greek Dictionary]. An appropriate name for unbalanced force before equilibration has evolved order into manifestation. The "age" of giants and dinosaurs." see 2050, 70 (Greek); 23, 52 (Latin); 861 (Greek)

"Typhon is an aspect or shadow of Osiris. Typhon is not the distinct evil principle or Satan of the Jews; but rather the lower cosmic principle of the divine body of Osiris (81, 590), the God of them. The true meaning of the Egyptian myth is that Typhon is the terrestrial and material envelope of Osiris, who is the indwelling spirit thereof. In the Qabalistic system which we call the Tree of Life this quaternary of lower principles corresponds to the four Sephiroth below Tiphareth... if one remembers that every anthropomorphic creative God was with the ancients the Life-giver and the Death-dealer -Osiris and Typhon.. It will be easy for him to comprehend that Typhon or Apophis (*61) as he was also named was but a symbol of the lower quaternary, the ever conflicting and turbulent principles of differentiated chaotic matter, whether in the universe or in man, while Osiris symbolized the highest spiritual triad." [Arthur Redman]

nobiscum (Latin). with us. Part of a Rosicrucian salutation,

Deus Nobiscum, pax profunda. ("God with us, peace profound") see
131, 251, 329 (Latin).

LBNH Levanah. pale or white one, Moon; ??[Canticles 6:10]?? The Sphere of the Moon. Lebanah, as white or pale one, identifies the part of the work associated with Yesod with the alchemical "White work of the Moon", wherein is concealed the real secret of building the mystic temple of regenerated humanity. Formed of LB (laib) heart, BN son, and NH (Nah) beauty, ornament. All these words are related to Tiphareth, of which Yesod is a direct reflection. The powers of the automatic consciousness of Yesod are reproductions of the powers of the Ego in Tiphareth. see 80, 220, 32, 175.

LBNH lebanah. Brick, tile [Genesis 11:3, Ezekiel 4:1].

LVNH laybeynah. whiteness, clearness.

LBNH leybanh. frankincense. Incense connected with the sun and Sunday. The first 3 letters spell LBN, white; and the last 3 spell BNH, to build, to make, to erect. Suggesting: 1. The heart of the son (Man) are to be found the source of beauty; 2. That in the aspect of the Life-power identified in Yoga and alchemy as the "white work of the mon" is concealed the real secret of building the mystic temple of regenerated humanity. Also LB NH: "Beautiful heart."

ASVK awsook. vessel, flask, cup or pot for holding anointing oil. Refers to Yesod as a receptacle of influence flowing down from above.

KZLL ka-zahal. To shake or tremble.

KZIN ka-zain. of the sword.

BLIMH belimah. limitation, restraint, enclosure. In the Sepher Yetzirah the same word is used as a noun denoting nothingness, non entity. Job 26:7: "He it is Who spreads out the northern skies over emptiness and hangs the earth upon nothing [or over nothing]."

ZMM zahmam. to purpose, to think, to devise, plot. As a noun: plan, device, purpose.

KL-KBVDH kahl-kebooddah. "all glorious," (is the King's daughter). [Psalm 45:13]. Refers to the King's daughter, understanding by Qabalists to be Malkuth. Yesod may be conceived as being within Malkuth, the most external of the Sephiroth.

ABI-OD Abi-ad. The Everlasting Father [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."

PZ paz. Pure gold [Psalm 21:3]: "For thou preventest him with the blessing of goodness: thou setest a crown of pure gold upon his head." Mars (Peh) in Gemini (Zain). The Aesch Mezareph [II:6] says: "Paz, and Zahab Muphaz (147) are referred to Tiphareth [I Kings 10:18]; [Psalm 21:4; 19:11] and [Daniel 10:5]. For so Tiphareth and Masloth are compounded in the golden Throne, [1 Kings 10:18]; also when it is called a vessel of Gold [Job 28:17]; a crown of Gold [Psalm 21:3]; bases of Gold [Canticles 5:15]." Wescott adds "solid gold as formed into a crown." [IBID, p. 48]

ANI IHVH aniy Jehovah. I am the Lord [Isaiah 42:8].

ChSIDH chasideh. stork. A large White bird, connected with the Egyptian bird Ibis, the bird of Meditation (see Key 17). The bird, like the fishhook seeks its food in the depths, or water of subconsciousness.

MH ChDL mah-khahdal. "How short lived" Translated "frail" in the authorized version of [Psalm 39:4] "Lord, make me to know my end, and [to appreciate] the measure of my days, what it is; let me know and realize how frail I am-how transient is my stay her."

AMVM aymoom. model, form; shoemaker s last, cap-maker s block, dress-maker block. The moon (Yesod) is the pattern-world for all forms.

BHLMi Behelemay. Angel of the first decanate of Pisces. This decanate is under the combined rulership of Jupiter and Neptune and implies benign, hospitable and philanthropic activities regarding cell-organization during sleep.

GDP gaydeph. to revile, blaspheme. Misuse of the powers of the Moon.

DBLIM degelim. banners, flags, standards. Note this word contains the letter DG, dag, a fish, "to multiply abundantly." Multiplication is the alchemical process connected with Pisces. see 7, 57.

VMIAL Vumiel. Angel attributed to Netzach (Venus) and to Binah (Saturn).

ALVN Elon, Allon. Tenth Judge of Isreal. Rosenroth, in [K.D.L.C.K p. 114] says it is the masculine sex in regard to the tree in [Isaiah 6:13] "And though a tenth [of the people] remain in it (the land), it will be for their destruction-eaten up and burned; like a terebinth tree or like an oak whose stump and substnce remain when they are felled or have cast their leaves. The holy seed [the elect remnant] is the stump and substance [of Isreal]."

Latin/Greek

Animuus Dei. Life of God. Yesod is the receptacle of the vital soul of all living creatures, including man (see 430).

electrum. shining substance; amber; an alloy of Gold and Silver.

Rosa coeli. Rose of heaven. The rose symbolizes desire. Yesod is Pure Intelligence. Purified desire is developed by the spiritual aspirant to reach "Heaven."

sanctus (Lt). holy. Desire is rendered pure by seeing the holiness of life in all things, especially in the nature of the reproductive activity centered in Yesod.

ChKLL hakallah. colored. The word "color" is derived from a Latin root, meaning "to conceal." This suggests that the material world is a veil of color, concealing the real nature of the Life-Power. Also redness, sparkling.

ChMM chammam. to be hot; to glow, to brood, to hatch. This word is closely related to the old name of Egypt, Khem (ChM), whence, by an interesting series of linguistic transmutations, we get our modern word chemistry--so that the name of that branch of science which is doing so much to establish the real unity of the material world is, literally, "The Wisdom of Egypt." see 78.

ChSK chasak. to spare, withhold, be without.

NChL nachal. something hollowed out, a valley. The popular idea is that the material world is a vale of tears; but there is a profounder meaning than this. The Fool (Aleph), always descends into a new valley on his adventurous Journey to the next mountain peak. see 108, 7, 21, 14, 44, 66, 28. With different vowel points: to take possession, possess, to inherent, to get, acquire.

LBVN Loben loben. whiteness, semen. Refers to purity and innocence (see 82).

MGDIAL Magdiel. A duke of Edom, associated (with Mibzar) with Yesod. [Genesis 36:43]: "El is renown" (in man). "Magdiel and Iram. These were the chiefs of Edom, according to their settlements in the land they occupied." Edom is a representation of unbalanced force.

ChLN Helon. "strong" The father of Eliab of Zebulon [Numbers 1:9, 2:7]. Refers to alchemical separation. see 95

CHNIK chawnaek. trained person; apprentice; pupil. This word really means initiated. [Genesis 14:14] "And when Abram heard that his brother was taken captive he armed his trained servants, born into his own house, and pursued them unto Dan." Dan = Scorpio = alchemical putrefaction. see Key 13, 318, 94.

ChP chaph. "pure"; innocent. In Job 33:9: "I am pure and without sin; I am clean and free from guilt. (10) yet God has found fault with me; he considers me his enemy." see 808.

Fabre D'Olivet comments: ChP Heph. Every idea of protective covering given to a thing; a guarantee, a surety. The Arabic [word] is an onomatopoetic and idiomatic root which depicts that which acts upon the surface, which skims lightly over a thing. The verb [Arabic word] characterizes the condition of that which becomes light; [Arabic word] anything which shivers, shudders with fear, trembles with fright, etc." [The Hebrew Tongue Restored p. 353]

PCh pach. danger; net; snare, trap. Psalm 119:110: "The wicked have set a snare for me, but I have not strayed from your precepts." According to Fabre D'Olivet: "PCh Pheh: everything which is drawn in, expanded, as the breath; all that which is unfolded in order. To envelop and seize, as a net... The Arabic [word] constitutes all onomatopoetic and idiomatic root which describes every kind of hissing of the voice, snoring, strong respiration, rattling. When this voice is strengthened in [Arabic word] , it signifies literally, an ambush; a trap." [The Hebrew Tongue Restored, p. 425]

Greek/Latin

Nike, Vikeh (Gr). Victory. The deduction of 88 to its least number is 7, the Sephirah named Netzach (Victory). see 360, 744 (Greek).

Aqua Vita (Lt). Water of Life. "If you would make our substance red, you must first make it white. Its three natures are summed up in whiteness and redness. Take, therefore, our Saturn, subject it to coction in Aqua Vitae until it turns white, becomes thick, and is coagulated, and then again till it becomes red. Then it is red lead, and without this lead of the sages nothing can be effected."

Filius Dei. Son of God. The water of life is the mystical son of God and that son (the rider in the chariot in Key 7) is also the rose itself (see 154, 119).

victoria (Lt). victory. see 224, 360.

Invenies (Lt). You shall find. Part of an alchemical phrase in Secret Symbols (Page 17). "Visit the interior of the earth by rectifying you shall find the hidden stone." see 570 Latin.

trigono (Lt). triangle. The triangle of Fire, which symbolizes spiritual energy or Aleph. see 134, 46 (Latin)

Nascimur (Lt). We are born. You shall find that the son of God is born anew through us by the aid of the triangle of Fire and the water of Life. Part of the phrase discovered in the vault of brother CR, see 683 Latin.

maximus (Latin). great; greatest. Part of a phrase referring to God. see 234.

summom (Lt). The highest. Part of an alchemical phrase. see 145 (Latin)

89 (prime)

Peh/Teth, Mars in Leo

GVP Guph. The physical body, person, substance, essence, one of the 4 elements (matter as apposed to spirit). The lowest , and most external aspect of personality. Assigned to Malkuth, the fruit of completion of the Tree of life. Gimel in GVP stands for the Uniting Intelligence joining Yekhidah to the Ego seated in the hearts of men, and also directly related to the Life-force in Chokmah. Vav stands for the Ego as the inner teacher. The burden of his teaching is that true wisdom must ever find expression in loving-kindness. Peh stands for the destruction of error and represents Yesod (by numeration) and the powers of the automatic consciousness. It is during man's Life in the physical body that he must accomplish the work which overcomes the delusions which seem to limit him. Guph is the starting point for the work which leads to liberation and is also the place where the Great Work finds completion. The Hebrew dictionary gives the additional meaning of "one of the four elements; matter, as the opposite of spirit, person (grammatical)." see 496, 19, 463, 400, 430, 543, 1006, 55, 564, 170, 231, 809.

"The essence of Guph is the serpent-fire of which the token is Teth, and this fire cometh forth through the working of the Active Intelligence, of which the token is Peh. Thus the number of Guph (GVP) is 89, and this 9 is Teth, and its channel of outpouring is Peh, or 80. Add 8 and 9, and you shall see the power of Zain (7) coming forth through 1 to bring forth 8, or Cheth.

The Abode of Influence thus is Guph, but the outer working of that aspect of Mezla which descendeth from Binah through the path of Cheth.

(This sentence appears to be somewhat confused. I take it to mean that Guph, the body, is the outward vesture of the force of the path of Cheth, the House of Abode of Influence. The symbolism of Key 7 would seem to indicate this. P.F.C.)

Through the path of Cheth the power of Saturn conjoineth itself with the force of Mars. This power of Saturn descendeth also through the path of Tav into Malkuth, and thus giveth form to Guph in the World of Assiah.

Now, Guph is the body of the Lord, for is not the name of the Kingdom ADNI MLK, Adonai Melek? Behold, then, the Kingdom suspended from the cross of Tav. And what said the King, speaking through that Guph men know by the name of Yeshua? Said He not, "I am the living water?" And behold, MIM is 90, and so is MLK; and thus Yeshua stilled the waters (seas), for he knew that Adonai Melek is Lord of the Waters. ADNI MLK numbereth 155, and here is AL in fivefold expression, for AL is 31." [Qabalistic Text - 7th Communication, 3/9/47]

"89 is its number, and as the numbers are Sephiroth, this revealeth Hod as the instrument of Yesod. But, again, 9 is Yesod, and 80 is the numeration of ISVD. So, also, is 8 the seed of 9, because 1, 2, 3, 4 5, 6, 7, 8 total 36, and 9 is the sum of 3 and 6. Yet see here the Mother, 3, and the Son, 6. Now look at Key 8, and see there before you the Mother, and her Son, the Lion of the Tribe of Judah. For ONE is All, and thus is Hod but another aspect of ISVD. There is but one Foundation.

So also is 89 Teth (9), operating through 80, or the spiraling light-power working through the Mouth of the Eternal (Teth through Peh). When lightening flasheth, thunder roareth, and thunder hath been, from time immemorial, a symbol for the Voice of God. So is thy body, O aspirant, more, far more, than an earthen clod. It is the intelligence that uniteth thee with the Crown. It is the Nail that joineth thee to the Paternal Wisdom.

And it is truly the Mouth of the Lord. For in Guph are the letters G, V and P, and these unite thee forever with the Kingdom." [Qabalistic Text - 8th Communication, 5/8/47]

"See now, Guph is KLH, Kallah, the Bride, and in her name is shown the perfection of the Kingdom. For the Kingdom is 10, and KLH is 55, or the sum of the numbers from 1 to 10. See again, the Bride, KLH, is also HKL, the ALL. For in Guph is the whole creation made manifest. Therefore is Guph, the body, the whole [holy? P.F.C.] Temple of the Most High. And where standeth this Temple? Verily, it standeth in the midst, or center, and in it abideth forever Adonai Melek (ADNI MLK), our Lord and King, Holy is His Name, Blessed be He!

Note the statement that Guph is really the Kingdom, or the Bride who is the ALL. This is fact. Can anyone separate even the smallest body from the whole? Through a single atom course all the forces of the universe, and whatever body you may take for an example, whether it be small as an electron or great as a galaxy, this remains true. Moreover, whatever body you may elect to consider, that body is the mathematical center of an infinite expanse." [Qabalistic Text and Commentary - 9th Communication, 5/15/47]

"Chokmah and Kachmah being numerically one, that is, 73, and this being also the number of the name of the letter Gimel, GML, what lies behind this part of the text is the Qabalistic doctrine that Chokmah is the source of Chaiah, the life-force, and since GML as 73 is identical with ChKMH and KChMH, Gimel is also the seat of Chaiah. Thus the fact that Gimel is the first letter of the word Guph signifies that the body of man proceeds from, or has its root in, Chokmah, which is also the Sphere of Masloth, the highways of the stars." [Qabalistic Text - 23rd Communication 12/29/47]

DMMH demahmah, dummah. silence, whisper, hush; dormancy. The

great work goes on in silence but can be delayed by inertia.

ChPA khahfah. to cover, to veil, a cover or case, to protect. Also in a sinister sense, to veil (the true nature of one's intentions).

LThIM lataim. one enchanted, enchantments. The Illusions of "Egypt." The incarnate life veils the consciousness through the illusion of separation.

yahat, ya at [IOTh]. to clothe. An Aramaic word spelled the same means: to consult. In Isaiah 61:10 this word is IOThNI, meaning "He hath covered". The Tarot keys corresponding to IOTh (Keys 9, 15, and 8) are clues to its deeper meanings.

NThL nahtal, nawtahl. to lift up, take up a burden or weight; to impose, to lay upon. A cross is a symbol of the burden (Saturn) and of bearing the burden. yet it should be remembered that the burden borne by those who know the great Archanum is Light, not heavy. [Proverbs 27:3] "A stone is heavy and sand is weighty [i.e. a burden or load]; but a fool's wrath is heavier than both."

PDCh pahdah. to separate, release, to ransom, redeem, deliver. The mystery of redemption, veiled in the new testament depends upon the incarnation, to which the word GVP, through its gematria, affords a clue. "The kingdom of spirit is embodied in my flesh" say the Malkuth statement of the Pattern.

HDP hadaph. to push away; To cast out, to drive out, eject, to thrust, to push. Refers to the purification of the body-cells by elimination of the "shells of the dead" or Qlippoth. This is accomplished by clear vision (Heh), creative imagination and strong desire (Daleth) and the overthrow of the false conception of personality (Peh). See [Deuteronomy 9:4], 809.

IDY yawda. To see, to know.

DPH dapam. to provoke, mock, blaspheme. The result of failure to understand what the word GVP really means.

MChIAL Mechial. "god who vivifies all things." Angel assigned to 316°-320° of the divine names. 64th Shemhamphorash. ASTIRO. May 22, August 2, October 13, December 24, March 6, 9:00-9:20. [Psalm 33:18] "Behold, the Lord's eye is upon those who fear him-who revere and worship Him with awe; who wait for him and hope in His mercy and loving-kindness." Against adversities; governs the prayers and wishes of those who trust in the Mercy of God. This Shemhamphorash, and those following to the 72nd, belong to the choir of angels. Protects against rage and ferocious animals; rules savants, professors, orators, and authors; influences printing offices and libraries, and all those established in commerce. Person born under this influence distinguishes himself in literature. see 965, 1525.

ThP tawph. "children"; mentioned in the departure of the Israelites from Egypt, in [Exodus 12:37] "the Israelites journeyed from Rameses to Succoth. There were about six hundred thousand men on foot, beside women and children. see 809.

Greek/Latin

Aula Lucis (Lt). The Temple of Light. Title of one of the alchemical writings of Thomas Vaughan.

Anima Mundi (Lt). Soul of the world. Mother Nature active on the physical plane. "For itself is the universal and sparkling flame of the light of nature, which has the heavenly spirit in itself, with which it was animated at first by God, who prevades all things, and is called by Avicenna, the Soul of the World. [Hermetic Museum I. p. 78] A. E. Waite, describing the Mercury symbol says: "The crescent denotes the lunar part, which is feminine, and volatile in nature: This is the spiritus mercurii. The medial circle has no point in the center, signifying the immature state of Mercurial Sulphur Solis: This is the Anima Mundi of Quicksilver. The cross at the base represents the volatile body of the metallic substance." [Brotherhood of the Rosy Cross, p. 460] see 55

Cibus animae (Lt). Food of the Soul.

Hermetis (Lt). of Hermes, i.e. Hermetic.

pyramis (Lt). pyramid. Classical Latin spelling. "Fire in the Midst." The Fire of Life, which renews and transforms all physical things. Also connected with self-conscious attention and clear vision. see Key 4.

Argentum (Lt). Silver. Metal of the Moon and of subconsciousness. In alchemy it is one of the higher brain centers which have access to cosmic memory. Its highest aspect is "Living Silver . see 166, 77 (Latin)

Sal Artis (Latin). Salt of the Art. [Hermetic Museum: Gloria Mundi, p. 176] "The enigma of the wise (the stone) is the salt and root of the art, and, as it were, its key, without which no one is able either to lock or unlock its secret entrance. No man can understand this art who does not know the salt and its preparation, which takes place in a convenient spot that is both moist and warm; there the dissolution of its liquid must be accomplished while its substance remains unimpaired. These are the words of Geber." Case notes that sal artis = 89 = Argentum = Anima Mundi.

90 (2*5*9)

Number of degrees in the angle formed by lines constituting the vertical line and base of a Pythagorean triangle. Therefore the number 90 defines the union of the Mother, Isis, with the Father, Osiris.

Sum of the perimeters of the 5 Platonic solids (6, 10, 14, 22, 38).

9*10 = The operation of Yesod through the 10 Lights of Emanation [Book of Tokens].

Tz Tzaddi. Key 17 assigned to meditation, the process whereby the wise attain to conscious union with the Life-power via the Water which is the "Mute, dark mirror." The Zohar (Page 10) states that Tzaddi consist of a nun (Fish) surmounted by a Yod (hand), thus representing together the male and female principles of creation. Using Tzaddi, the fish-hook via meditation, raises Nun, the fish, out of the "Water" or subconsciousness into the region of self-conscious awareness; it also raises the Scorpio force to awaken the higher brain centers. "The letter Tzaddi means "fish-hook," signifying that which draws the fish (Nun) out of the water (Mem)." [The Tarot, Paul Foster Case]

Fabre D'Olivet comments: "This character as consonant, belongs to the hissing sound, and describes an onomatopoeia, all object which have relations with the air and wind. As symbolic image, in represents the refuge of man, and the end toward which he tends. It is the final and terminative sign, having reference to scission, limit, solution, end. Placed at the beginning of words it indicates the movement which carries toward the limit of which it is the sign; placed at the end, it marks the very limit where it has tended." [The Hebrew Tongue Restored, p.430-431]

"The letter Peh immediately precedes the letter Tzaddi in the alphabet. This is to teach that guarding one's mouth from slander, gossip, foul language, and so on, is the means by which one attains the level of the Tzadik, the righteous one." [Letters of Fire, Rabbi Glazerson] see 20, 106, 477, 104.

"...Saturn rules Aquarius, and Aquarius among the Holy Living Creatures, is the one who wears the face of the man, and that is of ADM. So too in the Rota the 12th Key is the suspended ADM, and when meditation reaches its perfection the Stable Intelligence is manifest, and nothing can move it." [Commentary - 19th Communication 6/18/48]

Paul Case observes: "The character of Tzaddi is really a small Kaph, which forms the lower part of the letter, combined with two Yods thus the total secret value of this character is the sum of the values of Kaph and two Yods, or 20 + 10 +10, that is, 40. This indicates a secret connection between the character for Tzaddi and the letter Mem which is also 40. Such a connection is

also implied by the attribution of the sign Aquarius to Tzaddi, since Aquarius means water-bearer, and Mem means water. Furthermore, the function of meditation serves to bring about the changes of personal consciousness which leads to the mental reversal pictured in Key 12, corresponding to Mem. Note, too that the Letter-name MIM adds to 90, which is the ordinary value of the letter Tzaddi. This cinches the correspondence." [Tarot Practice Course]

Letter Name Mem [MIM] waters, that which flows. (mute, dark mirror). Alchemical water, microcosmically, is the cosmic fire specialized in the nerve currents and chemistry of the blood. It is purified by the image-making faculty of the Ego expressing through human personality. the purification of this Water must be the first work of the alchemist. Electricity is a fluid, identical with the Mars-force.

"Especially important because it [90] is the number of the right angle or square, typifying measurement; also it is the number of the single letter Tzaddi, which suggest a connection between the suspension of personal activity pictured by the Hanged Man and the revelation of the truth about natural law pictured by The Star." [Gematria of the Letter Names]

Here is the "fixed water," which is the First Matter, duly prepared, and in the Tarot this is the Hanged Man, suspended over a dry water-course. Note that he hangs from a Tav. He is centered. The flow is stopped, or suspended, and all personal considerations are eliminated, like the lopped branches of the trees. But the glory is there, and the perfection, for MIM, though it is 90, is also 650, if one takes the final M as 600. Then the water is the "dry water," and the 650 is ADNI multiplied by Yod, or HIKL multiplied by the same Yod. And the Lord and His Temple are One, and this is centered in GVP, GUPH, as you have learned. All this points straight, if one finds the door; but few there be that find it. [10th Communication] see 89

DVMM domam. a great silence, still, silent, dumb, "in silence". Qabalists say "Mem is mute, like water." It is the mute dark mirror of substance, reflecting deity to itself in a "Great Silence." [Book of Tokens]

MLK Melek. King. One of the names for Tiphareth. As a verb mawlak: to administer, to reign, to rule, to counsel (see 40). As a noun meylek: "king, ruler, prince". It refers to Tiphareth as the seat of the Higher Ego or Christos which has dominion over all things. The essential Spirit of Man is the dominant power in creation. see 45, 52, 67, 311, 1081. The alchemical water is actually the agency whereby the rule or administration of the Life-power is established over all forms and condition of manifested being.

"And what said the King, speaking through that Guph men know by the name of Yeshua? Said He not, "I am the living water?" And behold, MIM is 90, and so is MLK; and thus Yeshua stilled the

waters (seas), for he knew that Adonai Melek is Lord of the Waters. ADNI MLK numbereth 155, and here is AL in fivefold expression, for AL is 31." [7th Communication] see 155, 36, 89

"The Son is one with the Father, and the King is one with the Seas, and the Man is the symbol of the division of the Seas. For BN and AIMA are both 52, and MLK is like MIM, 90, while ADM is 45, the half of division of 90. These are the names of Tiphareth. See then that MLK and ADM are really the same even in number, for though 45 is the half of 90, 4 and 5 total 9, and 9 and 0 total 9 also. Furthermore the extension of 9 is 45. Thus ADM and MLK are essentially one, but since MLK is 90, and this is the number of MIM, the Seas, the King, like the Son, is one with the Mother, for AIMA is also the root of water, and that is the root of MIM, and besides, AIMA is named also the great Sea....in this does the royalty of the King have its root, that he is one with the Kingdom or Bride, and one with the Mother also. Now in MIM, the Seas, the Rota shows you the hanged or suspended ADM, thus is his head surrounded with the glory of the sphere of the Sun. He is the MLK or King, and his power to rule is the consequence of his utter dependence on what supports him - which is the power at the center corresponding to the letter Tav. Again both MLK and MIM are related to the letter Tzaddi by the number 90, and what is Tzaddi in the Rota but the Mother unveiling herself to those who succeed in meditation, as did our Father Abraham according to the Book of Formation? [19th Communication] see 45, 52, 434, 400.

"A king (referring to the truth that the personal exercise of dominion is really just the reverse of what most people supposed it to be, since we rule nature by strictly obeying her laws." [Gematria of the Letter-Names]

MN mahn, min. to apportion; who? What? a chord. A root appearing in the word man, moon, month. It is the Sanskrit name for a measure of weight. It refers to man, the measurer, and is directly connected with the 6 of Cups as the seat of the distinguishing, discriminating faculty of the Ego. It also refers to the mysterious food of the Children of Israel during their years of wandering in the Wilderness. The fall of Fire and Water from the Heavens is our true source of Sustenance. The sweet "salt dew of heaven: is the purified body of the adept which actually has a sweet savor and odor. [Exodus 16:15] "And when the Children of Israel saw it, they said one to another, it is Manna, for they know not what it was." see 786, 899, 395.

IKIN Jakin. the firm or strong one; patron From a Semitic root meaning "unity" and refers to the creative power of the One Thing. The white pillar, the pillar of mercy of the Tree of Life has the same underlying significance as "Yod Tetragrammaton". The pillar of establishment Solomon set before the porch of the temple, and which is the royal secret (silence) of the life-powers reign. In Masonry: He will establish. see 740, [1 Kings 7:21]

IMM yamin. hot springs. incorrectly translated "Mules" in the authorized version of Genesis 36:24. The union of Fire and Water.

KLLI kellowliy or kelewli. Collective; all-inclusive. From the adjective [KLL], kellowl, signifying "whole, complete." The 30th path of Resh has to do with the completion of the Great Work in the production of the new creature, evolved from the natural man by the Life-power, working through the mental, emotional and physical activities of a human personality. The collective Intelligence is more than a mere aggregate. It does include the sum-total of all modes of conscious life, but it transcends when it includes. see 510, 250, 640, 53.

H-ISVDH ha-Yesodah. the Foundation (fem).

LMK Lamek. Powerful. Old Testament patriarch [Genesis 4:18] who, according to Masonic tradition, was the father of that ancient craft. The Greek spelling is 676 the square of 26 (IHVH). Alchemical water is related to all things having to do with creation and construction.

OZVZ yezuz. strong, powerful, mighty, majestic. Also OZVZ might, force, fierceness. see 333. "The Lord strong and mighty" Here yezuz is the word used for "mighty".

GALNV goalenu. our redeemer [Isaiah 47:4]. (The Lord of Hosts is his name). see 127, 525, 961, 1066, 1912.

LB-HABN liab ha-ehben. the heart of the stone, " the stoney heart" [Ezekiel 11:19] "And I will give them one heart, and I will put a new spirit within you; and I will take the stoney heart out of their flesh, and will give them a heart of flesh." The "stoney heart" is a symbol of the sense of separateness pictured by the tower in Key 16. see 85, 735, 740

K/O Kaph/Ayin Jupiter in Capricorn.

SVD HVVG sod havog The mystery of sex (technical Qabalistic term). see Mem, Tzaddi and #80.

SL sal. wicker basket; basket. Suggest the manna which is collected by the fish-hook from the waters of substance, to establish (Samekh) by the Higher Self to establish balance and harmony through action (Lamed)

Fabre D'Olivet comments: "SL. Every kind of movement which raises, exalts, takes away, ravishes. The arabic [word] signifies in a restricted sense, to draw to one's self. SL in a very restricted sense, a leap, a gambol; in a broad and figurative sense, the esteem or value that is put upon things. Also a heap of anything; a thing formed of many others raised one upon another, as a mound of earth, etc.

PVD Pud. Night demon of the second decanate of Leo. This decanate is ruled by Jupiter and suggest the qualities of unkindness, intolerance and boorishness, the adverse aspect of subconsciousness unguided by the Sun or Self.

MLK Molech. Moloch; arch-demon corresponding (with Satan) to Kether. The God to whom first-born children of Israel were sometimes offered by followers of the cult. see 570.

GVAP Goap; demon king of the south (Goetia) [Godwin]. Davidson adds: "Formally an angel of the Order of Power; now fallen and in hell. Goap is one of the infernal region s 11 presidents. He is also known as Gaap and Tap... That Goap was once of the Order of Powers was proved after infinite research. reports Spence, An Encyclopedia of Occultism. According to Demonologist, Goap was Prince of the West . [Dictionary of Angels, p. 125]

ISK yawsahk. to pour, to be poured, as in Key 17. In Exodus 30:32 written IISK (31) "And say to the Israelites, This is holy anointing oil [symbol of the Holy Spirit], sacred to Me alone throughout your generations. (32) It shall not be poured upon a layman's body, not shall you make any other oil like it in composition; it is Holy, and you shall hold it sacred." see 570.

Greek/Latin

Arbor aurea (Lt). Golden tree [Secret Symbols, page 33]. Note that the 6th Path is the Sphere of Sol.

Cyprus (Latin) Cyprus, the island of the Rosicrucian allegory [Fama] where brother P.A.L. is said to have "died". Cyprus is associated with copper, Venus and with creative imagination. see 870 (Greek), 111 (P.A.L)

"According to the allegory of the Rosicrucian FAMA FRATERNITATIS, Brother C.R. began his journey to the Holy Land in company with a certain Brother P.A.L., who died at Cyprus, the reputed birthplace of Venus. The crucial work of transmutation, represented by the death of P.A.L., occurs in the Venus center, and since P.A.L. is a simple Qabalistic blind for the letter-name Aleph (ALP), what is to be understood by the death of P.A.L. at Cyprus is the dissolution of the airy essence represented by Aleph, the letter corresponding to the path uniting Kether and Chokmah on the Tree of Life.... In short, Brother P.A.L. s death at Cyprus is a reference to alchemical dissolution." [Paul Case: Great Work, Lesson 28, p. 2-3]

91 (7*13) Σ13 = 91

The 7 lines of a heptagram each of 13 units.

KSAI kissaiy. My throne. According to Isaiah 66:1, the throne is the heaven. Ezekiel 43:7 uses this term in a context which intimates that the place of the throne has suffered defilement by the wicked. The throne itself is Kether, but the place of the throne is the Ego manifesting through human personality and it may be defiled by actions resulting from belief in personal will.

MKLA mekala. in all things. In the LESSER HOLY ASSEMBLY it is written, "The Name of the Ancient One is concealed in all things." Even in those appearances which seem severe and destructive, the Ancient One is awakening His units of expression, human personality.

MAKL maekahl. Food, meal, fare, mealtime. The Higher Self is the food which nourishes the personality.

MLKA malka. Queen (Aramic) [Godwin]

MLKA Malkah. Daughter, virgin, bride. A title of Malkuth. Compare with Mlak, maleawk, angel, messenger, and note that Mlak, KMAL, MKLA are all written with the same letters. NOTE WELL. see 259 (Greek), 496, 55

MLAK malak. one sent, angel. A certain type of personality—a conscious "messenger" of the Higher Self. A seer or prophet. see 90. In connection with Sarai, in [Genesis 16:7] "And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain on the road to Gadar."

KMAL Kamael. "Severity of God," The Archangel associated with the positive aspects of Geburah and the 5 of Cups. He is a symbol of the Life power manifesting as the force we feel within us as volition.

MKLA mekala. In all things [Lesser Holy Assembly]. "The name of the ancient one is concealed in all things."

MNA manna. Manna, the divine nourishment of the Israelites in the wilderness (variant spelling see 90).

MNA mene. Numbered. One of the words in the handwriting on the wall described in Daniel 5:26. See 131, 231, 35. Metathesis of AMN, amen. Note that in the quotation Mene is repeated twice: "And this is the writing that was written: Mene Mene Tekel Upharsin."

SVKH sokeh. branch, or bough Hebrew lexicon: bush shrub. When one enters into the higher consciousness one perceives one's relation to the great whole, as in Jesus words: "I am the vine, and ye (the apostles) are the branches." With different vowel

points, Sukkoh: a hut, tent, booth.

AMN amen so be it. A title of Kether. As a verb: to be firm, to be faithful, to support, to rear up, to nurture, to foster; also faithfulness, truth, credibility. As a masculine noun: artificer, artist, master workman. see 155, 620.

"Qabalist also understood this word to represent the combination of the divine names IHVH (26) and ADNI, Adonai (65). It is, of course, obvious that 91 is 7×13 , so that it is the sum of the last two digits of 758, multiplied by the first digit, and we have seen that the whole symbolism of the vault [of Brother C.R.] is intimated in the Hebrew noun NChShTh, Nekosheth, which means copper, and adds to 758. Since the top and bottom of the vault are equal heptagons, the area of this floor is like that of the ceiling, or amen above and amen below. That is to say, faithfulness above and faithfulness below. This would have been familiar indeed to students of alchemy, who had by heart the dictum of Hermes "That which is above is as that which is below, and that which is below is as that which is above." [Paul Case: True and Invisible Rosicrucian Order, (4th), p. 197] see 758, 462.

"The Ordinary numeration of AMN is 91, the sum of the number from 0 to 13. So taken, AMN stands for the full expression of the concepts of unity and love (Achd, Achad and AHBH, Ahebah), each of which is 13 in Hebrew. But sometimes a final Nun is understood to represent the number 700. By this reckoning AMN would be the number 741. This is also related to 13, for as 91 is 7×13 , so 741 is $3 \times 13 \times 19$. Thus the facts of 741, written as Hebrew words would be AB (3) x AChD (13) X ChVh (19), or Father x Unity x Mother (Eve). The occult meanings of AMN as 741 is therefore the power of the Father, which is one power, manifested through the agency of the Mother. Again, AMN, taken as 9 is equivalent in numeration to the words IHVH ADNI, Jehovah Adonai, God the Lord. All these Qabalisms serve a single purpose. They indicate that the quality of consciousness distinguished by the word AMN, Amen, Faithful, is fundamentally of the nature of the Primal Will, and is the actual power whereby forms are brought into manifestation. Thus St. Paul, trained by Rabbi Hillel, declared: 'Faith is the substance of things hoped for.' [Paul Case: op. cit. pp. 384-385]

KVINH kavvanah. fervor, intention, intent, attention, devotion, intense meditation. A Rabbinical term describing a mental practice akin to yoga. The means whereby one becomes receptive to the influx of the Holy influence (MZLA) descending from Kether. Through meditation, kavvanah, we are shown the true nature of the power we experience as will, which we receive from Geburah (see Kamael).

AB LABN Ab lebehn. Father of Fathers. Aramaic text of the Lesser Holy Assembly (Zohar) Chapter 7, section 214 "This Chokmah is the Father of Fathers, and in this Chokmah is beginning and end discovered."

ADNI IHVH Adonai Jehovah. Lord God. [Jeremiah 32:17]: "Alas, Lord God! Behold, you made the heavens and the earth by Your great power and by Your stretched out arm! There is nothing too hard or too wonderful for You." [Judges 6:22]: "And when Gideon perceived that He was the Angel of the Lord, Gideon said, Alas, O Lord God! For now I have seen the Angel of the Lord face to face."

ASL aesel. pole; yoke for carrying burdens. Refers to Kether as the supporter of the activities of a whole cycle of the Life-power's self-expression.

APVD ephod. Upper garment; breastplate of the Jewish High Priest of Israel, similar to the chasuble used by christian priest. It was made of threads of gold, blue, purple, scarlet and fine linen. The gold was a symbol of the sun, blue for water, purple for air, the scarlet for fire and linen for earth. [Exodus 39:2] "They made the Ephod of gold, and of blue, purple and scarlet yarn, and of finely twisted linen."

HALHIM ha-Elohim. The Creative Powers (of God), of the Elohim, The God. [Deuteronomy 4:35, Exodus 3:1] see 86, 503, 103.

AILN ailan. tree. The Tree of Life.

IAHDVNHI yahdunhi. The letters of IHVH ADNI (IHVH Adonai) intermixed.

PAHH pekt. extension. Part of a mystic phrase meaning "Light in Extension" or L.V.X. see 65

KLIAL Caliel. "God prompt to fulfill." 18th Shemhamphorash; 86°-90°; JUSITIA. To obtain prompt aid. [Psalm 9:9] Judica me domine secundum justitiam meam et secundum innocentiam meam super me. ("And he shall judge the world in righteousness, he shall minister judgement to the people in uprightness") Makes truth know in law suits, causes innocence to triumph. Just, honest, loves truth, judiciary. negative influence: scandalous trials, base men. Godwin gives: Kaliel; angel of the sixth quinance (26°-30°) of Libra; angel by night of the 4 of Swords. This represents the influence of Chesed or cosmic memory (4) in Yetzirah, the Formative World. see 965, 1525, 60.

SAL Sal. Sael; 45th name of Shemhamphorash, short form, associated with the 3rd quinance (11°-15°) of Pisces. see 106, 1525.

Greek/Latin

Stirps. a race, family.

Flos auri (Lt). Flower of gold [Secret Symbols page 5]. "Salve, soul, gold of the philosophers, and flower of gold." This is the Quintessence. see 131, 231.

Sal et sol (Lt). Salt and Sun. Alchemically salt and gold The word Sal, salt, has a qabalistic correspondence to 7 because its value is 28, the extension of 7. An instruction of the Freres Chevaliers read in part: "(2) What is truth?-it is the Great Architect of the Universe. (3) What has declared it unto you?-His works, and the work of my hands. (4) How in his works?-all his creatures testify concerning him. (5) How do the work of you hands?-because I have seen the likeness of his creation. (6) Who taught you this work?-our excellent master. (7) What did he teach you?-that in salt and sol we have all things. (8) What is the sun?-it is the work of the philosophers." [Brotherhood of the Rosy Cross, p. 473] see 78, 231 Greek.
trinus (Lt). triple, threefold. Related to a truth that the essential reality is one, yet in threefold aspect.

92 (4*23)

A complete pyramid with 4 lines of 10 units each for a base and 4 lines of 13 units for its sloping edges.

B/Tz Beth/Tzaddi Mercury in Aquarius. The power of the intellect (Mercury) to dissolve (Aquarius) the delusions inherent in physical existence.

BTz botz. whitish clay, mire, bog. This refers to the ignorant as persons immersed in the illusions of physical existence.

HABI-AD Ha-Abi-ad. The everlasting father.

VELHIM va-Elohim. the Creative Powers.

IHVH ALHIK Jehovah Elohekah. The Lord thy God [Deuteronomy 28:58].

SVKV sukkoh. pavilion, tent, "his tabernacle" [Psalm 76:2]. Where it is said to be Salem, i.e. peace. Brings out the idea that ALHIM (name used for God in the 76th Psalm) pervades the entire field of manifestation. see 86, 1961

PChD Pachad. fear, terror, dread, object of fear. One of the names of the 5th Sephirah. It represents the emotional approach of ignorance to the rigid severities of natural law and natural forces. A clue to the deeper meaning of the name Pachad is the plural form, [PChDIM], "loins" or "thighs" in the English Bible, in Latin versions it is called testiculi. This links with the meaning of Geburah as the Sphere of Mars, for Geburah is held to be the seat of virile strength, and Mars rules the reproductive functions governed by Scorpio. (Pachad is translated "stones" in Job 40:17.) see 64, 95, 216, 142, 297, 850.

1. The Tower, Key 16: No form is permanent, not does any form separate a portion of the One Identity from the whole of that identity. The reality manifested at any point in space is identical with the reality existing at all points in space. The reality existing in the present is identical with the reality which has continued unbroken through the past and will continue unbroken through the future... 2. The Chariot, Key 7: The One Reality is the field of its own manifestation, the vehicle of its own existence: and that One Reality is the directive principle in human beings, designated by the pronoun 'I'... 3. The Empress, Key 3: Nature is the manifestation power of the One identity. In all nature no force opposes itself to that One. All the forces of nature, with no exception, are instruments for expressing that free will of that One Identity. Whatever appears to the contrary is illusion, and the acceptance of that illusion for truth is the delusion that binds the ignorant." [Paul Case: True and Invisible Rosicrucian Order (4th), pp. 387-388]. The truth behind the letters of this word is part of the doctrines of Greater Adept.

ChSDK chesed-ka. thy loving kindness [Psalm 138:2]. It shows the difference between a wise man's reaction to the power of the 5th Sephirah and that of the ignorant. What the ignorant fear, the wise interpret correctly as loving kindness. Note that the latter is Chesed, the fourth Sephirah. see 72, 216, 64, 572, 725

OZIH Ozai. the "Strength of Yah," the Life-force seated in Chokmah. see 23.

ANIAL Anial. "God of Virtues" 37th Shemhamphorash; Angel of 5 of Swords. 181°-185° SOUCHO . Moon. April 25, July 6, September 16, November 22, February 7. 12:00-12:20 PM. Psalm: (Deus ad virtutem convetoe nos: ot osten ??? toam et saumerimus). To gain victory and to raise the siege of a city. Rules the sciences and arts: reveals the secrets of nature and inspires wise philosophers in their meditations. Person born: acquires celebrity through his talents and enlightenment, he will be distinguished among savants. see 965, 1525. Godwin gives: Angel of the 1st quinance (1-5°) of Aquarius; angel by day of the 5 of Swords. This represents the influence of Geburah, sphere of Mars, in Yetzirah, the Formative World.

TzB tzab. litter, covered wagon. [Isaiah 66:20] "And they will bring all your brothers, from all the nations, to my Holy Mountain in Jerusalem as an offering to the Lord-on horses, in chariots and wagons, and on mules and camels," says the Lord."

Latin/Greek

sigillum (Latin). Seal. Its most important use in the Bible is in the Apocalypse, where it is employed to indicate the seals that closed the book of the Lamb, 7 in number. These seals are the same as the interior stars. An alchemical term to designate the "inner fire of the true sulphur."

93 (3*31)

G/Tz Gimel/Tzaddi Moon in Aquarius.

TzBA tzabaw. to go forth in a body; to assemble, to mass, to go forth to war. Root of Tzabaoth (525, divine name associated with Netzach). Also 3*31, or the value of the divine name AL, attributed to Chesed. The going-forth of the one power is for overcoming every appearance of evil and vanquishing every form of disease, in harmony, and lack. As a noun: army, host, warfare, war, military service, service, fixed time.

BNI AL Beni El. Sons of God.

MGN mawgen. a disk, Shield. Symbol of God as the protector, and especially connected with the hexagram (see 107).

MGN miggane. to deliver up, deliver to; defense, protection.

LBVNH Lebonah. Frankincense. A symbol of aspiration, attributed to the sun, (heart center) and Sunday, Tiphareth.

NChLH nakhelah. torrent, stream, valley, ravine; shaft of a mine. As a feminine noun: NChLH inheritance, possession, property, destiny, fate. see 3, 12, 21, 30, 39, 48, 57, 66, 75, 84, 102.

BAILIM bailim. "In the powers." see 236.

AHLIBMh Aholibamah. "Tent of the Height". Name of a wife of Esau. Godwin gives: A duke of Edom, associated with Chesed. Mathers, in [Sepher Sephiroth p. 14] cites [Ezekiel 23] also, concerning Ohilibah, a prostitute in Egypt. [Genesis 36:41] "Oholibamah, Elah, Pinon... (43) These were the Chiefs of Edom, according to their settlements in the land they occupied."

GTz getz. spark; hardened mud. [K.D.L.C.K. p. 700] The "sparks" are the beginning of individuality, the seeds of Yod planted by the divine in the "mud" or physical plane, to evolve into humanity.

BLADVN Baladon. "Not-Lord" or "Not-man". "The name of the [evil] lion is Ariel [ARIAL = 242] as his face is that of a lion (sun), a dog [Zohar prologue 6.6]. The lion was "slain" by the Lord of hosts and went into the pit, and the dog Baladon was sent by the evil monster there to consume the offerings. The Lion of Moab in this passage refers to one of the temples of the father in heaven, who darkened the light of Israel.

Greek/Latin

eulogium (Lt). eulogy. see 519 Greek.

luna mater (Lt). "The moon is its mother." From the Emerald Tablet of Hermes.

omnia ab uno (Lt). all is from one. Alchemical and Rosicrucian term.

agapeh (Greek). love, spiritual love, brotherly love; charity. Used in the New Testament. Possibly a transliteration of AHBH (see 13).

[John 15:9-10] "As the Father loved me, and I loved you, abide in my love. (10) If you observe my commandments, you shall abide in my love; as I have observed the Father's commandments, and abide in His love." Of love among christians, in [1 Thessalonians 3:12] "And may the Lord cause you to be full and to overflow with love to each other, and to all even, as we also to you." And in [2 Corinthians 8:7] "But as you abound in everything-in faith, and in word, and in knowledge, and in all earnestness, and in your love to us, see that you abound in the free gift also." Hence, love in general, holy love, without specifying a definite object, e.g. as an attribute of God, in [1 John 4:7] "Beloved! we should love each other knows God." And as a christian grace, in [Romans 12:8] "Let love be unfeigned, detest the evil; adhere to the good."

Mackey writes: "The word used by the apostle [Paul] is in the original [Greek word], or love, a word denoting that kindly state of mind which renders a person full of good-will and affectionate regard toward others." [Encyclopedia of Freemasonry, p. 158]

thelema (Greek). choice, determination; will, decree.

permanens (Latin). permanent, enduring. What is eternal, i.e. the spirit of life. see 129, 36 (Latin).

Sit Lux (Latin). "Let there be Light [Genesis 1:3] "and the Elohim said "Let there be Light", Thomas Vaughan: "...These invisible central artist are lights seeded by the first light, in that primitive emanation, or Sit Lux 'let there be light.'" [Work: Anima Magica Abscondita, p. 55] see 44, 49 (Latin); 206.

The sum of the top and bottom edges of the trapezoid forming a face of the unfinished pyramid of the Great Seal of the U.S.

AVPZ Uphaz. A corruption of the word Ophir, a place from whence Solomon got his Gold. The Himyaritic "Ophir" means "red" and this is the Key to the whole mystery. The alchemical Sun arose in Arabia, and it was from that country that Solomon obtained his Sulfur for the Great Work of manufacturing Gold, which Hiram Abif carried on for him. Hiram has the same meaning as Christ or Hermes and means Mercury, or the active principle [D.D. Bryant, The Art of Alchemy, X]. see 254, 19, 273. [Jeremiah 10:9]: "Silver spread into plates is brought from Tarshish, and Gold from Uphaz..."

ChZIVN gay chizawm. The valley of vision. see 17, 81.

GVPH guphawh. body, corpse. The manufacture of gold is in the physical body; without it, the body becomes a corpse. see 89

ILDM Ildim. Children. From ILD, eled, child, son, young man, boy, youth. In the words of Jesus: "Unless you become as a little child, you shall in no wise enter the Kingdom of Heaven."

LBBKM laybawbekem. "your hearts". [Deuteronomy 10:16] "Circumcise therefore the foreskin of your hearts, and be no more stiffnecked." Gold is centered in the heart; opening the heart center is the key to success in the Great Work. see 794, 1711.

ChNIKV haenaykawd. "his trained men". [Genesis 14:14] Means initiate. see 318, 88.

ChLVN hallon. Window. The meaning of Heh, i.e. clear vision as to how the "gold" may be obtained.

ThPH tayphaw. drop; a drop. The solar radiance or "liquid gold" is composed of innumerable "drops" or Yods, which are full of life-energy.

LHThIM layhawtim. enchantments, secret arts. From LHTh flame, magic. see 44. [Exodus 7:11] "Then Pharaoh called for the wise men [skilled in magic and divination] and the sorcerers-wizards and jugglers. And they also, these magicians of Egypt, did similar things with their enchantments and secret arts." [Exodus 8:7] "And the Magicians [of Egypt] did so with their enchantments." The secret of alchemy is employed for success in the great work.

DOK dawak. to flicker, go out, be extinguished; to crush. The sense of separation.

DPI dopay. blemish, fault; destruction. [Psalm 50:20] "Against thy Mother s Son thou does allege a fault." The son is Tiphareth;

the mother is Binah.

ChVP choph. coast, shore, harbor. The goal of the voyage or evolution of life.

TzD tzadh. side (Godwin). [missing Paul Case's comments] Fabre D'Olivet writes: "TzD. That which is insidious, artful, double, sly, opposed, adverse, deceitful, seductive. The Arabic [word] presents in general, the same sense as the Hebrew; that is to say, every idea of opposition, defense. [Arabic word] expresses the state of quarreling, disputing. TzD in a literal sense, very restricted, the side; in a broad and figurative sense, a secret, dissimulating hindrance; an artifice, a snare." [The Hebrew Tongue Restored, p. 432]

MDIM madim. "Power of Vehement Strength", i.e. Mars, variant spelling, according to Godwin. see 654, 95, 655.

MND Menad. prickley; 36th Shemhamphorash, short form, associated with the 6th quinance (26°-30°) of Capricorn. see 125, 1525.

Latin/Greek

seclorum (Lt). of the ages; of the aeons. Part of the motto: "A new order of the ages" on the Great Seal of the U.S. see 46, 80, 126, 220, 370 Latin.

sol pater (Lt). Sun Father [see Emerald Tablet]. The interior "Sun" hidden in the microcosmic "earth" is the Ego.

V.I.T.R.O.L. (Lt) A reference to the Ego. Alchemist call it their vitrol, because the physical substance name vitrol (sulfate of zinc) forms a glassy brilliant crystals which reflect light. It is because the Ego reflects the Light of the One Self rather than being the original Light-source. An abbreviated quotation of the Secret Symbols page 17. see 570.

Monoceros (Lt). Unicorn; one horn. Connected with Hiram the architect of King Solomon's temple, with Hermes-Mercury and with Hod. The horn is a symbol in its higher aspect of aspiration and lofty thought; the single horn refers to the 3rd eye. see 246, 15.

Victrix (Lt). Victory. Latin name of Venus. Aligning our desires with the blessed one gives us the sign of victory.

Benedictus (Latin). blessed. Part of a Rosicrucian saying ("Blessed in the Lord our God who gave to us a sign") see 518 (Latin).

alpha et omega (Latin). The first and the last, the beginning and the end. Latin transliteration of Greek, as in [Revelation 22:13] "I am alpha and omega, the beginning and the end, the first and the last." Part of a phrase in Secret Symbols. see 717,

34, 37 (Latin). The name of the Golden Dawn under Mathers in Paris, London, Edindurah and the U.S.

95 (5*19)

MADIM Madim. Mars. "powers of vehement strength". see 655, 92, 216, 297, 850.

DNIAL Daniel. A judge from God. Old Testament name, the prophet and astrologer. Combines the words Dan, DIN with Al, AL, so that it is a symbol of the expression of the latent powers of Chesed through the activities of the Geburah (DIN, Justice). Also Daniel, "The giver of mercies", angle of the 2 of Wands; 50th Shemhamphorash, "God is Judge", the angle of confession. [Kircher Oed. eg. V.2 pp. 266-267] 246°-250°. EREGGMO. May 8, July 19, September 29, December 10, February 20, 4:20-4:40 PM. [Psalm 103:8] "The Lord (IHVH) is full of compassion and graciousness, slow to anger and plenteous in mercy." To obtain the mercy of God, and to receive consolation. Rules justice, lawyers, and all magistrates in general. Gives inspiration to those who are embarrassed by too many affairs and do not know exactly how to decide. Persons born: industrious and active in affairs, loves literature, and distinguishes himself by his eloquence.

Godwin gives: Angel of the 2nd quinance (6°-10°) of Aries; angel by night of the 2 of Wands. This represents the operation of Chokmah, sphere of the Zodiac in the archetypal place of ideas (Atziluth). According to Davidson, the name means "God is my Judge": an angel of the Order of Principalities, according to Waite, The Lemegeton. Daviel (as Danjal) is one of a troop of fallen angels, listed in Enoch I. In the lower regions he exercise authority over lawyers." [Dictionary of Angels, p. 94]

HMIM ha-mem. the waters. Its refers to the "waters" from which all organic life is spawned. see 90.

HMN hahman. to be turbulent. Refers to the restless activity associated with Mars and the 5th Sephirah.

ZBVLN Tribe of Zebulun. "habitation." Cancer. Connected with alchemical separation-the establishment of the personal purpose, the formulation of the particular definition. The subtle is divided from the gross and the distinction between appearance and essence is clearly marked. In Genesis 49:13: "Zebulun shall dwell at the haven of the sea; and he shall be for a haven of ships." This established a clear correspondence the watery sign of Cancer (Key 7) and the 4th House (associated with the home as a "haven") [In the 4th house astrologers seek for indications as to the end of a matter-for indications of what cargo we may expect when our ship comes in]. Compare Domus, (64). Also Deuteronomy 33:19: "For they will suck the abundance of the seas and the hidden treasure of the sand (see 45, 90). Compare with the symbolism of Key 7, in which the idea of habitation is strong, by the reason of the walled city in the background. [Links up also with habit, pattern, ritual by virtue of Cancer being ruled by the Moon or sub-consciousness] see Key 2, 64, 418, 867, 319, 100,

30, 570, 501, 54, 162, 830, 395, 259, 7, 331, 466.

MHLK mahalak. way, journey, walk, distance, free access. This idea is also suggested by the chariot in the foreground of Key 7. Furthermore, it is implied in the general meaning Zebulun, for a haven for ships is at the end of a voyage or journey.

MLKH Malkah. the bride, a queen. One of the titles of Malkuth. The alchemical queen is connected with whiteness, analogous to Silver and the Moon. She is the bride of the king in Tiphareth, the heart center and sun-power. see 55, 496, 148.

"Yet is Malkuth also KLH (Kallah) the Bride, and MLKH (Malkah) the Queen... Yet more, Malkah is written with the letters of HMLK, the King, and the King is Tiphareth, yet is Tiphareth ThPARTh or 1081, and the seed of this is 10 which is both Malkuth and Yod. Extended downward, Tiphareth is completed in Malkuth, even as Tiphareth itself is the King or Royal Son, one with his Father, and that Father is AB in Chokmah which also is the body of Yod. Again, MLKH (Malkah) is 95 and this is the number of the name of the letter Peh spelt in plenitude PH-HH... Thus is Malkah truly as a Queen, also the Queen's daughter all glorious within.

Now she holdeth the mystery of union, and thus is she known to the Sons of the Doctrine of ABNGDLH the "Great Stone," that is by interpretation the perfect union in Chesed or Gedulah of the Father AB with the Son BN." [26th Communication]

HMLK ha-Melek. The king. i.e. Tiphareth. see 90, 1081.

MNH monah. to appoint, ordain or number.

SLH selah. A word occurring often in the Psalm, the meaning of which is obscure. It indicates the end of a thought. a musical term (in Psalms); for ever. Mathers, in [Sepher Sephiroth, p. 15] cites [Psalm 32:4,5] "for night and day your hand was heavy upon me; my strength was sapped as in the heat of summer. Selah. Then I acknowledge my sin to you and did not cover un my iniquity. I said, I will confess my transgressions to the Lord -and you forgave the guilt of my sin. Selah."

PH HH Peh. Letter name Peh spelt in full. The mouth of the eternal and said to be the secret of the covenant with spiritual Israel. see 85, 463.

"95... this is the number of the name of the letter Peh spelt in plenitude PH-HH, so that in the first of these four letters you may see the mouth of the Eternal, and in the other three Hehs three-fold vision of past and present and of time to come, for are they not three Hehs? Yet see further. Their whole addition is 15, and this is IH, Jah, the Holy name of Chokmah and HVD (Hod), the Splendor of the Presence.

Comment: One of the most important points in this section is the Gematria of PH-HH. What the text does not say, though well known

to Qabalists, is that P. is the letter of Mars. So that PH, HH must express a total Martian activity. Indeed all four letters of this full spelling of Peh are related to Mars." [26th Communication]

ABN GDHL ehben-gedul. The great stone. Refers to the perfect union in Chesed or Gedulah of the Father (AB), and son (BN).

HHOIH Hahaiah. 12th Shemhamphorash; angel of 10 of Pentacles. (Dieu Refuge). 56°-60° ATARPH. March 31, June 11, August 22, November 2, January 13. Psalm: "Ut quid domine recessiti longe, despicias in opportunitatibus, in tribulatione). Rules dreams, and reveals mysteries hidden from mortals. Influences persons wise, spiritual and discrete. Persons born: sweet-tempered, amicable physiognomy, agreeable manners. Godwin gives: Hihyah; angle of sixth quinance (26°-30°) of Virgo; angel by night of the 10 of Pentacles. This represents the influence of the sphere of the elements in the physical plane of action. Davidson says he is an angel of the Order of Cherubim, and that his corresponding angel is ATARPH.

NIA HZIVN. Valley of vision. Title heading of Isaiah 22:1. Refers to "breaking down the walls". see 745.

Greek/Latin

insitum (Lt). planted. Occurs in the Fama, in the motto: Granum Pectori Jesu Insitum, A seed planted in the Breast of Jesus. Note that Pectus, the breast, is the part of the human body governed by Cancer.

salvator (Lt). savior. see 158.

morimur (Latin). we die. After the seed is planted, we must die to the old and be "saved" Part of a saying, found in the vault of C.R. in the Rosicrucian allegory, which includes the phrase "in Jesus we die." see 683 (Latin).

confessio (Latin). confession. Part of the title of one of the first Rosicrucian pamphlets, the Confessio Fraternitatis. To confess is to acknowledge or make known. see 241 (Latin).

96 (8*3*4) [MISSING FULL PAGE OF TEXT]

SVD IHVH Sid IHVH. The secret of the Tetragrammaton. It has to do with the various appearances reported by the senses and is a mystery of renewal and regeneration. In has been preserved generation after generation, in the assembly of the inner school. see 70, 700.

Mathers in [Sepher Sephiroth, p. 15] cites [Psalm 25:14] "The secret (counsel) of the Lord is with those who revere him; and he makes his covenant known to them."

MLAKH malakah. deputyship, work (never servile). From MLAK "one sent; angel, messenger; prophet, seer. "The secret has to do with deputyship, with some application of the secret in work, not servile, wherein he worker stands as the representative, or deputy of another... the extension of 96 is 4656. The digits of this number add up to 21, the sum of the numbers from 1 to 6, which is the mystic number of the Sephirah Tiphareth, and so connects with the symbol of the sun, where of Tiphareth is the sphere. 21 is also the number of AHIH, the Kether name of God. Again, it is the number of HGIG, a noun describing a form of deep meditation, accompanied by murmuring. Thus we see that this treatment of the number also agrees with the other details we have been considering. [Again, the digits of 4656 give the number 720 when they are multiplied together. This number is 10 times 72. The number 72 is symbolic of the whole course of the sun through the year, because it is the number of the quinarys in the zodiac. It is also connected with the pentagram, because the points of a pentagram divide an enclosed circle into 5 arcs of 72 degrees. Multiplied by ten, it signifies the manifestation of the pentagram through the 10 Sephiroth, or the expression of the Shemhamphorash through the Tree of Life. That is to say, 720 is a symbol of a completed manifestation through the Sephirotic Tree. But more than this, 720 is twice 360, and as there 360 degrees in a circle, the number would be perfectly represented by two circles, each complete, tangent to each other. Note that these tangent circles make the figure 8 when their common diameter is a vertical line, and the lemniscate symbol of the Magician in the Tarot..." [op. cit.] [due to the jumbling of text, unable to determine the reference.]

In Richardson s Monitor of Freemasonry (p. 43) As part of the Mark Mason s degree the candidate takes in each hand a small block of white Marble about 4 inches square and 6 inches long, weighing about 11 pounds each. Paul Case has this note: "Volume = $4 \times 4 \times 6 = 96$ cubic inches = $12 \times 8 =$ MLAKH work." see 56 (KVL), and 600 (ShSh).

LLHAL Leahel. Godwin gives: Lecahel; angel of the 6th quinance (26°-30°) of Leo; angel by night of the 7 of Wands. This corresponds to the operation of Netzach, sphere of Venus in the archetypal plane of ideas. Davidson says his corresponding angel

is Asentacer.

BLThIHM belawtehem. "by their secret arts" [Exodus 8:7] "And the magicians did so with their enchantments..." see 94.

ALHIN Elohin. Creative Spirits; Builders. Chaldee of ALHIM. see 86.

AL ADNI El Adonai. God the Lord.

PVI Poi. 56th name of Shemhamphorash, short form, associated with the 2nd quinance (6°-10°) of Taurus. see 127, 1525.

TzV Tzaw. order, command, precept. [Isaiah 28:10] "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backwards, and be broken, and snared and taken."

Mumiah. [Beginning of text missing, spelling of Mumiah is unknown] Also associated with the fifth quinance of Cancer. According to Davidson, Mumiah is an angel who controls the science of physics and medicine and is in charge of health and longevity. his corresponding angel is ATEMBUI. see 101, 646. This word as "defects" appears in [Canticles 4:7] "All beautiful you are, my darling; there is no flaw in you." Cario Soares comments: "The Key word of this verse is VMVM oomoom... in which the male energy is seen as being doubled by two Vavs, so as to meet the duality. One Vav is received by the biosphere Mem (VM) and the other is projected cosmically, still retaining its male quality (VM-final). This happens when, mystically speaking the flesh gives birth to, or becomes spirit. " [The Song of Songs, p. 97]. But note that here one of the Vavs is missing, i.e. it is "defective".

Latin

occultum (Lt). hidden. Part of an alchemical phrase in Secret Symbols (page 17): "Visit the interior of the earth, by rectifying you shall find the hidden stone." see 570 Latin.

tinctura (Lt). tincture. That which tinges or permeates the entire body, transforming its essential nature. see 193 Latin.

97 (prime)

HANIAL Haniel. "Grace of God", Archangel of Netzach and is the aspect of the One Force active in the 7 of Cups (Netzach of Briah). The working of the desire nature in Netzach is the manifestation of the Divine Grace which has already prepared for us the good gifts we desire. see 101, 311, 246, 280, 314, 251.

BN ADM 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 (see 363).

AMVN amon. artificer, master-workman, architect, designer; faith. This corresponds to the 7 and the heptagram as symbols of skill developed through trial and error. To partake of the Divine Grace, we must gain conquest over the desire nature and balance with exactitude the 7 inner holy planets, thus preparing ourselves for Adeptship (see 91).

AVMN aumawn. craftsman, artisan, mechanic. also: AVMN (omayn), trainer, educator; pedagogue; AVMN (omawn) border-bed, straight line. Note that his word is metathesis of the proceeding. The Mem (reversal) and Vav (intuition) have been transposed. Vav gives guidance as to ?here?. The result in both words is Nun. Also AVMN day demon of 1st decanate of Gemini. This decanate is ruled by Mercury and suggest imbalance in self-consciousness, resulting in illiteracy, rigidity and dullness of perception-lack of attention and concentration. see 747. Written AMVNIM in [Proverbs 20:6] and translated as "faithfulnesses" "Many men are considered meriful; but a faithful man who can find?"

HIM HGDL ha-yahm ha-godel. the Great Sea. A name of Binah, sphere of understanding and intuition, source of grace and mother of the "son of man". see 52, 67.

ZMN zemahn. appointed time, time; date; fate, luck; tense (gram); school term. "I am he who establishes the time of the decree, who declareth the term of the days of Adam" [Book of Tokens, Samekh] "But to each man there is appointed a last day, and none knoweth the time save he who hath appointed it." [Book of Tokens, Ayin]

ChThP chawtaph. to catch, seize; to seize suddenly, rape; to do hurriedly. Action without preparation leads to failure.

ThPCh taephach. span, hand-breath; palm. [1 Kings 7:26] "And it [the molten sea or laver of purification] was an handbreath thick, and the brim thereof was wrought like the brim of a cup..." [Exodus 25:25] "And thou shalt make unto it [the table of shewbread] a border of an handbreadth round about, and thou shalt make a golden crown to the border there of round about." also: ThPCh to strike, clap; to be damp, clap, slap; to moisten; ThPCh vetchling (bean plant).

MBNH mebeneh. structure, build, a building. see 57.

AILVN Eilon. Allon, "The oak or the strong one", according to Inman. [Joshua 19:33] (The children of Naphtais) "And their coast was from Heleph, from Allon to Zaananim..."

IPVA Iqpha. Joppa; port city of Palestine; "Beautiful" [Ezra 3:7] "They gave money also to the Masons, and to the carpenters; and meat and drink, and oil, to them of Sidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus, King of Persia. "Variant spelling. see 96. Related to Tiphareth. see 326, 1081. Richardson s Monitor of Freemasonry (P. 40) says this is the password of the Mark Mason s degree.

MHITHBAL Mehitabel, Wife of Hadar, a King of Edom This name is connected with alchemical silver, in Aesch Mezareph [VII, p.39] "And in [Genesis 36:39] (Baal-hanan son of Achbor died, then Hadar reigned; his [enclosed] city was Pau; his wife's name was Mehetabel, daughter of Matred, daughter of Mezahab."), it is called Mehatebel, as though it were me hathbula, by changing the order of the letters, i.e. the water of immersion, because the king is immersed in them to be cleansed. Or as though it were the el hatob, by a like change of letters; the water of the good, or living silver; for life and good have power, as death and evil have the same. see 253.

Latin

Liber Mundi (Lt). Book of the World or Book of Life. see 314 Greek, 30, 42, 55 Latin, 106, 444, 264, 230.

At this time [during the period of temporary celibacy in "Arabia"], one has unusual insight into the secret of nature, and the putting of this experience into an orderly, scientific, well-organized form of statement is what is meant by the translation of Book M (Liber Mundi). Brother C.R.C. is said to have brought with him, because, even after the initiatory experience are over, the knowledge gained thereby is never lost. This knowledge includes grasp of the principles of occult healing and mathematics. It is translated from Arabic, the language of initiated perception, into Latin, the Language of science. What we learn from this Book of the World is intelligible, communicable (in large measure) and may be stated that it will appeal to the intelligence of others. Note that this work was done during his 16th year, referring to Key 16. A structure of true knowledge implies the overthrow of error. [PFC: True and Invisible] The Liber Mundi, connected also with Book M, is liked to Mem, Key 12, the Hanged Man; the numbers of which when reversed are 21 or Key 21, Saturn, Book T. see 314 (Greek), 30, 42, 55, 106 (Latin), 444, 264, 220, 366.

coelestis (Lt). celestial, i.e. of the heavens, heavenly. The sphere of the zodiac is Chokmah, seat of the Life-force Chaiah. The interior stars in the subtle bodies of man are focuses for

the force of the microcosm. see 96, 193 Latin, 73, 23.

sapientiam (Latin). wisdom. Part of a Latin phrase. see 166.

Square on the diagonal of a face of a cube of 7 units.

***Segellah [SGLH]. a treasure [Exodus 19:5]. A peculiar treasure, or personal possession [?1 Chronicles 29:3?] (find right quote). "If you will indeed hearken to my voice (142) and you will keep my covenant, then you shall be to me a peculiar treasure from among all the peoples; for all the earth is mine." see 104. The root of this word is probable [SG] Seg, "secret" name of Briah. see 63.

ChSL khasal. to consume, eat, to finish off; to finish, end.

OCh dach. white, clear, sunny, warm, dry. [RVCh OCh], dry wind [Jeremiah 4:11]. Dazzling, bright, clear, glowing, brightness.

PChDV pachaedah. his stones [Job 40:17]. The Hebrew text translates this word "his thighs," a euphanism for testicles. see 142, 453.

PThDH Pitdah. Emerald, according to Kosminsky; the second stone of 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 red [Hematite], an emeralds, and a marble." For the other stones, see 45, 702, 150, 345, 395, 370, 308, 84, 1210, 350, 85. Isidore Kosminsky writes: "The second stone of the breastplate is give as Pitdah, variously interpreted as a Topaz, peridot, yellowish-green serpentine, diamond and chrysolite. The Targums agree that a green stone is implied and some authorities seek to clear the mystery by advancing that the stone was of a yellowish-green. The Topaz of the ancients is not the Topaz of today, but is identified with the stone known to us as the chrysolite or Peridot. Traditionally the emerald is associated with the second sign of the Zodiac... The gem needed is therefor a green one, and this is traditionally the correct one for the Sionshor or Taurus in which Nogah or Venus delights and in which Labanah or the Moon exalts. The Emerald was sacred to the period this period of the year. This gem was well-known amongst ancient nations, especially those of Egypt and Ethiopia where the chief Emerald mines were... The tribe Simeon corresponding to the zodiacal Gemini was engraved on the second gem of the breastplate-although it has no connection with it... it should be understood that by Emerald is meant the precious Emeralds as we know it or its varieties Beryl and Aquamarine. It may be noted that the Topaz, a gem most generally favored as the second stone on the breastplate, is traditionally assigned to the opposite sing of the zodiac, Scorpio..." [The Magic and Science of Jewels and Stones, pp. 22-24]

He continues: "The Emerald is the beautiful green variety of the Beryl family, colored by Chromium... the whole beryl family is classified under the sign Taurus. their crystalline form is hexagonal (6-sided), and six is the traditional number of Venus,

whose earth house or mansion in astrology is the heavenly Taurus... As eye stones the stones of Beryl family have always been held in high esteem, Pope John XXI affirming that a disease eye treated with an emerald became sound again. It was not claimed that the emerald would restore lost sight, but it was regarded as extremely potent in eye disease, injury or trouble of any kind. Sometimes it was sufficient, especially in the case of inflamed eyes, to bathe the eye in water in which emeralds had been steeped for 6 hours; at other times the stone was reduced to the finest powder, an extremely small quantity of which was placed in the eye at state intervals... The tradition that when a serpent fixed its eyes on an emerald it becomes blind is echoed from the Hebrew philosophy, and Ahmed Ben Abdalimiz in his 'Treatise on Jewels' has it that the lustre of Emeralds makes serpents blind... The symbolist will at once perceive the hidden parable: in astrology, serpents have been classed under the Scorpion of the Zodiac, and the Venusian Taurus in the zodiac is opposite to the Scorpion... it can easily be seen why the Emerald is the emblem of true happiness and the preserver of chastity, and why it was said to fracture if chastity were violated: To one taking vows of chastity and breaking them, the Emerald could never appear the same again-before his spiritual vision it would be broken and shattered. Leonarus says that the Emerald protected women in childbirth, and must old writers are impressive in warning men to wear one as a charm against spiritual and mental weakness... as an emblem of eternal spring, Iarchus advised that it an emerald set in a ring of gold be placed on the solar finger of the left hand when the sun entered Taurus, the wearer would attain his cherished aim and be enabled by the sweating of the stone to detect poisons.. the Romans greatly esteemed the Emerald as an eye stone and a natural specific for ophthalmia, holding that what healed an calmed the spiritual eye would heal and calm the natural eye. The Persians applied ashes of burnt Emeralds to ulcers with curative effect. They said that the Emerald brought mental tranquillity, cured unnatural thirst, stomach troubles, jaundice, liver troubles, obstructions, gravel, stricture, bodily pains and epilepsy. Alberus Magnus also recommends it as a cure for epileptic attacks. Mystics have always regarded that Emerald worth. It is spoken of by Cardanus as an ideal gem for divinatory purposes-no doubt because of its pure spiritual import. Aristotles writes that an Emerald hung from the neck or worn on the finger protects from the 'falling sickness'. The ancient writers held that all kinds of divination were helped by the Emerald, and when worn by the transaction of honest business it gave favor to the wearer... Paracelsus wrote that the Emerald was in sympathy with the metal copper-also recognized as the chief metal of Venus. [The Magic and Science of Jewels and Stones, pp. 139-140]

MNHG minhag. to drive (a chariot); custom, manner, conduct, usage. The noun menahig, "driver," is from the verb [MNHG], minhag, "to drive" (as a chariot). Note that the study of the Tree of Life and its relationships is often called "The Work of the Chariot." The 13th Path of Gimel, saykel menahig ha-achadoth

[Driver of Unities]. Variant spelling, see 108.

HVA ALHIM Hu Elohim. He, the Creative Powers. This indicates the essential identity between Yekidah in Kether (He) and Neshamah in Binah (the Creative Powers) through the path of Beth (Key 1, The Magician). this is the "treasure" which drives the soul to unity.

ZMNA zemnah. time, appointed time (Chaldean). Temporary dwelling [Exodus 33:11]. "In the last day shall the demon be cast into a lake of fire; but to each man their is appointed a last day, and none knoweth the time save he who hath appointed it." The "Demon" is the illusion of separateness. [Book of Token, Ayin] Godwin gives: "Temporary dwelling" in [Sepher Sephiroth, p. 15] and cites [Exodus 23:11] "The Lord would speak to Moses face to face, as a man speaks with his friend. Then Moses would return to the camp, but his young aide Joshua son of Nun did not leave the tabernacle." A medieval spelling of MChNh camp, army. see 391, 386, 106. The "temporary dwelling" is Beth, the house of personality.

ChMIM hamaim, chawmayin. warm, luke warm. The "new image" is manifested by the "gentile heat" of the alchemist.

IPCh yepecha, yawpecha. breathing, puffing out (hebrew lexicon). This word and Vav as a prefix is used in Genesis 2:7: "and breathed into his nostrils." The breath of life is the consuming treasure. "Puffing" is connected with intonation of divine words of power.

ChSIDIV haysidayo, haesidawyu. his saints [Psalm 97:10] "He preserveth the soul of his saints." see 82.

ABN ADM ehben ahdom. red stone; "stone of Adam." see 53, 45.

KVKBIM kokabim. The planets or wanderers. Esoterically connected with the 3 higher octave planets, Uranus, Neptune, and Pluto. Connected with "volatile" in some alchemical symbolism. see 48, 343.

MAHBN mahabun. short form of MASV HBNIM masu ha-bonim, (the stone) "which the builders refused." [Means: what! the builders]

MBVN maboin. means, instructed, taught. MBVN is the nearest approach I [PFC] have been able to discover in the Hebrew dictionary to the word, which in a certain initiation is said to be the substitute for another greater word which has been lost. Now we know that the lost word is IHVH, for is regained in a certain higher grade. This word is the Key to most of the mysteries, and its value is 26... In Maboin, taking the Nun as 50, the sum of the letters values is 98 which reduces to 8. Thus by reduction, the word corresponds to MVNShH (398), forgetting, or making forget. IShVO (386), Jeshua -God the Savior; OVR (296), Zur, God, a rock; PVRVShA (593), purusha, the I Am or onlooker; HVA ALHIM (98), He is the Elohim [PFC notebook, from day to day,

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ChTz chetz. arrow; lighting; punishment; wound. in [Lamentations 3:12] "He drew his bow, and set me a mark for the arrow." Also in [Habakkuk 3:11] "Sun and Moon stood still in the heavens as the glint of your flying arrows, at the lighting of your flashing spear." In [Ezekiel 5:16] "When I shoot at you with my deadly and destructive arrows [i.e. Calamities] of famine, I will shoot to destroy you. I will bring more and more famine upon you and cut off your supply of food." And in [Job 34:6] "Although I am right, I am considered a liar, although I am guiltless; his arrow inflicts an incurable wound."

Fabre D'Olivet comments: "ChTz Hetz. Every idea of division, scission, gash, cut that which act from the exterior, as the adverbial relation ChVTz expresses outside. The Arabic [word] signifies to stimulate; and [Arabic word] to keep stirring, to agitate. ChTz that which divides by making irruption, passing without from within: an arrow, an obstacle; a stone coming from the sling; an axe, a dart: a division of troops; a quarrel, etc." [The Hebrew Tongue Restored, p. 354]

Greek

mehn (Gr). a month.

Helene (Gr). Helen.

heh akademeia (Gr). The academy. A gymnasium in the suburbs of Athens, where Plato taught; Hence, the Platonic School were called Academics. The academy is connected with higher thought, which is a means for apprehending the Platonic vision of Helen.

Latin

nequaquam (Lt). no-where. refers to the Rosicrucian saying "Nequaquam Vacuum," Nowhere a vacuum. a negative expression of the truth that all space is filled with the divine presence, which is no-thing in itself. see 61, 170, 72 Latin.

99 (9*11)

ANI IHVH HVA Ani IHVH Hva. "I, myself, IHVH, He" (mine). Ten letters, combining Macroprosopus, Microprosopus and Tetragrammaton. HVA is also called ABA, the Father; and IHVH is between them. ANI (61) and ABA (4) and to 65 or ADNI. IHVH (26), added to ADNI (65) is 91 or AMN, amen. (see Isaiah 42:8)

NBIAI IHVH Nebeyai IHVH. The prophets of IHVH.

IMA HGDVL Yawmah Haggadol. The Great Sea. Reference to Binah, the Cosmic Mother [Daniel 7:2]. see 254.

HNIAL Hanial. "Favor of God." Angle of Netzach (variant spelling, see 97).

ThIth HIVN Teet Hayon. "Clay of Death." One of the 7 infernal mansions or Qlippothic Palaces - the infernal abode of Geburah. This indicates an imbalance or misuse of Mars in action. ThIth means "clay, loam" and hints at the physical body. IVN means: mud, mire (the Heh is the definite article); also IVN Dove, and is related to Venus and the desire nature. [Depicted in the diagram of the 4 seas]. see 71, 28; 337, 57, 911, 1026, 566, 108, 291, 799. [Psalm 90:3]

Fabre D'Olivet list the root of this word as ThI, and says it is "analogous to the root ThI, and which like it, expresses every kind of reflection as is indicated by the following:: ThIth [28] that which gushes forth, that which splashes, as mud, slime, mire, etc. Figuratively, the earth. The Arabic [word] signifies properly to bend, to give way, to be soft. [The Hebrew Tongue Restored, p. 358] Godwin gives: Tit ha-yaven, Miry Clay; the 4th Hell, corresponding to Tiphreth.

ChBLI LIDH khibliy lidah. the pangs of child birth.

ChVPH khupah. the Vault of Heaven; an inner chamber; wedlock, nuptial.

IDIOH yedetawh. cognition, knowledge. The birth of the inner Christ requires direct knowledge. see 84, 434.

Greek

***Akoeh (Gr). The hearing, i.e. the sense of hearing, as in [1st Corinthians 10:17] "If the whole body were an eye, where is the hearing? If the whole were hearing, where is the smell?" Also the act of hearing as in [2 Peter 2:8] "For that righteous man dwelling among them, was daily tormenting his righteous soul, by seeing and hearing their lawless deeds." In [Matthew 13:19] "And in them is fulfilled that prophecy of Isaiah, which says; by hearing you will hear, though you may not understand; and seeing, you will see, through you may not perceive." Also what is heard, the thing announced message, teaching, preaching; "report". In

[Isaiah 53:1] [Need to find New Testament Quote] "That the word of Isaiah the prophet, might be verified, which he said Lord, who believed our report? And the arm of the Lord, to whom was it revealed " In [Matthew 4:24] "And the report of him [Jesus] spread through all Syria; and they brought him all the sick, having various disorders, and arrested by severe complaints, demonics, and lunatics, and paralytics; and he healed them."

Amen (Gr). So be it [Ephesians 3:21]. see 91.

pegeh (Gr). fountain, spring (see 130).

Latin

interiora (Lt). interior. Part of the phrase in the Secret Symbols (page 17). "Visit the interior of the earth, by rectifying you shall find the hidden stone." see 570 Latin.

rectificando (Lt). rectifying. Rectify means of make or set right, to correct from a false state, as the will, judgement. In chemistry it is to refine or purify, especially by a process of repeated or fractional distillation. Also: to correct by calculation or adjustment. To convert alternating current in to direct current (electricity).

GEMATRIA{PRIVATE }

1 (prime) The Monad

Names for the number 1: see 12, 21, 37, 397, 422 or 1552, 620, 721, 559, 736, 837.

"The union of higher reality, the upper Yod, with the lower reality, the lower Yod, by means of the connecting Vav, of Torah, is the ultimate secret of the letter Aleph." [The Alef-Beit, Rabbi Ginsburgh] See 214 (RVCh), 37, 111 [ALP].

The number 1 stands for definite quantity, in contrast to the lack of definition symbolized by 0. 1 is the sign of the aspect of unity of which Eliphas Levi says: Unity may be conceived as relative, manifested, possessing duality, the beginning of numerical sequence. 1 represents the initial impulse of movement, the outset of a cycle of activity, the beginning of some phase of manifested power. Synonyms for beginning, prelude, opening, threshold, foundation, beginning is introduction. To introduce is to lead in, to insert; to put or thrust in. Thus the phallic meanings of 1 are inseparable from fundamental ideas which humanity associates with beginning.

Aleph [A]. "bull" or "ox". Oxen are symbols of the taming of natural forces. Thus the letter Aleph is a symbol of creative energy, and of the vital principles of living creatures. This vital principle comes to us in physical form as the radiant energy from the sun. The its association with the Key 0, the Fool, Aleph is the special sign for air and breath. The noun "fool," is derived from the Latin follis, meaning a "bag of wind".

Oxen were the motive-power in the early civilizations where the alphabet of occultism was invented. They were used to plow fields, to thresh grain, and to carry heavy burdens. Agriculture is the basis of civilization, hence the ox represents the power at work in every activity whereby man makes use of the forces surrounding him, and adapts them to the realization of his purposes. Culture power and Super-consciousness. The Life Power is the force behind growth and development.

The activity represented by Aleph is one whereby the one reflects itself to itself, and so produces the number 2. Wisdom (Chokmah) is the Life-power's perception of what it is, in itself.

Fabre D'Olivet comments: "A. First character of the alphabet in nearly all know idioms. As symbolic image it represents universal man, mankind, the ruling being of the earth. In its hieroglyphic acceptation, it characterizes unity, the central point, the abstract principle of a thing. As sign, it expresses power, stability, continuity. Some grammarians make it express a kind of superlative as in Arabic; but this is only a result of its power as sign. On some rare occasions it takes the place of the emphatic article Heh either at the beginning or at the end of the words.

The rabbis use it as a sort of article. It is often added at the head of words as redundant vowel, to make them more sonorous and to add to their expression." [The Hebrew Tongue Restored, p.287]

Greek

Alpha. Signifies, like the Hebrew Aleph, the beginning or a cycle of activity. It was one of the primary figures of the Gnostic mystery of Alpha and Omega, and was represented by the Tetrahedron, which it resembled in its primitive form. see 40, 200, 800, 811. [Bond and Lea: Investigation of the Cabala, page 83.]

2 (prime) The Duad or Dyad.

Names for number 2: see 15, 37, 73.

B Beth. "house". Refers to whatever form may be termed a dwelling-place for Spirit, and the form particular referred to is human personality. "The Father who dwells in me, he does the works."

Fabre D'Olivet comments: "B. this character, as consonant, belongs to the labial sound. As symbolic image it represents the mouth of man, his dwelling, his interior. As grammatical sign, it is the paternal and virile sign, that of interior and active action. In Hebrew, it is the integral and indicative article expressing in nouns or actions... almost the same movement as the extractive article Mem, but with more force and without any extraction or division of parts." [The Hebrew Tongue Restored, p.300-301]

Considered as the second aspect of unity, the "One possessing duality." Many of the meaning of the number 2 are related to the High Priestess (See 73, 106, 412). It was because of the powers of the number 2 that 2 was selected by God to begin creation [Zohar].

"Beth is drawn with two little points--one pointing above, the other pointing behind and toward the right. In this way when someone asks the Beth "Who made you?," it points above, and if they ask, What is his name?," it points toward the Aleph, as if to say, "One is his name." [The Book of Letters, Rabbi Kushner]

"Why does the Torah begin with the letter Beth, which corresponds to the number 2? Because our Sages teach that God created not one world, but two. There is OVLM HZH, this world, and OVLM HBA, the world to come. Our life must always be lived with the awareness that the grave is not our end, but merely the second beginning." [The Secrets of the Hebrew Words, Rabbi Blech].

As a preposition beth means: in, at; among, with, by means of, through, against. It suggest movement from a point without to a point within.

The Hieroglyph for Beth has been lost, as the square letters employed today are of comparative recent invention. Perhaps the first idea that will be suggested to most people be all arrow-head is sharpness. Then since every Hebrew letter stands for a kind of consciousness, Beth must be a sign of mental acuteness, or penetration. It represents the sort of intelligence that manifest itself in quick perception, accurate observation, keen discernment, sagacity, and the like. An arrowhead is a point, denoting position. In logical 'position' means affirmation or assertion, As when we speak of 'the proof of a position,' implying order-is derived. Beth, then represents affirmative mental activity, limiting its operation to a definite locality, and exercising itself in establishing order. Hence Beth suggest initiative, direction, control, the concentration of energy in a

particular field, and its specialization in definite forms. This idea of concentration is inseparable from the original form of the letter. The word 'concentrate' is derived from the greek Kentron, an arrow point. The same Greek work also means the point around which a circle is inscribed, which shows that it implies the very notions of definite locality, order, that we have been considering. The implicates of the letter name are closely related to those connected with the hieroglyphic. Beth means "house" suggesting inclosure, limitation, to a special field, definite locality, and so on. As a House is the dwelling of its owner, so is the kind of mental action related to Beth the abode of spirit, because it centers the cosmic mind in a particular, local expression." [The Secret Doctrine of the Tarot, in the Word, June 1916, pp. 79-80.

The fundamental meaning are related primarily to the Magician and 1, considered as the second aspect of unity. There is no partition, separation, or distance between the aspects of consciousness corresponding to 2 and 1 than those corresponding to 1 and 0. Self, sub and superconsciousness are simply 3 levels of one consciousness. Since 1 is half of 2, the number 2 is the reflection of the number 1, as 1/1. As the antithesis of 1, the number 2 represents what is secondary. It is next below the first in importance, but stands in relation to all numbers following ??? just as 1 stands for 2 or 0 for 1.

As second in a series beginning with 1, 2 represents continuation, in the sense of carrying onward or extending the initial impulse symbolized by 1. 2 is therefore an emblem of prolongation, or lengthening in time or space. Hence, the number wisdom of Pythagoreans, the line is represented by 2 the point by 1.

The number 2 stands for the non-ego, the inferior nature, the mysterious working power of the supreme spirit. It is the arithmetical symbol of result or effect; the moon, the reflection of sun; of memory; of intellect (Wisdom) and of radiant energy because it vibrates. Prakriti-the Great Womb or principal thing. It is female in relation to Kether.

Through me unfailing Wisdom takes form in thought and word.

2 is the symbol of duality, the symbol of the separation of the sexes, of space-time, etc. Any number with a numerical reduction of 2 has a characteristic of duality. The number 2 also concerns Wisdom. superstitious people say that 2 is the number of evil, which is not accurate. Duality is necessary for manifestation and consequently it is the first principle to allow for man's evolution.

Through me its unfailing Wisdom takes form, in thought and word [Pattern on the Trestleboard].

see 73, 37, 15 as well as numbers which reduce to 2: 29, 11, 38, 47, 56, 65, 74,

AA. An abbreviation for ARIK ANPIN, Arik Anpin, the Vast Countenance (Kether). see 422, 620.

B. An abbreviation of BN, Ben (52) or BR (202). meaning "son of." Extremely rare use.

3 (prime)

$\Sigma 2 = 3$

Names for the number 3: see 67, 42, 52, 265.

Numbers which reduce to 3 see: 12, 21, 30, 39, 48, 57, 66, 75, 84, 93, 102, 111, 120, 138, 300.

The response of the subconscious mental activity to the selfconscious impulse in the generation of mental images; hence, understanding.

The union of the ideas of individuality (1) and repetition (2).

3 is the number of trinity, the 3 aspect of the invisible man's consciousness. 3 is the number of Creation: 1, through differentiation, gives 2 other elements. The number 3 concerns Intelligence.

The mystic number of Chokmah. It manifest itself in mental life as creative imagination. As 1+2 is the union of the ideas of individuality (1) and repetition (2). The repetition of the unit (1) through the agency of the duad (2) is reproduction. Three is the number of production, formation, organization, propagation, elaboration.

Three is the number of the Sephirah Binah, "Mother".

G Gimel. Camel. The number of the third Hebrew letter, Key 2 the High Priestess. Represents universal Memory, through the subconscious substance aspect (Water). The uniting Intelligence, linking the universal self in Kether and the Ego in Tiphareth, on the Tree of Life. It is the bond between all creating beings and like the camel, is a symbol of travel, communication and change. The direction Below on the Cube of Space. A key to the alchemical mystery of the First Matter-the Virgin Substance "whose purity naught can defile" [Book of Tokens, Gimel]. see 237, 882, 13.

Fabre D'Olivet comments: "G. GH. This character as consonant, belongs to the guttural sound. The one by which I translate it, is quite a modern invention and responds to it rather imperfectly. Plutarch tells us that a certain Carvilius who, having opened a school at Rome, first invented or introduced the letter G, to distinguish the double sound of the C. As symbolic image the Hebraic Gimel indicates the throat of man, any conduit, any canal, any deep hollow object. As grammatical sign, it expresses organic development and produces all ideas origination from the corporeal organs and from their action.

"The Gimel is composed of a Vav, representing an erect man, with a lower Yod, a foot in motion...Our sages teach that the Gimel symbolizes a rich man running after a poor man, the Daleth, to give him charity." [The Alef Beit, Rabbi Ginsburgh].

Gimel and Daleth were not used for creation because Gimel signifies beneficence, and Daleth poverty, which maintained each other" (Zohar 1, page 12).

Gimel is a modified form of Yod. Thus the two parts of the letter hint at a concealed numeral value of 16, since Vav is 6 and Yod is 10. Among Hebrew words having the value of 16 are: AZVB, Hyssop, signifying purgation or purification; GBVH elevated, exalted, High; HIA, She; and ZVB, like equal to. The Uniting Intelligence is the most important means of purification. It links personal consciousness to the Highest plane of being. It is the wisdom personified in Proverbs as a woman. Its full exercise enables us to realize the identity of the Self in man with universal being. "The Earliest sign for the letter Gimel was probably a conventionalized picture of a bow. As a bow is used for shooting arrows, the first idea it suggests is propulsive force. Furthermore, since we have learned that the letter Beth was originally in the form of an arrowhead, it becomes evident that Gimel, the bow, as the propulsive force behind the arrow, stands for something that incites the objective mind, represented by Beth, to express itself in concentrated attention... Thus, in a sense, the bow is derived from the arrow; and this makes it an emblem of secondary existence; evolution, and the like. Again, the bow, like the crescent, cup, sistrum, wheatear, oval, is related to the hieroglyphic as well as to the letter-name. Relaxed and unstrung, the bow is an emblem of peace; tense and strung, it signifies war." [The Secret of the Doctrine of the Tarot in the Word, July 1916, page 161, 163].

Filled with understanding of its perfect law, I am guided, moment by moment, along the path of liberation"

AB Ab. Father. A name for number 2 and Chokmah. By notarikon AB stands for the 2 words Aima-Ben [AIMA-BN]. Mother (Binah) and Son (Tiphareth). In the Father these potencies are latent and concealed. The essential reality, the cause of existence. Also the 11th Hebrew month, July-August, corresponding roughly to the period when the sun is in Leo. This month is not mentioned in scripture. see 23, 73.

Fabre D'Olivet comments: "AB. The potential sign united to that of interior activity produces a root whence come all ideas of productive cause, efficient will, determining movement, generative force. In many ancient idioms and particularly in the Persian [word] this root is applied especially to the aqueous element as principle of universal fructification.

AB. All ideas of paternity. Desire to have: a father: fruit. In reflecting upon these different significations, which appear at first incongruous, one will perceive that they come from one another and are produced mutually." [The Hebrew Tongue Restored, p.287]

BA baw. becoming, future. From this correspondence between Ab and

Baw, Ab, the Father, is the cause of existence, and therefore antecedent to what is now part of our present experience, the life force named Ab is also the essential reality which is to find manifestation in every event and condition which, to our limited time-sense, appears to be in the future. Actually, the Eternal is beyond the limitations of past, present and future, it is the eternal NOW.

4 (2*2) The Tetractys or Tetrad

Names for the number 4: see 48, 72, 1626 (Greek).

The number 4 is said to be the source of all numeral combinations and the origin of all forms. That is why the square, the form into which the swords in this Key are placed, is a symbol of the manifest. Eliphas Levi wrote of four "... This number produces the cross and square in geometry. All that exists, whether good or evil, light or darkness, exists and is revealed by the tetrad, (it is) the unity of construction, solidity and measure."

4 clearly relates to the classifying activity of selfC, induced by the response of subconscious to impressions origination at the selfC level. This classifying activity is reason.

Dominance; the classifying activity of self-consciousness (induced by conscious response to sub-conscious mental imagery); the cosmic order, considered at the underlying substance manifested in every form; Reason. measurement, recording, tabulation, beneficence.

"The number 4 is occultly connected with the completion of the 'sanctum sancitorum' -The ocean of a higher consciousness." [R.C. Allegory, page 16].

'The pythagoreans called the number 4 tetractis (see 1626) because it is the foundation and root of all other numbers. [H.C. Agrippa of Occult Philosophy page 183-185].

"From the exhaustless riches of its Limitless substance, I draw all things needful, both spiritual and material." [Pattern]

4 is the number of the quaternary. It corresponds to the framework in which man's evolution takes place. 4 corresponds to the "First Day of Creation," that is, man's entry into space-time (level 4). The number 4 concerns Mercifulness and esoteric problems. Every number whose numerical reduction is 4 concerns the solid aspect of things.

D Daleth. "Door". The leaf (a hinged or movable section of a door or gate), not the opening. It suggests powers to admit or bar, to retain or to let out. Daleth is also connected with the meaning of the door as a means of entrance and exit, a passageway from within to without. Creative imagination is the entrance (door) to new life and to new worlds. see 40, 400, 434.

Fabre D'Olivet comments: "D. This character as consonant belongs to the dental sound. It appears that in its hieroglyphic acceptation, it was the emblem of the universal quaternary; that is to say, of the source of all physical existence. As symbolic image it represents the breast, and every nourishing and abundant object. As grammatical sign, it expresses in general, abundance born of division: it is the sign of divisible and divide nature. The Hebrew does not employ it as article, but it enjoys that

prerogative in Chaldaic, Samaritan and Syriac, where it fulfills the functions of a kind of distinctive article." [The Hebrew Tongue Restored, p.318]

"And why does the roof of the Daleth extend backwards a little to the right, in the direction of Gimel? To teach us that the poor man, Daleth, must make himself available to the Gimel, the one who would lend him money. Nevertheless, the face of the Daleth is turned away--teaching that charity must be given in secret." [The Book of Letters, Rabbi Kushner]

The 4th Hebrew letter, meaning "Door". Attributed to Venus and the desire nature; to creative imagination. Daleth is the Luminous Intelligence, uniting Chokmah and Binah on the Tree of Life. On the Cube of Space, the East face, source of Light.

"The character for Daleth is easily confused with that for Resh, printed on Key 19. The difference is that the upper parts of the letter projects slightly to the right, and the ascending line is somewhat thicker than in Resh. Because the value of the letter is 4, it is often cited in Qabalah as the sign of the 4th Sephirah, Mercy or Beneficence." [PFC, Practice Course].

BB babah. An excavation or well; hollow a vein. From a root meaning: every idea of interior void, of exterior swelling: pupil of the eye.

ABA Abba. Father. A name for the number 4 and Chesed. 2*2 or the multiplication of Chokmah by itself. This links the derivation of the powers of Chesed from chokmah, since chokmah is called AB, Father. It is through the path of Vav (the Hierophant, and in Italian Il Papa, the Father) that the power of Chokmah descends into Chesed.

GA gay. conceited, haughty, proud. This word is associated with power, authority and magnificence expressed by Gedulah, Majesty (see 48). A typical Jupiterian sin, the negative polarity of persons of importance.

Gay and Abba, stand for opposite manifestations of Qabalistic ideas which correspond to the fourth Sephirah. This is precisely the significance of [GA], as used in Isaiah 16:6. "We have heard of the pride of Moab, an excessive pride; Even of his arrogance, pride and fury; His ideal boasts are false." [New American Standard]

5 (prime) The Pentalpha

Names for the number 5: see 64, 92, 216, 1200.

5 is the number of adaptation, adjustment and selfC. The special human expression of the Life-power acts by adaptation. Thus 5 is the number of Man... it is Man, and Man only who can achieve the full flower of selfC. This great attainment cannot be accomplished by the sub-human and subconscious levels of being. These lower levels are mere averages within the amorphous plasma, or primordial stuff in which the expanding roots of selfC are planted and from which the full bloom of the selfC ego emerges.

I recognize the manifestation of the undeviating Justice in all circumstances in my life.

Heh [H]. Fifth letter of the Hebrew alphabet. Connected with the idea of meditation, the pentagram, the function of Binah in creation (#67). also with vision, reason, observation which lead to definitions.

"The Heh looks like a lobby with three walls, but with one side completely open. This indicates that God allows man free choice. He is free to obey or disobey God's will, but he chooses to leave the safety of the Torah's spiritual and moral boundaries, he loses his foothold and slips, as it were, through the open space of the Heh into the abyss...however, Heh symbolizes God's readiness to forgive...A small opening is left in the top left leg of the Heh symbolizing that a space always remains through which a repentant sinner can return. [The Wisdom of the Hebrew Alphabet, Rabbi Munk]

According to Fabre D'Olivet: "E. HE. This character is the symbol of universal life. It represents the breath of man, air, spirit, Soul; that which is animating; vivifying [Note the 1st Heh in IHVH is attributed to Binah, the creative world, the 2nd to Assiah, the material world]. As grammatical sign, it expresses Life and the abstract idea of being. It is, in the Hebrew tongue of great use as article. [The Hebrew Tongue Restored, p.326-327]

"Heh DETERMINATIVE ARTICLE. It determines the noun; that is to say, that it draws the objective which it designates from a mass of similar objects and gives it a local existence. [i.e. Aries the Constituting Intelligences]. Derived from the sign Heh, which contains the ideas of universal life, it presents itself under several acceptations as article. By the first, it points out simply the noun that it modifies and rendered by the corresponding articles the, this, that, there, those: by the second, it expresses a relation of dependence or division, and is translated of the; of this, of that, of these, of those: by the third, it adds to the noun before which it is placed, only an emphatic meaning, a sort of exclamation accent. In this last acceptance, it is placed indifferently at the beginning or at the end of words and is joined with the greater part of the other articles without being harmful to their movement. Therefore call it Empirical

article and when I translate it which I rarely do lacking means, I render it by o! oh! ah! or simply by the exclamation point (!)."
[The Hebrew Tongue restored pp.111-12].

BBA babah. Door, gate, division, section (of an argument, exposition, or literary composition). May also be read as Be-Bag: "In time to come, in the future." A verbal symbol of transition from one state to another. Also of orderly classification, symbolized by Heh as the definite article.

GB gab. Back; upper surface of anything; mound, the rim of a wheel, the vault of an arch; a hill or hillock. Whatever supports or sustains as a table supports objects laid thereon. The idea of something hollowed out, closely allied to all Qabalistic notions of the work of creation and specialization. Fabre D'Olivet gives: "the original sign united by contraction to the root AB, symbol of every fruitification, develops, in general, the idea of a thing placed or coming under another thing. GB a boss, an excrescence, a protuberance; a knoll, the back, everything convex. GB or GVB, a grasshopper." [The Hebrew tongue restored. Page 210].

DA Da. This. A pronoun. It is a meshnaic, or Talmudic word. In the Hebrew dictionary the asterisk is used to indicate this fact. It is an aramaic word in origin. 5 is considered to be the number of man.

AD ade. fog, vapor, mist, to cover, to envelope. Genesis 2:6, "But a mist went up from the earth, and watered the whole face of the ground." Formed from the first two letters of Adam. it relates to the occult truth that the physical organism is something precipitated from, or condensed from a primary substance. (see 55, 45). Masters of wisdom know how to dissolve their physical vehicles into a "Mist," as did Jesus at his "Ascension," at which time "A cloud received him out of their sight." Qabalist associate this mist with the Malkuth. see 14, 41, 104, 72, 86, 158).

Fabre D'Olivet comments: "This root, composed of the signs of power and of physical divisibility, indicates every distinct, single object, taken from the many. The arabic: *** in an abstract manner and as adverbial relation, expresses a temporal point, a determined epoch: When, whilst, whereas. AD that which emanates from a thing: the power of divinity relative unity, an emanation; a smoking fire brand." [The Hebrew Tongue Restored, page 289].

ABB awbab. to blossom, to bear fruit; to shine. See Book of Tokens under Heh.

AGA agee. fugitive, to flee. The natural man does seem to be a fugitive.

BG bag. food. Persian origin.

DA da. this (a pronoun). A Mishnaic or Talmudic word. of Aramaic origin. 5 is considered to be the number of man. Man is DA,

"this." ROOT: the sign of natural abundance and division.

6 (2*3)

$\Sigma 3 = 6$

Names for the number 6: see 45, 52, 80, 311, 1081, 548, 666.

The 1st perfect number (32 Path Lesson 6, page 6)

6 symbolizes universal forces, like light, heat and electromagnetism.

The number concerns beauty, harmony, symbolizing the union of the 2 worlds. The number of balance which contains 2 trinities: 3 + 3. 15 is the first number with a numerical reduction of 6. Note that 15 - 5 + 5 + 5 or 3 times the number of man. At level 6 man can contact his higher trinity.

In all things, great and small, I see the Beauty of the divine expression.

V Vav. Vav is used as the conjunction "and." "The Vav is a vertical line representing a pillar or a man standing upright... pillars hold Creation together..."[The Alef Beit, Rabbi Ginsburgh]. "This is the word of Vav: to join us all into a myriad of constellations each remaining different, each bound to the other." [The Book of Letters, Rabbi Kushner].

Fabre D'Olivet comments: "Vav, O, OU, IU. This character has two very distinct vocal acceptations, and a third as consonant. Following the first of these vocal acceptations, it represents the eye of man, and becomes the symbol light; following the second, it represents the ear, and becomes the symbol of sound, air, wind: As a consonant it is the emblem of water and in it, as I have already said, that image of the most profound, the most inconceivable mystery. The image of the knot which unites, or the point which separates nothingness and being. In its luminous vocal acceptation Vav, it is the sign of intellectual sense, the verbal sign par excellence.. in its ethereal verbal acceptation Vav, it is the universal convertible sign, which makes a thing pass from one nature to another; communicating on one side with sign of intellectual sense, which is only itself more elevated, and on the other, with that of material sense Ayin, which is only itself more abased: It is finally, in its aqueous consonantal acceptation, the link of all things, the conjunctive sign. It is in this last acceptation that it is employed more particularly as article... The character Vav, except its proper name VV, does not begin any word of the Hebraic tongue, and consequently does not furnish any root. This important observation, corroborating all that I have said upon the nature of the Hebraic signs, proves the head of a root to nouns to modify them, or between them for the purpose of joining them, or in front of the verbal tense to change them.

The Arabic Ethiopic, Syriac and Chaldaic, which are not so scrupulous and which the character Vav, at the head of a great

number of words, prove by this that they stood the primitive idiom from which they descend, this idiom preserved by the Egyptian priest was delivered as I have said, to Moses who taught it to the Hebrews. [The Hebrew Tongue Restored, pp. 334-335]

BD bad. Isolation, separation, thing separated from; alone; empty talk, lies, vain boasting. All its variation apply to the negative aspect of Tiphareth. It also means twig of a tree, shoot staff, white linen and soothsayer; Rod; pole, limb of the body; cell (in skin), war, chatter; separable part of something; olive press.

According to Fabre D'Olivet: "BD is from the root AD, which characterizes every object distinct and alone, being contracted with the sign of interior activity, composes this root whence issue ideas of separation, isolation, solitude, individuality, particular existence. From the idea of separation comes that of opening: thence that of opening the mouth which is attached to this root in several idioms, and in consequence, that of chattering, babbling, jesting, boasting, lying, etc. The arabic *** signifies literally middle, between. As a verb, this root characterized the action of dispersing." [Hebrew Tongue Restored, pp 301-302]

GG gawg. roof, flat top of a house; the upper part of an altar; width, volume (geometry). This word indicated by the initials G.G., designating the sixth person called by brother C.R. to aid in the founding of the Rosicrucian order [Fama]. In certain esoteric societies, Yesod is represented by the alter. The top of the alter is referred to as Tiphareth (see 80, 1081).

Third in order of these second four Brethren is Brother G.G. His initials spell the Hebrew noun GG, Gawg, meaning "roof," so suggesting both shelter and secrecy. Thus, the doorkeeper of a Masonic lodge bears the significant name of "tiler," and to "tile" the lodge is to make sure that none are admitted save those having the right to enter. Hence, Brother G.G. represents the human virtue of prudence. He also represents the principle of secrecy, as necessary today as ever before, If genuine occultism is to be propagated successfully. ...To give them to the unprepared is to violate the old alchemical maxim that before one uses the Philosophers Stone to transmute metals, the metals must first be purified. ... Thus, the Fama says Brother C.R. bound the Brethren to be not only faithful and diligent but secret also, and it speaks of the Brethren taking their knowledge into the world in order that it might be examined in secret by the learned. Similarly, in the ministry of Jesus, "Brethren G.G." appears side by side with "Brother B." For although Jesus held the multitudes spellbound with his verbal moving pictures, He withheld from all but a tested few the subtler meanings of his brilliant, colorful discourses. [True and Invisible, pp. 94-95]

Fabre D'Olivet writes: "Every idea of elasticity; that which stretches and expands without being disunited. The Arabic word ***

contains the same idea of extension. GG or GVG the roof of a tent, that which extends to cover, to envelop. [Hebrew Tongue Restored, p. 311]

HA heh, hah. Lo, to behold, to see (variant of HH), a window. As one of the letters of IHVH, when Tetragrammanton is thought of as operating in Yetzirah, the World of Formation. Yetzirah has a special relationship to Tiphareth and to 6 (see 315).

Fabre D'Olivet: "Every evident, demonstrated and determined existence. Every demonstrative movement expressed in an abstract sense by the relations here, there; this, that. The arabic Lo expresses only an exclamation." [The Hebrew Tongue Restored, p. 327].

GBA gehbeh. a reservoir, cistern; for a root meaning "to gatherer, to collect." Refers to the function of the Tiphareth as a reservoir into which flow streams of influence from the Sephiroth above. see 60, 600, 42.

"The central unit (of a cube 3*3*3, containing 27 cubes of 1*1*1, the area of whose faces is 6) typifies the center of all manifestations, the abode where the God dwells-alone, isolated. This central unit is also the reservoir wherein are collected and unified all the diverse powers of manifestation. It is the secret place of the most high, typified by the altar-top whereon rested the Shekhinah [ShKINH]. It is that central reality concerning which all revelation is made, and of which all seers and sages say 'Lo, Behold!' [PFC, The Flaming Cube, Light of the Chaldees, page ?]

AGB agab. Through, by means of. A proposition signifying an agency that applies to 6 and Tiphareth as the mediator between the higher aspects of the Life-power and those which are subordinate. Found in Rabbinical Books but not the Bible.

DB dab. a bear, she bear, Name of a constellation.

ABBA Abba. The Greek transliteration of Hebrew [ABA], Father. This spelling occurs often in later Hebrew. It refers to the essential unity of Tiphareth with Chokmah. Title of Chokmah. see 3, 4, 73.

7 (prime)

Names for the number 7: 148, 525, 710.

The number of vertebrae in the human neck.

Numerical value for the symbol of Sulfur.

Seven relates to the diameter of the Archetypal World. The diameter is what determines the size of a circle. These words shed some light upon the Qabalistic conception of the characteristic or determining qualities of this plane of cosmic seed-thoughts, which corresponds to the element of FIRE. Seven express solemn intention. 7 = mastery, conquest, peace safety, security. Conquest is the result of carrying definite purpose into action. Peace follows conquest, and conquest itself leads to the establishment of equilibrium between two contending forces. ("Two contending forces and one reconciler between them"). Key 7 symbolizes a power which can establish harmony, can bring order out of chaos. It is a power of adaptation and adjustment. Also: Equilibrium (the result of equilibration; the concrete application of the laws of symmetry and reciprocation), poise, rest, art, victory.

"Panteuchia", furnished with every kind of armor." was a pythagorean name for Gimel. The disposing intelligence.. is closely related to the uniting intelligence; and in the 6th Tarot key it is clearly shown that the woman is the means of union with the superconsciousness, or angel.

"Living from that will, supported by its unfailing wisdom and understanding, mine is the Victorious life."

Z Zain. "...it is no coincidence tht the letter Zain is the symbolic representative of both sustenance and armament. The two concepts are related to each other. The letter Zain is shaped like a spear, indicating that man's sustenance is obtained by his struggle [The Wisdom of the Hebrew Alphabet, Rabbi Munk].

Fabre D'Olivet writes: "This character as consonant, belongs to the hissing sound, and is applied as onomatopoeic means, to all hissing noises, to all objects which cleave the air. As symbol, it is represented by the javelin, dart, arrow, that which tends to an end: As grammatical sign, it is the demonstrative sign, abstract image of the link which unites things. The Hebrew does not employ it as article; but in Ethopic, it fulfills the functions of the demonstrative article." [The Hebrew Tongue Restore, p. 339]

GD gad. Good fortune, luck, a tribe of Israel [Genesis 30:11], Hebrew trib associated with Aries. Attributed to the function of sight, with calcination, the first stage of the Great work (see 95, 30, 570, 501, 54, 331, 830, 395). Coriander is the name of the Babylonian god of Good fortune, similar to Jupiter. The path joining Chesed to Netzach is that of the letter Kaph, attributed

to Jupiter. In astrology Venus is the Lesser Fortune, as Jupiter is the Greater. The Life-power always expresses itself in ways that are God, in forms that are Beneficent (see 10, 44). ROOT: a sign of abundance born of division.

ABD ahdad. to scatter, to disperse, to lose oneself, to wander, to be lost, perish, ruined. A word used in the Old Testament to indicate the "lost sheep of the House of Israel." This corresponds to the negative meaning of Zayin, the sword, as a destructive weapon. What is lost, as a sheep from a flock, is separated from its proper companions and from its environment, and this agrees with the idea of division suggested by Zain.

In its meaning to scatter, to disperse, it suggest dissemination or sowing. It diffuses, spreads, distributes and apportions. The archetypal world is the great reservoir of seed-forms, these being the platonic ideas. Symbolized by Yod, the male, sperm-giving principle of the Universe.

DBA dabah. influx, to flow in, prosperity, riches. This influx into the seeds of a forms which is the Mezela [MZLA] or influence, is the source of all riches (see 78).

DBA dobeh. strength, affluence; rest, quiet, compare with the meaning given to the number 7.

DAB dahab. to melt away, become faint, pine away, sorrowful, languish. There is a craving within the No-thing which causes in itself the will to create something.

DG dahg. A fish. The root-meaning of DG is "to multiply abundantly". This is the singular form of the plural noun [DAGIM]. Dagim, fishes. It is the name of the Pisces where Venus is exalted. and Jupiter rules. This intimates that the powers represented by 4 (Chesed) and 7 (Netzach) are related (see 57, 70, 700, 175). Dagah [DGH], to grow, to multiply, to become numerous, to spawn like fish, is derived from [DG]. It is used in Genesis 48:16. It is an occult reference to the infinite potentiality of the archetypal world, the plane of original ideas (see 12, 22, 14, 21, 44, 66, 28, 88).

AV ow. desire, will, appetite; choice. All are attributes of Sulfur, the 2nd Alchemical principle (see 693, 73, 290). It is also used as a conjunction signifying: or, either, but, if, perhaps (suggesting uncertainty). The motive power of the Life-power's self-manifestation is its desire to actualize its own possibilities. "Either" and "Or" implies choice, selection, decision, the shaping of a course, the singling out of particular modes of expression. Thus AV connotes desire combined with decision.

Fabre D'Olivet comments: The potential sign [A] united to the universal convertible sign [V], image of the mysterious link which joins nothingness to being, constitutes one of the most difficult

roots to conceive which the Hebrew tongue can offer. In proportion as the sense is generalized, one sees appear all ideas of appetite, concupiscible passion, vague desire.

BDA bahdah. to form, to devise, produce, invent; fabricate. The archetypal phase of the creative process is imagination, inventing a new forms of self-expression. The archetypal world is the plane of original ideas. In the negative sense, to feign, to pretend, to counterfeit.

HAA haa. 26th name of Shemhamphorash, short form, associated with the 2nd quinance (6°-10°) of Sagittarius.

AHA Aha. Notarikon of Adonai Ha-Eretz, the Divine name of Malkuth, meaning "Lord of the Earth." (see 361).

AGG agag. "flame." The proper name Agag.

BH. in her.

8 (2*2*2) The Ogdoad

Names for the number 8: see 15, 370, 585, 720.

I look forward with confidence, to the perfect realization of the eternal of the limitless light.

The motion of the Great Magical Agent is serpentine because it is both wavy, or undulating, and spiral. This coiling, spiral, vibratory motion of the serpent power is one reason for association it with the number 8, for 8 is a numeral symbol of rhythmic vibration. Thus in writing a figure 8 we make the same curved lines which are shown in the Caduceus of Hermes excepting 0, 8 is the only figure that can be written over and over again without lifting the pen from the paper. Thus it is a sign of endless activity.

8 is called the Dominical Number, or special number representing Christ. It is also a symbol for the Holy Spirit, sometimes described as a feminine potency. This is the reason the 8 in Key 1 and Key 8 is placed in a horizontal, or feminine, position.

8 symbolizes the ancient doctrine that all opposites are effects of a single cause, and that balanced, reciprocal action and reaction between opposites results in harmony. Pythagoreans even called 8 Harmonia. This is a great practical secret of Ageless Wisdom.

***The extension of 8 is 36. The complete expression of 8 may be understood to be the perfect manifestation of the power of the Ego, because 36 is 6*6. By adding the digits of 36 we see**. Thus we see that the essential result of the theosophical extension of [text ends].

The curves are reciprocal and alternating. Thus 8 expresses perfectly the repetition of equal and complementary parts. The two curves represent the paths of involutions and evolution, the descending curve for involution, and ascending curve for evolution.

Ch Cheth. Fence, field; the eighth Hebrew letter assigned to Cancer, the intelligence of the House of influence, to the chariot, Key 7 in the Tarot and to the direction east-below on the Cube of Space, as well as to alchemical separation (95, 1360). It is the sign or symbol for the faculty of speech. "The character for Cheth is similar to that for Heh, but the line on the left is joined to the cross bar. Qabalists consider that this character is a combination of Daleth and Vav, so that its concealed numerical value is 10. Thus, by number, this character refers to the letter Yod, and also Malkuth, the Kingdom, of tenth Sephirah. It is said also to be the sign of the combination of the 4th and 6th Sephiroth, Mercy and Beauty. Hebrew words corresponding to 10 include the following: AHD, to be united, unity; ATH, gently, softly, secretly, an enchanter; BDD to divide, separateness,

separation; BZA, to cleave asunder; GBH, elevated, exalted, high; DAH, flew, soared; HH, window, the name of the fifth letter; ChB, hidden place, bosom. The numeral correspondence between these words is the symbol of a relationship between them. You should endeavor to work out these concealed relationships." [Tarot Practice Course]

Elsewhere PFC writes: "Since the phoenicians carried their alphabets to the great centers of civilization in the ancient world, most of the symbols have undergone many alterations. To this rule, however, Cheth the eighth letter, as a notable exception. In the oldest records it consists of two, upright, joined by either two or three cross-bars. The character used in Greek inscriptions found at thera, and in one of the earliest Latin alphabets, is composed of two rectangles, one above the other. A variation of the Aramaic script interlocked into western India after the conquest of Darius indicates Cheth by two vertical lines with a single cross-bar at the top. A similar form appears in modern Hebrew. It is also interesting to find that as early as 500 B.C. in north western Arabia, a stele commemorating the establishment of an aramaic divinity was written in an alphabet having a character for Cheth identical with the modern 'H'. The phoenician pictograph probably represented field, surrounded by a rectangular fence. It therefore suggests the same notions of particular location, enclosure, and specialized effort which are associated with the letter Beth. We may expect, on this account, to learn that the Tarot trump to be considered in this chapter symbolizes the same root ideas that are brought to mind by the picture of the magician. All cabalistic interpretations of Cheth agree that the letter stands for something that necessitates labor. Fabre D'Olivet was not always certain of his philology, but he was a thorough kabbalist; so that, while we must nearly always reject his views as to alphabetical origins we can often accept his explanation of the esoteric significance of the Hebrew letters. He says of Cheth: "This letter is the sign of the elementary existence; it is the image of a kind of equilibrium, and attaches itself to ideas of effort, of labor, and of normal and legislative action. It is a symbol of that which requires the expenditure of strength of power; and it implies that the energy so used is directed to a definite end. Behind all these notions is the idea that the field stands in opposition to the worker. At the beginning of his labors it presents difficulties, even dangers. In its original state it gives trouble. It offers problems and puzzles that must be solved and mastered. After it has been brought under control it co-operates, in a manner of speaking, with the worker; but first of all it must be overcome by 'normal and legislative action.' The outcome of such action is the establishment of order. Putting things in order is, in fact, the great secret of human achievement. No matter what you do, before you can succeed you must get rid of disorder somewhere. The more recondite significance of Cheth is related to the doctrine that this letter is a sign of elementary existence. The word 'elementary' as used by Fabre D'Olivet, means rudimental. What he speaks of is what the alchemist called their first matter, or

chaos. The latter word implies disorder, Webster defines it as 'the confused, unorganized state of primordial matter before the creation of distinct and orderly forms! [The Secret Doctrine of the Tarot, The Word, June 1917, pp 144-144]

Cheth is used in technical terms to refer to drawing forth knowledge hidden in the subconsciousness, to the elucidation of mysteries, to the bringing of concealed meanings to the surface. "The form of the letter Cheth resembles a gateway. Through a gateway one enters and exits. One enters into an inner realm or chamber, a deeper state of awareness, a truer level of experience. One exits to return to one's pervious, stable state of existence, infused with the light of one's new experience." [The Alef-Beit, Rabbi Ginsburgh]

Fabre D'Olivet comments: "Cheth E. H. CH. This character can be considered under the double relation of vowel or consonant. As vocal sound it is the symbol of elementary existence and represents the principle of vital aspiration: as consonant it belongs to the guttural sound and represents the field of man, his labor, that which demands on his part any effort, care, fatigue. As grammatical sign it holds an intermediary rank between Heh, life, absolute existence, and Kaph, life, relative and assimilated existence. It presents thus, the image of a sort of equilibrium and equality, and is attached it ideas of effort, labor, and of normal and legislative action. [The Hebrew Tongue Restored, p.346]

AZ Awz. into that place, there; at that time; therefore. A demonstrative particle which originally meant "in that place, there." From this basic meaning, transferred to time, it came to mean "at that time, then," and was used in reference to both past and future. AZ is used in Hebrew as "then" is employed English to indicate a casual relationship, like "therefore," or "on that account." All meanings of the word imply relationship, and designate some tie or connection of thought or activity between this place and that, this time and that (whether considered as being the cause of this event, or an effect or consequence yet to come. Additional meanings: whether, also, if.

Fabre D'Olivet adds: This root, but little used in Hebrew designates a fixed point in space or duration; a measured distance. It is expressed in a restricted sense by the adverbial relations there or then. The Arabic characterizes a sort of locomotion, agitation, pulsation, bubbling movement. As a verb it has the sense of giving a principle; of founding. The Chaldic AZA expresses a movement of ascension according to which a thing is placed above another in consequence or this specific gravity. The Ethopic AZZ develops all ideas of command, ordination, subordination." [The Hebrew Tongue Restored, p. 291]

DBB dadab. to go softly, to creep along, to flow gently; as wine poured carefully from a wineskin. Derived from it is the negative meaning, "to slander to disparage," based on the idea of the sneaky, creeping progress of a tale bearer. There is here also

some hint of the serpent symbolism associated with Hermes (see 15, 2080, 217, 412, 421, 567, 626, 131).

DD Dad. the breast (of women) as the seat of love. Self-consciousness is the aspect of mental activity which makes possible the higher aspects of love and affection. It makes man able to relate cause and effect. It is what makes him a time-binder, uniting past and present and future. Also nipple, teat, nipple of citrus fruit; tap.

Fabre D'Olivet comments: "Every idea of abundance, and division; of propagation, effusion and influence; or sufficient reason, affinity and sympathy. DD, that which is divided in order to be propagated; that which acts by sympathy, affinity, influence, literally breast. The Arabic indicates a pleasing thing, game, or amusement." [The Hebrew Tongue Restored, page 320]

AVA ava. Given, without explanation, by Mathers, in [Sepher Sephiroth, p. 1]. This word is not found in scripture or the Hebrew Lexicon and may be a notarigon.

ABH ahbaha. to desire, want or need; to consent; be willing.
Ebeh. reed, papyrus.

AGD ahgad. to bind or collect; tie, knot, bundle.

AGD ehged. bunch, bundle, tie, knot; union.

AHB ahab. to love; love relationship, to be fond of, beloved.

AHB ehab. lust or desire.

ZA Za. Notarigon for Zauir Anpin, ZOIR ANPIN. the Lesser Countenance, or Microprosopus, a designation for Tiphareth (see 478).

BAH bah. entrance, threshold.

HBA heba. bring.

DAG dag. to be anxious, the proper name Doeg.

Beth-Vav [B/V] Mercury in Taurus

9 (3*3) The Ennead

Names for the number 9: see 80.

9 is the number of the Foundation, that is the basis of the Invisible, of its conjunction with our physical world. Every number which can be numerically reduced to 9 is linked to the 3 ways of initiation: $9 = 3+3+3$, way of rigor (Fire), way of balance, and way of Mercifulness (Water).

Perfection or finish in the sense of 9 months of gestation for a human. Representing the ongoing cycle as the last number of a the series and therefore completion.

"In thought and word and deed, I rest my life, from day to day upon the sure foundation [Yesod] of eternal being." (Pattern on the Trestleboard) see 775.

Th Teth. Serpent, the ninth Hebrew letter, associated with Leo, with the Intelligence of the Secret of All Spiritual Activities, with the direction North-Above on the Cube of Space, and with alchemical digestion (see 419). "The Phoenicians indicated that letter Teth by a circle enclosing a cross, a similar character for the ninth letter appears in other ancient alphabets, and it survives in a modified form to this day, as the Greek Theta. The object represented is a tally, hence the first idea the letter suggest is counting. Now, counting is the beginning of exact knowledge, and the measuring rod is the true wand of miracles; for numeration is the basis of all arithmetic, arithmetic is the foundation of mathematics, and upon mathematics the whole structure of science is reared.. of.. number-puzzles, the symbol for Teth is a good example. The clue to its meaning is the mathematical relation between the diameter and the circumference of a circle. Approximately, this is as 1 to $3 \frac{1}{7}$. The number 7, therefore is the only integer which, taken as a diameter, will correspond to a circumference that may be represented by a whole number; and a circle with a diameter of 7 will have a circumference of 22. Thus the symbol for Teth, because it has two diameters, will suggest to the initiated the sum of twice 7 plus 22, which is the solar number 36. Numerically, then, this character corresponds to the sun. [More quote but was cut off].

The form of Teth is "inverted," thus symbolizing hidden, inverted good-as expressed in the Zohar, "its good is hidden within it." The form of the letter Teth symbolizes the union of the groom and the bride consummating with conception. The secret of the Teth (numerically equivalent to nine, the nine months of pregnancy) is the power of the mother to carry her inner, concealed good--the fetus--through the period of pregnancy [The Alef-Beit, Rabbi Ginsburgh].

Fabre D'Olivet comments: "This character, as consonant, belongs to the dental sound. As symbolic image it represents the shelter of man; the roof that he raises to protect him; his shield. As

grammatical sign it is that of resistance and protection. It serves as link between Daleth and Tav, and partakes of their properties, but in an inferior degree." [The Hebrew Tongue Restored, p.356]

AZA azza. to kindle, to heat. see 8 (AZ).

ACH achah. fire-pot, hearth, chafing dish, fire place. Also brother, relative, one, someone. With different vowel points, meadow, pasture; Also an interjection, cry of woe, AH!, Alas! Woe!

Fabre D'Olivet comments: "The potential sign united to that of elementary existence Cheth [Ch], image of the travail of nature, produce a root whence results all ideas of equilibrium, equally identity, fraternity. When the sign Cheth characterizes principally all efforts, the root ACh takes the meaning of its analogues AG, AK, and represents a somewhat violent action. It furnishes then all ideas of excitation, and becomes the name of the place where the fire is lighted, the hearth. ACh, Brother, kinsman, associate, neighbors: The common hearth where all assembled. The arabic [word] contains all the meaning attributed to the Hebrew ACh." [The Hebrew Tongue Restored. page 291]

BBH babah. cavity, something hollowed out, the apple of the eye, apple.

BGD beged. to cover, a cloak, covering, dress, garment; treachery, deceit, betrayal, unfaithfulness. With different vowel points: to act or deal treacherously. [N.B. Daleth, Gimel, Beth are the first of the 7 double letters; and the other 4 are Kaph, Peh, Resh, Tav (700), the cover (Kapporath) of the ark of the covenant = mercy seat (Ezekiel 25:17)]

GV gav. middle; midst, inside, center.

Fabre D'Olivet comments: "GI, GV, GH. The organic sign united either to that of life, or to that of universal convertible force, or to that of manifestation, constitutes a root which becomes the symbol of every organization. This root which possesses the same faculties of extension and aggrandizement that we have observed in the root GA, contains ideas apparently opposed to envelopment and development, according to the point of view under which one considers the organization.

The Arabic [word] indicates universal envelopment, space, atmosphere; [Arabic word] characterizes that which protects.

GHH That which organizes; that which gives life to the organs: health, and metaphorically, medicine.

GVH. Every kind of organ dilated to give passage to the vital spirits, or closed to retain them: every expansion, every conclusion: that which serves as tegument; the body, in general; the middle of things: that which preserves them as, the sheath of

a sword; etc."

HD had. a sounding again, an echoing shout, shout, noise; echo. Variant spelling of HVD Hod, meaning: majesty, elegance; beauty, splendor (see 15).

Fabre D'Olivet comments: HD, like the root AD, of which it is only a modification, it is attached to all ideas of spiritual emanation, the diffusion of a thing absolute in its nature as the effect of sound, light, voice, echo. The Hebraic root is found in the Arabic root [word] which is applied to every kind of sound, murmur, noise; but by natural deviation the arabic root having become onomatopetic and idiomatic, the [aramic] verb signifies to demolish, cast down, overthrow by similitude of the noise made by the thing which are demolished." [The Hebrew Tongue Restored, page 328]

D/H Daleth-Heh. Venus in Aries.

VBA vebaw. "future, coming."

BDG dahg. "to multiply abundantly."

BVA bevah. to enter, alight, to come into, till one comes.

BAV. In desire.

GAH ga'ah. to swell, grow, rise or increase, become powerful, exalted, glorious; to be lifted up. These are activities of Yesod, or Foundation, the Pure Intelligence. "So called because it purifies the essence of the sephiroth, proves and preserves there images, and prevent them from loss by their union with itself." (see 18, 27, 36, 45, 54, 63 72, 81, 90, 80, 369, 3321).

AVB aob, ob. Magic. ghost conjurer, sorcerer; to mumble, a ventriloquist. The forced used in the Magic of Darkness. Also skin bag, i.e., implying pregnancy.

ADD adad. to endure, to last, continue, era, duration, space and time.

BGD beged. covering, garment, robe; concealment.

10 (2*5)

$\Sigma 4 = 10$

The number 10 is an all-embracing number. Outside of it there exists no other, for what is beyond 10 returns again to units." A. Moses Cordovero- ???[PRDS RMVNIM].???

One Greek name for 10 was Pantelia, signifying "all complete," or, "fully accomplished." Westcott says: "Note that ten is used as a sign of fellowship, love, peace and union, in the Masonic third token, the union of two five points of fellowship." Ten is also the number of complete manifestation, according to the Qabalist."

Qabalists consider that the letter Cheth is a combination of Daleth and Vav, so that its concealed value is 10, thus by number, this letter refers to the letter Yod and also to Malkuth, the Kingdom, the 10th Sephirah. It is said also to be the sign of the combination of the 4th and 6th Sephiroth Chesed and Tiphareth."

"The Kingdom of Spirit is embodied in my flesh." [Pattern on the Trestleboard].

Value of the Greek letter I (iota), the 8th letter of the alphabet. In the Pistis Sophia it is said "Iota (I) because the universe hath gone forth..." Parts of the Greek Mystery phrase I-A-Omega. see 811.

I Yod. Yod is the foundation of the letters and resembles a tongue of flame, symbolizes the flame of spiritual energy which is present in all forms of the Life-power's self-expression.

"The tenth letter of the Alef-Beit, Yod, is barely larger than a dot and it cannot be divided into component parts. It alludes to God, Who is One and Indivisible, for although his attributes seem to be numerous and even contradictory, they flow from a unified purpose and existence [The Wisdom of the Hebrew Alphabet, Rabbi Munk].

Yod is a Hebrew noun meaning "the hand of man." Thus it is directly connected with the ancient doctrine: The primary and fundamental Reality of the universe is identical with the power expressed by the handiwork of human beings.

The upper point of Yod represents the Primal Will, while the rest of the letter corresponds to the aspect of the Life-power named Wisdom. This means that all mental activity is derived directly from the essential Will of the One Identity, and this mental activity, or volition, takes form as the Wisdom which is the basis for the entire cosmic order. Furthermore, the mental activity of the Primal Will, symbolized by the upper point of Yod, expands into the life-force of all beings, and this life-force is fiery.

****The Power manifested in the reproductive function, not the

function itself. It is Chaiah [ChIch] the universal Life-force. The specific expression of Chaiah we control and direct by occult practice is, indeed, that which energizes the reproductive organs from the Mars center. Its control is effected indirectly, by mental activities, which automatically bring about the required sublimation. The work begins by simple concentration. This established, meditation follows. Yod is the channel of God's will [Zohar I, page 11]. The path of Yod connects Chesed (cosmic memory) and Tiphareth (imagination) on the Tree of Life (see 23, 90, 18).

Heh [HH]. The letter name Heh. Window. Woe, alas. The first Heh represents insight, or the Life-power's own knowledge of itself. The second Heh is a symbol of foresight, directed toward the outcome of necessary consequences following from what insight reveals (see 514). It is written that creation took place with the letter Heh (understand 'takes' where you read 'took' for there is no time but an eternal present, for the One). Now Heh is the letter of vision, and it is spelled by its own self-duplication, that is, HH. Of these the first is the sign of the waters of Binah, and the second is the sign of the earth of Malkuth. Each is by number the half of the paternal Yod, for Heh is 5 and Yod is 10, thus may you see in the first Heh the Sephiroth from Kether to Geburah, and the second, those from Tiphareth to Malkuth. The whole tree is thus expressed by the name of this one letter. The first Heh is insight, the second is the same vision, tuned outward into manifestation [text ends]

Fabre D'Olivet comments: "This character is the symbol of all manifested power. It represents the hand of man, the forefinger. As grammatical sign, it is that of potential manifestation, intellectual duration, eternity. This character, remarkable in its vocal nature, loses the greater part of its faculties in becoming consonant, where it signifies only a material duration, a refraction, a sort of link as Zain, or of movement as Shin.

Plato gave particular attention to this vowel which he considered as assigned to the female sex and designated consequently all that which is tender and delicate.

The Hebraist grammarians who rank this character among the heemanthes, attribute to it the virtue of expressing at the beginning of words, duration and strength; but it is only a result of its power as sign. [The Hebrew Tongue Restored, p.361]

HH Letter name Heh. Woe, alas. The first Heh represents insight, or the Life-power's own knowledge of itself. The second Heh is a symbol of foresight, directed toward the outcome of necessary consequences following from what insight reveals (see 514).

ATh ate. gently, softly, secretly, slow. Also an enchanter, soothsayer, mutterer, magician, sorcerer. see 220.

Fabre D'Olivet: "This root is scarcely used in Hebrew except to describe a sound or a slow, silent movement. The arabic [word]

expresses any kind of murmuring noise. ATh a magic murmur; witchcraft, enchantment." [The Hebrew tongue restored, p. 292].

AHD ohad. unity; to be united. Also a personal name.

BDD badah, bawdahad. to divide, separation, separateness, separately; to scatter; alone, isolated, in a lonely state (see 6).

BZA baza, bawzah. to cleave asunder, destroy; to divide, cut through, spoil.

GBH gabah, gobah. height, altitude; exaction, pride, haughtiness [Psalm 101:5, Proverbs 16:5]. Also GBH (Gawboah) high, tall, lofty, exacted, elevated and GBH to collect payment, GBH eyebrow. see 144.

GZ gaz, geaw. Fleece; the shorn wool; shearing; mowing, mowed grass; field for mowing. Referring to Aries, the Ram to which the letter Heh is attributed. Fabre D'Olivet: "The root AZ, which indicated the movement of that which tends to take away, united to the organic sign, constitutes a root whose use is to characterize the action by which one suppresses, takes away, extracts every superfluity, every growth; thence GVZ, the action of clipping wool, shaving the hair, mowing the grass; taking away the tops of things, polishing, roughness. The arabic [word] has the same meaning as the Hebrew. the verb *** is applied in the modern idiom that which is allowable and lawful." [The Hebrew Tongue Restored, p. 313]

ZAB zab. to be yellow, a wolf. [Jeremiah 5:6] "Therefore a lion out of the forest shall slay them, and a wolf of the evening shall spoil them, a leopard shall watch over their cities: everyone that goeth out thence shall be torn to pieces: Because their transgressions are many, and their backslidings are increased. Fabre D'Olivet: "ZAB, a wolf, on account of the luminous darts which flash from its eyes in the darkness." [The Hebrew Tongue Restored, p.339] see ZA (8)

ChB Chobe. Fabre D'Olivet: "The sign of elementary existence united to the root AB, symbol of all fructification, forms a root whose purpose is to describe that which is occult, hidden, mysterious, secret, enclosed, as a germ, as all elementary fructification: if the root AB is taken in its acceptation of desire to have, the root in question here, will develop the idea of an amorous relation, or fecundation. This is why the arabic [word] taken in a restricted sense, signifies to love; whereas in a broader sense this root develops all ideas of grain, germ, semence, etc. ChB or ChBB to hide mysteriously, to impregnate, to brood, etc. In a restricted sense, the arabic [word] signifies to become partial, to favor. As onomatopoeic root [word] suggest the noise of whetting a sabre." [The Hebrew Tongue Restored, p. 346]

ThA ta. to sweep away (Godwin). This word is not found in

scripture or the Hebrew Lexicon. However, Fabre D'Olivet writes:
"Every idea of resistance, repulsion, rejection, reflection; that
which causes luminous refraction. The arabic [word] develops the
idea of every kind of bending, inflection. Thence the verb *** to
blow down." [The Hebrew Tongue Restored, p. 356]

BGH bagah. to cover, a cloak, treachery, deceit.

ChB khobe. hiding place, bosom. Cheth/Beth. Mercury in Cancer.

DAH dawaw. to fly, to soar.

DV du. two; (the prefix) bi-.

ZAB zab. to be yellow, a wolf.

ZG zawg. skin of a grape; husk, shell.

see 7, 44, 164.

11 (prime)

DHB dahab. Gold (Aramaic). Conceals an alchemical secret. Daleth (Venus) Cheth (a sign ruled by the Moon) and Beth (Mercury). Venus, Luna, and Mercury are the alchemical copper, silver and quicksilver. The first two are the best conductors of electricity. One the tree these correspond to the Paths which balance those corresponding letters of AVD. DChB is one of the alchemical name for the perfect red stone which is ABN HADM and also ADM (103, 53, 157). The Red Stone is also termed GPRITH (sulphur, 693).

ChG haga. circularity of form or motion; a feast, festival; sacrifice. The magic force moves in cycles, it comes back to its starting point -it WHEELS, so to say. For this reason every magical ritual is performed within a circle (see 789).

GDD gawdah. to tear out, attack, to cut off, to cut; to pick dates.

ZD zad. Proud, haughty; insolent; presumptuous.

ChBA chabah. to conceal; to hide oneself, to be hidden.

GVB gob. a locust; to dig; husband man.

ADV Ovd. The English equivalent of several Hebrew names among whom was a prophet or seer [2 Chronicles 9:29, 12:15, 13:22].

AVD ode. the fire of the magic light, firebrand, the magic power. Aleph is the divine Life-breath (RVCh), Vav is the link which joins into all beings, and Daleth is the door of life through which all things are manifested (see 207, 363, 89).

"Now the name ShDI EL ChI beginneth with the number 314, then followeth 31, and ChI is 18. This bringeth the whole to 363, and see, this is 11 times itself and multiplied again by 3. Now 11 is AVD (Od) and 3 is Gimel. AVD is the magic power and Gimel is the beginning of Guph the body. Aleph is the Breath, Vav is the Link, Daleth is the Door of Life and is Nogah also, which giveth the Victory. In Gimel or 3 is Recollection and Union, and for the wise the letters of AVD speak with a loud tongue. In Yesod is all this centered and they who know the secret of Yod, become the extenders of the paternal Life and Light. Thus is Yesod called the Sphere of the Moon, and that same Moon pertaineth also to Gimel, the letter of Union. Blessed are they who hear and understand, and understanding, live as they know... Note well the warning implied. There are many who seek to be spiritual at the expense of the body. They repudiate all that pertains to Yesod because they misunderstand its real significance. You may have wondered what this section of the Text has to do with the Astral plane... Yet the Text points straight to the one thing, and that is, that the mystery of the 9th Sephira is a secret of Yod." [27th Communication 1/15/48]. see 343, 80, 214, 18.

" AVD. Positive emanation of the astral fluids or currents. It is

the double, the phantom electro-magnetic, but of an electricity and a magnetism vitalized very strongly and related to the ether of all living beings, even of the plants, the minerals and crystals, which appear in a colored vapor in the darkness. And is the manifestation of the intimate will of native, the magical force, the astral forms of the universe center, the one which becomes concrete in the innumerable types of the world, its forms its imprints, the simple vestments of AVD or the astral. AVD is the negative emanation and united these two make AVR, the universal light, or the liquid Gold of the Hermetists." [note by Lilli Gelse, circa 1920]

Fabre D'Olivet Comments: AVD: "That which is done because of or on occasion of another thing: an affair, a thing, an occurrence. [The Hebrew Tongue Restored, p. 289]

AI ahyee. Where?, How? Look to the Life-breath (A) expressed as Will (I) for the magic power. Also dry land, coast, country (Job 22:30), where one acts, where one is.

Fabre D'Olivet: "Power accompanied by manifestation, forms a root whose meaning, akin to that which we have found in the root AV, expresses the same idea of desire, but less vague and more determined. It is no longer sentiment, passion without object, which falls into incertitude: it is the very object of this sentiment, the center toward which the will tends, the place where it is fixed. A remarkable thing is, that if the root AV is represented in its most abstract acceptation by the prepositive relation or, the root AI is represented, in the same acceptation, by the adverbial relation where." [The Hebrew Tongue Restored, p. 292]

GCh Gimel/Cheth. Moon in Cancer.

HAGB hagan. "the means by"

HAGA hagehbeh. "the reservoir."

HBD ha-bad. separated.

VAD Vade. "vapor, mist."

VABB va-ahbab. and to bear fruit, to blossom.

VBBA vabahabah. gate, door.

VGB vagab. upper surface.

HHA ha-heh. to behold.

IA. Oh! ROOT: all movements of the soul which spring from admiration and astonishment (d'Olivet, page 362).

BBVA beyboah. When? The power used this moment in the Magic of

Light. Also ve-boa: the coming of.

GDD gaddah. to tear out, attack, to cut off.

ZD zad. proud, haughty.

ChBA chabah. to conceal.

HBD hebed. garment, covering.

Greek: Earth (see also 2, 29, 38, 47, 56, 65, 74, 83).

12 (3*2*2)

VV Letter-name Vav. nail, hook, pin. Something to support something else which hangs from it. Corresponding to Key 5, The Hierophant. The 16th path of Vav "veils the name of Him, the fortunate one" (HVA). Thus the Hierophant may be considered to be a symbol for the cosmic self, Yekhidah acting as the inner teacher of mankind. Vav represents also the Heart, seat of interior hearing or the ego in Tiphareth, suggesting that the seed the 6th Sephira is preexistent in Kether, the First. see 53, 177, 158, 508, 32, 168, 331, 506, 415, 6.

AVH avah. desire, longing [Book of Tokens, Vav, page 71]. With different vowel points: to desire, wish, long for. Fabre D'Olivet: "Action of longing ardently, desiring, inclining with passion." [The Hebrew Tongue Restored, p. 290]

AZD azad. confirmed, concluded (Aramaic). In Daniel 2:5 and 2:8 the aramaic AVDA is used: the A.V. translation, "is gone," the Jewish translation, "is certain." Also "He departed, he went forth." Chaldean perhaps adj. "settled, firm, or decided." [C.F. The Talmud AZDA LThOMIH "decided to his purpose" (Daniel 2). The root perhaps akin to ShVTh IMD "to set", hence different from AVL, which most prefer since D=L, as ROD=ROL, and so they render AVDA MNI MLThA "the word (i.e. decree) is gone forth (i.e. has been issued) from me."] From protestant Hebrew Dictionary.

ChBB chabab. to cover, protect, love (see 10, ChB).

AChAB ahab. [Jeremiah 29:21]. "Father's Brother." A prophet, denounced by Jeremiah. The second king of the Omir dynasty and early Israel's most conspicuous and important ruler (875-52 B.C.) Standard Bible Dictionary.

HVA Hu or Hoa. He (3rd person singular), Lord. One of the Divine Names associated with Kether. Hu or Hvan was a Druids name of the Sun. Hu or Yu, a Babylonian God of the Sky, a very ancient God. Compare with Jah, Jao [IAO], Jupiter, Allah, Hu.

Fabre D'Olivet: "In a broad sense, the Being; the one who is: in a particular sense, a being; the one of whom one speaks, represented by the pronominal relations he, that one, this." [The Hebrew Tongue Restored, p. 328]

ChD khad. sharp. Fabre D'Olivet: "The power of division, expressed by the root AD which, arrested by the effort which results from its contraction with the elementary sign Cheth, becomes the image of relative unity. It is literally, a sharp thing, a point, a summit. The Arabic [word] presents in general, the ideas of terminating, determining, circumscribing, limiting. it is, in a more restricted sense, to grind; metaphorically, to punish. This root being reinforced in the verb ***, expresses the action of breaking through and excavating ground. As a noun it signifies literally the check. The point of anything whatever.

Everything which pricks, everything which is extreme, initial: metaphorically, a drop of wine; gaiety, lively and piquant." [The Hebrew Tongue Restored, p. 347]

ZH zeh. This. Fabre D'Olivet: "Every demonstrative, manifesting, radiant movement: every objective expressed in an abstract sense by the pronominal relations this, that, these, those. [The Hebrew Tongue Restored, p. 340]

DVB dub. A bear. The Aesch Mesch Mezareph [III, p. 24] says: 'Parzala [Iron-PRZLA, 318], whose lesser number is 12, is of the same account as the name of that blood animal Dob, a Bear, whose number is 12 also. And this is that mystical thing, which is written [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 to 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 threefold scoria is thrust out, from within its whitish nature." see 318, 229.

BI bi. Please, pray! [Genesis 44:18] "Then Judah went up to him [i.e. Joseph] and said, 'please, my Lord, let your servant speak a word to my Lord. Do not be angry with your servant, though you are equal to pharaoh himself.'" Fabre D'Olivet: "Root analogous to the roots BV, BH. BA, which characterize the movement of a thing which advances, appears evident, comes opens, etc. This applies chiefly to the desire that one has to see a thing appear, an event occur, and that one expresses by would to God!" [The Hebrew Tongue Restored, p. 304]

GVG Gog. Gog; A prince of Magog, and descendant of Reuben (#259) [1 Chronicles 5:4] "The descendants of Joel: Shemiah his son, Gog, his son, Shimel his son..." Fabre D'Olivet notes this spelling as GG means "That which extends to cover, to envelop... the roof of a tent." [The Hebrew Tongue Restored, p. 311].

HBH Habah. A city of Edom, according to Mathers, in [S.S. p.2] Not found in scripture.

GTh gat. Fabre D'Olivet: "This root is not used in Hebrew. The arabic [word] denotes a thing which repulses the effort of the hand which pushes it." Mathers also gives; a little book, pamphlet, letter in [Sepher Sephiroth, p. 2].

DGH dagah. dwagh [DGH]. to grow, spawn, or multiply. (as noun) a fish (fem.). As a verb: to move rapidly, to spawn, to become numerous, to multiply. Note the combination of the idea of rapid movement with that of the production of seed, or spawn. "A feminine form of the nouns 'to multiply (like fish),' suggesting the rapid multiplication of ideas in the mind which results from contact with the inner teacher." [Gematria of the letter names].

D/Ch Daleth-Cheth. Venus in Cancer.

AChAB Ahab. Proper name see Jeremiah 29:21.

Gaza (Greek). Treasury, riches. Originally a Persian word. Refers to the first path as the source whence all the riches of manifestation are drawn (see 3, 20, 21).

13 (prime)

AChD echad, achad. Unity, one; alone, solitary. [Deuteronomy 6:4] "Hear, O Israel, the Lord our God is one Lord." The alchemical first matter is ONE, and contains within itself all that is needed.

Fabre D'Olivet comments: "The root, ChD, from which this word is formed, and which is sometimes taken for unity, itself, particularly in chaldaic, signifies literally: a point, a summit, the sharpest part of a thing; the top of a pyramid. It is division arrested, subjugated by a sort of effort as the two signs Daleth and Cheth which compose it, indicate it. In the feminine it is written, AChTh. [The Hebrew Tongue Restored, p. ?152?]. "The potential sign united to that of elementary existence cheth, image of the travail of nature, produces a root whence result all ideas of equilibrium, equality, identity, fraternity. When the sign Cheth characterizes principally an effort, the root ACh takes the meaning of its analogues AG, AD, and represents a some what violet action. It furnishes then all ideas of excitation and becomes the name of a place where the fire is lighted, the hearth." [IBIQ, p. 291] see 273, 372, 384, 395, 400, 441, 600, 636, 740.

BHV bohu, bahu. emptiness, void, terror, chaos. The primary chaos is the stuff thoughts are made of. The alchemist first matter is also called a "void". Applied to the first state of the earth. [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." Fabre D'Olivet comments: "An abyss, a thing whose depth cannot be fathomed, physically as well as morally (see HH). The arabic [word], as onomatopoeic root characterizes astonishment, surprise. Arabic word *** which is formed from it, designates that which is astonishing, surprising, that which causes admiration." [The Hebrew Tongue Restored, p. 302] see 19, 76, 411, 1152.

HGH hegeh. sound, muttering, thought or musing, to contemplate, meditate [to read, pronounce, to remain]; rumbling moan, sigh; rudder (of ship), [to utter sounds, speak, murmur, moan, growl, cool]. The primary chaos is a mode of vibration closely related to sound. Also: to divide, to separate dross.

AIB ayab. to violate; to asperse; a female enemy; hatred; to be hostile, be an enemy of. "Hate", the opposite pole of Love. Both are the same basic emotion. "Philosophers are said to extract their stone out of seven stones, the two chief where of are of a diverse nature and efficacy, the one infused invisible sulphur, and the other spiritual mercury; one induceth heat and dryness, the other cold and moisture. By this we gain the idea that sulphur and Mercury are really invisible principles, operating in the mixture, and while it is often portrayed as a 'love of the element' it is manifestly a fight or mastery between opposite principles [here note that AHBH, love is 13, which is also the number of AChB; to violate, asperse, to act as an enemy], that is,

of heat and cold, dryness and moisture. [Here recall the words of the Kybalion: "Opposites are identical in nature, but different in degree; extremes meet, all truths are but half-truths; all paradoxes may be reconciled."] The heat and dryness eventually conquer the cold and moisture, so that what was liquid passes permanently into a dry state, but in the process the potency of the fire principle is sublimated and intensified to a degree unknown to modern science." [D.D. Brayant, The art of Alchemy, VI, 7, commentary by PFC]

ZV zoe. here, this; this one. Also: blossom, splendor. Fabre D'Olivet comments: "Every demonstrative, manifesting, radiant movement: every objectivity expressed in an abstract sense by the pronominal relations this, that, these those. [see ZH]. The arabic [word] expresses the action of shedding light, of shining." [The Hebrew Tongue Restored, p. 340]

ChGB chagab. to pluck off, eat; a locust, grasshopper.

DVG daog. a fisher, fisherman.

HDD haddad. the beast. see HD (9).

GHH gayhah. healing, health. Proverbs 17:22: "A merry heart doeth good like a medicine." Fabre D'Olivet comments: "That which organizes; that which gives life to the organs: health, and metaphorically, medicine." [The Hebrew Tongue Restored, p.312]

ABI abi. father.

AGDH aguddah. Collective unity, band, bunch, bundle, company; a joining together, a vaulted arch, the sky. A unity composed of the combination of parts.

DAGH dageh. anxiety, care, grief.

AHBH ahebah. love (esp. between sexes), beloved.

IBA yaba. "He shall come." Refers to the alchemical new man, a product of mental analysis and synthesis. Associated with Shiloh (345) which refers to the Messiah (358).

GI. Valley. Chokmah 42 fold name in Yetzirah

14 (2*7)

Height of the great pyramid in proportion to the length of its base line. Osirus body was divide into 14 parts.

ACHH eychah. to join, stitch, piece together. See ACh.

DI dahy. sufficing; enough, sufficient.

DI Daleth/Yod. Venus in Virgo.

DVD dode. uncle; friend, relative; in medieval times, philosopher

DVD dude. pot, kettle, boiler. From a root meaning "to boil, to be agitated." see 137 (Latin), 155, 805.

DVD David. beloved, lover, to love, to compose love songs, friendship, caressing. With different vowel points: to receive, to adopt, to comprehend, to contain; a basket. "The root of this name is a Hebrew verb spelled with the same letters, meaning primarily "to boil, to cook." Figuratively, it signifies "to love," and is fundamentally a verb designating love between the sexes. thus, "David" means "Love" or "Beloved." ...often the alchemical books assure us that the Great Work, or operation of the Sun, is nothing other than "coction," that is, cooking or boiling. What the alchemist are hiding behind this veil of language is the simple truth that love is the fulfilling of the law, that the pure gold of the Absolute is found through the working of the gentle heat of love, that the sacrifice of sacrifices is a broken and contrite heart purified in the fires of love, that only through love can the true pattern of that perfect golden cube, the New Jerusalem, be rightly perceived and understood." [True and Invisible, p. 138] see 107, 222, 155.

AThD ahtahd. a thorn, a spine, the piercer. The basic meaning is phallic. Tradition associates AThD with christ's crown of thorns. This seems to have little basis in fact, but is good symbolism nevertheless. Also, "the fastening or the fastener." From a verb "to pierce, to penetrate, to fasten in." Thorns are symbols of union, connection, joining, fastening, association, accumulation and aggeragation. These ideas are fundamental in relation to Briah, the Creative World of Water, where archetypal ideas are combined with each other. Note that the rose, a symbol of love, has thorns. see 115.

DBCh debakh. A sacrifice, an offer, offering (aramaic). Both verb and noun, refers to the sacrifice of animals. Symbolizes control of the animal nature, energized by the Mars force. Refers to the fact that the life-power offers itself in an act of creation.

HDH hahdah. to stretch forth the hand; to show the way; to seize, lay hold of. Note the Daleth between the two Heh's. That self offering is also a self-extension or self-direction. see 4, 104, 250, 41, 72, 86, 158.

GVH geyah. Body, or back. Root of GVIH substance, a body. see 24.

ID yad. hand. power, strength, place, monument. variant spelling of letter name Yod. Fabre D'Olivet comments: "The sign of potential manifestation, united to the root AD, image of every emanation, of every divisional cause, forms a remarkable root, whose purpose is to produce ideas relative to the hand of man. In the literal and restricted sense, the hand; in the figurative and general sense, it is the faculty, executive force, power of acting, dominion: it is every kind of aid, instrument, machine, work, term; administration, liberality, faith, protection: it is the symbol of relative unity, and of the power of division; it is the margin, boarder, edge; the point by which one grasp things; it is the place, the point that one indicates, etc.[The Hebrew Tongue Restored, p.363]

ZHB zahab. gold. Solar energy, the alchemical "gold", first matter and medicine. The gold of enlightenment, the philosophical gold which represents perfect verified truth (see 200, 440). Aesch Mezareph, Qabalistic alchemical treatise, says that when ZHB is written alone, without any qualifying adjectives "It is refereed to Geburah, because gold cometh from the North." This is a reference to Job 37:22 where the original has ZHB for the word translated "fair weather" in the English Bible. North is assigned to Geburah, the sphere of Mars. Like the Latin Aurum, which meant originally "the burning thing," ZHB signifies primarily "That which shines." as a verb ZHB means "to glitter like gold."

Fabre D'Olivet comments: "That which is shown, appears, shines, reflects the light; in an abstract sense, an object. [The Hebrew Tongue Restored, p.340] Basil Valentine: "He that knows exactly this golden seed or magnet, and searcheth thoroughly into its properties, he hath the true root of life, and may attain that which his heart longs for, wherefore entreat all true lovers of mineral science, and sons of art, diligently to inquire after this metallic seed or root, and be assured that it is not an idle chimera or dream, but a real and certain truth." Mrs. Atwood: "It was from such an internal intimacy, and central searching of the mystery, that the paracelsian ?crollius? tells us he came to know that the same light and mineral vapor, which produces gold with the bowels of the earth, is also in man [Virgo region], and that the same is the generating spirit of all creatures." [A suggestive Inquiry into Alchemy, p. 151]

GIA gay. deep gorge with lofty sides; rising ground. The "Earth" of Geburah. One of the 7 earths in the diagram of the 4 seas, so used it means "rising ground." Also undulating ground. Fabre D'Olivet: "Valley, gorge, depth. The Arabic [word] indicates a place where water remains stagnant and becomes corrupt through standing." [The Hebrew Tongue Restored, p.313] see 291, 50, 365, 105, 302, 432, 337.

DI dawy. Fabre D'Olivet comments: "The sign of natural abundance united to that of manifestation, constitutes the true root

characteristic of this sign. This root develops all ideas of sufficiency and of sufficient reason; of abundant cause and of elementary divisibility. DI and DH: that which is fecund, fertile, abundant, sufficient; that which contents, satisfies, suffices. The Arabic [word] indicates, in general, the distribution of things, and helps to distinguish them. The root [word] which preserves a greater conformity with the Hebraic root DI, signifies literally possession." [The Hebrew Tongue Restored, pp.321-322]

HBHB habhahb. a gift; a sacrificial offering. Refers to the fact that the Life-power offers itself in an act of creation (see AThD].

alba (Gr). white. The feminine form of the adjective. As a noun, the name of the mother city of Rome, and in some occult texts it is used as an allusion to Amia (52). By sacrifice and purification, or making white (Alba) the animal and love nature (Mars-Venus) becomes ZHB, Gold. This is an alchemical Key.

see 7, 44, 21, 66, 28, 88, 6, 10, 22, 38.

15 (3*5)

$\Sigma 5 = 15$

15 is the theosophical extension of 5. Thus Hod as a number, denotes the full expression of the powers symbolized by 5.

1/168 of a "week of times" (2520 years).

HVD Hod. Splendor, Glory, the 8th Sephirah. From a Hebrew root derived from a noun designating the female breast, thus expressing ideas of nourishment, satisfaction of hunger (see 8, 2080). Hod signifies prominence, eminence, importance. A consequence of expansion from within of the essence of the 2nd sephirah Chokmah.

(Observe that on the Tree of Life, Chokmah and Hod are diametrically opposite.) The Perfect intelligence, seat of the personal intellect, is a focal point in which the will-force from Geburah, the image-making power of Tiphareth and the desire-force of Netzach are mingled (see 8, 2080). Connected with the intellectual operations of human self-consciousness. The full expression of the powers of Geburah (5), of which Hod is the reflection. Theosophic extension of 5 and the powers of Heh, the emperor. HVD may be read "Heh and Daleth," a combination of reason (Emperor), imagination (Empress), and intuition (the Hierophant). The desire for something different which disintegrates old forms in its early stages (Peh, the path between Hod and Netzach). see 48, 193, 370, 550, 585, 720. "Give some thought to the Sephirah Hod, whence this Path descends. Consider its name letter by letter, in relation to the Keys of Rota. Then you may see that HVD has through Rota a link with the Path through which the Mezla descends to it from Geburah. Again, consider the gematria of HVD and its relation to IH. Once again, H is the letter of the Emperor and D the letter of the Empress, with V between them to represent both AB and BN, and to intimate a conjunction also. This should put you on the track of the deeper significance of the 31st Path. That is to say, insofar as the specific nature of the descending influence is concerned." [39th Communication 3/8/48]

"Three other Truths, based upon the esoteric meaning of the letters in the word Hod [HVD], are taught in the grade of Practicus. They are: 4) The Emperor, Key 4: The original creative power, the rational life that makes, frames and composes the universe, directs every detail of cosmic manifestation, hence there are no accidents. Nothing happens by chance. Consequently every detail of any persons experience is a particular manifestation of the directing power, a particular note in the universal symphony. That directing power is the true seer of all we see, the true knower of all we know, the supreme authority over all creation. It only is the indivisible self... 5) The Hierophant, Key 5: The self is enthroned above the level of personal consciousness, and from that superior station directs by its infallible word those who have to ears to hear... 6) The Empress, Key 3: All substance is mental substance, hence all forms are mental images. The production of mental images is the function

of the universal subconsciousness, and from that functions all forms, on all planes, have their immediate origin." [Grade of Practicus, pp. 194-195, True and Invisible] [Hermetic Museum I, p. 59] "The intellect shall be silver, the memory golden." Paul Case: "Note well, the moon is intellectual apprehension. Sun is right recollection', viz. 'the collecting intelligence' of Path 30, or Resh. The end of the work at the red stage (sun) is really a memory of something always true, but temporarily forgotten."

ZVB zub. to flow (as water), to melt, to gush. As a noun it designates the menstrual flux of women. An overflowing, abounding.

Fabre D'Olivet comments: "Action of swarming insects; of boiling. seething, as water." From the root AB. "The idea of reflected movement contained in the root ZA united by contraction to that of all generating propagation, represented by the root AB, forms a root whose object is to depict every swarming, tumultuous movement, as that of insects; or every effervescent movement as that of water which is evaporated by fire." [The Hebrew Tongue Restored, p. 339]

ChBH chabah. to cover, conceal, hide.

ABVHA Aboha. Angel of the 3rd decante of Sagittarius.

ABIB Abib. the month of Exodus and Passover and resurrection. Its literal meaning is "blossom," or, "ear (of grain)." As the month of "coming forth" from the symbolic "darkness of Egypt," Abib corresponds to Chokmah, as the first projection from Kether (see 73). Corresponds to the sign of Leo where Sol has his abode. [Deuteronomy 16:1] "Observe the month of Abib, and keep the passover unto the Lord thy God: for in themeth of Abib the Lord thy God brought thee forth our of Egypt by night."

IH Jah. Wisdom. The divine name attributed to Chokmah. A verbal symbol of the dual potency which brings the whole Tree of Life into manifestation Yod stands for AB, the Father. Heh stands for Aima, the Mother. The short form of IHVH, used principally in Hebrew poetry. "This does not mean that C.R.C. [At age 15] had yet attained the Grade corresponding to the second circle. It does mean that the impels which stirs un into activity when we begin to long for something higher than five-sense experience is one which originates in the celestial wisdom. From this point on the Tree of Life is known also to Qabalists as the 'Father', and it is the image of the father in our minds which actually moves us, like the prodigal son, to leave the limitations of the five-senses life, and make a journey back home to the Holy Land." [Paul Case, True and Invisible, find page # in new book]

Fabre D'Olivet comments: "IH. Absolute life manifested, eternity, the eternally living being: God. The arabic [word] has lost all the intellectual ideas developed by the Hebraic root, but the Syriac [word] and the Samaritan [word], signify alike the Absolute Being." [The Hebrew Tongue Restored, p.363]

AID ayd. distress, calamity, misery, misfortune. Fabre D'Olivet: "A vapor, an exhalation, a contagion, that which is spread without." [The Hebrew Tongue Restored, p. 293]

HHH Hehah. 41st name of Shemhamphorash, short from, associated with the 5th quinance (21°-25°) of Aquarius.

HI Hi. "Lamentation." [Ezekiel 2:10] (9) Then I looked, and I saw a hand stretched out to me in it was a scroll, (10) which he unrolled before me. On both sides of it were written words of lamentations and mourning and woe." Fabre D'Olivet comments: "HI. Root analogous to the vital root HH whose properties it manifests. The arabic [word] represents the pronounial relation she, that, this. As a verb, this root develops... the action of arranging, or preparing things and giving them an agreeable form... HI onomatopoeic root expressing all painful and sorrowful affections." [The Hebrew Tongue Restored, p.330]

ZCh zach. He who impels; to force, to move, to impel. Given in Mathers in [Sepher Sephiroth, p.3]. This word does not occur in scripture or the Hebrew Lexicon. However, Fabre D'Olivet writes of the root: "ZH. Every difficult movement made with effort; that which is done laboriously; a presumptuous, tenacious spirit. The aramaic [word] develops the same idea. The verb... expresses in general a vehement action of any nature whatsoever; an particular to rain in torrents." [The Hebrew Tongue Restored, p.341]

ChGD. a locust

GAVH ga'avah. elevation, majesty; also, arrogance, haughtiness, pride.

ABVHA Aboha. Angel of the 3rd decante of Sagittarius.

GBHH. high.

XV (Lt). The last 2 letter of the word LVX (65). Minus the L (to instruct). Suggests the absence of the equalibrating, directive power symbolized by Key 11. Key 15, the Devil, represents the One Force, as it operates apart from human knowledge (LMD). and human direction. yet XV is composed of the numbers V (5) and X (10), the Wheel of Fortune, the world of objective appearances and V, the principle of consciousness.

GAIA. Roman goddess.

16 (4*4)

AZVB Azob. Hyssop. Purgation or purification. Symbolizes the cleansing which comes from regulation (see 4, 64, 34, 136).

HVH Chavvah. Eve. Wife of Adam (Humanity). A symbol of mother nature, or subconsciousness, the manifesting power of the cosmos see 1577, 207. Literally, "to life, to be". originally "to breath".

ACHZ achaz. to apprehend, to lay hold of, to grasp, to handle, to fasten, to gird. Also to sieze, cluth; to dazzle, delude. Refers to the grasp of cosmic laws which is based upon measurement. Fabre D'Olivet comments: "All ideas of adhesion, apprehension, agglomeration, union, possession, heritage." [The Hebrew Tongue Restored, p.291]

GBVH gabvoh. exacted, elevated, high. Refers to the idea of domination and authority derived from grasp of cosmic laws.

HIA hia. The personal pronoun SHE. Existence manifest through Prakariti (Isis) or Nature. The Uniting Intelligence (Gimel) is the most important means of purification. it links personal consciousness to the highest plane of being. It is the wisdom personified in proverbs as a woman. Its full exercise enables us to realise the identity of the self in man with universal being. see HVA (12).

ZVG zog. to enclose, or, like, equal to. Refers to the essential identity of all manifestations of the One Life. Also: to pair or match, pair of scissors; married couple. With different vowel points: bell, rattle.

ACHVD ehud. conjunction, union. Also powerful, strong or "the one", "the incomparable." [Judges 3:15] "But when the Children of Israel cried to the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed: and by him the children of Israel sent a present to Eglon the King of Moab." see 13.

ABVZ Aboz. perdition; the 2nd hell, corresponding to Hod [Godwin].

ChBV Chebo. 68th name of shemhamphorash, short form, associated with the 2nd Quincunx [6-10°] of Cancer. see 31, 1525.

ChCh Chach. "Hook." brooch, ring, Plural in [Ezekiel 29:4] [You say, 'the Nile is mine; I made it for myself'] "But I will put hooks in your jaws and make the fish of your streams stick to your jaws. I will pull you out from among the streams, with all the fish sticking to your scales." Fabre D'Olivet comments: "ChCh. Every idea of effort applied to a thing, and of a thing making effort; a hook, fish-hook, ring; a thorn-bush. ChVCh that which is pointed, hooked; that which exercises any force whatever, as

pincers, hooks, forceps: thence the arabic verb **** "to penetrate, to go deeply into." [The Hebrew Tongue Restored, p. 349]

VI viy. Alas! woe. Fabre D'Olivet comments: "VI. onomatopoeic root which expresses disdain, disgust; in chaldaic, syriac and ethopic: it is the same sentiment expressed by the interjective relation FI!" [The Hebrew Tongue Restored, p.326]

AVDH. I will thank.

HVH. to be, to exist, mischief, ruin.

AHI. where?

17 (prime)

GID giyd. sinew, vein, dried veins or tendon; penis. The sinew that shrank, in the story of Jacob's wrestling with the angel. Fabre D'Olivet comments: "GID. A nerve, a tendon; everything that can be stretched for action. [The Hebrew Tongue Restored, p. 311] see 67, 360, 377.

ZBCh zawbakh. to slaughter, to kill, to sacrifice. This is an alchemical name for the white stage of the Great Work.

ZVD zood. to boil, to seethe; to be fervid; to seethe with anger; to be proud or insolent. To act arrogantly or rebelliously. Fabre D'Olivet comments: "ZVD. Action of boiling, literally; of being swollen, puffed up with pride, figuratively, to act haughtily.

ChDH khawdaw to be glad, to rejoice, to gladden someone. see ChD.

AVI oi. Oh! Alas!

HGDH haggadah. tale, legend; saga; narrative recital, homiletical portions of the Talmud; Haggadah, the order of the home-service on passover night. [Paul Case: a narrative; myth, recital. K.D.L.C.K page 267] Homiletical is teaching the principles adapting the sermons to the spiritual benefit of the hearer; the are of preparing sermons and preaching.

ThVB tobe. fairness, good, a good thing; benefit, welfare. "This thy body is truly the heavenly vision of the Goodness of the eternal". [Book of Tokens] The importance of recognizing the true value and meaning of man's physical body cannot be overemphasized. see 89, 170. Note that God said the Light [AVR], was Good (Genesis 1:4).

Fabre D'Olivet comments: "ThB. The sign of resistance united to that of interior action, image of all generation, composed a root which is applied to all ideas of conservation and central integrity: it is the symbol of healthy fructification, and of a force capable of setting aside every corruption. ThVB. That which keeps a just mean; that which is well, healthy; that which defends itself and resists corruption; that which is good." [The Hebrew Tongue Restored, p. 356]

GDI Gadi. fortunate one, sign of Capricorn. Sometime used as a title of Kether (see 207). Fabre D'Olivet comments: The root, "GD. An incursion, an irruption, literally and figuratively. An incision in anything whatsoever, a furrow; metaphorically, in the restricted sense, a kid: the sign of Capricorn." [The Hebrew Tongue Restored, p. 311]

HZH hahzah. to dream; to rave. Fabre D'Olivet comments: The root of HZ. "Movement of ascension and exaltation expressed by the root AZ, being spiritualized in this one, becomes a sort of mental delirium, a dream, a sympathetic somnambulism. The arabic [word]

restricted to the material sense signifies to shake, to move to and fro, to wag the head; etc." [The Hebrew Tongue Restored, p. 330]

ChVG khoog. to enclose, encompass; to describe a circle. In Job 26:10: "He hath encompassed the water with bounds." The American translation: "He described a circle on the surface of the water." What is meant is the horizon. As Emerson says, "The eye is the first circle, the horizon which bounds it is the second." This is connected with AIN, Ayin, the eye (see 130). Fabre D'Olivet comments: "ChVG. action of whirling, dancing in a ring, devoting one's self to pleasure, celebrating the games. Metaphorically, an orbit, a circumference, a sphere of activity, the terrestrial globe." [The Hebrew Tongue Restored, p. 347]

IHB yawhab. to give, to provide; to place. Fabre D'Olivet comments: "IHB. Action of being fruitful, manifesting fruits; a litter, a burden. Action of bearing, producing." [The Hebrew Tongue Restored, p. 363]

VHV vehu. First name of Shemhamphorash, short form, associated with the first quinance (1-5°) of Leo. see 32, 1525.

VHV Vaho. 49th name of Shemhamphorash, short form, associated with the 1st quinance (1-5°) of Aries. see 48, 1525.

HHVA ha-Hva. "The He" or "Him;" A reference to Kether, by Rosenroth in [K.D.L.C.K. p 267]. see 12 [HVA].

ZBZB zawbob. fly.

AGVZ egoz. Nut (of a fruit of a tree). Used in the Song of Solomon 6:11 "I went down to the grove of the nut trees to look at the new growth in the valley, to see if the vines had budded or the pomegranates were in bloom." [New International]. The Zohar says this passage refers to Yesod. The "seed-principle" is the clue to the inner occult meaning.

HZH hahzah. to dream; to rave.

IHB yehab (noun). Lot, burden, what is given; fate (what bounds or limits). see 358, 830, 780, 130.

Adam (Lt). Man/Humanity (as a generic proper name). see 44, 45.

18 (2*3*3)

1/40 of a "week of times."

ChI chai. life, living. see 23, 9, 27, 36, 45, 54, 63, 72, 81, 90.

DVCh davach. to purify. Fabre D'Olivet comments: "DVCh. Action of forcing, necessitating, constraining; action of expulsion, evacuation, etc." [The Hebrew Tongue Restored, p. 321]

IAVA. Notariqon of yehi aur [Mathers].

AIBH aibah. hatred. Fabre D'Olivet comments: The root "AIB. Every idea of antipathy, enmity, animadversion. It is an effect of the movement of contraction upon the volitive center AI by the sign of interior activity B [Beth]." [The Hebrew Tongue Restored, p. 292]

AHBI ahbi. my favorite, my beloved.

ChThA chattaw. to miss the target; to sin. Fabre D'Olivet comments: The root "ChTh. The sign of effort united to that of resistance, constitutes a root whence come all ideas of frustrated hope; of failure, sin, error. The arabic [word] signifies properly to cut in small morsels; and **** to pose, depose; place, replace: to lower, humble, reduce, etc. ChTh or ChThTh (intens.) That which misses the mark, which is at fault, which sins in any manner whatsoever. ChVTh (comp.) The root ThCh, symbol of effort united to resistance, being considered from another viewpoint, furnishes the restricted idea of spinning, and in consequence, every kind of thread, and of sewing; so that from the sense of sewing, comes that of mending; metaphorically, that of amendment, restoration: whence it results that the word ChThA, which signifies a sin, signifies also an expiation." [The Hebrew Tongue Restored, p. 349]

DVCh davach. to purify.

Latin/Greek

Dei (Lt). of God (see 74, 126, 56).

P.D. (Lt). Initials of one of the founders of the Rosicrucian order, according to the Fama Fraternitatis.

19 (prime)

19 is the age at which brother C.R.C. finishes his initiatory practices at Damcar, according to the Rosicrucian Fama. "...the perfection of what amounts to a new vehicle for the God-self or Christos... this age is symbolized by the 19th Key of the Tarot, which shows a little boy and little girl, the children typify the regenerated human personality, which turns its back on the wall of the limitations of the five-sense consciousness and begins to learn the first steps of the dance of life, in the fairy ring or circle of the true christ-consciousness. [True and Invisible, find page #]

ChVH Chavah. Eve (Life), "Mother of all Living." Also: to be, exist, live, to say, relate, make manifest, to bend, to curve; a round tent, a circle of tents, a village, one of the names of Quicksilver.to show or declare. "Mother Eve personifies what Hindus philosophy calls Prakriti, and what the Egyptians worshipped as mother Isis. She is nature, the alchemical woman, and the alchemical moon, or silver. In Key 19, she is pictured as little girl, and the little boy is a symbol of the regenerated selfconsciousness. The two are shown hand in hand, because at this stage of development the manifesting power (Eve, Isis, Prakriti) is transformed from the dark, terrible mother, into what is hinted at in Proverbs 7:4 which reads: "say unto wisdom, thou are my sister, and call understanding the Kinswoman" [See Lesser Holy Assembly 21: 728-31 for commentary]... Nature is terrible to those who do not understand her. To the initiated, regenerated personality she is a joyous companion in the dance of life... When one becomes a true initiate, the heavenly order is called 'little sister,' for it perceived as being the macrocosmic manifestation of the perfect law of liberty proceeding from the god-self dwelling within, at the center. Our dance of life then accommodates its measures of personal activity to the music of the spheres. The mask of terror worn by the 'mysterious power,' prakriti, it torn off." [OP. Cit. p. 128-130] see 20. Eve is Heva, the serpent-principle, or life [D.D. Bryant]. "N.B. the number 19 relates to the serpent principle through AVIB, an enemy, or which AIVB, "Job", the earthly afflicted one, is a metathesis. This number is also that of DIH, to be black. Thus Adam=red and Eve=Black, and thus may it be said that blackness is the 'mother of all living,' which brings us ever close to the truth, since blackness is the absence of color, and represents what the Hindus call Akasha, the primary mode of Prakriti, which is none other than the black egg represented by zero, and by the abyss of Jacob Boehme; which may be regarded as the universal subjective consciousness, the first mother of first matter. Thus D.D.B. speaks the exact truth when he says that the earlier stages in the development of the stone can only be sensed, metaphysically, apprehended by every subtle changes in the matter." [Paul Case on D.D. Bryant's Art of Alchemy, VI, 6] see 45, 53, 139, 358.

"The bride is Malkuth, and Malkuth is 496, a perfect number. Furthermore, 496 adds to 19, the number of ChVH, Eve, the Mother

who is also the Bride. In ChVH are beginning and end, for 1 is beginning and 9 is end, and their sum is 10, the Kingdom. So is 10 the letter Yod also, and the Yod in IHVH stands for Chokmah, the Father." [9th Communication, 5/15/47]. see 496, 89. "...throughout the literature of ageless wisdom we have endless repetitions of the thought that the worlds of form and brought forth by sound, and continued by it. This doctrine is even hidden in plain sight in the Hebrew scriptures, where Eve is said to be the "Mother of all living." The verbal form of this name means, 'To manifest, to show forth.' But the first letter of Eve in Hebrew, is Cheth, and to this Qabalist attribute speech. The second letter is Vau, attributed to the throat, where speech is generated. The third letter is Heh, which indicates definition (being the definite article) and also vision. Thus the very name of Eve is, to a Qabalist, a formula of the creative process." [Paul Case, 'Classic of Ageless Wisdom, 1931, page 28]

ChVH Chavah. This word is used in Genesis 3:20: "So Adam called his wife's name Eve because she was the mother of all living.

Fabre D'Olivet comments: "Here is a name where the changing of the vowel into consonant has caused a strange metamorphosis. The name which, according to the allusion that Moses makes, ought to signify, and signify effectively, elementary existence, being derived from the absolute verb HVH to be-being, by the sole reinforcement of the initial vowel Heh, into Cheth has come to designate no more than a formless heap of matter, its aggregation, its mass; and by the hardening of the convertible sign Vav sanctioned by the Chaldaic punctuation, serves as verb only to indicate the inert and passive existence of things. The change brought about in the derivative verb HVH, has been even more terrible in the absolute verb, ChVH; for this verb, destined to represent the Immutable Being, expresses only an endless calamity, as I have explained in speaking of the sacred name IHVH... As to the reasons for the alterations undergone by this proper noun I can only refer the reader to the name of the volitive faculty, ASH [306] which, as we have seen, had preceded that of elementary existence ChVH." [The Hebrew Tongue Restored, p.117-118]

According to F.J. Mayers: " In Adam [45] as spiritual man, the 'intelligent principle' [AISH, 311] and its complementary, the 'volitive faculty' (ALSHA) were unseparated elements of one being. But in physical humanity, 'AISH' becomes the male principle and 'ALSHA' the female. So in the physical state 'AISH' becomes synonymous with 'Husband,' and 'AISHA' with 'wife' or 'woman'. Thus the realization of sex-difference on the physical plane was the means by which Adam became able to be 'fruitful and multiply' and as every human being owes his or her being to his or her mother 'AISHA,' becomes the 'mother' of all 'being' and Adam gives her the new image 'Eve' 'Havah.' The name is derived directly from the verb 'HOH' [HV-Ch or H-, unknown] = to be. By changing the initial Heh into Cheth and making the Vau as 'O' [V] into a consonant [V], the results is a work which denotes the 'realization; or 'materialization of being or beings.' [The

Unknown God, page 208]

Gaskell suggest that Eve, the wife of Adam is "A symbol of the emotional-nature united to the mental-nature of the lower mind... And the mind recognizes the life-principle within the soul to be the emotion-nature, for it is the originator of former of all qualities that subsist, that is, of all qualities that have in them the germ of the higher life." [Dictionary of all Scriptures and Myths, p. 254]

VBHV va-bohu. "and emptiness... chaotic condition." [Genesis 1:2]. Translated "and void." see ThHV (411). There must be a reason for the use of two words which mean about the same thing (see Bohu, 13).

AHVZ Ahoz. angel L.T.D. of Sagittarius. Lord of the triplicaty by Day. see 30, 95, 155, 216, 95, 267, 351, 550, 657.

AVIB avib. an enemy, foe.

AIVB Eioh. Job. "The greatly afflicted one."

DIH diah. to be black.

AHI awkhi. my brother (Genesis 4:9).

Latin/Greek

Car (Lt). CR or KR and Roke (RC or RK). Words meaning respectively "Lamb" and "tenderness". Designations of the Christos particularly associated with the central figure of the rosicrucian allegory, named in the Fama Faternitatis. "Our Brother and Father C.R." see 220.

In the Rosicrucian Fama, Brother C.R.C's 20th year was spent in a journey from Damcar to Egypt, a short stay in that country, and other journey to the place where he completed his work. see 444, 142 (Latin).

IVD Letter name Yod. Hand (as a formative power), creative hand. The Qabalistic significance of IVD refers to it being a manual operation [C.F. "Immanuel", or "God with us"], performed by the aid of Mercury. But IVD must be rightly understood and all adepts are careful not to unveil this secret. "Verily IVD is the seed of all the letters, and if thou hast eyes to see, in IVD is the secret of the covenant, and this secret is the Peh-Heh (PH), for PH is 85, or HISVD, Ha-Yesod, the Foundation, and 85 is also MILH, the covenant which removeth concealment from the paternal Yod." [10th Communication 5/19/47] see 61, 80, 85.

K Kaph. Written in The Word in September 1917 Case observes: "in the pictorial alphabet of the early Semites, the sign for Kaph represented the palm of the Hand. From this pictograph two sets of implicits may be derived. The first is a development of ideas connected with the fact that the palm is the active working part of the hand, and all the implicits of this group have their origin in the verb 'to grasp'. The second chain of association begins with the universal belief that the palm is a map of life, which affords a skilled reader an accurate record of the past, and enables him to make a reliable forecast of future probabilities." [The Secret Doctrine of the Tarot, p. 367]

The Kaph is composed of three connected lines with rounded corners, forming the image of a crown lying on its side, as if resting on the head of the king while in a state of prostration or self-nullification...The literal meaning of Kaph is palm...placing palm on palm is an act and sign of subjugation, similar to the act of bowing before a king. Wheres in bowing one totally nullifies one's consciousness in the presence of the King, in placing palm on palm one enters into a state of supplication and prayer to the King to reveal new will from His Supernal Crown (Will) to His subjects. [The Alef-Beit, Rabbi Ginsburgh]

Fabre D'Olivet comments: "This character as consonant, belongs to the guttural sound. As symbolic image it represents every hollow object, in general; in particular, the hand of man half closed. As grammatical sign, it is the assimilative sign, that of reflective and transient life: it is a sort of mould which receives and communicates indifferently all forms. This character is derived... from the aspiration Cheth, which comes from the vocal principle Heh, image of absolute life; but here it joins the expression or organic character Gimel, of which it is a sort of reinforcement. In Hebrew, it is the assimilative and concomitant article. Its movement in nouns and actions is similitude and analogy. The Hebraist grammarians, since they have neither included it among the heemanthes nor among the paragogics, have committed the

grossest errors; they have merely regarded it as an inseparable article or an affix, and often have confused it with the word that it governs as article." [The Hebrew Tongue Restored, p.368-369]

DIV dehyo. fluid darkness, ink. Darkness is an ancient symbol for all things pertaining to subconscious forces and activities. The secret of the 20th path (Yod) is connected with the operation of the Mars force at subconscious levels. That is, the means whereby ideas are recorded in writing, the art said to be the invention of Hermes or Mercury, ruler of Virgo.

HIH hiyah, hayah. "It was." to cause to become; to be; produce, make. The divine creativity of Yod is nothing new. 'of whatsoever is, thou mayest say with truth, it was.'" [Book of Tokens, p. 102]

ChZH khawzaw. to have a vision of, to gaze at, to penetrate, pass through, to see, behold mentally, to comprehend, to see prophetically, to prophesy [Job 8:17]. All of these meanings correspond to the symbols of Key 9. The active participle of the verb is the noun Khokeh [ChZH], prophet, seer. Also contract, covenant [2 ??? 24:11, 2 Chron. 19:29] Also to select, to experience. The vision of the prophet is in truth a recollection of that which seems to belong to the past. see 107, 346, 701. Also Khawzeh [ChZH] chest, breast.

HH-HH Heh-heh. Letter name Heh (window) spelt in full. The Constituting Intelligence, attributed to Aries. see 10

DVI deviy. sickness, illness; melancholy. Putridity, loathsomeness, as 'putridity in my food', i.e. loathsome to me in [Job 6:6] "Or can that which is unsavory [putrid] be eaten without salt? Or is there any taste in the white of an egg." A direct reference to the fact that the intestinal region correlated with Yod (Virgo) is the great seat of infection and of the intoxications which produce melancholy. [Gematria of the Letter Names]

AHVB zahob. Golden. [Godwin]. This word is not found in scripture or in the Hebrew Lexicon. Golden is the color of Tiphareth, sphere of the Sun. see 14, 1081.

HThAH hattah. Sinful things, sin [Amos 9:8] "Surely the eyes of the sovereign Lord are on the sinful Kingdom. I will destroy it from the face of the Earth-yet I will not totally destroy the House of Jacob." variant spelling, see 418.

IHH Yedah. 62 Name of Shem hamphorash, short from, associated with the 2nd Quinance of Gemini. see 51, 1525.

AChIH akhavah. Brotherhood, fraternity; declaration, solution (of riddles). [Zechariah 11:14]
Latin/Greek

H'gaza (Greek). The treasury. In Acts 8:20 (see 508): But Peter said unto him (Simon), thy money perish with thee, because thou hast thought that the Gift [i.e. Treasury] of God may be purchased with Money." The reference is to the laying on of hands or Baptism, a blessing so that the Holy Spirit may be received by the faithful.

21 (3*7)

The diameter of the Formative World, Yetzirah.

$\Sigma 6 = 21$

According to Pernety [Great Art, p. 183] 21 is a designation for the white stage of the work, call also: white copper, lamb, argent-vive, silver, white essence, Eve, white gum, foundation of art, hoe, hyle, virgin's milk, preparatory mean, root of art, unique root, rebis, Seth, companion, sister, sperm of the metals, field in which the Gold must be sown, glass, Zibach, ziva, veil, white veil, white rose, etc.

21 represents the combination of the Ego (1) with the non-ego (2), but it is a reversal of the order expressed by 12. In 12 the Ego is the vehicle and the non-ego the active principle; in 21 is the manifestation of the I through the me, the expression of the universal through the personal, the realization that the whole manifestation is the act of the Universal Ego.

"Look at the Rota and see what Key 21 says. It is really a symbol of union, and is therefore the extension numerically of Key 6. Ask yourselves what has become of the man in Key 6, when that Key's full expression is represented by Key 21, and you will perhaps learn something to your advantage. Of course 21 is a representation of Binah, and the very number shows this because it reduces to Binah's number, 3; and in Key 21, if you look intently, you may see delineated in plain sight representation of the idea expressed in Hebrew as the word AIN, which is both BTN [belly, womb, the inmost part] and AMK [thy mother]. No, we shall not tell you, for you can find out for yourselves, and if you do, you should go on from there to a great many practical applications." [32nd Communication] see 61, 67, 400, 713.

"Trice the magical number 7 indicates three distinct climaxes or periods, in the development of the stone, already shown as the Black, red and white stages [it also suggest that 7, as the climax of the first, 14 as the 2nd, and 21 as the third, are especially important, and this same triple septenary is plainly shown in the major trumps of the Tarot when laid out in the full tableau. And each period has seven distinct sub-periods (so the total is represented by $3*7*7 = 147$, another 12. This is the total of the four names: IHVH, ADNI, AHIH and AGLA; and its digits are the first three aspects of unity, os that their extension is ?1-10@28?, whose sum besides being another 12, is that of the following: ABL, to abide, to dwell; TL, Dew; IHVH AChD, Tetragrammaton is One] each consisting of a dissolution and a congelation. Some of these in the earlier part of the work can only be sensed metaphysically, apprehended by very subtle changes in the matter. Later on they become actually visible as solidifications and liquidation of the substance." [D. D. Bryant, The Art of Alchemy VI, 6. Notes by Paul Case]. see 147, 39.

IHV Yeho. A mystic name of 3 letters with which God sealed the six directions of space, creating the cube of space [Book of Formation, Sepher Yetzirah]. In the central point (Kether) are condensed or concentrated the potencies of all 6 directions. Connected also with the ancient Greek mystery name IAO (ee-ah-oh, see 811) and with Horus and Dionysus. (When a pentagram is traced, each line stands for Yeho or Eheieh. Forms the special name of Chokmah, IH (Yah). Vav is a symbol for the 6th Sephirah, Tiphareth. Thus the work of creation is the joint activity of the two aspects of being called the Father (Chokmah) and the Son (Tiphareth). When a pentagram is traced, each line stands for IHV or AHIH. see 17, 343. Actually IHV is the name with which He sealed the height, and turned toward above, and sealed it with IHV. According to Gesenius, IHV is a Hebrew name of God, a shorter form of IHVH. This name of three letters as a compound in many Hebrew proper names. It may be considered, either as a short form of IHVH, or as being IH, Yah, ["high, elevated, swelling high," in S.Y. I 11]. Since Yod, is assigned to Chokmah, Father; Heh is assigned to Binah, Mother, and vav is assigned to Tiphareth, BN, Ben, the son, perhaps the name may represent the hoy family, fater, mother and son, or Chokmah, Binah and Tiphareth [Gil Johnston].

HGIH hawgeeg. deep meditation, musing [Psalms 5:1]. Also, murmuring, whispering. Carries out the idea of contemplation from the archetypal and creative worlds. All cosmic activities are aspect of the musing or meditation of the cosmic self Yekhidah. (I utter myself by seeing", Book of Tokens). The "substance" of light vibration radiated from suns. see 65.

ZChV zachov. purity, referring to the unsullied state of the pattern-forms which exist in the plans of formation. see 7, 21, 14, 44, 66, 28, 88.

ChZV khesev. vision, form, appearance. An Aramaic noun, used in Daniel 4:17 and 7:7, and 7:20. In relation to Kether and Atziluth it intimates that what appears, however illusory the appearance may be and however men may misinterpret it, is actually a manifestation of the real presence of the Originating Principle seated in Kether. As a conjunction, khesev means "if," suggesting conditional existence. The Rabbinical writers employed ChZV to convey the idea expressed by the English pronoun these, signifying the multiplicity of objects presented to the mind whenever it attends to the various phases of conditional existence.

Hawgeeg and khesev extend the meaning of the Logos doctrine by their indication that the process is exactly what is meant by a statement in THE OF BOOK OF TOKENS: "I utter myself by seeing."

AHIH Eheieh. "I am", Existence, Being, the Divine Name attributed to Kether which refers to the formative power of the Primal Will. The Name of Names. In Exodus 3:14, this word is translated "I AM." see 1032, 620, 37.

AK ak. a word having many meanings, but all representing some

degree of restriction, such as: only, this once, but, yet, indeed, certainly. The restriction is affirmative. It is the restriction of the specific, as opposed to the vague, of assurance as opposed to doubt.

HVI hevai. Ah! Alas!

Latin/Greek

In (Latin). in. (movement) into; (presence) within. a preposition signifying active movement toward a center within. This refers to Kether as the initial concentration of Limitless Light into a small point. It is a movement toward a center within the boundless expanse of Pure Being. The whole field of cosmic manifestation is held to be within that expanse. Consequently, any point in space may be identified as that inner center. Hence the point within one's life to which he refers when he says "I" must be identical with the Central Reality of the universe, Yekhidah.

22 (2*11)

Circumference of a circle of the Archetypal World.

Numerical age of brother C.R. when he left the city Fez. 22 represent the circumference of a circle, and the completion of a cycle of manifestation. The circle symbol is also connected with the initials C.R.C., what is intimated is that the full power of the God-Self are now ready to manifest through their regenerated and perfected vehicle. The distinguishing mark of which are tenderness and sympathy.

The 22 Hebrew letters and the 22 phases of consciousness and the 22 expressions of Mezela, the influence flowing down the paths of the Tree of Life from Kether.

"This number [22] is appropriate, because in occult mathematic 22 represents the circumference of a circle, and the completion of a cycle of manifestation. Furthermore, as we have seen that the circle symbol is also connected with the initials C.R.C., what is intimated here is that the full powers of the God self are now readily to manifest through their regenerated and perfected vehicle, the distinguishing mark of which is tenderness and sympathy. Qabalists are familiar with the 22 Hebrew letters, the 22 phases of consciousness, and the 22 expression of Mezla, the influence flowing down the paths of the Tree of Life from Kether, the crown. The 22 connecting paths of the Tree are represented also by the 22 Tarot Keys. As the magical age of 22, one have become a master of the paths, and is, so to say, a living embodiment of all that is represented by [this] diagram." [True and Invisible (find page #)]

ChThH chettah. wheat. A seed-form, symbolically expressive of the archetypal world. see Key 3, the Empress.

TVBH teobah. good. Refers to the goodness of primordial ideas. Also: welfare, prosperity, happiness, bounty, favor, kindness, Good will. see 7, 14, 44, 21, 28, 66, 88.

ZVVG zeog. the state of puberty. Also: Marrying, marriage, pairing, coupling.

IAIA Yaiah. Notarikon of IHVH ALHIM IHVH AChD, "Jehovah Elohim is One Jehovah" or "The Lord of Creation is One God."

IChD yawchud. Unity; to be united, joined. Also: to single out, set apart for special use, to cause to be alone, cause to meet privately; With different vowel points: to be done with, be set apart, be special; With different vowel points: union, unitedness. As an adverb, together, all together. see 65.

HAAIH Hayayah, Haiaiah. "Hearer in secret or Hidden God". 26th Shemhamphorash, angel of the 8 of wands [Hod of Atziluth] 126° -

130° Aphruimis. April 14, June 25, September 5, November 16, January 27. 8:20-8:40 A.M. [Psalm 119:145] "I have called with my whole heart, answer me, O Lord (IHVH). "To win a lawsuit and render the judges favorable. Protects all who seek truth; it leads men to the contemplation of things divine. It rules politics, diplomats, ambassadors, treats of peace and commerce, and all conventions. Generally, it influences through couriers, dispatches, agents and secret expeditions. see 965, 1525. Godwin gives: Haayah; angel of the 2nd quinance (6-10°) of Sagittarius; angel by night of the 8 of wands. This represents the subconscious influence of the sphere of mercury, in Atziluth, the archetypal world. Davidson says this is the angel of the order of Dominations [Dictionary of Angels, p. 131]

BK be-kaw in thee, with thee. [Genesis 48:20] "And he [Jacob] blessed them that day and said, In your [in thee] name will Israel pronounce the blessing: May God make you like Ephraim and Manasseh. So he put Ephraim ahead of Manasseh." see 502.

BIDV bidav. with (by) his hand. Connects with an egyptian idea of creation. Also be-Yod [BIVD]. by Yod

ChZVA chazvah. (Aramaic) a magical vision. Designates the mental activity which is the embodiment of desire or longing.

Latin/Greek

Deo (Lt). God. As spelled in an inscription discovered in the vault of C.R. It is part of the phrase "From God we are Born."

C.R.C. Brother C.R.C.

23 (prime)

ChIH Chaiah. the Life-force, is that part of the constitution of man specially attributed to Chokmah. In organic life, it is a whirling force inherent in the order of the constellations. This is a conscious, vital, life-giving potency. It is the masculine dynamic energy and protective power that is the basis of physical procreation. In Atziluth it is the Fire, the irresistible urge in us of the Universal Will. All our drives to understand, all our yearning to comprehend the underlying forces of existence, are rooted in this drive to establish order out of chaos, rooted in the Chokmah, or Wisdom. And this fire is broadcast from Chokmah through Tiphareth, the Central Ego to every human being, incarnate or discarnate, via the path of Heh, the 15th path. The first letter of Chaiah, Cheth, means fence. The second and third letters IH, spell the diving name of Chokmah, Yah. It relates to the "protective" power of Chokmah and its being the primary field of the Life-power's self-limitation by means of which all subsequent words of formation are made possible. He who knows the secret of this connecting relationship knows how to attract all things, whether spiritual or metaphysical. Magic is a mode of Life, a way of living, in which the Magician is a medium for conscious expression of the irresistible power of the heavenly order.

"...the wise know it also as the channel for the transmission of Life, and Life is Chaiah, seated in Chokmah, to which Yod specially pertaineth. For Chaiah is none other than AVR. Now see, AVR is the number 207, and this is 9 times 23. Now 23 is the number of ChIH, Chaiah, and 9 is the number of Yesod; furthermore Chaiah is in Chokmah and is thus to be understood as the power of AB the Father. Thus may you know that Life and Light are one; that Light is always pure and always Holy, and that the extension of Light is its multiplication through forms.You may have wondered what this section of the Text has to do with the Astral plane, the mystery of the 9th Sephira is a secret of Yod... Yod is the letter of AB, and dilates upon Chaiah... the secret has to do with the radiance of the stars, that is with Light, which is one with Life." [27th Communication]. see 363, 11, 207, 430, 80, 10

AVVI avuiy. desire, hunger, appetite for. To bind is the essential idea. Desire is the binding cord. Life, wrongly interpreted, is the thing desired. When that false desires are removed, Babylon falls. Then all evil conditions are changed and the joy of the Lord is manifested. Briah is the world or plane associated with the power of desire in creating mental images.

ChDVH khedvah. gladness, rejoicing, joy.

AGIDH agidah. The Zohar [II:234B, pp.347 -348] comments: "And I shall tell you." The word "tell" Agidah (AGIDH), contains an allusion to the esoteric wisdom. He sought to reveal to them their final destiny. It may be asked, seeing that he did not reveal what he sought to reveal, why are his words, which were afterwards

believed, recorded in the scripture? The truth is that all that was needful to be revealed is completely stated and there is a hidden meaning within, and so nothing in the scripture is believed. In fact, everything is included in the scripture, and there is no word or letter short in it. Jacob said all that was needful for him to say, but not all openly, and not a letter was short of what was required."

ChVTh khoot. to string together, to join. As a noun: thread, line, a measuring tape. In Eastern Philosophy, sutratma, thread soul. The line or ray of the Life-power's outflowing influence which serves as a link of connection between successive lives of a particular soul. The Briatic watery substance holds the patterns which serve as a link throughout a whole series of incarnations related to a specific ray or individuality of the Life-power's self-expression.

IHGH yehagah. He meditates. The connecting thread (Khoot) is mental in essence. God thinks the world into being, and the Life-Force is the activity of his unbroken meditation throughout a cosmic cycle.

ZChCh sakhakh. to be removed, be displaced, be agitated see 262.

The mystical number for alchemical salt. Especially related to the Pythagorean triangle of Osiris-Isis-Horus, and to the 24 thrones of the elders in the Apocalypse, which refer to the positive and negative manifestations of the powers symbolized by the 12 signs, the 12 tribes, and the 12 apostles.

DK dak, dakay. oppressed, humbled, miserable, cursed, down trodden. As a noun: pauper. Caused by ignorance and inertia-overbalance of Salt. see 504. Fabre D'Olivet comments: "DK. The sign of natural abundance contracted with the root AD, symbol of concentric movement and of every restriction and exception, composes a root infinitely expressive whose object is to depict need, necessity, poverty and all ideas proceeding there from. The arabic [word] constitutes an onomatopoeic and idiomatic root which express the noise made in striking, beating, knocking; which consequently, develops all ideas which are attached to the action of striking, as those of killing, breaking, splitting, etc.... DK. that which is needy, contrite, sad, poor, injurious, calamitous, vexation, etc." [The Hebrew Tongue Restored, p. 322].

DVID David. David, "beloved," the Biblical hero and King of Israel. (variant spelling, see 14). D.D. Bryant says: "He, David, is the sulfur, or active principle of the Great Work, while Jonathan, the King's son, stands for Mercury. David's first feat was the slaying of a Lion and a bear. These are 2 animals which typify a certain element in the philosopher's confection. David next slayed the giant Goliath (443), brings David into prominence and attracts the notice of the King. The "giant" is the imagined evil principle, precisely like the dragon or the beast. David is described as a youth and "ruddy" (red) which make him correspond to our red water, the thing, in fact which does actually kill the 'giant' with 'a smooth stone.'"

Paul Case comments: "The red water is blood, whose chemical condition, modified by intelligent control of diet, and by the response of the ductless glands to suggestions, it the agent whereby those changes in cell-structure are brought about as a result of which the adept unfolds his consciousness so as to perceptuate the Stone. The law seems to be "no thought without corresponding cell-activity." To think any particular thought it is necessary that there be cells so constituted that they can transmute the vital principle into specific forms of ideation. Thus the whole problem resolves itself into a control of the cell forming functions of the body, to the end that cells may be developed capable of responding to the vibrations of thought and perception beyond the ranges of ordinary human consciousness. In short, the problem is to learn how to modify the blood so that it will build the sort of cells we need for our interior development.

D.D. Bryant continues: "Strange as it may seem, these '5 stones' are expression of the same idea as the '5 wise virgins' of the Christ parable, the same also as the 5 loaves and 2 fishes that

feed the multitudes. It is what the philosophers call the Quintessence or reduction of the 4 principles into the fifth, which represents the sum of all perfection. You may think of this as the 5 interior senses all uniting to form one perception." [Paul Case on D.D. Bryant's Philosopher's Stone IX] See 581, 700, 443, 14). "Love... is the substance of manifestation... it is abundance itself." [Case: The Flaming Cube]. In Thomas Troward's Bible Mystery and Bible Meaning (p. 171) He writes: "'David' means 'the beloved' or the man who realizes his true relation to the infinite spirit; and the description of Daniel as a man, greatly beloved and who realizes his true relation to the infinite spirit; and who had set his heart to understand [Daniel 10:11], shows us that it is this set purpose of seeking to understand the nature of the universal spirit and the mode of our own relation to it, that raises the individual to the position of David or 'the Beloved.' Paul Case comments: "Note that DVD = ZHB, the alchemical Gold. The variant spelling, DVID = 24 = AHVBI, 'He whom I love' = AVHBI, 'He who love me' = BThChH 'confidencee' [Isaiah 30:15] 'In quietness and in confidence shall be your strength.'" see 320 (IShI).

ICHV Yecho. 33rd name of Shemhamphorash, short form, associated with the 3rd quinance (11-15°) of Capricorn. see 36, 39, 1525.

KD kad. a water pot, a large earthenware vessel, pitcher. It comprises the enclosure of all bodies and is the "earth vessel" of the alchemist. see 29.

Fabre D'Olivet comments: "KD. That which partakes of relative unity, isolation, division. In a restricted sense a spark, a fragment. The chaldaic KD is represented in a restricted sense, by the adverbial relation when. The arabic [word] signifies in general, to act in one's own interest, to work for self; in particular, to be industrious, to intrigue, to be fatigued, tormented." [The Hebrew Tongue Restored, p. 370]

GVIH gevyah. a body or substance. Alchemical salt is the substance of all bodies.

ZIZ zeez. abundance, plenty, superfluity.

All 3 of these words [kad, zeez, gevyah] are related to the meaning of alchemical Salt.

AZBVGH Asbogah. "The shining one." Name of a planetary force. Fire is the extended manifestation of the underlying reality which gives body to all things. From a root [GVH] see 14.

AHVBI Ahobi. He whom I Love.

AVHBI Aohabi. He who loves me.

Latin/Greek

Hoc (Latin). This. This beloved which is found in the salt of

manifestation is "the shining one" centered in Tiphareth. Part of an inscription found written of the alter of the vault of Brother C.R. in the Rosicrucian Allegory (see 475, 122, 76, 106, 87).

25 (5*5)

The 25th Path is Samekh, between Tiphareth and Yesod.

KH koah, koh. thus, so; here. The brotherhood of light is destroyed here, on the physical plane by ignorance of the truth of unity (This is a powerful sigil to use with IHI).

Fabre D'Olivet comments: "KH. Che. Root analogous to the root KA, but whose expression is spiritualize and reinforced by the presence of the sign Heh. KH. That which is conformable to a given model; that which coincides with a point of space or time, which can be conceived in an abstract sense, by the adverbial relations yes, thus, like this; that; in that very place; at that very time; etc." [The Hebrew Tongue Restored, p. 370]

IHI yehi. "let there be." a verb in Genesis.

IZCh yizach. "will be separated." As long as darkness prevails.

ABIHVA Abihua. Worshipper of Hua. That is of Kether, the source of Light.

IHVD Jehuid. God of Geburah of Binah. Geburah is the sphere of the destructive Mars; Binah is the form-builder, the womb of manifestation.

ChIVA Chioa. The Qabalistic term for the ?commentary? of SMAL, Samael, "Poison Angel" and Prince of Death, and ASHTh ?ZNVNIM? (Ashath Zanunim), his wife. These three constitute the Infernal Triad. Samael is the "Severity of God" and the fifth of the archangels of the world of Briah, corresponding to the Sephirah Geburah. see 864, 1424.

HII Hayeya. 71st name of Shemhamphorash, short form, associated with the 5th Quinance (21-25°) of Cancer. see 56, 1525.

AKD. A city and dynasty of ancient Babylonia. [Genesis 10:10] "The first centers of his [Nimrod's] kingdom were Babylon, Erech, Ankad and Calneh, in Shinar." Fabre D'Olivet comments: "VAKD and Achad... Two contracted roots compose this word: AD-KD. They depict energetically that sort of sentiment the result of which is, that each is excepted from the general law, flees from it, acts for his own part. The work ?ABD? signifies properly, a particle, a spark." [The Hebrew Tongue Restored, p. unknown].

DKA dekah. destruction, collapse. Psalm 90:3: "Then turnest man to destruction, and sayest return ye sons of Adam." The consequence of the apparent outgoing of personality into the field of conscious expression which involves the semblance of separateness (see 155, 124, 85). Acceptance of the illusion for reality leads to collapse (Key 16). Note that the number DKA, 25 is the square 5, the number of Mars. See commentary 31st

Communication (see 1200, 1309).

Latin/Greek

Amo (Lt). Love. all manifestation is based on the attractive principle which unites one thing to another (see 671, 851).

Ex (Lt). From. From this attractive principle does the evolutionary growth and fruition of the soul take place. Part of an inscription found of the vault of Brother C.R. (see 683 Latin).

26 (2*13){PRIVATE }

26 defines the limits of a cube (6 faces, 8 points, 12 lines) add up to 26, the number of [IHVH]. A cube is a symbol of the physical plane.

KBD kebed, kabad. weight, heavy, mighty; abundance, multitude; vehemence, violence. In Leviticus 3:4 HKBD, "The liver and Kebab, husband of impure Lilith [K.D.L.C.K. 464]. The force of gravitation (electro-magnetism), the basis of all action. Also: the liver, the innermost part (as we say, "the heart"); glorious, magnificent; glory, wealth. [TL-5 "since 26 is also the number of IHVH, we perceive that the whole qabalistic system diagrammed on the Tree is the practical mystery, not only concerned with the direction of the serpent fire, but also related to the utilization of the unknown omnipresent power which makes particles of matter tend toward one another, the force which makes bodies fall to earth, and holds planets in their orbits around the sun"]

KVD kavad. to be heavy, to be burdensome; grievous; difficult; abundant, numerous.

KBD kiband. to make heavy, harden; to honor, glorify; to sweep up, tidy (a room).

KBD kabad. to be honored.

KDB. to lie, to tell falsehoods.

IHVH Jehovah. the Unutterable Name. The Divine Name in Chokmah. Yah [IH] is the shorter form of IHVH. The divine creative name fundamental to the construction of the Tree of Life in the 4 worlds. It is probable that the gentiles apprehended certain things, as one might say, concerning this name, and that from so doing they named their God Jupiter; thus the Latins were accustomed to use as their common and ordinary terms (for God) Jupiter or Jovis. For after all what difference is there between the Jovis of the Latins and the Jehovah of the Hebrews, as even more Jehovih, as it is written in certain versions of the Bible." [quoted by Letain in La Science Cablistique, Chapter 10, from an unnamed "distinguished servant"] "This great mysterious name is the word of mystery, which has never been lost. This word is universal, and it produces all things, is short it is the word, by which God created the heavens, the earth, and all which is contained in space of his infinite circle." [IBID p. 151]

HGChI yehagah. He meditates. God thinks the world into being and the Life-force of Chokmah in Briah is the activity of His unbroken meditation, which continues throughout the duration of a cosmic cycle.

ChVZH Chozah. seeing, looking at,

Chozoh. sight, vision. "I utter myself by seeing [Book of Tokens].

27 (3*3*3)

Age of Brother C.R. after spending 5 years in his habitation, where he "ruminated his voyage and philosophy and reduced them together in a true memorial."

27 is the 3rd cube (1 the 1st and 8 the 2nd) and suggest the symbolism of a geometric cube. The cube is a symbolism of the Holy of Holies and the Heavenly City mentioned in the 21st chapter of Revelations. [True and Invisible by PFC, p???

142857/13 = 10,989	1+0+9+8+9 = 27 = 9
142857/11 = 12,987	1+2+9+8+7 = 27 = 9
142857/37 = 3,861	3+8+6+1 = 18 = 9
142857/27 = 5,291	5+2+9+1 = 17 = 8
142857/407 = 351	3+5+1 = 9

ZK zak. clean. pure. Though it is designated by another adjective, the idea of purity is associated with Yesod, meaning Basis or Foundation. 27 is appropriate to designate the magical age at which brother CR becomes a Founder of the Fraternity. The Rosicrucian grade corresponding to Yesod is Theoricus, and in this grade the fundamental theory of the Great Work is explained. (see 9, 80, 220, 570, 18, 36, 445, 63, 72, 81, 90).

ChIDH kheedaw. Intricate speech, a riddle, an enigma; oracle, puzzle; a parable. "This is the best possible description of magical language and writing with which the brehren began at once to busy themselves." [True and Invisible *find page number*]

BKH bawkah. to drop, distill, to flow down in drops; to cry, wail. "This describes the Hermetic work, and suggest also the measured outpouring of energy involved in such an undertaking." BHK also means: to weep, to cry; to wail. The Masters are moved by compassion for the errors of the unenlightened, by sympathy for suffers from the consequence of these errors of the unenlightened. They work without ceasing for the purification and regeneration of the Human race. see 132, Chasidim. "Here is a strong intimation that the cube of 3 units represent that which to the average man is a riddle indeed, and a cause for mourning; but also that which to the wise is a means for the establishment of purity, clarity and cleanlyness of mind and body." [Paul Case: The Flaming Cube - Light of the Chaldees, p???

28 (4*7)

The 2nd perfect number (32 Paths L6, page 6)

$\Sigma 7 = 28$. The mystical number of Netzach.

The diameter of Assiah in the material world. The boundary of the ground plan for the vault of brother CR.

The number of days in a lunar month. By some accounts, the number of pieces the body of Osiris was divided.

IchVD yechud. union or unity, indicates the fact that the material world, which we misinterpret as the sphere of manyness or multiplicity, is fundamentally the ONE expression of ONE reality, in which there is no separation whatever, each of the seemingly separate parts being combined with all the others. This is a conception made understandable by modern rediscoveries concerning the electrical constitution of matter. see 88, 7, 22, 14, 44, 21, 66. Also privacy, private meeting; profession of unity of God (also separation) see 440.

IchDV yacheddaw, yechadu. together, all together; alike.
Mathers: Union, unity.

ABIHVD aebayhud. Father or possessor of renown. One who has "strength."

HChIH ha-chaiah. Translated "creature" in Genesis 1:21. "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind..." From ChIH Chaiah, living thing, animal; life; appetite; revival, renewal... Thus "the creatures."

ChK chek. to taste; to pass something through the plate; the throat; palate; mouth as organ of speech. The throat is connected with Venus and with desire. see 508.

KCh kach. power, strength, might. Refers to the magic square of Venus. It represents by its total summation (2800 or 28×100) the formative power of desire. This work locates for us the place where we shall draw the power used in magic and other forms of practical occultism. The power we are to use is a physical power. The power is in plain sight. The alchemists tell us again and again when they intimate that the First Matter of the art is procurable everywhere, and without expense. "The reversal of the letter [KCh] forms the word ChK, Khake, signifying the mouth as the former of words, or the power of verbal utterance. This power of verbal utterance is held in occult philosophy to be basic in the creation and formation of the universe. It is, indeed, the power which supports all creation, and thus it is appropriate that [of] an area of a great lozenge [formed in the geometrical construction of the Tree of Life] corresponding to ChK, Khake, by number should be shown as being what is outside and below the

Tree of Life as its support [the number 28]" [Paul Case: Letter to J.W. Hamilton-Jones March 10, 1952 page 4].

Caeli (Latin?) of heaven, or heavenly. Part of a phrase. see 75.

IGIH yaggayah. "wilt lighten" [Psalm 18:28]. "For thou wilt light my candle: the Lord my God will enlighten my darkness." [King James]. "You, O Lord, keep my lamp burning; my God turns my darkness into light." [New International]

ThIth tiyt. clay. A plastic medium easily impressed with the image of the artist. The substance out of which God formed Adam.

Although different words for "clay" are used, the following quotes convey the thought: [Job 10:9] "Remember that you molded me like clay. Will you now turn me to dust again?" [Job 33:6] "I am just like you before God; I too have been taken from clay." Clay also refers to imperfect human beings, mired in the depths of materialism, and analogous to the "base metals" of the alchemist. They are transformed into the reality of "living stones" or "Gold". (Study this word letter by letter, and with the help of the corresponding Tarot keys, paths, etc.).

IDID yawidyd. Beloved, lovely, pleasant. [Deuteronomy 33:12]. About Benjamin he said: let the beloved of the Lord rest secure in him, for he shields him all day long."

sal (Latin). salt. Corresponding to the 3rd alchemical principal, or Binah. The understanding of the Divine Mother is the bread which nourishes her creations on the physical or material plane. Salt crystallizes into cubes, relating to Saturn and Lead, as well as the cubic stone and cube of space (See 67, 78, 193).

29 (prime)

When 7 = diameter of a circle and the circumference = 22 then 29 is a numerical representation of the symbol for alchemical salt.

HDK hadak. to break down, to overturn, cast down [Job 40:12]. The alchemical salt is the finitizing principle which breaks down the homogeneity of the infinite.

KZB kazab. to fabricate, to spin, to bind together, to deceive. A complex illusion which deceives the ignorant (see 22, 67).

Kawzab as a verb means: to fabricate, to lie, to speak falsehood, to combine or devise, to bind together, to fail, to dry up (as a brook). As a noun: a lie, falsehood; deceit.

DKH dawkawh. to be broken, be depressed. Also: bruising, crushing (particularly of the testicles). Deuteronomy 23:1 "He that is wounded in the stones, or hath his primary member cut off, shall not enter into the congregation of the Lord."

magia (Latin). magic. The "web of illusion" (alchemical salt) is the true magic. Closely related to the sanskrit maya, associated with Binah.

amen (Latin). amen. "so be it." A title of Kether.

Via (Latin). Way; method or manner (of doing something.)

These words are related to the operation of alchemical Salt.

D.O.M.A. Initials for Deus Omnipotens Magister Artis. "God Almighty Master of the Art."

L Lamed. "ox-goad." An ox-goad is used to guide oxen and to keep them on the road by the driver. Hence the idea of control, direction and incitement. The shape of the letter Lamed is that of a serpent. It represents the same force we discussed in Teth and Key 8. Teth is the coiled serpent, Lamed, is the same snake uncoiled and active. Thus the BOOK of FORMATION assigns action or work to Lamed. With slight change in pronunciation the letter is a verb, meaning, "to teach". Thus the ideas represented by our noun education. The character for Lamed is usually explained as being a conventionalized picture of a goad, or whip. But some authorities hold that it really represents an erect serpent.

Fabre D'Olivet comments: "This character as consonant, belongs to the lingual sound. As symbolic image it represents the arm of a man, the wing of a bird, that which extends, raises and unfolds itself. As grammatical sign, it is expansive movement and is applied to all ideas of extension, elevation, occupation, possession. It is, in Hebrew the directive article...expressing in nouns or actions, a movement of union, dependence, possession or coincidence." [The Hebrew Tongue Restored, p. 377].

"DIRECTIVE ARTICLE-It expresses, with nouns or actions whose movement it modifies, a direct relation of union, of possession, or of coincidence. I translate it by to, at, for, according to, toward, etc." [The Hebrew Tongue Restored, p.112]

Rabbi Yose liken the Lamed to a town watchman who stands on a high lookout and calls out his warning...Lamed. On so beautiful Lamed. Tall elegant like a palm branch (LVLB) waved high...the Lamed is actually composed of two separate letters...it is the Vav (nail) perched on the roof of the Beth (house). [the Book of Letters, Rabbi Kushner] "A tower soaring in the air." [the Alef-Beit, Rabbi Ginsburgh]

IHVDV Jehudah, Judah. praised, celebrated; the tribe of Israel assigned to Leo and the letter Teth. When masculine: Judah. Feminine: Judea. Related to alchemical digestion, the sense of taste and to the Intelligence of the Secret of all Spiritual Activities. The blessing of Jacob [Genesis 49:9] says: "A Lion's whelp is Judah; on prey you have grown up, my son. He crouches, he couches like a lion, like an old Lion; who dare disturb him?" see 419, 661, 216, 570 (Gr.)

According to D.D. Bryant, the immortal spring of Judea is connected with Yesod. Case: The source of the "Land," region or sphere of manifestation of IHVDH "the Praised One." (30), suggesting a triple manifestation of the 10 Sephiroth. Lamed equals 30 as is assigned to work, Libra and the Path of the Faithful Intelligence, joining Geburah to Tiphareth. In Libra, a cardinal air sign, the planets Saturn and Mercury [Venus?] rule. The number 30 also represents the word IHIH, "it will be." Furthermore, IHVDH is Tetragrammaton, IHVH with Daleth, the

letter of Venus =Copper=brass the metal of Nachash [358] interposed between Vav and the final Heh. Vau is Taurus, ruling the throat. Heh is Aries, ruling the head and brain. Here we see Venus interposed between the throat and brain, between the place where speech is formulated and the place where ideas are generated. The implication will be clear enough to students of higher thought or of magic. The power of the spoken word, modified by Venus, has the result of effecting a change in the instrument of thought. In other words, when Venus modifies our speech, our thoughts are transformed. This is the principle of all practices, involving the use of the 'spoken word' whether in christian science, new thought, or in the older forms of magical practice. It is the principle of suggestion or speech modified by Venus = desire or imagination." [Paul Case on D.D. Bryant's The Philosophers Stone, VIII, p.7]

ABIThVB Abitub. "Father of Goodness." Judah, as Leo is connected with the heart center and thus is Father of all that is good, i.e. love. (see 17)

KI kwi. that; when, while, as, for, because; but, only, indeed; in fact; lest; even if; although, though. see 47 [KI ThVB]. Fabre D'Olivet comments: "KI, Chi. Manifestation of any assimilating, compressing force. The arabic [word] signifies in a restricted sense, a burn. KI The force expressed by the root is represented in an abstract sense, by relations that, because, for then, when, etc." [The Hebrew Tongue Restored, p. 372]. Godwin gives, brand, mark burnt in, burning, burn. [Isaiah 3:24] "Instead of fragrance, there will be a stench; instead of beauty, branding."

III yeyeye. 22nd name of Shemhamphorash , short form, associated with the 4th quinance (16-20°) of Scorpio. see 61, 1525.

IHIH yiheyeh, eyehayay. future tense of the verb "to be".

ChIIB hiib. A party to an action at law; defendant, plaintiff. Note Lamed L=30=Justice.

Deka (Gr). Ten.

Arabia (Lt). "Sterility." The place in the Fama where brother CRC became aquanited with the wise men of the temple in Damcar, and where he struck a bargain with the arábians for a certain sum of money. This involves further experimental work, which was begun at Damascus.

The vow of chastity implies by the place name Arabia. It refers to more than physical countenance, to more than merely refraining from the exercise of the sex-function. To receive initiation demands utter receptivity and that receptivity cannot be established or maintained unless, for this period there is abstinence from any kind of creative activity, mental or

physical. The temple of initiation is also of Arabia, and it is there brother CRC meets the wise men. Yet the bargain with the arábians is for a 'certain sum of money'. Furthermore, Brother CRC sojourn at the temple is for a definitely limited time. The utter sterility which is necessary in order that one may pass safely through the trials of initiation is by no means imposed for life. It is an indispensable preliminary training in self-control, and this training is what Jesus meant by his cryptic statement that some persons make themselves Eunuchs "for the Kingdom of Heaven's sake..." This temporary sterility establishes within the body a tremendous physical reserve of Life-force, and in the mind a like reserve of the subtler manifestation of the same force. After initiation, one heaves Arabia, that is to say, one returns to a more normal course of life." [PFC True and Invisible].

31 (prime)

AL Al or El. strength, power, might, God the Mighty One. Divine Name corresponding to Chesed (4 of Wands). By its letters it is connected with the element of air and the Suit of Swords. Aleph: super-consciousness aspect of the airy power. Lamed: the ox-goad, denotes direction and purpose. Perfectly free in Itself, the Life-power nevertheless guides Itself, during a cycle of manifestation, through self-appointed ways or channels of activity, corresponding to the formative power of Yetzirah. [Kether of Briah].

Fabre D'Olivet comments: "Al. This root springs from the united signs of power and extensive movement. The ideas which it develops are those of elevation, force, power, extent. The Hebrews and arabs have drawn from it the name of God. AL hieroglyphically, this is the symbol of nature or adverb relations to, toward, for, by, against, upon, beneath, etc. The arabic [word] is employed as the universal designative relation, the, of the, to the, etc. As verb it expresses in the modern idiom it signifies literally, to be wearied by too much movement. Al and ALL (intens.) In this excess of extension, it is that which passes away, which is empty, vain; expressed by the adverbial relation no, not, not so, nought, nothing; etc." [The Hebrew Tongue Restored, p. 294]

LA lo. "not", or "No-Thing". "Thus the same letters A and L reversed are the usual sign for nothing and for not. This nothing is all. It is the darkness of AIN, but see this: AIN is 61, or AL increased by 30, and the time shall come when human speech shall show this forth.... that strange last comment on AIN and its numeral value says in so many words that, in what was time to come for the writer, men would express the idea which in Hebrew is written KL, by adding another L to the Holy name Alm, so that a-l-l, your English word, does exactly fulfill this. ALL in English stands exactly for what Qabalists mean by AIN, and if the Hebrew values of the English letters be used here, it produces 61. [29th Communication 1/26/48] see 713, 50, 106. With other vowel-points, it, is a preposition meaning "to, toward, into, or against." Thus El, "God," is shown to be NO THING, yet at the same time a strong power, which is the cause of motion toward, into, or even against see 61, 48, 560, 538.

Fabre D'Olivet comments: "LA. this root is symbol of the line prolonged to infinity, of movement without term; of action whose duration is limitless: Thence the opposed idea; of being and nothingness, which it uses in developing the greater part of its compounds. The arabic [word] develops the ideas of the Hebraic root. In a restricted sense *** signifies literally to shine, sparkle, glutton, LA or LVA it is in general, an indefinite expansion, an absence without term expressed in an abstract sense by the relations, no, not, not at all. Definite direction, that is to say, that which is restrained by means of the assimilative sign Kaph, is opposed to it." [The Hebrew Tongue Restored, p.

377]

With other vowel-points, it, is a preposition meaning "to, toward, into, or against." Thus El, "God," is shown to be NO THING, yet at the same time a strong power, which is the cause of motion toward, into, or even against (see 61, 48, 560, 538).

ChBVIH Chabuyah. 68th Shin; angle of 2 of Cups. Godwin gives: Angel of 2nd quinance (6-10°) of Cancer; angel by night of the of 2 of Cups. This represents the subconscious influence of Chokmah, sphere of the zodiac, in Briah, the world of Creation.

HKAH hakkaah. A beating, striking, collision.

IIAI. King of Swords. see Key of Solomon, figure 31.

HVK huwk. A Chaldee verb meaning: "to go; to bring". The No-thing is the power which goes forth into every form of manifestation and brings about every phenomenon. see 511.

VIHI va-yehi. "And there was...." It is the manifesting force which came into operation when in response to the creative "let there be"... "And there was." [Genesis 1:3] This expression of for the compound word: VIHI-AVR, "and there was light". Fabre D'Olivet comments: "VIHI. And there (shall be) became... I must not neglect to say, that Moses, profiting by the hieroglyphic Genius of the Egyptian tongue, changing at will the future tense into past tense, depicts, on this occasion, the birth of light, symbol of intelligible corporeality, with an animation that no modern tongue can render except the chinese. He writes first IHI-AVR There shall be light; then repeating the same words with the single addition of the convertible sign vav, he turns suddenly, the future into the past, as if the effect had sustained before hand the outburst of the through VIHI-AVR and there (shall be) light. This manner of speaking figuratively and hieroglyphically, always comes from the primitive meaning given to the BRASHITH [in the beginning, 913]: for the heavens and the Earth created in principle, and raising from power, into action, could unfold successive their virtual forms only as **tar as the Divine will announced in the future, is manifest in the past. The being of beings knows no time. The Egyptian tongue is the only one in which this wonderful trope can take place even in the spoken tongue. It was a spoken effect which, form the hieroglyphic style passed into the figurative, and from the figurative into the literal." [The Hebrew Tongue Restored, p. unknown]

ChBVIH Habuhiah. "God who gives with Liberality." 337-340? Archtapias. May 26, August 6, October 14?, *** 28, March 10, 10:2? - 12:?? **** [Psalm 106:1]. To conserve
***** and Tecondity. Person born
*****. [text to faded to read]

ZHB ThVB zahab tob. "Good Gold [Genesis 2:12] Also "Fine Gold"

[2nd Chronicles 3:5]. Refers to Yesod (see 3091?). The Aesch Mezareph [II:9] says: "Zahav tob is referred to Yesod, that is good gold [Genesis 2:12] ("and the gold of that land is good: aromatic resin and onyx are also there.") for this kind is called good, after the manner of a good man... it became zahav tob, because it is so called according to [Lamentations 4:1?] How shall gold be colored with redness, and ma-kethem ho-tob i.e. good silver be changed?"

AIK ake. How? What? The no-thing is the reality which is the subject of inquiry in all questions beginning with How? or What? To attain this knowledge "Having emptied yourself, remain where you are. [Loa Tze]

VIHI va-yehi. "And there was...." It is the manifesting force which came into operation when in response to the creative "let there be"... "And there was."

32 2⁵ (2*2*2*2*2)

KBVD Kabode. weight, mass; Glory, brilliance. The symbol of the eternal presence of the divine glory, revealed by the inner voice. Refers to cosmic radiation materialized into electro-magnetism and gravity. The substance of all that is. see 26 (Kabad), 508, 112.

"They are the Holy Living Creatures seen by the prophet Ezekiel, and that which cometh into form by their appearance is the Glory of God which is the true substance of all things and also the Holy Influence which descendeth through the paths of the Tree, and ascendeth again to be swallowed up in the abyss of radiant darkness for which AIN is the first veil... Thirty-two are the paths and 32 is the number of KBVD, the Glory... Thus the paths and the Glory are in truth one. Paths of Chokmah are they called, and from this you may know them to be paths of life, for verily, Chokmah is none other than Kachmah, and Kachmah is the one and only power of life.

Now the stars are physical condensations of the Glory of God, or the radiance known to us as electricity, magnetism and gravitation. These three are names for one power, and the words Kachmah and Mezla are other names for the same power. Man's body is as truly a condensation on the physical plane of this power as in the physical body of a sun. Indeed, even the chemical elements in man's body, where they take on form as bones and the blood and tissues, are the very same elements that take form as flaming gases in the body of the sun. This is not philosophy, but science. Whether as a human body, or as a solar form, however, the physical substance is only the outer vesture of the Divine Glory, which runs forth from AIN and flows back to AIN, and through AIN, into the unfathomable abyss of the radiant darkness. The real purport of the teaching is that even man's physical body is of one substance with the Divine Glory, not separate or separable from that Glory." [23rd Communication 12/29/43]. see 63, 73, 61, 78, 1081 (Greek), 832.

LB liab. center, midst; heart (as the seat of knowledge, understanding and thinking). Note that LB is Libra and Mercury, the equilibration of action. see 12, 406, 87. "... the number 32 represents something familiar to occultist of many schools. To Free Masons, whose ritual preserve many vestiges of the Qabalah, the heart is the point of initial preparation for admission to the fraternity. That modern masonry has well-nigh forgotten the deeper significance of this point must be admitted, but the truth remains that in the heart every man is first prepared to become a true builder. And the essence of that preparation is inner harmony with what the Qabalist represent by the 32 paths. Or it might be even more accurate to say that not until the heavenly wisdom begins to stir in a man's heart that man ready to seek initiation." [Paul Case: True and Invisible, p. find page]

ZIVVG zivog. copula maritalis, sexual union, marriage coupling. Implies that divine union is likened to purified marital union.

ChZIZ chaziz. zig-zag, forked lightning. The "lighting flash" of the Tree of Life proceeds from Kether to Malkuth. The kundalini flash proceeds from Malkuth (Saturn) to Kether (Mercury) in stirring the inner planetary centers. Lighting suggest illumination, however brief.

IchID yawchid. Paul Case: unity [K.D.L.C.K. p. 432]. "an only one", alone, only, only one; lonely, solitary, indivisible; select, distinguished. Singular number (grammar) root of Yekhidah. see 37. Occurs 3 times in the Pentateuch and 9 (3*3) times elsewhere in the Old Testament, 12 in all. Suggest that Divine illumination brings one in touch with the solitary Monad (Key 9 - The Hermit).

AHIHVH eheiehveh. Coalescence of AHIH and IHVH, macroprosopus and microprosopus, symbolized by the hexagram. Suppose that the 3 Hehs conceal the 3 mothers, Aleph, Mem, and Shin, and we get 358. see 2, 26.

ZKH Zekkah. to make clear, make pure; to pronounce guiltless, acquit; to obtain a privilege for, assign a possession to; to credit one's account with purification is essential for attainment of the heart's glory.

BL Bal. Lord. Aramaic word for heart.

A mystical number in many parts of the world. The magical age of perfection. Represents the union of the 32 Paths with the concealed one of the 3 veils.

Gimel/Lamed, Moon in Libra.

GL gal. ruin, a heap of stones; a spring, a fountain (because the water rolls out). [Song of Solomon 4:12]. Written GLL in Job 20:7 concerning the pride of the Godless man: "He will perish forever, like his own dung; those who have seen him will say, 'where is he.'" and GL [gol] round vessel for oil [Zechariah 4:2] "He asked me, 'what do you see?' I answered, 'I see a solid gold lampstand with a bowl at the top and seven lights on it, with olive trees by it, one on the right of the bowl [GL] and the other on the left.'" Fabre D'Olivet comments: "GL. This root can be conceived according to its two ways of composition: by the first, it is the root GV, symbol of all organic extension, united to the sign of directive movement Lamed; by the second, it is the organic sign Gimel, which is contracted with the root AL, symbol of elevation and expansive force. In the first case it is a thing which is displayed in space by unfolding itself; which is developed, produced, according to its nature, unveiled; in the second, it is a thing, on the contrary, which coils, rolls, complicates, accumulates, heaps up, envelops. Here, one can recognize the double meaning which is always attached to the sign Gimel under the double relation of organic development and envelopment.

GL. That which moves with a light and undulating movement; which manifest joy, grace, and ease in its movements. The revolution of celestial spheres. The orbit of the planets. A wheel; a circumstance, an occasion. That which is revealed, that which appears, is uncovered. That which piles up by rolling: the movement of the waves, the swell; the volume of anything whatsoever, a heap, a pile; the circuit or contour of an object or a place: it confines.

The Arabic [word] presents the same ideas of unfoldment and aggrandizement, as much in the physical as in the moral: it is also the unfolding of the sail of a ship, as well as that of a faculty of the soul. *** expresses at the same time the majesty of a king, the eminence of a virtue, the extent of anything whatsoever." [The Hebrew Tongue Restored, p. 314]

LG log. basin; a measure for liquids. [Leviticus 14:10] "On the 8th day he must bring two male lambs and one ewe lamb a year old, each without defect, along with three-tenths of an ephah of fine flour mixed with oil for a grain offering, and one log of oil. Fabre D'Olivet comments: "Every idea of liaison, if intimate, complicated thing; of litigation. The meaning of the Arabic [word] is similar and signifies literally to insist, to contest. The Hebrew LG presents in the figurative, symbolic type, the

measure of extent, space." [The Hebrew Tongue Restored, p. 378]

BAL Bael. Gothic demon by day of the 1st decanate of Aries.

BAL Bel. In god.

BLA Belah. to destroy, to decay. Bela, a King of Edom.

Blo. the nothing.

ABL abal. to wither, to parch, droop, faint, sorrow, mourning, lament.

V-ZK zak. Clean and pure.

H-TIT ha-Tiyt. the clay.

H-KCh ha-Kokh. the power.

ABIK Abika. "thy father".

DL dal, dial. to move to and fro, to totter from weakness; weak, poor; a pauper, poor man; humble, lean, low; door, valve. [Psalm 141:3] "Set a guard over my mouth, O Lord; keep watch over the door (valve) of my lips." Recall the Qabalistic teaching of the occult correspondence between Jupiter and the Moon; these negative effect are produced by psychism. Thomas Torward says: "The key note of this Psalm is personal confidence in God as the reciprocating personality." PFC comments: "What establishes this reciprocity is show in the phrase ALID IHVH ADNI OINI 'Mine eyes are unto thee, O God the Lord' = 292 = KCh-AMR IHVH, 'Thus sayth Tetragrammation,' for when our mental gaze is fixed on Tetragrammaton Adonai, He sets a watch on out lips, and prevents the inclination of our hearts to evil. The wicked fall into their own nets. They are not punished by God, but thet themselves set up the negative conditions which overwhelm them. He who knows therefore calmly leaves them to their own devices and seeks only to be preserved from falling into their errors." [Troward on Psalms, pp. 192-93] see 924. Fabre D'Olivet comments: "This root, conceived as the union of the sign of natural abundance or of divisibility, with the root AL symbol of elevation, produces the idea of every extraction, every removal, as for example, when one draws water from a well, when one takes away the life of a plant; from this idea, proceeds necessarily the accessory ideas of exhaustion and weakness. The arabic [word] contains the same sense in general; but in particular, this root is attached more exclusively to the idea of distinguishing, designating conducting some one toward a distinct object. When it is weakened in ***; it expresses no more than a distinction of scorn; disdain, degradation. DL. That which extracts; to draw or to attract above; that which takes away, drains; that which attenuates, consumes, enfeebles: every kind of division, distinction; emptiness effected by extraction; any kind of removal. In a very restricted sense, a seal; a vessel for drawing water." [The Hebrew Tongue Restored, p. 323]

LD. Fabre D'Olivet comments: "The expansive sign, joined to that of abundance born of division, or by contraction with the root AD, image of every emanation, composes a root whose purpose is to express every idea of propagation, of generation, of any extension whatsoever given to being. The Arabic [word] expresses in general the same ideas as the Hebraic root. In a restricted sense it is, to make manifest, to put forward, to discuss. The verb **** characterizes the state of that which is realized, put at ease; to enjoy one's self, to delight in, etc. LD. That which is born, generated, propagated, bred, progenity, increase of family, race, lineage: confinement, childbirth, etc." [The Hebrew Tongue Restored, p. 378-379]

IDK yawdekah. "your hand" [Psalm 138:7]. "Though I walk in the midst of trouble, you preserve my life; you stretch out your hand against the anger of my foes, with your right hand you save me." Thomas Troward: "God recognized as universal is the saving

principle. God's right hand is the working of the principle, whether in us, through us, or around us. God is 'savior of all them that put their trust in him.'" Paul Case comments: "The holy temple in the midst is the central point in our consciousness, where the throne is place, and this is the throne of the father, with the son at the right hand of the father. 'Thy right hand' is MINI = 130 OIN, the eye = MLAK HGAL, the angel of redemption." [Troward on Psalm, pp 184 - 185]. see 130, 10, 20.

AL AB. God the Father.

BLB ve-laib. the heart.

ChHVIH Chahaviah. Angel of 6th quinance of Scorpio.

35 (7*5)

Summation of every line of a magic square of Jupiter.

Sum of the 2nd (8) and 3rd (27) cubic numbers.

The measure of the perimeters of the heptagon forming the top and bottom of the vault of brother CR.

There is a tradition that the Pythagoreans called 35 "harmony". This implies the perfect equilibrium of coordinated forces and agrees with other meaning of 7. 35 is the sum of 8 and 27, the cubes of 2 and 3. Thus it represents the perfected expression of wisdom (2), combined with the fully manifested expression of understanding (3), because the cube, or threefold multiplication, of a number symbolizes the complete manifestation of the power of that number. 35 is also the perimeter of the ceiling and floor of the vault (7 sides times 5).

Philo: 35 comes from the double diagram of arithmetic, geometry and harmony; but 16+18+19+21 the combination of which numbers amount to 74 is that according to which seven-month's children are born. 35 is the 4th pentagonal or quinquangular number [Paul Case: notes on numbers]

AL AB Elab. God the Father. A divine name associated with Jupiter and Chesed (see 31).

GAL gal. to ransom; to redeem, save, liberate, deliver.
gawahl. to profane, to pollute, contaminate, defile, desecrate (40).

GLA galah. to reveal, to uncover, the Father cannot be seen face to face but is revealed in all his works (see 4, 16, 64, 136).

BBL gabel. confusion (cf. Tower of Babel, with its confusion of tongues).

DL dal. to move to and fro, to totter from weakness; weak, poor, a pauper, humble. Also door, valve [Psalm 141:3]. "at the door (valve) of my life." see 924.

IDD yawdekah. "Thy hand." [Psalm 138:7]: "Though I walk in the midst of trouble, thou wilt revive me: Thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me."

GBL gahbal, gobel.. to draw a boundary, to set bounds, to border upon, adjoin. as a noun, edge, boundary, landmark (see 91, 231).

AGLA [AGLA]. Notarigon for Ateh Gebur Le-Olahm Adonai. "Thine is the power through the endless ages, O Lord." (see 858)

IHK yehak. he will go.
Latin/Greek

Gaza. royal treasure, riches, wealth. The royal treasure is the indwelling presence of the One Power which is truly magical, because it is the power which sets the boundaries or defining limits of all forms. Through man it creates mental, emotional and physical riches which give dominion over the world of Assiah. To use our powers of desire correctly they must be set within exact bounds. Desire out of control is the cause of most of the sorrows and deprivations we experience in our incarnate existence (see 12 in Greek).

pax. peace. From a root akin to a sanskrit word meaning "to bind." Literally, Pax is the "binding or fastening thing." It signifies dominion and empire. It implies silence as when we say "he held his peace." Note that this last meaning connects with those of Key 7 as representing control of speech. The dominion (pax) of spirit is the outcome of its ability to determine the exact limits of every one of its manifestations, from the least to the greatest (see 70 (HSH), 376, 31 Latin).

per. through. it is through peace that we gain the royal treasure. part of an inscription found in the vault of CR includes the phrase "through the Holy spirit we become alive again." (see 683 (Lt), 214)

36 (6*6)

Σ8 = 36. Value of the 7 constituent lines of a heptagram.

The Pythagoreans call 36 "agreement" since it is the first number in which odd numbers being added together agree with even numbers. $1+3+5+7 = 16$; $2+4+6+8 = 20$. $16+20 = 36 = 6*6$. Attributed to Geburah, it means "The Confirmed". The Zohar [II:211A p. 298] says: "there being nine Hayoth [Living Creatures] on each of the four sides of the universe, the total number is 36."

BKChV be-koako. by his (Her) power [Jeremiah 10:12]. Refers to the Life-power as dwelling within itself and as working throughout the field of manifestation from within. See 683, 46, 252, 315, 154, 224, 314, 29.

AHL ohel. tabernacle; tent [Rev. 21:3; Exodus 40:34]. Refers to the idea of the universe as the abode, or dwelling place, of the Life-power. The dwelling place of the Shekinah.

ohel, cont. In the prologue of the Zohar [I:6] "MI, was the beginning of the edifice, existant and not-existant, deep-buried, unknowable by name. It was only called MI (who). It desired to become manifest and to be called by name. It therefore clothed itself in a refulgent and precious garment and created ALH (these), and ALH acquired a name. The letters of the two names intermingled, forming the complete name ALHIM (Elohim-God)." see 86.

ALH Eloah. God. A variant of AL. A metathesis of AHL, to hint that God is His own tabernacle. Also, to be strong, strength, an oak. Goddess of Geburah.

HLA halah. to removed, cast away; case far off. [Micah 4:7] "and I will make her that halted a remnant, and her that was cast off a strong nation: and the Lord shall reign over them in Mount Zion, from hence forth, even forever. see 165.

VIDVI veidivi. confession.

LV lav, lu. perhaps, possibly; would that, O that! also LV, glory [Deuteronomy 33:17] "His glory is like the firstling of his bullock..." see 806. Godwin gives: LA (lo). Not, no.

Fabre D'Olivet gives: "LA. this root is symbol of the line prolonged to infinity, of movement without term, or action whose duration is limitless: thence, the opposed ideas of being and nothingness, which it uses in developing the greater part of its compounds. the Arabic [word] develops the same ideas as the Hebrew root. In a restricted sense [it] is represented by the negative adverbial relations no, not. The verb signifies literally to shine, sparkle, glisten.

LA or LVA it is in general, an indefinite expansion, and absence without term expressed is an abstract sense by the relations, no, not, not at all, definite direction, that is to say, that which is restrained by means of the assimilative sign Kaph, is opposed to it. see KH or KN." [The Hebrew Tongue Restored p. 377]

BDL bawdal. be divided, separate, Root of HBDLH, Habdalah, a dividing, sundering, separating. Connected with Zain (see 46).

LAH Elah. First wife of Jacob.

LAH Leah. weariness, exhaustion; the proper name Leah, daughter of Laban, and Jacob's first wife through the Father's ruse. [Genesis 29:23] "And it came to pass in the evening that he [Laban] took Leah his daughter, and brought her to him [Jacob]; and he went in unto her." Godwin also gives: Mother of Reuben [259], Simeon [466], Levi, Judah [30], Issachar 9830] and Zebulun [95].

AIKH eikaw. How? where? How and where is the power of God to be found? In the glory of his silence. [Godwin: Hebrew title of the book of Lamentations]

IHVIH Jahviah. "God who knows all things." 33rd Shemhamphorash variant spelling. see 39. angel of the 3 of Pentacles or Binah in Assiah. see 965, 1525, 24.

KBDI. my glory.

Latin/Greek

Aqua. water. This water is the universal substance which fill the "deep". Here it should be remembered that Venus is fabled to have sprung from the sea.

Damcar. a "place" in "Arabia" where brother C.R. was initiated. As DM-KR (264) Damcar means "the blood of the Lamb," which is the "water of life." This is a correspondence life that between Argentum vivum, the water of the sages, and DM-ONB, Dam-enab, "The blood of the grape." Note the same colors, white and red. see 264, 166, 30 (Lt).

37 (prime)

Number of degrees in the angle formed by lines constituting the base and hypotenuse of a pythagorean triangle. Therefore the number 37 defines the union of the Son, Horus, with the Mother, Isis.

The glyph of mercury. circle = 22, cross = 4, crescent = 11.

Sattva, or alchemical Mercury, is the attribute of Yekhidah. The numeral value of [IChIDH], Yekhidah, is 37, which we have seen to be the number of degrees in the angle which determines the relation of the hypotenuse of a Pythagorean triangle to its base. Thus the number 37 signifies the principle which maintains the relation of the evolving forms of the Life-power to Isis, or Mother Nature. The Supreme SELF, Yekhidah, is this principle [GW L13]. It is the epithet of the soul of life of Israel = 0 unit in arithmetic. In Tarot it applies to Virgo (3+7 = 10). 37 is multiplied into many names and epithets of Jesus Christ. In the New Testament Jesus calls himself "Son of Man" 37 times. (Greek = 2380). The Zohar (123A) says from Isaac's birth to the time of his being bound were thus the real life of Sarah, as indicated in the expression "and the Life of Sarah was (VIHIV), the word VIHIV having the numerical value of 37". The Garden of Pomegranates gives 12 trials on the Tree of Life with a pendant Malkuth in Assiah. $3 \times 12 + 1 = 37$.

37	*	1	=	37	}	1
37	*	2	=	74	}	2
37	*	3	=	111	}	3
37	*	4	=	148	}	4
37	*	5	=	185	}	5
37	*	6	=	222	}	6
37	*	7	=	259	}	7
37	*	8	=	296	}	8
37	*	9	=	333	}	9

37 is the sum of the squares of 1 and 6, or 1 plus 36, so that its basic numeral properties are a combination of the powers of 1, or Kether, with those of 6, or Tiphareth.

HKBVD ha-kabode. The weight. the glory. gravitation. The mass or potential working power concentrated at the center. The rolled-up scroll or see-idea of the High Priestess, concentrated in the Primal Will at the beginning of a cycle of the Life-power's self-expression (see 237).

IChIDH Yekhidah. I AM, The Supreme Self, the Only One, the single, the indivisible. The cosmic SELF seated in Kether and associated with the Hermit, "He who stands alone." Yekhidah is the Cosmic Logos, as the Solar Logos or Christos is the Logos of our system of planets revolving around the sun. Yekhidah is the Supreme Head of the universal system designated by the term Rashith Ha-Galgalim, "Head (or beginning) of the Whirlings".

Yekhidah (Hindu Ishvara) the Supreme Ruler, the One Identity, the Self is a point of expression for a dynamic energy, a point through which that energy passes continually. "Qabalists indicate this realization [Of the meaning of I am, 21] by IChIDH, the feminine form of IChD, unity. The feminine construction shows that although the I am is one and alone, it is also conceived in the ageless wisdom as the vehicle for AIN SVP AVR. As a vehicle, or receptacle, it is therefore feminine." [Paul Case: True and Invisible Rosicrucian Order (4th), p. 467] see 149 (Latin), 620, 111.

HBL abel. "to breathe," or "a fleeting breath", vapor, hot air. The Talmud signifies "to evaporate." Denotes "transitoriness, emptiness," and is translated "vanity" (to be in vain), in the English version of Ecclesiastes. From it is derived the proper name Abel, given to the second son of Adam and Eve and killed by Cain (#160). Refers to the volatility of the Mercury principle, and its close link with breath, or air, which the Hindus call Prana, the Greeks Pneuma, and the Hebrews Ruach. [Job 7:16] "I loathe it [my life]; I would not always live: let me alone, for my days are a fleeting breath." [Ecclesiastics 11:10] "Therefore remove sorrow from your heart, and put away evil from your flesh: for childhood and youth are vanity."

Understood to be a type of the Messiah to whom the mystical name Shiloh is given (see 345, 13). Suggests that even the slightest and most fleeting expressions of the cosmic Life-breath are essentially identical with the eternal self. Root word of all New testament appellations of Jesus (see 2368), which are multiples of 37.

The root-word of all new testament appellations of Jesus (See 2368) which are multiples of 37. From root "to breath, to wave"-the rhythmic motion of the Life-breath. Heh is "the" the definite article. BL is "not" equivalent in meaning to LA, the metathesis of AL, El, strength. Refers to the truth that all things are transitory expressions of the strength (AL) which is not-anything. BL is the aramaic word for "hearts", and originally meant "courage or strength." It is also a contraction of BVL, Master or Lord. Thus HBL may be read as the (H) No-thing, the Lord, whose strength is the heart or core of all things (BL). Also BL is 32 so that HLB may be read as "The 32," referring to the complete manifestation of the 32 paths of Wisdom.

AVL uwl, owl. might, physical power. from a root meaning "to twist." Sometimes used as a noun to designate the human body as being rolled together. [2 Kings 24:15] "And he carried away Jehoichin to Babylon, and the King's mother, and the King's wives, and his officers, and the mighty of the land, those he carried into captivity from Jerusalem to Babylon." [Psalm 73:4] "For there are no bands in their death, but their strength is firm."

ALAH Alah. a form of an Aramaic (Chaldee) name of God, compare with the Arabic Allah (see ALH).

ALV (aluw, iluw, aelloo). as a particle, "lo, behold" (Aramaic). see 21, khesev. As a conjunction, "if, but" (ALV)-suggests conditional existence. Also "these", as the multiplicity of "separate" objects presented to the mind as part of the various phases of conditional existence.

BLH balah. to palpitate, to trouble, (a primitive Hebrew root) "The waters were troubled." From this basic idea are derived two opposite meanings: 1. to wear out, to decay; 2. to spend time; to be prolonged; to use; to enjoy.

HBL ha-bal. the heart (Aramaic). differently pointed, also "the lord", "the husband", applied to the Christos, in a Qabalistic sense.

GDL gadal. a primitive root like [AVL] signifies primarily "to twist." It has a great variety of meanings as a verb, depending on the context; but, like these meanings always imply power, and also size and weight. It indicates the spiral, whirling motion associated with Key 10 and Jupiter, as well as with Kether. It has a secondary meaning of "to be strong, to be first, to be foremost or chief". This idea of magnitude is more definitely expressed by the feminine noun Gedulah, usually translated "magnificence."

Heh, Vav, Zain, Teth, Yod. The 5 letter to which are attributed the 5 senses. H: sight, V: hearing, Z: smell, Th: taste, I: touch. A hit that the SELF is a focus for the subtle principles of sensation (tattvas).

ZL zal. giver, profuse, lavish. An intimation of the wealth of power centered in Kether. [ThTh ZL] Tayth Zal is one name for the Kether (see 837 Tayth Zal).

LZ laz. division of force.

KBVDH kebodah. glorious (Psalm 45:13). "The king's daughter is all-glorious within," Kebodah refers particularly to Malkuth, which is sometimes called "Bride," and "Daughter." Remember, "Kether is in Malkuth, and Malkuth is in Kether, but after another manner." This is akin to the Hermetic axiom: "That which is above is as that which is below, and that which is below is as that which is above." The root meaning of kabodah, is ponderability or weight, i.e., that which is manifest as gravitation (see 44 LHTh).

DGL dagal. banner. The adytum of the One Self is the banner of deity.

LHB lahab. flame. see 44.

AKAIH achaiah. "god good and patient". 31-35°. Genie. CLOÛS, Mercury. March 26, June 6, August 16, October 28, January 8. 2:00-2:20 AM [Psalm 103:8 "Miserata et misericus: longanimis, et multum misericus"]. Rules patience, discovers the secrets of nature; influences the propagation of enlightenment and aids industry. Persons born: loves to instruct himself in useful things; glories in the execution of the most difficult works and discovers many useful processes in the arts. 7th Shemhamphorash; 8 of Pentacles. Godwin gives: Akaih; angel of the 1st quinance (1-5°) of Virgo; angel by day of the 8 of Pentacles. this represents the operation of Hod, sphere of Mercury, in Assiah, the material world. Davidson translates this name as "trouble:", and says that in the Qabalah, he is one of 8 Seraphim [Dictionary of Angels, p. 6]

VAL valu. Gothic demon by night of the 2nd decante of Sagittarius. [Mathers]

LAV lav. 11th name of Shemhamphorash, short form, associated with the 5th quince (21 - 25°) of Virgo. see 52, 1525.

LAV lau. 17th name of shemhamphorash, short form, associated with the 5th quinance (21-25°) of Libra. see 52, 1525.

VChZVI. sanctuary, adytum

Greek/Latin

He thebeh (Gr). Ark [Exodus 2:2 in the Greek Septuagint]. The ark in the bulrushes (Moses). The life-power is the ark which preserves us from every danger. Both it and Noah's ark suggest preservation of Life, and the transition from one cycle of the Life-power's manifestation to another. The point of "beginning," which is really a point of transition from relative quiescence to a period of relative activity, is symbolized as an ark.

linea. line, boundary, limit, goal (see Qav (106)).

Non. Not, nothing. compare to ABL above.

Draco (Latin) Dragon. The Alchemical serpent power. see 358. In the book of Lamspring "A savage dragon lives in the forest (56 Latin), most venomous he is, yet lacking nothing: when he sees the rays of the sun and its birth fire, he scatters abroad his poison, and flies upward so fiercely that no living creature can stand before him, nor is even the basilisk equal to him." [Hermetic Museum I, p. 286]. Case: Draco = 37 = Panacea. see 72 (Latin).

Panacea(Latin). Universal medicine. Concerning the dragon, or serpent-power, it is said "He who hath skill, to slay him, wisely hath escaped from all dangers, yet all venom and colors, are multiplied in the hour of his death. His venom becomes the great

medicine. He quickly consumes his venom, for he devours his poisonous tail. All this is performed on his own body, from which flows forth glorious balm, with all its miraculous virtues. Here all the sages do loudly rejoice." [Hermetic Museum I, p. 286]. see 72 (Latin).

tu. thou, you (singular form). "Thou art that."

vas (Latin). vase. An alchemical term describing the "vase of art." The vase is Tu and Tu is also IChIDH (see 1630, 202).

mihi (Latin) to me. Part of a phrase, "Jesus is all things to me", and a second phrase found written on the altar in the vault of C.R. see 150, 475 (Latin).

cardo (Latin) hinge (of a door); the point round which anything turns, a pole; a chief circumstance, or consideration upon which many others depend, i.e. cardinal.

omega (Latin) Latin transliteration of Greek Omega, meaning the last, ending. Part of the a phrase. see 94, 717 (Latin).

Perimeter of a dodecahedron (Ether).

GLH galah. to lay bare, to denude, to strip of concealment (see 114). to expose or reveal; to open (a book). [Amos 3:37?] letter by letter GLH means: G: Success in the Great Work depends on the discovery of the 1st matter. In order to expose it we must employ the power of recollection and association represented by the High Priestess (holding a rolled up scroll) who is a symbol of the 1st matter. L: True faith which takes form in persevering action in the daily test and trial where no visible success is evident; H: the discovery is to be made with the mind- in the light of reason and of the dominion over the conditions of physical existence.

LCh leakh. vigor, natural force [Deuteronomy 34:7]. " And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force (vigor) abated." Lakh. As an adjective moist, fresh, new, unused; liquid.

Fabre D'Olivet comments: "LCh. Every movement directed toward elementary existence and making effort to produce itself, to make its appearance. The Arabic [word] develops in general, all ideas of conhesion, of contact, and retains only the physical and material acceptations of the Hebraic root.

LCh Natural vigour; innate movement of vegetation; radical moisture: that which is verdant, young, moist, fresh; that which is glowing with youth, beauty, freshness; that which is smooth, soft to the touch; etc." [The Hebraic Tongue Restored, pp. 380-81]

AZL azal. moving one thing through another, spinning, "He departed." also AZL, awzal, to go, to be gone, to be exhausted.

ChL Chal. Wall, rampart. Root of ChLTh, Khalat, to catch, to ascertain, to decide (see 6, 14, 10, 22, 47). Also ChL (chol), profane, unholy, to make a hole, hollow; to violate.

According to Fabre D'Olivet: "ChL Hel. This root, composed of the sign of elementary existence united to the root AL, symbol of extensive force and of every movement which bears upward, produces a mass of ideas which is very difficult to fix accurately. It is, in general, a superior effort which causes a distention, extension, realization; it is all unknown force which breaks the bonds of bodies by stretching them, breaking them, reducing them to shreds, or by dissolving them, relaxing them to excess.

ChL every idea of extension, effort, made up a thing to extend, develop, stretch or conduct it to a point or end, a twinge, a pain: a preserving movement; hope, expectation.

The Arabic [word] develops, in general, all the ideas contained

in the Hebraic root. In a restricted sense it is the action of loosening, relaxing, releasing, resolving, absolving, etc. When the root receives the guttural reinforcement, it express in [Arabic word] the state of privation, indigence; that which lacks, which is wanting, in any manner whatsoever. ChL and LL (intensive) distention, distortion; contortion; endurance; solution of continuity; an opening, a wound: extreme relaxation, dissolution, profanation, pollution, weakness, infirmity, debility, vanity, effeminate dress, ornament; a flute; a dissolute dance, a frivolous amusement, etc." [The Hebraic Tongue Restored, pp. 350-51]

GICHZI Gehazi. "Valley of Vison". Servant to the prophet Elisha [2 Kings 8:4]. "And the King talked with Gehazi, the servant of the man of God, saying, tell me, I pray thee, all the great things that Elisha hath done." It is hinted in Aesch Mezarerh that [two words unreadable] the "pretender to alchemy."

ZKAI zakkai. Innocent, guiltless, righteous, desrving, worth, entitle to.

ChIK cheyaykh. to smile. also, the palate.

AVAL Awal. Night demon of the 2nd decanate of Cancer. This decanate has the sub-rulership of Mars and suggest subconscious obsession with the Mars force through incubia and succubi.

Latin/Greek

Maria (Latin). Mary. Literally "seas". Relates to the great sea of Binah (67) as the mother of all manifested life. Mother of Jesus.

39 (3*13)

Diagonal of a rectangle 15 by 36.

ZBL zabal. to enclose, reside; to exalt;
zabel. as a masculine noun: dung, manure.

ThL tal. dew. Used in alchemical texts in relation to first matter. From a root: "to cover" (see 343, 434).

IHVA AChD Tetragrammaton Echad. "The Lord is One." [Deut 6:4].
"Hear, O Israel: The Lord our God is One Lord." The great affirmation of unity which is the basis of Judaism. see 3, 12, 21, 30, 48, 7.

LTh lat. concealed, secret; enchantment.
lawt. magic art.

AChIK awchaykaw. "thy brother." [Gen 4:9, 10:11] "And the Lord said unto Cain, where is Abel thy Brother? And he said, I know not: am I my brother's keeper? And he said, what hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." see 37, 160, 496, 519.

KVZV kuzu. metathesis of IHVH. see 26.

ChVKH khuka. misdeed, trespass [Sepher Yetzirah 2:1] "The three mother letters, Shin-Mem-Aleph have as their basis the balance. In one scale is the merit, and in the other misdeed [criminality]. Which are placed in equilibrium by the tongue [Yod]."

IchVIH Yechoiah. "God who knows all things." Angel of 3 of Pentacles (Binah of Assiah). (33 Shemhamphorash to 40 Shemhamphorash belong to the order of angels, "the Choir of Powers") 161° - 165°. ?Onestucati?, Venus, April 21, July ?, ???, November 23, February 3. 10:40 - 11:00 AM. "The Lord bringeth the counsel of the heathen to naught..." To know traitors, to destroy their projects and their machinations. ?Protects? all ??? princes; maintains their subjects under obedience. Person born: Love to ??? all the duties of his state. Varian spelling, see 36, 965, 1525. Godwin gives: Yechaviah; angel of the 3rd quinance (11°-15°) of Capricorn; angel by day of the 3 of Pentacles. This represents the influence of Binah, sphere of Saturn in Assiah, the material world of action. See 24.

40 (5*8)

Number of weeks of the gestation of a human child.

Number of days and nights it rained during the Biblical Flood.

M Mem. One of the 3 mother letters. Mem refers to the alchemical idea that the element of Water is the source of form, associated with the creative letter Heh, and that the multiplication of forms is the apparent subdivision of the ONE into various parts. [So the verb BRA, bawraw (203), which is usually rendered "create", also means primarily "to cut out, to cut apart" -the diversifying power of Binah, the root of Water.

"The Mem, whose name's primary meaning is "water", represents in its form as well as its name various bodies of water...it resembles a womb, which for the fetus is a "fountain of life." In Hebrew, the word AM, mother, also means "womb." Its essential consonant is the letter Mem. In most languages Mem is the basic sound of "mother." In general, the symbol of mother nature, Eve, "the mother of all life," is the womb of all (manifest) existence. This is after she ascends in aspiration--the secret of the letter Lamed--to receive from Adam the seed of life." [The Alef-Beit, Rabbi Ginsburgh]

Fabre D'Olivet comments: "This character as consonant, belongs to the nasal sound. As symbolic image it represents woman, mother, companion of man; that which is productive, creative. As grammatical sign, it is the maternal and female sign of exterior and passive action; placed at the beginning of words it depicts that which is local and plastic; placed at the end, it becomes the collective sign, developing the being in infinitive space, as far as its nature permits, or unity by abstraction, in one single being all those of the same kind. In Hebrew it is the extractive or partitive article...expressing in nouns or actions that sort of movement by which a name or an action, it taken for means or instrument, is divided in its essence, or is drawn from the midst of several other similar nouns or actions.

The Hebraist grammarians while considering this character as heemanthe have not ceased, nevertheless, to confound it with the words which it modifies as sign, as I shall show in several important examples in my notes. [The Hebrew Tongue Restored, p.385]

EXTRACTIVE or PARTITIVE ARTICLE. The movement which this article expresses, with nouns or actions is taken for the means, for the instrument, by which they are divided in their essence, or drawn from the midst of several other nouns or similar actions. I render it ordinarily by from, out of, by; with, by means of, among, between, etc. [The Hebrew Tongue Restored, p.112]

BChL bakhal. to loathe, feel nausea. The state of consciousness preceding the attainment of the consciousness symbolized by Key

12.

BChL bokhal. the ripening (of figs); puberty of women.

GZL gawzal. to cut off or flay, to take away, to strip off, as skin from the flesh; to rob or plunder. Refers to the alchemical idea that the element water is the source of form, associated with the creative letter Heh and the multiplication of forms is the apparent subdivision of the ONE into various parts.

ChBL chawbal. As a verb it means: to twist, to wind together, to bind; to pledge; to pervert, to damage, to act corruptly, to sin, to wound. As a noun (cheybel), a cord, a rope; pain, sorrow; a measuring line; a snare. Limitation and measurement are inseparable from creation-the One Life sacrifices itself for manifestation, which is a source of pain and sorrow. This world is a delusion and a snare to those who misapprehend the meaning of its appearances. Also with different points: woe! Oh! Alas!; what a pity! This mixture is a breaking up of "the still calm of Pure Being..." A sense in which the original purity of the subsisting ONE is damaged or destroyed by the creative process.

ChLB chawlawb. milk, With different vowels: cheyeleyb, meaning: fatness; the best of it. The "Virgin's Milk" or alchemical water. From the element of Water the Wise derive all their supplies of substance for manifestation.

ID IHVH Yod Tetragrammaton. the hand of Jehovah (formative power). Ezekiel 1:3 "The had of the Lord was upon him." Signifies the formation power of the One Reality. Alchemical Water is the agency or power whereby the One Reality projects its creative energy into specific forms (see 90).

VLD vahlahd. child boy; infant, embryo; young of an animal.

GVAL Goale. redeemer, savior, messiah, liberator, a title of Yesod. Also kinsman, relative. Jeremiah 59:20: "and a redeemer will come to Zion." see 233, 4, 400, 233, 44. [It is important for the understanding of the passage cited, Job 19:25 (My redeemer, 44), to know that the fundamental meaning of GVL, "Redeemer" is a blood relative, or one next of kin.]

LI Li. to me, to mine. We shall come to the redeemer, when we hear the call. We are driven (Lamed) to the Father (Yod).

ThLA tahlah. To patch; to cover with spots [Genesis 30:20].

LHH lahah. To languish, faint. Paul Case: to be exhausted, to faint; to be foolish or mad. "Water" causes illusion, delusion and snare, as well as being the great healer.

LATh lat. Secret; to wrap, cover; to speak gently.

BLDD bildad. The second of Job's three friends. He is called the

"Shuhite," which implies both his family and his nation. [Job 2:11]. Shuhite is a region on the western side of Chaldea, bordering on Arabia where the Tsukhi, a powerful people, are found. [William Smith-dictionary of the Bible] Shuah was a son of Abraham [Genesis 25:2, 6]. Bilad means "Bel loves". Bel was the Babylonian analog of Jupiter, connected with champion of the gods and savior.

catena (Latin). A chain; things linked by common interest or logical series. Used in SECRET SYMBOLS, plate 33 to illustrate the same basic idea as that which is symbolized by the Tree of Life, with its connecting paths.

sol (Greek). The sun; gold.

41 (prime) (4*4 + 5*5)

AIL ayil. strength, power. with different vowel points: terebinth, oak. Also: ram, head, chief, mighty one; pilaster, buttress. The meaning ram relates it to Aries (ThLH, a young lamb). All these meanings are connected with the letter Heh through the sign Aries (see 44).

AM Am. womb. origin, commencement; mother; basis. Refers of Binah (Aima) as when it is said [ChKMH AB BINH AM] "Wisdom is the Father, Understanding the Mother." (see 67, 155).

AM Im. if, whether (conjunction); when, on, condition, in case..

GBVL gabal, gebool. to set bounds; border, boundary, limit, territory, district, province (as a distinct from Jerusalem and the temple). Used in the Book of Formation to indicate the 12 directions of space corresponding to the edges of the cube. They are called "the Boundaries of the World." [Chapter 5, section 2] also: GBVL, kneading.

ALI eli. my God, my Hero. Also a proper name. Refers to the deity name of Chesed and has the same basic meaning of strength as its metathesis [AIL]. [Psalm 18:3].

IH IHVH Yah Tetragrammaton. Lord God. [Psalm 118:5,6] "I called upon the Lord in distress: The Lord answered me, and set me in a large place. The Lord is on my side: I will not fear: What can man do unto me?" In this Psalm IH, Yah, ends the 5th verse, and IHVH begins the 6th; and the Qabalistic use of this combination is to represent the union of Chokmah, Father (IH) with Tiphareth, Son (IHVH). see 67, 4, 15, 105.

ACHLB ahlab, aleawb. "fatness, fertility." Name of the City of Asher [=sublimation = Libra = 501] Judges 1:31:"Neither did Asher drive out the inhabitants of...Ahlab."

BThL bawtel. To stop, cease, to cease to exist; to be idle, stop work; to be void, abolish, suspend. Also: BThL, to abolish, suspend, dispense with, cancel, deface, neglect; to neutralize an admixture of forbidden food in a certain quantity; to disturb, interfere with; to negate. Suggest inertia-lack of "strength."

GAVAL gerel. "Majesty of God". An angel sent by God to create Adam from the dust. A mission also ascribed to Gabriel [Davidson]. "Majesty" is connected with Chesed.

GChL gahal. burning coals; to burn slowly; carbuncles (skin infection).

HVL hul. terror.

ChGL chagal. to go round in a circle. see Key 10, Kaph.

ALVD eluk. Night demon of the 1st decanate of Virgo. This decanate is ruled by Mercury and suggest attention placed on wrong images, resulting in unbalanced assimilation.

amor (Lt). love.

fides (Lt). Faith.

dedit (Lt). Gave. Love and Faith gave us strength to pursue union with the Most High. Part of a Rosicrucian saying (see 518).

42 (2*3*7)

AMA Amah. the dark, sterile Mother. Binah as the feminine power of specializing and finitising prior to manifestation of actual forms. "The Eternal Parent, wrapped in her ever invisible robes, had slumbered once again for seven eternities." [Dztanzz] see 52, 67, 86, 112, 199, 265.

ALVH Eloah. (Job 19:26). A name of God from the same root as Elohim, the particular Divine Name assigned to Binah.

BLI beliy. failure, destruction; no, not, without. Since Binah finitizes, the third Sephirah is the seat of the restrictive power by means of which separation is brought about. Hence is Binah also the Sphere of Saturn.

BHLH bebalah. dismay, terror, confusion, shock; sudden haste. All these words apply to Binah as the dark, sterile, "terrible" mother. Without balance from the masculine principle, her energy turns upon itself.

BLHH babalah. terror, horror, calamity. also Bilhah; Rachel's handmaiden; mother of Dan [#54] and Naphtali [#570]. Genesis 29:29: "Laban gave his servant girl Bilhah to his daughter Rachel as her maidservant." Inman says the name is derived from BL, Bel and HVH: "Bel creates", or Bel moves around us." [Ancient Faiths Embodied in Ancient Names, p. 368]

ChLD kheled. What glides swiftly, what is transient. A noun for life, it refers to the personal life of man, considered as being fleeting, ephemeral. Kheled is also a special Qabalistic name for the "earth" of Malkuth. There is a very definite relationship between Binah, the Mother, and Malkuth, the Bride. Kheled, in this connection, refers to the world of man, including his terrestrial environment, as being essentially transitory, as undergoing continual change. Godwin gives: Cheled; one of the seven earth; corresponding (with Tebhel) to Yesod and Malkuth; our own earth.

ChDL khahdal. As a verb to cease. to desist, to come to an end. As a noun KDL, khedel, cessation, this world; the place of rest. the abode of dead, a yawning gulf. As an adjective KDL, forebearing, lacking; ceasing, transient. Translated "frail" in Psalm 39:4 In the Jewish translation of the Massoretic text, KDL is translated "short-lived." Compare this with the meaning of ChNTh (#67). MH-ChDL, "how short-lived" is the actual wording in the Hebrew text. see 45.

Latin/Greek

Chaos (Lt). "a yawning gulf." In Latin it is associated with the idea of boundless space and darkness. It designates the confused, formless, primitive mass out of which the universe was made. It is the Great Abyss of Darkness; and because the idea of that

darkness is related to Binah, the third Sephirah is colored black in our symbolic scale. Note that chaos is the primitive state of natura. see 67.

"The endless eternity and unsearchable Primum Mobile [#130] are represented by the trinity, which produces the Fiat (#34) and produces nature in the mode of Prima Materia [#112], otherwise chaos." [A.E. Waite: Brotherhood of the Rosy Cross, p. XXII]. liber (Lt). a book, a rescript, a decree. All these ideas refer to natura, which is the "one, only book" mentioned by Rosicrucians. In Tarot, the Book of Nature is the scroll of the High Priestess.

luna. the moon, silver in alchemy. Connected with the High Priestess, who is the dark and terrible mother, Hekate, Goddess of the underworld, which is the abode of the dead. The world is ChDL, khedel. In later alchemical and heraldic use, Luna denotes the metal silver. see 160, 146, 40.

canis (Lt). dog. Recall the dog in Key 18, the Moon. In the Book of Lambspring it says: "Alexander writes from Persia that a wolf and a dog are in the field, which, as the sages say, are descended from the same stock, but the wolf comes from the east, and dog from the west. They are full of jealousy, fury, rage, and madness: One kills the other, and from them come a great poison. But when they are restored to life, they are clearly shown to be the great and precious medicine, the most glorious remedy upon the earth, which refreshes and restores the sages, who render thanks to god, and do praise him." [Hermetic Museum I, p. 284]. see 56, 79 (Latin) Case: Canis = 42 = Luna.

Ogdoad. 8 pointed star; symbol of the "creative Logos whose name is Alpha and Omega-the radiations of which result in the continuous flow and unbroken circle of manifestation which is ever returning to its source." [Atwood: A Suggestive Inquiry into Alchemy, p. 2]

43 (prime)

AI-KBVD akabod, Ichabod. "Where is the..." The son of the priest Phineas, born on the occasion of the capture of the ark. 1 Samuel 4:21: "And she named the child Ichabod, saying, the glory is departed from Israel, because the ark of God was taken, and because of her father in law and her husband."

GIL gayil. to rejoice, delight, to mourn. also tongue of a bell.

GM gahm. also, even, too, moreover, yes. The affirmative that the Great glory is within us always. see 603. Also means together, as in Psalm 133:1: "how good and pleasant it is when brothers live together in unity." see 65.

Fabre D'Olivet writes: "GM. Every idea of accumulation, agglomeration, complement, height; expressed in an abstract sense by the relations also, same, again. The Arabic [word] develops as does the Hebraic root, all ideas of abundance and accumulation. As verb, it is the action of abounding, multiplying; as noun, and in a restrictive sense, [it] expresses a precious stone, in Latin gemma." [The Hebrew Tongue Restored, p. 315]

IDIDIH yedidiah. "One beloved by God". The name given to Solomon at this birth by the prophet Nathan. 2 Samuel 12:25: "And because the Lord loved him, he sent word through Nathan the prophet to make him Jedidiah."

LHCh Lehach. 34th name of Shemhamphorash, short form, associated with the 4th quinance (10°-20°) of Capricorn. see 58, 1525.

GDVL gahdol. larger, great. Root of GDVLH, Gedulah, greatness, majesty. see 48, 72.

LIZ Lo. Hazel, almond. Alternative wood used for making the magical wand. Name of the place where Jacob is said to have had the dream of angels ascending and descending a ladder. Also a verb whose primitive meaning is "to turn away, to deviate." Latter ideas include forwardness and perversity, linking it to the path of Gimel--the involution or descent of energy from Kether, the cause of all limitations and "evils." see 404.

LIZ. Little Bone. A. E. Waite: "Each man who is born into the world is provided with an imperishable bone in his present physical body, and it is from or on this that his organization will be built up anew at the time of the resurrection--it is like the rib taken from the side of Adam. The bone in question will be to the risen body that which the leaven is to the dough". [3 Books of Occult Philosophy Ch: 20 Page 68]

GDVL gadva. great-in mass or size (weighty, important); in vehemence (violent); in dignity (authority); in eminence

(distinguished). Suggests intense power and value. Symbolically represents the potency ascribed to the magic rod.

ChLH Challah. Represents the Shekinah, the "Cohabiting Glory" or divine agency through which God rules the World. The intermediary power between the Primal Will [Kether] and its manifestations. Represented by the Uniting Intelligence of the 13 Path. see 49, 263, 93. see also K.D.L.C.K. page 346.

ChLH kellow. to make sick, to mollify, appease. With different vowel points: Cake. Numbers 15:20: "Ye shall offer of a cake of the first of your bough for a heaven offering..." Hallah, name of a tractate of the Talmud.

LBIA laibyah. Lion, Lioness. Job 4:11: "The old lion perisheth for lack of prey, and the stout lion s whelp are scattered abroad." [see K.D.L.C.K. p. 151] see 340, 211, 310.

MG mag. Magus; the Rosicrucian grade corresponding to Chokmah, sphere of the Zodiac. Part of the Supernal Triad of master of the inner school, our spiritual Hierarchy. Also: Persian priest, chief of the Magi. Jeremiah 39:3: "Then all the officials of the King of Babylon took seats in the middle gate: Nergal-Sharezer of Samgar, Nebo-Sareskim a chief officer, Nergal-Sharezer a chief priest [i.e. Magus] and all the other officials of the King of Babylon."

Fabre D'Olivet writes: "MG. Root not used in Hebrew. The Arabic [word] expresses the idea of a thing which is sour, acrid, bitter, sharp; which irritates, troubles, torments. In a restrictive sense the verb signifies to be repugnant." [The Hebrew Tongue Restored, p. 386]

Latin/Greek

Filii (Lt). of the son. The "son" is BN, Ben, or Tiphareth. see 53.

qui. who. The son, who is majestic is a reflection of its source HVA, HU (also pronounce "who") in Kether. Part of a Rosicrucian saying. see 518 Latin.

44 (4*11)

The sum of the 9 sides, 14 corners and 21 boundary lines of the vault of the adepts. Combined value of Mercury (37) and sulphur (7).

Perimeter of a circle with a diameter of 14. Circumference of the Creative World, Briah.

44 is the number of the holy metals or pentacles (pantacles) of the planets, which are as follows: 7 each to Saturn, Jupiter, Mars and Sun (28 in all), five each to Venus and Mercury (10 in all) and 6 to Luna. Note that this distribution represents 44 as being composed of the addition of the three triangular numbers 28, 10, and 6, or the extension of 7, 4, and 3. Here we have a hint because the basic digits 3, 4, and 7 from which these number are derived multiply together to make 84, and add together to make 14, and which the great pyramid is reckoned as having a height of 14, its sloping edges have combined length of 84 (approximately, in whole numbers).

As 4 times 11, refers mystically to the time, times and half a time mentioned in the apocalypse. By reference to the notes of the number 11, it will be seen that 11 years are the circumference of a diameter of 42 months. Therefore in this connection, 44 would represent 4 times 11 Egyptian years, or 4 times 3960 days = 15,840 days = 528 months of 30 days each." [Paul Case: Notes on Numbers]

ALIAB eliab. "God of his Father."

AB + AM. Father + Mother. "is the number(44) resulting from the addition of the numbers of the Hebrew words AB = 3 and AM = 41, Father and Mother, referring to Chokmah and Binah. It therefore represents the union of Wisdom and Understanding." [Paul Case: Notes on Numbers]

DM dam. blood. Formed from the word Adam [ADM]. The physical organism of Man is condensed from Blood. see 5, 55, 45. The Location of the temple of the Wise men was at Dam-Car, in Arabia. Dam-Car means: Blood of the Lamb. It is the initiate's own body. The practices of initiation modify blood chemistry. Arabia (sterility) refers to the necessary celibacy which gives the strength for initiation. see 470, 68.

Fabre D'Olivet comments: "DM. The roots which, by means of any sign whatever, arise from the roots AB or AM, symbols of active or passive principles, are all very difficult to determine and to grasp, on account of the extent of meaning which they present, and the contrary ideas which they produce. These particularly demand close attention. It is, at first glance, universalized sympathy; that is to say, a homogeneous thing formed by affinity of similar parts, and holding to the universal organization of being.

DM is a broader sense, it is that which is identical; in a more restricted sense, it is blood, assimilative bond between soul and body, according to the profound thought of Moses... It is that which assimilates, which becomes homogeneous; mingles with another thing: thence the general idea of that which is no longer distinguishable, which ceases to be different; that which renounces its self, its individuality, is identified with the whole, is calm, quiet, silent, asleep.

That Arabic [word] has developed in the ancient language the same general idea; but in the modern idiom this root has received acceptations somewhat different. [The Arabic word] expresses in general a glutinous, sticky fluid. In particular, as noun, it is blood; as verb; it is the action of covering with a glutinous glaze. From the later meaning results, in the analogue [word], that of contaminating, calumniating, covering with blame." [Hebrew Tongue Restored p. 323-324]

Sendovigius assets: "Thou hast in thy body the anatomy of the whole world, and all thy members answer to some celestials; let, therefore, the searcher of the sacred science know that the soul in man, the lesser world or microcosm, substituting the place of its center, is the king, and is placed in the vital spirit in the purest blood [DM]. That governs the mind, and the mind the body..." [New Light of Alchemy, p. 42] Also: Blood, the first of the 10 plagues of Egypt. Exodus 7:19: "the Lord said to Moses, "Tell Aaron," take your staff and stretch out your hand over the waters of Egypt-over the streams and canals, over the ponds and the reservoirs," and they will turn to blood. Blood will be everywhere in Egypt, even in the wooden buckets and stone jars."

ThLH Teleh.. Aries. a young ram. Aries is a fire-sign. Refers to Christos, Brother C.R. and the brain is under the rulership of Aries, the means whereby man controls the forces of flame used in magic. The sign Aries, as the beginning of the zodiac, is a symbol of the commencement of the creative activities in BRIAH which result ultimately in the Life-Power's self-expression in the names and forms of the physical world. The Ram and the Lamb are one, and correspond to the Hindu deity Angi, Lord of Flame (LHT).

It is from blood that the substance used in the Great Work is derived-identical with the Lunar (white) and solar (red) currents of prana "congealed" or brought into a solid state by gradual loss of Heat.

ChVL khool. sand. The root of the noun is a verb spelled with the same letters meaning, "to turn round, to twist, to whirl." [Job 29:18]. The birth of the alchemical 1st matter is in the sand (mineral kingdom). Alchemist call this their Phoenix-a spiral twisting motion directly connected with sound and thought.

Also: to dance, to twist, writhe. To turn in a circle. Note the

letter sequence: fence, nail, ox-goad. Suggesting movement within an enclosure, round a pivot (Vav, like the point in the center of a circle), incited by the law of action and re-action of which the letter Lamed and Key 11 symbolizes. As a masculine noun ChVL means sand, on account of the whirling pillars of sand familiar to all desert dwellers, which are the source of tales about Genies. Khole, is also the Hebrew name of the Legend of the Phoenix. In Job 29:18: "and I shall multiply my days as the sand." The Jewish translation is: "and I shall multiply by days as the Phoenix." [VKChVL]: "And like the Phoenix or sand," is the literal translation. Sands refers to the mineral Kingdom-first substance in the Pythagorean triangle. ChVL is also the root of the name ChVILH (#58), "The land of Havilah where there is Gold." [Genesis 2:11] see 127, 395. Also: to wait, hope, to fall upon, happen; to be firm, strong.

LHTh lahat. magic; flame, The flame of light. The art of Life. In relation to BRIAH, Teleh and [LHT] are technical mystery-terms, referring to the same idea that is expressed in the New Testament mention of the Lamb slain from the foundation of the world. Aries represent the beginning of creative activities in Briah which result in physical names and forms. The Ram and the Lamb are one and correspond to the Hindu Agni, Lord of Flame (LHTh). see 7, 14, 22, 28, 66, 88. also: magic arts, enchantments; glittering blade, glitter, flashing. as a verb LHTh: to flame, consume, to practice magic; to hide, to cover.

ha-khereb. the sword.

???[ARVCh]. a path, a narrow way,

AGLI agliy. drops (of fluid). A clear reference to blood, also to the heavenly influence which fall in "drops" as in Key 16, 18, 19. see 83.

AGM agam. to gather together; a pool, a pond, muddy water; marsh; uncleared ground containing roots of trees, reedland; sorrow. As an adjective, sad, depressed, despondent, sorrow, "the slough of despond." The pilgrim's progress is an example of the same imagery.

DLI dalee. a vessel for drawing water, Aquarius. Refers to the Aquarian age, symbolized by the head of a man, which will perfect the human arts, science and philosophy. In the New Testament, the bucket is a significant symbol, recorded in Mark 14:13 and Luke 22:10. The Greek word one of the many indications as to the real meaning behind the surface narrative. see 296.

Regarding the book Ancient Faiths by Inman, Paul case comments on his translation "to emit semen": DLI = Aquarius, the water-bearer." The two pitchers, DLIV = 50 = N = Scorpio and the two who bear the water [MI] should be easily understood by readers of the book. Aquarius is the distinctive sign of man, and manhood = virilitas = KCh (strength, power, #28)" [Note, p. 430] Mark 14:13

"And he sends two of this disciples, and says to them, go into the city, and a man carrying a pitcher of water will meet you; follow him. "

GALI goali. "my redeemer." [Job 19:25] It is important for the understanding of the passage cited to know that the fundamental meaning of GAL, Goale, redeemer, is a blood relative, or next of Kin. Goale is also spelled GVAL. see 50

GVLH golah. captivity, exile, banishment; those in exile. Refers to the limitations which are the logical necessities of creation.

BLBI belibbi. "in my heart." Psalm 119:11.

All these words are directly related to the watery nature of Briah.

IVD HA VV HA Yod-Heh-Vav-Heh. Special spelling of Tetragrammaton, given by Rosenroth, without attribution, to one of the 4 Qabalistic worlds (Briah or Assiah?) in [K.D.L.C.K p. 251]

Vir (Lt). a man, a husband. Same as the Hebrew ISh [AISH]. see 311.

45 (9*5)

Σ9 = 45

Length of each line of a Hexagram.

ADM Adam. generic humanity, a proper name. It particularly refers to man the microcosm. The verbal symbol for the ALL. Aleph refers to Kether, the Crown, Daleth to Malkuth, the Kingdom and Mem to Binah, Understanding (Zohar). The WORD by whom all things were made, and without whom nothing was made that was made (John). The primordial man is the universal mind looking inward into itself or Chokmah (Wisdom). By its letter is hints of the combination of the Spirit of Rauch (Aleph) in the Blood [DM].

Adam embraces the essential nature of the whole Tree of Life. Adam is God s image or mental self-representation. this mental image of itself in the universal mind is also the primary being underlying the whole self manifestation of the Life-power. Adam, the primordial man, is referred to M???? and corresponds to Eheyah, "I am", and to Yekhidah, the indivisible. see 21, 37. ADM = Microcosmic philosopher s stone and (the elements) acting thus in concert upon each other, there result from them a harmonious whole, which composes what is called the Philosopher s stone, or the Microcosm." [Pernety, The Great Art, p. 82] "ADM is the form which comprehendeth all things." [I.R.Q. 799] Adam is "Red Earth", the earth of the sages [Paul Case on D.D. Bryant, VI, 6]

*Fabre D'Olivet comments: "ADM. Adam... I beg those who are reading this without partiality, to observe that Moses does not fall here into the modern error which has made of man a particular species in the animal kingdom; but only after having finished all that he wished to say concerning the elementary, the vegetable and the animal kingdom, he passes on to a kingdom distinct and higher that he names ADM, Adam.

Among the savants who have searched for the etymology of the word Adam, the majority went no further than its grossest exterior, nearly all of them have seen only red cay, or simple clay, because the word ADVM signifies red or reddish; because by ADMH, the earth in general, has been understood; but they failed to see that these words themselves are compounds, and that they can only be roots of words still are compound; whereas the word ADM being more simple cannot come for it.

The Egyptian priest, authors of this mysterious name, and of a great part of those employed by Moses, have composed it with an infinite art. It presents three meanings, as do the great part of those of those which enter into the composition of the Beraeshita. The first, which is the literal meaning, has been restricted more and more, in proportion as the ideas of the Hebrews have been narrowed and materialized; so that it is doubtful whether it was understood in its purity even at the epoch of the Babylonian captivity, at least by the vulgar. The

Samaritan version, the most ancient of all, is also the one which conserves best its signification. It is seen in the efforts made by the translator to find a corresponding expression. After having copied the name itself [Sumerian word], he sought a synonym of it in [Sumerian word] man; but feeling that this synonym did not render the Hebrew, he chose the [Sumerian word] word universal, infinite,...

The name given to Adam ADM, signifies not only "homo," man, but it characterizes, as the Samaritan hand clearly seen in rendering it by [Sumerian word], universal, that which we understand by mankind, and which we would express much better by saying kingdom of man; it is collective man, man abstractly formed of the assemblage of all men. This is the literal meaning of ADM.

...This root is DM which carries with itself every idea of assimilation, of similitude, of homogeneity. Governed by the sign of power and stability Aleph, it becomes the image of an immortal assimilation, of an aggragation of homogeneous and indestructive parts. Such is the etymology of the Adam, ADM, in its figurative sense.

...the hieroglyphic meaning, which Moses allows nevertheless, to be understood in the same verse, and to which he makes allusion, by causing the same noun, which is singular, to govern the future plural verb IVDV: quite contrary to the rule which he had followed, of making the noun of the Being of Beings ALHIM which is plural, govern always the singular verb. The hieroglyphic root of the name Adam, ADM is AD, which composed of the sign of unitary, principiant power, and that of divisibility, offers the image of a relative unity, such as might be expressed, for example, by means of the simple although compound number 10. The root number being endowed with the collective sign Mem, assumes an unlimited development: that is to say, the symbolic number 10, being taken to represent the root AD, the sign Mem will develop its progressive power to infinity, as 10; 100; 1,000; etc." [Hebrew Tongue Restored p. 56-59]

According to Gaskell, Adam in its higher aspect is "a symbol of the divine nature of humanity-the archetypal man of the three higher planes" and in its lower aspect, "a symbol of the lower mind, energies from the desire plane, but receptive of impression from the higher nature. This is the fallen mind (Adam)." [Dictionary of all Scriptures and Myths, pp. 22-23]

Issac Myer writes: "The Great androgyne, the Adam Illa-Ah or Adam Qadman, which includes in itself all the ideas, and all the content of all the prototypes of the existence. This (first) Adam is considered as the first distinctive beginning in the finite, and therefore is the sole occupant of the Atzluthic world... in reading the first and second chapters of Genesis, a distinction was made by the learned of the Israelites, between the higher Adam, i.e. the Adam Qadmon, or first paradigmatic ideal man, and he

inferior (terrestrial) Adam... "The third Adam is the terrestrial Adam, made of dust and placed in the Garden of Eden. This Adam was also an androgyne... it had, when first created, a glorious simulacrum or light body, and answer to the Yetziratic world... The fourth Adam was the third Adam as he was after the fall, when he was clothed with skin, flesh, nerves, etc. This answers to the lower Nephesh and Guph, i.e. body, united. He has the animal power of reproduction and continuance of species, and also answers to the Asiatic world, but in him is some of the light of all the preceding (Adams)... together they form the great universal man. The Qabalah names man as the purpose of creation, and the first step in the upper Adam or celestial man." [Qabalah pp. 114, 401, 418]

The Zohar [I 26A, 34B] comments: "And the Lord God formed Man. Man here refers to Israel, whom God shaped at that time both for this world and for the future world. Further, the word Vayizer (and he formed) implies that God brought them under the aegis of his own name by shaping the two eyes like the letter Yod and the nose between like the letter Vav (p. 101)... The words let us make man may be taken to signify that God imparted to the Lower beings who came from the side of the upper world the secret of forming the divine name Adam, which embraces the upper and the lower in virtue of its three letters, Aleph, Daleth and Mem final. When these three form of the breath of life [#448]. Thus the germ set by Jehovah Elohim in Humanity had been formed earlier; existing already in the bosom of the Elohim, it was now implanted in man, whose material body had been formed in another way. Thus something entered man from another side. Only by the endowment with Neshamah was it possible to implant in man the rudiments of the Ego nature. These old Hebrew expressions, Nephesh, Rauch, Neshamah are parallel with ours. Nephesh, as regards man, we may set beside the sentient soul; Rauch we may apply to the intellectual soul; Neshamah to the consciousness soul." [Biblical Secrets of Creation, pp. 118-122]

F.J. Mayers observes: "Let us return again for a moment to the name Adam and note its hieroglyphic construction. A [Aleph] as we know denotes anything primal-the first cause; potentiality - God. D [Daleth] is the sign of multiplication, abundance; final M [Mem] is the sign of unlimited plurality. The name Adam therefore means the one becoming many. But as a spiritual being, Adam was only One. As we said in speaking of the group-souls, a spiritual conception, a species or genus cannot, as such, multiply. It can only multiply in the number of individuals comprised in it, and this multiplication can only take place on the physical plane... We have now, the explanation of Adam being both singular and plural, him and them; and both male and female [see #390]. In his singular aspect he was the human principle, the soul or essence of humanity. As a spiritual unity Adam was sexless, but sex was a necessity of multiplication in the physical realm-and in the physical realm alone... [in Genesis 2:7] What we are told of now is still a spiritual act, the formation of a spiritual being in the

spiritual realm, but eternal to the essential being of God. The Adam still has no physical or material form of existence. He was formed not of the dust of the earth or of any earthy substance, but from the Adamah . [see #50]-The spiritual elements of humanity, of the qualities and attributes that constitute man a kingdom of being in himself or a link between the sub-human and divinity." [The Unknown God, pp. 90, 121]

ADM Edom. Edom is the Kingdom of unbalanced forces.

ADM odem. "red"; ruby, carnelian or hematite. The first stone of the breast plate of the High Priest, in [Exodus 28:17] "Then mount four rows of precious stones on it. In the first row there shall be a ruby [hematite], a topaz [emerald] and an emerald [marble]." see 98

AMD omad. to appraise, supposition, to estimate, value; conjecture, assessment. Man is above all else, a calculator, a reckoner, an estimator. These meaning all relate to the power whereby man measures and defines.

HVA ABIK Hu abiyka. "He (God) thy Father." [Deut 32:6] HVA. Hu, He, is a special title of KETHER.

HM hem. abundance, wealth. as a pronoun (name): they, these, who; and various other meanings, all representing what surrounds the EGO, and therefore to be included in what is sometimes called "non ego." From a root meaning: universal life, vital power of the universe.

ZZAL Zazel.. The Spirit of Saturn. Sometimes (Godwin's) spelt ZAZL, according to the book Western Mandalas [and Paul Case], this is wrong.

AGIAL Agiel. Intelligence of Saturn. Binah is the sphere of Saturn, the limiting or finitizing power, which establishes definite limits.

MAD meode. as a verb: strength, might; exceeding, excessively. as a masculine noun: strength, might, vehemence. Root of the rabbinical word for Mars [MADIM], Madim.

MH mah. What? which; why? Used as an interrogative pronoun, as an adjective and an adverb. Used to mark the indefinite-whatever, that which. The prologue to the Zohar contains many references to this word. Rabbi Simeon says: "The heavens and their Hosts were created through the medium of MCh, Mah." It refers particularly to the Lesser Countenance.

Man is associated with the secret nature of Formation. Its substance is Man (Adam). However unknown this essential formative power may appear to be. The object of Quest in occult science is the true nature of Man and the subject of alchemical operations

in none other than Adam. see 73.

ZBVL zibul. Sacrifice to idols. see 270.
zebol. lofty; heaven of Tiphareth.

GAVLH gavalah. redemption, liberation.

ChBLH chebelah. She who ruins.

ZChL zakhal. to creep, to crawl, to flow, to run; to fear, be afraid, to be timid [Deut 32:24]. serpent [ZChLI OPR] "serpents of the dust."

ZChL Yod-Heh-Vav-Heh [x]. The special spelling of IHVH in Yetzirah. See 72 for special spelling in Atziluth.

ILH Yelah. 44th name of Shemhamphorash, associated with the 2nd quinance of Pisces.

HVLD. begat.

Deus (Lt) God. It is written Demon est Deus inversus" or the Devil is the reverse of God. see 314 Latin.

Homo (Lt). Man. It is also said Demon est Home inversus - "The Devil is Man upside Down." see 510. Therefore God and Man are essentially one. see 1035.

Mens (Lt.) Mind. "...above the rational spirit is the mens or concealed intelligence, commonly call intellectus illustratus [enlightened perception], and of Moses the breath of Life. This is that Spirit which God himself breathed into man, and by which man is united again to God." [Thomas Vaughan-Works-anthroposophia Theomagica, p.28] see 116, 145 (Lt.); 214, 18, 23.

demon (Lt). devil, demon; part of a Latin phrase. see 244.

Ipse (Lt). This, this very person, Self. the superlative, Ipsissimis, is used as a title for the Rosicrucian grade which correspond to Kether. Ipse is the Latin pronoun designating the Ego.

auri (Lt). golden. In Hindu books the SELF, or Ipse, is sometimes call "The golden person in the heart." Tiphareth corresponds to the Heart. As the sphere of the Sun, Tiphareth is related to Gold.

Nox (Lt). night, gloom, darkness, death; a goddess, the darkness of innorance; figuratively, the subconscious plane, which is occult or hiddden form the intellect. see 146. "All things were brought forth out of night." [Vaughan]

valle (Lt). the ablative case of valles, a valley, vale. Used in Rosicrucianism and alchemy to designate the field of the Great

Work. Compare this with various details of Tarot symbolism which show the Great Work as being carried on, and especially as beginning, at the level of self-conscious awareness. see 62 (Latin)

vere (Lt). truly, really, in fact, properly, rightly. All implying a standard of measurement, to which whatever is indicated by Vere conforms.

46 (2*23)

Σ46 = 1081 (Tiphareth).

ALIH Elijawh. a name of God ("Jehovah is God") Elijah (Hebrew Lexicon). see 52.

ABIGL Abigel. Abigail, "Father of Joy, Source of Joy" [1 Samuel 25:13] Now the name of the man was Nabal; and the name of his wife Abigail: And she was a woman of understanding, and of a beautiful countenance." see 82, 56 (variant spelling). Abigail was later David's wife. see 14

LVI Levi. Third son of Jacob and Leah; Lavie, of the tribe of Levi [Genesis 35:23] "the sons of Leah: Reuban, Jacob's first-born, and Simeon and Levi..." As the priestly tribe, early in the history of Israel, the Levites became custodians of the sanctuary and its furniture.

AILH ahyawlaw. doe, hind. In Genesis 49:21: "Naphtali is a doe set free that bears beautiful fawns." (New International) "Naphtali is a hind let loose: he giveth goodly words." (King James). Naphtali (NPThLI) is attributed to Virgo and alchemical distillation. see 570.

IVD IHVH Yod Tetragrammaton. hand of Jehovah. see 20, 26.

ChVBL chobel. sailor. The microcosm, as a vehicle with the great sea. Mathers in [?S.C.?, p. 7] gives: "A ruiner."

ThVAL Tual. In ceremonial magic, on of the Angels of the 12 signs of the zodiac, ruling Taurus, the Bull, and the 2nd astrological house.

HHHAL Hahahel. "God in three persons." 41st Shemhamphorash. 201°-205°. Chontaré. April 29, July 10, September 20, December 1. [rest of text unreadable] According to Godwin, the angle of the 5th quinance (21°-25°) of Aquarius; Angel by day of the 7 of Swords. This represents the influence of Netzach, sphere of Venus, in Yetzirah, the world of mental formation.

AMH ammawh. handmaid. female slave, tribe, race, people. mother (as the Great Mother, Binah), mother city, Metropolis, measure, or cubit, post, foundation, middle finger, virile member, penis, canal, dike, sewer.

HBDLH habdalah. A dividing sundering or separating, separation, division. Power of Zain, the sword, connecting Binah to Tiphareth. From a root BDL, see 36.

BDIL beydel. Tin, metal of Jupiter. A copper alloy of tin. Aramaic meaning: "on account of, for the sake of." D.D. Bryant writes in his alchemical work on the philosopher's stone: "The

sublimation of mercury is completed by 2 processes, viz, by removing things superfluous from it, and by introducing things which are wanting, all of which is accomplished by Sol, the Beauty that transforms the beast." [The Art of Alchemy VIII, 8]

The Asch Mezareph [IV pp. 27-28] says: "Bedil, Tin; in natural science, this metal is not greatly used; for as it is derived by separation, so its matter remains separate from the universal medicine. Amongst the planets Zedek [TzDQ = 194 = Jupiter] is attributed to it; a white wandering planet, to which the gentiles applied an idolatrous name, mention where of is forbidden, see [Exodus 22:12] ("and if it be stolen from him, he shall make restitution to the owner thereof"), and a greater extirpation is promised [Hosea 2:17] ("For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name") and [Zechariah 13:2] ("And it shall come to pass in that day, says the Lord of Hosts, that I will cut off the names of the idols out of the Land, and they shall no more be remembered: And also I will cause the prophets and the unclean spirit to pass out of the land.") Amongst the beast, no allegory is better applied to this metal than that because of its crackling, it should be called 'Chazir Mijaar, a boar out the wood [Psalm 80:14], whose number is 545 (which is not only made 5 times from 109, but in its lesser number shows a quinary, as twice taken is 10, the lesser number of the word Bedil, by the two figures of 46 being added together. But five times ten shows the fifty gates of Binah, and the first letter of the Sephirah Netzach, which is the Sephirotic class to which this metal is referred). In particular transformation, its sulphurous nature alone both not profit, but with other sulphurs, especially those of the red metals, it does reduce thick waters, dully terrificated into Gold; so also into Silver, it its nature by Tin. But its viscous and water nature may be meliorated into Gold, if it be only pulverized with the calx of Gold through all the degrees of fire, for ten days, and by degrees thrown upon flowing Gold, in the form of the little masses, which also I am taught is to be done with Silver. But no man is wise unless his master is experience."

flos (Lt). flower; suggesting the "rose" symbolism and relates particularly to the microcosm. see 683, 36, 252, 315, 154, 224, 314, 29. [It has been linked with the Great magical Agent, by Eliphas Levi, who terms it also "Azoth, ether, magnetic fluid, soul of the earth, Lucifer, etc.." One of the faces of the philosophical stone bears its name, along with Adam, Eve, and Azoth].

Jove or Iove (Lt). Jove; the Latin Jupiter, the sky-god, connected with beneficence. King and Father of the Gods. Same as the Greek Zeus.

Omnia (Lt). All, everything; symbolizes the universe. (The radius which determines the size of a circle is 23 [ChIH], Chaiah, the Life-force seated in Chokmah.) The "field" or "vineyard" of the

universe is pervaded by Life, so that no portion of it may be regarded as a dead mechanism. see 506 Greek.

I.N.R.I. Initials of inscription on the cross of Jesus crucifixion that Pilate wrote. It has many esoteric meanings.

Blavatsky Quotes a Rosicrucian motto: "Igne Natura Renovatur Intergra" which the alchemist interpret as Nature renovated by fire, or matter by Spirit." see 270, 1223.

Ordo (Lt) Order. Part of the motto: "A new order of the ages" on the Great Seal of the U.S. see 80, 94, 126, 220, 370 (Lt), 240.

Igneo (Lt). igneous, fiery; of fire. Relates to the "Triangle of Fire." see 134, 88 (Lt).

47 (prime)

BID AL be-yod-El. "by the hand of God." Job 27:11.

BMH bawmawh. "high place", mountain, altar; non-Jewish place of worship. The Lord ascertains who is ready to be "snatched up" by the spirit to "high places".

BKIIH bekyiiah. a weeping. Part of the divine inebriation.

AVIL evuil. fool. The divinely inspired.

ALIV elawyu. "unto", to towards, into, at, by. [Exodus 19:3] "And Moses went unto God, and the Lord called unto him out of the mountain, saying, thus shalt thou say to the House of Jacob, and tell the Children of Israel."

IVAL yuel. Angel ruling Virgo, connected with alchemic distillation, and with "the hand." see 46. Godwin gives: VIAL veyel. This spelling, IVAL, is also that of Joel, "Jah is God," one of the minor prophets. [Joel 1:1] "The word of the Lord that came to Joel, son of Pethuel."

ChLTh khawlat. as a verb: to snatch up, decide; definitely; to ascertain; to knead with hot water. Khaylet as a noun: secretion, humor.

Latin/Greek

rosa (Lt). Rose A symbol of aspiration, of desire and of the Human soul. The white rose represents purified desire; the red completion of the Great Work through action. see 75, 87, 194, 246 (Lt); 294 (Gr).

forma (Lt). Form Represents the embodiment of life as the "golden rose." see 101 (Latin)

vita (Lt). life. Desire for more Life involves the transmutation of the rose, and the discovery of the true "Gold." In the Rosicrucian allegory, this was the title of a Book, found in the vault and said to have been written by Brother CR, from whence the "relation" in the Fama was taken. see 18, 132, 106 (Lt).

aureae (Lt). Of the Golden. Connect with the sun or alchemical gold, see 701 (Lt), 193, 79. Part of the Title, "Brother of the Golden Cross." Golden refers to Tiphareth, seat of the Higher Self in the heart and center of the "Rose." In the microcosm, the liquid or "potable Gold" is the solar Yod-force assimilated from food by the use of Mercury in Virgo.

48 (3x2x2x2x2) (3x2²)

12*4: The multiplication of the powers of the 4 elements by the 12 signs of the zodiac.

KVKB Kokab. a star or planet [Numbers 24:17]. Specifically Mercury. Related to the 8th Sephirah, God, the sphere of Mercury, and to Key 17. see 15, 453. KV = 26 = IHVH, Tetragrammaton and KB = 22 = number of letters of the Hebrew Alphabet. see 98, 343, 721. With respect of quicksilver or Mercury, the Aesch Mezareph [VII, p. 38] says: "And so Kokab, a star, is the name of the planet Mercury, under whose government this matter is, with the whole word is 49; which same is the number of El-Chai." [Kokab is 48 and add one for the name we get 49] but remember that all quicksilver doth not conduce to his work, because the sorts of it differ... [rest of quote is missing]

GDVLH Gedulah. greatness, majesty, magnificence, a name for Chesed (72). From a root GDL, Gadai, meaning: to twist, and therefore connected with the idea of spiral motion. see 37, 43, 440.

ChIL chayil. army, rampart; wall.

CHIL cha'yil. a women, force, power, strength, efficiency; wealth, vigor, health. The word is derived from a root, spelled the same way, meaning "to whirl, to twist." A reference to the spiral motion which is characteristic of the influence descending from Kether, where the whirlings begin, into all the paths of wisdom below the Crown.

ChM Ham. warmth, heat, fire, blackness. As a proper noun ChM is the son of Noah [5:32, 6:10] see 936, 993, 190.

According to Fabre D'Olivet: "ChM. Ham... this name is on the whole, the opposite of that of Shem. The sign Cheth which constitutes it, recalls all ideas of effort, of obstacle, or fatigue of travail. The root which result from its union with the sign of exterior action, employed as collective, presents a bending, a dejection, a thing which inclines toward the lower parts: it is the heat which follows a sharp compression: it is the hidden fire of nature: it is the warmth which accompanies the rays of the sun; it is the dark color, the blackness, which results from their action; it is finally, in the broadest sense, the sun itself considered as the cause of heat and of torrefaction.

When the name of Ham is presented alone and in an absolute sense, it can be taken in a good sense, since it expresses the effect of the sun upon inferior bodies; but if one only sees in it the opposite of Shem, it offers only sinister ideas. If Shem is the sublime, the superior, Ham is the abased, the inferior; so if the former is the radiant, the exalted, the infinite, the latter is the obscure, the bending, the limited, etc. [The Hebrew Tongue

Restored, p. 170-171]

ChM Khem. The Egyptians' own name for their country. Through Egyptians influence of the Greeks, the root of our words alchemy and chemistry.

MCh. Fabre D'Olivet comments: "Onomatopoeic root which depicts the noise that is made in clapping the hands: figuratively, action of applauding; state of being joyous, of having good appearance.

MCh. clapping, applause, fullness of the body; good humor.

MCh. the sign of exterior and passive action united to that of elementary labor, or to the root ACh, symbol of all equality, constitutes a root to which are attached the ideas of abolition, desuetude; of ravage carried on by time, by the action of the elements, or by man. [The Hebrew Tongue Restored, p. 388]

IVBL yuwbāl. stream, river; trumpet blast (from the sound coming from a stream). Jubal, the name of the son of Lamech (traditional founder of Free Masonry) [Genesis 4:21]

IVBL jubile. ram; ram's horn, inventor of musical instruments.

MAHB meahabāh. Love.

MAZ mayawz. "of old." Proverbs 8:22]. "The Lord possessed me in the beginning of his way before his works of old." see 3, 12, 21, 30, 39, 57.

VHVAL Vehuel. "God Great and ?Exacts?" The 49th Shemhamphorash, and those following to the 56th belong to the 7th order of angels, the principalities. [Psalm 145:3: "Great is the Lord and most worthy of praise; his greatness no one can fathom."] One should recite the whole Psalm to overcome chagrin and when has a contrary spirit. Exacts one toward God, to bless and glorify, when one is touched with admiration. Rules great personages and all who elevate and distinguish themselves by their talents and virtues. Person born: sensible and generous soul: will be esteemed by all good people ?for? ?virtues?, good deeds, will distinguish himself in literature, jurisprudence and diplomacy. see 965, 1525.

arbor (Lt). a tree. A word which recurs continually in Qabalistic, alchemical and Rosicrucian texts.

fons (Lt). fountain, spring, source, origin, cause. Literally, a pouring forth. Compare with the doctrine that the 4th Sephirah is the source of supply.

rota (Lt). a wheel. Used in the FAMA FRATERNITATIS to designate one of the most valuable Rosicrucian "books." Origin of the artificial noun, TAROT. Key 10 represents the whirling force descending from Chesed.

Tora (Latin). the Torah or the law; the scroll held by the High Priestess in Key 2. see 20.

orat (Latin). speaks. Part of the Latin phrase "The wheel of Tarot speaks the Law of Hathor." the speech is that of intuitive knowledge.

Ator (Latin). Hathor; The egyptian cow-goddess, who symbolized mother nature.

Nihil (Lt). Nothing. A reference to the No-thing or Ain, the 1st veil of the absolute. see 61, 538, 560, 31.

Decus (Lt). Ornament, splendor, glory, honor, dignity. Hod in Latin. Elohim Sabaoth. see 15.

49 (7*7)

Number of the magic square of Venus.

MTh Mat. The rod of Aaron. Related to the magical Wand. M: The Hanged Man, or reversal. Th: the symbol of Fohat (Kundalini) and its direction (strength). see 404, 43, 470, 175, 1225.

DMH. her blood.

DMH dawmaw. meditated. see Genesis 1:26. see 54. [much of the text for this entry is unreadable]

AL-ChI El Chai. The Living God. Divine name of Yesod, Sphere of the Moon. see 363, 80.

HIGAL Hagiel. Intelligence of Venus. Intelligence of Venus, when Venus enters the signs of Taurus and Libra [Davidson]. This intimates that desire is essential to alchemical congelation and sublimation. see 331, 501.

MVOB Moab. Moab. from my father [Genesis 19:37]. The ancient land of the Dead Sea, and its people.

ChMA Chema, Haymah. warmth, heat; fury; fever. To maintain a steady and even heat in the anthanor is a prerequisite of the Great Work. Derived from ChM (#48). Also: hot season. [Egyptian Khem, root of alchemy, the "Egyptian Art."

MVG moog. solve, dissolve; to melt. One of the two alchemical maxims. also: to cause to melt, melted, soft. see 64 (Latin), 103.

ILDA. she bore.

LIDH lidah. A bring forth, birth, nativity, according to Mathers [in Sepher Sephiroth p. 7]. This word does not occur in scripture on in the Hebrew Lexicon.

GVIL gawill. parchment. This suggest the blank page where the "new name" is written, and the "rough ashlar" which is shaped into the "Stone of the Wise."

GVLChB gulhab. Qlippoth of Geburah. Suggest imbalance of the Mars force. Godwin gives: Golachab, "The Arsonist."

ChVLH choleh. a sick person, patient. The process of transmutation is like coming from sickness into full health.

Lux (Lt). Light. The source of all manifested life. "Lux, light, is the actual substance of all material forms. The universally diffused radiance is concentrated into suns, and their world systems, and flames in every galaxy. It penetrates every solid thing and overcomes the subtle... [John] Dee s analysis of LUX

into the component parts of a cross has analogues elsewhere amongst occultists, as you probably know. I suspect that Mathers and Westcott, or perhaps Mathers alone, developed it from the hints in Dee's Monas [Hieroglyphic Monad]. Written L.V.X., so that its letters are separated by periods, the letters are then taken as Roman numerals, and their addition is 65.." [Paul Case, op, cit. p.6] see 116, 364, 207, 73, 122 (Lt), 620, 397.

niger (Lt). Black. the absence of Light. Color of the Black Pillar Boaz. Also refers to the Black Raven, an alchemical symbol of the 1st matter, or unmanifested life. see 126, 87 (Lt), 998.

rebis (Lt). "two-thing." Corinne Helene Writes: "In this alchemical process, the Gold (Spirit) which is God, and the base metal which is man have been conjoined and man becomes the Living Stone. the Keystone of the Arch in Masonic phraseology. The androgyne consciousness is represented by the Hermetic cypher REBIS, meaning the two things. The alchemical double Mercury bears the same significance. Albert Pike employs the grand climax of Masonic initiations. He writes: For as birth, life, exaction, suffering in fire and death were, as it were, ascribed to the philosopher's stone in black and gloomy colors, and finally resurrection and life in red and other beautiful colors, so the terrestrial stone (man's body) may be compared with the celestial stone (the Body of Christ)." [Occult Anatomy and the Bible, XII, New Birth Through Regeneration, p. 37]

50 (2*5*5)

The 50 "Gates of Understanding" attributed to Binah.

10 (Yod):Chokmah * 5 (Heh):Binah

Number of faces of the 5 platonic polyhedra and the number of their points of vertices.

Kaph/Lamed, Jupiter in Libra.

N Nun. The powers of growth and transformation represented by Nun and Key 13. see 470. "The bent over form of the Nun, 'the bent over faithful one,' indicates a sense of poverty and need to receive. This bent over form is the most fundamental (simple) "vessel" form amongst the letters of the alef-beit. In the form of the letter Teth, we envision a vessel filled by (pregnat with) "introverted" light, whereas Nun is a vessel alone." [The Alef-Beit, Rabbi Ginsburgh] "If you, my son, wish to prepare this precious stone, you need not put yourself to any great expense.. you must diligently observe what I do, and remember the worlds of Aristotele (Meteor 3 and 4) who says: "Study Nature, and carefully peruse the book concerning generation and corruption." [Hermetic Museum I, p. 131]

Nun. Meaning fish. Alchemist "Would have known, also, that the meaning of the noun Nun, taken as a proper name, is 'perpetuity, eternity, or everlastingness'. And they would have known that the name 'Jesus' is merely a variant of Joshua, the successor of Moses, whose father was named Nun. The everlastingness... was unquestionably associated by the ancient Hebrews with ... procreative power... and it is an open secret that the mystery veiled by the letter of both Testaments.. is a mystery summed up in these words: generation and regeneration... Nun stands for the zodiacal sign Scorpio, which governs generation because it rules the reproductive function.. Scorpio, and is entitled 'death' because of the connection between Scorpio and the 8th house of the zodiac, termed 'the house of death'. Again, the 8th house is also the 'house of inheritance', and in all its meanings 'inheritance' signifies something transmitted by parents to offspring, so that it has a direct correspondence with the verbal meaning of Nun, 'to sprout'... That this wisdom is related to inheritance is not due to its being passed on from mouth to ear only, but also to the fact that its central mystery is a mystery of sex." [Paul Case: True and Invisible Rosicrucian Order (4th), pp. 68-69] see 1219, 407 (Greek), 8. See also the parable of the loaves and fishes in the Bible [Matthew 14:17, 15:34] and note, 581.

Fabre D'Olivet comments: "This character as consonant, belongs to the nasal sound; as symbolic image it represents the son of man, every produced and particular being. As grammatical sign, it is that of individual and produced existence. When it is placed at the end of words it becomes the argumentative sign final Nun, and gives to the being every extension of which it is individually

susceptible. The hebraist grammarians in placing this character among the heemanthes, had certainly observed that it expressed, at the beginning of words, passive action, folded within itself, and when it appears at the end, unfoldment and augmentation..." [The Hebrew Tongue Restored, p.395]

ADMH adamah. red earth, soil, ground, land, territory. Corresponds to Terra Adamica (#86). In Genesis 2:7 IHVH ALHIM (The complete divine name of Binah) formed the essence of the man [ATH-HADM, #451], from the dust OPR Aphar (350) of the ground [ADMH] Adamah. Adamah is the earth of Chesed, one of the 7 earths in the diagram of the 4 seas. see 291, 14, 365, 105, 432, 337

H-ADM ha-adam. Metathesis of ADAM Adam. Generic humanity. The Adam. Translated sometimes in Genesis 2 as "The Man" and sometimes by the proper noun Adam. What is indicated is that the Man and the "Ground " are identical in essence. [Genesis 2:25] see 610.

IM yahm. the sea; ocean; lake; large basin, reservoir, large river, west, western quarter. One of the many titles of Binah when the Mother is considered to be the great reservoir of substance from which forms are specialized. The "sea" is the radiant darkness of limitless light, the ocean of root-matter (Sanskrit: Mulaprakriti). The Mother (Binah) is the sea wherein swims the fish (Nun), and the fish and the sea are one. The fish and the son are also one (see 52). [Book of Tokens]

H-ZZAL ha-Zazel. The spirit of Saturn.

H-HM ha-hem. the abundance.
HMH haman. To ferment.

DG GDVL dag gedul. "great fish". Jonah 1:17. When the great fish (Scorpio) swallowed the prophet Jonah (Dove, #71). the forces of Mars and Venus are conjoined (see 121). Note also that Ninevah, the capital of Assyria, where Jonah was sent, is spelled NINVAH, so that it combines the letters NVN Nun, and IH. [Book of Tokens, p.131]

ChBLI khobli. pains and sorrows, throes of birth; suffering, damage, injury. For which the great fish is an emblem. All pain and sorrows are the portals through which man passes to the heart of the Great Mother. see ChBL, 40. [Book of Tokens]

ATHM ahtam. to close, to contract, to shut up. Indicates the limiting activity of the specializing process (see 86, 158, 4, 14, 41, 72, 104).

LK le-khah. to thee. "To thee, O Israel, is the opening and shutting of the Gates." [Book of Tokens]

MI mi. what? which? (see 64). After many questions the realization of one s immorality is attained. Also where? and how?

Refers to the Gates of Understanding and to the square of the Pythagorean triangle (see 236). Who?; whoever, someone, anyone. In the prologue to the Zohar, MI is discussed in relation to the initial process of creation and is linked to the no-thing. "MI... is the living water, transmitting life." see 85.

MI may. water. Singular form of the word usually rendered Mem [MIM] occurs only as a component of proper names in the Bible (see 64). Used also as a euphemism for semen virile, the actual substance which is secreted by organs under the rulership of Scorpio.

AIZBL Izhebel, Jezebel. "chaste" [1 Kings 16:31]. Considered to mean "without cohabitation", implying virginity; Furst, on the other hand, considers that it is a contracted form of ABI-ZBL, Abi-Zebel or "Father enthroned on high." Inman considers the name to mean "Baal is strong", Baal being the deity considered adulterous to Israel. [Ancient Faiths Embodied in Ancient Names]. To reach the "Father", one must practice virginity and practice reverence to the one true God of Israel. see 63 (Greek)

IIL Ieiaiel. One of the 72 angels bearing the name of God. 58th Shemhamphorash. see 81.

ILI Ieliel. 2nd Shemhamphorash. see 81.

?ALDIH Eladiah, Aladiah. 10th Shemhamphorash, angel of the 9 of Pentacles (Yesod of Assiah). "God the Propitious". Viroaso. March 29, June 9, August 19, October 31, January 11. 3:00-3:20." Psalm 33:22: Let your mercy and loving-kindness, O Lord, be upon us in proportion to our waiting and hoping for You (Amplified). For those ?involved? secret crimes, who fear to be discovered. Against ??? pestilence, and the recovery from sickness. Person born: Enjoy health, happy ???, esteemed by their acquaintances, frequent the ??? society. see 965, 1525. [parts of text unreadable]

KL kole. all, whole, every. As the fish is hidden in the waters of the sea, so is the ALL shut up within the semblance of the many. Fabre D'Olivet comments: "KL this root expresses all ideas of apprehension, shock, capacity, relative assimilation, consummation, totalization, achievement, perfection.

The Arabic [word] develops in general, the same ideas of complement, totalization, as the Hebrew; but leaving its source, it inclines rather toward the totalization of evil than toward that of good; so that in the Arabic idiom [Arabic word], it taken figuratively, for excess of fatigue, height of misfortune, extreme poverty, etc. The root being reinforced by the guttural aspiration, offer in [Arabic word], a meaning absolutely contrary to the primitive sense of accumulation, and designates the state of that which diminishes which is lessened.

KL. That which is integral, entire, absolute, perfect, total,

universal: that which consumes, concludes, finishes, totalizes a thing; that which renders it complete, perfect, accomplished; which comprises, contains it, in determining its accomplishment; the universality of things; their assimilation, aggeration, perfection; the desire of possessing, possession; a prison: the consumption of foods, their assimilation with the substance of the body, etc.

KL. action of totalizing, accomplishing comprising, universalizing, consummating, etc." [Hebrew Tongue Restored pp. 372-373]

Latin

semen (Lt). seed. This designates the reproductive element in the human organism. In alchemical writings, semen has the same figurative meaning as in Virgil, who employed this word to represent the 4 elements as the ground, origin, or cause of all physical forms (see 64 Lt).

Radix (Lt). root. The part of the plant which draws in nourishment. The plant is the human organism; the nourishment is the Life-power (see 137 Lt).

Jeus. of Jesus. The seed of Jesus forms the root of the Christos. Part of a saying in the Rosicrucian Fama. "A seed planted in the breast of Jesus. see 310, 95, 66, 99 (Latin), Part of a second saying, which includes the words "in Jesus we die", also in the Fama. see 683 (Latin).

regio (Latin). A direction, line; a boundary; country, territory, district, sphere, hence kingdom. see 496; 108 (Latin).

51 (3*17)

IHHAL Yehahal. 62nd Shemhamphorash; angel of 8.5 (see K. of 5. fig 52) "Yah is God"-Supreme Being. Oroasoer. May 20, July 31, October 11, December 22, March 4. 8:20-8:40 PM [Psalm 119:159] "Consider how I love thy precepts: quicken me, O Lord, according to thy loving-kindness" To gain wisdom. Rules philosophers, the illuminati and those who wish to retire from the world. Person born: Loves tranquility and solitude; fulfills exactly the duties of his estate, and is distinguished by this modesty and his virtues. see 965, 1520, 20. According to Godwin: Yehohel; Angel of the 2nd quinance (6°-10°) of Gemini; angel by night of the 8 of Swords. This represents the influence of Hod, Sphere of Mercury, on Yetzirah, the formative world.

ADV M Edom. "red," Land south east of Palestine; Name given to Israel (variant spelling, see 45, 342). [Isaiah 34:6] "The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea (Edom)." The kingdom of Edom is connected with the unbalanced force. see 715. The three letters ADM signify to stamp firmly, man, to be red. With different vowel points there is something mystical about red as a color." Genesis 25:30: "And Esau said to Jacob, fed me, I beg you, with that same red pottage; for I am faint : Therefore was his name called Edom." [Ancient Faiths, p. 409] see 611.

AN On. an Egyptian god (Gen 41:45). City of Heliopolis in Egypt, or Beth-Shemesh, the House of the Sun (see 581, 1052, 120 (variant spelling), 57, 707, 701.

*** Fabre D'Olivet writes: "AN. An onomatopoetic root which depicts the agonies of the soul, pain, sorrow, anhelation.

The Arabic [word] used as verb, signifies to sigh, to complain.

AVN. Every idea of pain, sorrow, trouble, calamity.

AN. the signs which this root are those of power and of individual existence. The determine together the seity, sameness, selfsameness, or the me of the being, and limit the extent of its circumscription.

AN in a broader sense, it is the sphere of moral activity, in a restricted sense, it is the body of the being. One says in Hebrew, [ANI] I; as if one said my sameness, that which constitutes the sum of my faculties, my circumscription. "[Hebrew Tongue Restored p. 295-296]

NA. Fabre D'Olivet writes: "NA. No. Every idea of youth, newness; every idea of freshness, grace, beauty, every idea springing from

that which is formed of a new production, of a being young and graceful.

The Arabic [word] although molding to the same primitive root as the Hebrew, has developed, however, ideas apparently opposed; This is the reason. That which is new, of recent birth, is graceful, fresh, pleasing; but it is also frail, weak, unsteady. Now the Hebraic idiom is attached to the first idea; the Arabic idiom has followed and developed the second. Thence the verb [Arabic word], which indicated the state of that which is frail, feeble, impotent; the verb [Arabic word] expresses the action of letting go, being separated, abandoning a thing, etc. What proves the identity of the root is that the compound very [Arabic word] signifies literally to nurse an infant." [Hebrew Tongue Restored p. 395]

Okel, cont. Mathers gives: Ate, devoured, in [Sepher Sephiroth, p. 8] [Rest of text missing]

Lapis (Latin). stone. The mystical stone of the Philosophers (see 53, 104, 126, 216).

Zion. Refers to the adytum the aspirant builds within the brain (see 216).

52 (4*13)

52 weeks in a year. The path of Gimel is 52 units long (joining Kether to Tiphareth) and is the diameter of the Creative World of Briah and a symbol of what determines the limits of creative activity.

AIMA Aima. the Bright Supernal Mother, fertilized into productivity by the influx of the life-force from Chokmah through the path of Daleth. Title of Binah. The Empress, and the queens of the minor trump (see 67). The "Mysterious Power" of which Krishna declares: "My Maya is the great womb into which I cast the seed: from this is the birth of all creatures."

ABA VAMA aba ve-ama. Father and Mother. Qabalists designate the union of Wisdom (Aba) and Understanding (Ama).

BN Ben. "Son". Special designation of Tiphareth. Ben is the name of the "secret nature" of Yetzirah, the formative world, symbolized by the Magician's sword, and by the suit of swords. The sword is Zain, it is a symbol for the Binah, because ZIN and BINH are numerically equivalent. The central Ego of the Human Race, is the Creature, the Begotten son, in perfect union with the Father (53). The essential Man (Adam) is "begotten not made." Humanity is of the same essence as Divinity. To experience oneself as a "Son of God" we must be receptive to the influence of the Christos (see 45, 80, 311, 1081).

"The central Sephirah is Beauty, called BN, the Son. Note that this is 52, or a fourfold 13 [the number of unity and love]."[Commentary 13th Communication 5/28/47]

Likewise is 52 AIMA, and IVD HH VV HH, or IHVH spelt in full, with the names of the four letters, instead of the simple characters, and the key to IHVH is the 26 formed by adding 1, 6, 9, and 10 [the numbers of the Sephiroth of the Middle Pillar]." - [13th Communication]

"This [GN], in the ROTA, is the garden of the magician; and what is the soil of the garden if be not identical with ABN, the Stone? And thus do you see that the stone and the garden are really AIMA, the mother, and behold! AIMA and BN are one in numeration. This hath been said long ago by the companions, for have they not written that in Binah, BINH, which herself is AIMA, are conjoined the letters BN, and the sum of these is 14, the ROTA number of the Father? Now, BN is, in the ROTA, 1 and 13, and the sum of these is 14, the ROTA number of the intelligence of Probation. For nothing can be known until it is tried, and in union, the Holy Guardian Angel effects that union. Here men fail to understand. COMMENT: all this hangs on the recognition of the fact... that not the very least of any human being's personal activities is anything but the work of what the ROTA pictures as Key 14. Every circumstance of any man's life is a particular dealing of God with his soul... The recognition that the Actor is

always superpersonal. For humanity of earth, the Actor is BN... so it is the personal you that watches, yet what of reality has that, apart from BN?" [Qabalistic Text 17th Communication 6/12/47] see 53, 124.

BHMH behemah. animal, beast. Applies to the larger quadrupeds. Points to Binah as the source of the organic life of the various forms of animal creation below the human level. From these lower forms the human body has been evolved.

BKL be-kal. from all, among all, "in all things" (Gen. 24:1). The Binah clause of The Pattern on the Trestleboard begins, "Filled with Understanding.." Zohar says BK in BBK is the designation of the "River of the Waters of which never fail."

ChMD khamad. something desirable, and "object of delight".

IVD HH VV HH Letter name of IHVH spelt in full. The divine name of the Father. see 26, 104.

ZMH zammah. thought, plan, purpose, imagination, meditation; evil device; wickedness, idolatry, incest, shameful seed. In some biblical passages this noun has a good sense and in others a bad one. In itself it is neutral. "Bad" and "Good" have to do with the objectives of planning and thinking. They cannot be applied to the thought-force itself. This word is probably the same as the first two words of the mysterious words mentioned by Jesus [Pistis Sophia, Chap. 10] "Zamma Zamma Ozza Rachama Ozai." Probably a transliteration of ZMH ZMH OZA RChMH OZIH, Thought, thought, the power of the womb (or matrix) of the strength of Yah." The "Strength of Jah" (OZIH) is the Life-force seated in Chokmah. The womb of that power is Binah, the Great Mother. In Binah, the Life-force is specialized as the thought-force active in Neshamah (see 395).

KLB caleb. Dog. Proper name of Caleb, companion of Joshua. Stands for faithfulness (Joshua 14:6]. Also forcible [Deut. 1:36] KL (50) is Kole, the All. LB (32) is Laib, the Heart. A sign of understanding, connected also with Thoth (Dog-headed God) of Egypt, the Mercury (Kokab) in Hod, and the 12th path of the letter Beth. The self-conscious mind of man has always been the herald of the Gods because it is the focal point or center for the ALL. see 145, 197, 126 The little dog companion of the fool, who is a reflexion of Jeheshua, or Christ (Joshua).

"Now it is written also in Joshua, that among the spies who went forth into the land of Canaan, was Caleb, and that for his good report when others had sought to dissuade Joshua from advancing, the Lord, Blessed be He, rewarded Caleb with long life.

Now Caleb signifieth dog, and well ye know that this is no name of good repute in Israel. Yet here is a treasure of wisdom that is part of the lore that Moses was instructed in as a youth in Egypt. For the story of Caleb is a figure, and Caleb the dog

standeth for faithfulness, but there are deeper things than this.

For reckon the number of KLB (52) and behold it is a veil for AIMA, for KLB is 52. Now 52 ye know has the number of BN, but it is the number also of ABVAIMA, Abve-aima, or Father and Mother. That is, it representeth the conjoining of Chokmah, AB, with Binah, Aima. What then is the Path of this conjunction of Father and Mother? It is the Path of the Luminous Intelligence which joineth Chokmah to Binah, the Path of the letter Daleth.

Now come and see again. The word KLB hath for its first two letters K and L, and these spell Kal, the ALL. And the last two letters are L and B, and these spell Laib, the Heart. Now K and L are 50, and these are the gates of Binah, and L and B are 32, and these are the Paths of Wisdom. Thus in Caleb is concealed the secret of the ALL, which is likewise a Secret of the Heart. And is not the heart of Adam Quadman, Tiphareth the Son, into which pour all the streams of Mezla from above, and from which, for as much as Tiphareth is the Path of Separate Emanations, or mediating influence, and same Mezla descendeth to the Paths which are below? So Caleb is a sign of understanding, for his name as we have said, is of like number with AIMA.

But in Mizraim was their God Thoth represented as a dog-headed man, and that some Thoth is Kokab also, whom the "oppressors" called Mercurious, and among the Sons of the Doctrine it is known that this same Kokab hath its sphere in Hod, and its own Path in the letter Beth. Thus may ye understand that the Intelligence of Transparency is figured by Caleb and with this is creation begun.

Of interest to students of our Rota, is the fact that Caleb means dog, and since there is only one dog in the series of pictures the dog in Key 0 is the only one shown in direct association with man, as the pet and companion of the Fool. He is the letter Beth that follows after Aleph, just as the dog follows the Fool. Now Binah is at the lower end of the Path of Beth, and from what is said about the word Caleb, it is evident that the reference to Kokab or Mercury has also a bearing here."

Caleb, as you have just seen in the Bible, was the son of Jephunnah, that is IPNH. Now these four letters are worth noticing. The first is Yod, phallic, and also symbol of both Chokmah and Yesod. The second is the letter of Mars; the third the letter of Scorpio, and the last related to Aries and to vision. Remember that Caleb was a spy, and that the Text plainly refers to the perfection of his masculine vigor. Moreover the number of his years is given as 85, which is the number of the letter name PH, Peh, and this is divided into two parts; 40, his age when he served as a spy, and this is a number of Mem; and 45, which elapsed thereafter, which is a numeral symbol of ADM, Adam.

That is, the dog became a completed man, and this involves the use and direction of the Mars force in accordance with a reversal of ordinary procedure, for the other spies reported unfavorably and caused the people's hearts to melt. But Caleb at 40 stands for the reversal, symbolized by the Hanged Man.

This Caleb was not one of the Israelites, he was a Kennizite adopted into Israel, an outsider by birth. But he received his proper reward. The whole passage is an allegory relating to what alchemists call the fixation of Mercury. That is, the highest use of self-consciousness in a creative function, reversing customary attitudes of mind and the activities they prompt, and leading ultimately to the overthrow of error.[33rd Communication, 2/12/48]

KBL khebel. fetters [Psalm 105:18, 148:8] also chain, as anchor chain, submarine cable. as a verb KBL, to chain and KBL, to chain, tie. Creative imagination is the tie that binds, as well as the fetters that chain.

ChMD khamad. something desirable; object of delight, take pleasure in.

IBM yahbahm. Husband's brother; Brother-in-Law. May apply to Ben [BN], the Son. (The "Husband" is AB, the Father). Also Yedem, the 70th Shemhamphorash, associated with the 4th quinance of Cancer. BIM Bim. Day demon of 2nd decanate of Sagittarius, see 612.

LAVIH Lauviah. Angel of the Order of Thrones and of the Cherubim. see 965, 1525. 11th Shemhamphorash; angel of 4 of Cups; and of 10 of Pentacles; 17th Shemhamphorash. As 11th Shemhamphorash 51°-56°. Ronbomare-Saturn. March 30, June 10, August 20, November 1, January 12. 3:40-4:00 AM. Ps. (Vivit dominus et benedictus dominus mens, et ?exuciaturieus? salus meae). Against (Fondre) and for obtaining victory. Rules renown, influence, through great personages, savants and all who win celebrity by their talents.

As 17 - 24th Shemhamphorash 81° -85° PHUOR-Sun. April 5, June 16, August 27, November 7, January 18. Order of Thrones 5:00 -5:20 AM. Psalm 8:1 (1st sentence) Against torments of spirits of sorrows and for good repose at night. Rules high sciences, ???, literature and philosophy.

LKB Lekab. 31st Shemhamphorash, short form, associated with the 1st quinance (1°-5°) of Capricorn.

***NB Nob. A priestly city in Benjamin [#162]; [1 Samuel 21:1] "David went to Nob, to Ahimelech the priest..." Fabre D'Olivet writes: "NB. The mysterious root AVB being united by contraction to the sign of produced existence; gives rise to a new root, whence emanate all ideas of divine inspiration, theophany, prophecy; and in consequence, that of exaltation, ecstasy, rapture, perturbation, religious horror.

The Arabic [word] indicates in general, a shudder; exterior movement cause by interior passion. As onomatopoeic and idiomatic

root [Arabic word] denotes the sudden cry of a man or animal keenly roused. Literally, the bark, of a dog. Figuratively [Arabic word] and [Arabic word] expresses the action of one who announces the will of heaven, who prophecies." [Hebrew Tongue Restored p. 396]

MGVG Magog. Magog; the second son of Japeth [Genesis 10:2] "The sons of Japeth: Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras." According to Fabre D'Olivet the word means "elastic stretching power" for extended explanation see Gog and Magog, #70.

IHVAL Jehoel. Yahoel; angle of Kether of Binah (Ace of Cups) and Yesod of Binah (Nine of Cups) according to Mathers (S.S. p.8] Davidson also gives: Yaho, Jehoel, Jaol, and adds: "The angle equated with Metatron (Yohoel is, in fact, the 1st of Metatron s many names. He taught Abraham the Torah and was the patriarch guide on earth as well as in paradise. ...in the Apocalypse of Abraham, another psenoemgraphic work, Yahoel says to Abraham," "I am called Yohoel... a power by virtue of the ineffable name dwelling in me. As Jehoer, he is the heavenly choirmaster, or one of them." [Dictionary of Angels, pp. 317-318]

ABIThL Abital. "Father of Dew", i.e. fresh. The supernal "dew" is a product of the union of Chokmah and Binah.

Latin/Greek.

gratia (Lt). agreeableness, esteem, favor, loveliness, grace. This is the word used in the Latin version of the angel's words to Mary (Luke 1:28), "Ave, gratia plena; Dominus tecum; benedicta tu in mulieribus", literally, "Hail, full of grace; the Lord is with thee; blessed art thou among women." Here is a key to much of the esoteric doctrine of the Gospels.

sancta (fem.) Latin. sacred, pure, holy. Directly connected with Binah, since the latter is named "Sanctifying Intelligence."

Humana. Human.

Rosea. "of the stone."

Hiama (Gr). Blood. In its plural, streams of blood. Its secondary relationship is blood-relationship, kin." It is the substance by means of which the radiant LVX energy of Life is specialized within the physical body. In alchemical doctrines of the Great Work as the means through which states of Higher consciousness are experienced. We are all brothers and sisters in LVX. The letters are the Greek equivalents of those which spells Aima.

Haima cont. Referred to in connection with prodigies and signs, in [Acts 2:20] "the sun shall be turned into darkness, and the moon into blood, before that great and illustrious day of the

Lord come." Also in [Revelation 6:12] "And I saw when he opened the sixth seal, and there was a great earthquake, and the sun became black, as sackcloth of hair, and the entire moon became as blood." In connection with the Lord's supper, in [Matthew 26:28] "For this in my blood of the covenant, that which is poured out for many, for forgiveness of sins Also [John 6:53-56] "Then Jesus said to them, Indeed I assure you, if you do not eat the flesh of the son of man, and drink his blood; you have no life in yourselves. (54) He who eats my flesh, and drinks my blood, has ??? life, and I will raise him up at the last day. (55) For my flesh is the true food, and my blood is the true drink. (56) He who eats my flesh, and drinks my blood, abides in me, and I in him." Used in connection with the human body, man, with the idea of fr?? and mortality, in [Matthew 16:17] "And Jesus answering, said to him, Happy are thou, Simon, son of Jonah; for flesh and blood has not revealed this to thee, but that father of man in the heaven. ". As blood-relationship, kindred, written [Greek word] in [Acts 17:26] "And [God] made from one blood, every nation of men to dwell on the whole face of the earth; having determined the appointed season, and the fixed limits of their habitation." Of the sons of God, in [John 1:13] "Who were begotten not of blood, not of the will of the flesh, nor of the will of man, but of God." [Written (Greek word)].

Maia. The mother of Hermes. Also the name of Gautama, the Buddha. Maya is likewise the "Mysterious power" of which Krishna declares: My Maya is the great womb into which I cast the Seed: from this is the Birth of all creatures."

kakia (Greek). Badness; wickedness, vice, hence evil. Septuagint translation of [RO] (#270) 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 270, 1977.

53 (prime)

Number of degrees in the angle formed by lines constituting the vertical line and hypotenuse of a Pythagorean triangle. Therefore the number 53 defines the union of the Son, Horus, with the Father, Osiris.

H-GDVLH Ha Gedulah. The Majesty, the magnificence. Alternate name of Chesed prefixed by a definite article. 1 Chronicles 29:11 translates it as "Greatness," and includes the names of Geburah, Tiphareth, Netzach and Hod. It is one of the oldest references to the Tree of Life. see 360 ("His Great Fire"), 48. [In Chronicles 29:11 the Vav is omitted, giving a short spelling of the word or 47]. see 1389.

ChMH Khammaw. Sun (poetical). The "secret fire" of the alchemist, the radiant energy of the Sun. Figuratively poison due to its inflaming effect. Also alchemical Gold, whose center is Tiphareth, the heart center. It is the "secret fire" of alchemy, the radiant energy of the sun and the quintessence, the substance of all things. see 640. Literally heat, also fever; rage; to be hot, to glow, excitement through wine [Hosea 7:5]. Hence wine is heating; heat, anger [Genesis 27:44]. Burning anger, wrath, fury. ChM, Ham, the name of Noah's son meaning: warmth, heat, hot season, temperature.

ChMH khaemaw. (fem noun) to bind or join; to unite, to hold; to enclose, to surround with a wall (see Key 19). Figuratively, to be allied in affinity, to fasten.

IVD-HA-VV-HI. Special spelling of IHVH. Since it has the same value as Khammaw, it designates the heat and fire which descends through the Tree of Life on the side of Geburah.

***GN Gan. garden, wall enclosure, a place hedged or walled around, hence an enclosure, mystically the Garden of Eden, perfected state of being which the state of conscious identification of the EGO with the cosmic or Universal Self (see 124, 177). Genesis 3:24: Garden of Eden [GN ODN]. Genesis 13:18: Garden of Tetragrammaton [GN IHVH]. Ezekiel 28:13: Garden of Elohim (ALHIM).

BTChV BIHVI Biteku Ba-Tetragrammaton. "Trust ye in the Lord." Isaiah 26:4. The only way to return to the Garden of Eden and sit upon the "Stone", of Majesty.

ABN ehben. "stone," rock, a weight. From a root meaning: to build. Conjunction of Father and Son. The state of conscious identification of the EGO with the cosmic, or universal SELF. Also known as the Philosopher's stone, the "third eye," the Sanctum sanctorum (Holy of Holies) or pineal gland. The organ of true spiritual vision which enables one to see beyond the limits of the physical plane, and perceive man's perfect union with his divine source. Mundinus and Medales identify the secret fire of

alchemy with the stone, ABN and with the quintessence (spirit). The alchemical Fire is the radiant energy of the sun. see 73, 444, 54 (Latin). also ABN (oven), fossil [Hebrew Lexicon]. see 532.

"The stone is the garden, and the garden is the place of delight. That is, ABN is GN, and GN is ODN, for the stone is the union of the Son with the Father, and since ABN and GN are both 53, the stone is the stone of Eden, as is the garden... the stone and the garden are one, and as the stone is the union of Chokmah and Tiphareth, so also is the garden that same union; and from union cometh delight. Never is there delight in separateness. Only when Father and Son are conjoined is there delight. (N.B. There is here a double veil. For because BN and AIMA are both 52, the conjunction of AB and BN implies the conjunction of AB and AIMA. BN and AIMA are identical, but either AB and BN, or AB and AIMA may be in the perfect union intimated by ABN. P.F.C.) Now of this conjunction is GN the sign, because G is the Uniting Intelligence, and N is the Imaginative Intelligence. G unites Kether to Tiphareth, and N unites Tiphareth to Netzach. G is the Moon. N is Mars in Scorpio. Add these in our ROTA and they make 15, which is the glyph of the Renewing Intelligence that linketh Tiphareth to Hod... Now, N links the sphere of the Sun to the sphere of Venus, and thus in GN you may see the whirling motion of Kether, descending to the sphere of the Sun, and projecting itself into the sphere of Venus. This, in the ROTA, is the Garden of the Magician; and what is the soil of that garden if not be identical with ABN, the stone? And thus do you see that the stone and the garden are really AIMA, the mother, and behold! AIMA and BN are one in numeration." [Qabalistic text-17th communication 6/12/47] see 52, 124.

In the Rosicrucian allegory this is the stone which is discovered fastened to the nail (Vav) which is fastened to the memorial table. The stone is removed because it sticks to the nail, and this means that intuition follows right recollection. Right recollection enables us to discover the truth about ourselves, which truth is the stone, ehben. [Paul Case: True and Invisible Rosicrucian Order (4th), p. 179]

In the Book of Lambspring: "The Son ever remains in the Father, and the Father in the Son. Thus in divers things they produce untold precious fruit. They perish ??? and laugh at death. By the grace of God they abide forever, the Father and the Son, triumphing gloriously in the splendor of their new kingdom. Upon the throne they sit, and the face of the ancient master is straightway seen between them: he is arrayed in a crimson robe." [Hermetic Museum I, p. 304]. Case: "Note that the completion of the work is the union of Father and Son, viz, the Stone, ABN."

According to Inman: "ABN signifies a rock or stone. Amongst the ancients generally and amongst the Hebrews themselves an upright stone indicated the creator; of a ??? at Cyprus, the celebrated ??? Venus, was a ??? stone. [Ancient Faith, p. 468.]

ABIM Ayiyawm. Father of the sea. personal noun. Spirit-fire (Father) involving itself in manifestation (the sea).

ThChVL tekhol. the milt or spleen. Associated with Mars is some versions of the Book of Formation. Assigned to the "seed-making" power."

MAHBH meahavah. Lover. From MAHB, Love.

NBA navah. to speak under divine influence, to prophecy, to inspire, endow with prophetic gift.

**MGDV Maygiddo, Megiddo, Meeidoo. "Place of Troops". An ancient Canaanite stronghold, near which was fought the battle of Armageddon, in with the fortress of light defeat those of darkness [Zechariah 12:11] "In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddo." text unreadable] The King of Megiddo, one." Relates to Armageddon, the last great battle. see 958, 1008 (Greek).

Greek/Latin

Hyle (Gr). Wood. The gnostic name for the astral light. Wood is an organic substance which absorbs personal emanations of the astral light.

Acacia (Greek spelling). Innocence; without guile, harmlessness. Wood used to build the Temple of Solomon. Symbol of immorality and initiation. Tree (in Masonic symbols). Makey writes: "The spring of Acacia... presents itself as a symbol of the immorality of the soul being intended to remind... by its evergreen and unchanging nature of that better and spiritual part within us, which as an emanation from the Grand Architect of the Universe, can never die. And as this is the most ordinary, the most generally accepted signification, so also is it the most important... Secondly, then the Acacia [Akakia] is a symbol of innocence. The symbolism here is of a peculiar and unusual character, depending not on any real analogy in the form or use of the symbol to the idea symbolized, but simply on a double or compound meaning of the word. For [Greek word], in the Greek language signifies both the plant in question and the moral quality of innocence or purity of life. In this sense the symbolism refers, primally, to him over whose solitary ?grave? the Acacia was planted [i.e. Hiram Abiff], and whose virtuous conduct, whole integrity of life and purity of life and fidelity to his truths have ever been presented as patterns to the craft..." [p.8]

datum (Lt). given. Used in Secret symbols)page 20) at the close of a preface to an alchemical treatise. The full phrase is "Datum In Monte Abiegno," which identifies it as Rosicrucian (see 182).

ecclesia (Lt) . church. The church is the Stone.

Liber M. "Book M." The book which brother CR translated from Arabic into Latin. It is the "book of the World."

mons (Lt). mountain. [Secret symbols Page 11]. A typical Rosicrucian symbol for the Stone and also for the Great Work.

panis (Lt). bread (lit. the feeding thing). The House of Bread (Bethlehem), the sign Virgo, and the part of the body governed by it (the small intestine), and the Stone which is said in alchemical books to be, life bread, a product of coction-cooking or baking. In the church (ecclesia), the Christ is held to be represented by and mystically present in the Bread of the communion (Panis) and is identified with the Stone.

patebo (Lt). "I will open." Part of the Motto on the vault of C.R. "Post CXX Annos Patebo." see 200.

spes (Lt). hope; a goddess in Roman tradition. see 167, 717.

Archon. from Greek [Greek word] (#1551) which is from [Greek Word] "to rule, to be first." Used in John 1:1 [Greek word] - "In the beginning." In ancient Athens, one of the chief magistrates chosen from the most illustrious families to superintend civil and religious matters. Speculative. Not in Paul Case Gematria.

R.C, G., G.G, P.D. The initials of the second group of four who were called by Brother C.R. to complete the work of founding the Rosicrucian order. They raised the 4 to the 8, the square of the perfect cube.

54 (2*3*3*3)

D/N Daleth/Nun. Venus in Scorpio.

AGN aggahn. a bowl or basin; a disk. also AGN ogen, Brim, rim of a vessel, edge; handle. In Key 14 the angel is pouring fire water from two vessels or bowls.

ND nahd, ned. A hill, wall, heap, (forming on the water). [Exodus 15:8] "And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea." [Joshua 3:16] "That the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside Zaretan (ORThN, #740): and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho" (IRICHV, #234, "place of fragrance, City of Palm trees). see Key 20, Judgement for the blast of the trumpet and the sea.

DMI demiy. ceasing, still; cutting off, standing still. From the verb DMH (see 49). In silence the personality ceases and man becomes the "image and likeness" of God. Also DMI dahmi, quite, rest; as an adjective, DMI, dawmi, sanguinary. This word is from the noun DM dam (or dawn), blood. These meanings are shown in Key 13 plainly enough. see 44. demiy "rest" "and give you no rest, until the Lord establish you and until I make Jerusalem a praise in the earth." Also "tranquility", prosperity, in [Isaiah 38:10] "I said, in the tranquility of my days I shall die, at the gates of Sheol I am deprived of the rest of my years."

ChVN khoom. to be burned; blackish; hence as a color, swarthy, blackness, brown, dark. Also to have pity, spare. see 614.

ILHTh yelahat. It will flame (or burn). The power of God.

KCh IHVH Kokha Tetragrammaton. Power of God [Numbers 14:17]. "And now, I beseech thee, let the power of my Lord [ADNI] be great, according as thou hast spoken..." This power is associated with fire and burning is as much as Tetragrammaton is like a devouring Fire. [I.Z.Q: 673] KH IHVH is the designation of MZLA QDIShA, Mezla ?Qa" Holy influence, for the ??? with all concealments (Kether). see 493.

IDID IHVH Yediyd Tetragrammaton. The beloved of God [Deuteronomy 33:12]. "And of Benjamin He [Moses] said; the beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he dwelleth between his shoulders." Note that Benjamin = Sagittarius = alchemical incineration = Key 14. The heart center is "between his shoulders." see 9, 18, 27, 36, 45, 63, 72, 81, 90.

MThH Matteh. rod (of Moses), staff, branch, tribe. As a feminine noun: bed, couch, litter, bier (see 49, 311).

VGDLVH Ve Gedulah. "And magnificence". Relates of Chesed (see 106, 756, 120, 372, 50, 406, 496, 222).

DN. Tribe of Dan. Scorpio. Associated with alchemical putrefaction, the 8th stage of the Great Work. Purification is the disintegration of the alchemist own personality. it is effected by turning the Mars-force in a new direction to repudiate one's ignorant interpretation of selfhood. Proper use of mental imagery through meditation daily raises the cross (Saturn center) which carries Mars up to the Sun Center, until the process becomes automatic (see 95, 30, 570, 501, 331, 7). The standard of the tribe was a coiled serpent.

***Fabre D'Olivet comments: "DN. The sign of sympathetic divisibility united to the root AN, symbol of the circumscriptive activity of being, constitutes a root whose purpose is to characterize, in a physical sense, every kind of chemical parting in elementary nature; [note: Daleth = Venus, Nun = Mars] and to express, in a moral sense, every contradictory judgement, resting upon litigious things.

The Arabic [word] offers the same sense in general. In Particular [Arabic word] expresses a mucous excretion. One understands my [Arabic word], the action of judging." [Hebrew Tongue Restored p. 324]

Greek/Latin

Coagulate (Lt). Coagula. In alchemy to solidify, and has to do with heat. But remember that the alchemist say that they "burn with water," and Scorpio is a watery sign ruled by Mars (see 64, solve).

Ignis. Fire.

Pater. Father (name of God).

Lapidem (Lt). Stone. The "Stone of the Wise" or EGO. Part of an alchemical phrase in Secret Symbols (page 17). "Visit the interior of the earth, by rectifying you shall find the hidden stone." (see 570 (Lt), 53).

55 (5*11) 10 = 55

Kaph represents comprehension, Lamed symbolizes Justice and is related to action. Heh is the foresight which gives authority and power over circumstance. To grasp the meaning of experience is to act to make the adjustments this comprehension necessitates. The fruit of this is true vision real insight and dependable foresight (See 998).

AB AIMA Ab-Aima. Father-Mother. Combines the titles of Chokmah and Binah which intimates that in Malkuth is the balanced manifestation of the male potency of wisdom and the female potency of understanding. Symbolized by the central figure in Key 21, The World.

VABN be-ehben. "with (or in) a stone." [Exodus 21:18]

GZILH gezilah. robbery, pillage. Refers to the tendency of the senses, centered in Malkuth, to produce illusion of separate personal existence and thus to induce man to ascribe to himself instead to the One Life, powers and possessions which he cannot rightly administer. This is sometimes called "idolatry".

GNB gannawb. thief, robber; as a verb GNB: to steal, rob. also GNB: to steal away.

DVMH doomah. Silence, stillness; Also Dumah, angel of dead. As a masculine noun: silence.

The Zohar [Prologue 8A-B, pp.34, 36] says: "The angel presiding over Gehinnom is called Duma, and these are tens of thousands of angels of destruction under him. He stands at its door, but those who have carefully guarded the sign of the holy covenant he has no power to touch... Duma returned then crest fallen to his place. It is in regard to this that David said: Unless the Lord had been my help, but a little would been wanting that my soul had dwelt in Duma (silence). [Psalm 94:17]. That is, if the Lord had not been my advocate, it wanted but little, etc. Only by the hair breadth which is between me and the sinister power did my soul escape from the clutches of Duma. A man should therefore be on his guard not to let slip and incautious word like David, since we will not be able to plead with Duma, that it was an error [Ecclesiastes 5:5], Like David, who was vindicated by the Holy One, blessed be His name; wherefore should God be angry at thy voice, and destroy the work of thy hands? [IBID], i.e. the flesh of the holy covenant which the man has defiled and which, as a punishment, is stretched in Gehinnom at the hands of Duma."

ChVLIA chavliah. knuckle, member, link. In the Biblical allegory, Eve (the Bride) was formed by God from a rib (limb) of Adam.

HV hen. Lo!; whether, if; "behold" in [Genesis 4:14] "Behold, you have this day driven me out from the face of the land, and

from your face shall I be hidden; and I shall be a fugitive and a wanderer on the earth; and it shall come to pass, that whoever finds me shall slay me." Said my Cain to IHVH for root meaning see 705.

MIH Miah. 48th name of Shemhamphorash, short form, associated with the 6th quinance (26°-30°) of Pisces. see 86, 1525.

HIM hime. to swell, heave; murmur, roar, discomfort. [Micah 2:12] "I will surely gather all of you, O Jacob; I will surely bring together the remanet of Israel. I will bring them together like sheep in a pen, like a flock in its pasture, they shall make great noise (i.e. murmur); the place will throng with people." see HVM (#51).

HDVM ha-dom. a footstool, a stool, a resting-place for the feet. "The earth is my footstool [Isaiah 66:1]. Note that Malkuth is the only Sephirah referring to the element of Earth.

KLH Kallah. the crowned one, The bride, (of Melek, the King in Tiphareth). Name of Malkuth. Refers to the New Jerusalem, the holy city or manifested Kingdom (see 1006, 543, 496). [Revelations 21:9] Also KLH to be complete, be completed, be finished.

HLK ha-kal, ha-kol. all, everything, the All. In the Kingdom are all the powers conjoined, and the Kingdom is the physical body of man to which the name Guph is given. Malkuth represents the sum-total of the influences on the Tree of Life, concentrated into the field of manifestation called the "world"; the world of physical man's sensory experience, the world of his mental impressions of sensations experienced through his body. Bodily contact with this field of sensation is the basis of all human knowledge.

HADMH ha-adamah. ground. It is from the same root as [ADM], Adam, Man. Genesis 2:6; "But a mist went up from the earth, and altered the whole face of the ground (See 5, 44, 45).

HLK hawlak. to go, to walk, depart; to follow; to pass away, disappear; as a noun: traveler, flowing. With different vowel points: to swell, heave.

NGB negeb. south, south country, mid-day; to be dry. As a noun: to be dry.

NH nah. ornament, beauty. Fabre D'Olivet writes: "NH. This root is the analogue of the root NA and as it, characterizes that which is fresh, young, recent: thence; NVH state of being young, alert, vigorous, pleasing; in consequence, action of forming a colony, founding a new habitation, establishing ones flock elsewhere, etc. NCh onomatopoeic root which describes the long moaning of a person who weeps, suffers, sobs. the Arabic [word]; depicts every kind of noise, clamor." [Hebrew Tongue Restored p.

398]

ChMZ chamaz. Image; hid, concealed; sun-pillar (idol of Baal).
[This was under 98, in PFC original gematria file]

Greek/Latin

Ageleia (Gr). Title of Athena. "She who carries off the spoils," said by occult tradition to have been used by Pythagoreans, in reference to the number 7. (She who drives off the Spoils.) 7 and 10 are related, because the extension of 7 is 28, which reduces to 10. the extension of 10 is 406, which reduces to 10 (see 406).

Lethe (Gr). river of oblivion (in underworld). In Malkuth natural man has forgotten his true identity.

Aquila (Lt). Eagle. The bird of aspiration and vision. Connected with Scorpio and the Mars force. In the Confessio Fraternitatis, it is said of the brethren "no longer are we beheld by human eyes, unless they have received strength borrowed from the Eagle." Paul Case: "Eagle = Aquila = Scorpio. "Strength" is Key 8 in the Tarot. Also it may be noted that the Eagle = Shekinah and "Shekinah ex parte throni ??? aquila" [The divine presence from the part of the throne (i.e. Binah) is called the eagle] and also "similitudo hominis" [The likeness of man]. K.D. [Kabala Denudata, or the Kabalah Unveiled], (Sulzbach ed. 1667). see also [K.D.L.C.K. p. 600] (Where it relates the eagle to Malkuth; and Malkuth when it is raised unto Tiphareth [as in Proverbs 30:19] "The way of an eagle in the air." Binah moreover is called the "Great Winged Eagle"; and its wings the six Sephiroth.) By gematria NShR, eagle [550] = SBTh BRZL, Rod of Iron and ShRIM, princes."

Iehova (Lt). Jehovah. Name of God.

mundi (Lt). of the world (possessive). Refers to the Kingdom of the physical plane, the sphere of embodied action recorded by the senses (see 89).

renes (Latin). Reins, i.e. the kidneys, associated with balance and Libra. In later Hebrew ?K[or B]LIVTh? (kidneys) sometimes means the testicles; when very little was known of anatomy it was supposed that both urine and semen were secreted by the kidneys. thus the word (in Hebrew) refers, physically, the primary sources of bodily power and vigor. Furthermore, the Hebrews shared the belief of all the ancient world, that the loins and reins were the seat of the lower mind, called [Greek word] in Greek. It is from the Greek noun that the Latin renes, signifying kidneys, was derived, and renes passed into English as reins. [ML 40:10]

56 (7*8)

Number of minor Tarot Trumps.

The length of the 7 vertical lines bounding the vault of brother CR. The crest on the observe on the Great Seal of the U.S.

IVM yom. day, light of day, time, season. In Genesis 1:5 gives as God's own name for light, the (Qabalistic symbol of the Manifest (see 69), as contrasted with darkness, to which the name Night is given, as representing the Unmanifest. With different vowel points, Yoom: to be warm, or bright.

Gaskell suggest that days are "symbolic of periods of manifestation-cycles of involution and evolution. The six days of Genesis are all periods of involution, not evolution... The light is the consciousness, the spirit-side of being, whilst the darkness is the material, the form-side of nature. Evening and morning are symbolic of the indrawing and the outgoing forces, constituting the first Life-wave." [Dictionary of all Scriptures and Myths, p.202]

AIMH aimay. dread, terror, fear.

ANH anah. He suffered; to sigh, lament, to mourn, to wrong (see 650). With different vowel points: to bring about, cause, to happen, overreach in.

KVL kool. to comprehend, measure, hold, or compromise, to keep in, to contain. In Richardson s Monitor of Freemasonry (p. 43) As part of the Mark Mason s degree, the candidate takes in each hand a small block of white marble about 4 inches square and six inches long, weighing about 11 pounds each. Paul case has this note: "Boundary lines = $24(4 \times 6) + 32(8 \times 4) = 56" = 7 \times 8 =$ to measure = KVL. Note that the weight of the 2 stones = 22. 22 is the circumference of a circle or cycle of manifestation. see 96, 600 (MLAKH) (ShSh).

NAH neah, noah. beautiful, comely, becoming, befitting, lovely.

NAH nawawh. dwelling, habitations, pasture, meadow (23rd Psalm: "He maketh me to lie down in green pastures"); to be lonely, be befitted.

NAH naweh. becoming, well.

NAH naah. to adorn oneself; also: to beatify, decorate. The result of the light which shines into darkness.

HVHM Hoham. "God of the Multitude." King of Hebron (Amorite King) [Joshua 10:3] "Wherefore Adonai Zedec King of Jerusalem sent unto Hoham King of Hebron..." Represents the false notion of deity held by the masses of ignorant persons. Also a symbol of the exclusiveness and of the inequalities of classes which derive

directly from the false notion of God. For he King of Hebron, that is, King of the Court, so and of hereditary aristocracy. see 56, 321.

HIIAL Haiael. "God, Master of the Universe." ??th Shemhamphorash angel of the 4 of Cups (Chesed of Briah). 351°-355°. ?PTIBIOU? May 29, August 9, October 20, December 31, March 13. 11:20-11:40 PM. [Psalm 109:30] "I will give great praise and thanks to the Lord with my mouth; yes, I will praise him among the multitude." To confound the wicked, and to deliver from those who see to oppress us. Protects all who have ?recoude? to him, gives victory to the ?genius? of war. Person born: Has much energy; will love military life, and will distinguish himself by ?H???, talents and actions. see 25, 965, 1525.

ABIGAL Awbeigail. Abigail, "Father is Rejoicing"; "Father of Joy", "Source of Joy." [1 Samuel 25:3] variant spelling, see 46, 82.

NV Nu. An Egyptian Goddess, Hebrew transliteration. As a Hebrew root, Fabre D'Olivet notes: NV. Nou. the convertible sign Vav, image of the bond which unites being and nothingness, which communicates from one nature to another, being joined to that of produced existence, produces a root whose sense, entirely vague and indeterminate is fixed only by means of the terminative sign by which it is accomplished.

The Arabic [word] is an onomatopoetic and idomatic root which depicts the aversion that one experiences in doing a thing, the disgust that it inspires. As verb, it is the action of being repugnannant, of refusing, of being unwilling. [The Hebrew Tongue Restored, p. 398]

KBVD IHVH Kebode Jehovah. "The Glory of IHVH." [Exodus 16:10]

Greek/Latin

angus (Lt). Lamb. Symbol of the mystical Son of God.
terra (Lt). Earth. Refers to the physical plane which holds all times and seasons (see 291). "You will never discover anything unless you first enter my workshop, where, in the inmost bowels of the earth I ceaseless forge metals: There you may find the substance which I use, and discover the method of my work." [Hermetic Museum I, p. 122]. Paul Case links earth in this sentence to Virgo. see 570 Virgo = alchemical distillation.

"Therefore, beloved brother, let me warn you to have nothing to do with sublimations of sulphur and mercury, or the solution of bodies or the coagulation of spirits, or with all the innumerable alembics, which bear little profit unto veritable art. So long as you do not seek the true essence of nature, your labors will be doomed to failure; therefore, if you desire success, you must once for all renounce your allegiance to all those old methods,

and enlist under the standards of that method which proceeds instruct obedience to the teaching of nature-in short, the method which nature herself pursues in the bowels of the earth" [Case: Virgo] [Hermetic Museum I, p. 152-153] see 496.

"The sages have written about may waters, stones and metals, for the purpose of deceiving you. You that desire a knowledge of our art, relinquishing Sun, Moon, Saturn and Venus for our ore (#23 Latin) and our earth, and why so? Every thing is of the nature of No thing." [Hermetic Museum I. p. 204]

"The stone is mystic, or secret, because it is found in a secret place, in an universally despised substance where no one looks for the greatest treasure of the world." [IBID, p. 226] (Case: viz, in Virgo, where it is felt, but not seen.)

gloria (Lt). glory. The Light of God which shines on all things (see 74, 126, 136, 237).

turba (Latin). tumult, uproar, disturbance, commotion, especially one caused by a crowd of people. Title of an early alchemical treatise with the Turba Philosophours. Jacob Boehme writes: "And it is highly recognizable by us how the imagination of the eternal nature has the turba in the craving, in the mystery, but not awakenable, unless the creature, as the mirror of eternity, doth itself awaken this, viz. the fierce wrath, which is eternity is hidden in mystery." [Mysterium Pansolphicum, V, p. 161]

metalla. metal. One of seven interior centers, also known as planets, stars and chakras; a vortice of Life-force connected with an inner body or plane of consciousness in the microcosm. In alchemy, one of the constituents of the stone of the wise.

57 (3*19)

ABDN abdan, ahbaydawn. Abbadon; destruction, ruin, perdition [Esther 8:6]. "For how can I endure to see the evil that shall come unto my people? Or how can I endure to see the destruction of my kindred?" (Note the combination of AB, the father and DN, Dan, Judgement in this word. (Thus "Father of Judgement") One of the 7 infernal mansions depicted on the diagram of the 4 seas (see 337, 911, 99, 1026, 566, 108, 291; 54, 3; 64, 707).

AVN own. ability, strength, power, manly vigor [Genesis 49:3]. Also: wealth, riches; bill of sale, deed.

AVN awven. trouble, grief; sorrow, wickedness, idolatry. Root meaning of both words implies effort. In "own", the effort succeeds, in Awven, it comes to nothingness, vanity. wickedness, affliction, pain [Psalm 90:10].

AVN avan. to breath, to effect by work, to take pains [Hosea 12:9]. Note the connection between breathing and working.

AVN. On. a city in lower Egypt called by the Greeks Heliopolis (City of the Sun). [Genesis 41:50, Jeremiah. 43:13] Heliopolis is the sun of the Bible, "and the meaning is that it was the sun of art that caused the resurrection of the lifeless bird from dead ashes" [D.D. Bryant: The Art of Alchemy, IX, p. 8] "It was to a daughter of the priest of On that Joseph (multiplier) was married. Her name was Asenaith.. She was the daughter of Potipheria... "[Paul Case note, OP, cit.]

Fabre D'Olivet writes: "AN. an onomatopoeic root which depicts the agonies of the soul; pain, sorrow, anhelation.

The Arabic [word] used as verb, signifies to sigh, to complain.

AVN Every idea of pain, sorrow, trouble, calamity.

AN The signs which compose the root, are those of power and of individual existence. They determine together the seity, sameness, selfsameness, or the me of the being, and limit the extent of its circumscription.

AN. In a brother sense, it is the sphere of moral activity; in a restricted sense, it is the body of the being. One says in Hebrew, [ANI] I; as if one said my sameness, that which constitutes the sum of my faculties, my circumscription. [Hebrew Tongue Restored p. 296]

ANV Anov. the pronoun "we." Suggest that by eliminating the illusion of separation one realizes that all spiritual powers of the cosmos find expression in the magical operation.

AIVM iyoom. threat, warning; fright, terror, formidable, terrible. see 617

BNH bawnan. to build, erect; to establish, to raise, to build up.
also: BNH: to establish firmly (note this word contains BN, Ben,
the Son + Heh, vision or constitution power of the Father, AB).
see 108, 53.

DGIM dawgin. fishes; sign of Pisces, the 12th sign of the
Zodiac, attributed to the Letter Qoph, the Corporeal or body-
building intelligence. All the above words [ABDN, AIVM, BNH,
KLVA] apply in various ways to incarnation. The physical body is
continually perishing, yet it is while we are incarnate that it
is that which is the means to all wealth and power. It is the
basis of all effort, yet if it be separated from the directing
spirit it is nothingness and vanity. It is the cause of all our
terrors, when we misuse it or misinterpret it. (see 259, 389,
186).

DGN dawgawn. corn, grain. [Genesis 27:28] "Therefore God give
thee of the dew of Heaven, and the fatness of the earth, and
plenty of corn and wine." see 707.

KLVA kelva. a prison [Jeremiah 37:4] "Now Jeremiah came in and
went out among the people: for they had put him into prison.
(Jeremiah means "God is exacted". see 265) [Jeremiah 53:31] "And
it came to pass... that evil Merodach King of Babylon... lifted
up the head of Jehoiachin, King of Judah (alchemical digestion),
and brought him forth out of prison" (Jehoiakim = Jehovah raises
up") see 3, 12, 21, 30, 39, 48, 66.

MZBCh mazbech. altar, derived from ZBCh, to slaughter, to
sacrifice. The altar represents truth and conformity to the
cosmic order. What is sacrificed or destroyed is the sense of
personal separateness. What is killed out is the illusion that
one does anything of oneself.

AVKL avkel. consuming; "he that eats," eater, consumer.

BITHVL bettol. a breaking down, subversion, destruction,
annulment, cessation.

MChBVA machaboah. making secret, the laying by, hiding-place.
From ChBA, to hide, to conceal.

HBN hawben. comprehend. also: HBN, ebony. The metathesis of BVH,
to build. Comprehension is the result of building; understanding
is the ebony black color of Binah, builder of form. see 67, 707.
Also: HBN (ha-Ben), the son. see 53.

LVVIH Levoiah. "God who takes away sins". 19th Shemhamphorash.
91°-95°. SOTIS Venus. April 7, June 18, August 29, November 9,
January 20. 6:00-6:20 AM. [Psalm 40:1] "I waited patiently for
the Lord; and he inclined unto me, and heard my cry." To obtain
the grace of God. Rules the memory and intelligence of Man.

Person born: amiable and enjonee, modest in words, simple in his manner of life, supporting adversity with resignation and much patience.

VVLIIH Vevaliah. "King Dominator." 43rd Shemhamphorash 211°-215°. STOCHNE, Sagittarius. May 1, July 12, September 22, December 3, February 13. 2:00-2:20 PM. [Psalm 87:3] "Glorious things are spoken of thee, O city of God, Selah." Rules peace, influences the prosperity of empires; makes firm the thrones and power of kings. Person born: Loves military state, become celebrated by his feats of arms, and will gain the confidence of his prince by services rendered to him.

BHN bohen. "thumb," big toe. Has a distinctly phallic significance. [Exodus 29:20] "then thou shalt kill the ram, and take of his blood, and put it upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about." see 707. The reference is to the consecrating of priests.

ZN Zahn. species, kind; "sort" in [Psalm 144:13] "Our barns will be filled with every kind of provisions. Our sheep will increase by the thousands, by tens of thousands in our fields.

Fabre D'Olivet writes on the root: "ZN. The demonstrative sign united to the root AN, symbol of the moral or physical circumscription of the being, constitutes a root which develops two distinct meanings according as they are considered as mind or matter. From the view point of mind, it is a moral manifestation which makes the faculties of the being understood and determines the kind, for that of matter, it is a physical manifestation which delivers the body and abandons it to pleasure. Thence:

ZN Every classification by sort and by kind according to the faculties: every pleasure of the body for its nourishment: figuratively, all lewdness, fornication, debauchery: a prostitute, a place of prostitution, etc.

The Arabic [word] expresses a sort of suspension of opinion in things of divers natures. As an onomatopoetic root [Arabic word], describes a murmuring.

ZVN action of being nourished, feeding the body; or metaphorically the action of enjoying, making abuse, prostituting one's self." [Hebrew Tongue Restored p. 343] see 707

Latin/Greek

bonum. utility, profit, good.

lumen. light (literally and figuratively). see 570.

rosae (Lt). of the rose, rosy. Refers to the symbol of the human soul, of aspiration. The red rose symbolizes desire, the white purity (see 421 Latin).

58 (2*29)

ABIHIL Abihail. "Possessor of Night." variant spelling. also called Abigail [2 Samuel 18:25] "...Abigail, the daughter of Nehash." Nahash is the serpent, or the power connected with Scorpio. see 358, 61, 499.

ChILI hhyawlaee. my strength, power, might.

KBVD IHVH Kebode IHVH. "The Glory of IHVH." [Exodus 16:10] "And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud."

ThLIHD talihad. ruler of water. i.e. the alchemical Water or "Water of Mercury."

DAGN Dagan. Night demon of 1st decanate of Sagittarius. DA means "this"; GN means "garden:.(i.e. the garden of subconsciousness). This decanate is under the rulership of Jupiter and suggest the negative attributes of depression, indetermination and short-sightedness on subconsciousness levels." also D+G = DG, dag, fish = Pisces =AV= "where, whither?" see 7, 51.

ChN khane. love, kindness, grace, precious. Notariqon for, Chokmah Nesetrah, [ChKMH NSThRH], the Secret Wisdom, i.e. the Qabalah (see 111, 53, 788, 60).

NGH Nogah. the sphere of Venus, Netzach; shining, brightness, morning star. Variant spelling (see 64).

KLCh Kalah. Calah, "perfection", also "a trunk or pillar"; also KLCh "He is firm", or "pining with desire". This name was borne by an Assyrian City (according to Inman), and it may have been derived from a word like KLH Calah, "adorned", crowned, a bride, equivalent to the virgin, or Ishtar; if so, we may compare it to [Greek word], Kalee, beautiful." Genesis 10:11 "out of that Land [Shinar] went forth Asshur, and built Ninevah, and the City Rehoboth, and Calah." [Ancient Faiths, p. 382] But

Fabre D'Olivet suggest that Calah means the growing wise, old men ruling within": "The word KLCh, which signifies literally, an ancient, an old man, that is to say, a man whom age and experience have led to perfection. Thence by extension, the idea of a senate, of an assembly of old men, of a wise and conservative institution." [Hebrew Tongue Restored p. 284] see 55.

NCh noah. rest, cessation. pleasing, kind. Ark builder. marks a period of parlaya, or rest in cycles of cosmic manifestation (see 936).

This name appears in [Genesis 5:29] "And he called his name Noah, saying He shall comfort us concerning our work and toil of our

hands: because of the ground which the Lord hath cursed"

1. Fabre D'Olivet renders this verse: "And he called his name Noah (repose of elementary nature), saying, this shall rest us (our existence) and lighten our labor, and the physical obstacles of our hands, because of the Adamic element which IHVH has ?called?." He comments: "NH. Noah... or Noe. as it has been vulgarly written following the orthography of the Hellenist translators. The root from which this important name comes, is composed of the sign of produced being Nun, image of reflected existence, and the sign of the effort of nature Cheth, which gives birth to vital equilibrium, to existence. this root offers the idea of that perfect repose, which, for a thing long agitated in opposed directions, results in that state of equilibrium where it dwells immobile.

Nearly all the tongues of the orient understands this mysterious expression. The Hebrew and the Chaldaic draw from it two verbs. By the first NHVH, one understands, to lead to the end, to guide toward the place of repose; by the second, NVA, to repose, to rest tranquil, to be in a state of peace, of calm, of perfect bliss. It is from the latter, tht the name of the cosmogonic personage who saw the end of the world and its renewal, is derived. It is the emblem of the repose of elementary existence, the sleep of nature." [Hebrew Tongue Restored p. pp. 167-168]

2. The Zohar [I:58A-B] comments: "And he called his name Noah saying, this shall comfort us etc. How did Noah s father know this? In this way, when God cursed the earth, Adam said to him, sovereign of the Universe, how long shall the earth be subject to this curse? God replied: Until a descendant of yours shall be born ???, like yourself. So that waited until at last a child was born circumcised and marked with the holy sign. When his father saw this, and observed the Shekinah hovering over him, he called him Noah [literally rest], in anticipation of his future career. For up to his time men did not know the proper way to sow or reap or plough, and they used to work the ground with their hands. But when Noah came, he taught the arts of husbandry, and devised for them the necessary implements. Hence it is written: The one shall comfort us for our work and for the toil of our hands. It was indeed Noah who liberated the earth from its curse; for up to his time they used to sow wheat and reap thorns and thistles; here Noah is called "A man of the ground." [AISH HADMH = 366] (Genesis 9:20). Rabbi Judah said "The word AISH (Man-311) is applied to him because he was righteous, and through the sacrifice which he brought, he liberated the earth from its curse ... When Noah was born, the gave him a name which connoted ???, in the hope that it would work out its own fulfillment for them. His relation to God, however, is expressed by the same letters in the reverse order, viz. ChN (favor), as it is written, ??? Noah found favor in the eyes of the Lord ; whereas the anagram of the name offer the (wicked) son of Judah is RO ra (evil), and of him it is written And er was evil in the sight of the Lord [Genesis 38:17]. When Noah grew up, he saw how mankind

were sinning before God, he withdrew himself from their society and sought to serve his master, so as not to be led astray by them. He was especially diligent in the study of the Book of Adam and the Book of Enoch... and from them he learnt the proper forms in which to worship God. This explains how he knew it was incumbent upon him to bring an offering; it was these books which revealed to him the basis on which the existence of the world depends, to wit, the sacrifices, without which neither the higher nor the lower world can endure." (pp. 187-189)

3. Gaskell suggests that Noah is "A symbol of the individuality, or the manifested self in evolution-the permanent center of evolution in the soul. It is the Buddhi-manasic principle, or the incarnation of the self as applying to the three lower planes... The Noah principle... is perfection of the soul according to its stage of development. The knowledge it possessed is derived from within (walked with God)." [Dictionary of all Scriptures and Myths, p. 538]

4. A. Jokej writes: "Noah is the divinely appointed figure, in whom the whole cause of regeneration is set forth, every secret of this great mystery being here drawn for us as God alone could draw it.. Noah, then, is the spiritual mind, for he is only the continuation of Seth's line, and figures the form of life which the spiritual mind takes at this stage in its development, when it has come so far as to know the judgement of the old creation, and the way through that Judgement to a cleansed and better world." [Types of Genesis, pp. 104-105] Rosenroth, in [K.D.L.C.K. p. 69] says this word is equivalent in number to AVN. [quote ends here]
ha-ehben [HABN]. the stone (see 53).

crux (Lt). cross (see 1274 Greek). Refers to the golden cross of 6 squares, belonging to the Rosicrucian order "which every brother carries on his breast" [Secret Symbols]. see 109, 246, 66, 62, 47 (Lt). Also see the equal-armed cross of the 4 elements, the cross of Tav on the breast of Key 2.

59 (prime)

ChVILH Havilah. The "land" where there is gold [Genesis 2:11]. From the root Khool, ChVL, sand (44), connected with the Phoenix, referring to the mineral Kingdom. Said to be the root of ChVILH, "a circle, or district (in man)." see 64, 345.

Fabre D'Olivet comments: "ChVILH. Hawilah... Here the root ChVL, ChL or ChVL, is related to the idea of effort, of tension, or virtual travail, or trial, etc. This root is used as continued facultative, with the emphatic article Heh [The Hebrew Tongue Restored, p. 79]

ChVL or ChIL. Action of suffering from the effects of a violent effort being made upon one's self; action of being twisted, stretched [see skeleton in Key 13], action of being confined, bringing into the world; being carried in thought or action toward an end; producing ideas: action of tending, attending, hoping, placing faith in something; action of disengaging, resolving, dissolving, opening, milking, extracting, etc." [Hebrew Tongue Restored p. 351] see 65, 571, 100, 739, 259.

AChIM Achim. brethren [referring to Lilith and Samael].

AChLIVD Ahilud. "A brother is born". The father of David's recorder, Jehoshaphat ("God has Judged", #410) [2 Samuel 20:24] "And Adorah was over the tribute: and Jehoshaphat the son of Ahilud was recorder." Note that David means "beloved". see 14, 305.

GVIM gavim. foreigner, heathen; nations.

"In the Name of Adonai shall all the Nations be blessed. We begin with this, because in the Hebrew 'Nations' is 'Goyim' and refers to the Gentiles. The 'Nations' esoterically are the millions and millions of cells not directly concerned with the controlling the functions of the body, as are the more highly specialized cells known as the 12 tribes, for the constitution of the human body is the pattern for the proper constitution of the human society. Just as the gross mechanics of the body furnishes the pattern for all machines based on the laws of mechanics, while the subtler structure of the same body provides the patterns for those inventions which utilize the power of electricity." [Commentary of the 20th Communication 6/23/47]. see 65, 671, 100, 739, 259.

ChVMH chomah. wall, city wall, enclosure.

NDH niddah. As a feminine noun, impurity, impure thing; period of menstruation.

NDH neideh, nedeh. gift, wages of prostitution. As a feminine noun: impurity, impure thing, period of menstruation, menstruant woman. The cycles of throwing out the "foreign brethren" must be complete before the land of Gold is reached.

NDH Niddah. name of a tractate of the Talmud.

NDH nuddawh, neiddah. to remove, thrust out, to be banished, be excommunicated.

Latin

Pereat (Lt). "let there consume, destroy, or He shall eat up, devour." [Fama page 3]. "Our Rota takes her beginning from that day when God spoke Fiat ("Let there be light"), and shall end when he Shall speak Pereat."

magia adamica. adamic magic or the magic of Adam [humanity]. Title of a treatise by Thomas Vaugnan. Subtitles "The Antiquity of Magic and the Descent there of from Adam Downwards Proved". See 29, 30.

columba. dove. a symbol of Venus, and of sexual warmth. see Key 3, #71, 73 (Latin). "In India there is a most pleasant wood, in which two birds are bound together. One is of a snowy white; the other is red. They bite each other, and one is slain and devoured by the other. Then both are changed into white doves, and of the dove is born a phoenix, which has left behind blackness and foul death and has regained a more glorious life. This power was given it by god himself, that it might live eternally, and never die: it gives us wealth, it preserves our life, and with it we may work great miracles, as also the true philosophers do plainly inform us." The Book of Lambspring in [Hermetic Museum I, 290] Case: Columbia = 59 = clavis. see 81 (Latin).

clavis (Lt). key. A "key", as to a book or cipher.

60 (5*3*4)

Carrington, in The Number Key calls 60 "differential and human order , completeness of character". And the "actualizing of maturity."

S Samekh. Once the letter Samekh was interchangeable with the final form of the letter Mem, but after mankind left the Garden of Eden, he mistook temporary shelter for the final letter of the abode of perfection (Mem?). Because of his error, the arm of the tent peg was bent. [Codex Obligatus, XIV:60]

Paul Case observes: "The Chaldean character is similar to final Mem. this similarity is more evident in the usual printed character than in the written one. The written character is plainly a modification of the circle, and by some authorities is supposed to represent the serpent swallowing its own tail. Thus it is related to the serpent girdle of the Mahican, and is also connected with the letters Teth and Lamed, both of which refer to the serpent-power. The serpent swallowing its own tail also symbolizes the completion of a cycle of manifestation, and thus the letter Samekh and the Key corresponding to it may be taken as representing the end of a series of manifestations. The series in question is that which begins with the letter Teth and Key *.
[Tarot Practice Course]

Fabre D'Olivet comments: "This character as consonant, belongs to the sibilant sound, and is applied as onomatopoeia to depicting all sibilant noises... have conceived this letter S, as the symbol of the consonantal principle, in the same manner that they conceived the letter Heh, or the aspiration H, as that of the vocal principle. This character is, in Hebrew, the image of the bow whose cord hisses in the hands of man. As grammatical sign, it is that of circular movement in that which is related to the circumferential limit of any sphere.

BChN bawkheen, bahkhan. " tried by fire" "to try or to test; examine, proved", having special reference to the testing of metals by fire. As a noun BChN means "watch-tower", and with other points "trial, examination proof. see 186

BChN bokhan. "tried (stone)" [Isaiah 28:16], testing, examination and BChN to inquire. Note: this is not the same word translated "temptation or trial" in the special title of the path of Samekh. The sign Sagittarius, attribute to Samekh, belongs to the fiery triplicity. [Book of Tokens, Samekh] see #60. (variant spelling)

B-ChN be-khane, be-khen. In grace, by grace, by favor. By taking the B as a preposition "in", then it will be translated "Grace". It is by Grace that the Metals are tested in Key 14. Khane (ChN) is an abbreviation (notarikon) for Chokmah Nesethrah (ChKMH NSThRH) the secret wisdom i.e. the Qabalah. The mystical trial by fire has to do with initiation into the Qabalah. See

#58. It is by "grace", the "Grace of God" that the "metal" is tested-Key 14. The basic idea is testing by rubbing metals on a Touchstone. See 186.

GAVN gawawn. sublimity, glory. Trial by fire makes visible "the Glory of the Heavenly Sun," or "the Gold of thy Beauty." [Book of Tokens, Mem]. Also rising, swelling (as the waves in water, or hills on land); highness, excellence, majesty, grandeur, glory, exaltation. These meanings are related to the mountain symbolism in Key 14. Because there is danger that attainment may lead to personal pride, this word signifies also the pride which goes before a fall, and this points toward the kind of test whereby, as the comment of the path of Samekh says, "The Lord God test the devout." Until the dross of egotism is purged out, the "Metal" will not meet the trial of friction (rubbing) upon the touchstone of daily contact with others and environmental conditions.

MChVH makahazeh. vision, apparition; drama. "The vision of thy Lord [shall] be granted unto thee [Book of Tokens, Samekh] see 310, 120, 536. Also theatrical performance, play; MChVH window, aperture; vista. [A medieval word with the meaning of "vision, apparition" is MChZ].

LKI keliy. Anything completed, prepared or made. Specifically, vase or vessel. Refers to the secret vessels of alchemy, as symbolized by the vase in Key 14. It contains the "fiery, three-fold water" with which the great work is accomplished. See 800, 100. Something prepared. Thus, any apparatus or instrument. A ship, just as we speak of a ship as a "vessel". Even dress (of men), and trappings (of animals) are sometimes designated by KLI. Also arms and weapons. In short, almost all variations of the idea of a prepared instrument. Also, article, object, thing; utensil; garment; jewel; ornament; implement, tool; weapon, armor. Also attributes by Godwin to the 18th Shemhamphorash, short form, associated with the 6th quinance (26°-30°) of Libra. see 91, 1525.

HLKH halakhah. Traditional law. Not to be confused with the Paradosis (#666) condemned by Jesus. It is the secret oral tradition. So Qabalists interpret the word. Exoteric Judaism means no more by it than the legalistic "traditions of men" collected in the Talmud. Practice, adopted opinion, Rule; tradition (opposed to Aggadah).

HNH hinnay. behold! "The glory of the Heavenly son shall all men behold." [Book of Tokens] With different vowel points: to give pleasure or benefit, to please.

ThNA teneh. basket (metaphor for prosperity).

HVA ChIID Hia hayyekaw. "She is thy Life." [Proverbs 4:13] "Take fast hold of instruction, let her not go; keep her, for she is thy life." see 540, 12, 18.

GIHBM gihebem. Silence; according to Godwin: the seventh and lowest hell, corresponding to the three Supernal Sephiroth. see 620.

NI ni. lament, wailing [Ezekiel 27:32] "And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?"

Fabre D'Olivet comments: Root analogous to the roots NA (youth, newness), NH (young fresh) and NV (aversion, disgust), and the Arabic [word] indicates the state of that which is raw. [Hebrew Tongue Restored p. 400]

nitre (Lt). alchemical term as a stage of salt.

Fideus. of faith, faithful. Part of phrase. see 146.

61 (prime) [5*5 + 6*6]

AIN en or ain. Naughtness, nothing. 1st veil of the absolute. The primal darkness before manifestation. The latent state of cosmic night, containing potencies of the supernal triad. Aleph: pure Spirit or creative power, Unity; Yod: the Formative power of Spirit - The word related to Chokmah; Nun: the reproductive potency of the Cosmic Mother. the absolute as a living mind, the root-source of all substance and energy, protecting, guarding and teaching its manifestations (see 31, 538, 48, 711).

ADIN Adon. master, lord, possessor (Psalm 97:5). Root of the divine name Adonai, Lord. However negative may be our ideas of the No-thing (AIN) it is the master power, containing all other potencies with itself. The ancient Semitic root appears in the Greek Adonis, the name of the God the Greek borrowed from the Babylonian and Phoenician Mysteries of Tammuz. see 65, 207, 1065

AMK ammeke. thy mother (Exodus 20:12). The commandment, "Honor thy mother," is that the human, earthly mother is a symbol and visible representation of the protective, nourishing power of Ain. For all that is the perfection of feminine and masculine potencies must be ascribed to the No-Thing.

"Yet is she also AMK, Ameka, thy Mother, and her heart swelleth with love. For behold AMK: is it not 61, and this is BTN, the dark womb of creation? And again, it is AIN, the Boundless, for there are no limits to the overflowing love, springing like a fountain of Living Waters from the heart of the Mother.

Comment: Binah is identified with Ameka, thy Mother, and immediately this is indicated as being the same as the first veil of AIN, and as the vast expanse of the dark nothingness which is the womb of creation. Yet the Text is all the while dealing also with Saturn, and with the Path of Tav, and so with the idea of the eternal equilibrium or perfect rest at the center. Moreover, that rest is by clear implication identified with the Waters of Life...in Key 21, if you look intently, you may see delineated in plain sight representation of the idea expressed in Hebrew as the word AIN, which is both BTN and AMK. [Qabalistic Text and Commentary, 32nd communication 2/9/48]. see 67, 400, 713.

BThN beten. belly, stomach, womb, the inmost part. It refers to the fruitfulness and power of growth which are inseparable from any true notion of the nature of the One Reality. The "great womb" of the No-Thing is the same as the Mulaprakriti, or root-matter, of Hindu philosophy. It is also that which is inmost in the life of man. Wherever we are, there It is also, with all its limitless supply for every human need. It also suggest that our sense of being in the physical body is largely due to the visceral sensation.

AILK ayilak. farther, further, hither, thither, afterwards. [Sepher Yetzirah 4:16] Increased distance, or lengthened spatial

relation (farther), and also of going beyond previous performance or attainment, the conception of transcendence (further). It serves also to remind us that AIN, the First Veil, designates something beyond the range of intellectual definition or perception. Compare these ideas with the symbolism of the Fool, which corresponding to AIN.

ALIK alika. to thee, toward thee [Genesis 43:9]. Farther expresses the idea of motion away from an observer. Toward thee expresses the idea of motion toward an observer. In relation to Ain, however remote the No-Thing may seem, it is omnipresent, nearer than anything else. Man's yearning and striving toward the Infinite is a reaction to the One's earlier movement toward the heart of man. One familiar phrasing of this idea is, "Behold, I stand at the door and knock."

ANI ani. I, myself. First person, singular pronoun. There is only one Real Self in the universe. Understood "I" as being essentially identical with that Self, and is the fullness of all being--yet also the Ain, because it goes beyond every limitation of Things. Godwin also gives: 37th name of Shemhamphorash, short form, associated with the 1st quinance (1°-5°) of Aquarius. see 92, 1525.

HVN hone. wealth, riches, capital, substance. as an adverb enough. From a root which means: to be empty; to gain by effort. The nature of the effort has been perfectly expressed by Lao-tze in his admonition: "Having emptied yourself, remain where you are." Our true wealth is within us--the Ain is the true basis of all material possessions. Letter by letter it signifies: Vision (Heh), intuition and the power of correlation (Vav) and imagination (Nun), are the basis of creative power. see 711

HIVM ha-yom. this day (Deuteronomy 9:1). One of the words delusions is that we are somehow separated from the AIN, Ain. Or speech betrays us. The wise live out "this day" with smiling hearts. For the Ain is beyond time, just as certainly as it is free from other restrictions. ALL that it is, it is NOW.
HLVK hawlok. motion, walking. The root-idea is "a series of steps." Walking is the human function which THE BOOK OF FORMATION associates with the letter Nun and Key 13. The Fool is shown in the act of walking, with one more step ahead of him before he comes to the edge of the precipice. However free from action the Absolute may appear to be, it is Itself the very essence of progress and advancement. It is dynamic being-in-action. It is the Primal Will craving urge (1), towards the production of beautiful results (6). We have difficulty with the idea of a moving Absolute, because motion seems to be the contradiction of all that "Absolute" means.

NGCh nagakh. to thrust, or push, as with the horns of an animal, to butt. Figuratively: "to make war." Ain as the inexhaustible source of a dynamic energy which thrusts itself into

manifestation forcibly, and in so doing becomes the adversary of inertia.

NVH navah. to abide, to dwell; as a noun (Naven): home, habitation. The Ain is our dwelling place. In it we live, and move, and have our being. To experience it is to realize that the Ain is our home, a haven of refuge and a place of safety. As an adjective: same pointing, beautiful, comely, dwelling, abiding. In Rosenroth [K.D.L.C.K.], p. 564] gives: ?Habithculur?, and says it is Malkuth, which receives Tiphareth into itself.

DMBIH Damabiah. "God, Fountain of Wisdom." 65th Shemhamphorash; angel of 10 of Swords. 321°-325° PIEBION-Moon. May 23, August 5, October 14, December 25, March 7. 9:20-9:40 [Psalm 90:13] Against sorcery, and to obtain wisdom and the success of useful enterprises. Rules the seas, rivers, springs, maritime expeditions, and naval constructions. Influences sailors, pilots, i.e. ?PCHE?, and all those engage in commerce. Person born: distinguishes himself at sea by his expeditions and discoveries, and amasses a considerable fortune. Godwin gives: Angel of the 5th quinance (21°-25°) of Gemini; angel by day of the 10 of Swords. This represents the operation of Malkuth; sphere of the elements, in Yetzirah, the World of Formation. Davidson adds that Damabiah is an angel of the Order of Angels. see 965, 1525, 46.

ZAGN Zagan. Gothic demon by night of the 1st decanate of Sagittarius. The name of the demon suggest the power of separation (Z), unregulated energy (A), psychic reflection of negative patterns (G), in reproductive error (N). This decanate, ruled by Jupiter suggest subconscious imbalance, resulting in negative aspects of theses qualities, including deep depression. This decanate also corresponds to the 8 of Wands in the Tarot minor arcana, which is the operations of Hod, the lower mind, in Atziluth, the archetypal plane. When negatively aspected, as here, this can indicate violence, warfare; rapacity, insolence; theft or robbery, suggesting by some of the evil meanings connected with Hermes or Mercury, associated with misuse of human intellect. For more on this word, see 711.

HChVILH ha-Havilah. Havilah. Name of a land (where gold is). Genesis 2:11. see 59, 44, 345.

IIIAL Yiaial. [Psalm 121:5] Godwin gives: Yeyayel; angel of the 4th quinance (16°-20°) of Scorpio; angel my night of the 6 of Cups. This represent the influence of Tiphareth; sphere of the Sun or Central Ego, in Briah, the World of Creation. Davidson adds that Ieiaiell is an angel of the Future, sharing the office with Teiaiell. [Dictionary of Angels, p.148]

Greek/Latin

materia (Lt). matter, substance. This extends the conceptions we have been considering in relation to [AMK] and [BThN]. We must

constantly readjust our conception of substance. We must continually we rid ourselves of the false notion that power and wealth are to be sought in the accumulation of things. The world's failures may be traced to belief in external things and to dependence on them. They never fail who rest secure in their reliance on the Ain.

magnum (Lt). great. Refers to the Great Work (see 124).

artis (Lt). of (the) Art. this is the art of alchemy, which transforms the dross personality into the Gold of union with the Higher Self (see 314 Latin).

coelum (Lt). Heaven. The abode of Spirit, source of matter.

terrae. of earth. The vessel of Spirit is every form of "earth", or the physical plance. see 56.

62 (2*31)

BIN bin. to distinguish, to separate mentally, to understand, discern, know, perceive. The root of Binah [BINH], understanding, which is the finitizing principle (see 67).

BLL bawlal. to overflow; to mingle, mix. Note that to mix, mixture is equivalent to the old sense of temperance, the title of Key 14. Also that this word: ASA healing and ZNH adultery, false mixture. Other meanings: to confuse, confound; to mix fodder; to stir, knead.

ZNH zawnaw. false mixture; to commit fornication, be a harlot, figuratively, to go after strange gods. Also: ZNH to commit fornication; ZNH: to be committed (fornication)

BNI beni. the sons. Temperance purifies the sons (and daughters) of God. see 52, ?898?

MBHIH Mebahiah. "God Eternal." 55th Shemhamphorash 271°-275°. SMAT, Jupiter. May 13, July 24, October 4, December 15, February 25. 6:00-6:20 PM. [Psalm 102:12] "But thou O Lord, shalt endure forever; and thy remembrance unto all generations." To receive consolation, and for those who desire to have children. Rules morals and religion, influences those whom it protects in all their endeavors, and prospers their undertakings through all possible means. Persons born: distinguishes by his good deeds, his piety, and by his zeal to full his [duty] toward God and men. see 965, 1525.

VVIM vavim. "hooks", pegs, nails. Used in the construction of the veil of the Holy of holies, in the Hebrew Tabernacle. [Exodus 38:28] "And of the thousand seven hundred and seventy-five shekels he made hooks for the pillars, and overlaid their capitals, and overlaid the hooks with silver." see 12, 1775 = palace of the body of heaven, i.e. Netzach, sphere of Venus.

NIB niyb. produce, fruit. [Malachi 1:12] "But you are profaning it, [i.e. the Lord's name] in that you say, the table of the Lord is polluted and its food (fruit) is contemptible." Also in [Isaiah 87:19] "I create the fruit of the lips [i.e. speech]; peace, peace to those who are afar off and to those who are near, says the Lord; and I will heal them."

HAVN hown. Ability, vigor.

VKVL vakool. hold.

BHNNH bhinnay. behold.

BMChZH bamakhazeh. in the vision of the Lord.

ThVB MAD tov-meod. very good.

B/S Beth/Samekh. Mercury in Sagittarius.

post (Latin). after. following the discoveries, one becomes an illumined brother. Part of a phrase in Secret symbols. see 717.

sophia (Latin). wisdom. From Greek [Greek word]. see 781 (Gr.), 73

chalybs (Latin). steel. "Our chalybs is the true key of our art, without which the torch would in no wise be kindled, and as the true magi have delivered many things concerning it, so among vulgar alchemists there is great contention as to its nature. It is the ore of gold, the purest of all spirits; a secret, infernal, and yet most volatile fire, the wonders of the world... as steel is attracted to the magnet, and the magnet turns toward the steel, so also our magnet attracts our chalybs. Thus, as chalybs is the ore of Gold, so abounds in salt, which salt is the menstruum in the sphere of the Moon, and can calcine gold. This center turns toward the pole with anarchetic appetite, in which the virtue of chalybs is exalted by degrees..." [Hermetic Museum II, pp.. 166-167]. Case chalybs = 62 = Sophia.

valles (Latin). a valley or vale; use in Rosicrucian and alchemy to designate the field of the great work. Compare this with the various details of Tarot symbolism which show the great work as being carried on, and especially as beginning, at the level of self-conscious awareness. Note that in Key 0, the Fool (Aleph-spirit) is descending into the valley of manifestation. see 45 (Latin).

frater (Lt). Brother. The "breathern" are spiritual related through the Heart (see 701, 246).

intacta (Lt). Untouchable. Part of a motto found on the tomb of Brother CR (see 136 Latin).

63 (3*3*7)

HChN khane. the grace.

KBVD-AL Kabode-AL. the Glory of God. Spirit resides in all manifested form, yet it takes selfconscious work to recognize this.

"Remember now that the Glory is the Kabode-El, for God is One and alone and there is nothing else, as saith Isaiah. Al is 31, and KBVD is 32, so that KBVD-AL is 63. Here you may be searching find much treasure. First, 63 is 9 times 7. Among the Sephiroth, this is the multiplication of Victory by the power of the Foundation. Among the letters it is the multiplication of Zain by the power of Teth.

Nor are these in any measure different, for what is the Victory if it be not that of the Sword of Understanding, and what is the Foundation, if it be not a power of the Royal Serpent?

Here, indeed, may you find a rich treasure, and the text points straight at it.

We shall not now give you more than this one hint. As students familiar with our Rota, note well the words of the text concerning 63 as the multiplication of Zain by Teth. Do not forget that the path of Zain links Binah to Tiphareth, and that ZIN is 67, as is BINH. Right disposition is rooted in Understanding, and this is the sharp sword of discrimination, for there is no love without understanding, and love must be discriminating in the good and constructive sense of this word. But note that Zain as 7 must be multiplied by Teth as 9 to make the 63 of KBVD-AL, and though Teth is the serpent-power, the Rota pictures that power as a red lion, tamed by a woman who represents the feminine aspect of Chesed. Every Sephirah, you remember, is both male and female. Female, as receiving the descending influence. Male as projecting it to whatever paths are below, and this feminine Chesed is pictured as being like the Empress. For the taming of the lion and the serpent, these two being really identical, is woman's work even as it is written in the writings of the Sons of Hermes. If you have ears to hear, this shall be for you a practical revelation of the Great Arcanum." [23rd Communication] see 32, 67, 73, 833, 124, 419, 430

2. The Zohar [Prologue: 8a, pp. 33-34] adds: "'The glory of EL' (God) signifies glory of [CHECK FOR MISSING TEXT] the bride which is called EL, as it is written 'and EL hath indignation every day' [Psalm 8:12]; all the days of the year it is called EL, signifying glory on glory, splendor on splendor, and dominion on dominion. Thus at the time when heaven enters into the canopy and irradiates her, all those companions who joined in her adornment have their names recorded there above, as it is written, 'and the firmament showeth his handiwork..' the words 'his handiwork' being an allusion to those who have entered into a covenant with

the bride."

ABDVN aybadon. destruction [Proverbs 15:11] "Sheol (Death) [the place of the dead] and Abaddon (destruction) [the abyss, the final place of the accuser Satan] both are before the Lord; how much more the hearts of the children of men? (Amplified) Godwin gives: angle of the bottomless pit [in Revelation]. Davidson adds: "According to Mathers, The Greater Key of Solomon, Abaddon is a name for God that Moses invoked to bring down the blighting rain over Egypt. The Qabbalist Joseph Ben Abraham Gikatilla denominates Abaddon as the 6th Lodge of the seven lodges of Hell (Arka), under the presidency of the Angel Pasiel.. Abaddon has also been identified as the angel of death and destruction, demon of the abyss, and chief of the demons of the underworld hierarchy, where he is equated with Samael or Satan." [Dictionary of Angels, pp. 1-2] see 12

VBNH va-bawnaw. and establishes.

BVNH boneh. builder, founder. All building or creation takes place with the letter Heh (the vision of the prophet) and is accomplished by division (Zain, the Sword) from the unity of the whole. see 68.

ZVN zawn. to feed, nourish. The substance or water of creation nourishes all things.

GLL gawlahl. to roll, roll off, roll away, remove; to roll up a scroll. The scroll is that of memory, which is rolled up upon completion of the creative process.

SBA sawbawa. old, aged; ancestor; grandfather; elder. The race-memory is connected with these. see 189, 604.

NChH nawchah. to guide or lead; to bring [Exodus 23:34] "But go now, lead the people where I told you. Behold, My angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin."

SG seg (cont). According to Fabre D'Olivet: "SG. The circumferential sign united to the organic sign, constitutes a root whose purpose is to depict the effect of the circumferential line opening more and more, and departing from the center: Thence SG all ideas of extension, augmentation, growth: physical possibility." [The Hebrew Tongue Restored, p. 06]

DGVN Dagon. A fish-god of the Philistines. [1 Samuel 5:2] "After the Philistines had captured the Ark of God, they took it from Ebenezer to Ashdod. (2) Then they carried the Ark into Dagon's Temple, and set it beside Dagon." see 713, note.

NBIA nevie. "prophet". [Exodus 7:1] "Then the Lord said to Moses, 'see I have made you like God to Pharaoh, and your brother Aaron will be your prophet.'" One who foretells future events, or who speaks for God.

CHIMH chimawh. fervor, according to Mathers, in [Sepher
Sephhiroth, p. 10] Not found in scripture or the Hebrew Lexicon.

Greek/Latin

opus (Lt). Work. Refers of the alchemical great Work. see 124,
61.

Magnesia, the first Matter.

DIN Deen. Justice, the highest name for the 5th Sephirah, Geburah. It is the square of 8, the special number of the Sephirah Hod, and of the letter Cheth, which is the channel carrying the influence from Binah down to Geburah. The wise see meaning and purpose in the reign of divine law. In human personality are summed up all the forces and laws of the universe. Man is the instrument through which the Life-power brings the Great Work to completion, symbolized by the pentagram, one of the geometrical correspondences to the number 5 and Geburah. see 92, 216, 95, 297, 850.

DNI Doni. a twin intelligences of Gemini. According to Godwin, DNI Dani, the 50th name of Shemhamphorash, short form, associated with the 2nd quinance (6°-10°) of Aries. see 95, 1525.

ANChH anakhah. a sigh, a groan, a deep breathing. The deeper meaning refers to the exercises of volition and of the practice of deep breathing, which is part of the practical technique of every Greater Adept. Superficially, emotional reactions to those who do not understand Divine Justice.

NVGH Nogah. The sphere of Venus. Netzach on the Tree. External splendor. see 58, 148, [K.V., p. 57]

ADM ChVH Adam-Eve/Havvah. Adam and Eve. A Qabalistic verbal symbol for all humanity. "The form of man, says the Rabbi Benjohai [Zohar I: 191, III:144], contains all that is in heaven and earth-no form, no world could exist before the human prototype*; for all things subsist by and in it: without it there would be no world, and in this sense we are to understand these words, The Eternal has founded the earth upon his Wisdom."

*Paul Case: Because ADM = 45 = 9 [Yesod, Foundation] and ABN-ChVh = 45 + 19 = 64 [Greek word for truth]. [A Subjective Inquiry into Alchemy; Atwood p. 173] see 45, 19, 70

VHABN ve-ha-ehben. "and this stone" (Genesis 28:22). Refers to the Stone of Bethel, which tradition identifies with the "crowning stone" now in Westminster Abbey. The letters of [VHABN] form [HVA BN], and read Hu Ben to indicate that Hu (Kether) and Ben (Tiphareth) are united in the mysterious [ABN], Ehben, Stone. This "Stone" is the Lapis Philosophorum, or Mercurius de Mercurio. [HVA BN], moreover, may be read: "He (is) the Son (or "Stone")." see 216.

MI ZHB may zahab, mazahab. . "Water of Gold", "Golden Waters". Concerning which there is much in the works of Alchemist. In Genesis 30:39 This name appears as two words. Mother of Matred and Grandmother of Mehetabel. The first two letters refer to Mercury (MI). [I.R.Q. 996] see 50

The Aesh Mezareph [VII, pp. 39-40] speaking of alchemical Silver

says: "This wife (or female) is also called mezahab, the Waters of Gold, or such a water as sends forth Gold. If the artist be betrothed to her, he will beget a daughter, who will be the water of the royal bath. Although some would have this bride to be the waters that are made out of Gold; which bride (not-withstanding) poor men leave to be espoused by great men." see also [IRQ:996]

MIZHB Mazahab. the mother of Matred; mother of gold.

NVCh noah. to include, lie down, rest. The proper name Noah (variant spelling). see 58. Also rest, quiet, resting place [Esther 9:16]. As an adjective: pleasing, kind, easy, benign.

MThH nahtah. to expand, to extend, stretch out. In Isaiah 44:13: "The carpenter selects a piece of wood, and stretches out his rule; he marks it out with a line; he fashions it with planes and makes it into the likeness of man, according to the beauty of man."

SBB sahbab. to revolve, turn, surround.

HGVIM ha-goyim. the nations (Hosts), the gentiles. Hence all of unredeemed humanity (Adam) who are not yet part of spiritual Israel.

HGVN hahgun. Worthy, respectable, suitable, proper. A Rabbinical word. It implies, as does the English "worthy", that what it describes is equal in value to something else, has been weighted and not found wanting, is rightly adjusted to use. Compare theses ideas to Key 11.

HHVILH ha-Havilah. "(Land of) Havilah" (where there is Gold)". [Genesis 2:11]. see 59, 44, 345.

NBVAH. prophecy, prediction.

HVA-BN. Hu-Kether and Ben, the Son. He [is] the Son [Mark 1:11].

IChVM yakhum. sexual excitation; poetical name for Son [IChVM], a medieval word. Compare with PChD "Thigh" (92) and PChDIM, meaning gonads, testicles (142). Both these words are part of the Gematria of Geburah.

IDIM yadim. hands.

IDID IHVH Yediyd IHVH. Beloved of God [Deuteronomy 33:12; John 13:23].

MIDI midi. from my hand.

GVNH gonah. serenity, according to Godwin. The state of inner peace.

SD sad. stocks (for the feet of a culprit). In Job 13:27: "You

fasten my feet in shackles; you keep close watch on my paths by putting marks on the soles of my feet."

ChVIM Chivim. Hivites. A petty tribe of Canaan, conquered by the Israelites; a term used to indicate tent-dwellers. Inman Gives: "Villagers," and cites [Genesis 10:17: "Hivites, Arkites, Sinites." Fabre D'Olivet renders the singular form: "Bestial Life." He comments: "The absolute verb ChVH, receiving the sign of potential manifestation in place of the convertible sign, becomes the symbol of universal life ChIH: But if the first character of this important word degenerates, and is changed into that of elementary existence, it express in ChIH only natural, animal, bestial life: the symbol of absolute material life in OIH. [The Hebrew Tongue Restored, p. 288]

Greek/Latin

aletheia (Gr). truth. Literally: "Not forgetting." Suggest perfect memory. The magician opposes reality to appearance, fact to fancy, order to disorder. "Ye shall know the truth and the truth shall make you free." For that which is at once liberation and preservation is the understanding and living of truth.

genea (Gr). Birth, race, descent; a generation, offspring, age, period, time, nation.

dictum (Lt). a saying; a prediction, a prophecy; an order, a command. The Perfect Law is at once a prophecy and a command.

domus (Lt). abode, dwelling, home, house. The Divine Justice is our true abiding place.

sal aqua (Lt). salt water (SECRET SYMBOLS, page 30). Sal Aqua is called also Matrix Corpus, matrix of the body. The correspondence is to Geburah as the Sphere of Mars (see 674, 82, 156).

salus (Lt). health, well-being, prosperity, deliverance, preservation.

solve (Lt). dissolve. The first of two alchemical admonitions. The other is coagula, coagulate. Dissolution comes first. We must remember that the use of creative imagination is concerned with the breaking down of old forms and habits as well as the building up of new ones. You cannot become the New Creature and remain as you are. There is a relation between the highest functions of Geburah and alchemical dissolution.

sperma (Latin). seed. The whole alchemical work has to do with the "seed of metals." The "metals" are the inner centers of the body, the stars or chakras. The power which works through them is the "seed". The Mars energy can bring the 7 psychic centers (metals) into conscious activity. Human beings are sometimes called "metals" by the alchemists. On the same page of THE SECRET SYMBOLS where we find sal aqua, we read "Semen Spiriti Sancti,"

and, in the Latin of the Rosicrucians, semen and sperma are interchangeable terms (ex semen spiriti sancti). see 50 (Latin), 146, 210, 199 (Latin).

Virgo (Lt). A Virgin. Name of the zodiacal sign Virgo, symbolized in Tarot by Key 9, the Hermit, and by the letter Yod. see 10, 20, 515 (Greek).

Paragon. Webster: to compare; to parallel; a mold or pattern. "The true philosophers are far of another mind, esteeming little the making of [physical] Gold, which is but a paragon, for besides that they have a thousand better things..." [R.C. Allegory, p. 7].

Gradus. Step, grade. Implies a level of consciousness, Part of a Latin Phrase. see 166.

Anima media (Lt). middle spirit. "...figured by the Tree of Knowledge... the only medicine to repair the decays of the natural man..." [Thomas Vaughan].

65 (5*13)

The number of the units of the pentagon when the length of the sides are 13 units each.

ADNI Adonai. Lord. Divine Name for Malkuth, attributed to the element earth [ARTz]. The Haikal, or temple, is for human personality the physical body, and that body is formed from the earth, or physical manifestation of the Life-power's spiritual energy taking form as the "matter" constituting man's body in his physical environment. All activities of man are carried on within the being and body of Adonai.

DVDIM Deodayim. Mandrake. [Genesis 30:14] "And Reuben went in the days of wheat harvest, and found Mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, give me, I pray thee, of thy son s Mandrakes." [Hermetic Museum I. p. 57] "As I foundered in my mind the marvels of the most high, and the duty of fervent love to our neighbors, which he laid upon us; I remembered the wheat of harvest, when Reuben (25?1?) the son of Leah, found Dudaïm (DVDAIM) in the field, which Leah gave to Rachel for the love of the Patriarch Jacob." Paul Case: DVDAIM = 65 = ADNI = HIKL. HIKL, according to Sepher Yetzirah, is in the midst. Note that DVDAIM, mandrakes, are aphrodisiac. The same root is found in DVD = ZHB, Gold. see Aesch Metzareph and Genesis 30:14.

KMH Kawmah. Cama or Kama; "to pine, or long for." This is the name of the ?Hindu? God of love, or desire." [Inman].

HIKL haikel. temple, palace. Meeting place for the Shekinah. The Zohar [Prologue 3B, pp. 13-14] adds: "The holy and mysterious one ?carved? in a hidden recess one point. In that he enclosed the whole of creation as one who locks up all his treasures in a palace, under one key, which is therefore as valuable as all that is stored up in that palace; for it is the key which shuts and opens. In that palace there are hidden treasures, one greater than the other. The palace is provided with fifty mystic gates. They are inserted in its four sides to the number of 49. The one remaining gate is on none of its sides and it is unknown whether it is on high or below: it is hence called the mysterious gate. All these gates have one lock, and there is one tiny spot for the insertion of the key, which is only marked by the impress of the key. It is this mystery which is implied in the words in the beginning created God. " HIKL = 65. It is "in the midst" according to Sepher Yetzirah-the interior center (Tav). the divine essence = ?AIV ANI?. HIKL may be read H I KL = The Yod All. The Yod is the point of concentration. "Light and there was Light. These words imply that there had already been Light. This word AVR (light), contains in itself a hidden significance. The expansive force proceeding from the hidden recesses of this secret supernal ether opened a path and produced from itself a mysterious point (or, rather, the ?ens? of (limitless) ?clave/ its own ether and disclosed this point), Yod." [Zohar I: 16B,

p.69]

HS haws. hush! keep silence. In Habbakuk 2:20 "The Lord (IHVH) is in his holy temple [HIKL], let all the earth [ARTz] keep silence before him." see 671.

Fabre D'Olivet writes: "HS. Onomatopoetic and idiomatic root which depicts silence. The Arabic [word] seems to indicate a sort of dull murmur, as when a herd grazes in the calm of night." [Hebrew Tongue Restored p. 332]

DVMIH dumiah. silence, quietness; the 4th occult maxim (to keep silent). Hence: trusting in silence, hoping, waiting. [Psalm 62:1] "Truly my soul trust God in silence; my salvation comes from him."

GDM IChD gam yakhad. "together in unity," [Psalm 133:2]. Important in Masonry. see 2, 13, 22, 1169.

HLL hallel. to shine, glory, praise, to commend, sign praises, Thanksgiving. Psalms 113-118 recited by the Hebrews on new moon and festivals. Also: HLL: to shine, to be boastful, foolish. Mathers [K.V. Introduction 66] writes: "ADNI is the queen by whom alone Tetragrammaton can be grasped, whose exaction into Binah is found in the Christian assumption of the virgin." see 52.

MZVZH melozah. door post. A rolled up piece of parchment containing Deuteronomy 6:4-9 and Deuteronomy 11:13-17 fixed on the door post.

MKH makkah. stroke, wound, beating, blow; plague, defeat (in war).also: MKH, to deal one a heavy blow. Indicates misuse of the physical plane.

SH. ROOT: that which is round in form; dome, moon.

LLH Lelah. 6th name of Shemhamphorash, short form, associated with the 6th (26°-30°) quinance of Leo. see 96, 1525.

NHI niehiy. wailing, lament, mourning-song. Notariqon for NTzCh/HVD/ISVD or Netzach, Hod, Yesod. [K.D.L.C.K. p. 563]

AVChIM auchim. Weasels and other terrible animals, according to Mathers in Sepher Sephiroth [p. 10]. This word does not appear in scripture or in the Hebrew Lexicon. It suggest the quality of guile and deceit which hinders the great work.

Latin

L.V.X. (Lt). Lux. Light. The universal radiance which is the essential substance of all manifested things (see 207).

jugum (Lt). yoke. Part of a Rosicrucian motto, Legis Jugum, found in the vault of C.R. related to the Sanskrit yoga or union, and

to the throat-center symbolized by Taurus and by Venus. see 113 (Lt), 870 (Greek), 111.

follis (Lt). a leather bag, purse; a pair of bellows; puffed-out cheeks. In Tarot, the wallet of the Fool, Key 0. "The wallet contains the summed-up experience of previous manifestations, because, at the beginning of every new cycle of self-expression, the Life-power carries with it the essence of all its experiences in former cycles." [Paul Case: The Tarot, p. 34] Also, the Fool (Spirit) itself. "...Fool is derived from the Latin 'follis' meaning a 'bag of wind'. Thus the Fool symbolizes that which contains air, or breath." [Highlights of Tarot, p. 16] see 82

66 (2*3*11)

Perimeter of a circle with a diameter of 21. The circumference of Yetzirah.

Mystical number of the Qliploth of the Great Work.

AKILH akiylah. food, something edible. Indicates the source of daily bread as not being in the material world, but in the pattern world.

ALHIK Elohekah. "thy God." [Deut. 4:24; Isaiah 60:20; Exodus 20:7]. see 546.

BChVN bawkhown. an assayer (of metals); a trial, a test.

BChVN bakhoon. a watchtower, observatory.

GLGL galgal. literally, "whirl", a wheel, cycle, whirlwind; celestial orb, heaven (As the wheeling of the heavenly bodies- the "beginning of the whirlings" is attributed to Kether). A special name of Shekinah, the Divine presence ("cognomen scheckinae"). Compare with Rota as the rotary nature of all formative activity (48). GLGL is used in Sepher Yetzirah 2:4 as signifying circle, celestial orb, sphere: "These 22 letters, which are the foundation of all things, he arranged as on a sphere with 231 gates, and the sphere may be rotated forward or backward, whether for good or for evil; from the good comes true pleasure, from evil naught but torments." see also 3, 21, 12, 30, 39, 48, 57, 75, 116 (and zero).

ANIH aneih. a ship. Symbolizes the formative world as the connecting medium which carries the powers of the higher worlds down into the external physical plane. Conversely, the means whereby, on the path of return, we may be ferried over from the physical world to those beyond. see 7, 22, 14, 44, 21, 28, 88.

KMV kemo. like, as, when. [Exodus 14:5] see 19

DNHBH Dinhabah. "Give forth judgements." Capital city of Bela, King of Edom. [Genesis 36:32] "And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah",; [IRQ: 522] "What is DNHBH, Dinhabah? As if it were to be said, give forth Judgement. " The kingdom of Edom is that of unbalanced force; compare DN, Dan, "Judgement" = putrefaction = Scorpio = 54.

GNVZ gawnuz. hidden, secret. See "hidden light" (273).

BN-DVD Ben-David. son of David. "The builders of the temple... must be the son of David ... David is the English from of.. Davd , which means beloved , and the builder is therefore the son of the beloved. David is called in scripture the man after God s own heart , a description exactly answering to the name; and we therefore find that Solomon the builder is the son of the

man who has entered into that reciprocal relation with God or the Universal Spirit, which can only be described as love." [Thomas Troward: Bible Mystery and Bible Meaning, p. 123] see 375, 52, 14, 771 (Greek).

Latin/Greek

Aurora (Lt). Dawn. "The Chaldean word for dawn is ShPRPR. In Daniel 6:1; this word, prefixed with the letter Beth is translated "in the morning" ["Then the King arose very early in the morning, and went in haste unto the den of lions"] It is written BShPRPRA, the final Aleph indicates that the word is definite, emphatic. There is a mystery here for this is a the Hebrew text is permuted. The first Peh is written much smaller than the other letters; and the second Peh is written much larger than the other letters. This method is call permutation." see 860. [Giljhnston: Gematria of the Pentagram-compiled]

Biagenos (Lt). A Rosicrucian mountain; life-giving, generating, strength.

granum (Lt). A seed. In the Fama, brother CR is called "Granum Pectori Jesu Insitum," A seed planted in the breast of Jesus. The inner meaning has to do with Jesus own saying: "The seed is the word." Note that both "dawn" and "seed" imply the first stage of development (see 310, 95, 50, 99 Latin).

Aurum (Lt). Gold. see 14, 109, 246 (Latin).

67 (prime)

BINH Binah. Understanding, the third Sephirah. Sometimes Binah is translated as "Intelligence." This must not be confused with [ShKL], saykel, which is the more general term for intelligence, or more accurately, for consciousness.

The fundamental meaning of Binah is the power of separation, the ability to distinguish truth from falsehood, and the power to adapt means to ends. Thus it is the mental ability to distinguish one thing from another which is the basis for understanding.

Binah is both the dark sterile Mother, AMA and AIMA Aima, the bright, pregnant Mother. This aspect of Reality is the matrix of all possible specialized forms of expression. Ama represents this aspect of Being prior to the beginning of a cycle of the Life-power's self-manifestation. Aima is the fertile womb from which flow forth all forms made manifest during such a cycle of the Life-power's self-expression.

Binah is called Shabbathai, the Sphere of Saturn, because every appearance of special, particularized manifestation necessitates limits of quantity, quality, mass, form, etc. In the astrological terminology of Ageless Wisdom, the contractile, limiting power is called Saturn. Note, in this connection, that the birth of living creatures results from contraction of the womb which carries the body during its period of gestation.

Binah is attributed [NShMH] Neshamah, the Divine Breath, the Holy Spirit in Christian symbolism. No matter how gravely a human being sins, this Neshamah is never involved. It is the highest aspect of Soul. The seat of the Divine Life's intuitive knowledge of all that it is, and of all that it must inevitably bring into manifestation because of what it knows itself to be. In man, Neshamah is the source of intuitive knowledge of spiritual truth. It is also the supreme source of guidance in the progress of man toward mastery.

"Thus may you come to understand that the Sabbath of the Eternal never ends. How then may man find rest, save in the heart of the Mother? For that heart is the ever virgin Neshamah, and she is one with the Everlasting Heavens. Dark she is, but comely, even as Solomon saith. The source of terror to the ignorant, and therefore Pachad dependeth with all its stern judgments from her. Yet is she also AMK, Ameka, thy Mother, and her heart swelleth with love. For behold AMK: is it not 61, and this is BTN, the dark womb of creation? And again, it is AIN, the Boundless, for there are no limits to the overflowing love, springing like a fountain of Living Waters from the heart of the Mother.

Everywhere may you find that heart, ye Children of Light, and nowhere else shall it be found, save at the center, which is the Holy Temple in the Midst, where Shabbathai hath its abode. There all is perfect rest, and thus was the great temple on earth built

by Solomon, whose name signifieth "the peaceful," and set up in Jerusalem the dwelling place of peace. For these outer things are but figures. Until ye find the Hill of Zion in yourselves they shall be no more than figures, and dark ones in very truth...

Comment: All through the words of the wise there is a continual recurrence to the idea that the ONE is timeless. That sequence has little or no meaning to the consciousness which is above and beyond all human thought. Thus often there seems to be confusion in their words. For example, in the last part of the Text, Binah is identified with Ameka, thy Mother, and immediately this is indicated as being the same as the first veil of AIN, and as the vast expanse of the dark nothingness which is the womb of creation. Yet the Text is all the while dealing also with Saturn, and with the Path of Tav, and so with the idea of the eternal equilibrium or perfect rest at the center. Moreover, that rest is by clear implication identified with the Waters of Life. You may remember that our Elder Brother is reported to have said, "To those who labor I will give you rest," and to have told the woman that if she but knew who was speaking to her, that knowledge would be a well of living water. The meaning is not far to seek. Had she known who spoke to her she would have known the central Reality of her own Being, and who knows that, finds eternal life, eternal rest, and perfect peace, for these three are one. What you must take as your clue to the application to most of the Text referring to Shabbathai, is the place of Tav on the Tree. Note that the Mezlah descends to Malkuth through Tav, is what completes the perfection of Binah." [Qabalistic Text and Commentary, 32nd Communication, 2/9/48]

***"The four doctrines of the Grade of Magister Templi are derived from the name BINH, Binah, Understanding. They are as follows: 1. (Beth: Key 1, The Magician) Human personality is a medium for the transmission of the high potential of the Life-power, working at superconscious levels, to the lower potentials of embodiment in the field of existence below the lever of human self-consciousness. A Master of the Temple never for a moment loses his awareness of his relationship to that which is above, nor his awareness of innate power to control that which is below. No appearance ever frightens him. He never makes the mistake of supposing that he, personally, performs any action, or that he, personally, is responsible for any result. He is the witness of the mighty works of the One Identity. Watching the phenomena of this world, he sees everything working out for the inevitable freedom which is the necessary consequence of the Life-power's self-expression. 2. (Key 9: The Hermit) A Master of the Temple has fully identified himself as being none other than the silent watcher on the heights of being. He perceives, with that watcher, that all activity is a series of transformation of the energy of subconsciousness. He knows that the self moves not, nor enters into any action. He knows that it is the eternal witness of the activities of its own power. 3. (Nun: Key 13: Death) A Master of the Temple perceives that necessity and the beneficence of the

continual transformation of physical vehicles. He sees that this principle of endless change in the world of form brings about the appearance of death. He does more than see. He has grasped the affirmative factor in the phenomenon of Death. he has borrowed strength from the eagle by using nerve currents which in ordinary men have no outlet save through the sex-function. A Master of the Temple employs these currents to stimulate certain parts of his brain. Through their functions, he gains the knowledge which delivers him from the body of this death, and gives him joyous freedom from the limitations of three-dimensional existence. 4. Heh, Key 4: The Emperor. Perfectly identified with the One Will, a Master of the Temple shares with that one its power as the Constitution Intelligence which makes, frames and composes the world. He has taken the full measure of his humanity in its relation to the Life-power. He sees himself as he really is. In that unwavering vision of truth there is no place for any faulty adjustment, either of his personal vehicles or of that larger vehicle of life, his environment. [True and Invisible, p. 279-281, 2nd printing]

ChNTh khanat. to ripen (as fruit, because ripeness, odor and flavor go together), to embalm (a body) or preserve, to spice (food). Binah, Understanding, is a preservative and relates to the preservation of a body of wisdom inherited from the past. Binah perfects human personality through complete mastery of the physical organism. It is that which holds the Wisdom of Chokmah. Related to final mastery of the human organism and to the body of C.R. found fair and unconsumed in a sepulcher.

ZIN Letter name Zain. weapon, sword. The sword symbolizes discrimination gained through trial and error, and understanding is the ripened fruit of discrimination. There is a distinct relationship between the third Sephirah, the Suit of Swords and the Yetziratic world. "Now consider also that Mercury rules Gemini, represented in the Rota by Key 6, and this is the key corresponding to Zain, the name of which letter is the number 67, the same as the value of Binah. That is, the Path of Zain is the first channel for the descending influence of Binah, and partakes of her essential nature. She however is pregnant with the descending influence from Kether through the Path of Beth..." [Commentary-33rd Communication 2/12/48]

"...the secret of Tiphareth is 7, or Netzach; but since 7 is also Zain, the secret is shown in the Rota by the Lovers, and their number in the series is 6. Furthermore, Zain is, in Hebrew, ZIN, and this adds to 67, the value of BINH, Binah, whence the path of the Lovers descends to Tiphareth. 6, 9 and 13 are the Rota numbers of ZIN, and this is 28, the perfect number which is the extension of 7, and 7 is Netzach." [13th Communication] see 1081, 187, 148, 418, 134 (Latin).

"Daleth is the path of union of AB and AIMA. Without that union, Binah is AMA, dark and sterile; but after that union she is AIMA, and brings forth BN, the Son. See, then, that the path of Zain

carries down the power of Binah, and therefore is there a mountain, symbol of pregnancy, in the background of Key 6." [Commentary-13th Communication 5/28/47]

ZLL zahlal. to shake, to tremble, to quake; to pour out, to shake out; motion to and fro. The root idea is vibration-a step downward from the perfection of Kether. To manifest at all, the limitless must enter into conditions of apparent restriction. Vibration is alternating activity, and the vibratory pitch of anything represents certain fixed limits or boundaries. This coincides with Binah as the first Sephirah of limitation and the basis of all form. Saturn is active in Binah because its root meaning is the same limitation and "fixing of boundaries" which is essential to the expression of anything at all. Also: to be a glutton, to be vile, mean. Prodigality and waste, baseness. The product of unrestricted subconscious activity.

NGID Nagiyd. "he who is foremost", or "he who is at the front". a leader, a prince, noble, a prefect (Daniel 9:25). The Hebrew name for the Rosicrucian Grade of Master of the Temple, corresponding to Binah.

BN IH Ben Yah. Son of Jah (God). [Lesser Holy Assembly, 228-229]

ABIDN Abidan. "Father of Judgement". See Geburah and the Path of Lamed on the Tree.

AVNI vinah. Belong to the lobe, lobar [K.D.L.C.K p. 57]

VINA Vinah. Night Demon of the 3rd decanate [Saturn/Uranus] of Gemini.

KVLIA kolyaw. Kidney; gonad.

IBMIH Jabamiah. "Word which produces all things. 70th Shemhamphorash. 346°-350°. THOPIBUI. May 28, August 8, October 19, December 30, March 12. Genesis 1:1. Rules the generation of beings, and the phenomena of Nature; protects those who wish to regenerate themselves and establish in themselves the harmony interrupted by the disobedience of Adam, which they accomplish by exalting themselves toward God, and in purifying the elements which compose the nature of man; when he recovers his rights, his original dignity, when he becomes again the master of nature, and exercises all the prerogatives which God gave him in creating him. Person born: distinguished by his genius; consulted by the savants of all nations and becomes one of the first lights of philosophy. Godwin gives: Yebamiah; angel of the 4th quinance (16-20) of Cancer; angel by night of the 3 of Cups. this represents the influence of Binah, sphere of Saturn, in Briah, the World of Creation. see 965, 1525.

Greek/Latin

Jesus. Latin spelling of Yeshua. In Christian esotericism this name is applied to the Son, and we have seen that in the very word [BINH] are to be found the letters B and N, forming Ben, the Son.

Natura. Nature; Mother Nature. Nature is the Maya-Shakti of Hindu philosophy, the finitizing principle Qabalists name Binah.

unus. one; alone, single, sole. Refers to the unity of all life. The actual substance of "all things" is the being of the Logos or Word [Logos = 373, reduces to 13, which is AChD, echud, one and AHBH ahebah, love, thus love and unity.] The established order of all things is a unity "all things" are nature. see 215, 39.

crucis (Lt). cross. The "cross" of the 4 elements, constitution the 4 colors of the Sephiroth Malkuth, the manifested universe, or Kingdom of God. see 65, Adonai, 193, 701 (Latin)

centro. It is in the Secret place within that we make contact with Binah. There, and there only, may we hear the voice. This inner center is the point at the center of the Cube of Space, the point at the innermost center of human personality, associated with Tav. Represents the meeting-place of the axes of the cube, which are 13.

templi (Lt). of the temple. The "temple is regenerated human personality; one who has succeeded in this "building" has become a Master of the Temple. see 84, 151 (Latin).

ABNIH Ehbawnayaw. "The Stones there of (of it)". [Job 28:5,6]
 "As for the earth, out of it cometh bread: and under it is turned
 up as it were fire. The stone of it are the place of sapphires:
 and it hath dust of Gold." The earth or physical body brings
 forth the bread of life from the "secret fire". In the passage
 cited, the phrase translated "stones of it" is ABNIH, which
 broken down is IH ABN, ehban Yah. As IH, is the special divine
 name attributed to Chokmah, and ABN expresses the union of
 Chokmah and Tiphareth, the son, ABNIH is a symbol of that union.
 (Chokmah, as the sphere of the fixed stars, is the greater whole
 that includes the special sphere of the sun, or Tiphareth, in as
 much as the sun is one of the fixed stars. see 78, 536.

ChKM khakam. Wise.
 kawkhm. to be wise, act wisely.
 kikkem. to make wise, teach wisdom.
 kukkahm. to be made wise.

HBVNH ha-boneh. The builder, founder. Wisdom is built upon the
 foundation of stone. see 63.

ChIIM Chaiim. Life.

ZNVH zonah. harlot, prostitute. [Proverbs 23:27] (26) My son,
 give me your heart, and let your eyes observe my ways. (27) For a
 harlot is a deep pit; and a strange woman [wayward wife] is a
 narrow well." And in [Isaiah 23:16] "Take a harp, go about the
 city; O you harlot that has been forgotten; play sweet melodies,
 sing many songs, that you be remembered." see 308, 316 (Greek).

VKBIAH Vacabiel. Lesser assistant angel of the sign of Pisces in the zodiac. [In joint rule with Rasamasa, another Genius-E. Levi, Transcendental Magic} Pisces is attributed to alchemical multiplication, to sleep, and to the Corporeal Intelligence, which organizes the body cells into the new image.

ThIN tin. clay. spelled ThINA (Aramaic) in [Daniel 2:41] "And whereas thou sawest the feet and toes, part of potters clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, for as much as thou sawest the iron mixed with miry clay." see 719, 28.

STh set. transgression; error, sin. Written SThH in [Psalm 101:3] "I will set before my eyes no vile thing. I hate to commit transgression [SThIH]; They will not cling to me." Fabre D'Olivet writes: "STh. Root not used in Hebrew. The Arabic [word] characterizes in general, a vehement, illegal action. The compound verb [Arabic word] signifies literally to command with arrogance, to act like a despot." [Hebrew Tongue Restored p. 408]

HDS Haedas. Myrtle; considered as sacred to Venus by the ancients. [Isaiah 41:19] "I will put in the desert the Cedar and the Acacia, the Myrtle and the Olive. I will set pines in the wasteland, the fir and the cypress together.

Latin/Greek

Diabolos (Latin). Devil; slanderer.

O Ayin. "The letter Ayin does not speak. It only sees. It is an eye, OIN. Close your eyes. Open your mouth. Now try to see. That is the sound of Ayin." [The Book of Letters, Rabbi Kushner] "The name of the letters OIN when rearranged, spells "Poor" ONI. The letter Ayin comes after Samekh in the alphabet, to teach us that a man should "support" (S) the "poor" (O) before poverty causes them to fall. In its shape also, the letter Ayin, with its one curved leg, suggest a person who has no firm basis; it is bending and unstable." [Letter of Fire, Rabbi Glazerson]

"This path (26th, connecting Tiphareth to Hod) is connected with the letter Ayin, and the name of this letter, besides signifying the eye as an organ of sight, also means the visible part of an object, the surface, the appearance. Thus the word Ayin stands for the phenomenal as opposed to the noumenal, for that which is given to sensation or impression as opposed to that which is subject to natural verification. The eye is therefore the natural symbol of those external shows which conceal reality. It is the sign of man's finite experience of things as they seem, as opposed to the realities of the hidden essence veiled, in form. Through the function of the eye we become aware of the phantasmagoria of the phenomenal world, which Shakespeare called this unsubstantial pageant. The untrained eye is the great deceiver. On this account the letter Ayin is attributed to the Tarot Key whose title means The Slanderer. [Paul Case: True and Invisible Rosicrucian Order (4th), p. 340].

In scripture this is the number of years of the ordinary span of human life, in contrast to the magical age of 120 years, mentioned by the Psalmist. (In Key 15 the evil represents the dweller on the threshold, barring the way that leads to the inner center. Thus he is the same in function as Daleth, the door which must be opened and passed before we can enter the palace of the king.) [Paul Case: True and Invisible (4th), p. 182]

The Chaldean character looks nothing like an eye, but its form suggest the duality of human visions, the letter-name more definitely. [Paul Case: Tarot Practice Course] see 358

Fabre D'Olivet comments: "This character should be considered under the double relation of vowel and consonant. Following its vocal acceptation, it represents the interior of the ear of man, and becomes the symbol of confused, dull, inappreciable noises; deep sounds without harmony. Following its consonantal acceptation, it belongs to the guttural sound and represents the cavity of the chest. Under both relations as grammatical sign, it is in general, that of material sense, image of void and nothingness as vowel, it is the sign Vav, considered in its purely physical relations: as consonant, it is the sign of that which is cooked, false, perverse and bad." [The Hebrew Tongue Restored, p. 413]

ADM VChVH Adam ve-Chavah. Adam and Eve. i.e. Humanity. see 45, 19.

HSH haseh. Hush! Be silent! Hold your peace! Also: HSH (hasah), to be silent; tongues. Compare this with the meaning of pax (35), has to do with the control of speech. Silence: one of the 4 occult maxims. It is the soundless voice of the inner life, expressing itself through thought. Heh reminds us that to receive the inner tuition we must learn to keep silent. For the clearest, intensest vision, this is essential. 2nd Heh (Malkuth-the Bride). We shall accomplish more work and do it better if we do not say too much about our plans and projects. Samekh hints that in silence there is a supporting or sustain power. Desire will be intensified. see 474, 346, 131, 815.

Paul Case, writing in Theory of Magic says: "The Hebrew word for silence HSH, claims our attention now. Its first letter is Heh, and so is its last. Our teachers in the Qabalah, tell us that the first Heh is the Heh of the Mother, Aima of Binah, while the last is the Heh of the Bride, Malkuth. The first Heh, therefore corresponds to the creative world and to the faculty of intuition. Thus it reminds us that to receive the interior tuition which reveals to us the mysteries of cosmic law we must learn to keep silent. The inner voice is not heard by those who indulge in needless talk, furthermore, the letter Heh is the letter of sight, and for the clearest, intensest vision, silence is essential. The second Heh may serve to remind us of Lao-Tze dictum the state should be governed as we cook small fish, without much business." When we come to apply whatever magical knowledge we may possess to the actual work of taking our part in the administration of the kingdom, we shall accomplish more work and do it better if we do not have too much to say about our plans and projects. The middle letter of HSH, Samekh, hints that in silence there is a supporting or sustaining power. That this is true every practical occultist learns sooner or later. The practice of silence as to what you aim at, as to what you are doing, has two very important practical results. First of all, it prevents other people from leaning of your plans and perhaps setting themselves in opposition to you. Thus silence is over and over again a time-saver and an energy-saver. Secondly, the practice of silence serves to intensity desire-force. Your one

aim (the arrow of the archer, represented by the letter Samekh) is something that you must keep religiously to yourself. Not even your closest friends should know of it. This one aim is typified in Revelation by the white stone, upon which is written a name which no man knoweth, save him that receiveth it. The one things you have to do in order to fulfill your destiny will be, or perchance has been, revealed to you from within. See that you tell no man. For in silence and secrecy the strength and potency of that aim will be intensified until it dominates your whole life. But if you tell your secret to other people, virtue goes out of you and you are almost certain to incite somebody to acts of open or veiled opposition." (pp. 166-168) [1925] see 815

"HSH has to do with the control of speech. It intimates that there is a something not to be disclosed, except in the company of the truly qualified; and this mystery is typified by the wine, and by intoxication (in both good and bad senses). It is a mystery of darkness (LIL) and limitation (S?VBB?), and it has to do with the various appearances reported by our senses (the letter Ayin and Key 15) Yet is it also a mystery of renewal and regeneration, and this mystery is the SVD which has been preserved generation after generation, in the assembly of the inner school." [ML 22:6,7]

KN. ken. thus, "so", just so, such, so much; honest. In Genesis 1:7: "So Elohim made the firmament and separated the water under the expanse from the water above it. And it was so." Also in Genesis 42:11: "We are all sons of one man. Your servants are honest [KNIM] men, not spies." see 720.

IIN yayin. Wine. This is word is used in Genesis 9:21: "And he [Noah] drank of its [the vineyard s] wine, and became drunken; and he was uncovered within his tent."

***Fabre D'Olivet renders this verse: "And being steeped with the spirit of his production, he intoxicated his thought (attained ecstasy) and (in his exaltation he revealed himself in the center (most secret place) of his tabernacle." He comments: MV-HIIV with-what-is-spirituos... The word IIV, which is the natural order signifies simply wine, designates in the moral order, and according to the figurative and hieroglyphic sense, a spiritual essence, the knowledge of which has passed in all times, as belonging to the most profound mysteries of Nature. All those who have written of it, present the mysterious essence as a thing whose profoundness can not be known without revelation. The Kabbalists are accustomed to say, in speaking of this wine, that he who drank of it would know all the secrets of the sages. I can only offer to the read the grammatical analysis of the Hebrew word, leaving the rest to his sagacity.

I have often spoken during the course of my notes of the root AVN, which enjoys the universal privilege of characterizing alternately, being and nothingness, everything and nothing...

It is evident that this root, emerging from the deepest abysses of nature, rises toward being or fall toward nothingness, proportionally, as the two mother vowels AV, enlighten or obscure it. From its very principle, it suffices to materialize or to spiritualize the convertible sign Vav, in order to fix its expression upon objects genuine or false. Thus one sees it in AVN, virtue, strength, valor, and in AVN, vice, vanity, cowardice, in IVN the generative faculty of Nature; in IVN the clay of the earth.

In the word here referred to, the two vowels are not only enlightened by replaced by the sign of potential manifestation Yod, image of intellectual duration. This sign being doubled constitutes, among the Chaldeans, one of the proper names of the divinity. United to the final sign Vav, it seems, if I can so express it, to offer the very body of that which is incorporeal. It is a spiritual essence which many peoples and particularly the Egyptians, have considered under the emblem of light. Thus, for example, one finds in the Coptic [word] light or torch. It is in conceiving this essence under the form of spirit, that those same peoples, choosing for it an emblem more within the reach of the vulgar, have taken for its physical envelope wine, that liquor so vaunted in all the ancient mysteries because of the spirit which it contains and of which it was the symbol. This is the origin of these words which, coming from the same root appears so different in signification: AVN being and IIV wine, of which the Greek analogous offer the same phenomenon [Greek word] being and [Greek word], wine.

...it is by an almost inevitable consequence of this double sense attached to the word IIV, that the cosmogonic personage call [Greek word], Dionysus, by the Greek, has finally designated for the vulgar, only the god of wine, after having been the emblem of spiritual light; and that the same word which we use has become such, only as a result of the same degradation of the sense which was attached to it, a degradation always coincident with the hardening of the mother vowel: for, from the word IIN, is formed the Teutoic wein, the Latin "vinum", and the French vin. [The Hebrew Tongue Restored, p. 264-265]

Cario Soares observes: "Noah transmutes downward his eesh (AISH, 311) quality of fire by becoming eesh (husband) to Adamah [ADAMH, 50] (the earth). The earth reproduces this fire as wine (the wine as symbol expressed that fact, as the Qabalah well knows). Genesis 9:21. The strange fruit of the nuptials between eesh (as man-fire) and Adamah is ye'en (IIN)... this ye'en is a sort of tornado in which anything can happen. The English word wine is the Hebrew word scarcely modified, so also is the Latin (incidentally, it is not generally realized how many of our words derive from, or are, the Hebrew ones). This verse exemplifies the fact that the symbols of blood and wine belong to the same category. Having drunk, Noah-as is expected if his name NH, is understood-loses his Adamaic quality and sinks unto an unevolved state. The relationship between him and Adamah is all to Adamah s

advantage. Noah's consciousness now lapses into the unconsciousness of undifferentiated cosmic life and uncovers the true significance of this Noah whose numbers reveal that he is a life not yet entered into the process of evolution (he falls asleep with his genitals uncovered). [The Cipher of Genesis, p. 147]

LKK lekakh. so, thus. [Sepher Yetzirah 1:7]

LIL layil, leyil. night (literally, a twist away from light). A variant of LILH (75). Said in Genesis to be God's own name for ChShK khoshek, darkness. The symbolism of Key 15, which corresponds to Ayin and 70, is a representation of darkness. And it is a picture of the dark night of the soul, and of the adversity [rest of text missing]

ADNIH Adonijah. "Lord (i.e. worshiper) of Jah. [1 Kings 1:5]: (Who said "I will be king") Jah is a divine name attributed to Chokmah. see 15, 26, 73, 65.

MIK Mik. 42nd name of Shemhamphorash, short form of Michael, associated with the 6th quincunx of Aquarius. see 550, 101.
GVG VMGVG Gog ve-Magog. A name given to a race or people inhabiting some part of the northern region. Gog is used in [1 Chronicles 5:4]; Magog appears in Genesis 10:2]. The names "Gog and Magog", only appear together in the Greek of the apocalypse of John [Greek word], where they are used as symbolic terms for the world as hostile to God's people and kingdom. In [Revelations 20:8] "And [the Adversary] will go forth to deceive those nations which are in the four corners of the earth, Gog and Magog, to assemble them together for war; whose number is as the sand of the sea."

Fabre D'Olivet renders Magog as "elasticity", or "elastic stretching power." He comments: "The root of GVH, which expresses a movement being opposed to itself, indicates in the word GVG an extension continued, elastic, pushed to its utmost limits. this word governed by the sign of exterior action Mem, characterizes that faculty of matter, by which it is extended and lengthened, without there being any solution of continuity." [Hebrew Tongue Restored p. 273-274]

SVBB sobob. circle, ring, circumference.

SVD sode. a council, assembly; secret; to plaster. Mathers, in [Sepher Sephiroth, p. 11] cites [Psalm 25:14] "The secret of the Lord is in those who revere him, and he shows forth his covenant to them."

Latin/Greek

hagneia. purity, chastity.

filius. Son.

tartar. a part of the alchemical salt.

71 (prime)

INH yonah. a dove, a pigeon. Used figuratively as a metaphor for sexual warmth, a marked characteristic of doves. One of the birds sacred to Venus (and is closely connected with Saturn). Refers to the reproductive functions of Venus, and creative imagination. see 70, 400, 406, 601, 378, 486, 700, 801 Greek.

Also a symbol of Jonah, who was swallowed by the great fish (Nun). A symbol of Israel in scripture, and the form that the Holy Spirit took at Jesus baptism my John. Also spelled INH, so that contain 3 letters used in the spelling of IHVH, combined with Nun, the Fish. [PFC on D.D. Bryant]

Matthew 12:39: "But he answered and said unto them, an evil and adulterous generation seeketh after a sign; and there shall be no sign given to it, but the sign of the prophet Jonas: 40. For as Jonah was three days and three nights in the whale s belly, so shall the son of man be three days and three nights in the heart of the earth." See also Matthew 16:14, Luke 11:29. INH = Virgo (Yod) +Taurus (Vav) > Scorpio (Nun) > Aries (Heh) . see 59.

Also cited by Fabre D'Olivet in Genesis 8:8: "Then he sent forth a dove from the ark, to see if the waters had abated from, the face of the ground." He renders the verse: "And he sent forth Ionah (plastic forces of nature, brooding dove) from him, to see if the waters were lightened from off the face of the ?Adamicement.?"

He comments: "HIVNH Ionah.... Here again is an emblem famous in ancient cosmogonies; emblem, that the Greek and Latin interpreters have again presented under the least of its characteristics; under that of a dove. It is indeed true that the Hebrew word IVNH, signifies a dove, but it is in the same manner that the word ORB [272], signifies a raven; that is to say, that the names of these two birds have been given them, in a restricted sense, in consequence of the physical or moral analogues which have been imagined between the primitive signification attached to the words ORB and IVNH, and the apparent qualities of the raven and the dove. The darkness of Erebus, its sadness, the avidity with which it is believed that it devours the beings which fall into its pale, could they be better characterized than by a dark and voracious bird such as the raven? The whiteness of the dove on the contrary, its gentleness, its inclination to love, did not these qualities suggest it as an emblem of the generative faculty, the plastic force of Nature? It is well know that the dove was the symbol of Semiramis, of Derceto, of Mylitta, of Aphrodite, and of all the allegorical personages to whom the ancients attributed the generative faculty, represented by this bird. This emblem appears to have been known from most ancient times, by the Brahmans, by the Chaldeans, and even by the Sabaeen priest of Arabia. It is known that the time when Mohammed entered victorious into Mecca, he cause an image of the dove, sculptured in the temple of that

celebrated city, to be broken by the hands of Ali. In short, if one open any ancient book treating of religious mysteries, he will find therein traces of the veneration of the peoples for the dove. Assyria was particularly characterized by the bird and it can be inferred from a passage in [Isaiah 20:6] that it was an ensign for the Assyrians...

It is evident that the name of Ionia, that famous country claimed equally be Europe and Asia, comes from the same source as the word IVNH. The Chaladic and Hebrew IVN, IVNI, or IVNAI, always designate Greece, or that which belongs to her: these are the Greek analogues; [Greek words]. For, if we examining Greece concerning the inner meaning of the name which she gives herself, we shall find that she attaches to the word [Greek word], all ideas of all ideas of softness, sweetness and amorous languor, which we attach to that of the dove; if we go further and explore in Greek itself the root of this word, we shall see that this root [Greek word], contains in that tongue, the ideas of cultivated, fertile land; of productive soil; of existing being in general; of the violet flower consecrated to Juno, etc.

Now what do we find in the Hebrew root IVN? We find, in general the idea of a thing indeterminate, soft, sweet, easy to receive all forms, and in particular, a clayey, ductile. If, following our method, we proceed to the hieroglyphic sense, and if we examine the signs of which this root is composed, we shall easily find in IVN, the mysterious root AVI, where the sign of manifestation Yod, has replaced the sign of power Aleph: so that, if the root AVN designates indefinite being, the root IVN will designate the same being passing from power into action.

...IVNH expresses the generative faculty of nature. We shall see that in Hebrew, the compound word ABIVNH, signifies desire of amorous pleasures; and that one understands by the words IVNH OLM, a song, tender, melodious and capable of inspiring love.

...Ionia, from which we have imbibed all that we have imbibed all that we have which is delightful in art and brilliant in knowledge, is attached on side to the mysteries of Moses, so that of Semiramis; and loses itself on the other, in that sacred emblem called Yoni by the Brahmans; Yng, by the Chinese Tao-teh, over which it is necessary that I draw an impenetrable veil." [The Hebrew Tongue Restored, p. 230-233]

HIVN hayaven. The mud, mire. see 99.

AIMK aimq. thy terror. "The implications of HIDH, riddle, and BKH, weeping." [Case] see 27

ALIL aiul. nothing, apparition; image; idol; false God; worthlessness, naught, i.e. appearance. see 121

ALM alam. To be dumb, silent; which is also a name of a system of chanting called literally INH ALM RChQIM. "The dove who

conceals that which is distant." also: ALM, to bind sheaves (of wheat). see Key 3

ANK anak. To be pointed, to be sharp; an engraving tool; a plumb-line, plummet. [Amos 7:8] "And the Lord said unto me, Amos, what seest thou? And I said, a plumb line. Then said the Lord, Behold, I will set a plumb line in the midst of my people Israel: I will not again pass by them anymore." also: ANH, lead (metal of Saturn).

ChZVN chazon. vision, prophecy, divine revelation. True vision is a higher fruit of the reproductive power (Nun) and imagination (Daleth). see 137, 787

HIVN haygwven. the mud, mire. see 99

MLA mala. complete, to overflow, to be filled; plentitude, fullness. All these words are connected with that principle which is at once Nahash, the tempter, and Messiah, the anointed, according to the mode of its manifestation. It is that which at once the serpent and the dove, that which is copper, or Venus. [PFC on D.D. Bryant]. see 358.

coction (Latin). cooking or baking (alchemical term).

Annuit (Lt). He hath prospered. Part of the motto "He hath prospered our undertakings" on the great seal of the U.S. see 79, 150, 370 Latin.

18 * 4 or the multiplication of the 4 elemental powers through the activity of IH, Chai, Life. The number of degrees on an arc of a circle inscribed by a pentagram and between 2 points of a pentagram.

ChSD Chesed. Mercy, beneficence. 4th Sephirah. The primary meanings of Chesed are: eager, earnest desire, and ardor or zeal toward anything. Also kindness, love, good-will, pity and compassion. The measuring, arresting or receptacular Intelligence. A reservoir of Limitless power and substance of all things needful both spiritual and material. It rises like a boundary to receive the emanation of the Higher Intelligences which are sent down to it. The grade of Chasidim, Masters of compassion and healers which is the consciousness of exempt adept (see 48, 82, 194, 178, 528, 122).

Chesed is called Gedulah, [GDVLH], Majesty or Magnificence. Chesed is known also as the Measuring Intelligence, for it is the basis of all adjustment, measurement, order and adaptation.

The basis of all adjustment and regulation is memory. The whole course of evolution is an orderly development made possible because the Universal Life has perfect memory. Every point of manifested Being is a focus of perfect memory. The One Life remembers perfectly all that it is in itself, and every event in the series of its self-expressions. Nothing is forgotten. Nothing is beyond recall. Human memory is one phase of this cosmic record.

Chesed is the Sphere of Tzedek, or Jupiter. Jupiter is the "sky-father" who was the ancient personification of the principle of Beneficent Regulation.

The letters of the word form part of the doctrines of the Grade of Exempt Adept. 1. The Chariot, Key 7 (Cheth): The I am does nothing, for the I Am is the One Identity called God and God is changeless. That One Identity is the witness of activity, but is not itself modified or altered by the transformations that go on around it. All change, all modification, is in the field of energy with revolves around the I Am. The self does nothing. It never had done anything. It is simply the witness of the panorama of the transformations proceeding from its own mysterious power. 2. Temperance, Key 14 (Samekh): All circumstances are gifts from the Almighty. Personality is the instrument of the One Self. Every detail of our daily experience is a good gift from the One Source. There can be no evil gift form the one giver of all good. 3. The Empress, Key 3 (Daleth): To know that all circumstances are gifts from the one identity is to free subconsciousness from every erroneous image of terror, lack, hatred; sorrow, or mistrust. Whatever external appearances may be, they are invariably veils of manifestation for the divine beneficence. hope, courage, happiness and joy are fruits of the spirit, the

expression of accurate measurement of the facts of experience."
[Paul Case: True and Invisible Rosicrucian Order (4th), pp.. 418-419.] see 178.

BSVD ba-sod. in the secret; in the magical language. This word has special reference to the ninth Sephirah, as well as to Chesed. It is connected with the intelligent direction of the force which is concentrated in Yesod. In human personality, this is the reproductive force whereby the race is perpetuated. Note that one of the paths proceeding from Chesed is Yod, which is symbolized by Key 9, the number of Yesod. Key 9 pictures that which is the true Foundation or Basis (Yesod) of all human activity; and the wise man it pictures, besides being a personification of the powers and beneficence of Chesed, is also one who is "in the secret" of intelligent direction of the secret force behind reproduction. Connected with the intelligent direction of the reproductive force concentrated in Yesod. Key 9 pictures a wise man "in the secret" of this force.

IVD HI VIV HI Yod-hi-vav-hi. Special spelling of IHVH in the Archetypal world, Atziluth, related to the 4 of Wands. According to Ibnezra, their value as 72 refers to the 72 letters of Shemhamphorash, the holy name of God. The divided name consists of 72 trilateral names, which by adding IH or AL give 72 angels. see 777 [columns CXXIX, CXXX, CXXXI and CXXXII] and Kabbalah unveiled, p.171. see also 26, 45

OB ob, darkness, dark cloud, cloud mass; thicket, bag, wrapper. This word is used to indicate the "secret nature of the archetypal world" associated with the suit of Wands. To our intellectual consciousness this highest plane of the Life-power's activity is wrapped in clouds and darkness. Note that Jupiter (and also Jehovah) is a deity connected with cloud and storm. (See Key 10, which carries the influence of Chesed down to Netzach). Also OB, threshold, sill; beam and as an adjective, thick, dense. see 965.

BKN bawkan. in, so, thus, then; in such a way; and so; therefore. (see BN, masculine, base, pedestal; post, etc and BN, adverb, so, thus, yes) see 52.

VIKLV ve-yaklou. and they are excellent, finished. The Merciful Ones, who are "in the secret."

Greek

Kana (Gr). Cana, scene of Jesus 1st Miracle. Basically, "A reed used for measuring," connects with Chesed as the Measuring Intelligence. Measurement is suggested in the story of the miracle. See "place of reeds" 155.

heh aletheia (Gr). the truth. see 9, 18, 27, 36, 45, 54, 63, 81,

90. [John14:6] "Jesus says to him "I am the way, the truth, and the life. No man comes to the Father, except by me."

Latin

Natron. Mineral alkali; nitre.

vacuum (Lt). empty, void, free, clear. Related to the 4 of Wands in the apparent emptiness of the archetypal world in periods between cycles of manifestation. It is connected with the Eternal Supply aspect of Chesed. In Atziluth this source of supply, in relation to the planes below, seems to be without form and sterile, yet all riches, all beneficence, have their origin in these archetypal principles (Sanskrit Pralaya).

Abiegnus. "of fir-wood". It is the name of the Rosicrucian "mountain of initiation." Kundalini (the Serpent-fire) rises through the seven interior stars or spinal centers to energize the pineal gland (which is shaped like a fir-cone), Mons Abiegnus, "Mountain of Fir-wood". Represents the Mystical ascent in consciousness, leading to a state of exaltation (illumination), often compared to intoxication [Among the Greeks the Fir tree was among the symbols of Dionysus, God of the vine. The Thyrsus, a staff used in the Dionysian Mysteries, was twined with ivy, and surmounted by a pine-cone.] It is an instance of the operation of Divine Grace. Like the Hermetic caduceus, it refers to the same ascent of Kundalini through the spinal centers which awakens the organ of higher vision. Christ is the true vine", The miracle of Cana changed water into wine, to promote joy at a marriage-feast. Wine is used in the Eucharist, as the material base for a true alchemical transmutation. Rosicrucian, Qabalistic and Alchemical literature is replete with symbols relating to the vine and its fruit. see 125, 129, 668, 811, 1035, 182.

verbum (Lt). word. The Latin equivalent for the Greek Logos. Verbum stands for the formative power of the Creative Idea.

Venus. Goddess of Love and desire, corresponding to the Greek [word], and Key 3, The Empress in Tarot. A most important key to the entire alchemical great work is the power of creative imagination. see 993 (Greek). 434, 3, 1035.

rubeum (Latin). red. The color of Mars. Part of a phrase. see 406

naturae (Latin). of nature. Part of a phrase. see 132 (Latin), 156 (Latin).

balsamum (Latin) balsam. Concerning the alchemical dragon, or serpent-power, it is said in The Book of Lambspring "In the hour of his death his venom becomes the great medicine. He quickly consumes his venom, for he devours his poisonous tail. All this is performed on his own body, from which flows forth glorious balm, with all its miraculous virtues. Here do all the sages

loudly rejoice." [Hermetic Museum I, p.286]. Case: Balsamum = 72
= Venus = verbum. see 37 (Latin).

73 (prime)

The combined numerical values of Mercury (37), Sulphur (7), and salt (29). An intimation that the powers of Mercury and Salt are combined in Sulphur.

ChKMH Chokmah. Wisdom, 2nd Sephirah; Wise woman. Corresponds to Yod in IHVH. The sphere of the zodiac or sphere of fixed stars (Masloth). Continuation in the sense carrying the onward or extending the initial impulse symbolized by 1 (Kether). Seat of Chaih, the Life-force. Contains the unmanifested aspects of the 3rd and 6th Sephiroth. The dual (Masculine-Feminine) potency which brings the whole Tree of Life into manifestation. Sulphur is attributed to Chokmah in the book AESCH METZAREPH (see 15, 7, 693, 168, 536).

"1. (The Chariot, Cheth) the Magic of Light is the practical application of the science of Reality. A Magus is not a mountebank, nor a producer of illusions, nor a caster of glamour. He has mastered the sphinxes of sensation by the invisible reins of his mind. He has perfected himself in the art of occult speech, so that he transmits, from higher planes to lower, the creative Word of the One identity. His path of life is one with the highway of the stars. His thought and word embody the truth of Reality as opposed to the lie of appearances.

2. (The Wheel of Fortune, Kaph) Popular opinion conceives Magic to be a method of circumventing the law, of going against Nature. The contrary is true. Many works of Magic are exceptions to the law of averages that dominates the average man and the kingdoms of life below him, but these words are exceptions only in the sense that they go beyond the usual phenomena of common experience. A Magus completes the circle of life expression and ascends to the position of unity with the One Reality. His works never contradict the Law, nor do they destroy it. Always they are fulfillments.

3. (The Hanged Man, Mem) The Magic of Light correctly estimates the place of human personality in the Cosmic order and thus reverses the opinions of the mass humanity. The Magus is not driven by the false will to power, which is really a feeling of lack of power. He is animated by the will to serve, based on his immediate perception of all power. His one concern is the wise distribution of the limitless riches at his disposal. To the world of ignorant men he seems to sacrifice himself, because he strives for none of the baubles they hold dear. To himself nothing that he does wears the aspect of sacrifice. All of his acts are works of purest joy.

4. (The Emperor, Heh) A Magus sees eye to eye with the Ancient of the Ancient Ones. he has "restored the Creator to his throne." The Magic of Light is the exercise of the Constitution Intelligence, which frames the universe." [Paul Case, True and invisible Rosicrucian Order, p. 292-293]

ABIKM Abikam thy (your) father. [Isaiah 51:2] A reference to Abraham, also a link between Chokmah and AB Ab, Father. Another name for the number 2.

GML Letter-name Gimel. Camel. In one sense, the scroll of the High Priestess is the record of past events which becomes the basis of future recompense. What is on the scroll therefore corresponds to what Hindu philosophy calls the Samskaras or impressions which become the "seeds of Karma." These impressions are the "load" carried by the "camel" on its journey from East, the plane of causation, to West, the plane of manifestation. Gimel, the camel stands for the working power whereby all we do is accomplished and whereby all that is done to us is accomplished. Also the universal substance of subconsciousness which unites all things through memory. The High Priestess represents the Lesser Chokmah or feminine aspect of the Cosmic Wisdom. Like the Gnostic Sophia, she stands for the perfect self-recollection and self-knowledge of the one being.

The scroll of cosmic memory is read by the Magus through equilibrated faith by works [L], dependence on the One Life [M], and receptivity to Wisdom from above [G].

D.D. Bryant: "It would not be at all difficult, if you understood nature and her wonderful works, to perform the brilliant feat, the reduction of argent vive [living silver] to philosophical mercury, as our ancient breather did, but now, as Norton hints, you need not soil your hands, unless curious to do so. If you watch early, for Diana at her bath in the morning, before her maidens have awakened, or late in the evening, after they have retired, you may easily take her off guard, but be sure to put a gag in her mouth, lest she cry aloud and you are foiled in your attempt." Dr Case comments: ["Diana is Luna = GML = 73 = ChKMH. In the Tarot she is the High Priestess. She must be taken early in the morning before her maidens, i.e. attendant servants, have awakened, or in the evening, when they have retired. She is the subjective mind, which is especially susceptible to suggestion at the moment between sleep and awakening, or between waking and sleeping. See Leyland's Mystic Will. The gag in her mouth is a reference to the overcoming of habitual states of the subjective mind which tend to oppose counter-suggestions"]

GML gamal (verb). to do, to show, to cause to, to deal adequately with; to bring to an end or limit; to ripen, to become ripe; to give according to desert; to reward, to recompense, to benefit. In human thinking, this relates to the future inasmuch as we think of the end, or ripening, of the cosmic process as being something ahead of us in time.

ChSH khasah. to seek protection, to take refuge, to trust. To take refuge in Wisdom is the way of the true sage.

IVM ThVB yom tob. a day of feast; literally: "day of good." "The

camel which bears rich merchandise of the Life-power s knowledge of itself brings us the treasure of divine wisdom. In that wisdom we may put our trust. So the Hierophant is shown sitting at the gate of a sanctuary. Every day is a feast day, a day of good, for he who partakes of this wisdom. Without wisdom there is no good; with it all is good, and all is peace." [Gematria of the Letter-Names].

KChMH kachmah. "The power of what?" designates the Power of Formation. Power or substance, (KCh) of Mah (MH). Kachmah is a term associated with world of formation, Yetzirah. Kachmah is a power whose essential nature is open to question, or unknown. Yet not altogether unknown, because Mah is furthermore the secret name of the world of formation. Mah (MH) adds to 45, which is also the number of Adam (ADM) man. Qabalists understand that this unknown power which is rooted in the Wisdom of Chokmah is also a power distinctly human. The object of quest in occult science is the true nature of man. In the knowledge of this true nature lays the secret of the Master Jesus. Alchemically Sulphur (attributed to Chokmah) is the "power of Formation" because it is inherent in the Life-force. The universal Sulphur is said to be the light from which all particular Sulphurs proceed. "For the soule the bodie form doth take-for soule is forme, and doth the bodie make" [Spencer]

KABN ka-ehben. "as (or like) a stone." The successful completion of the Great Work combines the powers of Sulphur, Mercury and Salt into the Stone of the Wise (wise is Wisdom or Chokmah). see 53.

NBIAI nebbiai. prophetic. a logical consequence of possessing the "stone of the wise".

BLIAL Belial. Demon-king of Hod and Night Demon of 2nd (Mercury) decanate Aquarius. Godwin also gives: Qlippoth of Ain Soph.

BNIHV Benaiah. Benaiah [2 Samuel 23:20] "And Benaiah the son of Jehoiada, a valiant man of Kabzeel, who had done many nobel acts, slew two lionlike men of Moab. He went down also and slew a lion in the a pit on a snowy day." The prologue to the Zohar [I:6A, p. 25] Comments: ";Benaiah the son of Jehoiada (i.e. son of God, son of knowing God) contains an allusion to wisdom, And is a symbolic appellation which influences its bearer." Because BNIHV contains BN = son = 52, an appellation of Tiphareth, combined with IHV Yaho, the name celebrated in Sepher Yetzirah, in connection with the manifestation of the six directions. IHV = 21 = AHIH, the Kether divine name. $52 + 21 = 73 = \text{ChKMh}$, Wisdom.

Gawlil GLIL. Galilee, "the rolling sun" [Inman]; District in northern Palestine where Jesus performed the marriage miracle at Cana. [Joshua 20:7] "And they appointed Kedesh in Galilee in Mount Naphtali (Virgo, 570)." see 86 (Greek)

charitas (Lt). charity (see secret symbols page 51). Practical

wisdom invariably express itself in words of charitable service, and also in that mental attitude of acceptance mentioned by Lincoln: "Charity for all, Malice toward none."

columbia alba (Lt). White dove. This is from "The Chemical Marriage of Christian Rosenkreutz," and occurs also in other alchemical works. Note the symbolism on the shield of Venus in the Tarot.

interna (Latin) inner. A word describing the true source of reality, the "Inner Light". see 122, 49 (Latin); 620, 397.

vista (Lt). visit. Part of the phrase in Secret Symbols (p. 17) "Visit the interior of the earth, by rectifying you shall find the hidden stone." see 570.

favonio (Latin). west, west-wind. The direction of Jupiter, and of manifestation on the Cube of Space. Part of the Rosicrucian saying: "From east to west and everywhere, the good root of David reigns victorious." see 509 (Lt), 72, 20.

nigror (Lt). blackness. "The sage says that a wild beast is in the forest, whose skin is of [text missing]"

LMD Letter name Lamed ox-goad; to teach, instruct, to train. Derived from a verb spelled the same way signifying primarily "to beat with a rod," hence, "to discipline, to train, to teach." As a noun limmud, is used in Isaiah 50:4 to designate prophets, and applies particularly to the Chasidim.

Thomas Troward writes: "... It is impossible for a being capable of thus partaking of the infinite life of the origination spirit to be a mere piece of mechanism, mechanically incapable of moving in more than one direction; for he is to reproduce in his individuality that power of origination and initiative which must be the very essence of the creative spirit's recognition of itself he must possess a corresponding liberty of choice. As to the way in which he will use his powers; and if he chooses wrongly and the inevitable law of cause and effect must produce the natural consequences of his choice." [Bible Mystery and Bible Meaning, p. 256] But do not confound liberty of choice with "personal" free-will. Remember "The freer the will, the less the choice; in every circumstance there can be only one perfect course of action. that is, if he is limited by imperfect knowledge or perception of reality.

LMD lahmud. as a verb: to learn, study, to exercise in; to be accustomed.

DIIN diin. leader, chief, judge. The Life-power (Aleph: Ox) rules all creatures.

SBIB Sabeeb. a circle, orbit, circuit, the place round about, environs. The instruction of the one teacher is like a Goad (Lamed) which guides one through the long circuit of existence until one returns to union with God. The course traced by a moving body, such as a wheel, hence related to Key 11, the consequence of Key 10. The idea behind the word is the completion of a cycle of activity. In every circle, any point on the circumference may be both beginning and end. This is the idea behind Karma-the idea that any force sent out returns eventually to its point of origin. A fundamental law of manifestation, operative throughout the universe. [Paul Case: "Circuitous course, a reference to that form of meditation in which the mind makes a circuit around a central idea."]

OD ade. All the way, constantly; the veiled or hidden time; eternity. The ox-goad of Lamed guides man all the way to the ultimate goal. As a preposition and conjunction: to, unto, up to, as far as; till, until, during, while, while yet; instead of; also; ere. OD implies a passing, progress, in space; also duration in time. Hence, perpetual time, eternity. Suggest also the formulation of some problem, based on appearances (Ayin) and the solution of that problem by an act of creative imagination (Daleth). The idea of definite limit is suggested by the meanings of OD as a preposition and a conjunction. The scales of Justice

imply the notion of comparison. Ayin and Daleth represent the influences of Saturn (Ayin), which is exalted in Libra, and of Venus (Daleth), Libra's ruler. In another sense OD, is the astral light representing duration, everlastingness, eternity. It is from IDH, to pass over, to come upon, to go on, to continue. It has a 2nd meaning: to put on, to adorn oneself, and this agrees with the deeper meaning of OD as the universal agent. "Eternity (which must be taken into account if we are to arrive at any adequate conception of Justice)" [Gematria of the Letter-names]

OD ade. witness, testimony, evidence; menstruation (unsure if this is correct).

According to Fabre D'Olivet: "OD. The sign of material sense, contracted with the root AD, symbol of relative unity, image of every emanation and every division, constitutes a very important root, which, heiroglypically, develops the idea of time, and of all things temporal, setient, transitory. Symbolically and figuratively it is worldly voluptuousness, sensual pleasure in opposition to spiritual pleasure; in a more restricted sense, every limited period, every periodic return.

The Arabic [word], which is related in general, to the radical sense of the Hebrew, signifies in particular, to count, number, calculate, etc.; the word [Arabic word], the time which follows the actual time; tomorrow.

OD The actual time; a fixed point in time or space expressed by the relations to, until, near: a same state continued, a temporal duration, expressed in like manner by, now, while, still; a periodic return as a month; a thing constant, certain, evident, palpable, by which one can give testimony; a witness. [The Hebrew Tongue Restored, p. 414]

DKN dikkane. this, the same, this specifically. An Aramaic demonstrative pronoun suggesting particular identity. It has the connotation of exact and specific identification. This, and no other. Thus it implies definite knowledge.

HGIVN higgawyon. meditation, intention, musing, device; thought, contemplation, resounding music (later Hebrew), reading, recitation of text, logic-one of the 7 liberal arts. Meditation is the device through which we are guided to the divine intention. Meditation requires us to use the goad of attention to hold the mind to the central idea. see 491, 67 [Paul Case has the following note in the margin: "gentle murmur, solemn sound. [Psalm 49:3] see 724" In this verse, ("My mouth will speak words of wisdom; the utterance from my heart will give understanding.") "and-utterance-of" is spelled VHGVTTh [John Kohlenberger, The Interlinear NIV Old Testament]

HDSH Hadassh. Myrtle plant (sacred to Venus). bride; Esther's former name. Esther is the regular Syrian form of the name Ishtar, the Babylonian Goddess corresponding to Astarte, and associated in Babylonian astrology with Venus. Hadassah, is the

Hebrew translation of the Babylonian Hadashatu, "bride," used as a title for Ishtar. The significance of "Myrtle," points to the Venusian correspondence, but may be an occult "blind." The theme of the story of Esther, is the triumph of Justice over injustice. But the deeper meaning concerns Babylonian traditions of conflict between the Gods of the Elamites and Babylon. These traditions veil profound doctrines of ageless wisdom. Ayin and Daleth moreover, is the very Venus who is the "Bride", hadashatu, or hadassah. see 80.

"The central figure if Key 3 in Tarot is Venus, named Aphrodite by the Greeks, who also knew her as Astarate, the same as the Babylonian Ishtar, the OShThRTh, Ashtoreth of the Old Testament. In this connection it is interesting to note that the value of the Greek name, [Greek word] is 910, or 13x70, while the value of OShThRTh is 1370. Very often we come across little indication like this which show that the wisdom of the eastern world was by no means lost when it was transferred to Europe through Greek. As the New Testament shows, the number-letter system of the Hebrews and Babylonians was adopted by the Gnostics and adapted to the requirements of Greek.

In the Old Testament, the whole book of Esther is a mine of information about the Semitic conceptions of the Great Mother. The well-known orientalist, A.H. Sayce says: 'Ishtar appears as Esher in the Book of Esther, where Mordecia, it may be noted, is a derivation from Merodach ('the God'). Note that in this Book Esther is the second Queen. The first is Vashti, 'The Beautiful One', who refuses to come forth at the time of the feast, when the common people were assembled at Shushan. Vashti is the high Priestess in Tarot, for she is the hidden one who cannot be drawn forth for display amongst the multitude of ordinary thoughts and perceptions (common people). Esther is the Empress, the 'Starry One'. The scene of the story is laid in Shushan (ShVShN), and the place-name is ordinarily translated 'Lily'. But the word Shushan, and its feminine equivalent Sushanah (ShVshNH), really signifies 'rose', and is so translated in many Qabalistic books. Roses, it will be remembered, are sacred to Aphrodite. Another plant sacred to Venus. Furthermore, HDSH is the number 74, and this is the number of LMD, Lamed, the ox-goad, that Hebrew letter which corresponds to Libra, ruled by Venus, and represented in Tarot by the figure of justice. In the story of Esther, Ahasuerus is the unmanifest self, and Mordecai (Marduk or Merodach) is the manifest self. Haman signifies the illusion of separate personality which demands reverence for itself. The Jews are the higher qualities, which were scattered through the lower nature.

Such is the psychological interpretation. There are many other occult meanings in this book, which is recognized by all Qabalists as being packed with esotericism." [Paul Case: Classics of Ageless Wisdom, 1931, pp. 23-24]

ISD yawsad. laws; to set, place, to found, to appoint; to set laws, to ordain. This verb is the root of yesod. As a noun ISD,

foundation, base, in principle, or beginning. Also ISD, yesud; beginning commencement. [Ezra 7:9] "For on the first month they began to go up from Babylon, and on the first day of the fifth month they came to Jerusalem, according to the hand of God which had been good to them."

NKD naked. progeny, hence descendent, grandson. [Genesis 21:23]: "So now, swear to me here by God that you will not deal falsely with me, or with my son, or with my posterity, but as I have dealt with you kindly, you will do the same with me and the land in which you have sojourned."

GIHVN gihon. "a stream"; The name of the second river of Eden, associated with water. Variant spelling, according to Godwin. see 77, 724.

Greek/Latin

Ai diathekai (Gr). The covenants, divine agreements [Romans 9:4]. In the passage cited it is coupled with "Legislation." This makes the connection with Key 11 perfectly clear.

Adytum. Sanctuary. holy or holies. The "house of God" in any temple. In the human brain, it is the organ through which established contact with the One identity. The functioning of this center comes about when the ego in Tiphareth, links up with the volitional power in Geburah. Lamed carries of influence of Mezla [MZLA], specialized a Justice [DIN], between the 2 Sephiroth (see 126, 825, 72 Abiegnus).

Angus Dei (Lt). Lamb of God. This is the "Lamb" clearly indicated by the initials which are used in the Fama to designate the Founder (compare ISD) of the Rosicrucian order, whose initial are KR, Kar, Lamb. In Revelations, the Lamb is the symbol of Christ. The lamb sits on the throne at the center of the cubical city of the new Jerusalem. The Lamb is said to be both the temple and the lamp of the city. The city itself is a symbol of regenerated humanity, and of a society composed of regenerated persons. see 56, 18, 134 (Latin)

Axiomata. Axioms. This word is used in the Fama, which connects Axiomata with eternal duration [OD], by saying "We are assured that our Axiomata shall immovably remain until the world's end." The axiomata where the most important item in the philosophical library of the order. The same book says the Axiomata were the most important item in the philosophical library of the order. They are also declared to be "true and infallible."

Concordia. Concord, Harmony. The result of true Justice. The path of Lamed connects the sphere of divine volition (Geburah) with the sphere of beauty and harmony (Tiphareth) Concord is from two Latin words meaning "same-heart", con-cord.

Rota Jehovah. Letters on Key 10.

Dei Gloria (Lt). The Glory of God. Part of the Rosicrucian motto: "The Untouchable Glory of God." see 56. The "glory" is the "lamb" as well as the "adytum" "Note the numbering of Dei Gloria. Dei is 18, which corresponds to the Hebrew ChI, Gloria is 56 or 6 less than Sophia... 18 and 56 add to 74, which is the value of LMD, but as you can see from Rota, the power of the Intact Virgin, who is also Sophia, or Wisdom, is in Rota represented by the woman in Justice, and she is both the Bride and the Queen, and thus she is also AIMA, MAIH, ISIS, EVE, and all the rest of the host of Anima figures, including the Window and Venus. [Commentary 36th Communication 2/23/48] see 126, 136 (Latin)

matrix (Lt). matrix, foundation. see 64, 82, 156
mortem (Lt). Death. The mysteries have to do with the overcoming of death. Part of a phrase in Secret Symbols. see 717

ROTA-IHVH (Latin and Hebrew). The wheel (of) the Lord. Letters inscribed on the Wheel of Fortune, key 10. see 26, 48 (Latin)

75 (3*5*5)

GBO. Hill.

HILL Hayllale. Brightness, morning star; Lucifer [Isaiah 14:12].

ILLH yelawlaw. Howling, wailing, lamentation [Jeophaniah 1:10].

KIMH Kimah. a Cluster; the Pleiades; the 7 stars [Job 9:9; 38:31, Amos 5:8]. Exoterically, the Pleiades. Esoterically, the 7 interior stars pictured on Key 17.

KHN kohen. Priest; one who is a conscious mediator for divinity. see Genesis 14:18. see 657, 1667, 2879, 886

LILH lahyelawh. a twist, a spiral turn (away from the light); Night [Genesis 1:5]. Figuratively it means adversity. see 3, 12, 21, 30, 39, 48, 57, 66, 84, 56, 79.

Fabre D'Olivet comments: "LILH, Night... The formation of the word of demands particular attention. Refer to Radical Vocabulary, root LA, LV and LL. It is the amalgamation of these three roots that forms the word in question. The words naught and knot, holding to the same root as the word night, portray very felicitously the figurative and hieroglyphic sense attached to the Hebrew word LILH... (p. 35).

LA This root is a symbol of the line prolonged to infinity, of movement without term, of action whose duration is limitless: thence, the opposed ideas of being and nothingness, which it uses in developing the greater part of its compounds... (p. 377)

LV. Every idea of liaison, cohesion, tendency of objects toward each other. The universal bond. The abstract line which is conceived going from one point to another and which is represented by the relations, oh if! oh that! would to God that!... (p. 379)

LL. The sign of extensive movement being opposed to itself, composes a root which gives the idea of circular movement: in the same manner as one sees in natural philosophy, this movement springs from two opposed forces, one drawing to the center, and the other drawing away from it. [The Hebrew Tongue Restored, p. 382]

Gaskel says that night is "A symbol of potential being, or of the cycle of life in the underworld-the planes of the quaternary, where in the Higher Self (sun) is unapparent to the lower consciousness." [Dictionary of All Scriptures and Myths, p. 535]

IHVDIM Yehudim. the Jews; connected with the seven interior stars. see 1048

KNH kahnnawh. the stock (of a plant). [Psalm 80:15] "And the

vineyard which thy right hand hath planted, and the branch (stock) that thou madest strong for thyself." In this passage the word (with the prefix Vav) occurs as copied here with a large kaph, indicating its importance. Note that the vine as the plant includes the branches. Also KNH plant, shoot; stand ruler; KNH: to give a name, give a title; to surname, nickname; to express by a substitute.

GVVNI geonay. hues, colors, complexions. The alchemical "peacock" or auric rainbow; part of the process of the great work.

IKDIAL Yekadiel. "Vessel of God", an angel whose sigil is depicted in Key of Solomon, figure 52. It alludes to the earthy vessel of the alchemist. see 24.

NVITH Nuit. Hebrew spelling of the Egyptian goddess of the sky, mother of Isis and Osiris; deity of the firmament and he rain; personification of the morning, one the great gods at Heliopolis (City of the Sun).

LHM lawcham. to consume, hence, to destroy. see LMV, 76, 539.

HDD BN-BDD Hadad ben-bedad. Hadad, Son of Bedad. A king of Edom, associated with Tiphareth. In [Genesis 36:35] "And Husham died, and Hadad son of Bedad, who defeated Midian in the Country of Moab, succeeded him as King. His city was named Avith." Note that Edom signifies unbalanced force, and that the Qipphoth of Tiphareth are called the "Haggler". see 45, 1081, 725

Latin

matrix (Lt). the womb. The whirling inner energy is the womb from which illumination emerges.

membrum (Lt). the phallus. The organ of generation and center of the reproductive energy.

Oblivio (Lt). The river Lethe in the lower world, said to bring forgetfulness (see 55 Greek).

signum (Lt). A sign. Part of a Rosicrucian saying (see 518). Out of the Darkness of oblivion and the womb of night, the stars shine forth, as on Christmas eve.

artifex (Lt). art; skilled, clever; skillfully made. A worker, a craftsman in a particular art; a maker, master of, expert at anything; creator. To be a builder of the adytum it to follow the admonition of the Great Work expressed in the Emerald Tablet, "Thou shalt separate the Earth from the Fire, the subtle from the gross, suavely and with great ingenuity."

sapiens (Lt). wise, thinking. By implication, one who is imbued with the Wisdom, of Life-Force of Chokmah, which is also the fire of mind. see 73

rosa caeli (Lt). rose of heaven; heavenly rose. The rose is a symbol of the Higher Self. see 47, 28 (Latin). This is the title of a plate in A.E. Waite's Brotherhood of the Rosy Cross. He writes: "The solar rose is centered in the glory of the sun, and the Christ of Nazareth is centered in the celestial flower. From Geheime Figuren [Secret Symbols, p. 8, subtitled "Harmonious conception of the light of nature, from which you can deduce the restoration and renovation of all things emblematic."] It is the Rosicrucian adaptation of Khunrath's Christ of Glory... in the deep understanding of Rosicrucian doctrine, the Rose is also the soul, and in the marriage life of this union there is no distinction between the soul and the word within the modes of realization." [pp. XIX-XX]

76 (4*19){PRIVATE }

IVGI. word fragment associated with the 24th path.

SVDV sod. secret. "He revealeth His secret." [Amos 3:7]. Also rendered in Jewish translation "His counsel." see 114.

ChBIVN khebeyvon. Hiding place, Hiding (Secret; put away). See plate in "The Universal One," page 11 where there are exactly 19 divisions of a spiral, each subdivided into 4 parts (4*19 = 76).

OBD ahabad. to work, labor, to till, cultivate (soil); to make; to prepare, to serve; to worship. Used throughout the Bible in a great variety of shades to meaning.

MVL mole. to circumcise, to hem, make a fringe. Also spelt ML.

ABNI-BHV abeni-bohu. "stones of emptiness." [Isaiah 34:11]. In Hebrew Massoretic translation, "Plummet of emptiness." Also, "Stone of confusion [Zohar, page 49].

KHNA kahanah. Priest [Ezra 7:1, spelt KHN] "Artaxerxes, King of Kings, unto Erza the priest, a scribe of the law of the God of heaven, perfect peace..." KHNA is also the name of the altar mentioned in section 6 of St. Germain's "Most Holy Trinosophia." It is the definite form and in the Book of Ezra it always refers to Erza himself. Erza is OZRA (278), or the material world, [OVLM HMVThBO]. Thus KHNA is this connection, as it refers to an altar, obviously means salt. St. Germain (section 6) describes the altar as yellow with "a pure flame ascending from it, having no other substance for its alimentation than the altar itself. Letters in black were engraved at the base of the altar." In the accompanying illustration the altar is cylindrical, or like a short column. see 961, 693, 372

LMV lawmo. A poetic form of LHM, to consume, hence, to destroy. [Psalm 119:165]. see 75, 539

NICHCh niykhawch. rest, peace; to cause to rest. [Exodus 32:10] "Now therefore let me alone [i.e. rest, peace], that my wrath may wax hot against them: and I will make of thee a great nation." The fiery Life-power which destroys the sense of separation is what brings ultimate peace. see 370, 376, 539. (spelling with prefix heh in quotation above). Also NICHCh nihohah [Ezra 6:10] "That thy may offer sweet odors [NICHVChIN-things pleasing, Interlinear Bible] unto the God of heaven, and pray for the life of the king, and of his sons. and in [Daniel 2:46] "Then king Nebuchadnezzar fell upon his face and worshipped Daniel, and commanded that they should offer sweet odors [VNICHChIN, and-incenses] and sacrifices to him."

ALILH Elliah. Goddess. Godwin suggest Binah, the Great Mother.

Greek/Latin

Athene (Gr). Athene (Minerva), virginal daughter of Zeus. A name for the number 7 given it by Greek philosophers.

Apophis (Lt). Typhon, the destroyer. Symbolized by the uplifted arms of the Child (Horus) in Key 20. A personification in Egypt mythology of the destructive principle. His mother is Isis and his father Osiris. The Child represents the rebirth which results from mastering Typhon. One of the Initials (A) of IAO, one of the most Potent "Words of Power" to bring forth dimensional awareness. see 21, 449 (Greek), 358, 162, 86

unius (Lt). one, single. This awareness comes from a single source. Part of an inscription on the altar in the vault of Brother CR. see 475, 87, 106 (Latin)

mundum (Lt). world. Refers to the "small world" or microcosm, which is man. see 179, 103 (Latin)

pectus. breast. Note that this is the part of the human body governed by the sign Cancer. Within this area is the sun center, focus of the central ego in the microcosm. This word, with a different spelling, is part of the phrase, "a seed planted in the breast of Jesus", a motto mentioned in the Rosicrucian Fama Fraternitatis. see 95, 310 (Latin).

77 (7*11)

MZL mezal. planet, wanderer. Singular of MZLVTh (483). Also constellation, destiny, fate, angel of destiny; fortune, luck. "the influence from Kether." [Hebrew Lexicon] In "Lesser Holy Assembly (7:14) Mathers translates this word "influence." see Mezla (78).

OZ oz. strength, power, might; courage, boldness. As an adjective Ayz, meaning: strong, mighty, fierce, cruel; bright (of color); pungent, acrid, sharp (of tasted). Mathers says OZ gives the idea of foundational power to this influence (MZL). [Perhaps related to the attributes of the true "Wizard of Oz."]

BOH boah. prayed.

BOH babayeh. to ask, inquire, to boil, seethe; to eat up (of grazing animal). Variant of IBOH.

ZIDVN zidon, zaydon. overflowing [Psalm 124:5] Note that in the Hebrew text it is (H)ZIDVNIM which is plural (adjective) to match HMIM which precedes it. Judge Troward, commenting on Psalm 124 days: "This Psalm shows that the source of power in the recognition that God is on our side. 'if God be for us, who can be against us?' (Ruth VIII, 31; Psalm 118:6; 13A.50:8 and 9). We get God on our side by putting ourselves on the side of God, 1.8., we work from the principle of interior (divine) power, realizing that this primary action always takes place on the interior plane and assuming. The love and intelligence and impersonality of God, both as our starting point and as the continuous causa causans at every moment. 'Our help is the name of the Lord-how can a name help? 'The name of the Lord is a strong tower: The righteous runneth into it and is safe (Proverbs 18:10). The answer is that this name is IHVH." Paul Case: (doubtless sufficient for T.T., as for me, this requiring much elucidation for less instructed readers") [Troward on Psalm, pp. 163-164]

GIHVN gihon. The name of the 2nd river of Eden, that which compasses the whole land of Cush [Genesis 2:13]. see 326, 702, 142, 446, 1068, 680, 1560, 858.

Fabre D'Olivet comments: "GIHVN Gihon.. (from the) root GH. This root is employed here in the intensive verbal from which the augmenatative syllable VN... (p. 80) GH... The organic sign united... to that of manifestation (Heh), constitutes a root which becomes the symbol of every organization. This root which possesses the same faculties of extension and aggrandizement that we have observed in the root GA, contains ideas apparently opposed to envelopment and development according to the point of view under which one considers the organization. [The Hebrew Tongue Restored, p. 311-312]

OZ eyz. goat, goat hair. Relates to Capricorn and Saturn.

AVLM Aulawm. The vestibule or entrance hall to the temple.
Suggest preparation for entry into the holy place of this power.
see 358, 65, 216, 637.

MGDL megidahl. tower, turret, elevated stage, pulpit, raised
garden bed; cupboard; castle, lighthouse; rook (in chess).
Connected with the tower of Babel [Genesis 11:4] "and a tower
with its top in Heaven." Wrongly used, this implies the crown of
false will-power, struck by lightning as in Key 16. see 988.

Latin

H.C. (Lt). (Mystic name of) Fas Ducit "(Divine) Law or Command
Draws (or leads) Him."

A rectangle with a:

Width = 5, length = 12, diagonal = 13.

The perimeter, 2 diagonals, horizontal and vertical dividing
lines add to 77.

moralls (Lt). moral. The basis of occult morality is faithful
obedience to the actual laws of God, rather than outward
adherence to the customs, taboos, or conventions of a particular
historical period or those accepted by some group of persons (see
193, 115 Latin).

vivum (Lt). As spelled in the phrase "Living silver." see 166, 89
Latin.

78 (2*3*19) 12 = 78

78 is the sum of the numbers from 1 to 12, so that 78 stands for the completion of the Great Work with its 12 "labors," of Hercules. (Great Work L15)

3*26 or the 3 fold extension of IHVH.

Beth/Yod. Mercury in Virgo.

MZLA mezla. to drip, to flow down in drops; holy influence, whirling, radiant energy (which descends from Chokmah). Divine Grace. The conscious energy that flows through all things. Mezla is a whirling force, and in its physical expression is the spiraling electro-magnetic energy, the substance from which the atoms of the physical universe are created, via electrons and protons. The 3 simultaneous projections of this force from Kether are to Chokmah (via Aleph), Binah (via Beth), and Tiphareth (via Gimel). The 3 worlds of emanation proceeding from Atziluth, which is the Limitless Light as spiritual fire, the support of all that is in manifestation. see 483, 620, 111, 507, 578, 876, 536.

"Now, consider the influence that flows through the Tree of Life. It is named MZLA, Mezla, and this word is 78, the sum of the numbers from 1 to 12. For this reason there are 78 Tarot Keys.

Now, 78 is by reduction 15, and this is the number of IH, Jah, which is the name of Chokmah, the Sphere of the Zodiac which is represented by the number 12; and 15 is by reduction 6, the number of Vav, and also the number of Tiphareth. For without the Logos in Tiphareth, nothing can come into manifestation.
[Commentary-14th Communication 6/2/47]

LChM lechem. bread, food, a feast. The host or body of Messiah. Christ was born in Beth-Lechem "The House of Bread." Also: LChM, to eat bread, take food; to fight, do battle and LChM war). The bread is the wafer used in the Eucharist to symbolize "This is my body" (see Genesis 14:18 where Melchizedek brought forth bread and wine). This body is also the tree as well as the Christos, the support and sustenance of Man. Mezla, the true substance. The birth-place of Jesus ("reality liberates") is said to be Beth-lechem, or Bethlehem, the "house of Bread" or Virgo region of Virgin birth. see 490, 800, 581 (note-parable of loaves and fishes), 671 (Greek), 638, 1110.

Mathers in [Sepher Sephiroth, p. 12] cites [Psalm 78:25] "Men ate the bread of angels; He [i.e. God] sent them all the food they could eat." Rosenroth in [K.D.L.C.K. p. 500] gives: panis, and says it commonly refers to Malkuth. he cites [1 Kings 13:19] "The old prophet answerd, I too am a prophet, as you are. And an angel said to me by the word of the Lord: Bring him back with you to your house so that he may eat bread and drink water. (but he was lying to him)." Rosenroth says that others say that LChM is Vav, which is in Tiphareth. A discussion follows. [Genesis

14:18] "Then Melchizedek King of Salem brought forth bread and wine; he was priest of God most high."

ChLM kholem. breaker, to bind; to dream, to see visions. suggests the breaking up of the mental complexes portrayed in Keys 16 and also the awakened inner vision which can emerge from it.

ChNK Enoch. Initiated; an Old Testament name. Name of the patriarch who "walked with God."

MLCh melakh. salt; sea, to subsist. From the verb: to flow, to dissolve, to vanish away. Aramaic to subsist. Substance or manifestation is really an eternal flux. Name of the 3rd alchemical principal, or tamasguna.

Mrs. Atwood writes: "The salt [MLCh = 78 = MZLA] of Saturn [Shabbathai = 713], the universal son of nature, has reigned, does reign, and will reign naturally and universally in all things; always and every where universal through its own feasibility, self-existent in nature. Hear and attend! Salt, that most ancient principle of the stone; whose nucleus in the decad guard in holy silence. Let him who hath understanding understand; I have spoken it-not without weighty cause has salt been dignified with the name of wisdom [HChKMH (The wisdom) = 78 = MLCh]: than which, together with the sun, nothing is found more useful." (from Khunrath). [A Suggestive inquiry into Alchemy, pp. 391-392]

ChML hawmal. to spare, have pity, have compassion. Relates to Chesed ChSD. see 72, also: ChML, pity, compassion.

IBINV yabinu. shall understand. The influx of Mezla through Mercy and Severity brings the understanding of all manifestation (Binah). see 52

KDMDI Kadmadi. Angel of the 1st decanate of Taurus. Relates to Key 5 and intuition.

ZMAL Zaumael. Angel of Mars. Refers to the Mars force.

HIKL AHBH haikal ahebah. Literally, "Palace or temple of love". Briatic (creative) palace of Chesed. A key to becoming like Enoch.

IZLAL Yezelial. 13th Shemhamphorash; Angel of 2 of Swords. "God glorified by all things." 61°-65°. THÉSOLK. ?Jupiter? April 1, June 12, August 23, September 3, January 14. 4:00-4:20 AM. [Psalm 98:4] Rules amity, reconciliation, and conjugal fidelity. Persons born: Apprehends all that he desires [text continues but missing].

Godwin gives: Yezalel; angel of 1st quinance (1°-5°) of Libra;

angel by day of the 2 of Swords. This represents the influence of the zodiacal forces in the Formative pattern-world.

NKCh nekahch. front, in front of, over against [Ezekiel 46:9]
"But when the people of the land shall come before the Lord at the time of the solemn feast, he who enters by way of the north gate to worship shall go out by the way of the south gate; and he who enters by way of the south gate shall go out by the way of the north gate; he shall not return by the way of the gate by which he came in, but shall go over against it. Also: "detours, opposite to, in regard to, in behalf. [Ezekiel 14:7] "For every one of the House of Israel, or of the proselytes who dwell in Israel, who departs from me and sets up idols in his heart and puts the stumbling block of his iniquity before his face and comes to a prophet to inquire of him, I the Lord will be a witness against him."

KBVN cabbon. name, according to Inman, which signifies "on? is round, from an old root KBB cabab, he is round. Gesenius, thinks that the word signifies a cake, while Furst considers it equivalent to a hamlet or circle of huts? [Joshua 15:40] "And Cabbon, and Lahman, Kitlish,"

MBHAL Mebahal. Godwin gives: Mebahel; angel of the 2nd quinance (6°-10°) of Libra; angel by night of the 2 of Swords. This represents the operation of Chokmah, sphere of the zodiac, in Yetzirah, the Formative world. Davidson adds that his corresponding angel is THESOGAR.

AVMAL Aumial. According to Godwin: Auamel; angel of the 6th quinance (26°-30°) of Sagittarius; angel by night of the 10 of Wands. This represents the operation of Malkuth, the physical plane in Atziluth, the Archetypal World of ideas. Davidson gives: Omael, and says "omael was of the order of Dominations.. whether Omael is fallen or still upright is difficult to determine from the information available. He seems to operate in both domains (Heaven and Hell)." [Dictionary of Angels, p. 212]

79 (prime)

AM-GLH em-galah. "when reveals." [Amos 3:17]. AM is listed as a conjunction meaning: if, whether, when, on condition. With different vowel points it means: mother, origin, commencement, womb, basic, authority (see 155, 41).

BOZ Boaz. "in strength," The black pillar set before Solomon's temple on the left side. Symbolizes the negative, feminine, polarity of the Tree of Life -the Pillar of Severity. (scriptural spelling see 85). [1 Kings 7:21]

DLILH Delilah. "Pining with desire [Judges 16:4]. "unfortunate or miserable" [Furst]. Delilah, the consort of Sampson, who deprived him of his strength by cutting of his hair. Inman says: "From DLI 'A pail, also "the testicles" as in Numbers 24:7, The sign of the genitive case, and IH, Jah of "the Bucket of Jah.'" Compare 'He shall pour the water out of his buckets' and 'His seed shall be in many water' [Numbers 24:7]." Note that LILH means: 'A twist away from the light; night," prefixed by Daleth or Venus (Desire). see 75, 696.

GN IHVH Gan Jehovah. Garden of God (garden of Eden).

OBH. to pass over, continue; to adorn self.

Latin

coeptis (Lt). (our) undertakings. Part of the motto "He hath prospered our undertakings" on the Great Seal of the US. see 71, 150, 370 Latin.

Fratres (Lt). Brothers. Title given fellow spiritual aspirants belonging to an order like BOTA, i.e. those who are on the Path of Return. see 193 Latin.

The robe on Key 0, The Fool, bears the sign of the alchemical Quintessence, an 8-spoked wheel, 10 times repeated. Suggesting that the spiritual essences of the 10 Sephiroth are part of the vesture or veil of THAT which the Fool really is. The path of Aleph is the very essence of Kether itself, and Kether is naught but the concentration of AIN, En (naughtness), into the Simple Point.

P Peh. The alphabetical symbol of Mars (action). "The Peh consists of a Kaph with a Yod suspended inside it; the Kaph stands for practical action, while the Yod represents wisdom. Thus, the letter Peh represents a spiritual quality (wisdom) contained within the proper vessel for its practical realization... It also denotes productivity and accomplishment, which results through mental or physical efforts, unlike Yod, which stands for "hand" indicating power and possession." [The Wisdom of the Hebrew Alphabet, Rabbi Munk]. "Why is the letter Cheth assigned to "the function of speech," and Peh to "the mouth as the organ of speech?" Words that originate in the mouth can never protect, and only exhibit the negative side of Mars, aggression. Words that originate from the Divine used the mouth to excite grace. [Simple Stories From the Heart, Rabbi Kardia]. see 85, 899.

Fabre D'Olivet comments: "This character as consonant, belongs to the labial sound, and possesses two distinct articulations: by the First P, it is joined to the character Beth or B, of which it is a reinforcement; by the second PH, it is joined to the character Vav become consonant and pronounced V or F. As symbolic image it represents the mouth of man, whose most beautiful attributed it depicts, that of uttering his thoughts. As grammatical sign, it is that of speech, and of that which is related thereunto. The Hebrew does not employ it as article; but everything proves that many of the Egyptians used it in this way and thus confounded it with its analogue Beth, by a peculiar affectation of the pronunciation. Perhaps also a certain dialect admitted it at the head of words as emphatic article in place of the relation PH; this appears all the more probable, since in Hebrew, a fairly large quantity of words exist where it remains such..." [The Hebrew Tongue Restored, p.422-423]

"The heart of NPSH, Nephesh, is the letter Peh, and this path carrieth the power of Netzach into Hod. From Geburah, the Sphere of Madim, the Holy Mezla descendeth into Tiphareth through the path of action, the sharp goad of Lamed. Yet is this path of Lamed of the quality of Nogah.

Then from Tiphareth the Holy Mezla descendeth into the Sphere of Nogah through the path of change, the path of Nun. Thus from the Sphere of Madim the channel beginneth with Nogah, then taketh on the form of Madim to enter the Sphere of Nogah; and likewise is the first path from Nogah a path of Madim.

Consider this well, and see how, on the Tree, the paths of Daleth and Peh are of like nature, though opposite in appearance. Now see further. Peh is the heart of NPSH, Nephesh, and Peh is also one with ISVD, for the number of P is 80, and this is the number of ISVD. Truly, P and L are one, for P is K with Yod, as you may see by looking at the character, and K with I giveth the number 30. Thus is Lamed a goad, and if this be considered, what is the goad but the power of Madim? And in ISVD is concealed SVDI, Sod Yod, the secret of Yod. Now Yod itself is Kaph, and the Sod Yod is a mystery of the hidden paternal power of Chokmah." [Qabalistic Text - 10th Communication]

GBOH gibah. hill. [Exodus 17:9] see 686, 85.

ISVD Yesod. foundation, basis. 9th Sephirah. The Purified Intelligence. The automatic consciousness or the reproductive activity of the Mars force. The subconscious mind, represented also by the letter Gimel. The reflection of Tiphareth (the Sun) through Key 14, Also carries influences from Netzach (through Key 17) and Hod (through Key 19). The Anima Mundi, the Soul of the World or Vital Soul in human personality. The working or operative force and basis of every physical form. Consciousness of Theoricus in Rosicrucian initiation (see 87, 220, 363, 430, 581). The procreative organs of Adam Qadmon, the Archetypal Man. Here the powers of Chokmah and Binah are combined. Samekh represent the form-giving power which supports all forms below it.

Thus in ISVD, Yesod, is the combination of Mercury, Jupiter, Moon and Venus; and these are, of course, the metals of the alchemists, or the interior stars. Mars impels the upward flow of power on the Way of Return, and this power is combined with Moon and Venus in the work, as it begins in Malkuth and sends the forces up through the path of Tav. But in ISVD, Yesod, Mars and Saturn give place to Jupiter, and the path of Samekh above Yesod is doubly related to Jupiter, as you may see from the letters S and K. But the "matter of the work" is designated by M between S and K, and this water will not wet the hand; it will not, that is, wet the Yod. For the "hand" is none else but Yod. [Comment of Qabalistic Text - 10th Communication 5/19/47]

"...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.

Now, the Sphere of the Moon is Yesod, and the Sphere of the Sun is Tiphareth. The White Work transmutes the leaden Guph into the Purified Intelligence of Yesod, for it shows the alchemist what is the real basis of his personal life." [Commentary 11th Communication 5.23.47] see 89, 406.

"Through countless generations that Life perpetuateth Its utterance by means of successive generations of human bodies. It

is on this account that the Wise aver that in Yesod is the field of renewal through procreation.... Never have the Sons of the Wise forgotten this, nor have they ever blasphemed the source of Life. Yet have they known full well that not be generation only is the command "be fruitful and multiply" to be fulfilled. There is a fruitfulness beyond that of the flesh, and a multiplication of the power of life beyond the bringing forth of sons and daughters of the flesh. Thus in the word Yesod, may you read Yod, Sod - or Sod, Yod the secret of Yod....forms are manifest in varying degrees, and when it is thine office to bring forth subtle forms, thou failest if thou miss thine opportunity through the false belief that in the bringing forth of forms less subtle there is any essential failure. [Qabalistic Text - 27th Communication 1/15/48] see 363, 23, 11, 430.

In Leviticus 4:7: "And the priest shall put some of the blood upon the horns of the alter of sweet incense before the Lord, which is the tabernacle of the congregation; and he shall pour all the rest of the blood of the bullock at the foundation of the alter of the burnt offering, which is at the door of the Tabernacle of the congregation." see 430.

The Zohar [IV: 225A, p. 268] Comments: "Observe that when the priest spreads his hands at the time he blesses the people, the Shekinah comes and hovers over him and endows him with power. [Literally, fills his hands] When blessing, the priest raises his right hand above the left, so as to cause the right to prevail over the left. All the grades over which he spreads his hands, are thus blessed from the source of all things, from the well called righteous [i.e. ISVD, Yesod] the source of all is the future world, the sublime source which illumines all faces, whence are kindled all lamps. It has a counterpart in the source and spring of the well whence all the lower lamps and the lower lights are kindled and radiate. So one corresponds to the other. Hence, when the priest spreads out his hands and begins to pronounce the blessing over the people, the celestial benedictions flowing from the celestial source at once kindle the lamps, and faces are illumined, and the community of Israel is adorned with celestial crowns, and all those blessing from down from on high to below."

The Aesch Mezareph [VII, p. 38] says: "Yesod, in natural things, contains under itself Quicksilver; because this metal is the foundation of the whole art of transmutation."

Mrs. Atwood comments: "None better than the ancient (who profess to have enjoyed the rational life in its most intimate spheres, and have reaped its most real and lasting advantages), describe the folly and fatal allurements to which they are subjected who trust themselves to remain passively dreaming in the region of the phantasy, with its notion and instincts, often more false, fleeting [text continues and is missing]

Fragment of Text: [Paul Case notes: 9 = "hypercosmic order" and

"the perfect and universalizing actualizing of ordinance" (Carrington - The Number Key). "These two (HVD and NTzH) produce ISVD, the foundation or basis, represented by ALHI, The Mighty Living One, and ShDI; and among the angels by AShIM, the "flames" [Psalm 104:4] yielding the 3rd trinity of the Sephiroth." (K.V. Int. 50). NPSH the animal life and desires corresponding to ISVD (K.V. Int. 71). Full name of 9th Sephiroth: {Proverbs 10:26] TzDIQ ISVD OVLM, The Righteous is the Foundation of the world" (K.V. Int. 76). "The letter Yod is masculine and reffereth to the path of the Foundation" (S.D. 1:33). "Isaiah 3:10 say ye unto the righteous man refers to the path of foundation, because the first man is said to be the foundation of the world [Proverbs 10:25]" (S.D. 1:34). "For Father and Mother are perpetually conjoined in ISVD but concealed under the mystery of DOTh" (474) (S.D. 1:38) "It is the final Yod of IHVI which is referred to ISVD and not the initial, which belongs to ChKMH" (Mathers, note of S. Dez. 1:39). "In the world of Assiah the Moon is referred to ISVD (Mathers, note of S. Dez 1:42). "Yod, is the path of ISVD has a symbolical phallic significance (Mathers, note of S. Dez 1:42). "This is the inferior Yod" (Mathers, note of S. Dez 2:23). "In the word ANI, the idea of the bride (Malkuth, the Heh final of the Tetragrammaton) is implied by the letter Yod being last where it symbolizes the 9th Sephirah ISVD which is the connecting link between Microprosopus and the Queen" (Mathers, note of S. Dez 2:61). OVLM = 144 = 1+4+4 = 9 = ISVD (Mathers, note to I.R.Q. 473). "Because he comprehendeth the hexad in one enumeration" [Proverbs 10:25]. Just man = Microprosopus, who comprehendeth the Sephiroth from 4 to 9. N.R. extension of 9 is 45 = ADM. ISVD, similarly, extension of 80 is 3240 or 10 x 324. see 324 especially MITTRVN, Metatron.

END OF YESOD

IH ADNI Yah Adonai. God of Yesod. Yesod is the Malkuth of Briah, the world of creation. Patterns held in Yesod are formed from the pure substance of Briah. see 15, 220.

HIHVDIM ha-Yehudim. the Jews. (Esther 6:13). One of many hints that the forces represented by the Tribe of Judah (related to Leo, to Teth, and thus to Fohat) are fundamental in human life.

VOD va'ad. union, a gathering, a meeting or assembly. Refers to Yesod as being a Sephirah in which are conjoined the influences of the paths above it on the Tree.

VOD viade. to appoint, to designate.

KLL kalal. to complete, to finish, to make whole. As a noun: principle, rule, community, total sum; inclusion; generalization, statement of implication. Compare this with the meanings of 9, the special number of Yesod. Root word of the Collective Intelligence of Resh (KLLI). see 90, 440.

MI IHVDH miy Yehudah. waters of Judah (Isaiah 48:1). [MI] is a

Hebrew figure of speech for semen virilis. This has a connection with the Qabalistic doctrine that Yesod represents the generative organs of the Archetypal Man.

IO yah. shovel for removing ashes. In the Vulgate translation it is given as Forceps. The letters of this word are the Hebrew equivalent of the initials I.O., designating one of the founders of the Rosicrucian order. The "shovel" purifies by removing waste; the "forceps" helps to give birth to the new creature via hot-house or forcing process. see 8 (Gav-note), 11.

IH ADNI Yah Adonai. God of Yesod. Yesod is the Malkuth of Briah, the world of Creation. Patterns held in Yesod are formed from the pure substance of Briah. see 15, 220.

KS kiis. throne [Exodus 17:16]. The foundation (stone) of rulership.

SVD I Sod Yod. "Secret of Yod." The Life-force or "Living Gold," or "philosophic gold." Also called ChIH (Chaiah) or radiant energy. It is assimilated from food in the small intestine and charges the blood-stream to provide strength for the 3rd eye (Ehben) to open. It is the Secret of Wisdom, the secret of AB, the divine fatherhood, and of solar radiance (Prana). This descends from Kether as Living Light or LVX. In Yesod this Light and Life takes form as Nephesh [NPSH], the Vital Soul, common to man and to all lower forms of being. The word secret has double meaning-Yod specifically symbolizes the phallus. Another secret is the ability to reason out ideas and destroy them is an aspect of the reproductive energy. see 21

"...they who know the secret of Yod, become the extenders of the paternal Life and Light. Thus is Yesod called the Sphere of the Moon, and that same Moon pertaineth also to Gimel, the letter of Union. Blessed are they who hear and understand, and understanding, live as they know....

Comment: ...There are many who seek to be spiritual at the expense of the body. They repudiate all that pertains to Yesod because they misunderstand its real significance. You may have wondered what this section of the Text has to do with the Astral plane, for there is a spate of words both printed and uttered concerning the astral, mostly based on complete misapprehension.

Yet the Text points straight to the one thing, and that is, that the mystery of the 9th Sephirah is a secret of Yod. For competent Qabalists this will be sufficient, and the Text says quite enough to establish certainty, for it points out that Yod is the letter of AB, and dilates upon Chaih, so that one must be a tyro indeed who does not see that the secret has to do with the radiance of the stars, that is with Light, which is one with Life." [Qabalistic Text and Commentary - 27th Communication 1/15/48]

HHO Hehau. 12th Shemhamphorash, short form, associated with the

6th quinance (26°-30°) of Virgo. see 95, 1525.

SK sawk. thick mass, "multitude," crowd. [Psalm 42:5] "There I remember as I pour out my soul: how I used to go with the multitude, leading the procession to the house of God, with shouts of Joy and Thanksgiving among the festive thongs." see 560

Fabre D'Olivet writes: SK. The circumferential sign united by contraction to the root AK, image of every restriction and exception, forms a root whose use is to characterize a thing which is round, closed, fitting to contain, to cover, thence SK, a sack, a veil, covering of any sort that which envelops, covers, obstructs. In a figurative sense, the multitude of men which cover the earth; ointment with which the skin is covered and that which closes the pours. The Arabic [word] has preserved few of the expressions which hold to the radical sense. Its principle development spring from the onomatopotic root [Arabic word] which depicts the effect of the effort that one makes in striking. Literally it is striking, a thing to make it yield." [Hebrew Tongue Restored p. 409]

OI Ay. A town near Bethel; heap ruin [Psalm 79:1] "O God, the nations [GVIM, 59] have invaded our inheritance; they have defiled your Holy Temple, they have reduced Jerusalem to rubble.

Fabre D'Olivet says of this root: IO Hi. This root is the analogue of the toots OH and OV, whose physical expression it manifest. It is, in general growth, material development; accumulation. The Arabic [word] indicates an overwhelming burden, a fatigue; [Arabic word] signifies to goad." [Hebrew Tongue Restored p. 417]

MM mam. given, without explanation, by Mathers, in [Sepher Sephiroth p. 12]. Fabre D'Olivet writes: Root not used in Hebrew. The Arabic [word] seems to indicate a thing livid, or which renders livid; a thing inanimate, and as dead. Literally wax, a mummy: figuratively, solitude, a desert.

Latin

novus (Latin). new. Part of the inscription "A new order of the ages" on the Great Seal of the U.S. see 220, 46, 94, 126, 370 (Latin).

Initials of the 1st 4 Rosicrucians, who were the basis or foundation of the order:

C.R.C	22	The Self or Christos
G.V.	26	GAV (Hebrew) middle or center.
I.A.	10	Ahyee, where? How?
I.O.	22	Peh, mouth and Yesod, foundation.

total 80

The basis of practical occultism (I.O) is self-expression or self-utterance. Adequate self-expression requires self-interrogation (I.A) animated by specific purpose. This work of self-expression is to be realized through concentration, which leads to the establishment of equilibrium through finding one's true center (G.V.).

22, which is the Latin value of C.R.C. and of I.O. has a connection with the paths of the letters on the Tree of Life, and with the number of Tarot Keys. 26 (G.V.) is the Hebrew value of IHVH. 10 (I.A.) suggests the 10 Sephiroth. Thus the whole system of 32 Paths is intimated.

This sequence also suggests: "By his hand (BIVD, 22) Tetragrammaton (IHVH, 26) reveals himself in the Sephiroth (10) and the letters (22). see 8, (GV-note).

81 (9*9)

The number of the Moon whose magic square contains the numbers from 1 to 81.

ANKI Anoki. "I" (personal pronoun) [Exodus 23:20]. "Behold I send an angel before thee, to keep thee in the way (Path), and bring thee into the place which I have prepared." The Zohar [III: 25A, pp. 84-85] Comments: "When the holy one gave Israel the Torah on Mount Sinai, his first word was anokhi contains many mysteries; here, however, we are concerned with the fact that it is the first of all commandments, the root of all precepts of the law: I am the Lord." This is the general axiom. The particular is thy God. The same is true of the Lord thy God is a consuming fire [Deuteronomy 4:24] see 9, 18, 27, 36, 45, 54, 63, 72, 90.

ThBO tebah, teba. to sink; to impress, impression on a coin, character. as a noun: nature. The meanings of this word imply that nature is like the impression made on wax by a signet ring. Closely related is the occult doctrine that nature is impressed with characters written by the Hand of God. This is a figurative way of stating what is strictly true. One needs only pay close attention to events and things in order to read their inner meaning (see 86). Root of Motba, [MVThBO] the 28th Path of the Natural Intelligence.

AIM aim. gods, strong; powerful; influential; to do.

AP ap or ahph. anger, wrath, passion. Also nose, nostrils. As a conjunction: also, even, too. This strength, when unbalanced is also the passion or wrath of God. see 801

KSA kesah, kesseiy. throne. The "throne" is the adytum, or the third eye, which is unfolded by intense and prolonged meditation. also: chair, KSA, new moon or full moon. see 332

KSA kebe. time of the full moon.

H-MLAH ha-melah. the fullness.

PA paw. here, hither. [Job 38:11] "And said, hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?" The letter name Peh is sometimes spelled PA. see 85

KVNH kauvanah. fervor, intention, intent, attention, devotion; intense meditation. A Rabbinical term describing a mental practice akin to Yoga. The means whereby one becomes receptive to the influx of the Holy Influence Mezla [MZLA], descending from Kether. Through meditation one is also shown the true nature of the power experienced as Will, as being received from Geburah.

ChZIVN chezawyon. vision. also: revelation, optics; phenomenon; play, drama. [Isaiah 22:1] "The burden of the valley of vision.

what aileth thee now, that thou art wholly gone up to the house tops?" [Zohar 2:270] "The tern hizayon (vision) has also been interpreted to signify reflection of all celestial hues. " Has to do with prophetic inspiration. see 731, 736, 965.

ALIM alim. rams.

AVOD. I will meet (G.G. Locks).

BThNK ve-tanek, betenek. your womb, the belly. [Son of Solomon 7:2] "...thy belly is like an heap of wheat about with lilies." This word also implies the womb: see Key 3, The Empress, whose pregnant womb is surrounded by ripe wheat. Lilies are symbolic of self-conscious activity, as in Key 1. Illumination is the ripe fruit of meditation. [Deuteronomy 7:13] "He will bless the fruit of your womb [BThNK], the crops of your land-your grain, new wine and oil-the calves of your herds and the lambs of your flocks in the land that he swore to your forefathers to give you." see 61, 729.

GChNK. your belly (Locks).

V-LILH ve-layil. and night.

L-AKL le-achel. to be devoured, or consumed.

L-HEDIL. to divide (Locks). "Let there be lights in the firmament of the heaven to divide the day from the night" [Genesis 1:14].

OBDH abodah, aybuddawh. service, body of servants; work; bondage. What is bondage to some is service to the One Life by its practitioners. see 82

LILIA lelaia. night. vision and meditation succeed best at night, the "womb of Binah."

KAIN Kayon. Night demon of 2nd decanate of Virgo. This decanate is ruled by Saturn, and suggest disorderliness, imprudence and unplanned activities in meditation, because of imbalance. According to Godwin, this is Camio, Goetic demon by night of the 1st decanate of Virgo. Davidson calls him Caim, Caym or Camio and says: "Once of the order of Angels, Caim is now in hell, a great president. He manifest in the form of a thrush. As many of 30 legions of infernal spirits attend him." [Dictionary of Angels, p. 79]

AIO Aya. 6th name of Shemhamphorash, short form, associated with the first quinance (1°-5°) of Cancer. see 112, 1525.

ILIAL Yelial. "Hearer of Cries" 2nd Shemhamphorash, Angel of the 5 of Wands (Geburah of Atziluth). Rules Turkey. Corresponds to the influence of the Genie named ARICAN. 6°-10°. Rules March 21, June 1, August 12th, October 23, January 3. [Psalm 20:6] "Now I

know that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of this right hand." It is necessary to pronounce the [text continues but missing]

Godwin gives: Yelayel; angel of the 2nd quinance (6-10) of Leo; angel by night of the 5 of wands. This represents the operation of the sphere of volition in the archetypal world of ideas.

Yeillial Godwin gives: Yeyaiel; angel of the 4th quinance (16°-20°) of Taurus; angel by night of the 6 of Pentacles. This represents the operation of the central Ego in the material world of Action.

Greek/Latin

Phoenix (Latin). The legendary bird which lived for 500 years, was consumed by fire and was reborn from its own ashes. An alchemical term. The Book of Lambspring says: "In India there is a most pleasant wood, in which two birds are bound together. One is of a snowy white; the other is red. They bite each other, and one is slain and devoured by the other. Then both are changed into white doves, and of the dove is born a phoenix, which has left behind blackness and foul death, and has regained a more glorious life. This power was given it by God himself, that it might live eternally, and never die. It gives us wealth, it preserves our life, and which it we may work great miracles, as also the true philosophers do plainly inform us.: [Hermetic Museum I, p. 280] Case: Phoenix = 81 = humidum = magia sancta. see 59 (Latin).

oculus (Lt). eye. Pictured on the reverse of the great seal of the U.S. This is the eye of providence, which corresponds to the letter Ayin and the 3rd eye. see 70, 130, 237 Latin, 100 Latin.

sanctum (Lt). holy. As spelled in an inscription found in the vault of brother CR. One phrase of this reads "Through the Holy Spirit we become alive again." see 683, 191, 87 Latin. The eye of the I AM is holy and is approached by devotion and intense meditation.

anima mundi. soul of the world.

noster (Lt). our. It is our refuge and strength and is best seen in Christ, our Lord. see 166, 85 Latin.

82 (2*41)

13 stars, 26 horizontal lines, 24 divisions of Glory and 19 clouds = 82. The crest of the Great Seal of the U.S.

IHVH ALHK Jehovah Elohekah. The Lord thy God [Deut. 15:4, Deut. 28:58]. see 26, 66.

NICHVCh neychokah. soothing, tranquilizing, sweet odor or sacrifice, pleasantness, sweetness, delight.

OVBD Obed. Father of Jesse (320), son of BON (79). "serving."

OBVD Abeddo. "His servant." [Isaiah 50:10]. "That Obeyeth the voice of his servant."

LBN lahbahn. white; whiteness, white of the eye; silver coin. White is the symbol of purity and innocence in Masonic symbolism, and on the Great Seal of the U.S. see 788, 138.

LBN loben. whiteness; semen (see 88).

NBL nahbahl, nawbawl. Fool; something hollow (cf. Follis, 65). also: ignoble, senseless person; impious, villainous person. Husband of Abigail ("source of joy", 45) of the House of Caleb ("Dog", i.e. faithfulness). [1 Samuel 25:3]. see 46, 52.

NBL nebbeyl. to cause fading, cause to wither and fall; to be foolish, to be senseless.

NBL nebeyl. to despise, blaspheme, disgrace, treat with contumely; to dirty, pollute; to make an animal ritually forbidden by improper slaughtering. The profanation of spirit by the flesh.

ChSID Chassid. Godly man, saint, pious, kind, benevolent, Hassid, of the Hassidic sect. see 72, 122. A master of compassion or mercy, attributed to Jupiter on the Tree of Life. see 72, 122

ChSID chesid. kindly, righteous, Holy.

ANAL Aniel. Hanael. "Grace of God." the angel of Venus and of Netzach, the number 7. Alternate spelling see 97.

BOI bai, boyei. a prayer. Prayer is the invocation of Grace for purity of spirit.

HIKL GVGH Haikel Gavgah. Briatic palace of Hod. Has to do with intuition as the source in intellectual creation.

Latin

corpus (Lt). body. Refers to the body of the manifested world, as when Jesus says "This is my body." see 64, 72, 156, 200, 118

Latin.

noster (Lt). our. Our collective body is one in Christ. Part of a Rosicrucian saying. see 518 Latin. ??[See 81, note to myself, check spelling to determine which numeration is correct]??

Mundus (Lt). World or Universe; World Order. see 600 Greek.

83 (prime)

ChLILH khalilah. rotation, succession; round about; in turn. As an adverb: God forbid! With different vowel points: pointed.

A-B-I-O [A-B-I-O]. Sum of the letter which are the initials of the name of the 4 Qabalistic Worlds. Mathers, in [Sepher Sephiroth, p. 13] gives: Addreviatura Qustuor Systematur, or abbreviation of the four worlds. Aleph = Atziluth, the archetypal world of ideas; Beth = Briah, the world of Creation; Yod = Yetzirah, the world of Formation and Ayin = Assiah, the world of Action or manifestation. see 537, 218, 315, 385, 1377.

OVZ ouz, oz. strength, power, might. Alternate spelling is OZ (77). Relates to Geburah GVBRH. see 216, 84.

ChNKH haenukkaw. inauguration, dedication; Hanukkah, the festival of the Maccabean dedication of the altar; consecration.

GP gahph. body, self; height, elevation; wing; dam; bank of river. see 89, 803.

According to Fabre D'Olivet: "GP. All ideas to conservation, protection, guarantee: in a restricted sense, a body. The Arabic [word] develops the idea of dryness and of that which becomes dry. The verb [Arabic word] signifies literally, to with draw from." [Hebrew Tongue Restored pp. 316-317]

PG [beginning of text missing] ...almost a miracle. The letters of the name ThANH Tenah illustrate that fact: The symbol of the fig tree Th, Tav engendering directly Aleph, in a perpetual life. ThA Tav-Aleph culminate in NH Nun-Hen. This explains Jesus mysterious curse upon the unfruitful fig-tree [Matthew 21: 18-22] If it does not give forth the Aleph, it is not a real fig tree, it is an imposter." [Song of Songs, p. 75]

Fabre D'Olivet writes: "PG Phg. That which extends afar, which wanders, is extended, loses its strength, its heat. The Arabic [word] has nearly the same sense. As noun, it is every kind of crudeness, unripeness; as verb, it is the action of separating, opening, disjoining, etc." [Hebrew Tongue Restored p. 423]

AGLI-ThL eggelay-tahl. dew drops "The drops of dew" [Job 38:28] "Hath the rain a father? or Who hath begotten the drops of dew?" The heavenly dew is light; it falls in widely-scattered drops" of solar radiance and forms all bodies with its generative power. see 39, 44.

BNIHV baynawyaw. Benaiah, "Jah has built [1 Kings 4:4] "Benaiah the son of Jehoiada [Jah knoweth]..."

GIML Gimel. "camel" related to memory and subconsciousness. alternative spelling. see 73.

GLIM gelim. a flowing, wave. suggest the vibratory activity of mental substance.

KNGDV keneggaydu. "As his counterpart" (magic ?linage? Bible); "For him" (Massoretic Text). [Genesis 2:18] "And the Lord God said, it is not good that the man should be alone [Adam]; I will make a companion [an help meet] for him." Here is a prefix meaning "as, like; about; approximate; while, during"; NGD means: before, in front of, in the presence of; over, against, opposite; thus KNGD means: according to ; towards, opposite. see 45 (aleph, spirit in DM, blood).

Fait Luz (Lt). "Let there be light." Genesis 1:3

84 (3*4*7)

AGP agaph. troop, squadron; wing (army), band, bank of a river, rivulet.

AGP awgaph. to close, shut a door, seal a jar.

BKL LB bekal-laib. "with all my heart." "with my whole Heart."

GMVLH gemoolah, gaymulaw. reward, recompense. Knowledge is the reward of the skill of perception. see 3, 12, 21, 30, 39, 48, 57, 66, 75, 93.

ChNVK Enoch. Initiated. Proper name Enoch, the patriarch who "walked with God." see 564.

Fabre D'Olivet renders [Genesis 4:17] "And Kain knew Aisheth (his intellectual companion, his volitive faculty): and she conceived and brought forth (the existence of) Henoch (founder, central energy) Then he builded a spherical enclosure (stronghold) and he called the name of this spherical enclosure after the name of his son Henoch." He comments: ChNVK... again I urge the reader to give close attention to the proper names; for to them Moses attaches great importance. The greater part of the hieroglyphic mysteries are now in form of these names. The one referred to in this passage, is composed to the two roots ChN and AK. The first ChN, characterize proper, elementary existence: it is a kind of strengthening of analogous root ChN, more used, and which designates things in general. The second AK, contains the idea of every compression, of every effort that the being makes upon itself, or upon another. For the purpose of fixing itself or another. The verb which comes from these two roots: ChNVK signifies to fix, to found, to institute, to arrest any existence whatsoever. It is from a composition quite similar, that the personal pronoun ANVKI, myself, in Hebrew results; that is to say AN or HN, the finished, corporeal being, AVK founded, Yod in me." [Hebrew Tongue Restored p. 137-138]

Gaskell comments that Enoch is "a symbol of the individuality; that part of the soul which survives physical and astral dissolution, or the first and second deaths, and is immortal." [Dictionary of all Scriptures and Myths, p. 250]

IDO yawda. to see, to know, to know carnally, perceive, consider. The root of DOTH, Da'ath. Its 1st 2 letter spell ID, Yod (hand) and Ayin which means human eye. Therefore to know means: to touch and see. First of the occult axioms: to know, to will, to dare, to be silent. also: IDO: to appoint, assign; IDO: to be known, be familiar. see 474, 503, 20, 701, 130, 708

DMM dammam, dawmam. was silent, to be silent, to be still, to wait in silence; to stop, stand still; to be struck dumb. A reminder of the last, and therefore most emphatic of the four ancient occult axioms. To know, will, dare and be silent. "Be

still, and know that I am God." see 86

ChLVM chalom, chaelom. a dream. "Then shall the vision of thy Lord be granted unto thee" [Book of Tokens, Samekh]. Signifies revelation of knowledge in the silence of night.

ALChMH Alchemah, alaychemay. Alchemy; the science of personality transmutation and the art of physical regeneration through union with God. see 53. Note that this word is composed of two other words AL (strength, a name of God), and ChMH, Khammah, the Sun. [ALChM, ilkhame, is the modern Hebrew verb meaning "to alchemize."

Case Writes: "Alchemy is AL-ChMH, wherefore, on p. 75 of this work [Hermetic Mystery and Alchemy, by Mrs. Atwood-A Suggestive Inquiry], those who pin the narrow name of Chemia to this science are denounced as imposters. For though this is the science and art which deals with what hearers calls the operation of the sun, it is altogether misunderstood if it be limited to the sun (ChMH). unless AL be conjoined to ChMH, the art is not truly named. Al = 31 and ChMH (sun) = 53. Therefore is AL the symbol of the one manifested through the three, while ChMH signifies the manifestation of the three through the five. The ONE is the first matter; the three are the principles, Sulphur, Mercury and Salt; the five are the four elements and the quintessence extracted from them. Therefore does the name alchemy represent that which by the wise is declared to be One which is also three, four and five (since Al = 31 = 4, and ChMH = 8. The 4 may be symbolized as the + of the elements (with the quintessence at the center). The eight is no where better symbolized than by the numeral 8, which discloses the secret of its movement. Finally, ChMH + AL = 84 = the conjunction of 8, the number of Hermes or Mercury with 4, the number of Jupiter, of Zeus. Here in may be found the whole mystery of the Tetragrammaton (4) and Christ (8). And the conjunction of the new Jerusalem, and of the ancient Egyptian symbol [3-4-5 triangle] wherein the whole mystery of the art is synthesized; while there multiplication (8x4) gives 32, the number of the paths on the Tree."

P-D Peh-Daleth. Initials P.D. of the last brother of the 2nd group of co-founders of the Rosicrucian order according to the Fama.

"These initials do not spell a Hebrew word, but they correspond to letters of Peh (Mars) and Daleth (Venus). Suggesting action (which is expression, since Peh means mouth) and imagination (which is the door of Daleth, leading out of any given situation into another)... Action which expresses vivid imagination is indispensable. Yet the most effective action is free from noise. Silent action speaks louder than words. The Fama says, that brother P.D. was their secretary, and his initials are appropriate in this connection. The secretary receive letters and applications, and communicates the responses of the fraternity. He keeps the records of the work, and all the archives. He must

be gifted in expression, because he is the mouth piece of all. He must be possessed of imagination, because he has to understand the problems of others. He must be a true initiate, walking with God, like Enoch. he must be silent in the face of criticism, silent before enemies of the Work, silent in the presence of the unprepared and hardest of all, silent when the silly ignorance of others tempts him to speech, where speech would do no good." [PFC True and Invisible page 160].

A-H-Ch-O Aleph-Heh-Cheth-Ayin. The 4 guttural letters of the Hebrew Alphabet. Aleph = spirit; Heh = vision, reason; Cheth = receptivity; Ayin = mirth, renewal. [IZQ, 699] [K.D.L.C.K. p. 71] says that these are the initial letters of Exodus 32:31, ANA ChThA (H)OM HZH "Oh, this people have sinned a great sin."

ABIMAL Abimail. "The Father is God." A son of Joktan [Genesis 10:28]

ACHLMH achlmah. Amethyst; a precious stone; the ninth stone of the breast-plate of the High Priest; corresponding with Sagittarius. [Exodus 28:19] "And in the third row an opal, an agate, and an amethyst." For other stones, see 45, 98, 702, 150, 345, 395, 370, 308, 1210, 350, 85.

Isidore Kosminsky writes: "The ninth stone of the breastplate is achlamah, which with few exceptions, is identified with the amethyst-beyond doubt the correct identification. The Midrash Bemiddah gives the color as purple which is the dominant shade of this beautiful gem: purple is also one of the chief colors associated with the planet Jupiter which in Astrology is termed the Lord of Sagittarius, the ninth sign of the Zodiac... in old poets, travelers, publishers, etc. It would strengthen the wisdom, faith and religion of the wearer and aid in prayer and in dreaming. If bound to the left wrist the amethyst enabled the wearer to see the future in dreams; to dream of the stone itself indicated success to a traveler, clergyman, sailor, philosopher, teacher or mystic, also protection, faith and fruitful thought for pains in the head (headache, toothache, etc.) It was recommended that an amethyst be immersed in hot water for a few minutes, taken out, dried, carefully and gently rubbed over the parts affected and the back of the neck. Almost all authorities agree in translating the Hebrew achlamah as amethyst and as identifying it as the ninth stone of the High Priest Breastplate. It was the seventh precious stone which the sage Iachus gave to Apollonius of Tyana as an emblem of piety and dignity." (pp. 129-132)

Greek/Latin

centrum (Lt). center. Located in Tiphareth as the middle point in the Tree of Life. Vav indicates the centrum mentioned in the Fama as the only point and center to which we are directed by true philosophy [PFC True and Invisible, page 176]. see 6, 12, 1081.

essentia (Lt). essence.

Magister (Lt). Master, leader, chief, superior. he who "Knows" is initiated into the central essence at the heart and this is his reward. He thus merits the above titles. see 314 Latin, 151 Latin.

Jacob Boehme writes: "And Hebrew understand that the will is a spirit, and different from the desirous craving. For the will is an insensitive and incognitive life; but the craving is found by the will, and is the will a being. This the craving is a magia (29), and the will a magus (55); and the will is greater than its mother which gives it, for it is Lord in the mother; and the mother is dumb, but the will is a life without origin. The craving is certainly a casue of the will, but without knowledge or understanding. The will is the understanding of the craving." [Mysterium Pansophicum II:2, p. 154] Paul Case notes: 29 (magia-magic) + 55 (magus-mage) = 84 = magister = centrum, i.e. the point = 1 = magus; the circle surrounding it is magia.

cognitio (Lt). knowledge. Part of a phrase see 474.

seculum. a generation, life-time; age.

85 (5*17)

[Suph [SVP] - Ain [AIN] = 85] These words represent the means whereby Ain the No-thing, establishes Suph or limitation.

PH Letter name Peh. the mouth as organ of speech; speech, saying, command, orifice, opening; edge (of sword); extremity, end; womb; border, mouthful, portion, part. The utterance of the Word, the Creative Thought. Peh represents the Mars force, or the principle of action. The No-Thing establishes apparent limitation by the utterance of its Creative Thought, and this utterance is the active principle of manifestation. The power which constitutes the framework of creation (Key 4). The ground of similarity among all forms of cosmic manifestation (Key 13). The root of other powers (Geburah, 216). The exciting influence giving the initial impulse to various trains of action (Key 16). The power of renewal which leads to regeneration (Key 15). [Mars is exalted in Capricorn]. The name of the letter Peh, which corresponds to Mars, the Mars-force or principle of action (see 80). The 17th letter, 2th Path of Wisdom and Key 16. Peh connects Netzach (desire) and Hod (intellect) on the Tree of Life and is the northern face of the Cube of Space. see 80, 899.

"These two paths cross Gimel above Tiphareth, but the third reciprocal path of Peh crosses the path of Samekh below Tiphareth. Now see a subtlety. PH, Peh, is 85, and this goes back to 4 through 13, so that the path of PH, Peh, veils Daleth again. Thus all the horizontal paths are feminine, even though the path of Peh is related to Mars, and the ruling power in the path of Teth is the Sun." [Commentary - 11th Communication 5/23/47]

"PH is 85, a fivefold 17 is the sign of the multiplication of goodness by the vision of the Constituting Intelligence which is H, or 5." [Qabalistic Text - 24th Communication 1/1/48] see 89, 10, 17, 170

ISVDH Yesodah. Basis, foundation. Feminine form of the Yesod. Establishment of seeming limitation is the result of the operation of the feminine aspect of reality, the feminine foundation. Compare BThN beten, the womb and AMK (61), ameka, thy mother.

HISVD ha-Yesod. the foundation. Refers to Yesod on the Tree of Life (see 80).

HOI hawi. heap, ruin. As the name a city, it is translated "Ai." The prefix H perhaps is considered as the definite article.

APD aphad or ahfad. to clothe, to glorify, steadfast; to bind about, to gird; steadfastness, constancy. The No-Thing establishes apparent limitation within itself by circumscribing a field of manifestation in which to express its infinite potencies.

BVOZ Boaz. The black pillar of severity set before Solomon's temple. A variant spelling referred to in the Sephirah Hod. BOZ is the scripture spelling [1 Kings 7:22]. see 79.

HMM hawmam. to route, to confuse, to impel, to drive, to put into strong action; to disturb; to bring into confusion, to confound.

The No-Thing disturbs its own perfect rest in order to manifest its potencies, and sets up intense activities within the field of seeming limitation it establishes in itself. The primary manifestations are chaotic, disturbed and confused, yet order eventually evolves out of the primary chaos.

LB-ABN laib ehben. "heart of the stone" [Ezekiel 11:19]. In the passage H is affixed to ABN. A Qabalistic liberty has been exercised here. "And I will take the stoney heart out of their flesh." The "stoney heart" is a symbolic of the sense of separateness pictured by the Key 16, the Tower.

GBIO gobiya. bowl, a goblet; the calyx of a flower. The cup on the Magician's table, and the flowers in his garden. The "cup" is the creative pattern in the Universal Mind. Its connection with Peh intimates that the power of articulate sound has power akin to the Briatic world of cups.

"GBIO is from GBO, to be vaulted or arched, and this at once identifies the symbolic meaning of the word as having something to do with the feminine gender. A flower is that part of a plant in which the reproductive organs are located, and GBIO is actually related to the occult meaning of Mars, which is that force active in the reproductive power of both sexes." [Gematria of the Letter Names]

MILH miylah, miylah (fem.). Circumcision (Rabbinical word), the sign of the covenant of union and love, in exoteric Judaism. For spiritual Israel, there is the circumcision of the heart by the control of the emotional nature. In Yod the seed of all the letters is the secret of the covenant and this secret is the Peh-Heh, the mouth of the eternal. This is the true occult meaning of the compass in Freemasonry: "Learn to circumscribe their passions and keep their desires within bounds." Notarikon for "Who shall go up for us to heaven?" [Deut. 30:12]. (see 95, 671, 651, 55).

"Verily, IVD is the seed of all the letters, and if thou hast eyes to see, in IVD is the secret of the Covenant, and this secret is the Peh-Heh (PH), for PH is 85, or HISVD, Ha-Yesod, the Foundation, and 85 is also MILH, the Covenant which removeth concealment from the paternal Yod.

Comment: The text outwardly reflects the influence of Jewish exclusiveness, but this is only in letter, not in spirit. The physical rite does, indeed, unveil the paternal Yod, hence the phrase, "if thou hast eyes to see," but the Covenant is not its symbol. What is hidden here goes deeper.

In MILH the first letter is MIM. Then comes IVD, then LMD, and, lastly, HH. MIM IVD spells MI, which is the Living Water, transmitting life. Of that life, the letter I at the end of MI is the sign, for I is the first letter of IHVH, the name of the Most High. Thus Yod stands for Chaiah, the life-force in Chokmah, and the letters Lamed and Heh which conclude MILH are referred to Venus (Nogah) and Mars (Madim) respectively.

The Covenant, then, reveals the paternal Yod in Chokmah. Yet is the symbol a clue to a fact, for the cosmic life-force is projected, generation after generation, into manifestation through human bodies, and the power of Mars is combined with that of Venus in the Vital Soul in Yesod. This is, even now, a closely guarded practical secret, and not even here may you expect to find it unveiled. If you can see and hear, you may come to know it. But how far do you see, and what do you really hear?" [Qabalistic Text and Commentary - 10th Communication 5/19/47]

"The fact that Peh represents the Mars force is also the clue to the meaning of MILH, circumcision, which refers to the masculine aspects of the Life Power's activity in reproduction." [Gematria of the Letter-Names]

PH po. here, hither. see 549, 226, 876, 95.

HGBOH ha-gibah. the hill [Exodus 17:9]. "Tomorrow I will stand on the top of the hill with the staff of God in my hand." said Moses to Joshua. This is the feminine GBOH of the masculine noun, GBO, hill

Greek/Latin

Dominus (Lt). Lord. Latin word for God as the ruler of the universe. The Latin word used in translating IHVH and ADNI in the Old Testament (see 26, 65). What is intimated is that what the human mind formulates in its idea of God is Lord, is no more than the idea of the agency where by the absolute sets up the conditions of name and form, which are the logical necessities for any manifestation whatever. see 518 Latin.

veritas (Lt). truth. "Truth" has to do with something we must regard as being intermediate between the Absolute No-Thing and the field of seeming limitation which embraces all things having form, quality, mass, and other definable characteristics. see 441.

Zelator (Lt). The zealous one. Corresponds to 1=10 Rosicrucian grade of initiation corresponding to Malkuth on the Tree of Life, and the element of Earth. The "Lord of Earth" is Adonai Melekh. The Zealator is admonished to keep the fire of aspiration burning in the athanor or vessel of light, in this quest for truth. see 103, 100, 142, 656, 662.

Scorpio (Lt). Scorpion; the eight sign of the Zodiac, corresponding to the Hebrew letter Nun, "seed", Tarot Key 13 Death, i.e. change and transformation, to alchemical putrefaction, and to Apophis (Typhon) in the IAO formula. see 50, 106, 54, 81, 861 (Greek); 70 (Latin).

ALHIM Elohim. Creative Powers, Strengths. The 7-fold Life-breath. Creative name attributed to Binah. The "Gods" or 7 spirits of God, the order of angels of Netzach. Refers particularly to Binah as being Amah [AMA], the Dark Sterile Mother." The power which brings actual things into manifestation in the world of name and form. The masculine plural of a feminine singular. One could say that Elohim is a "plural of majesty." A: Rauch (Ether), L: Libra (Air), H: Aries (Fire), I: Virgo (Earth), M: Neptune (Water). see 42.

Other Meanings: God, Deity, Angels, judge, ruler. Daniel 2:44 The spelling God of heaven ALH ShMIA is used. see 387.

***1. According to Fabre D'Olivet: " ALHIM AElohim.... This is the plural of the word ALH, the name given to the supreme being by the Hebrews and the Chaldeans, and being itself derived from the root AL, which depicts elevation, strength, and expansive power; signifying in a universal sense God. It is a very singular observation that the last word applied to the Most High, is however, in its abstract sense only the relative pronoun he employed in an absolute manner. Nearly all of the Asiatic peoples have used the bold metaphor. HVA (Hwa), that is to say, HE is the Hebrew, Chaladic, Syriac, Ethiopic and Arabic, one of the sacred names of the divinity; it is evident that the Persian word Goda, God which is found in all the tongues of the North, is derived also from the absolute pronoun ***, HIM-self. It is known that the Greek philosophers and Plato particularly, designated the intelligent cause of the universe in no other way than by the absolute pronoun [Greek word].

However that may be, the Hebraic name Elohim has been obviously composed of the pronoun AL and absolute verb, HVH, to be being... It is from the inmost root of this verb that the divine name IH Yah, is founded, the literal meaning of which is Absolute-Life. The verb itself, united to pronoun AL, produces ALVH (Eloah), That-He-who-is, the plural of which Aelohim, signifies exactly HE-they-who-are: The Being of Beings.

The Samaritan says Alah, whose root AL is found still in the Arabic Allah, and in the Syriac Aeloha. The Chaladic alone depicts from this root and translates III Iaii, the Eternity of Eternities, which is also applied to the Ineffable Name of God, IHVH...also of the words ShMIM, The Heavens, and ARTz, the earth." [Hebrew Tongue Restored p. 28]

2. F.J. Mayers adds: "In the first place it is a plural name. There is a singular form of the name: Eloha, i.e. god (small g). Elohim, therefore literally means Gods ...although it is clearly a plural name, it is invariably used with the singular verb; i.e. it issued grammatically as if it were singular. The significance of this is that although "Elohim denotes, like the Gods of the nations, the various powers, attributes, qualities,

and activities of the supreme being, they are all conceived of as a unity; they all work together as one; they express one will, one purpose, one harmony; their activities are the manifestation of the eternal One, the absolute. One might, therefore, explain the name Elohim as "He the Gods or The unity of Gods , or The activities of the Eternal One. i.e. God expressing and revealing himself outwardly in creative activity. How completely this harmonizes with the New Testament: In (the) Beginning was the word and the word was with (literally in) God, and the word was God. All things were made by Him, and without Him was not anything made that is made, etc. Elohim was the creative aspect of God; he was the creator and maker of all things. So was the word . Elohim was the revealer of the Eternal One. So was the Word .. He hath declared him. Elohim was the outward expression of God-the divine image or likeness -which was to be formed ultimately, as we shall see later, in universal man. So was the word the two names express the same idea, one in Hebrew idiom, and the other in Greek idiom. Each is, in the language of theology, the second person of the divine trinity. But it will be noticed that the two names belong to different ages, and correspond to different stages in human evolution. The earlier name Elohim corresponds to an age in which man was still dominantly an instinctive being, far from being full self-conscious." [The Unknown God, pp. 14-15]

3. Cario Soares says that: "Elohim has... been explained as being the process through which Aleph becomes Yod and resurrects from that material metamorphosis. Life in its oneness moves up and down, down and up, from infinite to finite, and from duration to timelessness." [The Cipher of Genesis, p. 87]

4. The Zohar [I:15B] Comments: "When, however it [the house, Beth] was sown with seed to make it habitable, it was called Elohim, hidden and mysterious. The Zohar was hidden and withdrawn so long as the building was within and yet to bring forth and the house was extended only so far as to find room for the holy seed. Before it had conceived and had extended sufficiency to be habitable, it was not called Elohim, but all was still included in the term Bereshith [913]. After it had acquired the name Elohim, it brought forth offspring from the seed that had been implanted in it." (p. 64)

H-ThBO ha-taba. Nature. Referring to nature or everything in the field of manifestation, which is like an impression on a coin or in substance. As a verb, to be set as a foundation. (The Talmudic word for nature is HThBO, which also means substance, element, coin, medal, impression on a coin, universe, character, characteristics. The Heh as a prefix ?[text ends]? see 81, 23, 4, 14, 41, 72, 104, 158

ABL HGDVLH abel ha-gedulah. "the great meadow." Incorrectly translated in the English Bible as the "Great stone of Abel." (see 1 Samuel 6:18 and note that "Stone" and "which stone remaineth" are in italics, to indicate words are not in the

Hebrew original). Do not confuse Abel with the name of the 2nd son of Adam and Eve. The "Great Meadow" symbolizes the field of cosmic manifestation, relating to Cheth as the field or fence of human personality within the boundaries of the absolute.

BODI baedi. "what surrounds me, i.e. "my environment." Translated "That which concerneth me" in the authorized version of Psalm 138:8. "What surrounds me" is the "Great Meadow," the field of cosmic manifestation. The field is itself WITHIN the encompassing being of the One Reality.

OBDI ehbaydai, obedi. "my servants" [Isaiah 65:13, Psalm 135:1]. These are the servants of IHVH, the powers which surround us and constitute our environment and represented by ALHIM, Elohim (86). "The Great Meadow" which constitutes "what surrounds me" contains nothing but the servants of Tetragrammaton, and these are the creative powers called Elohim in Genesis. The power of specialization corresponding to Binah and the first Heh in IHVH. see 162

NBDL nibawdel or nivdal. separative. From a verb meaning: to be divided, separated, set apart; similar to the English "to distinguish". The 6th path is the Intelligence of Mediating or Separative Influence. The Separative Intelligence is a mode of consciousness which acts in man as the discriminative power that classifies various objects of experience. A formula for the powers of the Elohim. They manifest through imagination (Nun), self-conscious effort (Beth), desire (Daleth) and action through balance (Lamed). The sonship of man makes him heir for the powers of the Elohim. see 1081, 536, 548, 640, 886.

AHIH ADNI Eheyeh Adonai. A name composed of the special names of Kether (AHIH) and Malkuth (ADNI), and thus asserting the identity of these 2 Sephiroth. It is written, therefore that "Kether is in Malkuth and Malkuth is in Kether, but after another manner." It is also the secret of the saying "I and the father are one." In this connection remember that the holy Ghost came as fire. see 21, 65, 386, 620, 496.

SBV sukkoh. pavilion, tent. "his tabernacle," where it is said to be in Salem, i.e. in peace. This brings out the idea that ALHIM is the name used in Psalm 76. [The spelling of sukkoh in Psalm 76 is a longer spelling. This is the defective spelling for special Qabalistic emphasis.] see 370, 376, 92

HLLV IH Hallelu Jah. Praise be to God. Exclamation of Joy.

KVS kevos. cup, goblet, the lot of fate, whether good or bad; also the pelican called KVS, because its throat resembles a cup or bag. The pelican is an important alchemical symbol. In all its meanings this word suggest the concealment, virgin birth, and preservation of the fire through the feminine principle. see 386, 300.

MVM maom. want, fault, blemish, stain, spot, defect. Godwin gives: Mum; 72nd name of Shemhamphorash, short form, associated with the 6th Quinance (26°-30°) of Cancer. see 101, 1525.

MVLI momli. plentitude. The "fullness" of the powers of deity. also: filling, stuffing.

LAKLH laiekaylah. "for food" [Genesis 1:29] Referring to herbs and "every tree which is the fruit of (a) tree yielding seed: to you it shall be for food." The Tree of Life and its powers.

VDOI vedayou. (Be still) "and know" (that I am God). see 514.

MIHAL Miahah. "God, Father of Succur? (pere secourazle). 48th Shemhamphorash. Angel of 10 Of Cups. 236°-240°. SENCINER. May 6, July 17, September 27, December 8, February 18. 3:40 - 4:00 PM. [Psalm 98:2] "The Lord has made known His salvation; His righteousness has He openly shown in the sight of the nations." To preserve peace and union among the ?epoux?. Protects those who have recourse to it; they will have present merits and secret inspirations concerning all that happens to them. Rules the generation of beings, and influences friendships and conjugal fidelity. Person born: ardent in love; likes walking for pleasure (la promenads) and ??? in general. see 965, 1525.

HNAL Haniel. Geomantic intelligence of Capricorn.

KIVN keyehon. The planet Saturn, Binah, the sphere of Saturn is also the sphere of the Elohim.

Greek/Latin

Naometria (Lt). Temple measurement. A Latinized from a Greek noun. It was a title of a curious work by Simon Studion. The book itself is negligible. Yet its title shows that Studion might have had some acquaintance with occult writings circulated by the inner school before the publication of the 1st Rosicrucian manifestoes. In these, the word Naometria had to do with right measurement of the field within the boundaries of the pentagon, i.e., nature as the temple of God.

A.E. Waite writes: "The symbolical expression is reminiscent of Kabalistic or pre-Kabalistic tracts on the delineation of the celestial temples, the measurement of diving body, and Rabbi Eliezer's measurement of the Earth Temple; but the immediate allusion is to the Apocalypse, Revelations 11:1: And there was given me a reed like a rod: and the angel stood, saying: rise, and measure the temple of God, and the altar, and them that worship the rein. For this reason the subtitle of the manuscript is termed a naked and prime opening of the book written-within and without-by the key of David and the reed like unto a rod. The book in question is presumable that which was sealed with seven seals, but was opened in heaven by the Lamb, standing

before the throne of God; and Naometria is said to be a brief introduction to a knowledge of all mysteries in holy scripture and the universal world. It follows that Simon Studion, by the claim expressed in his title, but received the power which was given to the lion of the tribe of Juda and the root of David." [Brotherhood of the Rosy Cross, p. 44] see 333 (Latin)

primus (Lt). first (in order). Indicating the idea that the Field must be manifest before the man appears, just as the pentagon must be constructed before the star of 5 points, symbolizing man, may be drawn.

sapientia (Lt). wisdom. The Latin equivalent of Chokmah. see 73, 357 (Latin), 421

simplex (Lt). simple, uncompounded, unmixed. Indicating the undifferentiated state of the field with the area symbolically enclosed by the pentagon (Chaiah, 23), before it is specialized by the Tetragrammaton (IHVH) Elohim.

terra adamica (Lt). earth of adam [Secret symbols, page 34]. These words are followed by the word Azoth, written with A and Z in Roman characters, Omega in Greek, and Tav in Hebrew. Thus A-Z-Omega-Tav, Azoth means "beginning and end" and is an alchemical name for the Quinta Essentia. see 158, 1223

Typhon (Latin). The Greek name of the Egyptian divinity Set, the personification of the principle of evil. In Greek mythology [Greek word] the father of the winds and the son of [Greek word], with whom he was sometimes confused [Webster] As storms were ascribed to the agency of giants, the name came to mean a furious storm, hurricane, typhoon" [Greek Dictionary]. An appropriate name for unbalanced force before equilibration has evolved order into manifestation. The "age" of giants and dinosaurs." see 2050, 70 (Greek); 23, 52 (Latin); 861 (Greek)

"Typhon is an aspect or shadow of Osiris. Typhon is not the distinct evil principle or Satan of the Jews; but rather the lower cosmic principle of the divine body of Osiris (81, 590), the God of them. The true meaning of the Egyptian myth is that Typhon is the terrestrial and material envelope of Osiris, who is the indwelling spirit thereof. In the Qabalistic system which we call the Tree of Life this quaternary of lower principles corresponds to the four Sephiroth below Tiphareth... if one remembers that every anthropomorphic creative God was with the ancients the Life-giver and the Death-dealer -Osiris and Typhon.. It will be easy for him to comprehend that Typhon or Apophis (*61) as he was also named was but a symbol of the lower quaternary, the ever conflicting and turbulent principles of differentiated chaotic matter, whether in the universe or in man, while Osiris symbolized the highest spiritual triad." [Arthur Redman]

nobiscum (Latin). with us. Part of a Rosicrucian salutation,

Deus Nobiscum, pax profunda. ("God with us, peace profound") see
131, 251, 329 (Latin).

87 (3*29)

LBNH Levanah. pale or white one, Moon; ??[Canticles 6:10]?? The Sphere of the Moon. Lebanah, as white or pale one, identifies the part of the work associated with Yesod with the alchemical "White work of the Moon", wherein is concealed the real secret of building the mystic temple of regenerated humanity. Formed of LB (laib) heart, BN son, and NH (Nah) beauty, ornament. All these words are related to Tiphareth, of which Yesod is a direct reflection. The powers of the automatic consciousness of Yesod are reproductions of the powers of the Ego in Tiphareth. see 80, 220, 32, 175.

LBNH lebanah. Brick, tile [Genesis 11:3, Ezekiel 4:1].

LVNH laybeynah. whiteness, clearness.

LBNH leybanh. frankincense. Incense connected with the sun and Sunday. The first 3 letters spell LBN, white; and the last 3 spell BNH, to build, to make, to erect. Suggesting: 1. The heart of the son (Man) are to be found the source of beauty; 2. That in the aspect of the Life-power identified in Yoga and alchemy as the "white work of the mon" is concealed the real secret of building the mystic temple of regenerated humanity. Also LB NH: "Beautiful heart."

ASVK awsook. vessel, flask, cup or pot for holding anointing oil. Refers to Yesod as a receptacle of influence flowing down from above.

KZLL ka-zahal. To shake or tremble.

KZIN ka-zain. of the sword.

BLIMH belimah. limitation, restraint, enclosure. In the Sepher Yetzirah the same word is used as a noun denoting nothingness, non entity. Job 26:7: "He it is Who spreads out the northern skies over emptiness and hangs the earth upon nothing [or over nothing]."

ZMM zahmam. to purpose, to think, to devise, plot. As a noun: plan, device, purpose.

KL-KBVDH kahl-kebooddah. "all glorious," (is the King's daughter). [Psalm 45:13]. Refers to the King's daughter, understanding by Qabalists to be Malkuth. Yesod may be conceived as being within Malkuth, the most external of the Sephiroth.

ABI-OD Abi-ad. The Everlasting Father [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."

PZ paz. Pure gold [Psalm 21:3]: "For thou preventest him with the blessing of goodness: thou setest a crown of pure gold upon his head." Mars (Peh) in Gemini (Zain). The Aesch Mezareph [II:6] says: "Paz, and Zahab Muphaz (147) are referred to Tiphareth [I Kings 10:18]; [Psalm 21:4; 19:11] and [Daniel 10:5]. For so Tiphareth and Masloth are compounded in the golden Throne, [1 Kings 10:18]; also when it is called a vessel of Gold [Job 28:17]; a crown of Gold [Psalm 21:3]; bases of Gold [Canticles 5:15]." Wescott adds "solid gold as formed into a crown." [IBID, p. 48]

ANI IHVH aniy Jehovah. I am the Lord [Isaiah 42:8].

ChSIDH chasideh. stork. A large White bird, connected with the Egyptian bird Ibis, the bird of Meditation (see Key 17). The bird, like the fishhook seeks its food in the depths, or water of subconsciousness.

MH ChDL mah-khahdal. "How short lived" Translated "frail" in the authorized version of [Psalm 39:4] "Lord, make me to know my end, and [to appreciate] the measure of my days, what it is; let me know and realize how frail I am-how transient is my stay her."

AMVM aymoom. model, form; shoemaker s last, cap-maker s block, dress-maker block. The moon (Yesod) is the pattern-world for all forms.

BHLMi Behelemay. Angel of the first decanate of Pisces. This decanate is under the combined rulership of Jupiter and Neptune and implies benign, hospitable and philanthropic activities regarding cell-organization during sleep.

GDP gaydeph. to revile, blaspheme. Misuse of the powers of the Moon.

DBLIM degelim. banners, flags, standards. Note this word contains the letter DG, dag, a fish, "to multiply abundantly." Multiplication is the alchemical process connected with Pisces. see 7, 57.

VMIAL Vumiel. Angel attributed to Netzach (Venus) and to Binah (Saturn).

ALVN Elon, Allon. Tenth Judge of Isreal. Rosenroth, in [K.D.L.C.K p. 114] says it is the masculine sex in regard to the tree in [Isaiah 6:13] "And though a tenth [of the people] remain in it (the land), it will be for their destruction-eaten up and burned; like a terebinth tree or like an oak whose stump and substnce remain when they are felled or have cast their leaves. The holy seed [the elect remnant] is the stump and substance [of Isreal]."

Latin/Greek

Animuus Dei. Life of God. Yesod is the receptacle of the vital soul of all living creatures, including man (see 430).

electrum. shining substance; amber; an alloy of Gold and Silver.

Rosa coeli. Rose of heaven. The rose symbolizes desire. Yesod is Pure Intelligence. Purified desire is developed by the spiritual aspirant to reach "Heaven."

sanctus (Lt). holy. Desire is rendered pure by seeing the holiness of life in all things, especially in the nature of the reproductive activity centered in Yesod.

ChKLL hakallah. colored. The word "color" is derived from a Latin root, meaning "to conceal." This suggests that the material world is a veil of color, concealing the real nature of the Life-Power. Also redness, sparkling.

ChMM chammam. to be hot; to glow, to brood, to hatch. This word is closely related to the old name of Egypt, Khem (ChM), whence, by an interesting series of linguistic transmutations, we get our modern word chemistry--so that the name of that branch of science which is doing so much to establish the real unity of the material world is, literally, "The Wisdom of Egypt." see 78.

ChSK chasak. to spare, withhold, be without.

NChL nachal. something hollowed out, a valley. The popular idea is that the material world is a vale of tears; but there is a profounder meaning than this. The Fool (Aleph), always descends into a new valley on his adventurous Journey to the next mountain peak. see 108, 7, 21, 14, 44, 66, 28. With different vowel points: to take possession, possess, to inherent, to get, acquire.

LBNV Loben loben. whiteness, semen. Refers to purity and innocence (see 82).

MGDIAL Magdiel. A duke of Edom, associated (with Mibzar) with Yesod. [Genesis 36:43]: "El is renown" (in man). "Magdiel and Iram. These were the chiefs of Edom, according to their settlements in the land they occupied." Edom is a representation of unbalanced force.

ChLN Helon. "strong" The father of Eliab of Zebulon [Numbers 1:9, 2:7]. Refers to alchemical separation. see 95

CHNIK chawnaek. trained person; apprentice; pupil. This word really means initiated. [Genesis 14:14] "And when Abram heard that his brother was taken captive he armed his trained servants, born into his own house, and pursued them unto Dan." Dan = Scorpio = alchemical putrefaction. see Key 13, 318, 94.

ChP chaph. "pure"; innocent. In Job 33:9: "I am pure and without sin; I am clean and free from guilt. (10) yet God has found fault with me; he considers me his enemy." see 808.

Fabre D'Olivet comments: ChP Heph. Every idea of protective covering given to a thing; a guarantee, a surety. The Arabic [word] is an onomatopoetic and idiomatic root which depicts that which acts upon the surface, which skims lightly over a thing. The verb [Arabic word] characterizes the condition of that which becomes light; [Arabic word] anything which shivers, shudders with fear, trembles with fright, etc." [The Hebrew Tongue Restored p. 353]

PCh pach. danger; net; snare, trap. Psalm 119:110: "The wicked have set a snare for me, but I have not strayed from your precepts." According to Fabre D'Olivet: "PCh Pheh: everything which is drawn in, expanded, as the breath; all that which is unfolded in order. To envelop and seize, as a net... The Arabic [word] constitutes all onomatopoetic and idiomatic root which describes every kind of hissing of the voice, snoring, strong respiration, rattling. When this voice is strengthened in [Arabic word] , it signifies literally, an ambush; a trap." [The Hebrew Tongue Restored, p. 425]

Greek/Latin

Nike, Vikeh (Gr). Victory. The deduction of 88 to its least number is 7, the Sephirah named Netzach (Victory). see 360, 744 (Greek).

Aqua Vita (Lt). Water of Life. "If you would make our substance red, you must first make it white. Its three natures are summed up in whiteness and redness. Take, therefore, our Saturn, subject it to coction in Aqua Vitae until it turns white, becomes thick, and is coagulated, and then again till it becomes red. Then it is red lead, and without this lead of the sages nothing can be effected."

Filius Dei. Son of God. The water of life is the mystical son of God and that son (the rider in the chariot in Key 7) is also the rose itself (see 154, 119).

victoria (Lt). victory. see 224, 360.

Invenies (Lt). You shall find. Part of an alchemical phrase in Secret Symbols (Page 17). "Visit the interior of the earth by rectifying you shall find the hidden stone." see 570 Latin.

trigono (Lt). triangle. The triangle of Fire, which symbolizes spiritual energy or Aleph. see 134, 46 (Latin)

Nascimur (Lt). We are born. You shall find that the son of God is born anew through us by the aid of the triangle of Fire and the water of Life. Part of the phrase discovered in the vault of brother CR, see 683 Latin.

maximus (Latin). great; greatest. Part of a phrase referring to God. see 234.

summom (Lt). The highest. Part of an alchemical phrase. see 145 (Latin)

89 (prime)

Peh/Teth, Mars in Leo

GVP Guph. The physical body, person, substance, essence, one of the 4 elements (matter as apposed to spirit). The lowest , and most external aspect of personality. Assigned to Malkuth, the fruit of completion of the Tree of life. Gimel in GVP stands for the Uniting Intelligence joining Yekhidah to the Ego seated in the hearts of men, and also directly related to the Life-force in Chokmah. Vav stands for the Ego as the inner teacher. The burden of his teaching is that true wisdom must ever find expression in loving-kindness. Peh stands for the destruction of error and represents Yesod (by numeration) and the powers of the automatic consciousness. It is during man's Life in the physical body that he must accomplish the work which overcomes the delusions which seem to limit him. Guph is the starting point for the work which leads to liberation and is also the place where the Great Work finds completion. The Hebrew dictionary gives the additional meaning of "one of the four elements; matter, as the opposite of spirit, person (grammatical)." see 496, 19, 463, 400, 430, 543, 1006, 55, 564, 170, 231, 809.

"The essence of Guph is the serpent-fire of which the token is Teth, and this fire cometh forth through the working of the Active Intelligence, of which the token is Peh. Thus the number of Guph (GVP) is 89, and this 9 is Teth, and its channel of outpouring is Peh, or 80. Add 8 and 9, and you shall see the power of Zain (7) coming forth through 1 to bring forth 8, or Cheth.

The Abode of Influence thus is Guph, but the outer working of that aspect of Mezla which descendeth from Binah through the path of Cheth.

(This sentence appears to be somewhat confused. I take it to mean that Guph, the body, is the outward vesture of the force of the path of Cheth, the House of Abode of Influence. The symbolism of Key 7 would seem to indicate this. P.F.C.)

Through the path of Cheth the power of Saturn conjoineth itself with the force of Mars. This power of Saturn descendeth also through the path of Tav into Malkuth, and thus giveth form to Guph in the World of Assiah.

Now, Guph is the body of the Lord, for is not the name of the Kingdom ADNI MLK, Adonai Melek? Behold, then, the Kingdom suspended from the cross of Tav. And what said the King, speaking through that Guph men know by the name of Yeshua? Said He not, "I am the living water?" And behold, MIM is 90, and so is MLK; and thus Yeshua stilled the waters (seas), for he knew that Adonai Melek is Lord of the Waters. ADNI MLK numbereth 155, and here is AL in fivefold expression, for AL is 31." [Qabalistic Text - 7th Communication, 3/9/47]

"89 is its number, and as the numbers are Sephiroth, this revealeth Hod as the instrument of Yesod. But, again, 9 is Yesod, and 80 is the numeration of ISVD. So, also, is 8 the seed of 9, because 1, 2, 3, 4 5, 6, 7, 8 total 36, and 9 is the sum of 3 and 6. Yet see here the Mother, 3, and the Son, 6. Now look at Key 8, and see there before you the Mother, and her Son, the Lion of the Tribe of Judah. For ONE is All, and thus is Hod but another aspect of ISVD. There is but one Foundation.

So also is 89 Teth (9), operating through 80, or the spiraling light-power working through the Mouth of the Eternal (Teth through Peh). When lightening flasheth, thunder roareth, and thunder hath been, from time immemorial, a symbol for the Voice of God. So is thy body, O aspirant, more, far more, than an earthen clod. It is the intelligence that uniteth thee with the Crown. It is the Nail that joineth thee to the Paternal Wisdom.

And it is truly the Mouth of the Lord. For in Guph are the letters G, V and P, and these unite thee forever with the Kingdom." [Qabalistic Text - 8th Communication, 5/8/47]

"See now, Guph is KLH, Kallah, the Bride, and in her name is shown the perfection of the Kingdom. For the Kingdom is 10, and KLH is 55, or the sum of the numbers from 1 to 10. See again, the Bride, KLH, is also HKL, the ALL. For in Guph is the whole creation made manifest. Therefore is Guph, the body, the whole [holy? P.F.C.] Temple of the Most High. And where standeth this Temple? Verily, it standeth in the midst, or center, and in it abideth forever Adonai Melek (ADNI MLK), our Lord and King, Holy is His Name, Blessed be He!

Note the statement that Guph is really the Kingdom, or the Bride who is the ALL. This is fact. Can anyone separate even the smallest body from the whole? Through a single atom course all the forces of the universe, and whatever body you may take for an example, whether it be small as an electron or great as a galaxy, this remains true. Moreover, whatever body you may elect to consider, that body is the mathematical center of an infinite expanse." [Qabalistic Text and Commentary - 9th Communication, 5/15/47]

"Chokmah and Kachmah being numerically one, that is, 73, and this being also the number of the name of the letter Gimel, GML, what lies behind this part of the text is the Qabalistic doctrine that Chokmah is the source of Chaiah, the life-force, and since GML as 73 is identical with ChKMH and KChMH, Gimel is also the seat of Chaiah. Thus the fact that Gimel is the first letter of the word Guph signifies that the body of man proceeds from, or has its root in, Chokmah, which is also the Sphere of Masloth, the highways of the stars." [Qabalistic Text - 23rd Communication 12/29/47]

DMMH demahmah, dummah. silence, whisper, hush; dormancy. The

great work goes on in silence but can be delayed by inertia.

ChPA khahfah. to cover, to veil, a cover or case, to protect. Also in a sinister sense, to veil (the true nature of one's intentions).

LThIM lataim. one enchanted, enchantments. The Illusions of "Egypt." The incarnate life veils the consciousness through the illusion of separation.

yahat, ya at [IOTh]. to clothe. An Aramaic word spelled the same means: to consult. In Isaiah 61:10 this word is IOThNI, meaning "He hath covered". The Tarot keys corresponding to IOTh (Keys 9, 15, and 8) are clues to its deeper meanings.

NThL nahtal, nawtahl. to lift up, take up a burden or weight; to impose, to lay upon. A cross is a symbol of the burden (Saturn) and of bearing the burden. yet it should be remembered that the burden borne by those who know the great Archanum is Light, not heavy. [Proverbs 27:3] "A stone is heavy and sand is weighty [i.e. a burden or load]; but a fool's wrath is heavier than both."

PDCh pahdah. to separate, release, to ransom, redeem, deliver. The mystery of redemption, veiled in the new testament depends upon the incarnation, to which the word GVP, through its gematria, affords a clue. "The kingdom of spirit is embodied in my flesh" say the Malkuth statement of the Pattern.

HDP hadaph. to push away; To cast out, to drive out, eject, to thrust, to push. Refers to the purification of the body-cells by elimination of the "shells of the dead" or Qlippoth. This is accomplished by clear vision (Heh), creative imagination and strong desire (Daleth) and the overthrow of the false conception of personality (Peh). See [Deuteronomy 9:4], 809.

IDY yawda. To see, to know.

DPH dapam. to provoke, mock, blaspheme. The result of failure to understand what the word GVP really means.

MChIAL Mechial. "god who vivifies all things." Angel assigned to 316°-320° of the divine names. 64th Shemhamphorash. ASTIRO. May 22, August 2, October 13, December 24, March 6, 9:00-9:20. [Psalm 33:18] "Behold, the Lord's eye is upon those who fear him-who revere and worship Him with awe; who wait for him and hope in His mercy and loving-kindness." Against adversities; governs the prayers and wishes of those who trust in the Mercy of God. This Shemhamphorash, and those following to the 72nd, belong to the choir of angels. Protects against rage and ferocious animals; rules savants, professors, orators, and authors; influences printing offices and libraries, and all those established in commerce. Person born under this influence distinguishes himself in literature. see 965, 1525.

ThP tawph. "children"; mentioned in the departure of the Israelites from Egypt, in [Exodus 12:37] "the Israelites journeyed from Rameses to Succoth. There were about six hundred thousand men on foot, beside women and children. see 809.

Greek/Latin

Aula Lucis (Lt). The Temple of Light. Title of one of the alchemical writings of Thomas Vaughan.

Anima Mundi (Lt). Soul of the world. Mother Nature active on the physical plane. "For itself is the universal and sparkling flame of the light of nature, which has the heavenly spirit in itself, with which it was animated at first by God, who prevades all things, and is called by Avicenna, the Soul of the World. [Hermetic Museum I. p. 78] A. E. Waite, describing the Mercury symbol says: "The crescent denotes the lunar part, which is feminine, and volatile in nature: This is the spiritus mercurii. The medial circle has no point in the center, signifying the immature state of Mercurial Sulphur Solis: This is the Anima Mundi of Quicksilver. The cross at the base represents the volatile body of the metallic substance." [Brotherhood of the Rosy Cross, p. 460] see 55

Cibus animae (Lt). Food of the Soul.

Hermetis (Lt). of Hermes, i.e. Hermetic.

pyramis (Lt). pyramid. Classical Latin spelling. "Fire in the Midst." The Fire of Life, which renews and transforms all physical things. Also connected with self-conscious attention and clear vision. see Key 4.

Argentum (Lt). Silver. Metal of the Moon and of subconsciousness. In alchemy it is one of the higher brain centers which have access to cosmic memory. Its highest aspect is "Living Silver . see 166, 77 (Latin)

Sal Artis (Latin). Salt of the Art. [Hermetic Museum: Gloria Mundi, p. 176] "The enigma of the wise (the stone) is the salt and root of the art, and, as it were, its key, without which no one is able either to lock or unlock its secret entrance. No man can understand this art who does not know the salt and its preparation, which takes place in a convenient spot that is both moist and warm; there the dissolution of its liquid must be accomplished while its substance remains unimpaired. These are the words of Geber." Case notes that sal artis = 89 = Argentum = Anima Mundi.

90 (2*5*9)

Number of degrees in the angle formed by lines constituting the vertical line and base of a Pythagorean triangle. Therefore the number 90 defines the union of the Mother, Isis, with the Father, Osiris.

Sum of the perimeters of the 5 Platonic solids (6, 10, 14, 22, 38).

9*10 = The operation of Yesod through the 10 Lights of Emanation [Book of Tokens].

Tz Tzaddi. Key 17 assigned to meditation, the process whereby the wise attain to conscious union with the Life-power via the Water which is the "Mute, dark mirror." The Zohar (Page 10) states that Tzaddi consist of a nun (Fish) surmounted by a Yod (hand), thus representing together the male and female principles of creation. Using Tzaddi, the fish-hook via meditation, raises Nun, the fish, out of the "Water" or subconsciousness into the region of self-conscious awareness; it also raises the Scorpio force to awaken the higher brain centers. "The letter Tzaddi means "fish-hook," signifying that which draws the fish (Nun) out of the water (Mem)." [The Tarot, Paul Foster Case]

Fabre D'Olivet comments: "This character as consonant, belongs to the hissing sound, and describes an onomatopoeia, all object which have relations with the air and wind. As symbolic image, in represents the refuge of man, and the end toward which he tends. It is the final and terminative sign, having reference to scission, limit, solution, end. Placed at the beginning of words it indicates the movement which carries toward the limit of which it is the sign; placed at the end, it marks the very limit where it has tended." [The Hebrew Tongue Restored, p.430-431]

"The letter Peh immediately precedes the letter Tzaddi in the alphabet. This is to teach that guarding one's mouth from slander, gossip, foul language, and so on, is the means by which one attains the level of the Tzadik, the righteous one." [Letters of Fire, Rabbi Glazerson] see 20, 106, 477, 104.

"...Saturn rules Aquarius, and Aquarius among the Holy Living Creatures, is the one who wears the face of the man, and that is of ADM. So too in the Rota the 12th Key is the suspended ADM, and when meditation reaches its perfection the Stable Intelligence is manifest, and nothing can move it." [Commentary - 19th Communication 6/18/48]

Paul Case observes: "The character of Tzaddi is really a small Kaph, which forms the lower part of the letter, combined with two Yods thus the total secret value of this character is the sum of the values of Kaph and two Yods, or 20 + 10 +10, that is, 40. This indicates a secret connection between the character for Tzaddi and the letter Mem which is also 40. Such a connection is

also implied by the attribution of the sign Aquarius to Tzaddi, since Aquarius means water-bearer, and Mem means water. Furthermore, the function of meditation serves to bring about the changes of personal consciousness which leads to the mental reversal pictured in Key 12, corresponding to Mem. Note, too that the Letter-name MIM adds to 90, which is the ordinary value of the letter Tzaddi. This cinches the correspondence." [Tarot Practice Course]

Letter Name Mem [MIM] waters, that which flows. (mute, dark mirror). Alchemical water, microcosmically, is the cosmic fire specialized in the nerve currents and chemistry of the blood. It is purified by the image-making faculty of the Ego expressing through human personality. the purification of this Water must be the first work of the alchemist. Electricity is a fluid, identical with the Mars-force.

"Especially important because it [90] is the number of the right angle or square, typifying measurement; also it is the number of the single letter Tzaddi, which suggest a connection between the suspension of personal activity pictured by the Hanged Man and the revelation of the truth about natural law pictured by The Star." [Gematria of the Letter Names]

Here is the "fixed water," which is the First Matter, duly prepared, and in the Tarot this is the Hanged Man, suspended over a dry water-course. Note that he hangs from a Tav. He is centered. The flow is stopped, or suspended, and all personal considerations are eliminated, like the lopped branches of the trees. But the glory is there, and the perfection, for MIM, though it is 90, is also 650, if one takes the final M as 600. Then the water is the "dry water," and the 650 is ADNI multiplied by Yod, or HIKL multiplied by the same Yod. And the Lord and His Temple are One, and this is centered in GVP, GUPH, as you have learned. All this points straight, if one finds the door; but few there be that find it. [10th Communication] see 89

DVMM domam. a great silence, still, silent, dumb, "in silence". Qabalists say "Mem is mute, like water." It is the mute dark mirror of substance, reflecting deity to itself in a "Great Silence." [Book of Tokens]

MLK Melek. King. One of the names for Tiphareth. As a verb mawlak: to administer, to reign, to rule, to counsel (see 40). As a noun meylek: "king, ruler, prince". It refers to Tiphareth as the seat of the Higher Ego or Christos which has dominion over all things. The essential Spirit of Man is the dominant power in creation. see 45, 52, 67, 311, 1081. The alchemical water is actually the agency whereby the rule or administration of the Life-power is established over all forms and condition of manifested being.

"And what said the King, speaking through that Guph men know by the name of Yeshua? Said He not, "I am the living water?" And behold, MIM is 90, and so is MLK; and thus Yeshua stilled the

waters (seas), for he knew that Adonai Melek is Lord of the Waters. ADNI MLK numbereth 155, and here is AL in fivefold expression, for AL is 31." [7th Communication] see 155, 36, 89

"The Son is one with the Father, and the King is one with the Seas, and the Man is the symbol of the division of the Seas. For BN and AIMA are both 52, and MLK is like MIM, 90, while ADM is 45, the half of division of 90. These are the names of Tiphareth. See then that MLK and ADM are really the same even in number, for though 45 is the half of 90, 4 and 5 total 9, and 9 and 0 total 9 also. Furthermore the extension of 9 is 45. Thus ADM and MLK are essentially one, but since MLK is 90, and this is the number of MIM, the Seas, the King, like the Son, is one with the Mother, for AIMA is also the root of water, and that is the root of MIM, and besides, AIMA is named also the great Sea....in this does the royalty of the King have its root, that he is one with the Kingdom or Bride, and one with the Mother also. Now in MIM, the Seas, the Rota shows you the hanged or suspended ADM, thus is his head surrounded with the glory of the sphere of the Sun. He is the MLK or King, and his power to rule is the consequence of his utter dependence on what supports him - which is the power at the center corresponding to the letter Tav. Again both MLK and MIM are related to the letter Tzaddi by the number 90, and what is Tzaddi in the Rota but the Mother unveiling herself to those who succeed in meditation, as did our Father Abraham according to the Book of Formation? [19th Communication] see 45, 52, 434, 400.

"A king (referring to the truth that the personal exercise of dominion is really just the reverse of what most people supposed it to be, since we rule nature by strictly obeying her laws." [Gematria of the Letter-Names]

MN mahn, min. to apportion; who? What? a chord. A root appearing in the word man, moon, month. It is the Sanskrit name for a measure of weight. It refers to man, the measurer, and is directly connected with the 6 of Cups as the seat of the distinguishing, discriminating faculty of the Ego. It also refers to the mysterious food of the Children of Israel during their years of wandering in the Wilderness. The fall of Fire and Water from the Heavens is our true source of Sustenance. The sweet "salt dew of heaven: is the purified body of the adept which actually has a sweet savor and odor. [Exodus 16:15] "And when the Children of Israel saw it, they said one to another, it is Manna, for they know not what it was." see 786, 899, 395.

IKIN Jakin. the firm or strong one; patron From a Semitic root meaning "unity" and refers to the creative power of the One Thing. The white pillar, the pillar of mercy of the Tree of Life has the same underlying significance as "Yod Tetragrammaton". The pillar of establishment Solomon set before the porch of the temple, and which is the royal secret (silence) of the life-powers reign. In Masonry: He will establish. see 740, [1 Kings 7:21]

IMM yamin. hot springs. incorrectly translated "Mules" in the authorized version of Genesis 36:24. The union of Fire and Water.

KLLI kellowliy or kelewli. Collective; all-inclusive. From the adjective [KLL], kellowl, signifying "whole, complete." The 30th path of Resh has to do with the completion of the Great Work in the production of the new creature, evolved from the natural man by the Life-power, working through the mental, emotional and physical activities of a human personality. The collective Intelligence is more than a mere aggregate. It does include the sum-total of all modes of conscious life, but it transcends when it includes. see 510, 250, 640, 53.

H-ISVDH ha-Yesodah. the Foundation (fem).

LMK Lamek. Powerful. Old Testament patriarch [Genesis 4:18] who, according to Masonic tradition, was the father of that ancient craft. The Greek spelling is 676 the square of 26 (IHHV). Alchemical water is related to all things having to do with creation and construction.

OZVZ yezuz. strong, powerful, mighty, majestic. Also OZVZ might, force, fierceness. see 333. "The Lord strong and mighty" Here yezuz is the word used for "mighty".

GALNV goalenu. our redeemer [Isaiah 47:4]. (The Lord of Hosts is his name). see 127, 525, 961, 1066, 1912.

LB-HABN liab ha-ehben. the heart of the stone, " the stoney heart" [Ezekiel 11:19] "And I will give them one heart, and I will put a new spirit within you; and I will take the stoney heart out of their flesh, and will give them a heart of flesh." The "stoney heart" is a symbol of the sense of separateness pictured by the tower in Key 16. see 85, 735, 740

K/O Kaph/Ayin Jupiter in Capricorn.

SVD HVVG sod havog The mystery of sex (technical Qabalistic term). see Mem, Tzaddi and #80.

SL sal. wicker basket; basket. Suggest the manna which is collected by the fish-hook from the waters of substance, to establish (Samekh) by the Higher Self to establish balance and harmony through action (Lamed)

Fabre D'Olivet comments: "SL. Every kind of movement which raises, exalts, takes away, ravishes. The arabic [word] signifies in a restricted sense, to draw to one's self. SL in a very restricted sense, a leap, a gambol; in a broad and figurative sense, the esteem or value that is put upon things. Also a heap of anything; a thing formed of many others raised one upon another, as a mound of earth, etc.

PVD Pud. Night demon of the second decanate of Leo. This decanate is ruled by Jupiter and suggest the qualities of unkindness, intolerance and boorishness, the adverse aspect of subconsciousness unguided by the Sun or Self.

MLK Molech. Moloch; arch-demon corresponding (with Satan) to Kether. The God to whom first-born children of Israel were sometimes offered by followers of the cult. see 570.

GVAP Goap; demon king of the south (Goetia) [Godwin]. Davidson adds: "Formally an angel of the Order of Power; now fallen and in hell. Goap is one of the infernal region s 11 presidents. He is also known as Gaap and Tap... That Goap was once of the Order of Powers was proved after infinite research. reports Spence, An Encyclopedia of Occultism. According to Demonologist, Goap was Prince of the West . [Dictionary of Angels, p. 125]

ISK yawsahk. to pour, to be poured, as in Key 17. In Exodus 30:32 written IISK (31) "And say to the Israelites, This is holy anointing oil [symbol of the Holy Spirit], sacred to Me alone throughout your generations. (32) It shall not be poured upon a layman's body, not shall you make any other oil like it in composition; it is Holy, and you shall hold it sacred." see 570.

Greek/Latin

Arbor aurea (Lt). Golden tree [Secret Symbols, page 33]. Note that the 6th Path is the Sphere of Sol.

Cyprus (Latin) Cyprus, the island of the Rosicrucian allegory [Fama] where brother P.A.L. is said to have "died". Cyprus is associated with copper, Venus and with creative imagination. see 870 (Greek), 111 (P.A.L)

"According to the allegory of the Rosicrucian FAMA FRATERNITATIS, Brother C.R. began his journey to the Holy Land in company with a certain Brother P.A.L., who died at Cyprus, the reputed birthplace of Venus. The crucial work of transmutation, represented by the death of P.A.L., occurs in the Venus center, and since P.A.L. is a simple Qabalistic blind for the letter-name Aleph (ALP), what is to be understood by the death of P.A.L. at Cyprus is the dissolution of the airy essence represented by Aleph, the letter corresponding to the path uniting Kether and Chokmah on the Tree of Life.... In short, Brother P.A.L. s death at Cyprus is a reference to alchemical dissolution." [Paul Case: Great Work, Lesson 28, p. 2-3]

91 (7*13) Σ13 = 91

The 7 lines of a heptagram each of 13 units.

KSAI kissaiy. My throne. According to Isaiah 66:1, the throne is the heaven. Ezekiel 43:7 uses this term in a context which intimates that the place of the throne has suffered defilement by the wicked. The throne itself is Kether, but the place of the throne is the Ego manifesting through human personality and it may be defiled by actions resulting from belief in personal will.

MKLA mekala. in all things. In the LESSER HOLY ASSEMBLY it is written, "The Name of the Ancient One is concealed in all things." Even in those appearances which seem severe and destructive, the Ancient One is awakening His units of expression, human personality.

MAKL maekahl. Food, meal, fare, mealtime. The Higher Self is the food which nourishes the personality.

MLKA malka. Queen (Aramic) [Godwin]

MLKA Malkah. Daughter, virgin, bride. A title of Malkuth. Compare with Mlak, maleawk, angel, messenger, and note that Mlak, KMAL, MKLA are all written with the same letters. NOTE WELL. see 259 (Greek), 496, 55

MLAK malak. one sent, angel. A certain type of personality—a conscious "messenger" of the Higher Self. A seer or prophet. see 90. In connection with Sarai, in [Genesis 16:7] "And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain on the road to Gadar."

KMAL Kamael. "Severity of God," The Archangel associated with the positive aspects of Geburah and the 5 of Cups. He is a symbol of the Life power manifesting as the force we feel within us as volition.

MKLA mekala. In all things [Lesser Holy Assembly]. "The name of the ancient one is concealed in all things."

MNA manna. Manna, the divine nourishment of the Israelites in the wilderness (variant spelling see 90).

MNA mene. Numbered. One of the words in the handwriting on the wall described in Daniel 5:26. See 131, 231, 35. Metathesis of AMN, amen. Note that in the quotation Mene is repeated twice: "And this is the writing that was written: Mene Mene Tekel Upharsin."

SVKH sokeh. branch, or bough Hebrew lexicon: bush shrub. When one enters into the higher consciousness one perceives one's relation to the great whole, as in Jesus words: "I am the vine, and ye (the apostles) are the branches." With different vowel

points, Sukkoh: a hut, tent, booth.

AMN amen so be it. A title of Kether. As a verb: to be firm, to be faithful, to support, to rear up, to nurture, to foster; also faithfulness, truth, credibility. As a masculine noun: artificer, artist, master workman. see 155, 620.

"Qabalist also understood this word to represent the combination of the divine names IHVH (26) and ADNI, Adonai (65). It is, of course, obvious that 91 is 7×13 , so that it is the sum of the last two digits of 758, multiplied by the first digit, and we have seen that the whole symbolism of the vault [of Brother C.R.] is intimated in the Hebrew noun NChShTh, Nekosheth, which means copper, and adds to 758. Since the top and bottom of the vault are equal heptagons, the area of this floor is like that of the ceiling, or amen above and amen below. That is to say, faithfulness above and faithfulness below. This would have been familiar indeed to students of alchemy, who had by heart the dictum of Hermes "That which is above is as that which is below, and that which is below is as that which is above." [Paul Case: True and Invisible Rosicrucian Order, (4th), p. 197] see 758, 462.

"The Ordinary numeration of AMN is 91, the sum of the number from 0 to 13. So taken, AMN stands for the full expression of the concepts of unity and love (Achd, Achad and AHBH, Ahebah), each of which is 13 in Hebrew. But sometimes a final Nun is understood to represent the number 700. By this reckoning AMN would be the number 741. This is also related to 13, for as 91 is 7×13 , so 741 is $3 \times 13 \times 19$. Thus the facts of 741, written as Hebrew words would be AB (3) x AChD (13) X ChVh (19), or Father x Unity x Mother (Eve). The occult meanings of AMN as 741 is therefore the power of the Father, which is one power, manifested through the agency of the Mother. Again, AMN, taken as 9 is equivalent in numeration to the words IHVH ADNI, Jehovah Adonai, God the Lord. All these Qabalisms serve a single purpose. They indicate that the quality of consciousness distinguished by the word AMN, Amen, Faithful, is fundamentally of the nature of the Primal Will, and is the actual power whereby forms are brought into manifestation. Thus St. Paul, trained by Rabbi Hillel, declared: 'Faith is the substance of things hoped for.' [Paul Case: op. cit. pp. 384-385]

KVINH kavvanah. fervor, intention, intent, attention, devotion, intense meditation. A Rabbinical term describing a mental practice akin to yoga. The means whereby one becomes receptive to the influx of the Holy influence (MZLA) descending from Kether. Through meditation, kavvanah, we are shown the true nature of the power we experience as will, which we receive from Geburah (see Kamael).

AB LABN Ab lebehn. Father of Fathers. Aramaic text of the Lesser Holy Assembly (Zohar) Chapter 7, section 214 "This Chokmah is the Father of Fathers, and in this Chokmah is beginning and end discovered."

ADNI IHVH Adonai Jehovah. Lord God. [Jeremiah 32:17]: "Alas, Lord God! Behold, you made the heavens and the earth by Your great power and by Your stretched out arm! There is nothing too hard or too wonderful for You." [Judges 6:22]: "And when Gideon perceived that He was the Angel of the Lord, Gideon said, Alas, O Lord God! For now I have seen the Angel of the Lord face to face."

ASL aesel. pole; yoke for carrying burdens. Refers to Kether as the supporter of the activities of a whole cycle of the Life-power's self-expression.

APVD ephod. Upper garment; breastplate of the Jewish High Priest of Israel, similar to the chasuble used by christian priest. It was made of threads of gold, blue, purple, scarlet and fine linen. The gold was a symbol of the sun, blue for water, purple for air, the scarlet for fire and linen for earth. [Exodus 39:2] "They made the Ephod of gold, and of blue, purple and scarlet yarn, and of finely twisted linen."

HALHIM ha-Elohim. The Creative Powers (of God), of the Elohim, The God. [Deuteronomy 4:35, Exodus 3:1] see 86, 503, 103.

AILN ailan. tree. The Tree of Life.

IAHDVNHI yahdunhi. The letters of IHVH ADNI (IHVH Adonai) intermixed.

PAHH pekt. extension. Part of a mystic phrase meaning "Light in Extension" or L.V.X. see 65

KLIAL Caliel. "God prompt to fulfill." 18th Shemhamphorash; 86°-90°; JUSITIA. To obtain prompt aid. [Psalm 9:9] Judica me domine secundum justitiam meam et secundum innocentiam meam super me. ("And he shall judge the world in righteousness, he shall minister judgement to the people in uprightness") Makes truth know in law suits, causes innocence to triumph. Just, honest, loves truth, judiciary. negative influence: scandalous trials, base men. Godwin gives: Kaliel; angel of the sixth quinance (26°-30°) of Libra; angel by night of the 4 of Swords. This represents the influence of Chesed or cosmic memory (4) in Yetzirah, the Formative World. see 965, 1525, 60.

SAL Sal. Sael; 45th name of Shemhamphorash, short form, associated with the 3rd quinance (11°-15°) of Pisces. see 106, 1525.

Greek/Latin

Stirps. a race, family.

Flos auri (Lt). Flower of gold [Secret Symbols page 5]. "Salve, soul, gold of the philosophers, and flower of gold." This is the Quintessence. see 131, 231.

Sal et sol (Lt). Salt and Sun. Alchemically salt and gold The word Sal, salt, has a qabalistic correspondence to 7 because its value is 28, the extension of 7. An instruction of the Freres Chevaliers read in part: "(2) What is truth?-it is the Great Architect of the Universe. (3) What has declared it unto you?-His works, and the work of my hands. (4) How in his works?-all his creatures testify concerning him. (5) How do the work of you hands?-because I have seen the likeness of his creation. (6) Who taught you this work?-our excellent master. (7) What did he teach you?-that in salt and sol we have all things. (8) What is the sun?-it is the work of the philosophers." [Brotherhood of the Rosy Cross, p. 473] see 78, 231 Greek.
trinus (Lt). triple, threefold. Related to a truth that the essential reality is one, yet in threefold aspect.

92 (4*23)

A complete pyramid with 4 lines of 10 units each for a base and 4 lines of 13 units for its sloping edges.

B/Tz Beth/Tzaddi Mercury in Aquarius. The power of the intellect (Mercury) to dissolve (Aquarius) the delusions inherent in physical existence.

BTz botz. whitish clay, mire, bog. This refers to the ignorant as persons immersed in the illusions of physical existence.

HABI-AD Ha-Abi-ad. The everlasting father.

VELHIM va-Elohim. the Creative Powers.

IHVH ALHIK Jehovah Elohekah. The Lord thy God [Deuteronomy 28:58].

SVKV sukkoh. pavilion, tent, "his tabernacle" [Psalm 76:2]. Where it is said to be Salem, i.e. peace. Brings out the idea that ALHIM (name used for God in the 76th Psalm) pervades the entire field of manifestation. see 86, 1961

PChD Pachad. fear, terror, dread, object of fear. One of the names of the 5th Sephirah. It represents the emotional approach of ignorance to the rigid severities of natural law and natural forces. A clue to the deeper meaning of the name Pachad is the plural form, [PChDIM], "loins" or "thighs" in the English Bible, in Latin versions it is called testiculi. This links with the meaning of Geburah as the Sphere of Mars, for Geburah is held to be the seat of virile strength, and Mars rules the reproductive functions governed by Scorpio. (Pachad is translated "stones" in Job 40:17.) see 64, 95, 216, 142, 297, 850.

1. The Tower, Key 16: No form is permanent, not does any form separate a portion of the One Identity from the whole of that identity. The reality manifested at any point in space is identical with the reality existing at all points in space. The reality existing in the present is identical with the reality which has continued unbroken through the past and will continue unbroken through the future... 2. The Chariot, Key 7: The One Reality is the field of its own manifestation, the vehicle of its own existence: and that One Reality is the directive principle in human beings, designated by the pronoun 'I'... 3. The Empress, Key 3: Nature is the manifestation power of the One identity. In all nature no force opposes itself to that One. All the forces of nature, with no exception, are instruments for expressing that free will of that One Identity. Whatever appears to the contrary is illusion, and the acceptance of that illusion for truth is the delusion that binds the ignorant." [Paul Case: True and Invisible Rosicrucian Order (4th), pp. 387-388]. The truth behind the letters of this word is part of the doctrines of Greater Adept.

ChSDK chesed-ka. thy loving kindness [Psalm 138:2]. It shows the difference between a wise man's reaction to the power of the 5th Sephirah and that of the ignorant. What the ignorant fear, the wise interpret correctly as loving kindness. Note that the latter is Chesed, the fourth Sephirah. see 72, 216, 64, 572, 725

OZIH Ozai. the "Strength of Yah," the Life-force seated in Chokmah. see 23.

ANIAL Anial. "God of Virtues" 37th Shemhamphorash; Angel of 5 of Swords. 181°-185° SOUCHO . Moon. April 25, July 6, September 16, November 22, February 7. 12:00-12:20 PM. Psalm: (Deus ad virtutem convetoe nos: ot osten ??? toam et saumerimus). To gain victory and to raise the siege of a city. Rules the sciences and arts: reveals the secrets of nature and inspires wise philosophers in their meditations. Person born: acquires celebrity through his talents and enlightenment, he will be distinguished among savants. see 965, 1525. Godwin gives: Angel of the 1st quinance (1-5°) of Aquarius; angel by day of the 5 of Swords. This represents the influence of Geburah, sphere of Mars, in Yetzirah, the Formative World.

TzB tzab. litter, covered wagon. [Isaiah 66:20] "And they will bring all your brothers, from all the nations, to my Holy Mountain in Jerusalem as an offering to the Lord-on horses, in chariots and wagons, and on mules and camels," says the Lord."

Latin/Greek

sigillum (Latin). Seal. Its most important use in the Bible is in the Apocalypse, where it is employed to indicate the seals that closed the book of the Lamb, 7 in number. These seals are the same as the interior stars. An alchemical term to designate the "inner fire of the true sulphur."

93 (3*31)

G/Tz Gimel/Tzaddi Moon in Aquarius.

TzBA tzabaw. to go forth in a body; to assemble, to mass, to go forth to war. Root of Tzabaoth (525, divine name associated with Netzach). Also 3*31, or the value of the divine name AL, attributed to Chesed. The going-forth of the one power is for overcoming every appearance of evil and vanquishing every form of disease, in harmony, and lack. As a noun: army, host, warfare, war, military service, service, fixed time.

BNI AL Beni El. Sons of God.

MGN mawgen. a disk, Shield. Symbol of God as the protector, and especially connected with the hexagram (see 107).

MGN miggane. to deliver up, deliver to; defense, protection.

LBVNH Lebonah. Frankincense. A symbol of aspiration, attributed to the sun, (heart center) and Sunday, Tiphareth.

NChLH nakhelah. torrent, stream, valley, ravine; shaft of a mine. As a feminine noun: NChLH inheritance, possession, property, destiny, fate. see 3, 12, 21, 30, 39, 48, 57, 66, 75, 84, 102.

BAILIM bailim. "In the powers." see 236.

AHLIBM AHolibamah. "Tent of the Height". Name of a wife of Esau. Godwin gives: A duke of Edom, associated with Chesed. Mathers, in [Sepher Sephiroth p. 14] cites [Ezekiel 23] also, concerning Ohilibah, a prostitute in Egypt. [Genesis 36:41] "Oholibamah, Elah, Pinon... (43) These were the Chiefs of Edom, according to their settlements in the land they occupied."

GTz getz. spark; hardened mud. [K.D.L.C.K. p. 700] The "sparks" are the beginning of individuality, the seeds of Yod planted by the divine in the "mud" or physical plane, to evolve into humanity.

BLADVN Baladon. "Not-Lord" or "Not-man". "The name of the [evil] lion is Ariel [ARIAL = 242] as his face is that of a lion (sun), a dog [Zohar prologue 6.6]. The lion was "slain" by the Lord of hosts and went into the pit, and the dog Baladon was sent by the evil monster there to consume the offerings. The Lion of Moab in this passage refers to one of the temples of the father in heaven, who darkened the light of Israel.

Greek/Latin

eulogium (Lt). eulogy. see 519 Greek.

luna mater (Lt). "The moon is its mother." From the Emerald Tablet of Hermes.

omnia ab uno (Lt). all is from one. Alchemical and Rosicrucian term.

agapeh (Greek). love, spiritual love, brotherly love; charity. Used in the New Testament. Possibly a transliteration of AHBH (see 13).

[John 15:9-10] "As the Father loved me, and I loved you, abide in my love. (10) If you observe my commandments, you shall abide in my love; as I have observed the Father's commandments, and abide in His love." Of love among christians, in [1 Thessalonians 3:12] "And may the Lord cause you to be full and to overflow with love to each other, and to all even, as we also to you." And in [2 Corinthians 8:7] "But as you abound in everything-in faith, and in word, and in knowledge, and in all earnestness, and in your love to us, see that you abound in the free gift also." Hence, love in general, holy love, without specifying a definite object, e.g. as an attribute of God, in [1 John 4:7] "Beloved! we should love each other knows God." And as a christian grace, in [Romans 12:8] "Let love be unfeigned, detest the evil; adhere to the good."

Mackey writes: "The word used by the apostle [Paul] is in the original [Greek word], or love, a word denoting that kindly state of mind which renders a person full of good-will and affectionate regard toward others." [Encyclopedia of Freemasonry, p. 158]

thelema (Greek). choice, determination; will, decree.

permanens (Latin). permanent, enduring. What is eternal, i.e. the spirit of life. see 129, 36 (Latin).

Sit Lux (Latin). "Let there be Light [Genesis 1:3] "and the Elohim said "Let there be Light", Thomas Vaughan: "...These invisible central artist are lights seeded by the first light, in that primitive emanation, or Sit Lux 'let there be light.'" [Work: Anima Magica Abscondita, p. 55] see 44, 49 (Latin); 206.

The sum of the top and bottom edges of the trapezoid forming a face of the unfinished pyramid of the Great Seal of the U.S.

AVPZ Uphaz. A corruption of the word Ophir, a place from whence Solomon got his Gold. The Himyaritic "Ophir" means "red" and this is the Key to the whole mystery. The alchemical Sun arose in Arabia, and it was from that country that Solomon obtained his Sulfur for the Great Work of manufacturing Gold, which Hiram Abif carried on for him. Hiram has the same meaning as Christ or Hermes and means Mercury, or the active principle [D.D. Bryant, The Art of Alchemy, X]. see 254, 19, 273. [Jeremiah 10:9]: "Silver spread into plates is brought from Tarshish, and Gold from Uphaz..."

ChZIVN gay chizawm. The valley of vision. see 17, 81.

GVPH guphawh. body, corpse. The manufacture of gold is in the physical body; without it, the body becomes a corpse. see 89

ILDM Ildim. Children. From ILD, eled, child, son, young man, boy, youth. In the words of Jesus: "Unless you become as a little child, you shall in no wise enter the Kingdom of Heaven."

LBBKM laybawbekem. "your hearts". [Deuteronomy 10:16] "Circumcise therefore the foreskin of your hearts, and be no more stiffnecked." Gold is centered in the heart; opening the heart center is the key to success in the Great Work. see 794, 1711.

ChNIKV haenaykawd. "his trained men". [Genesis 14:14] Means initiate. see 318, 88.

ChLVN hallon. Window. The meaning of Heh, i.e. clear vision as to how the "gold" may be obtained.

ThPH tayphaw. drop; a drop. The solar radiance or "liquid gold" is composed of innumerable "drops" or Yods, which are full of life-energy.

LHThIM layhawtim. enchantments, secret arts. From LHTh flame, magic. see 44. [Exodus 7:11] "Then Pharaoh called for the wise men [skilled in magic and divination] and the sorcerers-wizards and jugglers. And they also, these magicians of Egypt, did similar things with their enchantments and secret arts." [Exodus 8:7] "And the Magicians [of Egypt] did so with their enchantments." The secret of alchemy is employed for success in the great work.

DOK dawak. to flicker, go out, be extinguished; to crush. The sense of separation.

DPI dopay. blemish, fault; destruction. [Psalm 50:20] "Against thy Mother s Son thou does allege a fault." The son is Tiphareth;

the mother is Binah.

ChVP choph. coast, shore, harbor. The goal of the voyage or evolution of life.

TzD tzadh. side (Godwin). [missing Paul Case's comments] Fabre D'Olivet writes: "TzD. That which is insidious, artful, double, sly, opposed, adverse, deceitful, seductive. The Arabic [word] presents in general, the same sense as the Hebrew; that is to say, every idea of opposition, defense. [Arabic word] expresses the state of quarreling, disputing. TzD in a literal sense, very restricted, the side; in a broad and figurative sense, a secret, dissimulating hindrance; an artifice, a snare." [The Hebrew Tongue Restored, p. 432]

MDIM madim. "Power of Vehement Strength", i.e. Mars, variant spelling, according to Godwin. see 654, 95, 655.

MND Menad. prickley; 36th Shemhamphorash, short form, associated with the 6th quinance (26°-30°) of Capricorn. see 125, 1525.

Latin/Greek

seclorum (Lt). of the ages; of the aeons. Part of the motto: "A new order of the ages" on the Great Seal of the U.S. see 46, 80, 126, 220, 370 Latin.

sol pater (Lt). Sun Father [see Emerald Tablet]. The interior "Sun" hidden in the microcosmic "earth" is the Ego.

V.I.T.R.O.L. (Lt) A reference to the Ego. Alchemist call it their vitrol, because the physical substance name vitrol (sulfate of zinc) forms a glassy brilliant crystals which reflect light. It is because the Ego reflects the Light of the One Self rather than being the original Light-source. An abbreviated quotation of the Secret Symbols page 17. see 570.

Monoceros (Lt). Unicorn; one horn. Connected with Hiram the architect of King Solomon's temple, with Hermes-Mercury and with Hod. The horn is a symbol in its higher aspect of aspiration and lofty thought; the single horn refers to the 3rd eye. see 246, 15.

Victrix (Lt). Victory. Latin name of Venus. Aligning our desires with the blessed one gives us the sign of victory.

Benedictus (Latin). blessed. Part of a Rosicrucian saying ("Blessed in the Lord our God who gave to us a sign") see 518 (Latin).

alpha et omega (Latin). The first and the last, the beginning and the end. Latin transliteration of Greek, as in [Revelation 22:13] "I am alpha and omega, the beginning and the end, the first and the last." Part of a phrase in Secret Symbols. see 717,

34, 37 (Latin). The name of the Golden Dawn under Mathers in Paris, London, Edindurah and the U.S.

95 (5*19)

MADIM Madim. Mars. "powers of vehement strength". see 655, 92, 216, 297, 850.

DNIAL Daniel. A judge from God. Old Testament name, the prophet and astrologer. Combines the words Dan, DIN with Al, AL, so that it is a symbol of the expression of the latent powers of Chesed through the activities of the Geburah (DIN, Justice). Also Daniel, "The giver of mercies", angle of the 2 of Wands; 50th Shemhamphorash, "God is Judge", the angle of confession. [Kircher Oed. eg. V.2 pp. 266-267] 246°-250°. EREGGMO. May 8, July 19, September 29, December 10, February 20, 4:20-4:40 PM. [Psalm 103:8] "The Lord (IHVH) is full of compassion and graciousness, slow to anger and plenteous in mercy." To obtain the mercy of God, and to receive consolation. Rules justice, lawyers, and all magistrates in general. Gives inspiration to those who are embarrassed by too many affairs and do not know exactly how to decide. Persons born: industrious and active in affairs, loves literature, and distinguishes himself by his eloquence.

Godwin gives: Angel of the 2nd quinance (6°-10°) of Aries; angel by night of the 2 of Wands. This represents the operation of Chokmah, sphere of the Zodiac in the archetypal place of ideas (Atziluth). According to Davidson, the name means "God is my Judge": an angel of the Order of Principalities, according to Waite, The Lemegeton. Daviel (as Danjal) is one of a troop of fallen angels, listed in Enoch I. In the lower regions he exercise authority over lawyers." [Dictionary of Angels, p. 94]

HMIM ha-mem. the waters. Its refers to the "waters" from which all organic life is spawned. see 90.

HMN hahman. to be turbulent. Refers to the restless activity associated with Mars and the 5th Sefirah.

ZBVLN Tribe of Zebulun. "habitation." Cancer. Connected with alchemical separation-the establishment of the personal purpose, the formulation of the particular definition. The subtle is divided from the gross and the distinction between appearance and essence is clearly marked. In Genesis 49:13: "Zebulun shall dwell at the haven of the sea; and he shall be for a haven of ships." This established a clear correspondence the watery sign of Cancer (Key 7) and the 4th House (associated with the home as a "haven") [In the 4th house astrologers seek for indications as to the end of a matter-for indications of what cargo we may expect when our ship comes in]. Compare Domus, (64). Also Deuteronomy 33:19: "For they will suck the abundance of the seas and the hidden treasure of the sand (see 45, 90). Compare with the symbolism of Key 7, in which the idea of habitation is strong, by the reason of the walled city in the background. [Links up also with habit, pattern, ritual by virtue of Cancer being ruled by the Moon or sub-consciousness] see Key 2, 64, 418, 867, 319, 100,

30, 570, 501, 54, 162, 830, 395, 259, 7, 331, 466.

MHLK mahalak. way, journey, walk, distance, free access. This idea is also suggested by the chariot in the foreground of Key 7. Furthermore, it is implied in the general meaning Zebulun, for a haven for ships is at the end of a voyage or journey.

MLKH Malkah. the bride, a queen. One of the titles of Malkuth. The alchemical queen is connected with whiteness, analogous to Silver and the Moon. She is the bride of the king in Tiphareth, the heart center and sun-power. see 55, 496, 148.

"Yet is Malkuth also KLH (Kallah) the Bride, and MLKH (Malkah) the Queen... Yet more, Malkah is written with the letters of HMLK, the King, and the King is Tiphareth, yet is Tiphareth ThPARTh or 1081, and the seed of this is 10 which is both Malkuth and Yod. Extended downward, Tiphareth is completed in Malkuth, even as Tiphareth itself is the King or Royal Son, one with his Father, and that Father is AB in Chokmah which also is the body of Yod. Again, MLKH (Malkah) is 95 and this is the number of the name of the letter Peh spelt in plenitude PH-HH... Thus is Malkah truly as a Queen, also the Queen's daughter all glorious within.

Now she holdeth the mystery of union, and thus is she known to the Sons of the Doctrine of ABNGDLH the "Great Stone," that is by interpretation the perfect union in Chesed or Gedulah of the Father AB with the Son BN." [26th Communication]

HMLK ha-Melek. The king. i.e. Tiphareth. see 90, 1081.

MNH monah. to appoint, ordain or number.

SLH selah. A word occurring often in the Psalm, the meaning of which is obscure. It indicates the end of a thought. a musical term (in Psalms); for ever. Mathers, in [Sepher Sephiroth, p. 15] cites [Psalm 32:4,5] "for night and day your hand was heavy upon me; my strength was sapped as in the heat of summer. Selah. Then I acknowledge my sin to you and did not cover un my iniquity. I said, I will confess my transgressions to the Lord -and you forgave the guilt of my sin. Selah."

PH HH Peh. Letter name Peh spelt in full. The mouth of the eternal and said to be the secret of the covenant with spiritual Israel. see 85, 463.

"95... this is the number of the name of the letter Peh spelt in plenitude PH-HH, so that in the first of these four letters you may see the mouth of the Eternal, and in the other three Hehs three-fold vision of past and present and of time to come, for are they not three Hehs? Yet see further. Their whole addition is 15, and this is IH, Jah, the Holy name of Chokmah and HVD (Hod), the Splendor of the Presence.

Comment: One of the most important points in this section is the Gematria of PH-HH. What the text does not say, though well known

to Qabalists, is that P. is the letter of Mars. So that PH, HH must express a total Martian activity. Indeed all four letters of this full spelling of Peh are related to Mars." [26th Communication]

ABN GDHL ehben-gedul. The great stone. Refers to the perfect union in Chesed or Gedulah of the Father (AB), and son (BN).

HHOIH Hahaiah. 12th Shemhamphorash; angel of 10 of Pentacles. (Dieu Refuge). 56°-60° ATARPH. March 31, June 11, August 22, November 2, January 13. Psalm: "Ut quid domine recessiti longe, despicias in opportunitatibus, in tribulatione). Rules dreams, and reveals mysteries hidden from mortals. Influences persons wise, spiritual and discrete. Persons born: sweet-tempered, amicable physiognomy, agreeable manners. Godwin gives: Hihyah; angle of sixth quinance (26°-30°) of Virgo; angel by night of the 10 of Pentacles. This represents the influence of the sphere of the elements in the physical plane of action. Davidson says he is an angel of the Order of Cherubim, and that his corresponding angel is ATARPH.

NIA HZIVN. Valley of vision. Title heading of Isaiah 22:1. Refers to "breaking down the walls". see 745.

Greek/Latin

insitum (Lt). planted. Occurs in the Fama, in the motto: Granum Pectori Jesu Insitum, A seed planted in the Breast of Jesus. Note that Pectus, the breast, is the part of the human body governed by Cancer.

salvator (Lt). savior. see 158.

morimur (Latin). we die. After the seed is planted, we must die to the old and be "saved" Part of a saying, found in the vault of C.R. in the Rosicrucian allegory, which includes the phrase "in Jesus we die." see 683 (Latin).

confessio (Latin). confession. Part of the title of one of the first Rosicrucian pamphlets, the Confessio Fraternitatis. To confess is to acknowledge or make known. see 241 (Latin).

96 (8*3*4) [MISSING FULL PAGE OF TEXT]

SVD IHVH Sid IHVH. The secret of the Tetragrammaton. It has to do with the various appearances reported by the senses and is a mystery of renewal and regeneration. In has been preserved generation after generation, in the assembly of the inner school. see 70, 700.

Mathers in [Sepher Sephiroth, p. 15] cites [Psalm 25:14] "The secret (counsel) of the Lord is with those who revere him; and he makes his covenant known to them."

MLAKH malakah. deputyship, work (never servile). From MLAK "one sent; angel, messenger; prophet, seer. "The secret has to do with deputyship, with some application of the secret in work, not servile, wherein he worker stands as the representative, or deputy of another... the extension of 96 is 4656. The digits of this number add up to 21, the sum of the numbers from 1 to 6, which is the mystic number of the Sephirah Tiphareth, and so connects with the symbol of the sun, where of Tiphareth is the sphere. 21 is also the number of AHIH, the Kether name of God. Again, it is the number of HGIG, a noun describing a form of deep meditation, accompanied by murmuring. Thus we see that this treatment of the number also agrees with the other details we have been considering. [Again, the digits of 4656 give the number 720 when they are multiplied together. This number is 10 times 72. The number 72 is symbolic of the whole course of the sun through the year, because it is the number of the quinarys in the zodiac. It is also connected with the pentagram, because the points of a pentagram divide an enclosed circle into 5 arcs of 72 degrees. Multiplied by ten, it signifies the manifestation of the pentagram through the 10 Sephiroth, or the expression of the Shemhamphorash through the Tree of Life. That is to say, 720 is a symbol of a completed manifestation through the Sephirotic Tree. But more than this, 720 is twice 360, and as there 360 degrees in a circle, the number would be perfectly represented by two circles, each complete, tangent to each other. Note that these tangent circles make the figure 8 when their common diameter is a vertical line, and the lemniscate symbol of the Magician in the Tarot..." [op. cit.] [due to the jumbling of text, unable to determine the reference.]

In Richardson s Monitor of Freemasonry (p. 43) As part of the Mark Mason s degree the candidate takes in each hand a small block of white Marble about 4 inches square and 6 inches long, weighing about 11 pounds each. Paul Case has this note: "Volume = $4 \times 4 \times 6 = 96$ cubic inches = $12 \times 8 =$ MLAKH work." see 56 (KVL), and 600 (ShSh).

LLHAL Leahel. Godwin gives: Lecahel; angel of the 6th quinance (26°-30°) of Leo; angel by night of the 7 of Wands. This corresponds to the operation of Netzach, sphere of Venus in the archetypal plane of ideas. Davidson says his corresponding angel

is Asentacer.

BLThIHM belawtehem. "by their secret arts" [Exodus 8:7] "And the magicians did so with their enchantments..." see 94.

ALHIN Elohin. Creative Spirits; Builders. Chaldee of ALHIM. see 86.

AL ADNI El Adonai. God the Lord.

PVI Poi. 56th name of Shemhamphorash, short form, associated with the 2nd quinance (6°-10°) of Taurus. see 127, 1525.

TzV Tzaw. order, command, precept. [Isaiah 28:10] "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backwards, and be broken, and snared and taken."

Mumiah. [Beginning of text missing, spelling of Mumiah is unknown] Also associated with the fifth quinance of Cancer. According to Davidson, Mumiah is an angel who controls the science of physics and medicine and is in charge of health and longevity. his corresponding angel is ATEMBUI. see 101, 646. This word as "defects" appears in [Canticles 4:7] "All beautiful you are, my darling; there is no flaw in you." Cario Soares comments: "The Key word of this verse is VMVM oomoom... in which the male energy is seen as being doubled by two Vavs, so as to meet the duality. One Vav is received by the biosphere Mem (VM) and the other is projected cosmically, still retaining its male quality (VM-final). This happens when, mystically speaking the flesh gives birth to, or becomes spirit. " [The Song of Songs, p. 97]. But note that here one of the Vavs is missing, i.e. it is "defective".

Latin

occultum (Lt). hidden. Part of an alchemical phrase in Secret Symbols (page 17): "Visit the interior of the earth, by rectifying you shall find the hidden stone." see 570 Latin.

tinctura (Lt). tincture. That which tinges or permeates the entire body, transforming its essential nature. see 193 Latin.

97 (prime)

HANIAL Haniel. "Grace of God", Archangel of Netzach and is the aspect of the One Force active in the 7 of Cups (Netzach of Briah). The working of the desire nature in Netzach is the manifestation of the Divine Grace which has already prepared for us the good gifts we desire. see 101, 311, 246, 280, 314, 251.

BN ADM 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 (see 363).

AMVN amon. artificer, master-workman, architect, designer; faith. This corresponds to the 7 and the heptagram as symbols of skill developed through trial and error. To partake of the Divine Grace, we must gain conquest over the desire nature and balance with exactitude the 7 inner holy planets, thus preparing ourselves for Adeptship (see 91).

AVMN aumawn. craftsman, artisan, mechanic. also: AVMN (omayn), trainer, educator; pedagogue; AVMN (omawn) border-bed, straight line. Note that his word is metathesis of the proceeding. The Mem (reversal) and Vav (intuition) have been transposed. Vav gives guidance as to ?here?. The result in both words is Nun. Also AVMN day demon of 1st decanate of Gemini. This decanate is ruled by Mercury and suggest imbalance in self-consciousness, resulting in illiteracy, rigidity and dullness of perception-lack of attention and concentration. see 747. Written AMVNIM in [Proverbs 20:6] and translated as "faithfulnesses" "Many men are considered meriful; but a faithful man who can find?"

HIM HGDL ha-yahm ha-godel. the Great Sea. A name of Binah, sphere of understanding and intuition, source of grace and mother of the "son of man". see 52, 67.

ZMN zemahn. appointed time, time; date; fate, luck; tense (gram); school term. "I am he who establishes the time of the decree, who declareth the term of the days of Adam" [Book of Tokens, Samekh] "But to each man there is appointed a last day, and none knoweth the time save he who hath appointed it." [Book of Tokens, Ayin]

ChThP chawtaph. to catch, seize; to seize suddenly, rape; to do hurriedly. Action without preparation leads to failure.

ThPCh taephach. span, hand-breath; palm. [1 Kings 7:26] "And it [the molten sea or laver of purification] was an handbreath thick, and the brim thereof was wrought like the brim of a cup..." [Exodus 25:25] "And thou shalt make unto it [the table of shewbread] a border of an handbreadth round about, and thou shalt make a golden crown to the border there of round about." also: ThPCh to strike, clap; to be damp, clap, slap; to moisten; ThPCh vetchling (bean plant).

MBNH mebeneh. structure, build, a building. see 57.

AILVN Eilon. Allon, "The oak or the strong one", according to Inman. [Joshua 19:33] (The children of Naphtais) "And their coast was from Heleph, from Allon to Zaananim..."

IPVA Iqpha. Joppa; port city of Palestine; "Beautiful" [Ezra 3:7] "They gave money also to the Masons, and to the carpenters; and meat and drink, and oil, to them of Sidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus, King of Persia. "Variant spelling. see 96. Related to Tiphareth. see 326, 1081. Richardson s Monitor of Freemasonry (P. 40) says this is the password of the Mark Mason s degree.

MHITHBAL Mehitabel, Wife of Hadar, a King of Edom This name is connected with alchemical silver, in Aesch Mezareph [VII, p.39] "And in [Genesis 36:39] (Baal-hanan son of Achbor died, then Hadar reigned; his [enclosed] city was Pau; his wife's name was Mehetabel, daughter of Matred, daughter of Mezahab."), it is called Mehatebel, as though it were me hathbula, by changing the order of the letters, i.e. the water of immersion, because the king is immersed in them to be cleansed. Or as though it were the el hatob, by a like change of letters; the water of the good, or living silver; for life and good have power, as death and evil have the same. see 253.

Latin

Liber Mundi (Lt). Book of the World or Book of Life. see 314 Greek, 30, 42, 55 Latin, 106, 444, 264, 230.

At this time [during the period of temporary celibacy in "Arabia"], one has unusual insight into the secret of nature, and the putting of this experience into an orderly, scientific, well-organized form of statement is what is meant by the translation of Book M (Liber Mundi). Brother C.R.C. is said to have brought with him, because, even after the initiatory experience are over, the knowledge gained thereby is never lost. This knowledge includes grasp of the principles of occult healing and mathematics. It is translated from Arabic, the language of initiated perception, into Latin, the Language of science. What we learn from this Book of the World is intelligible, communicable (in large measure) and may be stated that it will appeal to the intelligence of others. Note that this work was done during his 16th year, referring to Key 16. A structure of true knowledge implies the overthrow of error. [PFC: True and Invisible] The Liber Mundi, connected also with Book M, is liked to Mem, Key 12, the Hanged Man; the numbers of which when reversed are 21 or Key 21, Saturn, Book T. see 314 (Greek), 30, 42, 55, 106 (Latin), 444, 264, 220, 366.

coelestis (Lt). celestial, i.e. of the heavens, heavenly. The sphere of the zodiac is Chokmah, seat of the Life-force Chaiah. The interior stars in the subtle bodies of man are focuses for

the force of the microcosm. see 96, 193 Latin, 73, 23.

sapientiam (Latin). wisdom. Part of a Latin phrase. see 166.

Square on the diagonal of a face of a cube of 7 units.

***Segellah [SGLH]. a treasure [Exodus 19:5]. A peculiar treasure, or personal possession [?1 Chronicles 29:3?] (find right quote). "If you will indeed hearken to my voice (142) and you will keep my covenant, then you shall be to me a peculiar treasure from among all the peoples; for all the earth is mine." see 104. The root of this word is probable [SG] Seg, "secret" name of Briah. see 63.

ChSL khasal. to consume, eat, to finish off; to finish, end.

OCh dach. white, clear, sunny, warm, dry. [RVCh OCh], dry wind [Jeremiah 4:11]. Dazzling, bright, clear, glowing, brightness.

PChDV pachaedah. his stones [Job 40:17]. The Hebrew text translates this word "his thighs," a euphanism for testicles. see 142, 453.

PThDH Pitdah. Emerald, according to Kosminsky; the second stone of 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 red [Hematite], an emeralds, and a marble." For the other stones, see 45, 702, 150, 345, 395, 370, 308, 84, 1210, 350, 85. Isidore Kosminsky writes: "The second stone of the breastplate is give as Pitdah, variously interpreted as a Topaz, peridot, yellowish-green serpentine, diamond and chrysolite. The Targums agree that a green stone is implied and some authorities seek to clear the mystery by advancing that the stone was of a yellowish-green. The Topaz of the ancients is not the Topaz of today, but is identified with the stone known to us as the chrysolite or Peridot. Traditionally the emerald is associated with the second sign of the Zodiac... The gem needed is therefor a green one, and this is traditionally the correct one for the Sionshor or Taurus in which Nogah or Venus delights and in which Labanah or the Moon exalts. The Emerald was sacred to the period this period of the year. This gem was well-known amongst ancient nations, especially those of Egypt and Ethiopia where the chief Emerald mines were... The tribe Simeon corresponding to the zodiacal Gemini was engraved on the second gem of the breastplate-although it has no connection with it... it should be understood that by Emerald is meant the precious Emeralds as we know it or its varieties Beryl and Aquamarine. It may be noted that the Topaz, a gem most generally favored as the second stone on the breastplate, is traditionally assigned to the opposite sing of the zodiac, Scorpio..." [The Magic and Science of Jewels and Stones, pp. 22-24]

He continues: "The Emerald is the beautiful green variety of the Beryl family, colored by Chromium... the whole beryl family is classified under the sign Taurus. their crystalline form is hexagonal (6-sided), and six is the traditional number of Venus,

whose earth house or mansion in astrology is the heavenly Taurus... As eye stones the stones of Beryl family have always been held in high esteem, Pope John XXI affirming that a disease eye treated with an emerald became sound again. It was not claimed that the emerald would restore lost sight, but it was regarded as extremely potent in eye disease, injury or trouble of any kind. Sometimes it was sufficient, especially in the case of inflamed eyes, to bathe the eye in water in which emeralds had been steeped for 6 hours; at other times the stone was reduced to the finest powder, an extremely small quantity of which was placed in the eye at state intervals... The tradition that when a serpent fixed its eyes on an emerald it becomes blind is echoed from the Hebrew philosophy, and Ahmed Ben Abdalimiz in his 'Treatise on Jewels' has it that the lustre of Emeralds makes serpents blind... The symbolist will at once perceive the hidden parable: in astrology, serpents have been classed under the Scorpion of the Zodiac, and the Venusian Taurus in the zodiac is opposite to the Scorpion... it can easily be seen why the Emerald is the emblem of true happiness and the preserver of chastity, and why it was said to fracture if chastity were violated: To one taking vows of chastity and breaking them, the Emerald could never appear the same again-before his spiritual vision it would be broken and shattered. Leonarus says that the Emerald protected women in childbirth, and must old writers are impressive in warning men to wear one as a charm against spiritual and mental weakness... as an emblem of eternal spring, Iarchus advised that it an emerald set in a ring of gold be placed on the solar finger of the left hand when the sun entered Taurus, the wearer would attain his cherished aim and be enabled by the sweating of the stone to detect poisons.. the Romans greatly esteemed the Emerald as an eye stone and a natural specific for ophthalmia, holding that what healed an calmed the spiritual eye would heal and calm the natural eye. The Persians applied ashes of burnt Emeralds to ulcers with curative effect. They said that the Emerald brought mental tranquillity, cured unnatural thirst, stomach troubles, jaundice, liver troubles, obstructions, gravel, stricture, bodily pains and epilepsy. Alberus Magnus also recommends it as a cure for epileptic attacks. Mystics have always regarded that Emerald worth. It is spoken of by Cardanus as an ideal gem for divinatory purposes-no doubt because of its pure spiritual import. Aristotles writes that an Emerald hung from the neck or worn on the finger protects from the 'falling sickness'. The ancient writers held that all kinds of divination were helped by the Emerald, and when worn by the transaction of honest business it gave favor to the wearer... Paracelsus wrote that the Emerald was in sympathy with the metal copper-also recognized as the chief metal of Venus. [The Magic and Science of Jewels and Stones, pp. 139-140]

MNHG minhag. to drive (a chariot); custom, manner, conduct, usage. The noun menahig, "driver," is from the verb [MNHG], minhag, "to drive" (as a chariot). Note that the study of the Tree of Life and its relationships is often called "The Work of the Chariot." The 13th Path of Gimel, saykel menahig ha-achadoth

[Driver of Unities]. Variant spelling, see 108.

HVA ALHIM Hu Elohim. He, the Creative Powers. This indicates the essential identity between Yekidah in Kether (He) and Neshamah in Binah (the Creative Powers) through the path of Beth (Key 1, The Magician). this is the "treasure" which drives the soul to unity.

ZMNA zemnah. time, appointed time (Chaldean). Temporary dwelling [Exodus 33:11]. "In the last day shall the demon be cast into a lake of fire; but to each man their is appointed a last day, and none knoweth the time save he who hath appointed it." The "Demon" is the illusion of separateness. [Book of Token, Ayin] Godwin gives: "Temporary dwelling" in [Sepher Sephiroth, p. 15] and cites [Exodus 23:11] "The Lord would speak to Moses face to face, as a man speaks with his friend. Then Moses would return to the camp, but his young aide Joshua son of Nun did not leave the tabernacle." A medieval spelling of MChNh camp, army. see 391, 386, 106. The "temporary dwelling" is Beth, the house of personality.

ChMIM hamaim, chawmayin. warm, luke warm. The "new image" is manifested by the "gentile heat" of the alchemist.

IPCh yepecha, yawpecha. breathing, puffing out (hebrew lexicon). This word and Vav as a prefix is used in Genesis 2:7: "and breathed into his nostrils." The breath of life is the consuming treasure. "Puffing" is connected with intonation of divine words of power.

ChSIDIV haysidayo, haesidawyu. his saints [Psalm 97:10] "He preserveth the soul of his saints." see 82.

ABN ADM ehben ahdom. red stone; "stone of Adam." see 53, 45.

KVKBIM kokabim. The planets or wanderers. Esoterically connected with the 3 higher octave planets, Uranus, Neptune, and Pluto. Connected with "volatile" in some alchemical symbolism. see 48, 343.

MAHBN mahabun. short form of MASV HBNIM masu ha-bonim, (the stone) "which the builders refused." [Means: what! the builders]

MBVN maboin. means, instructed, taught. MBVN is the nearest approach I [PFC] have been able to discover in the Hebrew dictionary to the word, which in a certain initiation is said to be the substitute for another greater word which has been lost. Now we know that the lost word is IHVH, for is regained in a certain higher grade. This word is the Key to most of the mysteries, and its value is 26... In Maboin, taking the Nun as 50, the sum of the letters values is 98 which reduces to 8. Thus by reduction, the word corresponds to MVNShH (398), forgetting, or making forget. IShVO (386), Jeshua -God the Savior; OVR (296), Zur, God, a rock; PVRVShA (593), purusha, the I Am or onlooker; HVA ALHIM (98), He is the Elohim [PFC notebook, from day to day,

Page 1 October 20 1914].

ChTz chetz. arrow; lighting; punishment; wound. in [Lamentations 3:12] "He drew his bow, and set me a mark for the arrow." Also in [Habakkuk 3:11] "Sun and Moon stood still in the heavens as the glint of your flying arrows, at the lighting of your flashing spear." In [Ezekiel 5:16] "When I shoot at you with my deadly and destructive arrows [i.e. Calamities] of famine, I will shoot to destroy you. I will bring more and more famine upon you and cut off your supply of food." And in [Job 34:6] "Although I am right, I am considered a liar, although I am guiltless; his arrow inflicts an incurable wound."

Fabre D'Olivet comments: "ChTz Hetz. Every idea of division, scission, gash, cut that which act from the exterior, as the adverbial relation ChVTz expresses outside. The Arabic [word] signifies to stimulate; and [Arabic word] to keep stirring, to agitate. ChTz that which divides by making irruption, passing without from within: an arrow, an obstacle; a stone coming from the sling; an axe, a dart: a division of troops; a quarrel, etc." [The Hebrew Tongue Restored, p. 354]

Greek

mehn (Gr). a month.

Helene (Gr). Helen.

heh akademeia (Gr). The academy. A gymnasium in the suburbs of Athens, where Plato taught; Hence, the Platonic School were called Academics. The academy is connected with higher thought, which is a means for apprehending the Platonic vision of Helen.

Latin

nequaquam (Lt). no-where. refers to the Rosicrucian saying "Nequaquam Vacuum," Nowhere a vacuum. a negative expression of the truth that all space is filled with the divine presence, which is no-thing in itself. see 61, 170, 72 Latin.

99 (9*11)

ANI IHVH HVA Ani IHVH Hva. "I, myself, IHVH, He" (mine). Ten letters, combining Macroprosopus, Microprosopus and Tetragrammaton. HVA is also called ABA, the Father; and IHVH is between them. ANI (61) and ABA (4) and to 65 or ADNI. IHVH (26), added to ADNI (65) is 91 or AMN, amen. (see Isaiah 42:8)

NBIAI IHVH Nebeyai IHVH. The prophets of IHVH.

IMA HGDVL Yawmah Haggadol. The Great Sea. Reference to Binah, the Cosmic Mother [Daniel 7:2]. see 254.

HNIAL Hanial. "Favor of God." Angle of Netzach (variant spelling, see 97).

ThIth HIVN Teet Hayon. "Clay of Death." One of the 7 infernal mansions or Qlippothic Palaces - the infernal abode of Geburah. This indicates an imbalance or misuse of Mars in action. ThIth means "clay, loam" and hints at the physical body. IVN means: mud, mire (the Heh is the definite article); also IVN Dove, and is related to Venus and the desire nature. [Depicted in the diagram of the 4 seas]. see 71, 28; 337, 57, 911, 1026, 566, 108, 291, 799. [Psalm 90:3]

Fabre D'Olivet list the root of this word as ThI, and says it is "analogous to the root ThI, and which like it, expresses every kind of reflection as is indicated by the following:: ThIth [28] that which gushes forth, that which splashes, as mud, slime, mire, etc. Figuratively, the earth. The Arabic [word] signifies properly to bend, to give way, to be soft. [The Hebrew Tongue Restored, p. 358] Godwin gives: Tit ha-yaven, Miry Clay; the 4th Hell, corresponding to Tiphreth.

ChBLI LIDH khibliy lidah. the pangs of child birth.

ChVPH khupah. the Vault of Heaven; an inner chamber; wedlock, nuptial.

IDIOH yedetawh. cognition, knowledge. The birth of the inner Christ requires direct knowledge. see 84, 434.

Greek

***Akoeh (Gr). The hearing, i.e. the sense of hearing, as in [1st Corinthians 10:17] "If the whole body were an eye, where is the hearing? If the whole were hearing, where is the smell?" Also the act of hearing as in [2 Peter 2:8] "For that righteous man dwelling among them, was daily tormenting his righteous soul, by seeing and hearing their lawless deeds." In [Matthew 13:19] "And in them is fulfilled that prophecy of Isaiah, which says; by hearing you will hear, though you may not understand; and seeing, you will see, through you may not perceive." Also what is heard, the thing announced message, teaching, preaching; "report". In

[Isaiah 53:1] [Need to find New Testament Quote] "That the word of Isaiah the prophet, might be verified, which he said Lord, who believed our report? And the arm of the Lord, to whom was it revealed " In [Matthew 4:24] "And the report of him [Jesus] spread through all Syria; and they brought him all the sick, having various disorders, and arrested by severe complaints, demonics, and lunatics, and paralytics; and he healed them."

Amen (Gr). So be it [Ephesians 3:21]. see 91.

pegeh (Gr). fountain, spring (see 130).

Latin

interiora (Lt). interior. Part of the phrase in the Secret Symbols (page 17). "Visit the interior of the earth, by rectifying you shall find the hidden stone." see 570 Latin.

rectificando (Lt). rectifying. Rectify means of make or set right, to correct from a false state, as the will, judgement. In chemistry it is to refine or purify, especially by a process of repeated or fractional distillation. Also: to correct by calculation or adjustment. To convert alternating current in to direct current (electricity).

GEMATRIA{PRIVATE }

100's

100 (10*10)

KP Letter name Kaph. grasping hand; rock. Grasp is always the result of a balance or equilibrium of ideas. see 986, 448, 194, 20.

[Beginning of Text Missing] c) $(1+2+4+8 [=157]) + (1+4+15+64 [=85]) = 100$. Note: These 4 numbers compose 1 and its double, and 4 and its double, which make 15, and of these 4 numbers also added together: 1, 4, 15, 64 which make 85. And the principle of doubling pervades all these numbers, containing that principle which is by fours and fives]. d) "It is composed of numbers taken separately which make 10 $(1+2+3+4)$; and of four triangular numbers (1, 3, 6, 10) which make 20; and of four quadrangular numbers (1, 5, 12, 22) which make 40; and all these added together make 100." e) "it is composed of four cubes taken simply, beginning with the unit, and after giving 1, 2, 3, 4, their cubes 1, 8, 27, 64 make 100". f) "It is divided into 40 and 60, each of which is a very natural number."
Khawtzab [ChTzB]. to hew out, chisel or cleave.

Q Qoph. "The bottom of the Qoph is a man calling "Holy (QDVSh) Kodosh, so that he can join himself to his Creator. the top line, sheltering and reaching down, is the holy One...Q. is one of the letters made by two marks. Heh is the other. The lower mark of the Qoph is man calling God. With the upper mark of the Qoph HE whispers very softly to see if you are really listening." [The Book of Letters, Rabbi Kushner] "The Will of God hovers above the soul in its source, and decrees upon it to descend, against its own initial will, into a physical body. the soul's mission below requires it to become totally involved in the process of rectification, clarification, of its body and "portion" in the world." [The Alef-Beit, Rabbi Ginsburgh] "The form of the letter Qoph can be considered as made from combination of a Vav and Kaph. This shows that man is linked to Divine law on both the physical and spiritual levels. [Simple Stories From the Heart, Rabbi Kardia]

Paul Case observes: "The character of Qoph is said in old Qabalist books to be a combination of Kaph, which forms the upper part of the letter, and Vav, which is represented by the descending line. Since Kaph has the value 20, and Vav the value 6, this character is related to the number 26, that is, to the Divine name, IHVH. ...we have already established a correct ponderence between the letters Kaph and Qoph, based upon the fact that the letter-name Kaph adds up to 100, the value of Qoph. And now we see that the character for Kaph, slightly modified, is the principle ?? of the letter Qoph. Note too, that in Tarot Kaph is represented by the 10th key, which displays the name IHVH in Hebrew letters on the wheel, so that the name is also related

occultly to both letters." [Tarot Practice Course]

Fabre D'Olivet comments: "This character as consonant, belongs to the guttural sound. As symbolic image it represents a trenchant weapon, that which serves as instrument for man, to defend, to make an effort for him. It has already been remarked, that nearly all the words which hold to this consonant in the greater part of the idioms, designate force and constraint. It is, in the Hebraic tongue, the compressive and decisive sign; that of agglomerative or repressive force. It is the character Kaph, entirely materialized; the progression of the sign is as follows: Heh, vocal principle, sign of absolute life: Cheth, aspirate principle, sign of elementary existence: Gimel, guttural principle, organic sign: Kaph, same principle strengthened, sign of assimilative existence holding to forms alone: Qoph, same principle greatly strengthened, sign of mechanical, material existence giving the means of forms." [The Hebrew Tongue Restored, p.438]

KLIM kaylim, kelim. vases, utensils; weapons. Forms are as vases into which the Life-power pours its essence. Every vessel (form) is an aspect of life. The Jupiter center is like a vessel that receives or holds the record of individuality from one incarnation to another. "Vases, vessels, referring to the fact that each organism is like a vase containing the water of life; the comprehension of this fact being necessary to occult progress" [Gematria of the Letter Names] see 95 (Zebulon), 660.

MDVN madone, mawdohn. effort, exertion. Also: contest, quarrel, length, height; extension. All semblance of effort and exertion is performed by the one actor. "Implied in the symbol of the grasping hand." [Gematria of the Letter Names] All other strife is the play of the light and darkness of God. see 750, [Psalm 80:6]

IMIM yawmim. days, seas, times, a day. [Genesis 1:10]. Reference to the influence (Shefah) or abundance of water, as in the Bible "They shall suck the abundance of the seas." see 450.

Fabre D'Olivet comments: "IMIM seas.... That is to say aqueous immensity: for the word which designates seas, is only the word MIM, waters preceded by the sign of manifestation Yod. As the word MIM itself, the following is the history of its formation.

The root MH, MV or MI contains the idea of passive relation, of plastic and creative movement. ...The Hebrews... as well as the Chaldeans and Syrians, employed the verb MVM to express the mutation of things, and their relative movement. The name which they gave for water, in general,... was rarely in the singular, and as if their sages had wished to show in the way the double movement which it contains, or that they know its inner composition, they gave it almost always the dual number MIIM, double waters.

Yet, a very singular thing ought not to escape the archaeologist is that from the Chinese to the Celts, all peoples draw may draw from the word which, in the tongue designates water, the one which serves as indetermente pronounial relation. The Chinese say Choui, water and choui, who, what? The Hebrews MH or MI water and MH or MI who, what? The Latins Aqua, water and Quis Quoe quod, who what? The Teutons and Saxons, wasser, water, and was of wat, who, what? etc" [The Hebrew Tongue Restored, pp. 41-42]

2. F.J. Mayers says: "the name seas , Iamim , is exactly the same as the word of waters with y or ee prefixed, making the word mean manifested , or visible waters . This little point, in itself, is quite sufficient to take the ground from under the feet of anyone who ever thought that the word waters , with which we have made so much to do, referred to water in the ordinary literal meanings." [The Unknown God, p. 42]

3. Gaskell suggest that the sea is a symbol of the astral plane of the desires and passions... and the supreme now directs [In Genesis 1:9, 10] that the waters under the heaven , that is the astral matter shall be centralized and coordinated, so that preparation shall be made for physical matter (dry land) to appear. And the physical matter is named earth , which term also stands for the lower nature of the soul, -the natural man , and the gathering together, of the waters signifies the formation of the astral 'sea' of desires. And all is pronounced 'good', that is, perfect in involution for purposes of forthcoming manifestation through evolution." [Dictionary of all Scriptures and Myths, p. 661]

4. The Zohar [I:33A] comments: "And the gathering together of the waters called the seas. This is the upper reservoir of the waters where they are all collected and from which they all follow and issue forth. Rabbi Hiya said: The gathering place of the waters is the Zaddic (Righteous One), because it is written in connection with it, And God saw that is was good, and it is written elsewhere, in the words he called seas, because he takes all the streams and sources and rivers and he is the source of all; hence he is called waters . Hence it says: And God saw that it was good."

5. Paul Case says that the word is "a double reference to the fact that what is occultly termed water is the basis of organic development which involves the sequence of time-cycles."
[Gematria of the Letter Names]

MChI ThBAL Mehey tabel. Mitigation of one by another. "All opposites are bound together by the grasp of Kaph so that nowhere in the universe is there any real want or failure." [Book of Tokens]

MChITHBAL Mehetabel. Better by God. Name of the daughter of Matred, the daughter of Mezahab [Genesis 36:39]. She was the wife of Hadar, a king of Edom, whose capital city was Pau. Hadar means

"Magnificence, propelling, propulsive." Pau signifies "crying out" (as of a woman in Labor). Mezahab means: "Water of gold" or "golden waters." The Zohar interprets Hadar as the supreme benignity, because HDR, Hadar, may be written with a dot in Daleth, doubling that letter, so that the word is really HDDR, 213, the number of ChSD OLAH DAL, Chesed Auleah Da-El, the Supernal Mercy of El. The name of the city, Pau, is said to refer to the prayer of the man who is worthy of the Holy Spirit. His "crying out" is heard. Meyhetabel means "Made better by El" [Zohar]. Thus she is the feminine working power corresponding to Chesed. Finally, the name Mezahab MIZHB, is made of 2 words, MI: refers to mercury while ZHB is Gold. [Greater Holy Assembly 933-996]. "The secret of overcoming the modifications of the mind by their opposite, a secret intimates by the fact that one side of this wheel ascends as the other descends, so that opposite and complementary motions are combined in the revolution." [Gematria of the Letter Names]

LO loa. gullet, throat". [Proverbs 23:2] (1) "When you sit to dine with a ruler, note well what is before you, (2) and put a knife to your throat if you are given to gluttony." According to Fabre D'Olivet LO is a root not used in Hebrew: "The Arabic [word] appears to express in general, covetous desire, consuming ardor. The root [Arabic word] which appears to be idiomatic and onomatopoeitic in Arabic, denote the articulate sound emitted by the voice and modified by the tongue; thence the verb [Arabic word] which signifies to speak or to bark, according to whether it is a question of man or dog. the word [Arabic word] signifies literally, a speech, an idiom, etc." [The Hebrew Tongue Restored, p. 383] Recall that the throat is connected with Venus, desire and creative imagination.

OL ole, ovl. Yoke, pole of wagon; obligation, dependence. In Genesis 27:40: "Thou shalt break off his yoke." see 106, 652.

OL ol. High, Most High, a title of Divinity. see 686.

Fabre D'Olivet comments: "OL. The material sign Ayin considered under its vocal relation being united to that of expansive movement, composes a root which characterizes, hieroglyphically and figuratively, primal matter, its extensive force, its vegetation, its development in space, its elementary energy; this same sign, considered as consonant changes the expression of the root which it constitutes, to the point of making it represent only ideas of crime, fraud, perversity. The Arabic [word] has lost nearly all the intellectual ideas characterized by the Hebraic root. In a restricted sense it signifies to give up to physical realization, to grow weak, to become effeminate, to be made sick, and the verb [Arabic word], the formation of seen in the plant. OL Material extent; its progression, its indefinite extension, expressed by the relations toward, by, for, on account of, notwithstanding, according to its aggregative power, its growth by juxtaposition, expressed by upon, over, above, along with, near, adjoining, about, overhead, beyond, etc. OL or OLL

(intensive) that which grows, extends, rises, mounts; that which is high, eminent, superior; the aggregated superficial part of anything whatsoever; that which constitutes the form, the factor, the exterior appearance; the labor of things; an extension, a heap, etc." [The Hebrew Tongue Restored, p. 418]

N-N (N.N) Frater N.N. in the Rosicrucian Fama who uncovered the brass plate and pulled out the large "nail" (Vav) which revealed the "door" (Daleth) to the tomb of Brother C.R.

IO, IA, GV (I.O., I.A., G.V.) Sum of initials of the first 3 fraters called by C.R. in the Rosicrucian Allegory. see 312, 412.

GV (Gav) means "riddle or center". IA is a transposition of the **[text missing]** 100 is a square of 10 - 4 brethren laid the foundation of the fraternity, the basis of which is the powers of the 10 Sephiroth (10x10). "Into concentraton, decisions expression (the three Brethren) the God-self (Brother C.R.) pours its power and Wisdom, as water is poured into vases (KLIM). Through their activity and effort, the lights of instruction is extended or radiated (MDVN). By them was established the constitution of the order, in accordance with the comprehension (Kaph) of the principle of concentric circles, illustrated in Tarot by the three-fold subdivision of the wheel of fortune and Key 10. The field of the operation is the Corporeal Intelligence (Qoph) of Humanity. In conformation of this, we find the Fama saying that the only profession of the Brethren was to heal the sick... Accomplished by spiritual means, through establishment of the perfect pattern of .. the Tree of Life." [Paul Case: True and Invisible (4th) p. 154]

PK pak. "flask", bottle for holding the anointing oil. [1 Samuel 10:1] "Then Samuel took a flask of oil and poured in on Saul s head and kissed him, saying has not the Lord anointed you leader over his inheritance?" see 580. Fabre D'Olivet writes: "PK. Every distillation which comes from vapor suddenly condensed: a drop of water, metaphorically, a lens, the Arabic [word] signifies literally to be dissolved." [The Hebrew Tongue Restored, p. 426]

MS maws. a suffering, discouraged one; pining, afflicted one. [Job 6:14] "A despairing man should have the devotion of his friends, even though he forsakes the fear of the Almighty." also: MS mas, tribute, tax. [Esther 10:1] "King Xerxes imposed tribute throughout the empire, to its distant shores." Fabre D'Olivet: MS. Every dissolution, literally as well as figuratively: that which enervates, which takes away from physical and moral strength. The Arabic [word] characterizes the state of that which is touched, that which is contiguous. By [Arabic word], is understood to suck; by [Arabic word] to be fatigued, to lose ones strength, to be enervated." [The Hebrew Tongue Restored, p. 391-392]

TzI Tzi. Dryness, arid place, desert, wild beast, desert dweller. [Isaiah 13:21] "But desert creatures will lie there [in

Babylon], jackals will fill her houses, there the owls dwell, and there the wild goats will leap about." Also: ship, boat. [Isaiah 33:21] "There [in Zion] the Lord will be our Mighty One. It will be like a place of broad rivers and streams. No galley with oars will ride them, no mighty ship will sail them." Fabre D'Olivet says this root resembles OA and OH, but develops greater intensity.

Greek/Latin

Justitia (Lt). Justice. Associated with Jupiter.

Liber Domini (Lt). The Book of the Lord. The same as the akashic record. Also called "The Book of Consciences, recorded in the Astral Light." It is furthermore, the "one book" of the Rosicrucians. The Jupiter Center in the human body is each human being's personal copy of the Liber Domini. From it may be extracted knowledge of the inner secrets of creation. The unwritten Qabalah.

signatura (Lt). signatures. Refers to what is written in the Book of the Lord. By reawakening the inner centers, access to this past history enables one to project into a better, more awakened, life pattern and to establish Justice. These are the characters which are inscribed on the mechanism of the world and repeated, as the Fama says. "Throughout the mutations of Empires." These characters written on the world-machine constitute the "one, only book" from which may be learned all that has been, is now, or will be learned from all other books."

trygano (Lt). triangle. Spelling employed in the Fama. The triangle is, especially when equilateral, a symbol of Justice, and of the principles employed in adjustment. see 81, 237 (Latin).

practicus (Lt). One who practices. Grade attributed to Hod. Knowledge and seed-ideas received in study and meditation are verified by actual processes of careful observation. One becomes directly aware of the truth that all events, all objects, all situations are operations of a single identity, a single power. see 85, 193, 103, 142.

Anima Soulis (Lt). Soul of the Sun; Soul of Gold. The truth verified by the practicus. The foundation of all occult practice is the truth that the animating principle of the Sun is identical with the One Reality designated as Deus Jehova.

Deus Jehova (Lt). God Jehovah (IHVH). This truth is summarized by the Tetragrammaton.

machina mundi (Lt). machine of the world. Knowledge of the cycles portrayed by the letter Kaph gives the observer a vision of the "machinery of the universe" animating by the vital soul (Yesod), the image-making power of God.

101 (prime)

NIMA nima. According to Mathers, in [Sepher Sephiroth, p. 16] A gut, gut-string. This word does not occur in scripture or in the Hebrew Lexicon. Fabre D'Olivet writes of the first two letters: NI ni. Root analogous to the roots NA [youth, newness), NH [fresh, young, recent) and NV whose expression it manifest. The Arabic [word] indicates the state of that which is raw." Of the second two letters he says: "MA That which tends to the aggrandizement of its being, to its entire development; that which serves as instrument of generative power and manifest it exteriorly. The Arabic [word] present in its original sense the same ideas as the Hebraic root; but this root has acquired in Arabic a greater number of developments than it has in Hebrew; this is why it demands in both idioms all the attention of those who which to go back to the essence of language. MA characterizes in general, passive matter, the thing of which, with which, and by means of which, all is made. It is in particular, in the Arabic idiom, Water; anything whatsoever, all or nothing, according to the manner in which it is considered. This important root, considered as pronominal relation designates the possibility of all things and is represented by the analogues what and which; conceived on the contrary, as adverbial relation, it is employed in Arabic to express the absence of every determined objects and is rendered by the analogues not, no. As a verb, the root [Arabic word] signifies in general to go everywhere, to extend everywhere, to fill space, etc." [The Hebrew Tongue Restored, p. 400, 401, 385-386] These meanings apply to the gut-string, which is the raw material from which music is produced on the strings of a violin; similarly in the preparation of the aspirant; it is the raw material of experience which produces the heights of spiritual illumination.

IH ALHIM Jah Elohim. Divine name of Daath.

ASM awsam. a granary or storehouse. Also ASM, Osem, a rich harvest. The great stone is the harvest and storehouse of "secret arts". (see 661.

BLHThIHM belahatahem. By their secret arts, By their enchantments. [Exodus 7:11]. "Then Pharaoh also called the wise men and the sorcerers: now the Magicians of Egypt, they also did in like manner with their enchantments." see 661, 96, 94.

TzVH tzivvah, zivvawh. to order, command, give or lay a charge; to appoint, ordain. also: to set up, to establish. [Psalm 133:3] "As the dew of Hermon, and as the dew that descended upon the mountain of Zion: For there the Lord commanded the blessing, even life for evermore." According to Pernety [Great Art, p. 183] This is one of the alchemical names for the root of art and quicksilver of the sages. With different vowel points: to be commanded, be ordered.

ABN GDVLH ehbn gedulah. a great stone. [Jeshua 24:26; 1 Samuel

14:33] see 48, 53.

MIKAL Michael. Like unto God, House of God, Power of God. The Angel associated with Tiphareth and of the Sun, of fire and of the South. Pictured as the Holy Guardian Angel on Key 14.

MLIKH melookah, melukawh. kingship, kingdom, state; "A virgin princess." Figuratively Ecclesia (The assembly of the gathered together). see 91, 294 (Greek).

HABN HAZL ha-ehben ha-Awzel. "The stone of Ezel (of departure)." [1 Samuel 20:19] "And when thou [David] hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel." The stone of departure is the consciousness which departs from separation.

ITZA yawtzaw. to go forth; to finish. Those in darkness go forth to finish the great work of kingship, i.e. the rule of the higher self in Tiphareth.

MVMIH moumiah . angel of the 4 of cups (Chesed of Briah). His activity is figured by omega, which designates the end of all things.

VIHI KN va-yeh ken. and it was so [Genesis 1:9; 1:11].

HMVN hamon. crowd, multitude; abundance; noise, roar; tumult, confusion.

NNA Nena. 53rd name of Shemhamphorash, short form, associated with the 5th quinance (21°-25°) of Aries. see 132, 1525.

[Beginning of text missing, assuming that this belongs to NNA] For success in all things, and brings all experience to completion. Rules chemistry, physics and medicine. Influences to health and long life. Persons born: Distinguished in medicine; becomes famous by his marvelous cures, unveils many secret of nature which promote the happiness of the children of earth, and consecrates his powers and his services to solace the poor and the sick. see 965, 1525; 646, 96, 86.

MLAKI Meleaki. Malachi, "my messenger", the name of the last book of the prophets in the Bible, one of the Later Prophets. [Malachi 1:1] "An oracle: the word of the Lord to Israel through Malachi." see 90.

QA qea. "vomit" [Proverbs 26:11] "As a dog returns to its vomit, so a fool repeats his folly." Fabre D'Olivet comments: "CA, KA, or QUA. This is the analogous root of QV which characterizes the expression of the sign. As onomatopoeic root it is convulsive and violent efforts; to spew out, to vomit forth." [The Hebrew Tongue Restored, p. 438]

ALO Alo. swallowed, destroyed, according to Mathers in Sepher Sephiroth, p. 15]. This word does not occur in scripture or in the Hebrew Lexicon. Suggest death Nun swallowed up in victory (Netzach, Venus).

Greek/Latin

heh agapeh. The brotherly love, charity. see 93.

vehiculum (Lt). Car, chariot. Given by the Pythagoreans to the number 7. The triangle symbolizes the higher triad, and the square stands for the lower tetrad, in the occult constitution of man. The figure of a triangle on top of a square is the basis of the composition of the picture of a charioteer and his car in Key 7. see 7.

forma pater (Lt). from the father. We find this Latin term in plate 46 of The Secret Symbols, where the words are shown in connection with a circle containing a solar symbol, and having the additional inscription Sperma Mascullis Mundi, "Masculine seed of the world." Its number is 216, that of Lapis Philosophorum, Philosopher's Stone, and of Sion Philosophorum, "Zion of the Philosophers." Note that Lapis and Sion have the same numerical values, 51. Here is a direct connection between the stone and Zion, and Zion is the occult designation of the part of the human brain we call adytum.

catholicus (Lt). universal, catholic. Part of an inscription in [Secret Symbols, p. 25] "The water of the philosophers is universal." see 36, 165, 366 (Latin).

corporis (Latin). of the body. Represented the things of the physical plane, or the embodiment of spirit in the Kingdom of flesh. Part of the phrase. see 145.

optimus (Latin). incomparably good; the best. Part of the phrase referring to God. see 234.

compendium (Latin). a condensed summary. Part of a Latin phrase inscribed in the vault of C.R. see 832.

theosopia (Lt). Literally "God-Marks"; title of a treatise by Jacob Boehme, with subtitled "The highly precious gate of the divine intuition showing what Mysterium Magnum [The Great Mystery] is, and how all is from, through and in God; how God is near all things, and fills all.

Mater Jesu (Lt) Mother of Jesus. see 51 (Latin).

punctus (Lt). pierced. Letters inscribed at the center of a hexagram, part of a plate "God known of the heart", in [Secret Symbols]. It is understood as emblematic of the christhood. That which is born in darkness must die on the cross of suffering. [Brotherhood of the Rosy Cross, p. XX]

102 (2*3*17)

AHH ADNI IHVH Ahah Adonai Jehovah. "Ah, Lord Jehovah." [Jeremiah 32:17].

AMINH emuwhan. faithfulness, firmness, steadfastness, trust, faith, religion, confidence. A significant word in the higher grade of Free Masonry. In Deuteronomy 32:4: "For his works are perfect, and all his ways are just; he is a faithful God and without iniquity, just and upright is he. And in [Isaiah 25:1] "O Lord, thou art my God; I will praise your name; for you have done wonderful things, and given faithful counsel from afar, amen."

ALHINV Elohenu. "our God" [Deuteronomy 6:4] Part of the Shema. "Hear, o Israel: the Lord our God, the Lord is One."

ITzB AMINH yatssab. to place, to station; to continue. As an Aramaic noun: to speak truly, truth.

TzBI tsebiy. grace, splendor; glory. Also: stag, deer, gazelle see 3, 12, 21, 30, 39, 48, 66, 75, 84, 93, 111.

QB qab. a dry measure of capacity; crutch; to curse. [2 Kings 6:25] "There was a great famine in the city [of Samaria]; the siege lasted so long that a donkey head sold for 80 shekels of silver, and a fourth of a qab of seed pods for 5 shekels." Fabre D'Olivet writes: KB. The onomatopoeitic root QA, united by contraction to the sign of interior activity Beth, expresses all rejection, expurgation. Literally, it is an excavation; figuratively, an anathema, a malediction.

But if one considers here the figure Qoph, as being contracted with the root AB, then the root QB characterizes every object capable of and containing every kind of measure: Literally, genitalia muliebra; figuratively a bad place.

The Arabic [word] is an onomatopoeitic and idiomatic root expressing every effort that one makes to cut, carve, sharpen. it characterizes, in general, that which retrenches or is retrenched; thence, the idea of a price, a magistrate; of any man or any thing which operate a line of demarcation [Arabic word] designates again, the principal sound of the musical system, the keynote." [The Hebrew Tongue Restored, p. 438-439]

BOL Baal. Lord, Master, possessor, owner, proprietor; husband, the Canaanite God Ball. With different vowel points: to rule over, be married, have sexual intercourse (see 543, 581).

BLO Belah. Bela, a king of Edom. [Genesis 36:32] "And Bela the son of Beor reigned in Edom..." Edom signifies unbalanced force. Note that this word is a metathesis of BOL. Godwin says that he is associated with Da ath. see 474, 51.

AVVZ LBN ahooz laban. The white goose. White is connected with

the Moon. see 57.

BN HADM Ben Ha-Adam. The Son of Man. A Title applied to Christ. Throughout the New Testament. Hebrew spelling. see 2960 (Greek).

VILVN wilon, vilon. veil; the first of seven heavens of the Tree of Life, corresponding to Yesod, the astral and to Malkuth, the physical plane. see 752, 80, 496.

NChMD nahamad. concupiscibills; covetousness, eagerly desiring, endeavoring after, aiming at, according to Mathers in [Sepher Sephiroth, p. ?16?]. This is the positive attitude of an aspirant on the paths of return. This word does not occur in scripture or in the Hebrew lexicon. However, Fabre D'Olivet says of the first two letters: "NH. If one considers this root as formed of the united signs of produced existence, and elementary existence, it implies a movement which leads toward an end: If one considers it is formed of this same sign of produced existence united by contraction to the root ACh, image of all equilibratory force, it furnishes the idea of that perfect repose which result for a thing long time agitate contrarily, and the point of equilibrium which it attains where it dwells immobile. thence, NCh, in the first case, and in a restricted sense, a guide: In the second case, and in a general sense, the repose of existence." [The Hebrew Tongue Restored, p. 399] Of the second two letters he writes: "MD. The sign of exterior action, being united to that of elementary division, constitutes that root which come all ideas of measure, dimension, mensuration, commensurable extent, and in a metaphorical sense, those of custom, rule, condition. The Arabic [word] develops in general, the same ideas as the Hebrew. in particular, it is that which extends, unfolds, lengthens." [The Hebrew Tongue Restored, p. 386]

Greek/Latin

aceldama (Gr). mania, frenzy [Acts 1:19].

Porta Coeli (Lt). Gate of Heaven.

punctus (Lt). pointed, pricked in.

proteus (Lt). change. From Fama "Rota Mundi for that displaying the Greatest Artifice, and proteus the most profitable." Variant spelling (see 110).

103 (prime)

ABN HADM Ehben ha-Adam. "the Stone of Adam". The Stone of Adam is a verbal symbol for the mystical union of the Father, Chokmah, with the Son, Tiphareth, in Adam, the sixth Sephirah. This is represented in Key 17 by the great star surrounded by 7 smaller stars.

BNAIM bonaim. builders, masons. A name used by the Essenes, and adopted also by us as part of our official title. True builders are those who share the one secret doctrine which is practical and has much to do with the occult doctrine of the stars (see 220).

GNN gawnan. gawnan, to hedge about, protect, shield, to cover over, surround, defend. Behind the Qabalah is a deep science of the stars, which gives more than adequate protection from every danger. The "Building" is the secret place of the most high. It is called the "adytum" and is within the brain of the illuminated adept.

HVA HALHIM Hu (or Hoa) ha-Elohim. "He (Elohim) is God," [Deuteronomy 4:39]. Hu designates Kether, the Indivisible Self, Yekhidah (And also IHVH as the "Ancient of days") [I.R.Q. 1058]. Ha-Elohim is a special designation for Binah, relates also to Kether (see 91). The absolute unity of what appears to be manifold is curiously veiled Elohim is a plural noun, meaning "Creative Powers." see 91, 203, 663.

HKVKBIM ha-kokabim. the stars; (Hebrew name for Key 17). Kokab, Mercury is the planet which directs the activity of meditation.

ABN HADM ehben ha-Adam. The stone of Adam. Verbal symbol for the mystical union of Father (Chokmah) with the son (Tiphareth), in Adam, represented in the 17th key by the Great Star surrounded by 7 smaller stars (see 53).

MGDVN Megiddon. rendezvous. The place of the battle of Armageddon in the Apocalypse. We must come to this place of rendezvous, where the peace of illumination during quiet meditation is experience, after the storm and conflict of early awakening have passed. Rendezvous means "render yourself." Its roots is in "surrender." One in meditation surrenders to the indwelling Shekinah, who is the "daughter of the seven." He makes his appointment, and to her faithful lover she unveils. see 222, 958, 274 (Greek); 753, [Zechariah 12:11]
MGNI moganiy. my shield [Psalm 119:114]. "Thou art my hiding place and my shield I hope in thy word." Each verse begins with the Letter Samekh in this passage.

ABNIM abnim. stones. Plural of ehben. Same letters as Bonaim, builders. see 53.

GOL gawl. to abhor, loathe. also GOL, GOL loathing, abhorrence.

ITzG yetzig. to stand, setup, to set; to present, introduce.

MZVN mawzon. food. [Genesis 45:23 and Daniel 4:9]

MNChH menekhaw. gift, present; tribute; offering, meal-offering; after-noon prayer, afternoon.

ABIMLD Abimelech. "Father of the King"; A king of the Philistines.

ABQ ebawq. to wrestle, grapple with; dust, powder. Also ABQ, dust, powder (gun-powder; particle; shade of).

NBAIM nebawim. prophets. [Jeremiah 23:21] "I did not send these prophets, yet they have run with their message; I did not speak to them, yet they have prophesied."

Latin/Greek

monoceros. Unicorn.

vehiculum (Lt). car, chariot. Name given by the Pythagoreans to the number 7. The triangle symbolizes the higher triad, and the square stands for the lower tetrad, in the occult constitution of man. The figure [triangle on top of square] is the basis of the composition of a charioteer and his car, in Key 7. see 2.

theoricus (Lt). One versed in theory. Corresponding to the 2=9 grade of Rosicrucian initiation, attributed to Yesod (Foundation) on the Tree of Life. This is the astral plane of subconsciousness, which must be purified by right knowledge before the "stars" can be activated and further building take place. see 85, 100, 142.

Sulphur (Lt). The second alchemical principle, corresponding to self-consciousness. Depicted in Key 4, the Emperor. see 28, 109.

malneum mariae (Lt). bath of the sea. An alchemical term. "The two [spirit and body] must be united by a gentle and continuous fire, affording the same degree of warmth as that with which a hen hatches her eggs. It must then be placed in a St. Mary s Bath, which is neither too warm nor too cold." [Hermetic Museum, I. p. 183]

Janua Artis (Lt). Door of the Art, an alchemical term.

fons mundi (Lt). fountain of the world, an alchemical term.

subjectum (Lt). subject, one placed under [test and trial], alchemically speaking.

104 (8*13)

Length of 2 diameters of a circle with a radius of 26, forming a cross. Total axes of symmetry of invisible curves of a 3*3*3 cube. Diagonal of rectangle of 40 by 96.

TzDI Letter name Tzaddi. "fish-hook." 28th Path of Wisdom. Associated with meditation. whereby the mind is set in order. Meditation reveals principles which are operative forever (LOD). By meditation we reverse our errors, and correct our actions, thus the work of meditation is implied by the injunction "repent ye" (NChMV). see 90, 477.

TzDK Tzekek. Rosenroth in [K.D.L.C.K. p. 656] Gives: Justita and cites [Isaiah 1:21] "See how the faithful city [i.e. Jerusalem] has become a harlot! She once was full of justice; righteousness used to dwell in her-but now murderers!"

LOD lah-ad. Lamed is a preposition meaning: for, but also means: to into; at, for, with. The meaning in this case is "forever." OD means: perpetuity; booty. Also witness, testimony, evidence. Lah-ad also means: put in order. see 5, 14, 74.

NChMV nahemo. repent, comfort ye [Isaiah 40:1]. The Hebrew equivalent of a Greek noun "repent ye." The root meaning is: reversal of mind, change mind; New Mind. This implies recognition of some principle of order violated by the action of which one repents. By restoring order, or complying with it, one secures satisfaction and comfort. Also: nihum. consolation, "comfort". [Isaiah 57:18] "I have seen her ways [i.e. Jerusalem], and I have healed her and have comforted her, and I have give comfort to her and to her mourners." also: NChVM nahum; one of the minor prophets. [Nahum 1:1] "The wound of Ninevah, which is in the book of the visions of Nahum the Alkoshite." Of his prophesy it is said: "The striking peculiarity of Nahum s thought is its fixed gaze on the enemies of God s chosen people. The prophet evidently has no fear for the people themselves. At all events, he alludes neither to their sin, nor to any impending wrath to be visited upon them. Presumably, the destruction of Assyria meant to him the deliverance of Israel from a source of distress and a menacing danger." [Standard Bible Dictionary, p. 604]

AB HMVN Ab Hamon. Father of the multitude or Mob. Unregulated meditation. "The initial efforts to control by one-pointed concentration seems to excite the mind to unwanted activity. As we attempt to concentrate the mind, the more we seen to stir up mental images, or a mob of images." [Gematria of the Letter-names]

MDIN medin, midian. quarrel, dispute. According to Inman, is probably derived from MI, water, and DN, Dan, the Judge connected with alchemical putrefaction (Scorpio). "At first between the old habits of thought and the new one [of meditation], there is stirred up considerable dispute. The old ways fight for their

lives and there is no peace." [Gematria of the Letter-Names] see 133, 336, 754.

SGVLH segolah. personal belongings. "The intensity [of thought in meditation] is directed particularly on the old habits of thought of personal separateness implied in the word SGVNH, possessions or personal belongings; and our thoughts are continually diverted by being related to possessions. This is perhaps the primary reason why people who wish to adopt the contemplative life find it advantageous to live in voluntary poverty. Possessing little or nothing, they are not so easily diverted from their meditations." [Gematria of the Letter-names] see 98.

SDM Sodom. The Biblical city which was destroyed by God because of its perversity. Means: "burning or conflagration". Samekh added to DM, blood. [Genesis 18:26] "And the Lord said, if I find in Sodom fifty righteous men within the City, then I will spare all the place for their sake." Note 50 = Nun, the "fish", which is hooked by Tzaddi. It also represents transformation. In alchemy, it represents fire. "Meditation burns out the old way of thinking and doing even as the fire from heaven destroyed Sodom." [Gematria of the Letter-names] see 44, 315, 664, 385.

SVLCh solchah. giving up, presenting, remitting. "...meditation is successful to the degree that one surrenders himself utterly to the influx of the higher consciousness, presents his whole personality as a living sacrifice, and rids himself of all sense of being anything other than a steward of what the world counts as possessions, mental and physical." [Gematria of the Letter-names]

VIPCh ve-yahpakh. "and breathed (into his nostrils)." [Genesis 2:7] also IPCh "breathing, puffing out." see 98.

DQ dakh. fine, slender, lean, see 510.

ABN + lapis. This combination of the Hebrew and Latin words for Stone occurs often in secret writings of the western tradition. see 51, 53, 754.

Greek/Latin

Lux Mundi (Lt). Light of the World. The opening of the 3rd eye brings illumination the radiance around the hanged man's head in Key 12.

Heirophant (Lt). Speculative-not listed by Paul Case). One who expounds sacred things; an initiatory priest. From Greek [Greek word]. Often specifically the chief priest of the Eleusinian mysteries. He was always one of the Eumolpides (sweet-singing, singing well), a family of priestly singers, 9 of whom were rulers of religious and civic affairs.

Mons Sion (Lt). Mount Zion. Signifies the center of the brain which is aroused by meditation.

Art Notaris (Lt). Universal science. The art of knowing. The art of reading the signs and characters which, says one of the Rosicrucian manifestoes "God hath inscribed upon the mechanism of the world, and which he repeats through the mutations of Empires." These signs may be discerned in every kingdom of nature. To have the Arts Notaria is to be able to read what Rosicrucian texts call "Book M." see 430, 510.

Mater Ecclesia (Lt). Mother church (Binah). It is symbolized by the kneeling woman of Key 17. The interior church (communion of saints) is composed of persons who, by meditation, have reversed the errors of ordinary human thought. (In early stages of this reversal, they are seldom aware of that others are having similar experiences. As they progress, they not only sees some of their fellow travelers on the path of return, but they also enter into an interior communication with persons who may be living in distant lands.) It is identical with the True and Invisible Rosicrucian Order.

Terra Damnata (Lt). Reprobate earth. Refers to the matter of the alchemical work in its unpurified, unsubliminated condition. It is not itself changed by the Great Work, being always Lux Mundi, though hidden by veils which the work dispels.

105 (5*7*3)

14 = 105. 1/24 of a "week of times (2520 years).

??"End of differentializing" and "the hypercosmic perfected" (the number key-Carrington). Earth of Netzach.

HPK haphak. to turn, to change, to transform, to overthrow; to turn into; to prevent; subvert (see 585). Tracing a pentagram is an affirmation of the operator's power to divert the normal course of energy to predetermined channels, thus transforming magically the appearance surrounding him, and over-throwing adverse condition (HPK] by realizing the world of form is in a state of flux. The power which takes form as objects constituting the environment is identical with an inner power which is the original creative force of the One Self.

PKH pakah. to flow, to run, to pour forth; to ooze, drop. With different vowel points: to make sober, sober down.

TzIH tziyah. to glow, to burn, to glitter. From this word is derived the place-name Zion (see 156). The actual force employed in magical operations, the glowing, scintillating, fiery energy is concentrated in Zion and represented by TzIH.

Tzaiah [TzIH]. dryness, aridity; wasteland, desert. Corresponds to sandy, desert earth; one of the 7 earths in the diagram of the Four Seas. Earth of Netzach. see 291, 50, 14, 365, 302, 432, 337.

OLH yawlah, yawkawh. to go up, ascend, mount; to come up; to depart, withdraw, retreat; to rise, appear; to spring up, grow, shoot forth, to surprise, excel, be superior to; to be reckoned, be considered, counted in; to go up (on the altar), be sacrificed; to be void, be neutralized. [Exodus 19:3] "And Moses went up unto Al-Halhim, and IHVH called unto him out of the mountain." also: OLH, covering, protection. see 512; 456, 561, 702.

ADQ adaq. to adhere, cohere [Sepher Yetzirah 6:8]. "...God, the faithful king, rules over all from his holy habitation to all eternity. He is one above three, three are above seven, seven above twelve, and all are linked (cohered) together." also: ADQ (ehbeq) dropper; brace, ADQ (ahdahq). spray bottle (for perfume).

ADQ ehdeq, ahdahq. dropper, spray bottle (for perfume), brace.

MSH massah. trial, test, temptation; trouble, despair. Also: essay, thesis. The test of aspiration is perseverance through trouble and despair, and overcoming adversity.

NIMH naymawh. thread, hair; (gut) string. Suggest the sutratma, or thread-soul, which provides continuity in all incarnations.

IHVIDO Jehoiada. "Jehovah knows", Old Testament name [2 Samuel

23:20]

Latin/Greek

Mea victoria. my victory; part of the phrase mea victoria in cruce rosea, my victory is in the rosy-cross. In [Secret Symbols, p. 35] see 224, 88 (Latin).

genus homo (Lt). human species. The point of departure from homo spiritualis (Spiritual Man). see 184.

Ponticus (Lt). Astringent, sour, binding, contracting. Connected with the "Catholic, pontic water," the "gold" of the sages. These are adjectives Jacob Boehme applies to the first 3 principles i.e. astringency-salt (the other 2 are: compunction-Sulphur, rotation-Mercury. These further correspond to: Ain-Mercury-Kether, Ain Soph-sulphur-Chokmah; Ain Soph Aur-Salt-Binah.

106 (2*53)

Number of years on the life of brother C.R.
5*5 + 9*9; 2*53

NVN Letter name Nun. fish. as a verb: to grow, sprout or multiply. As a proper name the father of Joshua (Jesus) and means "perpetuity." It is the transmission of the fundamental resemblances, generation after generation, that the sources of Liberation are found. Thus the changeless reaps the harvest of the mutable. see 756, 326.

TzChCh tsawkhakh. to glare, to glow, burn, to be bright, to be dazzling white, shining, to be sunny. A reference to the "White Brilliance" of Kether. "A correspondence which indicates the mastery of the fiery Mars force which is connected with the letter Nun." [Gematria of the Letter-names]

QV kav. thread, a cord, a measuring line, measuring. A rule or standard of conduct; a reference to Chokmah. One of the meanings of the number two (see 73). Refers to the 24th Path of Nun as the thread or cord of perpetual change (Nun) has a face of life and a face of death but is the changeless life in reality (see 470). This is the "Line of the Heavens," for "their line is gone out through all the earth," says the Psalmist. "The mastery [of the Mars-force] makes us conscious of that undying perpetual reality which the Hindus call sutrama, the 'thread soul,'-that particular ray of the one light upon which successive personalities are strung, like beads on a thread, until mastery ends the necessity for reincarnation." [Gematria of the Letter-names]

ALHIKM Eloheykem. your God [Deuteronomy 4:23]. see 45, 132, 1145, 685, 638, 666.

DBQ dawbaq. attained; to cling, to cleave, to adhere, to join, overtake; to bring close together, to paste, glue. As a masculine noun DBQ, dehbeq: soldering or welding of metals (alchemy). As a verb: to follow close, to pursue, to overtake. also attachment, appendage; paste, putty. "Attained (because the completion of the great work or the final occult attainment is the mastery of the force typified in Tarot as death). see 512. [Gematria of the Letter-names]

HMLVKH ha-melukah. The kingdom, the realm, kingship.

VHABN GDLH ve-ha-ehben gedolah. and a great stone [Genesis 29:2]. "and a great stone upon the well's mouth." see 756

OLAH Eliyah. Supernal. An Aramaic adjective used in The Lesser Holy Assembly in reference to supernal Wisdom (Ch2, sec 56).

OLV ullo. his yoke [Genesis 27:40]. refers to the yoke of Jacob upon Esau. see 756, 120, 54, 372, 100, 680 Greek.

PLV pook. Antimony. Also color, to paint, eye-paint (stibium). This word is the Hermetic name for the first matter. It is the same as "permanent water" and "philosophical mercury." see page 18 if R.C. allegory. "to color, to paint (because this attainment enables one to differentiate the white light into any color or special rate of vibration, which may be selected)." [Gematria of the Letter-names] see 160, 586.

SALIH Saeliah. 45th Shemhamphorash; angle of 9 of Cups. "Mover of all things." 221°-225°. SESM , Sun. May 3, July 14, September 24, December 5, February 15. 2:40-3:00 DUPIOR. [Psalm 94:18] "If I say my foot slippeth, thy mercy, O Lord (IHVH) holdeth me up." For confounding the merchants and onmcilleux. It relieves those who are humble and ?dichus.? Rules vegetation; bring life and health to all who breathe, it influences through the principle agencies of nature. Person born: loves to ?instruct? himself; he will have great means and many faculties. Godwin gives: Saliah; angel of the 3rd quinance (11°-15°) of Pisces; angel by day of the 9 of Cups. This is the operation of the Moon or subconsciousness in Briah, the World of Creation. see 965, 1525.

HADVMIM ha-edomim. "The Edomites." Written without the Heh in [2 Chronicles 28:17]. "The Edomites had again come and attacked Judah, and carried away prisoners." i.e. these who rule the kingdoms of unbalanced force. [Paul Case: notes on numbers]. Note in this context that Judah is connected with Leo and the heart, as well as the Sun. see 30.

MANIH Meneiah. Maniah, "Jah is a protector".

MLHAL Melahel. Godwin gives: angle of the 5th quinance (21°-25°) of Scorpio; angle by day of the 7 of Cups. This is the operation of the sphere of Venus or desire, in Briah, the creative world.

Greek/Latin

Rhea (Lt). Earth goddess Rhea (or Cybele). A deification of Earth; producing and sustaining the wild life of nature (see 12). sapientum (Lt). of the wise. see 221 (Lt), 142.

verbum fiat (Lt). the word "let there be", the divine creative word in [Genesis 1:3] "And Elohim said 'let there be light', and there was light." Jacob Boehme writes: "As the eternal nature of the essence of external nature renews itself, and abandons that which it brought out of the eternal will into the outward by verbum fiat at creation; so may man also renew that which he makes. If he abandon the earthly, then he may renew that which he has progenerated from the eternal; but if it be not renewed, it remains in the source." [Six Theosophic Points I 24, p.37]

107 (prime)

The sum of Ab (3), Aima (52) and Ben (52), the names of the Qabalistic trinity: Father (Chokmah), Mother (Binah), and Son (Tiphareth).

MGN DVD Mawgen David. Shield of David, or Shield of Love (hexagram). The great star in the Hermit's hexagonal lantern is the macrocosmic star, referring to the Ego in Tiphareth linked by light to the paternal-maternal cosmic forces (see 701, 346, 20).

MNI ADM Beni Adam. Sons of Adam; sons of man (Humanity) [Psalm 90:3]. "Thou turnest man to destruction, and says 'return ye sons of Adam.'" Behind these words, attributed traditionally to Moses, is the idea that really the BNI-ADM are identical with the BNI-HALIM (148). ANVSh, Enosh, is the state of the Sons of God when they suppose themselves to be merely the Sons of Adam, and the return is to the original Angelic condition. Now in this is the deepest mystery of Saturn closely related to the secret of Mars. The Sons of Adam have forgotten that they are truly Sons of God. For them there is no rest, and in divers ways they seek relief from the intolerable tension that is produced by the sense of separateness. Only a few members of the human race realize their true status, and live accordingly. The rest are turned to destruction until utter collapse of their supposed autonomy sends them back. Now these deluded ones see death everywhere, are taught survival perhaps, but do not usually really believe it. Thus they seek vicarious immortality in posterity, and surrender themselves to death. They who have come into the peace of the Sabbath are free from this delusion, and know better than to prolong the chain of birth and death. [31st Communication 2/2/48]. see 713, 1200, 1308.

MLAKIV mahlayawkayu. "ye angels of his". [Psalm 103:20] "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Angels is also translated, "messengers". see 91, 158.

GLOD Gileawd. Gilead, "hill of testimony". [Genesis 31:21] "So he [Jacob] his face toward the Mount Gilead." see 117, Abdiel; 221 (Jair), 317.

AVNN Onawn. "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). In [Genesis 38:4] "She (Shua) conceived again and gave birth to a son and named him Onan." And in [38:9] "But Onan knew that the offspring would not be his; so whenever he lay with his brothers wife, he spilled his seed on the ground to keep from producing offspring for his brother." Connected with self-pollution. Note the power of Spirit (Aleph) linked (Vav) to reproductive force (Nun) in perpetual cycles of its own use, and abuse (Nun). see 757.

ZQ zeq. chain; flaming arrow. [Proverbs 26:18] "Like a madman,

shooting firebrands or deadly arrows, (19) is a man who deceives his neighbor and says, 'I was only toiling.'" Also in [Psalm 149:8] "To bind their kings with fetters, their nobles with shackles of iron." Key 15.

Fabre D'Olivet comments: "ZQ. Every idea of diffusion in time or space. The Arabic [word] as onomatopoetic root denotes the action of pecking. ZQ a chain, suite, flux; a draught of anything whatsoever. That which spreads, glides, flows in space or time. Thence, years, old age, and the veneration which is attached to it: water and the purity which ensues: a chain and the strength which attends it; an arrow, etc. In a restricted sense, the Arabic [word] signifies a leather bottle where in one puts any kind of liquid. It is doubtless the Hebrew word ShQ or the Chaldaic SQ, a sack." [The Hebrew Tongue Restored, pp. 344-345]

VSIAL Uziel. According to Mathers, in [Sepher Sephiroth, p. 16], and angel of Netzach of Briah; corresponds to the 7 of Cups or sphere of Venus and desire in the creative world. Davidson gives: Uzziel, 'Strength of God', and says this is a fallen angel, but the spelling may be OZIAL. [Dictionary of Angels, p. 299]

BITzH beytzah. egg; symbol of the manifested universe. Given by Mathers in [Sepher Sephiroth, p. 16]

Latin

Christos (Lt). Christ

LUX Domini (Lt). Light of the Lord.

108 (4*27)

20*108 = 2160. 1/20 of The Great Age.

MNHIG menahig. driver, conductive, From the verb [MNHG], minhag, "to drive" (as a chariot). Note that the study of the Tree of Life and its relationships is often called "The Work of the Chariot." The 1st 2 letters spell: MN a root meaning "to apportion." The first 3 letters spell MNH (Menah): "to ordain, to appoint, to number." The fourth letter Yod symbolizes the Sephirah Chokmah. The fifth letter represent the 13th Path of Gimel. Thus MNHIG signifies: "The apportionment of the power of You, the Father, through Gimel (see 88, 424, 419, 532, 536. The 13th path of Gimel, the Conductive Intelligence of Unity.

*** AZNIM azenim. the ears ?(oars)?.

BABI HNChL babey hanchal. the fruit of a deep valley. The "valley" is the Abyss of the Unground, or Boundless Subsistence.

ChITz chitz. a wall. Suggests protection, as does the Magic Circle.

ChMS chamas. to be sharp, bold, violent

***ChNN chanan. to incline, to have mercy, to love, to favor, to bestow. suggests that the supreme attainment is rather by the grace or favor of God than as the result of the aspirants personal efforts. Also: to love very much, be gracious, pity; grant; ChNN to make gracious, favorable; to beg for mercy. "Yet it must be clearly understood that the grace or favor is not capriciously extended. God does not grant it to some and withhold it from others. It should be realized that this grace ?inheres? in the in most nature of the Life-power. What is here intended to be conveyed it that this particular aspect of the Life-power, rather than personal endeavors of the aspirant, is what brings about the final attainment of the crown." [Paul Case: True and Invisible Rosicrucian Order (4th), p. 459]

ChSM chasam. to close, to shut, to hinder

ChTzI chatzi. the middle, an arrow (compare with Greek kentron, an arrow-point, hence center). Refers to the "Middle way" between the pairs of opposites. Hints at the secret of equilibrium utilized by the Lesser Adept. The control of speech (Ch), through meditation (Tz) leads to the perfect union (I) of the conscious and subconscious mind, resulting in superconsciousness. Refers to the position of the middle pillar on the Tree of Life (see 216). Also: ChTzI, half, one half. "It refers, in part, the position of the 13th Path on the Tree of Life.. This hints at the secret of equilibrium utilized by the adept during his journey up this path to Kether." [Paul Case: True and Invisible Rosicrucian Order (4th), p. 459]

ChQ chaq. that which is inscribed; that which is appointed; revelation, divine (cosmic) law. Also a conclusion, an enactment, a decree. Suggest the fulfillment of the divine intention by the final stage of the way of return to the supreme goal (see 64, 16). Also: to measure out; statue, law; rule, custom; prescribed due; prescribed unit, boundary. see 113.

Fabre D'Olivet writes: ChQ. Every idea of definition, impression of an object in the memory, description, narration; that which pertains to symbols, to characters of writing. In a broader sense matter used according to a determined mode. ChQ The action of defining, connecting, giving a dimension, deciding upon forms; of hewing, cutting after a model; to carve, to design: a thing appointed, enacted, declared, constituted, etc. The Arabic [word] develops, in general the same ideas as the Hebrew root; but is applied more particularly to that which confirms; verifies, certifies; to that which is true, just, necessary." [The Hebrew Tongue Restored, p. 354]

BVNIM Bonaïm. Builders. Refers to the Elohim, the cosmic forces working through the manifested universe and in the planetary centers of man. The Essenese called themselves builders. see 142, 273, 86, 220.

GIHNM Gehenna, Gehinnon. Hell of Yesod-Malkuth. One of the 7 infernal mansions pictured in the diagram of the 4 seas. In Hebrew eschatology, the valley of Hinnom was used as the figure of everything suggestive of disgust and abhorrence. It was identified with Sheol-the place of punishment for the wicked. [Standard Bible Dictionary, p. 223] see 668, 337, 57, 911, 99, 1026, 291.

OZAL Ozal. "The lust of God". A giant. Godwin gives: Azael; demon prince of water. According to Davidson, this name is also written Asiel and Azael, and means "Whom God, Strengthens": "One of 2 fallen angels (Aza is the other) who cohabited with Naaman, la-Mech's daughter, and sired the Sedim, Assyrian guardian spirits. Azael, it is reported, is chained in a desert where he will remain until the day of judgement... In Midrash Petirat Moshen, Azael is mentioned as one of 2 angels (other being Ovza) who came down from heaven and was corrupted, Cornelius Agrippa, in his Occult Philosophy, list 4 evil angels as the opposite of the 4 Holy Rivers of the Elements; among the evil ones Azael, is included, Schwab in his Vocabulaire de L'Angelologie identifies Shamhazai (Semyaza) with Azael (Aziel), guardian of hidden treasures." [Dictionary of Angels, p. 63]

SGHM Sagham. Lesser angel governing triplicity by day of Leo. [Sepher Sephiroth, p. 16]. Davidson: "According to Levi, Transcendental Magic, Sagham is ruler with Seratiel of the sign of Leo in the Zodiac." [Dictionary of Angels, p. 252]

testiculi (Latin). testicles.

illuminati (Lt). The illuminated or enlightened ones. Literally, those filled with light. The truth or reality has dawned in them, and they in turn become light-bearers to the rest of humanity. Their evidence was made possible by those "reservoirs" mentioned above.

Regio Lucis (Lt). Kingdom of Light. The dwelling-place of the illuminati. See also the "region of light", described by Thomas Vaughan as the Birth place of Mercury. see 50, 58.

Terra Sancta (Lt). Holy Land. This phrase implies the perfected "body of Light", for only is such a body is the "holy Land" attained. see 52 (Lt), 56 (Lt).

109 (prime)

AM KL ChI Em Kal Chai. Mother of all living [Genesis 3:20]. "And Adam called the name of his wife Eve (ChVH, "Nature") because she was Mother of all living things." see 18, 50, 51.

OGVL eggvol. circle, cake, loaf, roller.

ODIDA odidah. This ornament.

BQZ beqoz. Lighting.

LOTh lahoat. taste (attributed to Teth); to swallow, greedily, gulp. Laoat [LOTh]. food swallowed.

MNVChH menochah. rest, quietness; resting place.

NGVN neggvon. music.

AChIMN aychemahn, aehimawn. "Brother of a portion" (Ahiman) [Numbers 13:22]. Each brother of light has a portion of the responsibility to extend the light to others. see 372.

SChIAL Sachiel. Sachiel; "covering of God." Angel ruling Jupiter and Thursday (Godwin). Davidson says that this angel is "of the order of Hashmallim (Cherubim) Sachiel is resident of the first heaven (in some sources, the 6th heaven). He is a Monday (or Thursday or Friday) angel, invoked from the south (also from the west). In addition, he is a presiding spirit of the planet Jupiter. In Goetic lore, he is called a servitor of the 4 sub-planes of the infernal empire." [Davidson: Dictionary of Angels, p. 252]

QTh qawt. littleness, hence "little", small. [Ezekiel 16:47] "You not only walked in their ways and copied their detestable practices, but, as if that were a very little thing, in all your ways you soon became more depraved than they." Fabre D'Olivet writes: QTh. This root develops the ideas of resistance opposed to that of tension, of extension: Thence in a very broad sense the Occident; in a very restricted sense, a stick... The Arabic [word] is an onomatopoetic and idiomatic root which depicts every kind of cut made without effort, as with a knife, etc. This root employed as adverbial relation is represented by only, only so much, so little." [The Hebrew Tongue Restored, p. 441]

ASKVZDAI Askozdai. Day demon of the 2nd decanate of Aquarius, according to Mathers in [Sepher Sephiroth, p. 16]

TzDIDA Tzadida. Given by Mathers, without explanation in [Sepher Sephiroth, p. 17]. This word does not occur in scripture or in the Hebrew Lexicon. Of the first 2 letters Fabre D'Olivet writes: "TzD. That which is insidious, artful, double, sly, opposed, adverse, deceitful, seductive. The Arabic [word] presents in general, the same sense as the Hebrew; that is to say, every idea

of opposition, defense. [Arabic word] expresses the state of quarreling, disputing. TzD in a literal sense, very restricted. the side; in a broad sense, a secret. dissimulating hindrance an artifice. a snare. [The Hebrew Tongue Restored, p. 432] If we take Yod in this word as signifying the creative hand of God, then the first three letters suggest the secret of creativity.

Fabre D'Olivet writes of the final 2 letters: "DA. This root which is only used in Hebrew in composition, is the analog of the root DI, which bears the real character of the sign of natural abundance, and of division. In Chaldiac it has an abstract sense represented by the relations of, of which, this, that, of what. The Arabic [word] characterizes a movement which is propagated without effort and without noise." [The Hebrew Tongue Restored, p. 319]

Greek/Latin

Aer (Gr). Air. This word appears in [Revelations 9:2] "And he [the fifth angel] opened the pit of the abyss, and a smoke ascended out of the Pit, as a smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit." Written [Greek word] in [Revelations 18:17] "And in [1 Thessalonians 4:17] "Then we, the living, who are left over, shall at the same time with them, be caught away in clouds, for a meeting of the Lord in the air; and so we shall be always with the Lord."

Hera (Gr). Hera, the wife of Zeus (Jupiter). Means: Chosen One.

aqua spherica (Lt). spherical water. Symbolized in Saint Germain's Trinosophia by a picture of the Bird of Hermes. the fiery solar fluid or mercurial water (see 372, 153).

aurae crucis (Lt). golden cross. The cross of 6 squares, belonging to the Rosicrucian order "which every brother carries on his breast." [Secret Symbols]. see 246, 66, 58, 62, 47 Latin.

110 (2*5*11)

Sum of the first 10 even numbers from 2 to 20 inclusive. Age of Joseph when he died.

ABN BHN ehben Bohan. The stone of Bohan (the son of Reuben) [Joshua 15:6]. Place-name Bohan means: The Dwarf. With different vowel points, Bohen: thumb, big-toe.

OLI elli. upper, higher. Aeli [OLI]. pestle; pistil in flower.

SIThAL Sitael. "God, hope of all creatures." 3rd Shemhamphorash angel of 6 of Wands. 11°-15° inclusive. Genie: ?CHONTACR -Sun. Days: March 22, June 2, August 13, October 24, January 4. Invoke against adversities. [Psalm 91:2] "I will say of the Lord (IHVH) He is my refuge and my fortress: my God, in him will I trust." Time: 0:40 - 1:00 AM. Rules mobility, magnanimity, and great undertakings. Protects against weapons and ferocious beasts. One born under this influence loves truth, is true to his word, and goes gladly to help those in need on his services. Godwin gives: angel of the 3rd quinance (11°-15°) of Leo; angel by day of the 6 of Wands.

VThHTz ve-Tahtz. Cherubic signs - Scorpio (night house of Mars) replaced by Aries (day house of Mars). The Cherubim are assigned to Yesod-Purifiers of the Foundation.

***ChBQ habaq, hawbahq. to embrace, clasp; comprehend, comprise. [This was written with a Heh, I changed it to Cheth to match the #110]

MVSD moosawd. foundation, basis [Isaiah 28:16]. "A costly cornerstone of sure foundation." In this quotation it is MVSD.

AB HAMVNH. Father of Faith.

DMIVN memeyon. resemblance, likeness, imagination, example. Name of the 24th Path of Nun, Damyoni (Intelligence of Resemblance). see 466, 470.

IMIN yawmin. the right hand, the right, the south, the southern quarter. "At the end of the days." South is the direction of the Fire and the Sun (or heart center).

NM neis, nehs. A sign, flag, standard, ensign; signal, sign, miracle, wonderful or providential event. The sign of brotherhood in the unity of God is a wonderful event.

Fabre D'Olivet observes: NS. Every idea of vacillation, agitation, literally as well as figuratively: That which wavers, which renders uncertain wavering. NS in a restricted sense, a flag, an ensign, the sail of a ship: in a broader sense, a movement of irresolution, uncertainty; from the idea of flag

develops that of putting in evidence raising: from the idea of irresolution, that of tempting, of temptation. The Arabic [word] has only an onomatopoetic root which describes the noise of a thing floating, as water; consequently, characterizing-literally, that which imitates the movement of waves; figuratively, that which is given over to such a movement. [The Hebrew Tongue Restored, p. 402] In [Isaiah 49:22] "Thus says the Lord God: behold, I will lift up my hand to the gentiles and set up my standard to the nations; and they shall bring your sons in their arms, and your daughters shall be carried upon their shoulders."

OM yawm, awm. people, nation; kinsman. All are united in resemblance by the foundation stone. Also OM, em: with, together with; by, close to, beside; while, during, as long as. see 1186, 670. According to Fabre D'Olivet: "OM Hum. Matter universalized by its faculties: Tendency of its parts one toward another; the force which makes them gravitate toward the general mass, which brings them to aggregation, accumulation, conjunction; the force whose unknown cause is expressed, by the relation with, toward, among, at. OM every idea of union, unction, conjunction, nearness: a bond, a people, a corporation. The Arabic [word] presents in general the same sense as the Hebrew. As a verb, it is the action of generalizing of making common. By [Arabic word] is understood a painful condition, a sorrow, an uneasiness, etc." [The Hebrew Tongue Restored, p. 418]

OIL eiyel. height, heaven. see 116.

NIN niyn. descendant, son. [Isaiah 14:22] "For I will rise up against them, says the Lord of Host, and will cut off from Babylon the name, its descendant, the family and its generation, says the Lord."

***GGChChVPH "Tectum coeli fabrilis sub quo desponsationes coniugum fuint." (Under whihc dispensation you med the roof (GG GG) of the heavens to be joined together") An abbreviation or notariqon. see 6, 390. [Note that notariqon adds to 113, need to check spelling]

Greek/Latin

Protheus (Lt). Version of Proteus - A prophet and God of the sea, with the power of changing himself into different shapes. hence, change. [Fama Page 5] "Rota Mundi for that displaying the greatest artifice, and Protheus for the most profitable."

unicornis (Lt). [beginning of text missing] In figure 3 it says: "Hear without terror that in the forest are hidden a deer and a unicorn. In the body there is soul and spirit" [Hermetic Museum I, p. 281] on page 280 "If we apply the parable to our art... the unicorn will be the spirit at all times.. he that know how to tame and master them by art, to couple them together, and to lead them in and out of the forest, may justly be called a master." see 56, 79 (Latin).

crux rosea (Lt). [beginning of text missing] A.E. Waite observes:
"The crux rosea, or rosy cross, might simply be a cross of that
color-e.g. 'red with precious blood'... This was the general or
characteristic sign, adopted when the title of rosy cross was
formulated as a symbol. When the brotherhood in one of its
revivals or developments became *ordo roseae et aureae crucis*, the
emblem was a golden cross emblazoned with a red rose."
[Brotherhood of the Rosy Cross, p. 102]

111 (3*37)

Sum of each line of the magic square of the Sun.

ALP letter-name Aleph Ox, bull. The activity whereby the ONE reflects itself to itself, and so produces the number 2. The first out-pouring of spiritual influence into the realm of experience.

ALP eleph. a thousand, family, clan, cattle.

ALP illafe. to teach, instruct, train, to learn, to slip, to guide.

PLA pehleh. wonderful, admirable, mystical, marvelous, hidden, extraordinary. Adjective used to describe Kether. The reversal of the meaning of Aleph, whereby the limitless light is condensed by a contracting spiral into the first point or the crown. Used in Hebrew [Isaiah 9:6] as the first of a series of divine names. Also to divide, separate, distinguish. Root meaning is that which is set off; miracle. Refers to the initial act of apparent division, or separation, whereby manifestation is begun. Pehleh suggest that Aleph's power in the 11th path of Aleph is like a reflection of the power of Kether. see 157, 507, 620, 579, 876, 831, 142, 217, 242, 311, 255, 532, 364

"The doctrines of the grade of Ipsissimus are derived from the letters of this word. Kether is also called the Admirable or Mystical Intelligence. The Hebrew is Pahlah (PLA) said to be the 'light which imparts understanding of the beginning-which is without beginning'... 4) Peh, The Tower. The extraordinary words of a 'knower of the self' are largely applications of the Mars force-essentially like electricity and governed by similar laws, the force inimical to man only so long as he misunderstands and misuses it. Rightly understood it breaks down all structures of error, overthrows the false knowledge of separateness and rids the personality of all delusion... 5) Lamed, Justice. An Ipsissimus is a perfectly poised personality. He has transmuted ambition entirely but works as do those who are ambitious. He has transmuted desire of life but respects life as do those who desire it. He has transmuted desire for comfort but is happier than those who live for happiness. His will is one with the Originating Will of the universe, and he shares the mastery of the Will over all things. 6) Aleph, Key 0, The Fool. The 'Knower of the Self' is the Mystical Fool of all sacred allegories. Nothing binds him. he is beyond every limitation of 'this world.' His motives and his actions are incomprehensible to the masses of merely natural men. Sometimes they worship him. Often they deride him. Always they fear him. His instruction they may grasp, so far as he makes it comprehensible to intellect, but the essence of the man eludes them. They who have attained to the highest Grade of the Invisible Order have few companions in the world, yet they are never lonely. They live in silent but vivid communication with each other, and they share in the bliss of the Heavenly

vision. Their light shines in the darkness of the 'false world,' but that darkness cannot swallow it up." [Paul Case: True and Invisible, p. 307-308]

PLA pillae. to search, to make special (vows). see 164.

***ABN ChN ehben-khane. A precious stone; stone of grace; jewel. The alchemist's "Stone of the Wise." The realization that the One Ego in Tiphareth is identical to the cosmic Life-Force in Chokmah. In Proverbs 17:8, Chane KN, signifies grace, favor, something precious, goodwill. It forms the initials of Chokmah Nestawrah, "The Secret Wisdom," i.e. Qabalah. Paul Case notes: "Thus the three words (ALP, ABN, CN) suggest the multiplication, or development, of the stone of the secret wisdom (i.e. stone of the wise) through the power that may be designated either as AChD or as AHBH. But, since ABN-ChN = ALP, is it not clear [text ends] see 53, 58, 788.

[Proverbs 17:8] "A gift is as a precious stone in the eyes of him who has it: wherever it turns, it prospers." The Zohar [IV:1840, pp. 126-127] observes: "The lower world is always in a receptive state-being called 'a good (precious) stone'-and the upper world only communicates to it according to the condition in which it is found at any given time. If it shows a smiling countenance, light and joy from the world above pour down upon it; but if it be sad and downcast, it receives the severity of judgement, as it written 'worship the Lord in Joy' [Psalm 100:2] That the joy of man may draw down upon him supernal joy. So, too, does the lower sphere affect the upper: according to the degree of awakening below there is awakening and heavenly joy above. Therefore the Israelites hast to awaken the voice of the trumpet, which is compounded of fire, water and wind, and all are made one and the voice ascends and strikes that 'precious stone*', which then receives the various colors of this voice and then draws down upon itself the attribute from above according to the color which it shows. And when it is duly prepared by this voice, mercy issues from on high and rest upon it, so that it is enfolded in mercy, both above and below." *ABN ChN = ALP.

AChD HVA ALHIM Echad Hu Elohim. One is he, Creative Power is One, The Lord is One. The first word refers to Chokmah, the 2nd to Kether, and the 3rd to Binah. It sums up the powers of the first 3 Sephiroth.

APL ophel. thick darkness, obscurity; gloom. figuratively, misfortune. IHVH said he dwelt in the thick darkness. In Job 2:3, ABN APL, "The stone (concealed in) thick darkness.

KIPA kepha. Aramaic name for Peter; the Rock [Kephas]. see 3, 12 21, 30, 39, 48, 57, 66, 75, 84, 93, 102, 120. [Rod. Lex.N.T p. 577]

ADMVNI adamoni. red; reddish, red-haired. Described of Esau. [Genesis 25:25]. see 45.

ASN asan. ruin, destruction, sudden death.

MHVLL mehollal. mad; jolly, jovial. see Key 0, the Fool.

OVLA aovelah, olah,. Evil, wrong, injustice, inequity, wickedness. Refers to the apparent inequity of some phases of cosmic manifestation.

OVLH olah. a step, a staircase. The graded ascent of evolutionary development.

OVLH oleh. one going up, a pilgrim, a new settler, immigrant. Also means [avela] a burnt-offering, a sacrifice. Refers to the self-offering of the Life-power in the perpetual sacrifice of cosmic manifestation.

***OVLA Olvah. Duke of Edom, a hidden reference to Daath. [Isaiah 21:11] "The oracle concerning Edom [Dumah, DVMH], One keeps calling me from Sier [reference to Edom, MShOIR, from Sier], 'Watchman how far gone is the night?' 'Watchman, how far gone is the night?' [literally, what is the time of the night] [This entry needs more research and clarification]

VBABNIM voo-ba-ehbanim. and in (vessels of) stone [Exodus 7:20]. see 671.

ITzVH. will command

NKIAL Nachiel. Intelligence of the Sun.

MSVH. a veil, or face covering (Exodus 34:33].

ennes ANS. to commit rape; to take by force, rob. also ANS (anaws) robber, violent man.

IHVIKIN Jehoakin. "Appointed by God."

LOBDH leawbedawh. "to till it" (the Garden of Eden]. From OLD (awbad) to work, labor; to till, cultivate; to serve, worship.

NKIAL Nachiel, Nakiel, Nakhiel. Angle of the Sun. "In the Qabalah, the intelligence of the Sun, when the sun enters the sign of Leo. Nachiel's corresponding spirit is Sorath, according to Paracelsus's doctrine of Talismans." [Davidson: Dictionary of Angels, p. 203] see 666.

OVLH oolah. young girl. The "bride", Malkuth, after being married to the "King", Tiphareth. Aleph, the "eternal youth."

KHNI IHVH Coheni IHVH. "Priest of the Lord". [Isaiah 61:6] "And you shall be named the priest of the Lord: men shall call you the ministers of our God. You shall eat the riches of the gentiles, and in their glory shall you boast yourselves."

ALVH Elohah. God, deity. Written as a tetractys:

	A			=	1
	L	A		=	31
	V	L	A	=	37
H	V	L	A	=	42
				=	111

This word is 42 by itself. The Alephs = 4, the 3 Lameds = 90, the 2 Vavs = 12 and the single Heh = 5. This is concealed the formula 4+90+12+5 as well as 1+31+37+42. see APH.

Greek/Latin

gloria mundi. glory of the world. The Emerald Tablet says: "So thou hast the glory of the whole world; therefore let all obscurity flee thee..."

hoika (Gr). House, abode, residence; family. These all describe our relation to the Life-power.

enna (Gr). Nine. the number of a complete cycle.

E pluribus (Lt). From many, out of many. Used on the Great Seal of the U.S. Describes the apparent multiplicity of forms of the One Unity.

Trifolium (Lt). Trefoil.

AOM (Lt). Equivalent to AUM, the Hindu Pranava or sacred syllable, commonly written OM.

argent vive (Lt). "living silver". Mrs. Atwood writes: "Convert the elements, say Arnold [Divillanova], and you will find what you seek; for our [alchemic] operation is nothing else than a mutation of natures, and the method of conversion in our argent vive is the reduction of natures to their first root." [A Suggestive Inquiry into Alchemy, p. 84]. According to the Golden treaties of Hermes, I: "Keep therefore, thy argent vive, which is prepared in the innermost chamber in which it is coagulated; for that is mercury which is spoken of ?con?. the residual earth."

112 (7*16)

Area of each of the curtains of the tabernacle in Exodus 26:1.

AL ALIM El eloim. God of gods (Daniel 11:36). see 672.

ChSIDIK Chassidkah. Thy Holy One; Thy Godly One. (Psalm 16:10).

IHVH ALHIM Jehovah Elohim. The Lord God. The special Divine Name of Binah, the third Sephirah. This name shows she is the active agency whereby the inciting and masculine power of Chokmah (IHVH) is made manifest in the work of creation.[Genesis 2:4] "These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens." The Zohar [I:20A, p. 84] adds: And God made the two great lights [Genesis 1:16]. The word 'made' signifies the due expansion and establishment of the whole. The words 'the two great lights' shows that at first they were associated as equals, symbolizing the full name IHVH ALHIM (Although the later part is not revealed, but is known inferentially)." [Beginning of text missing] of the while Torah, both of the written and of the oral, for "Torah" stands for both, the former being symbolism of IHVH, and the latter of ALHIM. IHVH is above, while ALHIM is below, one indicating the higher world and the other the lower. This is the essence of all things, and it is necessary that man should perceive it in this world." I.R.Q. 735: "IHVH ALHIM, is the full name of the most ancient of all, and of Microprosopus; and when joined together they are the full name. But the other forms are not called the full name." I.R.Q., 795: Seeing that IHVH denotes the masculine and ALHIM the feminine." see 86. [Genesis 2:4] see 42, 52, 67, 86, 199, 265.

KBD ALHIM kabode Elohim. Glory of God (Proverbs 25:2). "It is the glory of God (Elohim) to conceal a thing, and the glory of kings is to search out a matter." see 32, 672, 679.

BINH ADM binah adam. the understanding of man. The first property of the Life-power, that limits and compresses (Saturn) to produce the frames or forms of all things, is an essential part of the constitution of man. [Proverbs 30:2] see 672.

BOLI baali. masters.

VADM AIN ve-Adam ain. "and no man." [Genesis 2:5] "When no plant of the field was yet in the earth, and no herb of the field had yet sprung up, the Lord God had not [yet] caused it to rain upon the earth, and there was no man to till the ground."

ChDQ hedeq. sharpness; brier. Also, ChdQ, to press into, drive in.

DBVQ debok. joining, attachment; glue; solder. Also dybbuk, a ghost possessing man's body. As an adjective, joined, attached.

AIOAL Aiaual. "God, delight of the children of man." 67th Shemhamphorash, angle of the 2 of Cups. 331°-335°. ABIQU-Saturn. May 25, August 5, October 16, December 27, March 9. 10:00-10:20 AM. [Psalm 37:4] ("Daleth") "Resign thyself unto the Lord (LIHVH) and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked desire to pass." For consolation in adversities, and to acquire wisdom. Rules changes, the preservation of monuments, longevity. Influences the occult sciences. Brings knowledge and truth to those who have recourse to him (the Shemhamphorash) in their works. Person born: Will be illuminated by the spirit of God; loves solitude, distinguishes himself in the transcendent sciences; principally astronomy, physics, and philosophy. see 965, 1525. Godwin gives: Ayoel; angel of the 1st quinance (1°-5°) of Cancer; angel by day of the 2 of Cups. This represents the operation of Chokmah, sphere of the Zodiac, in Briah, the creative world. see 81.

HQBH Haqabah. A name of God; acronym for ha-qodosh baruk-hu, "The Holy One, blessed be He." (Godwin)

Latin/Greek

omnia ad unum (Lt). all into one. see 46, 61 (Lt).

Aggelo (Gr). angel. Angel means messenger and may refer to illuminated men (see 386 Greek).

Lac Virginis (Lt). Virgin's Milk. First Matter. An unctuous, oily "water" or chyle-a milky, fatty lymph which is one of the principal means whereby the blood is supplied with the energy derived from food. Formed in the Virgo region of the small intestine and contains compounds of oxygen, hydrogen, carbon, the esoteric fire (sulfur), water (mercury) and earth (salt). The form of the first matter used by adepts to perform the Great Work.

Prima Materia (Lt). First Matter. The substance of all things, the divine spiritual energy or mind-stuff, to be sought by alchemist in the "Bowels of the Earth" (see above). Manifested through subconsciousness. Jacob Boehme writes; "And thus we understand here the essence of all beings, and that it is a magical essence, as a will can create itself in the essential life, and so enter into a birth, and in the great mystery, in the origin of fire, awaken a source which before was not manifest, but lay hidden in mystery like a gleam in the multiplicity of colors; as we have a mirror of this in the devils and in all malignity. And we recognize also from whence all things, evil and good, take their origin, namely from the imagination of the great mystery, where a wonderful essential life generates itself." [Mysterium Pansophicum V, p. 160] Paul Case note: "Hence for Jacob Boehme 'the imagination in the great mystery' is the Prima Materia, or first matter."

2. "The endless energy and unsearchable Primum Mobile (#130) are represented by the trinity, which produces the Fiat (#31) and produces nature in the mode of Prima Materia, otherwise chaos (#42)" [A.E. Waite: Brotherhood of the Rosy Cross, p. XXII]

Sella turcica. Turkish saddle; a protective bone covering the pituitary body, a "skull within a skull". The Pituitary is the focus of the Moon center.

113 (prime)

ABN BChN ehben bokhan. a tried stone [Isaiah 28:16]. Reference to the mystical lamb with seven horns [Secret symbols, page 35]. The lamb is KR (CR), and the 7 horns are the personified powers of the brethren who helped C.R. found the Rosicrucian order. see 137, 220, 314, 1483, 1973.

HBVNIIM ha-bonaim. "the builders" [Psalm 118:22] "The stone which the builders refused is become the headstone of the corner." see 1389 (Greek), 673.

MH-HBNAI mah-ha-banaiy. what! the builders! see 45, 108.

MH-HBVNH mah-ha-boneh. Power of the Builder. Observe that 113 is the result from [what! the builders!], an interpretation accepted by many modern commentators, and that is equivalent numerically to MKBNA (knoll), which closely approximates the continental form. if to 113 we add 90, 79, 732 and 548 the total is $113+1490 = 1603$, a primary number whose digits reduce to 10 ($26+1496=1522$). If we take in the above, the final Nun as 700 then it will be $740+79+732+1248 = 2799$, and $113 + 2799 = 2912 = 2^3 \times 7 \times 26$ or $2^4 \times 7 \times 13$. This seems rather significant especially as 113 may be taken in either the continental or English version. Also $2799 = 3^3 \times 311$ and 311 is the reflection of 113. 311 includes among its means AISH [a man, husband] and RPAL [Raphael], angelic patron of Building Mercury. see 311.

HNAHBIM ha-neahawbim. the lovers, the beloved. Title of Key 6 [Zain]. [2 Samuel 1:23] "Saul and Jonathan were lovely [beloved] and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were strong than lions." (David's lament at news of the death of Saul, and Saul's son Jonathan). from NAH, "comely, becoming, befitting."

BOVLH Beulah. Beulah, "espoused". [Isaiah 62:4] "Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate: but thou shalt be called Hephzibah ["my delight is in her, #192], and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." A reference to the New Jerusalem ["Abode of Peace"] of prophecy.

SLICHH selichawah. forgiveness, pardon; penitential.

NChMIH Nechemyah. Nehemiah, "Yah comforts"; name of a Persian cup-bearer to the king who helped the Jews rebuild the wall of Jerusalem after their return from exile. [Nehemiah 1:1] "The words of Nehemiah son of Hekaliah: 'in the month of Kisev in the twentieth year, while I was in the citadel of Susa (2) Hanani, one of my brothers, came from Judah with some other men, and I questioned that about the Jewish remnant that had survived the exile, and also about Jerusalem.'"

PLG peleg. Godwin gives: Peleg, son of Eber; father of Rev.

[Genesis 10:25] "Two sons were born to Eber: one was named Peleg, because in this time the earth was divided; his brother was named Joktan." 2. Phaleg; Olympic planetary sprit of Mars. Davidson adds that this angel is also known by Phalec, and say he is "ruling prince of the order of angels. Phalec is also the governing spirit of the planet Mars (and hence often referred to, as he is by Corellus Agrippa, as the wail lord). Of the 106 Olympic provinces, Phalec has dominion over 35. His day, for invocation, is Tuesday. According to Agrippa, heaven has 196 provinces, with 7 supreme angles governing them, of whom Phalec is one.. in white magic, Phaleg is one of the 7 stewards of heaven." [Davidson: Dictionary of Angels, p. 223-224]

Greek/Latin

sepulcrum (Lt). seplchre; tomb, resting-place. The inner light embodied in physical form. Part of a phrase found written on the altar of the vault of Brother C.R. see 122 (Latin).

Dues et homo (Lt). God and Man.

legis jugum (Lt). yoke of the law. A motto mentioned in the Fama. see 170, 65, 155, 136, 574 Latin. See True and Invisible pages 207-208, 4th addition.

Mesericordia (Lt). Mercy. Equivalent to Chesed (see 72).

propinqua (Lt). now; the present time, i.e. eternity.

Radix David (Lt). Root of David. see 137, 50 Latin.

spiritum (Lt). spirit. As spelled in an inscription found in the vault of C.R. in the Rosicrucian allegory. It includes the phrase: "Through the Holy Spirit we become alive again." see 683 Latin, 119.

corporalis (Lt). of the body; substance, essence of. see 277 (Lt). [note: this entry was found under #112]

GLH SVDV galah sodo. he reveals his secret [Amos 3:7]. Written of God's revelation of his purposes to prophets (see 38, 76).

DMO demaho. juice (of grapes or olives), wine or oil (literally tears of olives or grapes); tear, the priest's share of fruit. As the metathesis of MDO, this suggest creative imagination (Daleth) impregnating the power of substance (Mem), to produce the "juice" or drops (tears) or radiant Yod force. "Wine" is associated with blood, and this has its implications in the microcosm. "Oil" is connected with the serpent-power (Teth). Also DMO to shed tears, weep. see 44.

MLMD melahmed. teacher, tutor (evidently the root is Lamed). Also MLMD ox-goad; MLMD (maylumawd) trained, skilled, learned; scholar, man of learning. Teaching and training is a key to knowledge of "wine" and "oil". see 74.

ChNVN channun. gracious, merciful; obliging, indulgent. The supreme attainment is by the grace and mercy of God. see 108.

GMLIAL Gamaliel. "Reward of God", "recompense of God". Qlippoth of Yesod. Eliphas Levi in his Philosophie Occulte rate Gamaliel as evil, 'an adversary of the Cherubim', serving under Lilth (who is the Demon of Debauchery). However, in the Qabalistic and Gnostic writing Gamaliel is also a beneficent spirit associated with Gabriel, Abraxas, etc. Whose mission is to draw the elect up to heaven' [Davidson]. This suggest that when the powers of subconsciousness are purified they are God's reward; unpurified they are keys to hell. Godwin gives: "The Obscene Ones". Kenneth Grant writes: "Da'ath was the cosmic moon and the source of the illusion of phenomenlity, i.e. the ego; Yesod was the astral or celestial moon, the moon of magic and witchcraft...Da'ath is to the supernal triad what Yesod is to the infernal triad, and it is significant that the Qilphotoc image which the Jews assigned to Yesod was that of Gamaliel, the obscene ass. According to Sharpe the head of the ass is an Egyptian hieroglyphic determinative having the numerical equivalent of 30, which shows its relationship to the lunar current and the month of 30 days divided into three parts, each of ten days... (p. 112) elsewhere he says that "the formula of Gamaliel" is that of the 'obscene woman' whose zoomorphic symbol is the ass which the templars were accused of worshipping." (p. 263) [Nights of Eden]

GIHNVM gi-hinnom. Gehenna; Hell. The valley of the 'sons of Hinnom', near Jerusalem; the place where in ancient times children were sacrificed to the God Moloch. Later Jewish abhorrence of this practice caused the name Genenna, to be used as a name for Sheol, or hell. [Standard Bible dictionary, p. 426] see 674. It was seen as the place of eternal torment, where refuse of all sorts was subsequently cast, for the consumption of which fires were kept constantly burning. [Brewer's Dictionary of Phrase and Fable, p. 392]. see 13, 14.

Latin

claustrum (Lt). bar, bolt, bounds, cloister. In the Fama C.R.C. was placed in a cloister in the 5th year of his age. The cloister, indicates the state of relative bondage which precedes the work of liberation. To be placed in a cloister is to be shut away from the world, to be separated from the rest of mankind. Yet what is shut away is actually the essentially free spirit. Free in itself, the Christos assumes the burdens of apparent limitation imposed by its incarnation in human personality. In the Gospel of St, John: "The Logos became flesh, and tabernacle among us; and we beheld his radiance, a radiance as a son one-begotten from a father, full of grace and truth." [True and Invisible, page 102-102]. The spiritual motivation come from the awakening of our desire by an impulse originating in the universal and indivisible self. unless this eager longing is stirred, the indwelling Christos remains locked in the cloister of the 5-sense life. Thus all mystery rites agrees that the first preparation of a candidate for initiation must be in the heart.

propinqua (Lt). now; the present time. i.e. eternity.

conclusus (Lt). enclosed, confined, shut up. Implies spirit encompassed withing the limitations of form. Part of a phrase. see 204 (Latin).

legis jugum (Lt). yoke of the law. The second motto found in the vault of C.R. in the Rosicrucian allegory. It was written around a circle enclosing the figure of an ox. "Esoterically, this means the yoke of the law, and refers to the law of Moses, expounded in the Old Testament. But note that it is connected with the sign Taurus, and that a yoke is placed on the neck, ruled by that sign. We know today that the Sanskrit noun yoga and the Latin Jugum are from the same ancient root. The esoteric meaning of this motto has to do with the law of yoga, and particularly what the functions of a center located in the neck or throat, suggested, the Rosicrucian allegory by Cyprus (#870), the story of C.R.'s journey, and by Galia Narbonensi (#137) in another place. In one sense, this motto is a reference to Jesus declaration that not one jot or tittle of the law shall pass away until all be fulfilled. In a deeper sense it is an intimation that the Mosaic law, which was a law of sacrifice, is itself a symbol of those preparatory processes of yoga, in which the seeker for enlightenment loosens the bonds of material form and appearance, represented by Taurus, the earthy fixed sign symbolized by the figure of an Ox. There is no actual sacrifice, for what is given up is a delusion. yet there is the semblance of death, as we learn from the Fama, for Brother P.A.L. [#111] dies at Cyprus, and Brother dies at Gallia Narbonensi. Yoga effect a transmutation (death) of the Life-force (P.A.L. or A.) in the throat-center, and the processes whereby this is accomplished are the preliminary stages of Yoga and of the alchemical great work. They are processes which kill out the sense of separateness, and

thus awaken the realization of union (jugum)." [Paul Case: True and Invisible Rosicrucian Order (4th), p. 207-208] see 137 (Latin)

115 (5*23)

IOLH yawleh. went up [Genesis 2:6]. "A mist went up." (ALH to go up, ascend). see 512.

OZAZL Azazel. "God strengthens." Demon, devil. [OZ: strength, power courage; with different vowel points: strong, fierce, cruel.] As an interrogation: "to Hell!" LZAZL-Hebrew Lexicon. Azazel or Azael is one of the chiefs of the 200 fallen angels. He is the scapegoat of Rabbinic literature. In the Zohar [va-yeze 153A] the rider on the serpent is symbolized by "the evil Azazel." Jewish legend speaks of Azazel as the angel who refused to bow down before Adam when the first human was presented to God to the assembled hierarchies in heaven. He "taught men to fashion swords and shield," while women learned from him "finery and the art of beautifying the eyelids." Godwin: Demon prince of Air.

DMLIAL Damlial. Geomantic intelligence of Virgo. The sign is ruled by Mercury. Note the first two letter DM are the word for Blood, and the connectin with self-conscious creation. see 44.

HNNI henneiy Here am I, Here I am. The I AM is everywhere, and everything. also: "behold", in [Isaiah 28:16]. see 400, 1973, 2478, 2965.

ChVM HIVM chum ha-yom. the heat of the day. ChM Khem is the root of "alchemy" and "chemistry"; IVM, yom or "day" means the manifest. see 48, 56.

ChVQ chazoq. to be strong; be firm, to hold vast, to press, be urgent; to be hard, be severe, vehement, eager.

SNH seneh. thorn-bush, thorn.

ALIDO eliadah. "God knows". The father of Rezon ("Prince") or Zabah. [1 Kings 11:23] "And God stirred him up [Pharaoh] another adversary, Rezon the son of Eliadam." see 263.

PHL Pahel. 20th Shemhamphorash, short form, associated with the 2nd quinance (6°-10°) of Scorpio. see 130, 1525.

116 (4*29)

GLGLIM Galgalim. whirlings, whirling motion. The initial motion which begins every cycle of manifestation, great and small. see 575, 1032.

APLH aphilah. darkness [Exodus 10:22]. The "thick darkness" where IHVH dwells. see 444, 328, 126.

IVNIM. doves.

OILAH. Primordial.

HLLLVIIH hallelujah. "praise the Lord" [Carrington: Number Key] Note, this is a strange spelling-these are 3 Lamed's. The Lexicon gives this spelling HLLVIIH ("Praise ye the Lord"). see 86. Blessing and praise are transmuting powers.

INVN Yinnon. Yinnon, symbolic name of the Messiah [Hebrew Lexicon]. Note that it consist of Yod, the "creative hand" + NVN Nun, the letter-name for Nun or "fish", the reproductive power. Thus "hand+fish". see 106, 10. The early Christians used the symbol of the fish to represent Christ. see 1219 (Greek).

MKVN Mawkon. heaven of Chesed; fixed place, foundation; institute, institution; name of one of the 7 heavens. also mekahn a kind of tool, vise; MKVN (mekuawn) in a line; a corresponding; exact, precise. The benevolent lines of heaven (Jupiter) are connected with the foundation (Moon) of the earth (Chesed and Yesod). Godwin gives: emplacement; the 6th heaven corresponding to Chesed.

NDIBIM Nedaybim. The munificent ones. Those who have established the above connection, i.e. the Chasidim. [from NDIBH nobility, nobleness, excellency]. see 71.

BThN HADMH bethen ha-adamah. the bowels of the earth. A reference as to where the alchemical first matter may be found in the microcosm. BThN beten = womb = AIN ain or nothing. ADM Adam = man or humanity = Aleph = spirit + DM dam = blood or spirit immersed in blood. This is the ADMH adamah or earth of Chesed = 50 = Nun = MI, water. see 61, 45, 50, 44.

HALP Halaph. Halphas; Goetic demon by night of the 2nd decanate of Aries. Corresponds to the 3 of Wands, or the operation of Binah (Saturn) in Atziluth, the archetypal world. see 836. Metatthesis of "darkness", above.

GMIGIN Gamigin. Gamigin or Hamigin. Goetic demon by day of the first decanate of Taurus. see 766.

HMLIAL Hamaliel. Archangel of Virgo [Godwin}. Davidson gives: "Angel of the month of August, one of the rulers of the Order of Virtues, and governor of the sign of Virgo-all the foregoing

according to Trithemius. In ceremonial magic, the governor of Virgo is Voil or Voe." [Davidson: Dictionary of Angels, p.134]

PVL Phur. Phur; Olympian planetary sprit of the Moon [Godwin]. Davidson also gives Phuel and says that he is "Lord of the Moon" and ruler of 7 of the Olympian provinces. As a Monday angel, Phul is to be invoked only on Monday. In the Qabalistic works of Cornelius Agrippa, Phul's sigil is given. There he is called 'Lord of the powers of the Moon and supreme Lord of the Waters.' [Davidson: Dictionary of Angels, p.226] Also: Pul, a King of Assyria, also known as Tiglath-Pileser III. In [2 Kings 15:19] "Then Pul king of Assyria invaded the land, and Menahem gave him a thousand talents of silver to gain his support and strengthen his hold of the kingdom."

KSLV Kislavv. Kislev, the third Hebrew month, November-December, corresponding roughly to the period when the sun is in Sagittarius. [Zechariah 7:1] "In the forth year of King Darius, the word of the Lord came to Zechariah on the fourth day of the night month of Keslev."

Latin

Lux occulta (Lt). Hidden Light. A name for Kether. see 364, 49, 67.

philosophia (Lt). philosophy. In more ancient usage this had to do with occult investigation. see 193 Latin, 100.

lapis solis (Lt). stone of the sun. "I have called it by varuous naes, but the simplets is perhaps that of 'hyle' (438, Greek), or first principle or all things. It is also menominated the one stone of the philosophers, composed of hostile elemements, the stone of the sun, the sont ofthe metals... by these and may other names it is called, yet it is only One." [Hermetic Meseum I., p. 186]

117 (9*13)

Diagonal of a rectangle (45*108).

AINNV Aynenneh. he (was) not [Genesis 5:24]. Refers to Enoch "for the Elohim took Him". As ASH sometimes signifies "to be present, to be near, at hand; so AIN is used in the contrary sense, "to be not present, or, at hand." AINNV he was not present, or was no more." [Genius paragraph 152, page 355]. see 183, 123, 784, 1047.

MLAK IHVH Melak IHVH. Angel of IHVH [2 Kings 1:3]. In the quotation a Vav precedes the first letter of Malak ("and"). Malak also means: messenger. see 91, 605, and Exodus 3:2 (burning bush).

QBIH qiubeyah. Cube. (QVBIA, Kebeyah: die, dice, see 119, 147).

AVPL aophel. fog, darkness. The "thick darkness" of the unmanifest, where dwells the presence of deity. see 116, 126.

ALVP alloph, ahlluph. Duke, chief, head of family or tribe; friend, intimate companion; tame, docile; to champion in a game; guide. metathesis of the above (AVPL). Note that this word contains the letters of ALP Aleph, the Life-Breath or Spirit [111] combined with Vav or intuition, inserted between Lamed (ox-goad, teaching, balance) and Peh (creative word, Mars). The above meaning all have to do with Aleph. see 837.

ZOM zawom, sawahm. to be enraged, to be angry, anger; wrath; to be indignant; to denounce. The cutting power of (Zain, sword, Mercury) through the agency of Ayin (eye, of appearances, Capricorn) affecting Mem (Water, of consciousness). Anger is produced through misunderstanding the appearances of separation and is the result of fear of these delusions. see 677, 743.

OBDIAL Abdiel. "Servant of God." [Book of the Angel Raziel]. According to Milton, the "Flaming Seraph" who routs rebel angels among Satan's Host on the first day of fighting in heaven. Name of a resident of Gilead (GLOD, "hard, firm" #107) [1 Chronicles 5:15].

118 (2*59)

ChLP khalaph. to pass, renew, change, pass away, to pass through, pierce, to came anew, sprout again

ChLP kheleph. to exchange, to return for; in place of; shoot, reed.

ChLP khelaph. slaughtering knife.

ChSN chesan. strength; Chassan, ruler of Air.

KHN GDVL Kohen Gadol. High Priest. The Hebrew for Hierophant. (Serpent Power page 148). 118 rays of 360 is AGRI. see 106, 136, 128.

ChMO chamo. in alchemy, vinegar, acetum; also means to ferment. see 830.

HNBI AIM ha-naybiyeem. "the prophets" [Amos 3:7] "Surely the Lord will do nothing, but he reveleth his secret unto his servants the prophets." see 402, 76, 92.

HMIGIN Hamigin. Hamigin or Gamigin; Goetic demon by day of the first decanate of Taurus. The demon's name suggest faulty vision or reason (Heh), stabilized into reversal of dependence on universal life (reality) (Mem), willing itself (Yod) into patterns of memory (Gimel) which link it to union (Yod) with cycles of reproductive error (Vav). The first decanate of Taurus, ruled by Venus has the qualities of devoted, artistic, sympathetic. The influence of the demon suggest conscious imbalance resulting in the opposite negative qualities. This decanate is also attributed to the 5 of Pentacles, or Geburah, sphere of Mars, in Assiah, the material world. When negatively aspected, as here, it can mean toil unrewarded; loss of money; poverty; and trouble through lack of imagination and foresight. see 766.

ADM BLIAL Adam Belial. Arch-demon corresponding (according to Waite) to Chokmah, Belial means unprofitable or wicked; Adam means man or humanity; thus "wicked Man" or "wicked men". see 73, 45. In apocalyptic literature Belial (under the form of Beliar) is personified and identified with the Genius of all evil, Satan, and was formerly of the Order of Virtues, as well as having been created (as Belair) next after Lucifer. Waite says: "When the Adam and Eve of Genesis partook of the forbidden fruit, their fall confounded the good with the evil cortices, that of Adam with the male shells of Samel or Adam Belial...the nations of the world can be destined only to return whence they came, and Adam Belial is obviously not under the law... to put the position tersely, the souls of the Israelites were distributed in the members of the protoplasmic Adam, regarded in his mystical extension through the four worlds, and the souls of the gentiles [i.e. "Nations", GVIM, #59] in the members of Adam Belial,

belonging to the aversetres." [The Holy Kabbalah, p. 419]

ChOM Cham. 38th Shemhamphorash. short form, associated with the 2nd quinance of Aquarius. Also written ChOMIH Hamiah, "God, the hope of all the children of the earth", angel of the 5 of Swords (Geburah of Yetzirah). see 132, 678.

ZIMIMAI Zimimay. Demon king of the north (Goetia), according to Godwin. Davidson gives: "Zimimar (Zimmar) 'The Lordly monarch of the North', a title given him by Shakespeare." [Davidson: Dictionary of Angels, p. 328]

Latin/Greek

riza (Gr). a root; source from which it comes.

spirituale (Lt). spiritual. see 200.

lapis magnus Lt). great stone; i.e. the stone of the wise, or philosopher's stone. see 51 (Latin), 52 (Hebrew).

119 (7*17)

The vertical axis of a completed pyramid like that of the seal of the U.S.

HVA IBNH LI Hu yebeneh luiy. He shall build me a house [1 Chron. 17:12]. "He shall build me a house and I will establish his throne forever." see 12, 67, 40, 107, 1244, 1363.

VIABQ veyahbeq. and wrestled [Genesis 32:24]. see 113.

ThOM tayam. taste, flavor; sense, discretion, discernment; decree, command; reason, cause, intonation, accent [Psalm 119:66 "good discernment"].

DMOH dedemadah. Tear. weeping.

KMV ABN kemo ahben. like a stone [Exodus 11:5]. Refers to pharaoh's chariots and men sinking in the red sea "like a stone." "The deeps covered them and they went down into its depths like a stone." see 66, 53.

PGVL pegeul. "abominable", a foul thing, refuse, an abominated sacrifice. What is rejected in the building of the stone are those elements and negative patterns in personality which are obstructing the free flow of light.

ABN BVChN ehben bochan. "a tried stone", (variant spelling); Lydian stone; examined or inspector stone. see 113. The "stone" is consciousness.

BOLZBVB Beelzebub. "Lord of the Flies" [2 Kings 1:3]. Also BOLZBVB "Archfiend" [Hebrew Lexicon]. Also: "Lord of Chaos." [Gnostic writing of Valentinus]. Chief of the 9 evil hierarchies of the underworld (Qlippoth). From ZBVB "to fly". [2 Kings 1:3] "But the angel of the Lord said unto Elijah the Tishbite, arise, go up to meet the messengers of the king of Samaria, and say unto them, is it not because there is not a God in Israel, that ye go to enquire of Beelzebub the God of Ekron? Godwin gives: Archdemon corresponding to Chokmah. Davidson says he was originally a Syrian God: "In [Matthew 10:25, Mark 3:22, and Luke 11:15], Beelzebub is chief of the demons, 'prince of the devils' (as in Matthew 12:24), but he is to be distinguished from Satan (just as he is in all magic, medieval or otherwise)... another of his titles was 'Lord of Chaos', as given in the gnostic writings of Valentinus... in the Gospel of Nicodemus, Christ, during his 3 days in hell, gives Beelzebub dominion over the underworld in gratitude for permitting him (Christ) over Satan's objections, to take Adam and the other 'saints in prison' to heaven." [Davidson: Dictionary of Angels, p. 72]

ChALP Khalaph. Night demon of 2nd decanate of Leo. This decanate is ruled by Jupiter and suggests subconscious imbalance, resulting in unkindness, intolerance and boorishness. Note that it contains

the same letters as ChLP to change, renew, with the addition of Aleph (Uranus) between Cheth (Cancer, Moon) and Lamed (Libra, Venus). This imbalance is seen to be the result of the higher octave of Mercury, or spirit. see 118.

BN AVNI Ben-oni. name given to Benjamin (#162, "son of the right hand") by his mother. Inman says it may mean literally 'son of Anu', or 'son of my Un' [Genesis 35:18] "And it came to pass, as her soul was in departing (for she died) that she called his name Benoni: but her father called him Benjamin." BN AVNI = 52+67, so that it = BN BINH (67), and thus suggest (BN) ThPARTh and BINH (=AIMA). see 162, 52, 67, 1081.

Greek/Latin

fraternitas (Lt). fraternity, brotherhood (see 421 Latin).

in cruce rosea (Lt). in the rosy cross [Secret Symbols page 35]. All brothers in the rosy cross form the fraternity of spirit. see 224, 88.

natura humana (Lt). Human nature. The first word is 67, corresponding to Binah, and the second is 52, the value of Ben, the son.

verbum vita (Lt). living word [Secret Symbols page 31]. The son, Tiphareth, is the Living Word, or the Logos.

spiritus (Lt). spirit. The son is also the spirit (RVCh) Ruach, the human spirit links Neshamah (the Soul of God, seat in Binah) to Nefesh (the Animal Soul, attributed to Yesod). see 132, 175, 214, 496, 243, 60, 64 Latin, 113.

spiraculum (Lt). A breathing hole, a vent. The triad or triangle (equilateral) is like a vent or spiracle, through which the influence of the Life-breath enters and leaves the field of manifestation. In Secret Symbols, the word is connected with both Life and Death (see 251 Latin).

Saturnus (Lt). Saturn. Builder of form; sphere of Binah, the cosmic mother; one of the seven planetary centers. see 713, 400, 406, 67.

sperma mundi (Lt). seed of the world. see 64 (Latin). "The Philosopher's stone is called the most ancient, secret or unknown, natural, incomprehensible, heavenly, blessed, sacred stone of the sages... In the writings of the sages we may also find it spoken of as the catholic magnesia (#129), or the seed of the world, and under many other names and titles of a like nature, which we may best sum up and comprehend in the perfect number of one thousand." [Hermetic Museum I, p.97] see 1000.

120 (3*5*8) 15 = 120

The number of years which elapsed from the "death" of C.R. until his sepulcher was opened. The perfected consciousness of an illuminated man [Genesis 6:3].

120 is the symbolic number of the perfected life of man.

"This number is contained in the scripture with the seventy years of the ordinary span of life, mentioned by the Psalmist. The difference between 120 and 70 is 50, so that we may say the magical age of 120 years is attained by adding 50 to the 70 years of ordinary human experience. The number 50 and 70 are, of course, symbolic. 50 is the number of the letter Nun, symbol of the occult power, which, when sublimated, leads to illumination. 70 is the number of the letter Ayin, whose name means: 1. the human eye, as organ of vision; and 2. "outward appearances", or the superficial aspect of things...now 120 is the theosophic extension, or secret number, of 15-the sum of the numbers from 1 to 15 inclusive. In relation to the 15th key, therefore, it represents the full expression, or complete manifestation, of the power represented by the devil. So long as we are outsiders, what stands in our way looks like the devil. But when we overcome our terrors, Key 15 represents the great magical agent, the astral light, truly called Lucifer, the son of the morning. This is our adversary, because it is the immediate cause of the manifold appearances which delude the ignorant. But when we strengthen our vision with force borrowed from the eagle, we are able to see through those very same illusion, and then we are no longer deluded by them." [Paul Case: True and Invisible Rosicrucian Order (4th), p. 181, 183]. see 50, 70.

DMIVNI damyoniy. Resemblance or Imaginative. (24th path). The first two letters of the name of the path are Daleth and Mem, forming, the Hebrew noun for blood. The rest of the world, [INVI], is numerically equivalent to a Hebrew noun [ChBIVN], meaning "hidden treasure." This is a hint that the secret of the 24th path has something to do with valuable occult properties of blood. see 470, 44, 68.

SMK Letter name Samekh. tent-peg, prop, support. As a verb: to prop, to bear up, to establish, hold or sustain, invigorate. The 25th Path of Wisdom, linking Tiphareth and Yesod of the Tree. Representing the purgation and perfection of personality, to become a pure and holy habitation (temple) for the One Spirit. The Path of Nun and Samekh are essentially the same. also: SMK, to lay (hands); to pack, make close, block. "...the path of Samekh above Yesod is doubly related to Jupiter, as you may see from the letters Samek and Kaph. But the 'matter of the word' is designated by Mem between Samekh and Kaph, and this water will not wet the hand; it will not, that it, wet the Yod. For the 'hand' is none else but Yod." [10th Communication]. see 80, 536, 800, 162, 186, 600, 1343.

MVOD moade. the time of the decree, appointed time; festival (half-holiday, intermediate days of Passover and feast of tabernacles); appointed meeting, assembly; appointed place; temple, synagogue; appointed sign, signal; festival sacrifice. Refers to the time of liberation of Adam, by the Life-power. With different vowel points, Muahd: forewarned, an attested danger. see 106, 756, 372, 50. [K.D.L.C.K. p. 517]

ON On. a name of God. It is the city of Heliopolis in Egypt, or Beth-Shemesh, the House of the Sun. see 581, 1052.

MKIN mawkheen. strengthening, renewal. "The fullness of those days shall see the strengthening of thy weakness, O Israel." [Book of Tokens]. see 60, 310.

ININ yenin. "shall be continued." see 770.

MKLL miklahl. perfection [Psalm 50:2].

IMINI yimini. my right hand [Psalm 110:1].

MSK mawsawk. a covering, a curtain, a hanging.

MSK mawsak. mix drink. "The Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.: Paul Case: "Water is invariably the basis of the work. This mixture (MSK) is the extension of 15 [or 120], that is of IH, Jah. 15 is also the value of AID, which means 'steam, vapor', and also 'fate'. 15 is also the number of ABIB, (more commonly simply AB = Father) the month of the Exodus and the Passover, corresponding to the sign Leo, where Sol has his abode. 15 again, is the extension of 5, which also has a word meaning vapor, AD. Thus the sequence 5-15-120 suggest Kabbalistically the gradual condensation of vapor into water, which is the support and basis of all material manifestation. Observe also that 120 is 30+40+50 = LMN =NML, to eat off, to cut off; and that 30-40-50 is a Pythagorean triangle with each of its units divided into 10 parts, or a cube with each edge in 10 parts." [Paul Case on D.D. Bryant, IX]. see 15, 5. Rosenroth in [K.D.L.C.K. p.544] gives velum, ?operimgniom?.

OMDV emdu. Stand ye [Jeremiah 6:16]. "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein." see 3, 12, 21, 30, 39, 48, 57, 66, 75, 84, 93, 102, 111, 138, 140, 260.

OMVD ammiwd, ammuwd. Pillar, column, that which is stretched out, erect; stand, platform; cylinder around which scroll is rolled. [Exodus 13:21]. "And the Lord went before them by day in a pillar of cloud, to lead them the way: and by night in a pillar of fire, to give them light; to go by day and night." see 170, 290, 421, 2521, 2580, 60, 310.

KOL kol, kel. according to. Isaiah 59:18 "According to their deeds, according he will repay" and Isaiah 63:7 "According to all that the Lord hath bestowed on us."

***keal, cont. From the root OL, that which is high, eminent, superior. Paul Case adds the meaning of master: "Referring to the Mastery which comes only as the result of putting things to the test of experimental verification." [Gematria of the Letter-names]

LTz Letz "scorner" [Proverbs 9:7] "He who reproves a scorner gets same to himself: and he who rebukes a wicked man gets himself a blot." see 930.

OVGIAL Ogiel. "The Hinderers"; Qlippoth of Chokmah, according to Godwin.

KSIL kesil. thick one, hence fool. (suggesting Tarot Key 0, related to Aleph and spirit). also: strong one, giant, hence the constellation Orion (conceived of by the ancients as a giant bound upon the sky.) In [Psalm 92:6] "The senseless man does not know; neither does a fool understand." And in [Job 38:31] "Can you bind the beautiful Pleiades? Can you loose the cords of Orion (i.e. the Giant).

MVSDI musadi. foundation, basis. "The whole purport of this is to be seen in the symbolism of the 14th Key, which shows the mixing of the fundamental waters at the beginning of the Long path which leads to the crown. Observe too that $120 = 3 \times 40$, and that it may therefore be represented by a triple manifestation of the letter Mem, whose value is 40. That is to say, Mem in the three worlds below Atziluth produces 120, here we are very close to the alchemical secret." [Paul Case of D.D. Bryant's Philosopher's Stone, IX] see 40.

MLIM melim. words, sayings, decrees, prophetic.

LMN leman. for the measure or "hanna". see 90.

NML namal. to eat off, to cut off. see note (mawsak).

PM pum. mouth, tongue. "By PM is understood the foundation-namely the letter Yod joined with his bride; the speech is the marital influx flowing forth from the bride; for the queen is called the word; but the great things are the inferiors of all grades produced. This tongue (PH) is hidden between Yod and Heh. For father and mother are perpetually conjoined in ISVD, but concealed under the mystery of DOTH." [Book of Concealed Mystery 37:37] see 80, 474, 680. [Daniel 7:8] "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots [of the beast with iron teeth]; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

TzL tzel. shadow, shade; shelter, protection. [Psalm 191:1] "The shadow of the almighty." "He that dwelleth in the secret place of the most high shall abide under the shadow of the almighty."

PLI pelee. secret, wonderful. [Judges 13:18] "And the angel of the Lord said unto him, why asketh thou thus after my name, seeing it is secret?"

HSNH hasseneh. "the thorn-bush". Refers to the burning bush-the image of God who "spoke" to Moses. [Exodus 3:2] "And the angel of the Lord appeared unto him is a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed." see 586.

LMIM lawmem. "and the waters" [Genesis 1:6] Refers to the firmament which God placed in the "waters" of creation.

SS saws. spice; dissolved power; medicine, poison. also moth (Lexicon).

KPK keph, kaph. see S.D. volume 16.
Greek/Latin

clavis artis (Lt). key of art.

In principio (Lt). In the beginning, principle. The Latin translation of the Hebrew BVASHIth, the first word in Genesis. It applies particularly to the construction of the equilateral triangle, from which the measure of a heptagon is derived, in as much as the triangle comes first. It may with equal propriety be translated "in principle"; and this also is a correct rendering of BVASHIth, Bereshith. [also John 1:1 in the Latin of the Vulgate]. Relates also to the reality that "beginning and end are One." The process which begins from the higher unity of life ends there as well.

***medicina catholica (Lt). Universal medicine. "Moreover, it [the treasure] is the universal medicine described by Solomon [Ecclesiastes 38]; the same also is taken from the earth, and honored by the wise." [Hermetic Museum I, p.132] "Honor a physician with the honor due unto him for the uses which ye may have of him: for the Lord hath created him. For the most high cometh healing and he shall receive honor of the king. The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration. The Lord what created medicines out of the earth; and he that is wise will to abhor them. Was not the water made sweet with wood, that the virtue thereof might be known? And he hath given him skill, that he might honor in his marvelous words. Of such doth the apothecary had a confection; and of his words there is no end; and from him is peace over all the earth. My son, in the sickness be not negligent: but pray unto the Lord, and he will make thee whole. Leave off from sin, and order thine hands aright, and cleanse thy

heart from all wickedness. Give a sweet savor, and a memorial of fine flour; and make a fat offering, as not being. Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him. There is a time when in their hands there is good success. For they also shall pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life..." A.E. Waite writes: "The fire of divine love prepared the heavenly Quintessence and eternal tincture of souls from the cosmic cross of the four elements, and... by the *medicina catholica* the whole human race is liberated from the yoke of hell, delivered from death and transmuted by spiritual regeneration, so that the soul is clothed with the splendor of everlasting being... This is the body of the radiant or resurrection body of adeptship..." [Brotherhood of the Rosy Cross, p. 459]

pax profunda (Lt). Peace profound. An ancient Rosicrucian salutation.

fons naturae (Lt). fountain of nature. Concerning the philosopher's stone, "it is a pearl without price, and, indeed, the earthly antitype of Christ, the heavenly corner stone. As Christ was despised and rejected in this world by the people of the Jews, and nevertheless was more precious than heaven and earth; so it is with our stone among earthly things: for the spring where it is found is called the fount of nature. For heaven as though nature all growing things are generated by the heat of the sun, so also through nature is our stone born after that it has generated." [Hermetic Museum I, p.181]

"In the fountain of nature our substance is found, and nowhere else upon earth; and our stone is fire (#216, Latin), and has been generated in fire, without, however, being consumed by fire." [Hermetic Museum I, p.213]

121 (11*11)

KSIAL Cassiel. Planetary angel of Saturn (Binah).

NINVH Nineveh. Nineveh [Like 11:30]. capital of Assyria, where Jonah was sent by God. Combines the letters of NVN (Nun), and IH (Jah). see 50, 15.

ALILIM elaylayim. vain idols, false gods. Those contacted by astral visions, where personal subconsciousness colors the true images, and becomes a channel for negative forces.

APM. an end, extremity, fool for God; to cease, disappear.

HGLGLIM. of whirling motions.

ATzL azal. emanated from.

ATzL awtzal. to lay aside, set apart; to reserve, withhold, withdraw; to influence. The "dew of heaven" is reserved for the enlightened; its influence is the measure of truth. also: ATzL by the side of, near, nearby, beside. Its presence in "nearer than hands or feet", for it dwells within.

MLAIM malaim. consecration.

AIN-KM. you do not.

chezka ChZQV. be strong.

ChVZH DI LILIA khozeh dayiy layleyah. nocturnal vision. contact with this "dew" brings inner vision, which begins as the recollection and interpretation of dreams.

ANKIM aenawkim. perpendiculars. exactly upright, or vertical, pointing to the zenith; rectitude. Suggest the path of Gimel which extends vertically from Tiphareth to Kether. Gimel is connected with the Moon and with subconscious memory, activated during the dream state.

OKAL Okael. Lesser angle governing triplicity by night of Cancer. This sign is ruled by the Moon.

KOAL Kael. According to Mathers, in [Sepher Sephiroth, p. 18] the angel governing the 4th astrological house of Cancer.

MThBO matbea. Coin [Godwin]. Corresponds to the suit of Pentacles in the Tarot minor arcania, to the plane of Assiah, the material world, to the 2nd Heh of IHVH and to the 4th occult admonition-to be silent. This word does not occur in scripture or in the Hebrew Lexicon. Of its first 2 letters Fabre D'Olivet comments: "MTh. this root, composed of the sign of exterior and passive action, united to that of resistance, develops all ideas of motion or emotion given to something; vacillation; stirring; a

communicated movement especially downward. The Arabic [word] has the same sense. As verb, this root indicates the action of drawing, stretching, extending by pulling. MVTh. Action of moving, rousing, budging, stirring, agitating; going, following, happening, arriving, etc. [The Hebrew Tongue Restored, p. 389]

And of the last two letters: BO. every idea of precipitate, harsh, inordinate movement. It is the root BA, in which the mother vowel has degenerated toward the material sense. The Arabic [word] is an onomatopoetic root which expresses the bleating, bellowing of animals. BOH. An anxious inquiring, a search; a turgescence, a boiling; action of boiling, etc. [The Hebrew Tongue Restored, p. 306-307]

Latin

revivificatio (Lt) reborn, revived. Part of a phrase in Secret symbols. see 717.

perpetuum (Lt). perpetual. The power of perpetuation corresponds intimately with the function of imagination assigned to Nun. see 120, 250, 50, 700.

divine natura (Lt). divine nature. The nature of divinity is to perpetuate itself. see 54, 67, 496 Latin.

Non Omn Ibus (Lt). Not for All. Motto of the gate of the inner wall in an illustration of Khunrath's Amphitheatrum Chemicum (1609). The inner wall summarizes the alchemical operations; the motto intimates that entrance into the central mystery is not for everyone. In the same illustration appears the word ABN enclosed in a radiant triangle, and borne by a dragon which is on the top of a mountain. The mountain is in the middle or center of an enclosure, surrounded by the 7-sided wall in whose corners are written: dissolution, purification, Azoth pondus, solution, multiplication, fermentation, projection. Another wall surrounds this inner wall in the form of a 7 pointed star, composed of 14 equal lines, its gate is flanked by 2 triangular pyramids, or obelisks. Over one is the sun and this obelisk is named Faith. Over the other is the moon, and this figure is named Taciturnity, or Silence. Between the pillars, in the gate is a figure bearing the caduceus of Hermes or Mercury, standing behind a table on which is written "good works." Below is the motto: "The ignorant deride what the wise extol and admire." Thus there is in the diagram the same association between a 7-sided figure and a stone which occurs in the Fama. [true and Invisible page 177-178]. see 53.

ChSDIM Chasidim. merciful or beneficent ones, the compassionate. Rosicrucian grade of Exempt Adept. The Masters of Compassion are those who are wholly devoted to realizing their identity with the One Reality. Chasidim are persons who partake of the quality of Jupiter, Chesed, and enjoy continual receptivity to the Hierophant via the 16th path of Vav. For them the fact of eternal being is a direct perception so that they are able to say: "Before Abraham was, I AM". see 508, 72, 48, 528.

AL HALHIM el ha-Elohim. "unto the Elohim" [Exodus 19:3] "And Moses went up unto God [the Elohim, on Mr. Sinai] where IHVH called unto him out of the mountain saying..." [AL pointed with a seghol means "to, unto, at, by." So the name means "unto the Elohim (the seven spirits, or chakras). 122 reduces to 5, the number of Heh, and since it refers to the Elohim, the Heh is the first Heh in IHVH and refers to Binah] see 682.

TzLB tzawlahb. to hang, crucify, impale. This is spirit embodied in physical forms. Evolution sacrifices or crucifies the lower nature, to be reunited with God. This is accomplished through the power of meditation (Tzaddi) aided by the agency of balanced action (Lamed) and the transparency of self-conscious attention (Beth). also TzLB (tzalakub) cross-the cross of the 4 elements: Fire, Water, Air, and Earth. It is equilibrated by the Quintessence.

MIIA MIIA maia maiya. the glassy sea. A term used in alchemy; suggests the city of pure gold, like clear glass in Revelations 18:21. Implies the illuminated consciousness-when receptivity to the intuitional level of Binah becomes as a "glassy sea" [Binah is the "Great Sea"]

ANVSH ennusah. an assaulted woman. Suggest failure to approach subconsciousness (the woman of Key 2) "suavely and with great ingenuity." Failure is the inevitable result.

ONB enawb. grape. Suggest renewal (Ayin) through change (Nun) and self-conscious attention (Beth). see 133, 166, 44, 1431 (Greek), 216, 1336.

ASMVDAl Asmodai. Asmoday or Asmodeus; according to Godwin, the arch-demon corresponding to Geburah or Netzach; Goetic demon by day of the 2nd decanate of Aquarius. This decanate is ruled by Mercury and has the qualities: independent, cultured, sociable. The influence of the demon suggest conscious imbalance, resulting in negative aspects of these qualities. In the Tarot minor arcana this decanate is assigned to the 6 of Swords. This represents the operation of Tiphareth, sphere of the Sun, in Yetzirah, the formative world. When ill-aspected, as here, this may indicate sudden changes; circumstances dominating; danger of being overconfident or conceited; too much effort expended from small results. The remedy is to learn that the image-making power of

Tiphareth creates the essence of freedom and joy.

Davidson writes of Asmoday (Ashmeday, Asmodius, Sydoney) That he is 'a fallen angel' who has wings and flies about, and has knowledge of the future, according to Budge, [Amulets and Talismans, p. 377] Asmoday teaches mathematics and can make men invisible. He 'giveth the ring of virtues' and governs 72 legions of infernal spirits. When invoked, he manifest as a creature with 3 heads (bull, ram, man)... a variant spelling of the name is Hasmoday, who is one of the demons of the moon. Of Asmodeus he writes: " ('Creature of Judgement')-the name is derived from Ashma Daeva... Asmodeus is a Persian rather than a Jewish devil; however incorporated into Jewish lore, he is there regarded as an evil spirit. According to Furlong, Encyclopedia of Religions, Asmodeus is 'the Talmudic Ashmedai, a demon borrowed from the Zend Aeshmadeva', a 'raging fiend' [The Book of Tobit 3:8]. It was Ashmadia (Ashmedai). says Furlong, who made Noah drunk, and who, it Tobit, slew the 7 bridegrooms of the young Sarah, and who overcome by the angel Raphael, was finally 'banished to upper Egypt." In Demonology Asmodeus in Hell is controller of all gaming houses. ?Wightus" the demonographer says Asmodeus must be invoked only when the invokant is bare headed, otherwise the demon will trick him.. In The Book of the Sacred Magic of Abramelin the Mage, we find this report: "some rabbins say that Asmodeus was the child of incest of Tubal-Cain and his sister Naamah; others say he was the demon of impurity.' Jewish lore charges Asmodeus with being the father-in-law of of the demon Bar Shalmon... in Solomonian legends, Asmodeus also goes by the name of Saturn, marcolf or Morolf. He is credited with being the inventor of carousels, music, dancing, drama, 'and all the new French fashions.'" [Davidson: Dictionary of Angels, p. 57-58]

ZLPH Zilpah. Leah's hand-maiden; mother of Gad and Asher. see 7, 501. [Genesis 29:24] "And Leban gave his servant girl Zilpah to his daughter as her maid servant."

GLGVLIM galguim. revolutiones (Anamarum); rotations or wheeling (of spirit). given by Rosenroth in [K.D.L.C.K p. 236], where he cites the Zohar.

Latin

lux interna (Lt). inner light. Refers to Kether. see 620, 397, 49, 73 Latin.

sepulchrum (Lt). sepulchre; tomb, resting-place. The inner-light within physical form. Part of a phrase found written on the altar of the vault of C.R. see 475, 87 Latin.

[Beginning of entry missing] Atwood writes: "This same, the Arabians call flos salis albi-the flower of the white salt, and thus the substant hypostasis is said very truly to be designated; and this is the white sand, quellum, which Van Helmont speaks of as manifesting itself forth in a vivid vital soil, which spade or

mattock never pierced. This is the true magical earth wherein is the recreative fire, even that "land of Havilah, where good gold is'; and this fire binds the parts there of spontaneously to himself, coagulates them, and stops their flux; and this salt is the water that wets not the hands; and that identical magnesia that was exhibited in the mysteries." [Suggestive Inquiry into Alchemy, p. 328]

123 (3*41)

AHH IHVH ALHIM Ehah IHVH Elohim. "Oh, IHVH, Elohim." a name of God, implying Kether, Chokmah and Binah. 3, 4, and 5 letters.

MLChMH milkhamah. war, battle, quarrel, controversy [Exodus 15:3].

NGO nago. a blow, stroke, spot, mark, sore, plague, esp. suspected Leprosy.

ONG oneg. pleasure, delight, enjoyment. metathesis of NGO. Gimel = Uniting Intelligence is now the result of piercing the bonds of ignorance (Ayin) and transforming negative patterns (Nun). Life becomes more delightful.

ONG enneg. to make soft, make tender, to make pleasant; to enjoy.

PGM pegam. defect, blemish; injury, hurt, damages for blemish; the decrease of the moon, decline. This the power of Mars (Peh) which pierces the veils of ignorance in subconsciousness, the Moon (Gimel), affecting reversal of mental substance (Mem), and which can cause pain in the process.

PGM pahgam. to cut, mutilate; to discredit [laesio aliqualis violatio: an attack on someone, an injury].

KHN HGDVL kohen ha-godol. "the high priest". In [Leviticus 21:10] "The High Priest, the one ordained to wear the priestly garments, must not let his hair become unkempt or tear his clothes." see 75, 43, 773.

124 (4*31)

Length of the 4 sloping lines in a structure required to complete the unfinished pyramid on the reverse of the Great Seal of U.S.

IHVH HVA ALHIM Jehovah hua Elohim. Jehovah (The Lord), He is God. see 129.

GLH SVDV galah sodo. "he reveals his secret,"

ODN ayden. Eden, delight, pleasure. A noun meaning: time. The purpose of human life is to enjoy a "good time." The secret of happiness is in the honest development of our own gifts. We are given the seeds of mental imagery. It is up to us to develop them so that Adam can return to the Garden of Eden. see 703, 179, 129, 53.

"The Stone is the Garden, and the Garden is the place of delight.

That is, ABN is GN, and GN is ODN, for the Stone is the union of the son with the Father, and since ABN and GN are both 53, the Stone is the Stone of Eden, as is the Garden. Now, Eden signifieth delight, or pleasure, and its number, being 124, is a fourfold 31. That is, AL multiplied by 4; and since 4 is Daleth, this is the development of the power in Chesed to which AL referreth. And thus is it seen that the power of Daleth, which is the power of Nogah, is what multiplieth the strength of Chesed into delight. For again we say, the stone and the Garden are one, and as the Stone is the union of Chokmah and Tiphareth, so also is the Garden the same union; and from union cometh delight.

Never is there delight in separateness. Only when Father and Son are conjoined is there delight.

Now, of this conjunction is GN the sign, because Gimel is the Uniting Intelligence, and Nun is the Imaginative Intelligence. Gimel uniteth Kether to Tiphareth, and Nun uniteth Tiphareth to Netzach. Gimel is the Moon. Nun is Mars in Scorpio. Add these in our Rota and they make 15, which is the glyph of the Renewing Intelligence that linketh Tiphareth to Hod.

Now see. In Rota, 15 is the Adversary, but his number is the number of IH and the number also of HVD, and his path beareth the number of Tetragrammaton, which is the special name of Tiphareth.

For he is the Life in Chokmah, and Adam, the King, in Tiphareth, and he is also the Splendor of the Mercurial Work.

Thus, among the letters, that of the Renewing Intelligence beginneth ODN, to be followed by the letter of the Luminous Intelligence which linketh Chokmah to Binah, and "delight" (ODN) is completed by the letter Nun, which is also the last letter of ABN and of AIN; and thus is the special sign of the fifty gates of Binah. Now, Nun linketh the Sphere of the Sun to the Sphere of Venus, and thus in GN you may see the whirling motion of Kether descending to the Sphere of the Sun, and projecting itself into the Sphere of Venus.

This, in the Rota is the garden of the Magician; and what is the soil of that garden if it be not identical with ABN, the Stone? And thus do you see that the Stone and the Garden are really AIMA, the Mother, and, behold! AIMA and BN are one in numeration." [17th Communication] see 53, 52

MLMDI me-lamedi. "[than all] my teachers". [Psalm 119:99 Mem] "I have more understanding than all my teacher: for thy testimonies are my meditation." The root of the word is LMD, lamed. see 114.

BLK-LBKK be-kal lebakek. "with all thy heart". [Deuteronomy 30:2] "And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul." see 604, 1217 (Greek), 32, 50.

OVChNN Yohannan. John; "God the gracious", or "favored by IH Yah." The book of Revelations of John the divine links Eden with the Holy City or New Jerusalem. see 1119 (Greek).

LOIThH leoitah. stuffing with food, fattening.

ChVSN khosan. an oak; hardness. [Note ChVS in the Lexicon: to pity, have pity. Perhaps relates to the Tree of Life planted in the Garden]

OIGIAL Oghiel, Gohgiel. The cortex of the Qlippoth of Chokmah.

PGIAL pagiel. personal noun, masculine. "Accident of God". (From Latin ad + cadere, a be-falling). Angel petitioned in ritual prayer for fulfilment of the invocants desires.

Latin

bene serviendo (Lt). well in serving

Magnum Opus (Latin). The Great Work. The alchemical operation which transmutes and regenerates the consciousness of man, transforming it into the "stone of the wise" Then are the Father (Chokmah) and Son (Tiphareth) said to be in "perfect union" at the inner center. "The objective (Of the Great Work) is the new birth as one of the sons of the doctrine. Meditation is the process. it is the physiological demonstration of a see-idea." Passion purified (Key 8) becomes compassion. see 61, 63.

"Now the alchemists say the Magnum Opus is "woman's work," and even our English speech uses the words "travail" and "labor" for birth. Many, coming this far, have strayed into the error that the Work has to do with genetics. It is not be eugenics that the "beyond man" comes. It is by a second birth within the heart.

The force that is used is, indeed, the Scorpio power; but in each human personality, whether its outer form be male or female, the

new birth must take place, for flesh and blood cannot inherit the Kingdom, nor can it be transmitted by genetic processes to posterity. Thus never will the race evolve into the Fifth Kingdom, or superhumanity. Every person must transmute his own lead into gold. Evolution is a genetic process. The Magnum Opus goes beyond this, as you may see for yourselves, if you look up Magnum Opus in the Magical Language....

The Great Work transmutes the Microcosm into the Macrocosm. The Microcosm is illusory. It does not exist. Cosmic consciousness is truly Nirvana, or extinction. Thus the Great Work brings us to the place of God at the Center, that is, Tiphareth - in heart, not in head, as we told you before.

Thus in all alchemical transmutation the genetic process is inhibited, as one may see from all texts of alchemy, magic and yoga. There is no more oft-repeated statement than this. Thus all the Rosicrucians of the first circle were "bachelors of vowed virginity."

But here you must remember that the Sons of the Doctrine are never to be so much suspected as when they write, most openly, as one of them says. So remember also, that they said also that some of them had children to whom they could not pass on their mysteries. Evidently "vowed virginity" is not simply celibacy, or else priests and nuns would also be adepts, and they are not.

What we want you to see and understand is, that if the Scorpio force is used for generation it cannot be used for the Great Work. Used it may be, in several ways; but whatever the special regimen, it always excludes physical procreation. In Tibet this is well-known, as it is in the Western School. The objective is the new birth as one of the Sons of the Doctrine. Meditation is the process. It is the physiological demonstration of a seed-idea, and the names ADM, BN, MLK are the statement of that idea.

Become the true ADM, and you become the Son who is King, and all that the Father hath is yours. The illusion of the Microcosm is transmuted into the reality of the Macrocosm. One of the many becomes the All." [Qabalistic Text - 13th Communication]

Omnipotens (Lt). Almighty. see 80, 314 Latin.

125 (5*5*5)

MVOD moed. an appointed time or season. see [Exodus 34:18], [1 Samuel 9:24], [Daniel 12:7]

ONH yawnah. to answer, reply, respond; to be occupied, to busied with, to sing, speak tunefully; to be low, be humbled, be depressed, afflicted.

ONH yennah. to humble, oppress, afflict; to violate (a women); to sing, sing in chorus; to detain, postpone; to cause privation, make to fast.

DNMAL Danamel. Night demon of 2nd decanate of Pisces.

MNDAL Menadel. "God Adorable". 36th Shemhamphorash, Angel of 4 of Pentacles. 176° to 180° Aphut. April 24, July 5, Sept 15, November 26, February 6 [11:40 to 12:00 Noon]. For maintaining one's employment and conserving the means of existence which one possesses. Psalm 26:8 "Lord (IHVH) I love the habitation of thy house and the place where thy Glory Dwelleth." (Against Calumnies and to deliver prisoners). Menadel helps exiles to return to their native land [One of the 72 angels of the Zodiac]. see 965, 1525.

Godwin gives: Mendel; angel of the 6th quinance (26°-30°) of Capricorn; angel by night of the 4 of Pentacles. This represents the operation of Jupiter or cosmic memory in the material world of action. Davidson adds that Menadel is "an angel of the Order of Powers, according to Ambelain". His corresponding angel, in the Cabala, is Aphut." [Davidson: Dictionary of Angels, p. 190]

IHVH AVA HALHIM IHVH Hu ha-Elohim. The Lord He is God. IHVH refers to Tiphareth, the reflection of Kether, designated by AVA and HALHIM refers to both Kether and Binah, because ALHIM is the special divine name of Binah while the number of HALHIM, 91 is the value of AMN, a title of Kether.

TzLH tzillah. zillah, "Shadow", one of Lamech's wives and mother of Tubal-Cain and Na'amah.. [Genesis 4:19] "And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah." see 598, 165, 90, 122 (Asmodeus).

Greek/Latin

Mons Abiegnus (Lt). Mountain of Fir-Wood. Represents the mystical ascent in consciousness leading to a state of exaltation, often compared to intoxication. used in Rosicrucian literature. And instance of divine grace (A gift) or beneficence from Chesed. see 72, 129.

Itinerarium (et Vita) (Lt). Travels. Refers to the Allegorical journeys of C.R.

Formido Maxima (Lt). Greatest Fear, dread. Produced by the illusions created by the eye (Ayin).

fons aureus (Lt). golden fountain. an alchemical term. "For whoever drinks of the golden fountain, experiences a renovation of his whole nature, a vanishing of all unhealthy matter, a fresh supply of blood, a strengthening of the heart and of all the vitals, and a permanent bracing of every limb. For it opens all the pores, and through them bears away all that prevents the perfect health of the body, but allows all that is beneficial to remain therein unmolested." [Hermetic Museum I, p. 325] Case: fons aureus = 125 = materia lapidus. [according to my math materia lapidus = 135. electronic ed.] see 48.

126 (3*6*7){PRIVATE }

Perimeter of a 6 square cross built from a 9*9*9 cube.

NOBD neobed. Serving, Administrative or Aiding. 32 Path of Tav. It may be read as perpetual generation (Nun), the fountain or renewal (Ayin) in (Beth) Daleth.

"Upward on the Tree runs the Way of Return. It begins in Guph, and rises to Nephesh through the path of Tav. And this path is named NOBD, Administrative. The number of NOBD is 126, and it has close connection with the symbols of the R.C. For 126 is the total length (in feet) of the boundaries of the Vault described in Fama. This path of Tav is also closely related to all temple symbolism, as you have learned from previous communications. The word NOBD also calls attention to Mars in Scorpio, and Mars combined with Saturn, and these are combined with the letters of Mercury and Venus. Mars in Scorpio, Mars exalted in Capricorn, Saturn ruling Capricorn - these are Nun and Ayin. Mercury is Beth, and Venus is Daleth. Meditate on this, and find out what you have to administer in the Temple of the Body." [Commentary Qabalistic Text 10th Communication]

"It is written that the 32nd Path is ShKL NOBD (Saykel Naobed, Intelligence of Service or Serving), and that it is so called because it governs the motion of the 7 planets and concurs therein to Tav, the letter of this Path, to which the wise declare that the Temple of the Midst pertaineth, and that this Path is also that of Shabbathai or rest. Now the secret of this Path is in its name, NOBD, which signifieth Serving, and answereth to the number 126. Now this is the number of ALMNH (Almanah), or Widow, and it is said by the Sons of the Doctrine to refer to Malkuth in her separation from Tiphareth. Thus doth the Path of Tav end in Malkuth, but its first letter is the beginning and end of Tiphareth, and its last letter is Vav, by which the wise understand Tiphareth also. For the Temple of Holiness in the Midst is in the heart of the six, and there also is the place of rest, or Shabbathai. For it was said of old that from Shabbathai came forth the other planets, and unto Shabbathai they all returned...

See now in NOBD that the first letter pertaineth to Madim, and to the perpetuation of life by generation. And that the second letter is the Fountain of Renewal in which Shabbathai ruleth and Madim hath its chief power. Then cometh the letter Beth, and the word endeth with the letter Daleth, so that you may read it thus: Perpetual Generation, the Fountain of Renewal In Daleth, for Beth and Daleth together may be read "in Daleth."...

Let us look first at the number 126: When the Text was written, the later development of...Magical Language, was unknown; but by the time we announced ourselves enigmatically in the Fama, it was well developed, and one of our reasons for describing the vault

as we did, was that its boundaries in feet, as given in the Fama, total 126. For there are 7 lines of 5 feet at the top, 7 of 5 feet at the bottom, and 7 vertical lines of 8 feet, and this totals 126 feet. Note that 21 lines establish these boundaries, and 126 is a six-fold 21. It is then AHIH multiplied by Vav, the letter of Tiphareth to which the vault is assigned. The reference to NOBD and ALMNH may seem obscure at first; the riddle solves itself with a little meditation.

Thus to rise to the formulation of correct theory through the Path of Tav, calls for a total reorientation, or a true turning once more, that is to the Spiritual East, and in the Secret Wisdom, East is connected with Venus. As above, so below, as in great, so in small. Your personal reorientation and your personal victory, are also a work of Venus. Furthermore the dancer is androgyny as we said... See if you can think through to its meaning, and to help you in this, remember that the key stands for Shabbathai, that is, for what all astrologers mean by Saturn and more.

Again, the wreath as we said is an ellipse, that is to say, a zero sign representing AIN, and thus also ANI, that is I, myself, and BTN, beten, the womb. Yet the number of the Key is 21, which is the value of AHIH, the Divine name of Kether, and also the value of the name IHV, or Yaho, with permutations of which according to the Sephir Yetzirah the Lord establishes the Cube of Space. The meaning will dawn, if it has not begun to glimmer already. The Great Work is both personal and social, but it must begin with persons. As they achieve it, as they enter the sanctuary, as they discover for themselves the true secret of Saturn, they progress stage by stage into conscious participation in the New Order. For many generations this has been going on; because you do not know how many have already achieved the Summum Bonum, it may seem to you that the social demonstration is yet far off. We trust you will not fall into this error. It is on the contrary imminent from our point of view. Do not forget that six blind men might suppose all the world to be as sightless as they. The day is now when we no longer veil our meaning with enigmas, for we have said, and you must also say, that the old order is ended." [36th Communication] see 474, 61.

almahnah [ALMNH]. a widow, a desolate place. Said to refer to the "Fall" of Malkuth, the Bride in her separation from the Son, Tiphareth. Contains the mystery of widowhood, which is also one of motherhood, for the bride and the mother truly are one. The widow is connected with the ideas derived from the Egyptian Myth Isis. see 496, 52, 306, 432.

"126... Now this is the number of ALMNH (Almanah), or Widow, and it is said by the Sons of the Doctrine to refer to Malkuth in her separation from Tiphareth...

But the Widow, is she not also the Bride, and one with the Mother as well? In Mizraim was she known as Isis, and her son was

Khoor, whom the Greeks called Horus, and verily he is that same BN who is Tiphareth, and his mother Isis is Binah, for our father Mosha [Moses] did learn wisdom in the temples of Mizraim, and he hath transmitted his wisdom to the assemblies which came after him. Thus it is written "out of Egypt have I called my son," and verily that son is Ben or Tiphareth. And the mystery of Widowhood which separates the Bride from the Son, is a mystery of Motherhood also, for the Bride and the Mother truly are one...

Now in the Widow is seen the power of the name in Chesed, for the word beginneth AL, then cometh the hidden Manna, for the next two letters, Mem and Nun, are they not Manna? Then at the end cometh the letter Heh, which signifieth sight, and is also the special letter in Tetragrammaton pertaining both to the Mother and the Bride. Now the Mother is the sphere of Shabbathai, or Rest, and the letter of Tav is Shabbathai itself, and from this Path of Tav on the Tree dependeth Malkuth the Bride, who is the Resplendent Intelligence, and behold her glory comes from Shabbathai, which from the Midst governs and administers all." [36th Communication]

APILH Aphilah. darkness. The "darkness" of physical embodiment (see 711). In Exodus 10:22 this word is spelled APLH, but it is used with ChShK. Thus APLH ChShK is "thick darkness." In Rabbinical Hebrew: late fruit, latter rain (the autumnal rainy season).

HAPIL Hehehpil. to darken, obscure, mystify, to be late in ripening.

IHVH ADNI AGLA Jehovah Adonai AGLA. A talismatic name of God. A notoriqon for: Ateh Gibor le-Olam Adonai, Thou art mighty forever, O Lord or Thine is the power through the endless ages, O Lord. This "name" is the sum of the values of three great mystery words used over and over again in magical manuscripts known to the erudite of Europe. Those words are: IHVH (26), Jehovah; ADNI (65) Adonai; and AGLA (35) AGLA. Observe that their numbers are hinted at by heptagon [of the vault} defined in the Fama, because the boundary of that heptagon is 35 feet, and its area is 91 square feet, so that the boundary represents AGLA and the area represent Jehovah Adonai. And now we have the same names suggested by the total length of the 21 boundary lings of the vault, considered as a solid." [Paul Case: True and Invisible Rosicrucian Order (4th), p. 199] see 26, 65, 35.

KHN AN Kohen On. priest of On [Genesis 41:45]. see 302

MLVN mahlon. lodging, inn, night quarters, hospitality.

SVS soos. horse, swallow. Refers to "dung of the Horse," and alchemical expression. see 711, 1059.

OBD ADMH obade adahmah. (and Cain became) a tiller (or slave) of the earth [Genesis 4:2]. As a verb OBD means: to work, to till, cultivate, to serve, to worship. As a noun, OBD Ehbed: worshiper,

subject, servant, slave. see 50, 76, 160 (Cain).

NVO noa. to wave, to quiver, vibrate, to stagger, be unstable; to tremble, shake, to wander about; to blow the nose.

OVN aoon or ahvon. As a verb: to lie down, to rest, to dwell, to move agitate; marital duty, cohabit. It had the early meaning: to conjure, do magic, act as a soothsayer, but now it is spelt OVNN for that specific purpose.

OVN ahvon. guilt, sin, iniquity, punishment, crime [Genesis 4:13]. see 16, 826.

ONV awnahv. humble, lowly; poor and afflicted, oppressed.

PLAIH peliyah. wonderful, mysteries, miracle, marvel, wonderful deed. In Psalm 139:6 it is spelled PLAIH and is translated "too wonderful."

PLIAH payliaw. wonder, miraculous, mysterious. see 111, 527.

PLAIH Pelaiah. A personal masculine name. see Nehemiah 8:7. "God has done a wonder". One of Ezra s assistants (Ezra was a Jewish scholar, teacher and religious reformer in post-exile times).

ADNI Adonai. Lord. Divine Name for Malkuth. Written as a tetractys:

	A			1
D		A		5
N	D		A	55
I	N	D	A	65
				total: 126

see also: 406, 713, 291, 400.

SIVN Sivawn. Sivan, the ninth month of the Hebrew year, corresponding to June-July (or to May-June, according to Standard Bible Dictionary), and thus to Cancer and Cheth. In [Esther 8:9] "At once the royal secretaries were summoned-on the 23rd day of the third month [i.e. from the vernal equinox], the month of Sivan." As symbol of Cancer, connected also with alchemical separation. see 95, 1360, 776.

I-V-I-O-L J V I O L, the initials of inveni verbum in ore leonis, "Discover the word in the lion s mouth." If taken as Hebrew letters = 10+6+10+70+30 = 126. 126 is the length in fact of the boundaries of the V O T A Albert Pike adds to this note: "The Lion [ADIH, ARI.. which also means the altar] still holds in his mouth the key of the enigma of the sphinx." [Morals and Dogma, p.211] see 216.

KVQ keveq. The 35th name of Shemhamphorash, short form,

associated with 5th quinance (21°-25°) of Capricorn. see 141, 1525.

ONV Anu. The 63rd name of Shemhamphorash, short form, associated with the 3rd quinance (11°-15°) of Gemini. see 157, 1525.

GIMIGIN Gimigin. Day demon of the 1st decanate of Taurus, according to Mathers in [Sepher Sephiroth, p. 18]. This decanate is ruled by Venus and has the qualities: devoted, artistic, sympathetic. The influence of the demon suggest conscious imbalance, resulting in negative aspects of these qualities. In the Tarot minor arcana the 1st decanate of Taurus is attributed to the 5 of Pentacles. This represents the operation of Geburah, sphere of Mars and volition, is Assiah, the material world of action. When ill-dignified, as here, this may indicate toil unrewarded; loss of money, poverty; trouble through lack of imagination and foresight. The remedy is to learn to welcome change and become receptive to the voice of intuition.

SNVI Sinui, Senoi, Sanuy. with Sansennoi and Sammangeloph, Sennoi was dispatched by God to bring Lilith back to Adam after a falling out between the pair in the pre-Eve days. Lilith was evil, but an amulet bearing the name Sennoi was sufficient, when Lilith beheld it, to deter her from harming anyone, particularly infants (in, that is, post-eden days). For the sigil of Sennoi see The Book of the Angel Raziel and Budge, Amulets and Talismans, 225. [Davidson: Dictionary of Angels, p. 266] [original text was missing the spelling. this was my best guess. electronic ed.]

Latin/Greek

ha riza (Gr). the root [Revelations 22:16] One of the names of Christ. "A root that from which anything springs." Metaphorically, a root, stem, stock of a family. Latin "Stirps", a face, family.

Lapis Chemicus (Lt). The stone of Alchemy. see 53, 51.

Novus ordo (Lt). New Order. Commemorated on the Great Seal of the U.S. has to do with man's altered conception of the physical plane as being the kingdom (Malkuth) of Heaven (Kether). see 224, 370.

sanctuarium (Lt). sanctuary. Tav is the holy temple or sanctuary in the midst. "Tav is the temple or sanctuary in the midst, and do not forget that in Judaism the special day of sacrifice and service at the temple was the day sacred to Shabathai. So you won't be surprised, we think, that the Latin for sanctuary, which is sactuarium, also adds to 126." [36th Communication]

Virgo Intacta (Lt). untouched virgin, virgin of purity. The "untouchable Glory of God" [Fama]. see 74, 18, 56.

Virgo Sophia (Lt). The Virgin of Wisdom.

aqua mineralis (Lt). mineral water. The microcosm in one stage of its development. The "seed of the world" in all senses.

"Now this mineral water, and the microcosm, are one; and the mineral water is the microcosm in one stage of its development. But be on your guard against a too facile, or too restricted an interpretation here. The Aqua mineralis is the seed of the world in all senses. It is that which is the Intact Virgin, or the Untouchable Glory of God, as one of the four mottoes in the Fama puts it." [36th Communication] see 74 (Latin)

"...as you can see from Rota, the power of the Intact Virgin, who is also Sophia, or Wisdom, is in Rota represented by the woman in Justice, and she is both the Bride and the Queen, and thus she is also AIMA, MAIH, ISIS, EVE, and all the rest of the host of Anima figures, including the Window and Venus. The microcosm is indeed the chemical stone, rough, and requiring treatment by art before it is purified and perfected. Yet it is in essence ever pure, and nothing can diminish that essential purity. This notwithstanding, in the field of relative phenomena, the work veiled in the figurative language of the Hermetic sciences must go on. Its outcome makes evident the truth that the mineral waters and the chemical stone are the microcosm. That is the true Adam who is Ben the Son. Hence the substitute word of our Masonic Brethren really signifies what is the Son, and he who knows the answer to this experimentally, not merely by hearsay, finds the Alchemical Stone, the Sumum Bonum, and the place of rest that is Shabbathai in the Midst. Man himself is the Abode of Peace, the place of refuge, the Sanctuary, and the time draws near when here in America they who are true Sons of the Widow will realize in truth the New Order, which is commemorated on the Seal of the United States." [36th Communication]

intellectus (Lt). understanding, perception. see 261 (Latin), 45.

corvus niger (Lt). The "Black Raven" is an alchemical symbol of the first matter. see 87 (corvus), 49 (niger); 998

127 (prime)

the total number of Sarah's years: "And the Life of Sarah was 120 and 7 years." [Genesis 23:1].

MVThBO motebah. Natural. From a verb Tawbah, [ThBO], meaning to press in, to impress, to sink. As a noun it means nature. The meanings of this word imply that nature is like the impression made on wax by a signet ring. Closely related is the occult doctrine that nature is impressed with characters written by the Hand of God. This is a figurative way of stating what is strictly true. One needs only pay close attention to events and things in order to read their inner meaning. In Qabalistic writing there is much emphasis on the numerical identity of HThBH, as this word is usually written, Heh being a definite article, with ALHIM, Elohim. The idea suggested is that the creative powers are identically with "nature." To separate nature from God is a fundamental error. Religionist are prone to fall into this false notion as well as materialist. [MVThB good, better; the right conduct] see 477, 86.

MLK HKBVD Mehlek ha-kawbode. King of Glory [Psalm 24:8, 9, 10] In verse 1- the Psalmist asks "Who then is the King of Glory?. The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye ever lasting doors; and the King of Glory shall come in. The Lord of Hosts, He is the King of Glory." see 525, 89, 26. The Lord of Hosts is IHVH Tzaboth, is the divine name assigned to Netzach. Kabode [KBVD] Glory has for its fundamental meaning weight or ponderability. with the definite article Heh, HKBVD is 37, the value of Yekhidah [IchIDh], the One Self, seated in the White Brilliance of Kether. [KThR is the concentration, at a radiant point of the power of AIN SVP AVR, the limitless light] (see 90, 414) In Psalm 24:8 the King of Glory is also described as "The Lord strong and mighty." see 333, 360, 90.

TzVH IHVH tzevah IHVH. the Lord commanded [Psalm 133:3]. This occurs in the psalm celebrating brotherly unity, familiar to Freemasons. the deeper occult meaning has to do with the precious ointment, ShMN HThVB (the precious oil) flowing down Aaron's Head, and Qabalist interpret this as being a reference to the Holy influence through the paths of the Tree of Life. That influence is HKBVD, the glory (also named MZLA, Mezla). TzVH means: to command or constitute, may be read Tz VH, Tzaddi and Heh. Its meaning: to command, to constitute, is allied to the special mode of consciousness represented by Heh and the sign Aries, the Constituting Intelligence. see 32, 78, 10.

***PVAL Poial. "God who sustains the universe." 56th Shemhamphorash, angel of 5 of Pentacles. 276° - 280° THEMESO. May 14, July 25, October 5, December 16, February 26. 6:20 6:40 PM. One of the 72 angels of the Zodiac. Psalm 145:14 "The Lord (IHVH) upholdeth all that fall, and raiseth up all those that are bowed

down." To obtain what one requires. Rules renoun, fortune and philosophy. person born esteemed by all the world for his modesty, his moderation and his agreeable humor; he make his fortune by his talents and his conduct. [This was found under the entrys for 127 but it adds to 127] awaiting additional information.

Latin

mysterium (Lt). a secret or mystery.

sapientia vera (Lt). true wisdom. Observe that the first of these 2 words is the number 86, relating it to ALHIM. see 381 (3*127: "I will instruct thee" Psalm 32:8)

128 (2*2*2*2*2*2*2) 2⁷

4*32 The expression of the 32 Paths of Wisdom through the 4 Qabalistic Worlds.

ALIPZ Eliphaz. "God of Gold, Riches". The first-mentioned and perhaps oldest friend of Job ("The Greatly Afflicted One," #19) [Job 2:11] "Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite..." Teman, a district of Idumaea [Jeremiah 49:20] was noted for its wisdom [Jeremiah 49:7]. Wisdom = Chokmah Life-force. [Note that this was the name used by Eliphas Levi, or Aldolphe Louis Constant]

ChLTz khehetz, chaletz. to deliver, loose, rescue, tear, cut. Intuition via memory delivers the soul from darkness and ignorance. Also ChLTz: to prepare for war, draw off. The connection with the Mars-force and "war" should be apparent.

ChSIN chessin. strong, powerful. "Robustus Gratia" [K.D.L.C.K. page 399]. A cognomen, or descriptive name for Chesed, whose divine name is AL El, "strength, power, might." Chesed is the sphere of Jupiter, or cosmic memory, thus employing that strength, an attributed of Mars is linked with Jupiter to produce the linkage which enables the contact with Intuitional levels of Binah to be made. Note the path of Teth (Key 8-Strength) connects Chesed to Geburah on the Tree of Life. see 73, 216, 419, 31.

***ANMVAL Amnuel. Ruling angel of Aquarius, according to Mathers in [Sepher Sephiroth, p. 19]

***IHVH ALHINV IHVH Elinoo. God, the Eternal One. Vav, attributed to the Hierophant (which links Chokmah to Chesed) is the Triumphant and Eternal Intelligence. [in Paul Case notes the Heh was missing]

ANI BINH Eniniy Beynah. I am Understanding [Proverbs 8:14].

HKHN HGDVL he-kohen ha-gadol. The High Priest. Refers to the Hierophant, the instructor in the sacred wisdom (Chokmah) of Life (Chaiah). see 118.

PChM pekham. charcoal, soot, coal.

PChM pacham. Smithy, forge.

PChM pepahkam. to become black, become sooty. These words suggest that personal ignorance causes the external appearance of things to become "black" or "sooty". It is actually the condition of the soul itself. It takes the "forge" of action to remake the "Iron" of will to reflect the divine volition, guided by intuition (the High Priest). It is the divine lightning (Peh) working through personality (Ch) to produce a change in consciousness (Mem).

AVPIAL Ophiel. Ophiel; Olympic planetary spirit of Mercury. The name suggest a transliteration of the Greek [Greek word] serpent, thus "Serpent of God". Davidson says: "As an angel of the Order of Powers, he can be invoked. As many as 100,000 legions of lesser spirits are under his command. In Cornelius Agrippa's works, Ophiel s sigil is shown." [Davidson: Dictionary of Angels, p. 213]

IBVSIM Yebusim. Jebusites; from a "Song of Canaan"; the ancient inhabitants of Jerusalem and the neighborhood, in early Palestine. mentions in [Genesis 15:21] "The Amorites, the Canaanites, the Gergashites, and the Jebusites." see 688, where Fabre D'Olivet expands on the meaning "inward crushing."

Latin/Greek

Aether (Gr). the ether or quintessence. A symbol of the highest plane of manifestation, also called spiritual, heaven, light. It is the universe of spirit which precedes the lower universe which is patterned upon it. Called the 5th element by Plutarch-same as the alchemical 5th essence or Quintessence. The ancients considered Aether one of the elementary substances out of which the universe was formed. It was regarded as pure upper air, the residence of the Gods, or creative powers, and Zeus, Lord of Aether, or Aether itself personified. see 214, 86, 300, 600.

129 (3*43)

IHVH HVA HALHIM IHVH Hu ha-Elohim. "Jehovah He is God
[Deuteronomy 4:35]. (I.R.Q. 1057).

ODNH edenah. Pleasure [Genesis 18:12]. Refers to Sarah asking
whether she will have "pleasure," i.e. bear a child.

OVNG ovunag. delight, pleasure. This pleasure is of (de) the
light or delightful, because the new creature is literally born
out of the light in the heart. see 124.

V:B:M:P:A (F.B.M.P.A.) Initials of Frater B., listed in the Fama
as Fra. F.B.M.P.A., pictor et architectus (painter and
architect). [Note: the F in German corresponds to Hebrew Vav].
Divinity paints the artistry of life with mental imagery and is
the architect of our salvation. see 2 (Beth).

NThO nawtao. to set in, to plant; to fix, fasten. [Genesis 8:20]
"And Noah began to till the ground; and he planted a vineyard."
also in [Isaiah 51:16] "And I have put my words in your mouth,
and I have covered you in the shadow of my hand, because I
stretched forth the heavens and laid the foundations of the
earth, and said to Zion, you are my people." Also NThO (netao).
planting, plant, plantation. [Isaiah 17:11] "On the day that you
plant them, they shall put forth blossoms, and in the morning
your seed shall flourish, but the harvest shall be a ruin in the
day of grief and of desperate sorrow." And in [Job 14:9] "Yet
through the scent of water it will bud and bring forth leaves
like a plant."

HIKL GVNH (Haikal Gonah). Place of Serenity; heavenly mansion
corresponding to Hod on the Tree of Life. see 65, 15.

Greek/Latin

In Monte Abiegus (Lt). In Mount Abiegnus. In the mountain of
Firwood [Secret Symbols Page 20]. see 72, 125.

Lumen Naturaw (Lt). Light of Nature.

Laboratorium (Lt). Laboratory. The human organism, where the
alchemical Great Work is performed. see 250, 121 Latin.

materia ultima (Lt). The final or highest substance. refers to
the first matter. [Secret Symbols, p. 46] see 61 (materia).
aqua permanens (Lt). permanent water. the universal mercury. see
36 (aqua), permanens (93).

***magnesia catholica (Lt) universal ?magnet? "He is the one
perfect savior of all imperfect bodies and men, the true heavenly
physician of the soul, the eternal light that lints all men
[Isaiah 60, John 1], the universal remedy of all diseases, the
true spiritual panacea... He is also the true catholic magnesia,

or universal seed of the world, of whom, through whom, and to whom are all things in heaven and upon earth-the alpha and Omega, the beginning and the end, says the Lord that is, and was, and is to come, the almighty [Apocalypse 1]" [Hermetic Museum I, p. 98]

130 (2*5*13)

130 = 13 * 10. 13 = UNITY. Therefore "The EYE is the ONE, multiplied through the Sephiroth."

OIN Letter name Ayin. eye as an organ of sight. look, face, appearance, color; fountain; visible surface, gleam, sparkle, hole, ring, guide post, cross-roads; substance, being, shade. "Well-spring of outward appearance," and "Darkness is the fountain of existence." [Book of Tokens]. see 708, 780.

OIN iyane. to look in, to look carefully, search, investigate, to think over, deliberate, contemplate, to read casually, to look up quotations.

OIN unyan. to be evenly balanced, weighing exactly.

ONI aniy. humbled, suffering, forbearing, lowliness, oppression, misery, affliction, poverty, destitution, humbleness.

HTzLH hatzalah. deliverance [Esther 4:14].

IMINK yeminehkah. your right hand [Psalm 138:7]. This is the right hand of Tetragrammanton, and it is taken as an instrument of deliverance - "Thy right hand shall save me." In Psalm 80:17 "And of the plant thy right hand hath planted."

KLP keleph. to clap or strike; a hammer.

MLAK HGAL Malewk ha-Gawal. Angle of Redemption. The devil becomes Uriel when we see him as he really is - The Angel of Light, or Lucifer (Light-bearer).

MLIN mMilayin. decrees; prophetic sayings; words.

SLM sullahm. A ladder or staircase. The ladder of Jacob's dream [Genesis 28:12]. Compare with Tree of Life.

SINI Sinai. Mountain where Moses received Laws (i.e. the decrees) [Exodus 19:2]. "After they set out from Rephidim, they entered the desert of Sinai, and Israel camped there in the desert in front of the mountain." Godwin comments: From the correspondence of "ladder and 'Sinai', we learn that the Ladder to heaven i.e. Jacob's island-is provided by the law given on Sinai." [Godwin's Cabalistic Encyclopedia, pp. 247-248]

OMVDI ammoodi. Pillars, columns [Job 26:11]. (Jachin and Boaz on Key 2). The Pillar of mercy is that of light. The Pillar of severity is that of darkness. All creation is a mixture and equilibrium of Light and Darkness.

OMD immekah. With thee [Psalm 36:9]. In the passage cited, the Psalmist says, "with thee is the fountain of Life," and though he uses another noun for "fountain," the idea expressed is related

to the word OIN, which means "well, spring, fountain," as well as eye, outer appearance." see 780, 358, 830, 17.

NMM Nemem. 57th Shemhamphorash, short form, associated with the 3rd quinance (11°-15°) of Taurus. Written NMMIH, Nememiah, in full. "God Praise Worthy." see 145, 690. Angel of the 6 of Pentacles or Tiphareth of Assiah, the operation of the central Ego in the material world. The 6 of Pentacles is astrologically associated with the 2nd decanate of Taurus, ruled by Mercury. When well dignified, the influence of this angel can indicate practically and determination, discretion and diplomacy; gain by letters, writing, travel, speaking, teaching, commissions and through advertising, study, books, and all things ruled by Mercury. When ill-dignified, it can mean loss through the same things.

PN pen. "lest"; a removing, hence-that not (as a warning). [Genesis 3:22] "then IHVH Elohim said 'behold, the man [ADM] has become like one of us, to know good and evil; and now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever. (23) Therefore IHVH Elohim sent him forth from the Garden of Eden, to till the ground from whence he was taken." see 780. Fabre D'Olivet remarks: PN. The face of anything whatsoever, the front of a thing, that which is presented first to the view: That which strikes, astonishes, frightens: every idea of presence, conversion, consideration, observations, etc. PN the aspect of a person, his countenance, face, mein, air, sad or serene, mild or irritated: action of turning the face, to turn, expressed by the relations before, in the presence of, from before, etc. Action causing the face to turn, expressed by beware! NO! Lest! for fear of! etc. That which imposes by its aspect: a prince, a leader; a star, a ruby, a tower, etc. That which is the cause of disturbance, of hesitation. The Arabic [word] has evidently the same primitive idea which has produced the Hebraic root; by although starting from the same principle, its developments have been different; they have inclined rather toward the physical than toward the moral, as can be remarked in general, of other roots. Thus, from the primitive idea deduced from the exterior face which things present, from their manner of being phenomenal, the Arabic idiom has drawn the secondary ideas of complication and of complicating; of mixture and of mixing; of variety and of varying; of specification and of specifying; of classification and of classifying; so that finally, considering as general; what had been particular, the same root [Arabic word] is used to designate an art, or a science of some sort, because it is by means of arts and sciences that one can class all things and examine them under their aspects." [The Hebrew Tongue Restored, p. 427-428]

QL qal. swift, light, fleet [Isaiah 5:26] "He lifts up a banner for the distant nations, he whistles for those at the ends of the earth. here they come, swiftly and speedily. Fabre D'Olivet The root QV, image of that which is undefined, vague, unformed,

united by contraction to the directive sign, Lamed, produces a root which designates that which is deprived of consistency and form; sound, voice, wind, but, if the same root is conceived as formed by the union of the compressive sign Qoph, with the root AL image image of all elevation and all superior force, it expresses then the action of roasting, parching, etc.

QL Every idea of lightness, rapidity, velocity: that which is attenuated, slender, thin: without consistency; of little value; vile, cowardly, infamous. QVL Voice, sound.

NSK. (pronunciation unknown). to appoint, as in [Psalm 2:6] "I have appointed my king over Zion, my holy mountain. see 140.

NSK (nesek). a pouring out, libation. [Numbers 15:5] "And a fourth part of hin of wine for a drink offering shall you offer with the burnt offering or sacrifice, for one lamb." Also: molten image [Isaiah 48:5] "I have made them known to you from of old; before they came to pass I declared them to you, lest you should say, my idols did them; and by graven images and my molten images have saved me."

Greek/Latin

CR, GV, TA, IO, RC, B, GG, PD (Lt). Initials of the 8 persons who founded the Rosicrucian Order.

Creans tenebras (Lt). "I create the darkness." The Latin translation of Isaiah 45:7.

Primum mobile (Lt). First motion. The Latin for Rashith ha-Galgalim, "The Beginning of the Whirlings," attributed to Kether. see 50, 80.

Sperma solis (Lt). Seed of the sun (or gold). "The hermetic arcanum is this: communicate the male sperma solis to the female matrix of the moon, or in other words thrn the light inward and draw out the inward half-circle. The artist who does so kindles an independent fire or light and transmutes Moon into Sun-i.e. Silver into Gold. The true meaning of this emerges in one case." A.E. Waite: Brotherhood of the Rosy Cross, pp. 463-464] Paul Case: 130 = OIN = primum mobile. see 60, 64.

131 (prime)

SMIAL Samiel, Samael. An "immortal angel of God" attributed to Jupiter [Grouped with Michael, Gabriel and other spell-binding angels]. Also linked with unbalanced forces. ("Sam" means poison-Samiel is attributed to Geburah as the ruler of its Qlippoth); angle of death and order of Seraphim (fiery serpents). [Dictionary of Angels, p. 256] Order of evil demons (Qlippoth), Applied also to the chief of all evil spirits equalivalent to Satan. Its fundamental meaning is "embroilment", when negative self-conscious produces environmental conditions and human relations adverse to harmony. The cure is to get rid of the delusions of separateness and link oneself with the higher powers, as does the magician. Godwin gives; angel of death; prince of demons; demon prince of fire; Qlippoth of Hod; arch demon corresponding to Chokmah (Crowley). see 626, 2080, 8.

AMTz amatz. courage, valor, strength. One of the 4 occult maxims (to dare). Aleph, the fiery quality of the Life-breath (Rauch) shows that the magician must have a degree of audacity in his psychic make-up-audacity in the face of uncertainty and peril. Mem, daring is the result of a reasoned surrender to life itself. Tzaddi, magical courage is the fruit of conscious possession of internal powers via ceaseless meditation which identifies him with the source of these power (see 346, 474, 70).

ONVH ahnawah. humility, meekness; mildness, gentleness; condescension. The opposite of courage.

ONVH onawh. marital duty, cohabitation; time; period of twelve astronomical hours; season, period; trouble, suffering, sorrow; sight or affliction of the eye. The metathesis of ONVH. It is the appearance of things (Ayin) modified by intuition (Vav) which brings change (Nun) and clear vision (Heh). this is marred by "embroilment".

NAP nayeph. to commit adultery with; to worship idols. also: NAP (nayuph) adultery, prostitution, misuse of reproductive energy (Nun) perverting spirit (Aleph) in action (Peh).

ANP eneph. angry, wraith; to be angry, ("he was angry") Spirit (Aleph) working through reproductive activity and change (Nun) in action (Peh). also ANP countenance, anger reddens and flushes the face, and produces courage and strength.

SSIA sassia. Lesser angel governing triplicity by night of Virgo. this implies a subconscious use of the uniting powers of Yod, by self-consciousness suggestion (Mercury). This involves the industrious use of the powers of discrimination.

APN awnahph. to turn the wheel; to systematize, classify, arrange; to break on the wheel, torture. The metathesis of ANP. It is spirit (Aleph) working through activity (Peh) to transform appearance. This may be based on some systematic or painful

approach. also: APN (ophen) manner, way, plan, style. The unfoldment of the above.

APIM ahphayim. nose, nostrils; face, anger. The influence of Sammael on the above, reflected in flaring nostrils.

Latin

gluten aqulaw (Lt). Eagle's glue.

Deus nobiscum (Lt). God with us; part of an old Rosicrucian phrase. Deus nobiscum; pax profunda (God with us; peace profound). see 251, 120, 329 (Latin) Note that Deus = 45 (ADM) + nobiscum = 86 (ALHIM, Elohim) = 131.

Koma (Kapa, Omicron, Mu, Alpha) "has long hair". Omicron says that this word "suggest the ideas of joy and richness: fullness of generative power: or productiveness from an underlying or preceding condition. "Hair", together with its variants "wool" and "horn" is a widely used symbol, indicating super-vitality or, at times, divine intelligence: e.g. the radiant coiffure of the sun gods. A synonym for koma is khlo phorei: the word khlo (or phlo) is used by St. Paul ('it was made clear to me things of [my] khole) [1 Corinthians 1:2] with reference to his own super developed psychic powers." [Letters from Paulos, pp. 256-257]

132 (3*4*11)

IHVH ALHIKM Jehovah Elohim. Tetragrammaton your God
[Deuteronomy 4:23, 10:17]. see 106, 26, 1145.

QBL gibbel. to receive, accept, take. The feminine noun from the
verb QBLH, Qabalah.

QBL qabal. to cry out; to complain. the reaction of the old
patterns to the process of regeneration.

ChSIDIM Chasidim. Godly men, Saints {Psalm 149:1, 149:5}. "In
the congregation of the Saints." These are the Masters of
Compassion, attributed to Chesed and the Grade of Exempt Adept
(see 269). [Psalm 149:1,5] "Praise ye the Lord. Sing unto the
Lord a new song, and his praise in the congregation of saints...
Let the saints be joyful in glory; let them sing aloud upon their
beds. "The 'devout' means of course those who are devoted... the
Hebrew words is 'Chasidim', and this is the technical designation
of all practical Qabalists, hence of all true Rosicrucians. The
word comes from the noun ChSD, Chesed, Mercy or benevolence. This
is the name of the fourth circle on the Tree of Life. It is
called the sphere of Jupiter, and astrologically Jupiter
represents comprehension of natural law, expansiveness, and hence
good fortune. Chesed, moreover, is said to be the seat of the
measuring intelligence. Thus we perceive that one of the Chasidim
is one who rightly measure his position in the cosmic order,
perceives that human personality rest upon the eternal foundation
of the limitless light, and looks upon himself as a channel for
inexhaustible benevolence. On this account the 'word' R.C.
becomes his mark and character." [Paul Case: True and Invisible
Rosicrucian Order (4th), p. 350]. see 220.

Of Chasidim Mackey writes: "The name of a sect which existed in
the time of the Maccabees, and which was organized for the
purpose of opposing innovations upon the Jewish faith. Their
essential principles were to observe all the actual laws of
purification, to meet frequently for devotion, to submit to acts
of self-denial and mortification, to have all things in common,
and sometimes to withdraw from society and to devote themselves
to contemplation." [Encyclopedia of Freemasonry, p. 160]

BLQ balag. to lay waste, destroy. What is destroyed is the false
sense of separate personality.

HMVOIA ha-moia. "The bringing-forth one." From the root: MVOAH,
origin, descent, privy.

NOIB noib. residence, station.

NOIB neiyeb, nayeib. prefect, deputy, commissioner; military
post, garrison; pillar; substance. The pillar of mercy contains
the substance of the "bringing-forth", which is the deputy of
God, or the inner teacher, the Hierophant. see Key 5.

NNAAL Nenael. "God who abases the proud." 53rd Shemhamphorash; angel of the 4 of Wands (Jupiter-Chesed in Atziluth). 261-265. Chommé, Saturn. May 11, July 22, October 2, December 12, February 23. 5:20-5:40 PM. [Psalm 118:75] "I know, O Lord (IHVH), that thy judgement are righteous, and that in faithfulness thou hast afflicted me." Rules the high sciences; influences ecclesiastics, professors, magistrates, and men of law. Person born: melancholy humor, loves a private life, repose and meditation; will distinguish himself by his knowledge of abstract sciences. see 965, 1525, 101. Godwin gives: angel of the fifth quinance (21-25) of Aries, angel by day of the 4 of wands. This represents the operation of the sphere of Jupiter or cosmic memory, in the archetypal world of ideas.

OBDVN Abdon. Abdon, "servant" (of On, the Sun-god); the fifth judge of Israel, in [Judges 12:13-15] "After him [Elon the Zebulunite], Abdon son of Hillel from Pirathon, led Israel. He had forty sons and thirty grandsons, who rode on seventy donkeys. he lead Israel eight years. Then Abdon son of Hillel died, and was buried at Pirathon in Ephraim, the hill country of the Amalekites." see 782.

Latin

Microcosmus (Lt). Microcosm. The idea that man is an epitome of all the forces in the universe, containing within himself, in principle everything included in the constitution of the macrocosm, or Great World (See 175, 119).

balneum naturae (Lt). natural bath or bath of nature. An alchemical term. "The philosophers called the fire their balneum, but it is balneum naturae, 'a natural bath', not an artificial one, for it is not any kind of water, but a certain subtle temperature moisture, which compasseth the glass, and feeds their sun, or fire." [Thomas Vaughan: Writings-Coelum Terrae, p.144] see 60 (balneum), 72 (naturae).

133 (7*19)

GPV gephen. the vine. 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." see 260.

GIKQ Gikoq. A synthetic word referred to in [I.Z.Q. 699] "For in the mysteries of the letters of Solomon, the King, those 4 letters Aleph, Heh, Cheth, Ayin are surrounded by GIKQ." These 4 letters represent Spirit (Aleph), vision (Heh), receptivity (Cheth) and renewal (Ayin). The 2nd 4 letters suggest memory (Gimel), will (Yod), cyclicity (Kaph) and organization (Qoph).

[IM HMLCh yam ha-melakh]. the salt sea. Refers to the Dead Sea.

ChOMIH Chaumiah. 38th Shemhamphorash, angel of 5 of Swords. "God the hope of all the children of earth." Corresponding to AGLA [Aglā] (according to Lenaim's La Science Cabalistique). 186° - 190° Serucuth. April 26, July 7, September 17, November 28, February 8. To acquire all the treasures of heaven and earth [Psalm 91:9]. "Because thou hast made the Lord, which is my refuge, even the most high, thy habitation." Against fever, weapons, ferocious animals, and infernal spirits. Rules all religious cults and all that pertains to God; protects all those who see truth. see 965, 1525, 118, 678.

Of Chamiah Godwin gives: Angel of the 2nd quinance of Aquarius (6-10); angel by night of the 5 of swords. This represents the operation of the sphere of Mars in Yetzirah, the formative world.

GDOIN Gidh'on. Gideon, "Hewer" or "Feller". The warriors who delivered the people of central Israel from their enemies. [Judges 8:22] "Then the men of Israel said unto Gideon, rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian." Note that MDIN Median, according to Inman is probably derived from MI mi, water or seed and DN Dan, the judge, connected with alchemical putrefaction and Scorpio (#54). thus is signifies "the seed of Dan." see 104, 336, 396; 783.

NGP negeph. "plague". Described in the retribution of God upon Egypt, during the Passover, in [Exodus 12:13] "And the blood shall be to you for a sign upon the houses where you are; and when I see the blood, I will make you glad, and the plague shall not be among you to destroy you when I smite the land of Egypt." see 853.

Latin

Lapis Capitalis (Lt). Pinnacle or cap-stone or a pyramid (see 564).

134 (2*67)

134 cubits is the approximate length of 12 lines and 13 axes of the altar in Exodus 27:1. "And thou shalt make an altar of Shitim wood, five cubits long, and five cubits broad; the altar shall be four square: and the height there of shall be three cubits."

THE ALTAR OF 134 CUBITS

8 lines of 5 cubits = 40
4 lines of 3 cubits = 12 (52 external boundaries)

1 Axis of 3 cubits = 3
2 Axis of 5 cubits = 10 (13 coordinates)

4 Axis of $\text{sqr_root}[34]$ cubits = 23.32
4 Axis of $\text{sqr_root}[59]$ cubits = 30.72 (68.18 + 65) = 133.18
2 Axis of $\text{sqr_root}[50]$ cubits = 14.14

If the square roots are carried to 4 places:

4 x $\text{sqr_root}[34]$ = 23.3240
4 x $\text{sqr_root}[59]$ = 30.7244
2 x $\text{sqr_root}[50]$ = 14.1422

68.1906
65.0000

133.1906 or 134

ANI ChKMH Eni Chakmah. I wisdom, I Chokmah [Proverbs 8:12]. "I wisdom dwell with prudence." Prudence in Hebrew Lexicon means: heap, pile, stack.

DLQ dahlaq. to burn, to pursue hotly.

DLQ deleq. fuel, burning materials.

MOZIBH moyzeibah. plastering, roof-plastering, ceiling. With different vowel points: rampart, floor, pavement [Sepher Yetzirah 1:8].

Greek/Latin

Agoin (Gr). Sanctuary. Wisdom is the eternal sanctuary of the Fire of Life; Understand is its Holy Spirit (see 576, 710 Greek).

Trigono Igneo (Lt). Triangle of Fire. A very old symbol of Spirit. It appears in the Fama: "It links up with the Lamb symbolism which is related to the Hindu God, Agni, the personification of the powers of fire. This Trigono Igneo is also connected with the Symbolism of the Great pyramid, which the ancients Egyptians called 'the Light' and which is a stone emblem

of the eternal flame. That the same symbol appears twice on the reverse of the Seal of the U.S. (as an unfinished pyramid, and as a radiant triangle enclosing an eye) is another evidence that the structure of government intended by the founders of the American Republic presented itself to their minds as a piece of Egyptian Masonry. In this connection we should remember that the Rosicrucian are often termed fire philosophers." [True and Invisible page 147-148]. see 88, 46, 56, 74 Latin.

Magnum Opus (Lt). Great Work. An Alchemical term to describe the process of regeneration of the personality (see 61, 73 Latin, 1081, 187, 67). "Now the alchemists say the Magnum Opus is "woman's work," and even our English speech uses the words "travail" and "labor" for birth. Many, coming this far, have strayed into the error that the Work has to do with genetics. It is not be eugenics that the "beyond man" comes. It is by a second birth within the heart.

The force that is used is, indeed, the Scorpio power; but in each human personality, whether its outer form be male or female, the new birth must take place, for flesh and blood cannot inherit the Kingdom, nor can it be transmitted by genetic processes to posterity. Thus never will the race evolve into the Fifth Kingdom, or superhumanity. Every person must transmute his own lead into gold. Evolution is a genetic process. The Magnum Opus goes beyond this, as you may see for yourselves, if you look up Magnum Opus in the Magical Language.

The Great Work transmutes the Microcosm into the Macrocosm. The Microcosm is illusory. It does not exist. Cosmic consciousness is truly Nirvana, or extinction. Thus the Great Work brings us to the place of God at the Center, that is, Tiphareth - in heart, not in head, as we told you before.

Thus in all alchemical transmutation the genetic process is inhibited, as one may see from all texts of alchemy, magic and yoga. There is no more oft-repeated statement than this. Thus all the Rosicrucians of the first circle were "bachelors of vowed virginity."

But here you must remember that the Sons of the Doctrine are never to be so much suspected as when they write, most openly, as one of them says. So remember also, that they said also that some of them had children to whom they could not pass on their mysteries. Evidently "vowed virginity" is not simply celibacy, or else priests and nuns would also be adepts, and they are not.

What we want you to see and understand is, that if the Scorpio force is used for generation it cannot be used for the Great Work. Used it may be, in several ways; but whatever the special regimen, it always excludes physical procreation. In Tibet this is well-known, as it is in the Western School. The objective is the new birth as one of the Sons of the Doctrine. Meditation is the process. It is the physiological demonstration of a seed-

idea, and the names ADM, BN, MLK are the statement of that idea.

Become the true ADM, and you become the Son who is King, and all that the Father hath is yours. The illusion of the Microcosm is transmuted into the reality of the Macrocosm. One of the many becomes the All." [13th Communication]

135 (5*27)

MMLKH mamelawchiah. Kingdom [1st Chron. 29:11]. "thine is the Kingdom." In the Hebrew text the prefix Heh is added to this word.

ONIH anaiah. Jah has answered [Nehemiah 8:4].

*** Aenawyah, cont. Mathers, in [Sepher Sephiroth, p.19] gives: a destitute female.

QHL qahawl. assembly, company, congregation, community [Deuteronomy 9:10, 10:4, Genesis 49:6].

QHL qawhal. to assemble. The assembly of the congergation of the righteous is the body of light, or spiritual Israel.

QLH qahlawh. to roast, parch, to consume, burn. Metathesis of QHL. It is the fire of desire which changes bodies during sleep (Qoph), guides every action (Lamed) and sees clearly the vision of its consuming rulership (Heh).

***Rosenroth says of qawlawh in [K.D.L.C.K. p. 673] says that written without Vav and with Heh as here, QL?Th?, voces (voices) refers to Binah, but QVL is Tiphareth.

PNH paynawh, penah. corner; pinnacle, turret. All three letters of this word have to do with the crowning fire: Peh, the Mar-force, or lighting from heaven (Key 16), Nun the reproductive agency which multiplies and transforms (Key 13) and Heh, the result, or sovereign reason, which constitutes the highest good (Key 4). see 636.

PNH paynawh, pennaw. to remove, clear, clear away, empty; to free, acquit, transfer. The result of the above. see 530, 1240.

OMIHVD Ammihud. "People of Splendor." The father of Elishama, prince of Ephraim. [Numbers 1:10] Ephraim = Taurus = alchemical congelation. see 331.

MLKDIAL Melekdial. geomantic intelligence of Aries (alchemical calcination, #7). Aries is also connected with Heh, Key 4 and the creation of the stone.

ADM MLK Adam Melek. King of Adam or Adam the King. The One Ego, or the Stone, the Higher Self. To attain this is to become one with the stone.

APDIM Tribe of Ephraim. "a double fruit"; Taurus.

GVSIVN Gusion. Goetic demon by day of the second decanate of Cancer. see 785. This decanate is ruled by Mars and has the qualities of: intense, patriotic and tenacious. The influence of the demon suggest conscious imbalance, resulting in negative

qualities. The name of the demon indicates subconscious receptivity to influence of psychic voices (Gimel), false teaching (Vav) and application of wrath (Samekh) to contacts with other through a false sense of personal will (Yod), inviting that in reproductive excess (Nun) is the final unending goal (Vav). This decanate is also associated with the three of Cups in the Tarot minor arcana, or the operation of Binah, Sphere of Saturn in Briah, the world of creation. the influence of the demon, when ill aspected can bring the danger of the 'triangle' situation in relationships, trouble through attachments to the opposite sex; misunderstandings, prodigality and sensuality.

Greek/Latin

doksa (Gr). Glory.

Ex Deo Nascimur (Lt). "from God we are born." This phrase is part of an inscription which was found in the vault of brother C.R (see 683, 25, 22, 88 Latin).

ignis vivens (Lt). living fire. "The sages call it the living fire, because God has endowed it with his own divine, and vitalizing power." [Hermetic Museum I, p.199]

136 (8*17)

16 = 136. Summation of the Magic Square of Jupiter. And mystic path of Vav.

AVDH IHVH BKL-LBI. Psalm 9:2: "I will give thanks unto Tetragrammaton with all my heart."

HSMAL Kasmael, Hismael. the Intelligence of Jupiter.

IHPIAL Yophiel, Jophiel. the Spirit of Jupiter.

ThVB ThOM tob tayam. Good discernment [Psalm 119:66].

MMVN mammon. wealth, value; money, fines, penalties.

OVNI owni. affliction, poverty, privation.

ONIV annaeve. answering, reply, response; meek.

QVL Kol, Qol. voice. Qabalist refer this particularly to Tiphareth, which is the heart or inmost center. Refers also to the unheard voice-the voice of intuition or of understanding, attributed to Binah, seat of the higher soul, Neshamah, pictured as Key 5, the Hierophant. see 67, 162. Inman says this word signifies "to call", "the voice"; "time". Sanskrit, ?ium? "to sound" [Greek word] "to call"; Latin calo calendae; also QHL kahal, "to call", "an assembly". [Ancient Faiths, p.393]

QLV goloh. His voice [Deut 4:36]. Also: call, cry, thunder.

MLAK HGVAL melak ha-goval. The angel of vengeance. The opposite quality of "good discernment," caused by not listening to "His Voice" see 4, 16, 34, 340. GVAL means redeemer and is so used in Jeremiah 59:20 (see 440). In Numbers 35:19 it is used to mean avenger (of blood) but spelled GAL.

KPVL. double.

MTzAH. ability, means, to be supplied with

MPIV. out of his mouth [Numbers 30:3]. "from his mouth" [Job 22:22] "I pray thee, instruction from his mouth." see 906.

Greek/Latin

Dei gloria intacta (Lt) "The untouchable glory of God." The divine soul, Neshamah, seated in Binah (67). The one operator in the Great Work. That spotless, imperishable principle whose purity cannot be soiled by even the worst of human beings. One of the Mottos in the vault of brother C.R. It was written round a circle, one of the 4 engraved on the brazen tip of the altar in the vault. In the circle was a picture of the head of a man. It represented the sign Aquarius. In this new age humanity will be

controlled by those who understand that man is truly the untouchable, or virgin Glory of God.

"It signifies the undefiled Glory of God. It refers to the occult conception that the real inner man is identical with and inseparable from, the pure essence of the Life-power. That essence is correctly associated with the element of Air, to which the sign Aquarius (the man) is referred, because spirit and breath are correlated in all ancient philosophies. Furthermore, the adjective intacta, which I have translated "undefiled", means even more than this. The inner glory which is the essence of the real man is not only untouched by the outer vehicle of personality. It is truly untouchable. It can {text ends]

Corvus niger (Lt). the Black Raven. An alchemical term which THE SECRET SYMBOLS OF THE ROSICRUCIANS (page 11) calls the "door of the art." The Black Raven is the first stage of the matter of the Great Work. It is called the "door of the art" because it is the point of entrance through which the power of the Divine Soul enters into the field of manifestation. One clue is the black color, attributed to Binah, and Binah, as the point through which the powers of the supernal triad descend into the 7 Sephiroth of manifestation is the "door of art." Furthermore, In Binah the triad of the supernals is completed, so that Binah is the point at which the triune nature of the Life-power becomes manifest. Behind the veils of appearance is hid the glory of God. We read that the "habitation of God is thick darkness." Black is also the color of Saturn of which Binah is the sphere. Binah is also the Sephirah to which Neshamah, the divine soul is assigned, as is also grace. [Saturn is the lowest and first chakra, to which Tav and the holy city are attributed]. see 273, 272.

Deus Trinus (Lt). the Triune God. A reference to the supernal triad. In Binah this triad is completed and it is the point at which the triune nature of the Life-power becomes manifest.

Kardia (Gr). Heart. A key to all the meanings of 136. The tabernacle of God is the Human "Heart," and the Shekinah, or divine presence in its Holy of Holies, is the untouchable Glory of God (see 144).

137 (prime)

ChZVN MIHVVH Khozon mi-Jehovah. Visions from Tetragrammaton [Lamentations 2:9]. The loss of which is lamented in the text.

QBLH Qabalah. "The Reception." Tradition, the ageless wisdom (see 72), 132). Applies to 4th Path of Chesed, the Measuring, Arresting or Receptacular Intelligence. The Qabalah, which is from the East, both Literally and Figuratively, is that inner tradition, founded on the sure vision from Tetragrammaton, inspired by the spirit of God. This tradition, moving from the actual and symbolic east to the actual and symbolic west, and becoming universal is what can open the books with 7 seals.

AVPN ophan. wheel, circle; manner, way. Designation of a certain angels. see Ophanim, 187, 787.

ASThVMKA aisetumeka. belly, gullet, stomach; muscle, cartilage. [K.D.L.C.K. p.138] "Malkuth is called the stomach, because the stomach takes in nutriment and digest it, separation what is useless; moreover chyle is selected and sent to the appropriate place, to the other parts of the body: likewise Malkuth takes into herself the supernal spiritual influences, digesting and converting them into harmonious materials and conforming them so that there foods are vehicles for the 'thrones.'" {Proverbs 31:15] "She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens."

MTzBH matzebah. an image; pillar, stock, stump of a tree. Also MTzBH military post, guard; general assembly (lexicon).

GDONI Gideoni. warlike. From GDO "to cut off, hew down."

Greek/Latin

Note: $3^2 \times 5 \times 137 = 6165$, the value of the Greek phrase "All these things will I give thee if thou wilt fall down and worship me." [Matthew 4:9] $45 \text{ (ADM)} \times 137 = 6165$, suggesting a false human qabalah. These words are connected with a vision of temptation, i.e. RZVN MIHIH. see above and The "Apostolic? Gnosis, pp. 27-28, part II.

Bene Radix Davidis (Lt). The Good Root of David [Secret symbols page 35]. Part of the Latin motto, "From east to west and everywhere the good root of David reigns victorious." see 113, 24, 50.

Spiritus Dei (Lt). Spirit of God (see 18).

138 (2*3*23)

BN ALHIM Ben Elohim. Son of God (see 148).

TzMCh tsehmakh. branch [Zech 6:12], plant, sprout. Name of the Messiah. see 3, 12, 30, 39, 48, 57, 66, 75, 84, 93, 102, 111, 120, 300, 358, 855.

LBNVN Lebawnon. Lebanon, the "White Mountain." From the root Levanan [LBNH], the pale or white one, the moon. Combined with LB, heart, as the seat of life, thought, emotions, etc, or "the midst" of anything, with Nun, the fish, or "to germinate," or sprout. [PFC on DD Bryant, VI, 5]. see 788, 87, 10, 880, 1006, 96.

"Solomon sings: 'A garden [#53] enclosed in my sister, my spouse, a spring shut up, a fountain sealed-a fountain of gardens, a well of living waters and streams from Lebanon.' Compare this with what the sages say, the entrance of the philosopher's garden is kept by the Hesperian Dragon, which being put aside, a fountain (130) of the clearest water, proceeding from a 7-fold spring, floweth froth on every side of the entrance of the garden, wherein make the dragon drink thrice the magical number 7 until having drunk, he put off his hideous garments, then may the divine powers of light-bearing Venus and horned Diana be propitious unto thee." (Note that by combining the symbol of Venus to the horns of Diana, the Moon, the result is Mercury) [DD Bryant, The Philosophers' Stone VI, 6 note by PFC]. see 21, 180, 53. Rosenroth, in [K.D.L.C.K. p.497] gives: Libanon, and says it is the supreme crown, from its surpassing whiteness, and moreover so called, when it sends down its influence.

ChLQ chawlahq. to divide, apportion; to assign, distribute; to impart, to share; to be smooth, slippery; to create; to separate. The One Ego of all humanity is separated into innumerable personalities. ChLQ (chawlawq). smooth, bald; blank space; as a masculine noun: smooth stone. The "stone" is the union of Father and Son. see 53.

ChLQ cheleq. part, portion, shore; track of land; lot, fait; smoothness, seductiveness.

LQCh leqakh. instruction, teaching; lesson. metathesis of ChLQ. It is the goad of spirit (Lamed) multiplying through the body cells (Qoph) and making the personality receptive to the divine influence (Cheth). see 78. also: LQCh to take, take in, take away; to receive, accept; to capture, take possession of; to procure, buy; to bring, fetch. This instruction is our true reception and inheritance. see 1831.

ChMTz chametz. to leaven, ferment; be leavened, fermented; to be sour; to be red; to be ruthless. Recall that Ayin (tribe of Issachar) corresponds to alchemical fermentation. see 830, 130, 948.

ChNP chanaph. to pollute, to be polluted, be profane, to be godless, to flatter, be hypocritical. The influence of Ayin, or Key 15, the Devil.

MChTz mawchatz. He shall smite; to smite through, pierce, wound, severity; to dip. Metathesis of ChMTz here reversal (Mem) is put before enclosure (Cheth). Also: severe wound. see 948.

MTzCh maytzahck. forehead, brow. Seat of memory; or the Moon center.

HKHNNH HGDVLH ha-cohenah ha-gawdolawh. The High Priestess; Key 2 in Tarot. To remember is to be united to the source.

MNChM menahem. counselor, comforter; name of the Messiah. [2 Kings 15:17] "...Began Menahem son of Gadi to reign over Israel." see 207, 7. Gadi means "the fortunate one." The plural of "comforter" in Hebrew = 188 = "corner-stone". From NChM, to comfort, give.

Greek/Latin

Fraternitas R.C. (Lt). Fraternity or Brotherhood of the Rose-cross. The Latin signature at the end of the Confessio Fraternitatis.

Mater et virgo (Lt). Mother and virgin.

Perseverantia (Lt). Perseverance. The mystical title of one of the founders of BOTA.

Rex Judaeorum (Lt). King of the Jews.

Valle Josophat (Lt). Valley of Josophat. A mystical term in Alchemy and Free Masonry.

Aurum Potabile (Lt). Fluid Gold. The radiant fluidic solar energy which "informs all bodies" through innumerable "drops" or Yods.

audi ignis vocem (lt). "I hear the voice of fire." From Thomas Vaughan. see 54, 51, 33.

139 (prime)

AChISMK Ahisamach. Brother of Samekh.

HDQL Hiddekel. The eastern river of Eden. (Alternate spelling, used in the Sepher Dezenioutha.) [Genesis 2:14]. see 122.

MThITH HIVN metit ha-yawon. "Out of the Miry Clay." [Psalm 40:3]. see 605.

GN ALHIM Gan Elohim. Garden of Elohim (Creative Powers). Same as the Garden of Eden (Delight). The story of which is the earliest recording the birth or creation of the Philosopher's Stone. see 53, 45, 19, 358, 126.

[Ezekiel 28:13] "you have been in Eden, the Garden of God; you were decked with every precious stone, the Sardius, the Topaz and the Emerald, the Beryl, the Onyx and the Jasper, the Sapphire and Pearls; and you have filled your treasures with Gold and your chest with precious stones; you had all these things from the day you were created." [Ezekiel 31:8,9] "the Cedars in the garden of God could not surpass it; the Fir tree in the garden of God like to it in its beauty. I made it beautiful by the multitude of its branches; so that all the trees of Eden that were in the Garden of God envied it."

NThP nawtaph. "drop". [Job 36:27] "For if we should number the pillars of the heaven, and bind the drops of rain by themselves, which the skies do drop in their season" (who can understand these things?) [Exodus 30:34] "And the Lord said to Moses, take sweet spices, Myrrh and Onycha and Galbanum; sweet spices with pure Frankincense; of each shall these be equal weight (for the holy anointing oil).

Greek/Latin

Spiritualis (Lt). Spiritual. see 319, 45 Latin.

Librum Nature (Lt). Book of Nature. Wherein the student learns to read the signatures or "characters" written by the spirit "or, a perfect method of all the arts." [Fama]. see 67, 72 Latin.

Epsissimus (Lt). "He who is most himself."

MLKIM Melakim. Kings. The "Kings" are an order of angels in Briah (Creation), attributed to Netzach and the number 7. They are understood to be the Elohim, or 7 Spirits of God. In Assiah, the material world, they are attributed to Tiphareth, which is also Melek, King. They include those human beings who have awakened to conscious awareness that the Ego seated in Tiphareth is the angel, or messenger of the Self in Kether. Thus personal man becomes one of the Melakim or "kings" who rule as God rules. [This union is also represented by DOTH (Da'ath) = $474 > 15 = IH$, Yah, and DOTH = + Eye , or + Sun , which should offer little difficulty. Furthermore Tav = Saturn = muladhara (Saturn)chakra, Ayin = Capricorn, ruling the knees and Daleth = Venus]. see 474, 7, 120. In Assiah, the "Kings" also refer to the 7 interior metals or 7 principles or forces in the occult constitution of man. Melakim is also associated with the 6 of Swords.

ChKMH-BINH Chokmah-Binah. Wisdom-Understanding. It is through combining the wisdom of Chokmah, the Life-force, with the understanding or defining principle of Binah that the Ego is perceived as being one with the Self. Then the personal man becomes one of the Malakim or "Kings" who rule as God rules.

MThH ALHIM Matteh Elohim. "Staff of God", or "Rod of Elohim" [Exodus 17:9] "...tomorrow I will stand on the top of the hill with the Rod of God in mine hand." Said my Moses. see 54, 86, 345, 686.

HMMLKH hamahmaylawka. "the kingdom". [1 Chronicles 29:11] "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou are exacted as head above all."

OINI aeneiy. "mine eye". [Psalm 32:8] "I will instruct thee and teach thee in the way which thou shalt go; I will give counsel, mine eye being upon thee." (or, "I will guide thee with mine eye") see 130, 1379, 1749, 433.

SP sawph. sill; entrance, threshold. spelled with prefix Heh in [Judges 19:27] "and her Lord rose up in the morning, and opened the doors of the house; and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold. see 860, 1096.

Sawph cont. Fabre D'Olivet comments: SP. Every idea of summit, end, finish; anything which terminates consummates, achieves. SP the extremity of a thing, the point where it ceases; its achievement, consummation, end: the defection, the want of this thing: the border, top, summit, threshold: the which commences or terminates a thing; that which is added for its perfection: also reiteration of the same action, an addition, supplement; the final thing where many others come to an end: a time involving

may actions, the Arabic [word] has preserved of the radical sense only the idea of a thing reduced to powder, which is take as medicine. The Syriac [word] characterizes every kind of consummation, of reducing to powder by fire." [The Hebrew Tongue Restored, p.411]

TzN tzen. thorn. In plural, in [Genesis 3:18] "Thorns also and thistles shall it (ground) bring forth to thee; and thou shalt eat the herb of the field." Gaskel suggest that his represent evils, sufferings and sorrows: "Sins and suffering shall proceed from the lower nature; and the lower mind (Adam) shall subsist through the produce of the sensation nature and the affections." [Dictionary of all Scriptures and Myths, p.755] see 790. Basil Wilburforce writes: "Each man is the soil in which the hereditary Adam-seed produces thorn and thistle, and the hereditary god-seed produces grape and fig. The two growths in the same individual strive for the mastery, and from the deep contrast between them emerges the perfected life of the child of God." [Problems, p.81] Recall that the rose is surrounded by thorns. Fabre D'Olivet writes of this root: "TzN That which conserves, preservers, put in safety. TzN A dwelling where one gathers for shelter; a shield, an urn, a basket; any sort of defensive weapon, etc."

OLM Alem. Forth name of Shemhamphorash, short form, associated with the 4th quinance of Leo. Otherwise written OLMIH, Elemiah. see 155. Called "the concealed and saving", and associated with the angel of the 6 of Wands or the central Ego on the archetypal plane. According to Davidson, Elemiah is one of the 8 Seraphim of the Tree of Life in the Sepher Yetzirah or Book of Formation, ruling over voyages and maritime expeditions. His corresponding angel is Senacher. [Davidson: Dictionary of Angels, p. 104] see 700.

NSIK nawsik. libation, drink, offering. Used in the plural form in [Deuteronomy 32:38] "the gods who ate the fat of their sacrifices and drank the wine of their drink offerings [NSIKM, drink-offering-of-them, Interlinear Bible] Let them rise up and help you! Let them give you shelter." Also metal images in [Daniel 11:8] "He will also seize their gods, their metal images [NSKIHM, metal-images-of-them, Interlinear Bible] and their valuable articles of Silver and Gold; and carry them off to Egypt. For some years he will leave the King of the North alone." Also one appointed under libation, hence ruler, prince. [Micah 5:4] "And he shall arise and rule in the strength of the Lord, in the majesty of the name of the Lord his God; and the people shall return; for now his dominion shall extend to the ends of the earth." see 130.

NTz netz. flower; "hawk" [Job 39:26] "Doth the hawk fly by thy wisdom, and stretch her wings toward the south?" The south is the direction of Resh, i.e. the Sun on the Cube of Space. "Horus, the son of Isis and Osiris, is the God celebrated the Chaldean Oracles when they say 'the God is he having the head of a hawk; he energizes a spiral force...' Horus is a solar deity." [Paul

Case: True and Invisible Rosicrucian Order (3rd), p.17] see 950

Fabre D'Olivet writes of this root: "NTz. That which reaches its term, end, extreme point: that which is raised as high and spreads as fast as it can be, according to its nature. The Arabic [word] does not differ from the Hebrew in the radical sense. In a restricted sense one understands by the verb [Arabic word], the action of giving a theme, furnishing authority, confirming, demonstrating by text, a argument, etc. NTz. The end of every germination, the flower, and action of blossoming; the term of all organic effort, the feather and the action of flying; the end of all desire; splendor, and the action of being resplendent, glimmering, shining." [The Hebrew Tongue Restored, p.493]

MQ maq. "rottenness", putridity [Isaiah 5:24] "Therefore, as tongues of fire lick up straw, and as dry grass sinks down in the flames, so their roots will decay [KMQ, like-the-decay, Interlinat Bible] and their flowers blow away like dust; for they have rejected the law of the Lord Almighty and spurned the word of the Holy One of Israel." Fabre D'Olivet writes: MQ. that which is founded, literally as well as figuratively. The action of being melted, liquefied; growing faint, vanishing." [The Hebrew Tongue Restored, p.393]

PS pas. end, extremity. [Daniel 5:5] "Suddenly the fingers of a hand appeared and wrote on the plaster of the wall, near the lampstand in the royal palace. The king saw the extremity (i.e. the palm) of the hand as it wrote." Fabre D'Olivet says: PS. That which comprise only apportion of the circumference or totality of a thing. PS. A part, a face, a phase. Action of diminishing, of breaking into pieces. That Arabic [word] signifies literally to examine minutely.

QLI qallay. Kallai; a priest [Nehemiah 12:20] "Of Sallai, Kallai, of Amok, Eber."

Latin

coelum et terra (Lt). Heaven and earth. The entire Universe, or which the vault of C.R. is said to be a compendium, or synthesis (see 56 Latin).

Ordo seclorum (Lt). Order of the ages. World Order. The last 2 words on the reverse of the Great Seal of the United States. Their numeral identity with coelum et terra hints at a deeper meaning for the mottos: "A new order of the ages" is really "A new Heaven and Earth;" a new conception of the meaning of the words "Heaven" and "Earth."

141 (3*47)

NAMN ne'eman. Faithful, firm, loyal, lasting, established, reliable, trustworthy. (22nd Path or Lamed).

AmITz ammitz. strong, mighty [Job 9:4]; strength, might [Isaiah 40:26]. This indicates the special quality of the influence flowing through the 22nd path, which descends from Geburah.

ASP ahsaf. to collect, gather, assemble, accumulate; put away; store, remove. Also: To gather up, to contract, to take back or away; to take out of the way, to destroy.

ASP osef, oseph. gathering, collection; in modern Hebrew: compilation. Also: stores; ingathering, or harvest. These meanings are connected with the time of year corresponding to Libra, and with the symbolism of the scales.

APS awphase, ahfase. to fail, come to an end; cease, to have an end, As a noun (ehfes): naught, cessation, coming to an end, and end (as the ends of the earth), an extremity. As an Adverb: but, however.

LMINHV laymenehu. after its kind [Genesis 1:21]. "And God created... every living creature... after its kind... and God saw that it was good." see 74, 501.

QMA gammah, qahimawa. first, former, previous (Aramaic). The ending of each cycle is the ingathering of the harvest.

ZIN-LMD Zain-Lamed. profuse (spelled in full, of ZL); "of blessed memory." The creator is the "profuse giver" of all.

PKIAL Pakiel. Lesser assistant angel of Cancer. Cancer is maternal, receptive, domestic, ruled by the Moon or subconsciousness, suggesting where the ingathering of the harvest is made. see Key 7.

SMIAL Samael. "Venom of God". Alternate spelling. see 131. "He is also the angel of death, which destroys men with a single drop of poison." [A.E. Waite: Holy Kabbalah, p. 276]

KVQIH Keveqiah or Chavakiah. "God who gives joy". 35th Shemhamphorash; angel of the 4 of Pentacles (Chesed of Assiah). 171°-175°. Aploso, Mercury. April 23, July 4, September 14, November 25, February 5. To regain the grace of those one has offended. [Psalm] (?oren? quoniam exandiet dominus vocem orationis meaz) 11:20-11:40 AM. Rules wills, successions, and all the ??? which are based on friendship. It favors peace and harmony in family life. Persons born: love to live is peace with all the world, even at the expense of his own interest; he makes it his business to recognize the fidelity and the good offices of those who are attached to his service. see 965, 1525, 126.

Godwin gives: angel of the 5th quinance (21°-25°) of Capricorn; angel by day of the 4 of Pentacles. This represents the operation of Jupiter or cosmic memory in the physical world of action.

MTzVH mitzeaw. precept, law; the commandments. [Psalm 119:96] "to all perfecton I see a limit; but your commands are boundless."

Latin

Solve et coagula (Latin). Dissolve and coagulate. The summary of the entire alchemical process. In some versions of Tarot, solve, dissolve, is inscribed on the right hand of the devil in Key 15, and coagula (literally, to curdle) is written on his left arm. In Key 11, the sword corresponds to solve. The sales , for weighing and measuring ponderable substance, stand for coagula. The hidden operation of alchemy is a modification of the blood serum, of its albumin (which is used extensively for clarifying liquids), by coagulation, directed by subconsciousness, under the immediate control of "Mercury."

142 (2*71)

AL HABN HGDVLH el ha-ehben ha-gedolah. Upon the Great Stone.
"And the Levites took down the ark of the Lord (IHVH), and the
coffer that was with it, wherein the Jewels of Gold were, and put
them on the Great Stone." [1 Samuel 6:15].

BLIOL belial. Worthlessness, badness, wickedness; nothingness;
destruction. Compare this with the negative meanings of the title
and symbolism of Key 0. In later Hebrew and in the New Testament,
Belial is equivalent to Satan.

BOINI be-anay. "in the eyes" (of IHVH). [Genesis 6:8]. "But Noah
found grace in the eyes of the Lord."

ZVLL VSBA zolale ve-sobay. a glutton and drunkard (Deuteronomy
21:20). "...this our son is stubborn and rebellious, he will not
obey our voice, he is a glutton and a drunkard." see 111, 831,
901.

ChDQL Hiddekel. One of the four rivers of Eden, said to go
"toward the east of Assyria." [Genesis 2:14]. Associated with the
11th path of Aleph (associated by some with the river Tigris).

***Fabre D'Olivet spells the name HDQL Heddekel, and comments:
"The name is formed of two words HDH (#14) emitting, propagating,
and QL light, rapid. It is used in the intensive form." [The
Hebrew Tongue Restored, p.142]

According to Gaskell: "The symbol 'Hiddekel' stands for the
astral plane on which the personality develops, becoming as it
were, a dawn of consciousness-light in the east-precursor of the
rising of the higher self (Sun) in the soul." [Dictionary of
Scriptures and Myths, p.359] Swedenburg says: "The river Hiddekel
is reason, or the clearness and prespecuity of reason." [Arcana
Celestia to Genesis II]

MChMDIM makhmaddim. desires, delights, precious things (Fire
plus Water). see 92, 702. [Canticles 5:16]

PChDIM pechadim. loins, thighs, testicles. Plural of Pachad (92).
The seat of virile strength or Geburah as the sphere of Mars,
which rules the reproductive functions governed by Scorpio. see
1200, 98.

BQLI bebekoli. to my voice [Exodus 19:5] "Now therefore, if you
will indeed harken to my voice and keep my covenant; then you
shall be a peculiar treasure to me above all people..." see 98,
136.

BLOM balaam. a stranger. In the Old Testament stands for the
unavailing curse of the heathen enchanter; in the New Testament
he is the type of the tempter to idolatry, especially that form
of it in which lust plays a large part. The unconscious qualities

of a heathen soothsayer and a man touched by the spirit of the Lord [Standard Bible dictionary]

ASMVDAL Asmodel. Angel ruling the sign Taurus and geomantic intelligence of Taurus.

BOLM Balan. Night demon of the 3rd decanate of Leo.

Latin

Hic est copus (Lt). This is the body.

Sinus Arabicus (Lt). The Arabian Gulf. From the Fama, the Latin for the Arabian Gulf. It is a symbol of what our Brother and Father must cross to come to Egypt. Arabia means "sterile" and refers to the purification and sublimation of the Mars-Force during a period of temporary celibacy, before the insight into the secrets of nature (Egypt-the subconscious realm) is realized.

structores (Lt). builders. see 108, 273.

philosophus (Lt) One versed in philosophy; a philosopher. Corresponds to 4=7 Rosicrucian grade of initiation, associated with Netzach (Victory), sphere of Venus on the Tree of Live. see 148. The philosophus seeks to develop within himself a philosophy of life which expresses the unity of all things in his ever day affairs. see 85, 103, 100 (Latin).

aqua sapientum. Water of the Wise. This is the Universal Mercury. see 36, 106.

143 (11*13)

ABN DVMM ehben dommahn. The dumb (silent) stone [Habbukkuk 2:19]. Refers to graven images and idols.

ABN MIM ehben mayim. The stone of water. see 135. In the [Hermetic Museum I, p.69] The title page of the tract The Sophic Hydrolith has the subtitle Water Stone of the Wise, "That is, chymical work, in which the way is shown, the matter named, and the process described; namely, the method of obtaining the universal tincture." see 53, 90.

ABTzN Ibtzan. Ibzan, the ninth Judge of Israel. In [Judges 12:8-10] "After him [Jephthah], Ibzan of Bethlehem led Israel. He had thirty sons and thirty daughters. He gave his daughters away in marriage to those outside his clan, and for his sons he brought in thirty young women as wives from outside his clan. Ibzan led Israel seven years. Then Ibzan died, and was buried in Bethlehem." see 793.

HMLK HGDVL ha-mekek ha-gedol. The Great King (Emperor).

ChLITzH haltzah. Things stripped from the dead, military equipment; untying, pulling off; drawing shoes of the Levirate (elders). [Deuteronomy 25:9].

VNZLIM ve-nozelim. and flowing streams (from Lebanon) [Song of Solomon 4:15]. Note that "fountain" = Ayin, garden = GN = Stone (ABN, 53), "Waters" = MIM = Tzaddi and Yesod [ISVD] (90), "Lebanon" = "white mountain", connected with the Moon; LB heart + NVN "fish" or Nun. see 138, 32, 106. All this has to do with creativity and building, to establish the dominion of spirit.

Greek/Latin

Heh Doksa (Gr). The Glory, Radiance. [Lord's Prayer]

Quinta Essentia (Lt). Fifth Essence. The alchemical term for spirit or superconsciousness.

144 (12*12)

144 cubits (196 feet) is a measure of a man [Revelations 21:17].
see 2075.

ABI GBOVN Abi Gibeon. "Father of Gibeon."

QDM Qedem. Ancient days, primordial heavens; Anterior; the East; days first of the first, front (opposite to back). Note the relation to east, the source of light, and DM (44) blood, the carrier of consciousness. The connecting agent is Qoph, assigned to the Corporeal Intelligence and to alchemical multiplication. see 44, 100, 793, 259; 460 (Greek). Rosenroth in [K.D.L.C.K. p.670] gives: oriens seu antierius, and say the supreme crown is thus called as it is before the created world. A long discussion follows.

QDM qadem. before.

QDM qadam. to precede, come before, be in advance; to excel, surpass.

SNDL sandal. a sandal, shoe, horseshoe, a flat fish; abortion.

IDONI yedonei. a wizard, sorcerer; a magician. Also (per lexicon): familiar spirit; soothsayer.

Greek/Latin

Heh Kardia (Gr). the heart (see 136).

Theion (Gr). deity. Theion is neutral of Orlos, the divine being, deity. in epic Greek it meant "Brimstone" (Latin sulfur). see 720. Note that in alchemical symbolism Sulphur stands for activity and self-consciousness, and in Qabalah is linked to Chokmah, root of Life-force. see 693. "Daily use, moreover, blunts its indwelling powers, namely Sulphur, or its soul, and it is continually becoming mingled and defiled with other things that are foreign to its nature. Hence it becomes daily more and more unfit to be subject of art. You must, therefore, seek to obtain gold which has a pure, living spirit, and of which the Sulphur is not yet weakened and sophisticated, but is pure and clear (by passing through antimony, or by the heaven and sphere of Saturn, and being purged of all its defilement): otherwise the first substance, being spiritual and ethereal, will not combine with it." [Hermetic Museum I, p.81]

אָב־אַבְרָם Abram. Abraham, the father of Israel. see 248. Spelled אָב־אַבְרָם in [Hebrews 11:8] "In faith Abraham was obedient, he being called to go forth into the place which he was in future to receive an inheritance; and he went forth, not knowing where he was going."

-ε heh-eklogeh. "the chosen"; the elect of God. [Romans 11:7] "What then? The thing Israel earnestly seeks; this he did

not obtain; but the chosen obtained it, and the rest were blinded."

145 (5*29

MThH HALHIM Matteh ha-Elohim. Rod of God (Moses staff).

OLMH Aamah. virgin maiden, damsel, a young women of marriageable age. In Hebrew scriptures it always implies technical virginity. It never applies to a married woman (see 10, 443).

IPNH Jephunneh. "He will be prepared." the father of Caleb (Joshua 15:13]. Yod is Chokmah and Yesod, Peh is Mars, Nun is Mars in Scorpio, Heh refers to Aries and to vision. This all has to do with the secret use of the Mars force to produce the son (Caleb-s33 52). Also: Yod + Peh = 90 or Mem (MIM, Key 12) and Tzaddi. Reversal and meditation. Nun + Heh = 55 (Nah) or ornament, relating to Malkuth. see 197, 249, 52.

MOLH maeleh. ascent; inscrutable. The ascent up the Tree of Life. see maelaw.

MOLH maelaw. ascent; stair, step; rise; gradation; superiority, advantage, height; heaven; virtue.

MOLH myuleh. prominent, distinguished, excellent. see 452.

SOVDH sayudawh. a feast, dinner, meal.

MN HADMH men haw-aedwmah "out of the ground" [Genesis 2:9] "and out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the Tree of Life also in the midst of the garden, and the Tree of the Knowledge of Good and Evil."

MThMVN mataymon. hidden riches, treasure; hiding place. The "ground" or physical plane; in the microcosm, the physical body.

***NMMIH Nememiah. "God Praiseworthy." ??? Shemhamphorash, angel of the 6 of Pentacles (Tiphareth of Assiah). 281-285. ???, Mars. May 15, July 26, December 17, February 27. 6:40-7:99 PM. (This Shemhamphorash, and those following to the 62th?, belong to the 8th order of angles, arch-angels). [Psalm 115:11] "Ye that fear the Lord, trust in the Lord: he is their help and their shield." To prosper in all things, and to deliver prisoner. Rules great coronals, admirals, generals, and all who fight for a just cause. Person born: loves things military; distinguished himself for his activity, bravery and his grandeur of soul, and supports ??? with much courage. see 130, 690, 965, 1525.

Godwin gives: angel of 3rd quinance (11°-15°) of Taurus; angel by day of the 6 of Pentacles. This represents the sphere of the sun or central Ego, in the material world of action. Davidson calls him an archangel.

HQM Hadem. "God who erected the universe." Short form of HQMIH, (160). The 16th name of the Shemhamphorash. 4th quinance of

Libra; angel of the 3 of Swords. see 705.

NTzH Netzawh. Blossom; "flower". [Isaiah 18:5] "For before the harvest, when the bud has perished and the grapes is ripening in the flower, he shall both cut off the lean shoots with pruning hooks and take away and shake off the branches." And in [Job 15:33] "He shall shake off his unripe grapes, as the vine, and shall cast off his flowers as the olive tree."

Latin

Summon Bonium (Lt). highest good "Above all things you must let it be your first object to (dis)solve this substance (or first entity) which the sages have also called the highest natural good. Then it must be purged of its watery and earthy nature (for at first it appears an earthy, heavy, thick, slimy and misty body), and all that is thick, nebulous, opaque, and dark in it must be removed, that thus, by a final sublimation, the heart and inner soul contained it may be separated and reduced to a precious essence." [Hermetic Museum I, p.80]

filius Dei roseae. Son of God + Rosy. Christ, (BN) the son, and also the rose at the center of the cross. see 88, 57 (Latin).

SVP Suph. end, close, to limit, to perish. In the Chaldee (Aramaic) signifies "to be fulfilled." These nouns are derived from a verb meaning "to erase," or "to perish." Thus the strict meaning of Ain Suph is "not perishable," or "never ending."

BBA QMA Baba gamah. the First Gate [K.D.L.C.K. p.184]. The primary activity which begins the creative process is the establishment of the field of apparent limitation. The entrance of the No-Thing into the Something is through the fixation of a field in which to manifest itself. Relates to the meanings of Key 1.

OVLM olahm. something hidden; time immemorial; antiquity, hidden times (the past); eternity; the world. The true nature of this field is a mystery, but one which is somehow related to our conceptions of time and duration. The field is the field of eternity, and this eternal arena of the Life-power's self-expression is the true "world." Signifies primarily, hidden times, time long past; but has the same meanings as the Greek word Aeon, the Latin Mundus, and the English "world." Here it is the "universe", which better indicates the whole cycle of manifestation as a space-time continuum. see 207, 1577. Also means long duration; futurity, forever, always, continuous everlasting; the here and now. [Genesis 9:12] "And God said to Noah, this is the sign of the covenant which I make between me and you and every living creature that is with you, for perpetual (OVLM) generations." Also [Ecclesiastes 3:11] "He has made everything beautiful in its time; he has also made the world dear to man's heart, so that no man can find out the works which the Lord has done from the beginning to the end." see 706, 536, 1192, 632, 861 (Greek).

***IVSP Joseph. As spelled in Deuteronomy 33:17. "(13) And of Joseph he said: Blessed of the Lord (IHVH) be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath (14). And for precious things of the fruits of the sun, and for the precious things of the growth of the moon, (15). And for the chief (things) of the ancient mountains, and for the precious things of the everlasting hills. (16) And for the precious things of the earth and its fulness and for the goodwill of Him that dwells in the bush; let [blessing] come upon the head of Joseph, and upon the crown of head of him that was separate [and prince] among his brothers. Like a firstling young bull his majesty is, and his horns like the horns of the wild ox; with them he shall push the peoples, all of them, to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

IHVH NSI IHVH nissy. Tetragrammaton the miraculous or marvelous. [Exodus 17:15] "(And Moses built an altar and he called its name) IHVH the miraculous/marvelous."

ChMH VLBNH kammah ve-lebavah. Sun and Moon. see 53, 87.

147 (3*7*7) [6*6 + 11*11]

Area of a square on internal diagonals of 7 cube (exact).

DMDVNI ChKH dimdoni chakah. "The setting of the Sun." A hint that the "beginning" of a cycle is also the "end" of another. "End and beginning are one." Qabalist knew, long before Copernicus, that the Earth was a globe, and that sunrise and sunset are only appearances.

ZHB MVPZ zahab muphaz. Pure Gold The Aesch Mezareph [II:6] says "Paz (87), and Zahab Muphaz are referred to Tiphareth, [1 Kings 21:4, 19:11] and [Daniel 10:5]. For so tiphareth and Malkuth are compounded in the Golden throne [1 Kings 10:18] and [Daniel 10:5]. For so Tiphareth and Malkuth are compounded in the Golden Throne 1 Kings 10:18]; also when it is called a vessel of gold [Job 28:17]; a crown of Gold, [Psalm 21:3], bases of gold [Canticles 5:15]." see 14, 133.

IHVH ADNI AHIH AGLA IHVH Adonai, Eheyeh, Agla. four names in the ritual of the Lesser Pentagram as ordinarily written.

BNi ALHiM BeniY Elohim. Sons of God, Sons of the Elohim. The angelic choir or order of angels associated with Hod, in Assiah, the material world. The same choir is attributed also to Hod in Briah, the creative world.

NTzCh Netzach. Victory, eminence; juice of grapes, to shine; eternity [1 Chron. 29:11 and Isaiah 25:8]. Seventh Sephirah. Overcoming ignorance. Opposite and complement of Hod. The original signification of this noun is "brightness, clarity." Sometimes it is translated "splendor, glory," "sincerity" or "truth." Occasionally it has the connotation of perpetuity or everlastingness. Often it conveys the idea of completeness or perfection, its use in this sense being comparable to the English "clear," which has the same basic meaning of brightness. The most usual meaning of Netzach is "Victory." In 1 Chronicles, 29:11, in that Prayer of David which is a brief summary of the main points on the Tree of Life. In Isaiah 25:8 Netzach is translated "victory." "He will swallow up death in victory." Furthermore, the pronoun "He" in this passage refers to Jehovah Tzabaoth, the Lord of Hosts, specially assigned to Netzach in Qabalah. As the Occult or Hidden Intelligence it suggests the idea that the one life is a power that is perfectly successful and cannot fail, as a whole or in any detail. The victory for man has to do with the control and direction of reproductive (Mars) force, by the practice of meditation and then applied to definite forms of cultural activity transforming appearances of failure into evidences of victory, by control of desires, conserving physical energy and supplying the bloodstream with strength to manifest the higher powers. Tzaddi = Fishhook, that which lifts the fish, Nun, from the water, raises the reproductive power from subconsciousness to self-consciousness-meditation. Cheth = field, enclosed by a fence; limitation of a specific area for purposes of cultivation. Ojas, literally "the illuminating, the brilliant" is the root meaning of Netzach. Ojas is "the highest form of energy attained by a constant practice of continence and purity. see 710, 525, 93, 64.

"See, then, in the cube, BN, MLK and ADM conjoined, as they are in the names of Tiphareth, and the essence of these three is 7 also. For they add to 187. Thus the secret of Tiphareth is 7, or Netzach...The Victory begins with Nun, continues with Tzaddi, and ends with Cheth. See here the power, the method, and the result. 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. [13th Communication]

"The doctrines of the grade of Philosophus are six in number, and are derived from the letters of the words NTzCh, Netzach, or victory, the name of the 7th circle on the Tree of Life, and NSThR, Nesether, meaning occult, which designates the special mode of consciousness associated by Qabalists with the 7th

circle... The three letters of NTzCh, correspond to the three great truths of occult philosophy. the word Netzach itself clearly shows that this is a success philosophy, an interpretation of experience have for its fundamental postulate the idea that the cosmic undertakings a success.. 1. Death, Key 13 (Nun): the dissolution of form is a fundamental tendency of the cosmic process. All things change. All conditions pass away. No form ever remains fixed. Existence is a stream, a series of waves, an eternal movement... 2. The Star, Key 17 (Tzaddi): the cosmic process is a meditation. The Life-power, is a conscious energy, flowing through succession of forms, related to a particular object. Each cycle of the Life-power's self-expression has some definite objective, and from the beginning of a cycle to its completion, there is no moment in which that objective is forgotten or otherwise obscured... 3. the Chariot, Key 7 (Cheth): the Life-power is perfectly successful at every stage of the cosmic process. All appearance of failure are illusive. The One Identity is the victor before ever the battle is joined." [Paul Case: True and Invisible Rosicrucian Order (4th), p. 320-321, 326-327]

NTzCh natzach. to shine, sparkle; to be victorious.

NTzCh netzachah. to superintend, act as overseer; to lead in music, glorify, make illustrious.

NTzCh. nutzach. to be defeated, be vanquished.

NTzCh. to be.

AHIIH IH IHVH ALHIM Eheyeh Yah Jehovah Elohim a Divine Name which combines the names of God ascribed to Kether, Chokmah and Binah.

Thus it stands for the Supernal Triad of Sephiroth, and by its correspondence to NTzCh, intimates that in some sense the 7th Sephirah is a synthesis of the powers of the Supernal Triad. "The four divine names whose total value is 148 refer to Kether (AHIIH), Chokmah (IH) and Binah (IHVH ALHIM), so that the number 148 is a numerical symbol of the divine powers concentrated in the Primal Will, Wisdom, and Understanding. The concentration of these forces is what produces the eternal victory (NTzCh) of the Life-power. The victory is occultly related to the fact that in reality the Life-power does nothing and so is always withdrawn from activity. This is the most difficult doctrines, for it seems to contradict the teaching that the Life-power [text ends]

ALHA OLIA Eloha Elyah, Elahhah Illayah. The Most High God. (Daniel 3:26). Aramaic. Eloha is 37, the number of IChIDH, Yekhidah, the Supreme Self. Elyah adds to 111, the number of the letter-name Aleph. Here is a suggestion that the 7th Sephirah partakes of the combined powers of Kether, focussed in Yekhidah, and of the path of Aleph, which links Kether to Chokmah.

MAZNIM Moznaim. balances, scales; sign of Libra; in later Hebrew, horizontals. The later meaning is a clue to the

significance of the term "horizontal" in Masonic symbolism. Note that it is derived from the horizontal position of the beam of a balance when the weights in the pans are equilibrated (see 158, 302).

NChTz Nakhatz. to press, to urge; to be urgent, to require haste. This word is a rearrangement of the letters of [NTzCh], is related also to the 7th Sephirah as the seat of desire and passion.

ChMQ chamaq. to enclose, encompass.

ChSP khesaph. clay [Daniel 2:33]. see 868.

ChSP khoseph. revelation; laying bare.

ChSP khahsaf. to lay bare, reveal; draw water.

SChP sakhaph. to sweep, or scrape, away; to bear down, to cast down. Compare with the symbolism of Key 16 which represents the primary projection of desire-force from the seventh Sephirah.

PSCh pesakh Literally, "a skipping over", the technical term translated Passover in the English Bible. The Passover festival, Passover sacrifice. PSCh: to limp, hobble.

QMCh gemakh. flour, meal. Also: to pound, grind. The relation of this word to Netzach, the seat of desire, is an important clue to the inner meaning of Jesus' parable of the leaven, which a woman took and hid in three measures of meal. The three measures may be understood to be the three Sephiroth immediately below Tiphareth on the Tree. These three are the seats of the principles of personal consciousness, and it is they which must receive the "leaven" which comes from above. see [Genesis 18:6], 656 (Greek), 507, 1379, 889, 1919, 1969.

ZVLL VSBA zolel ve-soubeh. a glutton and drunkard (Deut. 21:20). (see 142).

ADM MABIN Adam Mebin. Man of Understanding [Proverbs 28:2] "For the transgression of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged." see 45, 102.

AMAIMVN Amaimon. Demon King of the north and south. According to the Goetia, the Demon King of the east. see 798.

ANSVAL Ansuel. Angel ruling the 11th house of Aquarius.

Latin

Soiriti damnati (Lt). reprobate spirits [Secret Symbols page 30]. This refers to spirits under condemnation because of uncontrolled

activities of the desire nature and misuse of the intellect. Yet these aspects of human personality when brought under right direction from above are released from condemnation, that is, from automatic response to deluded self-consciousness.

149 (prime)

ALIM ChiIM Elim Chiim. the Living Gods [Deuteronomy 5:26]. see 154.

HSPD ha-safad. a beating of the breast; a noisy striking.

HSPD heh-sayphed. mourning; funeral oration, obituary.

Latin

Serpentarius (Lt). The serpent. Mentioned in the Confessio Faraternitatis "God, indeed hath already sent messengers which should testify his will, to witt, some new stars which have appeared in Serpentarius and Cygus, the which powerful signs of a great council show forth how for all things which human ingenuity discovers, God calls upon his hidden knowledge." PFC says that the reference to the new stars indicates that the authors of the Confessio had knowledge to esoteric astrology: "Serpentarius, or Ophiuchus, as it is now called, is a constellation connected with the 1st decanate of Scorpio. It is pictured as a man wrestling with a serpent, and typifies that aspect of the Great Work which has to do with the transmutation of the forces of reproduction... serpentarius is... associated... with the letter Nun (50) [Cygnus with Ayin, 70]... compare this with what has been said heretofore concerning the symbolism of the number 120. It is also interesting to note that serpentarius and Cygnus are connected with the beginning of the United States. At the time of the adaption of the Declaration of Independence, according to the official government records, Scorpio was the rising sign... and the 1st decanate of Scorpio, connected with Serpentarius, is therefore in the 1st degrees of the 12th house of that horoscope, the house of occult forces .. these "powerful signs of a great council" were thus actually connected with the new experiment in government which, it may be said, undoubtedly owed far more than is generally known to the beneficent influences of the inner school, or invisible Rosicrucian Order." [True and Invisible, page 47]. see 69 Latin.

Ipsissumus (Lt). He who is most himself. I my very self. The Rosicrucian Grade of consciousness corresponding to Kether. The grade title agrees with the Qabalist's attribution of IChIDH, the One Self to Kether. The Latin word Ipsissumus indicates by its form what we might call the superlative degree of selfhood. It represents the highest possible realization of the meaning of I AM. Qabalists indicate this realization by IChIDH, the feminine form of IChID, Unity. The feminine construction shows that although the I am is One and Alone, it is also conceived in the ageless wisdom as the vehicle for AIN SVP AVR. As vehicle or receptacle, it is therefore feminine. It is said that there are 1- degrees of this grade in each of the four worlds... Thus we may reckon 40 degrees of this one realization which Rosicrucians call Ipsissimis. It is also said that here on the physical plane there are, at any one time just 10 Human beings in whom this

realization of Kether is perfected." [True and Invisible page 467-68] see 7, 620, 111.

Greek

Arieh1. Ariel, "Lion of God"; a poetic name for Jerusalem. Septuagint Translation of ARIAL (242) in [Isaiah 29:1] "Woe to you Ariel, Ariel, the city were David settled! Add year to year and let your cycle of festivals go on." see 242, 586, 216.

***α ε α Akribeia (Gr). exactness, strictness, extreme accuracy. Written ?α ε α? in [Acts 22:3] "I [Paul] am a Jew, born in Tarsus of Cicicia, but having been brought up in this city, at the feet of ?Gamallel?, and accurately instructed in the ancestral law; being a zealot for God, as you all are today." i.e. Instructed in all the exactness the precise discipline and observance of the traditional law.

μᾶ Oikehma (Gr). a dwelling, house or building. In the New Testament, a prison. written ? μᾶ ? in [Acts 12:7] "And behold, an angel of the Lord stood by him, and a light shone in the building; and striking Peter on the side, he awoke him, saying, 'arise quickly'. and his chains fell from his hands." see 1672.

150 (5*5*2*3)

The number of days the waters prevailed over the land during the Biblical flood.

ADM OLH adam e-lo-oh. the heavenly man. Of which God is said to have used it as a chariot (MVKBH) Mercavah to descend [Zohar] the divine idea of man is the vehicle whereby God enters into the apparently separated forms of creation [John 1]. see 151, 267, 373.

OL-HADM ahl ha-adam. "the man". [Genesis 2:16] "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat" (but not of the Tree of the Knowledge of Good and Evil). OL is here translated "the", but has the usual meaning height, upper part, above. This seems to imply that Adam here is the supernal Adam, of archetypal humanity, before the "fall" from above.

ALHA OLIA Eloha Elayah. Most High God.

OINK ayinkah. thine eyes [Deut 19:13, 15:9). Refers expressly to the divine beneficence, which prospers all human undertaking [Greater Holy Assembly]. (I.R.Q. 652).

BSChP sakhap. to scrape away.

QIM gayam. stable, enduring, lasting; path of Mem variant spelling. see 160, 710.

BChSP khashaf. in clay.

P/O Peh/Ayin. Mars in Capricorn.

QN qan. cell, chamber; nest, bird in a nest; bird offering, the couple of sacrificial birds [Leviticus 12:8] "...She shall bring... two young pigeons; the one for the burnt offering, and the other for a sin offering..." The "chamber" refers to the "upper room" or brain center where contact with the "eye" of God is made. The sacrifice of birds suggest that intellect, an airy quality, must be stilled for this to happen. see 800.

Fabre D'Olivet comments: "QN. this has two sources whose expression are blended, as it were, in one. By the first, it is derived from the root QV, image of the blind force which moves matter, 'united to the augmentative sign Nun; by the second, it springs from the compressive sign Qoph, contracted with the root AN, symbol of all corporeal circumscription; thence,

QN that which tends with ardor toward a thing, that which is envious, usurping, vehement, covetous of gain and possession; thence,

QN, that which is centralized, concentrated in itself. From these

two root QIN [Cain] if formed, in which are assembled the opposed ideas of appetent tension and compression, vehemence and closeness, power and density. It contains the central force profound basis, rule and measure of things; also the faculty which seizes, usurps, agglomerates, appropriates and assimilates with itself.

The Arabic [word] although holding to the same root as the Hebrew QN, is however far from preserving or developing so great a number of ideas. Nearly all those which were intellectual have become lost. The verb [Arabic word] which partakes most of the radical sense, signifies literally to forage the iron, to strike it while it is hot; to solder metals, to unite them by means of the forge [Arabic word] is a blacksmith.

QN or QNV (intensive) is a literal and restricted sense a nest, a center, a cane, a measure, reed; an abode, a possession, an acquisition, conquest; a possessor, envious person, rival; envy, hatred, jealousy, an affair, property, wealth, etc." [The Hebrew Tongue Restored, p.443]

KLMVDIM dahlmundim. "as they that are taught" [Isaiah 50:4] "the Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him who is weary: he awakeneth morning by morning, he awakeneth mine ear to hear as the learned."

IDOVNI yedayonay. wizard, sorcerer, magician; soothsayer, familiar spirit. [K.D.L.C.K. p.53] "Ariolus [is a] name for one of the outer shells which are Qlippoth or the pair of impure shells." Note: the root of this word seems to be IDO "to know, learn to know; to perceive, consider." It is interesting to know that the heads of the dragon (Qlippoth) extend as far as DOTH Da'ath or Knowledge. see 474.

NOL nawahl. to bolt, bar, lock; to lock up, close. Suggests closing the mind to impure thoughts. Also: to put on sandals, shoes; NOL sandal, shoe, boot. Those used for treading the magic circle.

OMN Amen. the 52nd name of Shemhamphorash, associated with the 4th quinance of Aries, according with Godwin. Also spelled OMMIH, Immamiah. see 165, 710. Also OMM Amam. to darken, dim.

ISP yawsahph. to add. [Leviticus 22:14] "And if a man eats of the holy thing unwittingly, then he shall add a fifth part thereof to it and shall give it to the priest with the holy things." Also in [Isaiah 38:5] "Go and say to Hezekiah, King of Judah, thus says the Lord, the God of David your father: I have heard your prayer, I have seen your tears; behold, I will add fifteen years to your days." see 870.

Greek/Latin

Salvator Mundi (Lt). Savior of the world [Secret Symbols page 7].

Jehova Salvator (Lt). Jehovah Savior. Intimates the identity of the Logos with the supreme reality designated as IHVH (see 26).

Annuite coeptis (Lt). "He hath prospered our undertaking." "He" is IHVH, symbolized by the all-seeing eye on the Great Seal of the U.S. see 71, 79, 370 (Latin), 632.

occultum lapidem (Lt). hidden stone [Secret Symbols page 17]. see 570, 57, 164, 94.

Omnia in omnibus (Lt). all in all.

Jesus mihi omnia (Lt). Jesus is all things to me. A Rosicrucian motto [Fama]. The actual substance of all things in the One Being (see 67, 373, 46 Latin, 326, 1480, 2368 Greek). The inscription was found engraved on the circular altar in the tomb or C.R. "The name Jesus signifies 'self-existence liberates'. Thus the Fama by connecting this word of freedom with the word Omnia, signifying 'everything' intimates the characteristic Rosicrucian point-of-view, which is that everything contributes to liberation. The nature of things is to set free, rather than to bind. Thus the motto is the affirmation of the inherent tendency to liberty, at the very heart of the cosmic order. ... Jesus promised to those who would pray 'in his name'. For whosoever truly prays in that name prays in the recognition of the idea the name represents, and he prays effectively who is thoroughly imbued with the thought that the nature of things is liberative, rather than restrictive. [Paul Case: True and Invisible Rosicrucian Order (4th), p.201]

Iesus	mihi	omnia
67	37	46 = 150, which may be taken as 15 = IH
crucis	HBL	ALHI
BINH	IHIDH	

Nathanel (Gr). Gift of God [John 1:49]. Greek spelling of a Hebrew name.

151 (prime){PRIVATE }

ADM OLAH adam e-lo-oh. the heavenly man. variant spelling (see 150).

MQVH megeveh. collection, gathering together (of water), the confluence (of waters), pool; reservoir; hope; ritual bath of purification. Genesis 1:10: "The collection of the waters, LMQVH.

Mathers in [Sepher Sephiroth, p.21] gives: The Fountain of Living Waters and cites [Jeremiah 17:13] "O Lord, the hope (MQVH) of Israel, all who forsake you will put to shame. Those who turn away from you will be written in the dust because they have forsaken the Lord, the spring of living water."

QVMH qomah. a standing upright, stature, height, man's height; floor, story. The true measure of a man is the extent to which he has been able to raise his consciousness in daily life.

QNA qna. jealous, zealous; zealot, fanatic. As a verb: to be jealous, to be zealous; to be envious.

NQA neqa. clean, pure.

ANQ awnaq. to shriek, cry, groan.

NAQ nawahq. to groan (growing cry). The change (Nun) of Spirit (Aleph) in the bodily organization (Qoph). This implies less resistance than above for positive results.

ALP HH IVD HH Aleph-Heh-Yod-Heh. Eheieh (I am) spelled in plentitude. The goal of the quest. see 21, 111, 10, 20.

MLAP Malaph. Night demon of 3rd decanate of Aries. This decanate has the rulership of Jupiter and suggest subconscious imbalance, producing the qualities of selfishness, irreligion and lack of ideas. see 871. Also called Malphas.

ChN ChN LH khane khane lah. "grace, grace unto it" [Zechariah 4:7] "Who are thou, O great mountain? Before Zerubbabel; thou shalt become a plain, and he shall bring forth the headstone thereof with shoutings, crying, grace, grace unto it." Thomas Troward: "These considerations bring out into a very clear light one meaning of Daniel's prophecy of 'the stone' cut out without hands, which grew until it filled the whole earth. It is the same 'stone' of which Jesus spoke, and is bound by the inevitable sequence of evolution to become the chief corner-stone; that is, the angular or five-pointed stone in which all four sides of the pyramid find their completion. It is the headstone capping the whole, of which it is written that it shall be brought forth with shoutings of 'grace, grace unto it.'" [Bible Mystery and Bible meaning, p.141] see 58.

IHVH ALHIM IHVH AChD IHVH Elohim IHVH Ehad. "The Lord

(Tetragrammaton) of the Gods, the Lord (Tetragrammaton) is one."
[Deuteronomy 6:4] see 410, 951.

Greek/Latin

Heh Kathedra (Gr). God's seat ("Cathedral").

Laodikeia (Gr). Laodicia [Colossians 4:15]. One of the 7 churches
(interior stars) mentioned in Revelations 1:11.

Martha (Gr). Sister of Mary [Luke 10:38-42]. "(38) Now while they
were on their way, it occurred that Jesus entered a certain
village, and a woman named Martha received and welcomed Him into
her house. (39) And she had a sister named Mary, who seated
herself at the Lord's feet and was listening to His teaching.
(40) But Martha (overoccupied and too busy) was distracted about
much serving; and she came up to Him and said, Lord, is it
nothing to You that my sister has left me to serve alone? Tell
her then to help me-to lend a hand and do her part along with me.
(41) But the Lord replied to her by saying, Martha, Martha, you
are anxious and troubled about many things; (42) There is need of
(but a few things, or) only one. Mary has chosen the good
portion-that which is to advantage-which shall not be taken away
from her." Martha represents devoted service, which is apparently
slower, but which leads to the same goal.

Magister Templi (Lt). Master of the Temple. corresponds to the
Grade 8=3 and to Binah. Implies that the adept is in control of
all of his vehicles of consciousness (84).

152 (8*19)

NQB nawqab. to hollow out; to perforate; to cut asunder; to designate, to pierce, bore, perforate; to designate, distinguish, specify, to curse, blaspheme.

VISOV vayesaau. That they set forward [S.D. 4, 19].

VIKL ALHIM. And God finished [Genesis 2:2].

zeboiim [TzBIIM]. Zeboiim. "Place of Hyenas." One of the 5 cities in the vale of Siddim, two of which are Sodom and Gomorrah [Genesis 14:8] "And there went out the king of Sodom, and the King of Gomorrah, and the King of Admah, and the King of Zeboiim, and the King of Bela (the same is Zoar), and they joined battle with them in the vale of Siddim." [Hosea 11:8] "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I set thee as Zeboiim? My heart is turned within me, my repentings are kindled together." Hyena suggest forlorn wailing. see 354, 104, 315, 50, 287.

BNIMN Benjamin. Benjamin; "Son of the Right Hand". The name of the tribe of Israel related to Sagittarius and alchemical incineration. Variant spelling. see 162, 812, 802. [Genesis 49:27] "Benjamin is a ravenous wolf; in the morning he devours the prey; in the evening he divides the plunder."

HMVTzIA ha-motzaia. the bringing-forth one. Mathers in [Sepher Sephiroth, p.21]

NTzIB netzib. residence, station [Mathers]. Garrison, outpost in [1 Samuel 13:3] "Jonathan attacked the Philistine outpost at Geba, and the Philistines heard about it..."

Greek/Latin

Maria (Gr). Mary.

153 (3*51)

BTzLAL Bezaleel. the skilled workman who made the greater part of the fittings of the Mosaic tabernacle. Son of Uri (217). Letter by letter: Beth, the planet Mercury, Tzaddi, Aquarius, Lamed, Libra, Aleph, the Life-Breath Rauch. [The Zohar termed it Betzel El, "in the very shadow of God."]. Bezaleel typifies the alchemical operation-the building of the tabernacle of the regenerated personality. This is accomplished by control of the vibrations of atmospheric air through sounds and words, and the chanting of divine names and sentences (words of power). see 217 [Exodus 31:2,3]: He was filled with the spirit of God, (Rauch Elohim) in Wisdom (Chokmah) and in Understanding (Tebunah), [the Special Intelligence], and in Knowledge (Da'ath), and in all manner of workmanship (Melakah).

BNI HALHIM Beni ha-Elohim. Sons of God or Sons of the Gods. [Genesis 6:2, 4] Angels of Hod. see 148, 713, 268.

ANI IHVH ALHIK Ani IHVH Elohekah. "I am the Lord thy God". [Isaiah 41:13, 43:3].

OL-ABN awl ehben. "upon this stone". [Judges 9:5]

BINH ALHIM Binah Elohim. The great Supernal Mother (see Philosophus grade). see 67, 86. "The "Lord our God" is mother as well as father.

ChDQIAL Chadaliel. Angel governing the sign of Libra, the balance.

154 (2*7*11)

ALHIM CHIIM Elohim Khayim. Elohim of Lives, Living God [Deuteronomy 5:26]. "For who is there of all flesh, who has heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?" Writing about alchemical silver the Aesch Mezareph [VII, p.40] says: "To this place [Pau, POV "brightness", #156] belongs another surname, i.e. Elohim Chaiim, as though it were called Living Gold, because Elohim and Gold denote the same measure. [Pau is the royal city of Tiphareth, the King] but so this water is called, because it is the mother and principle of living Gold: for all other kinds of Gold are thought to be dead; this only excepted." see 158, 504, 149.

IHVH ALHIVV IHVH IHVH Elohinoo IHVH. Jehovah, our God Jehovah [Deuteronomy 6:4]. "Hear O Israel: the Lord [IHVH] our God is one Lord-the only Lord." (Amplified). "Hear O Israel! the Lord is our God, the Lord is one! (New American Standard).

OVLM HBA olahm ha-bah. the world to come, future world. According to some, means the same as 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 an event which is in the future, or "to come." The world to come is the New Heaven and Earth. see 52, 124, 177, 714.

LChM VIIN lekhem va-yahyin. Bread and wine [Genesis 14:18]. Melchizedek "brought forth" (made manifest) bread and wine. The bread symbolizes the Life-power as substance. The wine is the same as "Blood of the Grape," and is the animating energy. Both the substance and the animating energy are expressions of the Life-power, which is Jehovah, our God Jehovah." see 683, 36, 252, 315, 224, 314, 29, 714, 1364, 1352 (Greek), 1346.

HAVPN HGD ha-opan ha-gad. The wheel of fortune. Note that GD is the Babylonian name of Jupiter, meaning "good fortune." see 47.

ABIASP Abiaseph. "Father of Gatherings."

CHMH AIN LI himaw ayin li. "fury is not in me." [Isaiah 27:4] "Fury is not in me: who would set the briers and thorns against me and thorns against me in battle? I would go through the, I would burn them together." According to Thomas Troward, "If we once realize the great truth stated in [Psalm 18:26] and [2 Samuel 22:27], that the divine universal spirit always becomes to us exactly the correlative of our own principle of action and that it does so naturally be the law of subjective mind, then it must become clear that it can have no vindictive power in it, or as the Bible expresses it, "fury is not in me." [Bible Mystery and Bible meaning, p. 236] [Psalm 18:26] "With the pure you will show yourself pure; and with the crooked you show yourself shrewd." [2 Samuel 22:37] is identical except it uses the word "unsavory" for "shrewd". Paul Case says this phrase = 154 = ALHIM

ChIIM ("Living God"). see above, [Ezekiel 18:29-32] "Yet says the house of Israel, the way of the Lord is not equal. O house of Israel, are not my ways equal? Are not your ways unequal? (30) therefore I will Judge you, O house of Israel, everyone according to his ways, says the Lord God. Repent, and turn yourself from all your transgressions; so iniquity shall not be your ruin. (31) Cast away from you all your transgressions, whereby you have transgressed; and make you a new heart and a new spirit: for why will you die, O house of Israel? (32) For I have no pleasure in the death of him who dies, says the Lord God: so turn yourself, and live."

Latin/Greek

In centro solis (Lt). in the center of the sun. In the Rosicrucian Confessio, in a context which promises "all the goods which nature hath dispersed in every part of the earth" to those who are willing to cooperate in the Work of God. He who cooperates consents his desire with the Great Center, and "all that the Father hath is mine" expresses this consciousness.

Rosa Jesus est (Lt). The rose is Jesus. "Jesus" is to be understood as meaning the same as in "Jesus Mihi Omnia (150)". The rose is the flower of Venus, and when it is centered on a cross of 6 squares, formed by the opening-out of a cube, we have the true emblem of the rose-cross. It is a symbol of the perfect coordination of the desires of man (the rose) with the basic pattern of creation. Essentially, this is what is meant also by: In centro solis. see 67, 47 Latin.

Vicarius filii Dei. Vicar of the son of God. Jesus is the earthly representative of the Solar Logos. [This numeration is by Latin Cabala simplex, see 666, for traditional numeration; 666 is another "solar" number]. see also 326 for esoteric meaning of the name "Jesus".

155 (5*31)

QNH Caneh, cana. a reed, a measuring rod. In Ezekiel 40:5 it is written QNH and is called a reed for measuring. In the Hebrew dictionary: reed, stalk, cane; beam of scales; arm, shaft (of lamp stand); windpipe (Talmudic). The Hebrew name of the City, cana, where Jesus performed the miracle of changing water into wine. As a verb it means to purchase, to buy, to possess, to acquire possessions by a symbolic act. see 72 Greek. Also proper name of a brook between Ephraim and Manasseth [Joshua 16:8] and a City in Asher [Joshua 19:8]. see QIN.

ADNI MLK Adonai Melek. Lord King, The Divine Name attributed to Malkuth. see 90, 65, 671, 496.

"Now, Guph is the body of the Lord, for is not the name of the Kingdom ADNI MLK, Adonai Melek?...And behold, MIM is 90, and so is MLK; and thus Yeshua stilled the waters (seas), for he knew that Adonai Melek is Lord of the Waters. ADNI MLK numbereth 155, and here is AL in fivefold expression, for AL is 31." Comment: "AL in five-fold expression relates to man, and his body with its five senses, thus also to the pentagram, which in magic is directly connected with Malkuth." [7th Communication] see 31, 386, 90, 89.

"...Guph, the body, the whole holy Temple of the Most High... standeth in the midst, or center, and in it abideth forever Adonai Melek (ADNI MLK), our Lord and King, Holy is His Name, Blessed be He!" [9th Communication]

"In Malkuth is the power of our Lord and King ADNI MLK... Now the number of ADNI MLK is 155, and to this number correspondeth also DVDNAMN, the faithful friend, for our Lord King is verily that friend... Comment: To what is said about ADNI MLK, we may add that its number among the founders of our Order had special alchemical significance, because in their Latin gematria it was the number of LIBERTAS EVANGELII, the Liberty of the Gospels, a motto mentioned in the Fama, and also the number of ARCANUM ARCANORUM, the Secret of Secrets." [26th Communication]

AM GLH SVDV Em Galah-Sodoh. "He reavealth His secret" [Amos 3:7]. The initial AM is usually omitted in considering this gematria. But since AM-GDH is a hyphenated word, meant to be considered as one word, it is included. Its value 79 is also the number of BOZ, Boaz, the black pillar also spelt BVOZ (85). see 79, 70, 41, 715.

DID NAMN Dode neheman. faithful friend. see 14, 91.

V-Th-N-Tz Vav-Teth-Nun-Tzaddi. the fixed signs of the zodiac. Symbolized by the living creatures which are shown in the corners of Keys 10 and 21. see 564 Latin.

INHLNI yanheleni. He leadeth me [Psalm 23:2] ("He leadeth me beside the still waters") "still waters", see 55, 654. "he

leadeth me" = he revealeth his secret" = "secret of secrets" = "the faithful friend".

QIMH qayamah. rising, raising, erection.

QDVMH qadomah. primordial. Adam Qadmon is the primordial or archetype of humanity. see 318.

TzCh VADVM tzakah ve-adom "(my beloved is) white and ruddy." [Cant. 5:11]. An alchemical allusion to the white and red stages of the great work. see 715, 1706 (Greek).

DQNA dakana. the beard [Mathers]. [S.D. 2:1] "The beard of truth. (That is, now followeth a description of the beard of Macroprosopus, and its 13 parts, which are made fully described in the Idrarabba)." Mathers: "The beard is the influx which descends from the first sephira through all the others. Macroprosopus is of course, as I have fully explained in the introduction, the first sephira, Kether, or the crown: also called the Ancient One." [Kabbalah Unveiled, p.66] see 78.

Greek/Latin

arcanum arcanorum (Lt). secret of secrets. "The Kingdom (Malkuth) is here, though it is truly the Kingdom of the skies, and its secret has to do with embodiment, that is to day, with the right knowledge of what bodies are, and what they are for." [Secret Symbols page 20]. see 564.

aureum seculum (Lt). the Golden Age. Part of the title of an alchemical treatise included in Secret Symbols (page 20).

libertas evangelii (Lt). the liberty of the Gospels. In the Fama written round the circle containing the picture of an eagle, or scorpio-water. see 564. "...it refers to the 'good news of freedom' which is the burden of the New Testament. That 'good news' has for its essential principle the idea represented by the name Jesus, which means 'the nature of reality is to set free'. Jesus and Joshua are two forms of the same name, and the Old Testament tells us that Joshua, who succeeded Moses as leader of the children of Israel, was the son of Nun. That is, his father's name was the same as the name of the letter connected by Qabalists with the sign Scorpio. Just as the leadership of Joshua follows that of Moses, so does the fulfillment of the ancient law by Jesus succeed its earlier manifestations of sacrifice. similarly, after preliminary purifications of yoga and alchemy (the yoke of the law) [#113] comes the liberation of the good news which is heard by the initiate through the transmutation of the scorpio energies. Thus the Rosicrucian allegory tells us that when brother C.R.C. had overcome the feebleness of his body during his stay of Damascus [#444] he heard of the wise men at Damcar [#264], went to their temple, and received from them good news, not only as to the significance of events that had happened while he was yet in the cloister of the sense-life, but also

concerning the true meaning of the world of nature. This good news is associated with the eagle, as a symbol of the regenerated activities of the Scorpio force, connected with the element of water, always a symbol of purification. Hence we find the alchemist directing their pupils to wash the matter many times, and then, say they, the great wonder will appear to you. Similarly, when this purification is accomplished we have borrowed strength from the eagle, and have eyes with which to see and recognize the great truth that every thing in our environment works for liberty, and not for human bondage." [Paul Case: True and Invisible, (4th), pp. 208-209] see 326, 106, 700, 50.

156 (3*4*13)

The perimeter of a right angle triangle whose sides are 39, 52 and 65 and the area of 104.

ABN AChD VLA ABN ehben echad ve-lo ehben. "One stone and no stone". Alchemical description (reference) of the first matter.

ADM OLAI Adam Eelo-o. "High Man". The celestial or ideal man. The Life-power's perfect image of itself. see 150, 151, 161, 1496.

AHL MVOD Ohel Moade. Tabernacle of the Congregation. In Exodus 33:7 translated "tent of meeting." In Leviticus 1:1 as the place where Tetragrammaton called to Moses. Refers also to the fact that he who finds the hidden stone enters the Holy of Holies or Adytum. Where he becomes aware of his affiliation or communion with the congregation of those who know (see 570, 36, 120).

APOH ehpeh. a hissing reptile, adder, viper. [Job 20:16 and Isaiah 30:6, 59:5]. Refers to the serpent-power, but whose activity without control is poison to those who use it.

IVSP Joseph. Multiplier, addition; Old Testament name. Refers to the alchemical doctrine that the stone has powers of multiplication. Usually Joseph is attributed to Yesod, but always to Yesod as the generative power of Tiphareth.

KMVTz Kamotz, Kamauts. Angel of 1st decanate of Scorpio. see 45, 270. This decanate is ruled by Mars.

HSNIAL Hasaniel. Angle of Hod in Briah. Has to do with the power of intellect (self-consciousness) in creative imagery.

NOVL Nahul. enclosed; shut up. See the [Song of Solomon 4:12], where this adjective is combined with the word GN, Garden and GL, spring, water-source. GN refers to Binah, the mother, and to Malkuth, the Bride. The garden is the same as ODN KBVD, the Eden of Glory.

ODN KBVD Eden Kabode. Eden of Glory. Applied to the 16th Path of Vav.

OIN IHVH Ayin IHVH. the Eye of Jehovah. Refers to the 3rd eye which it is the purpose of alchemy to rouse to full activity. see Zion and Job 28:2. "copper is molten out of the stone." The Hebrew word of copper is closely related to the word for serpent see 409. In the Macrocosm, the eye of IHVH is said to be in every place. It is the all-seeing eye of Rosicrucian and Freemasonry, the eye of Shiva, the transformer, the eye of Horus, the son of the Egyptian Holy Family. see 422, 150. In Qabalah, the eye of Arik Anpin, the vast countenance. To is refers the New Testament saying: "If thine eye be single, they whole body shall be full of light." "OIN IHVH = TzIVN, so that whenever it is found it

represents "the eye of Tetragrammaton" which "is upon them that fear him" [Psalm 33:18]. Here it is to be noted that the preposition AL, translated 'upon' in the authorized version means also near, with, or in, so that the passage just quoted might be translated 'the eye of Tetragrammaton is in his fearers.' Moreover, OIN is also spring, fountain, well = [?n ?], used in LXX [Septuagint] to translate OIN thus the 'fountain of Tetragrammaton' = the source of eternal life mentioned by Jesus when he spoke to the woman of Samaria." [Troward on Psalms: Psalm 129, 169]

TzIVN Zion. The Holy of Holies. The mountain top in Jerusalem (abode of peace) where contact with God is made. This refers to the awakening of the Brain center around the Pineal Gland (Mercury inner holy planet) to experience a higher mode of consciousness. [TzIN, 105, "to glitter, to burn, to glow: the power from Kether. Note Zion in Assiah is the seat of Yekhidah (Kether in the physical body)] Also dryness, sigh-post, monument, quote. The east hill of Jerusalem on which the temple stood. (Mt. Moriah, sometimes mentioned as the site of the temple, is simply a peak of the hill to which the name TzIVN is given). Thus Zion was the foundation supporting the temple. Hence the Zohar (Lesser Holy Assembly, page 743) identifies Zion as the feminine aspect of Yesod, the Foundation. It says "this is the feminine secret part, and in the bride (Malkuth) is called the womb. Also parched ground, desert. see 158, 750, 513, 569, 1060 (Greek), 74 (Latin).

TzLVL tsalol, tzalol. clear, lucid. In Judges 7:13 it is translated "A cake of Barley." It is used as a symbol in a dream (LLVL). Maters in [Sepher Sephiroth, p.21] gives: limpid blood.

QIVM qiyam, qiyoom.. permanence, duration, existence, confirmation. Relates of alchemical Water. see 184, 744.

OVP oof, ooph. to cover with wings, to fly, fly away; to flicker. OVP: fowl, bird, winged creature. "This word is used in [Genesis 1:20] "And Elohim said 'let the waters bring forth abundantly the moving creature that has life, and fowl [birds] that may fly, above the earth in the open firmament of heaven." Fabre D'Olivet comments: OVP, fowl... this expression, which depends still upon the verb IShRTzV", shall spring forth, and which is connected with the substantive HMIM, the waters, proves, as the authors of the Samaritan version and the Chaldiac targum have very well perceived, that Moses regarded the waters as specially charged with furnishing the first elements of vital movement to reptilian and flying animals. The root RTz, of which is spoke above and the one now in question, are both linked to the same motive principle designated by the root ShR; but whereas, by RTz, should be understood, a laborious movement attached to the earth, by OVP, should be seen, an easy, soaring movement in the air. The one is heavy and rapid, the other light and swift. Both receive existence from the vital principle brought forth by the waters." [The Hebrew Tongue Restored, p.50-51]

According to Westcott, this is one of three names for 'bird' in alchemy, which generally means sublimations. In the Aesch Mezareph [III, p.25] a beast with 4 wings each like a bird was given power over the lion and the bear that he may extract their gluten or blood." see 376, 480.

POV pau. "screaming". Name of King and City of Edom (Genesis 36:34). In the Zohar, Edom is connected with unbalanced forces. The Aesch Mezareph [VII, p.40] says: "But that thou mayest know, that Tiphareth, of the degree of Geburah, is understood; know thou, that number being added to the whole, is also contained in Isaac [#208], which is like manner is of the classics of Gold. The City of that King [Tiphareth] is called Pegno [pau], brightness, from its splendor, according to [Deuteronomy 33:2] which name, and the name Joseph (by which Yesod is meant, have the same number, 156. That you may know that argent vive is required to the work; and that the royal beauty doth reside out of this splendid city." [Deuteronomy 33:2] "And he said, the Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousand of saints: from his right hand went a fiery law for them."]

BABALON Babylon. "confusion"; name of the city in the Apocalypse, connected with the fallen woman. Variant spelling; see 34, 1285. The native mane means "gate of God."

Latin

centrum naturae (Lt). center of nature. Refers to Tiphareth as the seat of the human ego. The Ego is the Center of every person's universe. With the opening of the 3rd eye, the centrum naturae becomes for man what it is for God. It is if the centers of 2 circles where make to coincide. Then the personal circle corresponds perfectly to the divine. The radius of the personal circle is finite; that of the divine circle is infinite. Their centers are one.

"I have sought; I have found; I have often purified; and I have joined together; I have matured it: then the golden tincture has followed, which is called the center of nature (hence so many opinions, so may books, so may parables). It is the remedy, I openly declare it, for all metals, and for all sick persons. The solution of the god." [Hermetic Museum I, p.55] Case: centrum naturae = 156 = VOP = OIVN = OIN IHVH.

Jacob Boehme writes: "Further, we are to inquire concerning to other will of the enteral father which is called God, which in the center of its heart desires light and the manifestations of the triad in wisdom. This will is set or directed towards the centrum naturae, for through nature must the splendor of majesty arise." [Six Theosophic Points, I 50, p.25]

157 (prime)

MVPLA mopeleh. Admirable or Wonderful. The 1st Path of Kether. Variant of Pehleh [PLA]. see 111, 507, 589, 620, 876.

DMDVMI ChMH dimdooMi chammah. the setting of the sun. A hint that the end of one cycle is also the beginning of another.

NZQ nizzak, nizaq. to suffer loss. In relation to the Ace of Cups this refers to the limitation that the perfection of the One Life must suffer in order to begin a cycle of manifestation. It is referred to in the Bible as the "Lamb, slain from the foundation of the world." Why the perfect should enter such limitations is beyond human reason. In [Esther 7:4] "For we are sold, and my people, to be slain, to be put to the sword, and to perish. But if we had been sold merely as bondsmen and bondswomen, would not have held my tongue, but the enemy would not hesitate to cause loss [BNZQ] to the king."

NQBH neqaebah. female, yoni. Here is a reminder that behind all masculine representations of the Life-power is hidden the feminine aspect also. The feminine aspect is the "Nature" which Boehme calls the wrath or fire-spirit. [The masculine is NQB pipe, hole, perforation and plural NQBIM, orifices, organs of elimination]. In [Genesis 5:2] "Male and female he created them; and Elohim blessed them, and called their name Adam, in the day when they were created."

ZQN zawqawn. the beard; lingam. The influence (Mezla) which descends from the first Sephirah through all the others. It is called "the beard of truth" in S.D. II:1. [Also ZQN an old man; elder; scholar; grandfather].

ZOP zahaef. anger, wrath. "God created all things..out of eternal nature, the fury or wrath, and out of his love. By means of which the wrath or nature was pacified. The wrath (Fire) is the root of all things and the origin of all Life. In it is the cause of all strength and power, and from it are issuing all wonders." [Jacob Boehme]. This seeming contradiction between wrath and wonderful indicates the transformation made in the force (Chaos) as it passes through it points of Primal Will (Kether). ZOP is one of the alchemical names of the red stone, also called GPRITH ADM (Gophrith Adam), etc. It is also called Ram, Mars (red-fire, red sulphur, etc.) Also: ZOP angry, irritated, ill-tempered; ZOP to cry, cry out, call; ZOP to be angry. see 785, 738, 693.

QNZ kenaz. Godwin gives: "Kenaz, duke of Edom, associated with Netzach. This is related to Venus and thus to unbalanced desires and emotions. [Genesis 36:15] "These were the chiefs among Esau's descendants: the sons of Eliphaz the first born of Esau: chiefs Teman, Omar, Zeph, Kenaz."

Latin/Greek

matrix corpus. mold of the body, or womb of the body [Secret Symbols page 27]. Refers to the first path as the womb of forms, containing the archetypal molds or patterns of all forms of embodied existence. Related to the Ace of Cups.

quinta essentia (Lt). Quintessence [Secret Symbols page 27). The alchemical Quintessence is one with the Stone, and is none other than the true Self, seated in Kether. The whole work of the inner school aims at the discovery of one's identity, which is Yekhidah see 37, 1032.

NTzChI netzachiy, netzchai. Triumphant or Eternal. The Hebrew for Triumphant is [NTzChI], netzachiy. It also means enduring, eternal and sure. This adjective is derived from the noun [NTzCh], Victory, the 7th Sephirah. What the Hierophant represents is a mode of consciousness which invariably results in triumphant or victory. This is because, in dealing with every problem of human experience, it provides those who open their interior hearing to the Voice of the Master an absolute certitude based on eternal principles. The addition of a hand (Yod) to Netzach suggest the practical application of a ripened philosophy.

"To make this practical application, one must be master of his own personal instrument. To be serviceable, in order to perform service-that is the law. A hard lesson, this, but one we must all learn thoroughly, sooner or later... One cannot enter into the state of consciousness which Qabalists call 'triumphant' and eternal intelligence until all the vehicles of personality have been cleansed and mastered. Indeed only a Master of the Temple can experience this degree of consciousness." [Paul Case: True and Invisible Rosicrucian Order (4th), p.440]

MIM ChIIM Mem Chaiim. living waters. Waters of Life. "The fountain of Living Waters" [Song of Solomon 4:15]. Used in the Song as a reference to the Bride, who is also the sister. The Living waters are the fluidic, vibratory energy substance we find in "Zion"; and they are the beginning and end of all things, the alchemical AZQTav. [In its first state AZQTav, which is also Terra Adamica (Adamic Earth) is the first matter. This is said to be the "father of metals."] A name for the first matter identified with IHVH. Jesus used it as a symbol of the Life directed from within by guidance from the Hierophant.

BTzIVN be-Tzion. In Zion. when the Old Testament speaks of Zion, its deeper meaning refers to the Center of human personality, the Point Within, where man makes direct contact with the One Reality designated, but not defined by the "name" Jehovah. It is the place in the midst, which we call the adytum, or Holy of Holies. (Zion is a name for the feminine aspect of Yesod). see 156.

ChITzIM khitziyim, chitzaim . arrows. Symbols of the direct, concentrated application of the Life-force, the entry of intuitive ideas into the mind. Thomas Paine refers to certain thoughts "entering my mind like arrows shot from outside", and says he made it a practice to always pay particular attention to such mental states. "We find little difficulty with 'arrows', because an arrow suggest the penetrating directness of the concentrated magical will..." {Paul Case: [Paul Case: True and Invisible Rosicrucian Order (4th), p. 441]

ChNQ cheneck. to encompass, to choke, strangle, threaten. The verb "to suffocate" refers to the mystical death of personality.

Death (Nun) by the construction of the throat (Vav). The total eradication of the sense of separate personality before the true Self can be made manifest to effect the great conjunction "and" (Vav). "... 'to strangle', at first glance has little connection with the idea of the state of consciousness described as 'triumphant', yet further consideration will remind us that in every ancient symbolic initiation the candidate has to simulate death, more than this, strangulation is death by constriction of the throat, and this path... is connected with the letter Vav, and with the sign Taurus, which rules the throat. What is really meant is the total eradication of the sense of separate personality. The false belief is 'self must be strangled before the true self can be made manifest. consider now, the word ChNQ in connection with the Tarot Keys Ch is represented by The Chariot, Nun by Death, and Qoph by The Moon. Add the numbers of the keys together and you have 38, by reduction 11, the number of Justice. The Chariot represents mastery of the vehicle of personality. Death indicates the transforming agency whereby that mastery is made effective. The Moon is a picture of the slow process of unfoldment. Justice sums up the whole matter. The equilibrium of the balances is unattainable if the bias of false personality tips the scales. To direct the arrows of volition to their mark is impossible while the aim is spoilt by personal considerations. While yet we speak of rights and duties something of the error of separateness remains to be killed out; and there is something yet of the lie of division, to be strangled." [Paul Case: True and Invisible Rosicrucian Order (4th), p.441] see 6, 331, 506, 12.

MAZNIM Mozenin. scales, balances. Chaldee (Aramaic) word for Scales. Name of the sign Libra and Justice in the Tarot. Intuition enables one to establish this balance of Key 11 (Justice). Libra is under the same planetary rulership as the sign Taurus, which corresponds to the Vav and intuition. Intuition enables one to establish this balance of Key 11. "We find little difficulty... with the word 'balances', since we know by this time that equilibrium is the basis of the Great Work." [Paul Case: True and Invisible Rosicrucian Order (4th), p. 441] see 148, 108, 520, 30, 74.

Latin

Jehovah Salvator. Jehovah Savior (see 150).

Quinta Essentia. Quintessence. 5th essence. Akin to Azoth and the Hindu Akasha. It stands for the all pervading spirit. This is the more common Latin form. The quintessence and the "Living Waters" are one and the same (see 157, 168).

159 (3*53)

159 x 13 is the 3-fold, that is cubic stone, and is formed of the multiple of the words:

Boaz = BOZ = 79
Jakim = IKIN = 90 79+90 = 169 = 13x13

Shibboleth = ShBLTh = 732
Tubal = ThVBL = 438 732+438 = 1170 = 90 x 13

Cain = QIN = 160
Jubela = IBLA = 49
Jebelo = IVBLV = 54
Jubelum = IVBLVM = 94
Ma-ha-bum = MAHBN = 98: short for MASV HBNIM masu ha-bonim
455 = 35 x 13

Churam Abiff = ChVRM ABIV = 273 = 21 x 13

BVTzINA. surpassing whiteness.

NQDH neqdah. point.

BZIQM ba-aiqim. "in fetters" [Job 36:8] "And if they be bound in fetters, and be holden in cords of affliction; (9) then he sheweth them their work and their transgressions that they have exceeded."

QThN qawtawn. small, young, unimportant. A synonym for man, the microcosm. [Genesis 9:24] "And Noah awoke from his wine, and knew what his younger son [Canaan] had done unto him." Recall that Noah (#58) means "rest, cessation"; that wine IIN is connected with the bloodstream and Venus, or desire, and that Canaan is related to wrath and Mars. see 190, 305.

Greek/Latin

Aner (Gr). Man. refers to Adam and to Christ. see 229 Greek, 45.

Lux, Crus Rosea (Lt). Light, the Rosy Cross.

160 (5*32)

Number of years of the period of captivity of the Jews, from 747 - 587 B.C. (destruction of Jerusalem and the temple).

QIIM qayam. Stable, lasting, enduring. [QIIM] a special spelling of the adjective for "stable," using two Yods instead of the one which appears in the commoner spelling QIM. Thus the basic meaning of [QIIM] is found in its feminine verbal root QIMH signifying: to rise up, raising, erection. The secondary sense includes such ideas as "to stand out, to endure, to confirm, to establish," and it is from these that the adjective which designates the path of Mem is taken. see 510, 650, 90.

ANThIMN Antimony. Antimony. metal of the earth. Alchemist say that their Antimony is identical with the permanent water and the celestial water. It is therefore the same as the philosopher's Mercury. It is a cleansing and purifying agent (see 106).

ANKI ALHI ABIK Anoki Elohey Abikah. I (am), God of the Father [Exodus 3:6].

KSP kehseph, keseph. silver (alchemically the Moon). The sphere of the moon is Yesod, seat of the animal soul (311, 80). Silver refers to the reflective, mirroring power of subconsciousness. By means of this may be perceived the basic truth that "I" and "The God of my Father" are only two different ways of saying the same thing. KSP refers also to the idea of reversal, associated with Key 12, because silver is reflecting and reversed what it mirrors (as does water).

"Thus associated with qiim by numeration are the ideas of value (silver, money), and also the idea of the lunar current of the secret force, symbolized by silver [keseph]; of grace, pleasure, suitability [noam]; of the descent of the cosmic energy into form [nawfal]; of the weight of ponderability of physical manifestation, typified as a stone or rock [sehia]; of the organic expression of the potencies of the life-power, symbolized among all nations by the image of a tree [etz] and of the reflection of the ideas of the universal mind in forms or images [tzelem]." [Paul Case: True and Invisible Rosicrucian Order (4th), p.374]

Aesch Mezareph [III, p.20, 22] says: "Cheseeph, silver is referred to Gedulah on account of its whiteness which denotes mercy and piety. In it is said that by 150 Silver Shekels, [Deuteronomy 22:29] is understood Binah, understanding, but when from 50 portals it inclines to the side of Gedulah... Chesed in the metallic Kingdom is Luna, Nemine Contradicente [no one contradictions]. And so the lesser number of Gedulah is as that of Sama, or Sima [SAMA; 102, lesser number 3, SIMA = 111, lesser number 3]. Silver is referred to in [Proverbs 16:16; (17:3)¹] and also in [Psalm 12:6]², and [Job 28:1]³. Silver, is also found allotted to each one of the Sephirotic decad, thus see chapter 38

of [Exodus, V. 17, 19]⁴, where silver forms the chapters of the pillars representing Kether or the summit. While silver is compared with Chokmah, in [Proverbs 2:4]⁵, and to Binah in [Proverbs 16:16]⁶. Gedulah is manifest out of the history of Abraham, where silver is always preferred [Genesis (13:2)⁷, 23:15,16; 24:35,53]. Geburah is shown, when Silver is put in the fire [Proverbs 17:3] and [Numbers 3:21]; [Psalm 66:10]⁸, [Proverbs 27:21]; [Isaiah 48:10]; [Ezekiel 22:22]; [Zechariah 13:9]; [Malachi 3:3]. Tiphareth is the breast of the state, in [Daniel 2:32]⁹. Netzach is a vein of silver, in [Job 28:1]. Hod are the silver trumpet [Numbers 10:12]¹⁰. Yesod is found in [Proverbs 10:20]¹¹, and Malkuth, in [Psalm 12:6]."

1. [Proverbs 17:3] "The refining pot is for silver, and the furnace for gold: but the Lord tries the hearts."
2. [Psalm 12:6] "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times."
3. [Job 28:1] "Surely there is a vein for the silver, and a place for gold where they refine it."
4. [Exodus 38:19] "And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapters and fillets of silver."
5. [Proverbs 2:4] "If you seek her [wisdom] as silver, and search for her as hidden treasure."
6. [Proverbs 16:16] "How much better is it to get wisdom than gold! And to get understanding rather to be chosen than silver!"
7. [Genesis 13:2] "And Abram was very rich in cattle, in silver, and in gold."
8. [Psalm 66:10] "For you, O God, has proved us: you have tried us, as silver is tried."
9. [Daniel 2:32] "This images head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass."
10. [Numbers 10:2] "Make two trumpets of silver, of a whole piece..."
11. [Proverbs 10:20] "The tongue of the just is as choice silver: the heart of the wicked is little worth."

MNO mawna. to keep back or withhold, restrain. Indicates the work peculiar to the 23rd Path. The same thought is expressed by the title of Key 12. In French it is, Le Pendu, and in Italian L'apposo, which means Literally, "The apprehended", or "the caught". The idea of suspended, or arrested, action - in direct contrast to the fundamental thought of incitement suggested by Lamed, the letter proceeding Mem.

NOM noam. delight, sweetness, grace, beauty, loveliness, splendor. All these words are used by mystics to describe the experience pictured by Key 12. In [Zechariah 11:7]: pleasure, beauty".

NPL nawfal. to fall or fall upon; to cast down, to be prostrated; to fall out, to happen, to waste away. This is the verb used in Ezekiel 11:5, where the English says: "The spirit of the Lord fell upon me." Also: 1) to fall down, lie entranced, to cast lots, to allot. 2) to be strong, vigorous. 3) birth, but generally premature birth, miscarriage.

SIMN simahn. mark, sign, omen; symptom, mnemonic sign; paragraph. [S.Y. 2:4]

SLO sehla. Rock; a crag or cliff; weight, burden, to be heavy, scales on body of snake. This is the special rock identified [Numbers 20:8, 10, 11] as a water source. From a root meaning to be high, to be lifted up, which exactly describes the mental state of a person in samadhi, the condition depicted by Key 12, the Hanged Man.

OINIK inekkah. "thine eyes". [Isaiah 30:20] Also spelled OINK (150). see also 61, 90, 650, 1000.

OTz etz, aytz. a tree, wood, firmness, a gallows. The feminine form of OTzH, etzah means trees or timber, also the human spine which gives firmness to the body. Related to Mem as the Stable Intelligence, implying immutability, soundness, vitality, coherence, solidity. Also: stem, stock, shaft; wood as a material. The old alphabetical symbol for the letter Mem was two trees, standing side by side. Wherever there are trees, in desert countries, there are either springs or water-courses. Thus there is a close connection between "tree", "wood" and "water."

PNIK pahnekkah. "thy face"; "thy presence". [Ezekiel 3:8]. The reward of the suspended mind.

TzLM zehlem. an image; a likeness; shadow. God's image (Adam) or mental self-realization. The primary being underlying the whole self-manifestation of the Life-power. The essential humanity or Primordial man. see 45, 52, 80, 311, 1086. Also: a shade, shadow, an illusion, an image, a likeness (as in the shadowing forth of anything). From the use of this word in Genesis, where man is called the "Zehlem of the Elohim". It is particularly applicable to human personality.

QIN Cain. a lance or spear. Name of the first murderer. Refers to the false crown of will-power (Key 16) that is shattered by divine illumination (see 37). In Genesis 4:1 the etymology of the name is explained as though it were derived from the verb QNH, qahnah, to get, to gain, to obtain. see 155, 220.

1. Fabre D'Olivet comments: ATh-QIN, the self-sameness of Kain... [Genesis 4:1] ("And Adam knew Eve his wife: and she conceived, and bare Cain, and said, 'I have gotten a man for the Lord.'") Need I speak of the importance that the people of the orient have attached to proper names, and of which deep mysteries their sages have often hidden beneath the names?... Moses is the one of the writers of antiquity, who has developed most subtly the art of composing proper names... Moses has often been obliged to throw over them a veil, that I ought and wish to respect. Although I might perhaps give the literal word, I shall not do so. I inform my reader of this in order that he may be watchful: for if he desire it, nothing shall prevent him from knowing. The root of the name Kain is QN, which is composed of the eminently compressive and trenchant sign Qoph, and that of produced being Nun. It develops the idea of strongest compression and of most centralized existence: in the proper name under consideration, it is presented animated by the sign of manifested power: thus QIN, Cain signify the strong; the powerful, the rigid, the vehement, and also the central, that which serves as basis, rule, measure; that which agglomerates, appropriates, seizes, comprehends, assimilates with itself. It is in this last sense that Moses appears to have represented it in the verb which follows." [I did center, QNITHI]. [The Hebrew Tongue Restored, pp.122-123]

2. According to Gaskell, Cain is "a symbol of the center of this personality-the I am I feeling in the lower mind, which causes the illusion of separateness, and represent the lower self... The sense of self and separateness supervises the growth of the lower desires which spring from the lower nature." [Dictionary of All Scriptures and Myths, p.136]

3. Swedenborg maintains that "By 'Cain' is signified faith separate from love. A 'tiller of the ground' is one who is without charity, whatever pretensions he may make to faith which when separated from love is no faith." [Arcana Coelestia].

4. Jacob Boehme says that "Cain, whereby is understood in the language of nature, a source out of the center of the fiery desire, a self-full will of the fiery might of the soul." [Mysterium Magnum, p.166]

5. the Zohar [I:54A] comments: "Cain was the nest (qina) of the evil habitations which came into the world from the evil side." (P.172)

6. Carlo Suares says: "Qaheen, as life-death, life-death, is the ceaseless, intermittent pulsation that will always triumph over the female element of resistance forged with blood. He is here, now, present, as he was present always, although more often than not unidentified... it is not surprising that for the conditioned mind Cain is a killer, whereas he is the very action of IHVH." [The Cipher of Genesis, pp. 141-142]

Latin

Interiora Terrae (Lt). Interior of the Earth. Part of the alchemical phrase in Secret Symbols (page 17). The interior of the earth "is the inner, Life of Man. When one follows the alchemical admonition, and visits this region, he enters into the state of consciousness the Yogis call Samadhi. In Sanskrit this word has affinities with the ideas of burial and self-immolation. The practices whereby it is attained are all directed toward arresting, or suspending, the flow of mental images. They are also aimed at abstracting attention from sensory perceptions.

nequaquam vacuum (Lt). nowhere a vacuum. Inscription found of the tomb of brother C.R., around a circle containing the picture of a Lion, the element of Fire. The inscription means that space is filled with the universal fiery essence. The symbolic lion is one of four (ox, eagle, man) representing-one of the four fixed signs of the zodiac, appearing in the visions of Ezekiel and St. John, and in Tarot Keys 10 and 21. These signs -the 5th, 2nd, 8th and 1th total 26, and these mystical creatures are one of many glyphs for the name IHVH.

Deus Lux Solis (Lt). God, light of the Sun. From the "Chemical Marriage of Christian Rosenkreutz." Here is a very definite statement of the occult doctrine that radiant energy, or light, is one with the Life-power.

161 (7*23)

ADM OILAH. the heavenly man; lit. the 'primordial' or 'exalted' man.

QHL IHVH. the Congregation of the Eternal.

PNAL Peniel. "The Face of God." Name of the "angel" Jehovah (IHVH), the dark antagonist who wrestled with Jacob [Genesis 32] (variant spelling). The Zohar identifies the antagonist as Samael. In the Qabalah generally, Peniel is a Friday angel, resident of the third heaven, and curer of human stupidity. In Genesis, Peniel is a place-the hollowed place where God revealed himself to Jacob face to face. [Davidson] see 171.

Latin/Greek

foemina satacissima. nature's wanton.

via, vita, veritas (Lt). Way, Life, Truth [Secret Symbols, page 52]. Part of a diagram. see 676, 167, 174.

BNIMIN Tribe of Benjamin. "son of the right hand" [Genesis 49:27]. Related to Sagittarius and alchemical incineration, the 9th stage of the Great Work. Attributed to the letter Samekh, the direction west above, the mental state of zeal or wrath. Incineration is accomplished through the knowledge and conversation of the Holy Guardian Angel. It is the purging and refinement of the desire nature, which then becomes the great medicine. Incineration is the process which consumes the dross of erroneous thinking. It rids subconsciousness of the subtle residue of the thoughts, feelings and action of former lives, leftover from the stage of putrefaction. The sense of separate personality is reduced to absolute nothingness of blackness. Then the idea is substituted that what ever goes on in the field of personal expression is really the reflection of the one reality. Then events in the field of personal experience are found to be direct operations of the one identity. see 536, 830, 395, 259, 466, 54, 95, 30, 670, 501, 331, 7. In Jacob's blessing, the words addressed to Benjamin bear on hunting, a characteristic of Sagittarius. Hunting and inquiry are akin. To hunt for clues, to seek for evidence, to examine, to study, to consider—all these are part of the process of verification and experiment of which Key 14 is the Tarot symbol. Jupiter, which rules Sagittarius is connected with research.

KL-OBDI IHVH kawl-abedey Jehovah. All ye servants of God [Tetragrammaton] [Psalm 134:1]. In this Psalm, the "servants" are those who "stand by night" in the House of the Lord. Elsewhere in the Old Testament, the "servants of IHVH" are identified with angels. OBDI, Abedey, Servants is 86, the number of ALHIM, the creative powers called "God" in Genesis 1. The word is plural, and in Revelation 4:5 they are called the "seven spirits of God." They are also the "planetary" powers of the 7 interior stars. see 86, 2112.

LIHVH HMLVKH la-Jehovah ha-milukah. The kingdom is God's [Psalm 22:28]. The "Kingdom" is the cosmic order.

QVL IHVH Qole Jehovah. The Voice of God [Psalm 29:3, Deuteronomy 15:5]. In the passage in Deuteronomy, the children of Israel are cautioned to "Harken carefully" to the voice. It is the voice of the Hierophant in Key 5, and 5 is the reduction of Key 14. Every seeker for truth hears that still, small voice. Not all of them know what they hear; but their successes depend of careful listening. see 186, 800, 120, 600.

Latin/Greek

Corpus Christi (Lt). The Body of Christ; A day of festival, commemorated on the first Thursday after trinity Sunday. It has special significance in certain Rosicrucian circles. The "Body of Christ" is not by any means limited to the consecrated host. It is the whole company of the truly devout.

lapidem angulorum (Lt). A corner-stone. That which is essential to all building. Refers to Chokmah, the eternal impersonal wisdom which directs the temporal, personal lives of men who hear the voice of understanding (Binah) in the Heart. see 136, 67, 73. [Vulgate of Isaiah 28:16] The cornerstone is the "Voice of Tetragrammaton," the Word which is in our hearts, and in our mouths, that we may do it.

percussion magna (Lt). The great sound. A reference to "incineration" through "the voice of IHVH". see 272.

In cruce mea victoria. In the cross is my victory.

Typhon-Apophis (Lt). Typhon is the serpent of destruction, a monster of the primitive world, described sometimes as a destructive hurricane, and sometimes as a fire-breathing giant. The child's uplifted arms in Key 20 give the sign of Typhon, or Apophis, the destroyer. the child represents Vav, the voice of the hierophant which brings rebirth as a result of mastering Typhon-Apophis.

caput mortuum (Lt). A death's head or skull. In alchemy, the residuum after distillation (#570) or sublimation (#501); hence, worthless residue. see 55, 107.

163 (prime)

OBTz zibeth. "handful," and refers to the Yod, "hand."

NVQBH. woman, wife.

164 (4*41)

The approximate circumference of a circle surrounding a Hexagon having a radius of 26.

MOMID ma'amiyd. firm, erect; constituting. (15th path of Heh). The adjective [MOMID] is derived from a verb meaning "to rise, to stand erect." The dominant power in the 15th path is the Mars-force which is the active generative principle in nature. The universal creative force, Chaiah, is identical with the procreative power of living organisms. Mem, waters and Od, eternity is concealed in this word. One is at the center of a boundless ocean (Mem) of a eternally creative mind. Creation is the apparent self-limitation of the Life-power. It is connected with the restrictive materialistic influence of Saturn (Ayin). The aspirant must pass through the 16th path where in the last vestige of false personality is eradicated (Mem). To do nothing for self, but all for the Self, is the test of "sacrifice." To be a conscious channel for the cosmic creative impulse is to know the state of isolation (Yod). One then creates according to the patterns of the universal desire (Daleth).

"The secret wisdom of Israel says that the fifteenth path bears the name MOMID (constituting) because it constitutes the substance of creation in pure darkness. A hint of similar import is in the gospel of St. John: 'That which hath been made was life in him (the Logos), and the life was the light of men. And the light shineth in the darkness, and the darkness overcome it not.' The same L.V.X. appears in bible symbology under the figure of the lamb, borrowed from the Hindu symbol of Agni, God of Fire. The lamb refers to the mystery of the cosmic sacrifice. In one sense the wise have always regarded creation as the self-sacrifice of the Life-power." [Paul Case: True and Invisible Rosicrucian Order (4th), p. 443]

ChDBQIM chadbaquim. "Ye shall cleave." The constituting Intelligence is one of close union with the Life power. see 724.

ABN ALP ehben aleph. the first stone, because Aleph is numerically 1. see 884.

ABN APL ehben ophel. the concealed (hidden) stone, a stone concealed. "Stone of thick darkness" in the Jewish translation of [Job 28:3]. see 150, 570. In Rosicrucian texts Christ is identified with the "hidden stone."

ABN PLA ehben pehle. the wonderful stone. Wonderful is an adjective applied to Kether and to Christ [Isaiah 9:6]. In all true Rosicrucian texts Christ is identified with the "hidden stone of the alchemist". When man rectifies his conception of the life he finds within himself, he discovers this hidden stone. To ask, "What am I?" is the beginning of the way which leads within. see 111. [PLA pillae, means "to search, to make special (vows)"] see 814.

ChITzVN chitzon. outer, external, exoteric, secular, civil (as apposed to sacred). The manifested cosmos is seen as external to the Self and as proceeding for that Self at the heart of all being. In Tarot the Emperor symbolizes civil authority, as contrasted to the Hierophant as spiritual authority. He suggests material matters-the successful business executive, the result of an orderly use of the mind and directed and focused will.
[K.D.L.C.K. p.342] see 814.

OMDIM omdim. the pillars (Jakin and Boaz). It is the state of perfect equilibrium, understood as the support (pillars) of existence. The magus realizes in himself the union of positive and negative, mercy and severity. The Pillars of Solomon temple were placed outside the entrance.

Latin

semen metallorum (Lt). Seed of metals. The alchemical term is connected with the planet Mars, ruling Aries, and with the Sun, exalted in Aries. Note its masculine connotation. Both Mars and the Sun are said to be electric and fiery.

165 (3*5*11)

OTzH etzah. feminine form of [OTz], it means not only trees, or timber generally, but is used also to designate the human spine which gives firmness to the physical body.

NQVDH nequdah. the point.

OMMIH Aumeniah. "God elevated above all things." 52nd Shemhamphorash; angel of the 3 of wands (Binah of Atziluth). 256°-260°. SAGEN. May 10, July 21, October 1, December 12, February 22, 5:00-5:20 PM. [Psalm 7:17] "I will praise the Lord according to his righteousness; and will sing praise to the name of the Lord most high." To destroy the power of enemies and to humiliate them. Rules all journeys in general: protects prisoners who have recourse to him (the angel); inspires them with the means "creating" their liberty; influences all those who seek truth in good faith, and departs from their errors in a sincere return to God. Person born: strong and vigorous temperament; supports adversities with much patience and courage; loves to work and executes all that he attempts with "frugality". see 965, 1525; 150, 710. Godwin gives: angel of the 4th quinance (16-20) of Aries; angel by night of the 3 of Wands. [see Imamiah, Davidson: Dictionary of Angels, p. 149]

QLLH qelalaph. "curse". [Deuteronomy 30:1] "When all these blessing and curses I have set before you come upon you and you take them to heart whenever the Lord your God disperses among the nations."

NOMH Naamah. Godwin gives: a queen of Demons; arch-demon corresponding to Malkuth.

HZQIM hezeqim. strength. Mathers in [Sepher Sephiroth, p.22] gives: strength, and cites [Ezekiel 3:8] "Behold I have made your face strong against their faces, and your forehead strong against their forehead."

LHVDIOM lahudyom. Mathers cites [Psalm 25:14] "The Lord confides in those who revere him; he makes his covenant known to them."

Latin

philosophorum (Lt). of the philosophers. see 193, 28 Latin.

lapis metallorum (Lt). stone of the metals. "I have called it by various names, but the simplest is perhaps that of 'hyle' (#428 Greek), or first principle of all things. It is also denominated the one stone of the philosophers, composed of hostile elements, the stone of the sun (#117 Latin), the stone of the metals... by these and may other names it is called, yet is only one." [Hermetic Museum I, p.186]

166 (2*83)

DM-ONB dam aynahb, dam enab. blood of the grape. The mystical wine of initiation. [Deuteronomy 32:14] "Butter of ?kine? [curd], and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape." see 44, 260, 133.

MOVN mahown. dwelling place, temple, lair, den. Relating to more particularly to Malkuth, because of the words [Psalm 90:1]: "Lord, thou has been our dwelling-place in all generation." Adonai, Lord, is the special divine name of Malkuth. Godwin gives: residence; the 5th heaven, corresponding to Geburah [also cited by Mathers]

OLIVN Oliun, Elyon. the Most High; the Supreme. A title of Kether. In truth the Kingdom and the Crown, the outermost manifestation and the innermost reality, are one. Thus the "dwelling place" is the "most high." The ground in which the vine grows is the very being of the One reality. Vine, vinedresser, and vineyard are all one. see 140, 220, 260, 197.

OMNV eymawnu. "with us." As in Psalm 46:11: "Tetragrammaton Tzabaoth (divine name of Netzach) is with us."

PNI IHVH paynehi IHVH. "the face of the Lord". [Psalm 34:16] "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." The verse is credited to Peh.

OIN IHVH ayinei IHVH. "the eyes of the Lord". [Psalm 34:15] "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." This verse is credited to the letter Ayin. Not that "eye" is plural. see 156. So the eyes of the Lord and the face of the Lord, are equivalent.

OVTz otz. Uz, the native land of Job. [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." see 976.

NPVL Napul. According to Mathers, the Goetic demon by night of the 3rd decanate of Scorpio. Fabre D'Olivet writes of the first two letters: "NP. Every idea of dispersion, ramification, effusion, inspiration; of movement operated inwardly from without, or outwardly from within: distillation if the object is liquid, a scattering if the object is solid." [The Hebrew Tongue Restored, p.403] The 3rd decanate of Scorpio is ruled by the Moon and has the qualities: cool, subtle, abrupt. The influence of the demon suggest subconscious imbalance, resulting in negative aspects of the qualities. the letters of the demon's name suggest a misuse of reproductive power (Nun) through the use of speech (Peh) to put forth false teaching and erroneous intuition (Vav) about the proper works of man (Lamed), i.e. for personal benefit

rather than to serve humanity. The Tarot minor arcana attributes this decanate to the 7 of Cups. This represents the operation of Netzach, sphere of Venus, in Briah, the creative world. When ill-dignified, as here, this can indicate illusionary success, lying and deceit, drunkenness; violence, evil lust. The remedy is to learn that control of emotions is control of the reproductive force.

ChIIB MMVN chiyib mammon. Rosenroth in [K.D.L.C.K. p.498] gives reus mulctae (defendant of the milk-pail?), and says it pertains to the grade of justice, and it can be said that six are the orders of its inferior powers, under the mystery of the Tree of Good, which is Metatron, and evil, i.e. Samael.

BOL ChNV Ba'al hanau. "Ba'al was gracious". Variant spelling of a King of Edom, its 7th King, in [Genesis 36:38] "when Shaul died, Baal-hanan, son of Achbor succeeded him as king." [Mather] see 210.

Greek/Latin

argentum vivum (Lt). living silver. The alchemical Mercury, the fluidic metal which is the first matter of the Great Work. This "matter" in its white state is "argentum vivum." In its red state, it is DM-ONB, the "blood of the grape," The mystical wine of initiation. see 260, 89, 77 Latin.

"Basil Valentine says that Azoth and fire alone are needed in the work of wisdom, and according to Arnold [of Villanova] water is Azoth, which water is argentum vivum. In his figurative language Eliphaz Levi calls it the efficient and final principle of the great work. Here is one aspect of the universal medicine in the light of the Rosy Cross." [A.E. Waite: Brotherhood of the Rosy Cross, p. XXII]

in Jusu morimur (Lt). In Jesus we die. A motto in the Fama. The is the mystical death of the "Old" man. The phrase is one of the inner keys to the mystery of the Eucharist, where the wine stands for the occult "blood of the grape," which brings the exaltation of consciousness, to the awareness of our true dwelling-place, and to the knowledge of our essential identity with Yechidah, the One Self in Kether. This state of consciousness is often described in Sufi poetry as "intoxication". see 260, 683, 21, 50, 95 Latin.

Dominus Noster. Our Lord. see 81, 85 Latin.

gradus ad sapientiam (Lt). the stair to wisdom. see 64, 97, 638.

167 (prime)

ASIMVN Asimon. The unnameable one; a demon. An angel list in Malache Elyon (Angels on High), where reference is made to the Zohar [Davidson] see 817

Godwin gives: Some sort of infernal being associated with the northwest; (old coin; telephone token). On the cube of space the northwest is the direction assigned to Lamed and Key 11, Justice, between Geburah (Mars) and Tiphareth (Sun) on the Tree of Life, and corresponding to work or action, and equilibrium. Fabre D'Olivet writes on the first 2 letters: "AS root but little used in Hebrew where it is ordinary replaced by ASH (fire). The Arabic [word] presents all ideas deduced from that of basis. In several of the ancient idioms the very name of the earth has been drawn from this root, as being the basis of things; thence is also derived the name of Asia, that part of the earth which, long considered as the entire earth, has preserved, notwithstanding all its revolutions, the absolute denomination. The Chaldaic ASH has signified in a restricted sense a physician; no doubt because of the health whose basis he established..." [The Hebrew Tongue Restored, p.397]

MSVKIAL Mesvkiel. Archangel of Da'ath.

OIN HLB ayin ha-laib. the inner eye [Hebrew lexicon]. Literally "eye of the heart."

Latin

Fedes, Spes, Caritas (Lt). Faith, Hope, Charity [Secret Symbols page 52]. Written of a diagram. "And now abideth faith, hope and charity (love), these three; but the greatest of these is charity." see 41, 53, 73 (Latin), 676, 167, 174.

168 (3*7*8)

ChPP chapaph, chawphaph. to cover, protect; to enclose, surround. ChPP in [Deuteronomy 33:12] "And of Benjamin (#162) he said, the beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." see 888.

LKL-ChSDIV le-kawl chaesidawyu. "For all his saints" [Psalm 148:14] "He also exacteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord." "Horn" symbolizes strength, honor, prosperity, and was used for storing or carrying oil. see 390.

Latin/Greek

Pater metallorum (Lt). Father of metals. Refers to the alchemical first matter, which is also Azoth and Terra Adamica. The metals are the 7 inner holy planets. A.E. Waite, referring to the plate Mons Philosophorum in [Secret Symbols] writes: "A healing is administered to the fallen soul by a medicine which is Jesus Christ, but there is also a thing 'sorry in appearance' which insures 'bodily health' to those who attain in the spirit. In it 'the greatest part of the kingdom which the Lord Jehovah has set forth for us in nature': it is called pater metallorum, and is said to be hidden in this picture." [Brotherhood of the Rosy Cross, p. XXII] see 86, 158, 1223.

ε αμ (Gr). Benjamin; "Son of the Righthand." Septuagint translation of BNIMIN (#162) in [Genesis 49:27] "Benjamin is a ravenous wolf; in the morning he devours the prey, in the evening he divides the plunder." The tribe of Israel associated with the zodiacal sign Sagittarius and with alchemical incineration.

169 (13*13)

Lithon. Stone.

170 (2*5*17)

TzLM tzelem. image, which has special reference to meditation, and relates also to the sign Aquarius. God's Image [TzLM] or mental self-representation, it must be that this mental image of itself in the Universal Mind is also the primary being underlying the whole self-manifestation of the Life-power.

GML-VV-PH Gimel-Vav-Peh. Guph, the physical body, spelled in plenitude. "This is thy body is truly the heavenly vision of the goodness of the eternal" [Book of Tokens]. see 17, 89.

MQL makkel. wand. (also rod, stick, staff) Instrument of the magical directing power of self-consciousness held by the Magician. The wand equates to the archetypal world or Atziluth. see 576.

MLQ mawlahq. to wring off, pinch off; to nip, nip off the neck of a bird, wring. [Leviticus 1:15] "And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar." Metathesis of MQL wand (Mercury). Suggest the dedication of the "head", seat of Mercury to sacrifice impurities in the subconsciousness (blood and altar). Note that Lamed (directing-power, goad) comes before Qoph (sleep, Pisces, organization of body-cells). also: [Leviticus 5:8]

MOIN mayawn. fountain, spring; source, origin [Song of Solomon 4:12]. "A garden inclosed is my sister, by spouse; a spring shut up, a fountain sealed." (GL spring, is also used). see 1496, 53, 70. Ayin = Eye, fountains, outward appearance.

ONN yawnawn. cloud. [Exodus 13:21]. "And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." also ONN to brings clouds, cover with clouds; ONN to use enchantments; to practice magic. [Isaiah 2:6] "Therefore thou hast forsaken thy people the house of Jacob, because they be re[;emosjed from the east, and are soothsayers [Magicians] like the Philistines and thy please themselves [i.e. practice magic] in the children of strangers." see 380, 617.

OMVDIM ammudim. pillars, columns; perpendiculars (i.e. balances). see 120

IPIO Japhia. "the bright one, the beautiful one". [Joshua 10:3] Amorite king of Lachish ("the invincible") conquered and slain by Joshua. Typifies the external shows of materialism, and is ruler of the kingdom which believes material wealth and power to be invincible. see 370, 935, 56, 321, 170, 216.

KSILIM kesium. "thick ones". hence fools. Also strong ones, giants, hence the constellation Orion [the hunter], conceived of by the ancients as a giant bound upon the sky; constellations

generally, as in [Isaiah 13:10] "The stars of heaven and their constellations will not show their light. The rising sun will be darkened and the moon will not give its light." see 730.

NOMI Naeomi. naomi, mother-in-law of Ruth [Ruth 1:2] "And the name of the man was Elimelek, and the name of his wife Naomi ["my pleasantness"]..." This is the derivative of NOM Noam, beauty, loveliness, pleasantness. see 160.

SPL shphel. bowl, dish, cup. The cup is the magical instrument symbolizing the purifying qualities of "water" or mental substance. [Judges 5:38] Conceiving a sign of the Lord to Gideon that Israel would be saved: "And that is what happened. Gideon rose early the next day; he squeezed the fleece and wrung out the dew-a bowlful of water."

PLS. balance, scale. [Isaiah 40:20] "Who hath measured the waters in the hollow of his hand, and meted out heavien with the span, and comprehended the dust of the earth in a measure, and weighted the montains in scales, and the hills in a balance?" [Proverbs 16:11] "A just weight and balance are the Lord's: all the weights of the bag are his work."

NISN Nisan. According to Godwin, the seventh Hebrew month, corresponding roughly to the period when the sun is in Aries.

BOL HChVThM ba'al ha-chutam. Master of the Nose. Connected with smell, with discrimination and with Gemini, ruled by Mercury. the path of the Tree of Life (Zain) links the sphere of Saturn (Binah) and Sun (Tiphareth). He who is master of discrimination will change Jacob into Israel, will direct the regenerative current from Saturn to Sun, and will not rely on the comforters of the flesh-he will allow the beloved (David) to send his "servants" (Elohim or forces) to search the city (microcosm) for the corner-stone, which is the "pinnacle", or Mercury center. [note: this entry was found under 188]

Latin

Nequaquam vacuum (Lt). nowhere a vacuum, not at all a void. One of the 4 Rosicrucian mottos found in the vault of C.R. it corresponds to the sign Leo, the Lion, the element Fire and to Yod in IHVH or the archetypal word, Atziluth, and to the Sephirah Chokmah, root of Fire; one of the 4 Cherubim, the mystical "living Creatures" mentioned in Ezekiel. This is the negative declaration of the absolute darkness of space, a denial of apparent emptiness, wherever that emptiness may seem to be encountered. Its positive expression is the statement that all space is filled with the divine presence. Since the Bible says, "The Lord our God is a consuming Fire," the divine presence is properly represented by the Lion and Fire. Fire is attributed to the mother letter Shin, whose numerical value is 300, which is the value of RVCh or as the English Bible puts it, the Spirit of

God. In other words, the first motto indicates the fullness of the divine spirit, that all-pervading fire of life which the orientals call prana, as being the truth which necessitates the conclusion that nowhere is there any emptiness whatever." [Paul Case: True and Invisible Rosicrucian Order (4th), p.207] See 72, 98, 113, 155, 136, 300, 574 Latin, 1059 Greek.

171 (3*57) Σ18 = 171

GBOH HALHIM gibeah ha-Llohim. "Hill of the Elohim," an ancient Hebrew name for Bethel, "The House of God," where Jacob had his dream of the ladder. This ladder is another symbol associated by Qabalists with the Tree of Life. see 731.

MATzIL matzil. "the beginning of emanation." The 10 distinguishable aspects of reality on the Tree from Ain Soph Aur, the Limitless Light.

NATzL natzil. emanating from. The Tree of Life is a diagram of the progressive emanation of the ten distinguishable aspects of Reality from Ain Suph Aur, the Limitless Light. Also: to be withdrawn, narrowed.

PNIAL peniel. "the face of God". Name of the "angel" Jehovah (IHVH), the dark antagonist who wrestled with Jacob [Genesis 32]. The Zohar identifies the antagonist as Samael. In the Qabalah generally, Peniel is a Friday angel, resident of the third heaven, invoked from the north, and a curer of human stupidity. He is also one of the messengers of the planet Venus. In Genesis, Peniel is a place-the hallowed place where God revealed himself to Jacob face to face. [Davidson: Dictionary of Angels, p.222] see 161.

PLAIN Pelain. Lesser angel governing the triplicity of night of Aquarius. The name suggest the power of action (Peh) breaking out of old forms (Aleph), meditating the divine will (Yod) into an eternal pattern of light-bearing, which is the brotherhood of man (Vav). see 821.

172 (4*43)

MQBL Mekubbal. Cabalist.

TzLM DHBA tzelem dahava. Golden Image.

IOTzB yawtzab. He affected. Spirit is the doer and thinker of all.

OQD akab, Jacob. heel; foot-print, footstep; rear, hinder part, posteriors; the remains (in a vessel). The remains of sin and sorrow are to be cast off in the return to deity.

According to Inman: OQB Akab, signifies 'to be high, or hill-shaped' 'to be cunning', and 'lay snares', 'to mislead', 'to be behind, like the heel', 'the rear guard of an army', also: 'to be gibbous'; "IOB (#172) is 'to make hollow' and to ??? as of a pit'; pointed as iekeb, it signifies 'the vat of the wine-press.' [Ancient Faiths, pp. 599-600] see 172

Mathers cites in [Sepher Sephiroth p.23] [Micah 7:20] "You will show Your faithfullness and perform the sure promise to Jacob [to-Jacob, LIOQB, Interlinear Bible], and loving-kindness and mercy to Abraham, as You have sworn to our fathers from the days of old."

[The prefix Lamed means "to" and the numerical value of Jacob [IOQB] in this text is 182. I am assuming this is a mistake by Mathers. electronic ed.]

Latin

E Pluribus Unim (Lt). One out of many. One of the 3 mottoes on the Great seal of the U.S. see 61, 220, 150 Latin.

173 (prime)

ANKI IHVH ALHIK Anoki IHVH Eloheka. I am the Lord thy God. "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. see 653.

GL OINI. lighten mine eyes. Mathers cites in [Sepher Sephiroth p.23]

174 (2*87)

LPIDIM. torches.

Latin

Amor Meus Crucifex. My crucified Love; Love crucified me [Secret Symbols page 52 as part of a diagram]. see 676, 167.

Iesus Christus (Lt). Jesus Christ.

lapis fugitivus (Lt). The flying stone. This is the sperm or seed (Yod) of the alchemical metals, the first matter. [Thomas Vaughan] see 51, 254 (Latin).

Poraios de rejectis (Lt). "Brought from among the rejected ones." Relates to Theoricus Grade and to Yesod.

175 (5*5*7)

Constant summation of the lines of a magic square of Venus.

DIVQNH deyooknah. Phantom, shadow-image, likeness, replica. The Zohar says: "At the time of accomplishment of the union below, the Holy one, blessed be he, sends a phantom or shadow image, like the likeness of a man. It is designed in the divine image [TzLM, Tzelem]...and in that Tzelem the child of man is created...in this Tzelem he develops, as he grows, and it is with this Tzelem, again, that he departs from this life."

HLBNH LABN ha-lebanah le-ehben. brick for stone [Genesis 11:3]. In the story of the Tower of Babel, the word LBNH, bricks, is spelled exactly the same as the word for moon. This refers to the functions of the automatic consciousness in Yesod, and in contrast to ABN, stone, a verbal symbol of the union of the Ego in Tiphareth with Chokmah. "Brick for stone" means the substitution of the irrational desires of the animal nature for the impulses from above. The result is what is pictured in Key 16 and the disaster related in the Biblical allegory. see 87.

IKIN BVOZ Jakin-Boaz. The two pillars, which were set up in front of Solomon's temple. A symbol of the balancing of the pairs of opposites, or polarities. see 90, 85, 169, 825.

INIQH enniquah. young shoot, sapling. Also: suction, absorption, sucking. The growth of the soul is as a young shoot, absorbing its building material from life.

MKPLH macpehlah. duplicity, deception. As a proper name, the field where Abraham's cave was. [Hermetic Museum I, p.58] Carries the same idea of substitution as "brick for stone." see 890.

In [Hermetic Museum I, p.58] machpelah, (Nature) "She lives in gardens, sleeps in the double cave of Abraham, in the field of Hebron, and her palace is in the depths of the red sea, and in transparent caverns" Paul Case: MKPLH "duplicity" = rebis = 175, a Venus number.

nefilah, nephilawh [NPILH]. a falling, slipping, defeat. A quantity of seed required for a field. The seeds of "bricks" should be replaced by that of "stone".

OQH aqah. pressure, trouble, constraint, oppression. The result of imbalance.

QDMAL Kadmael. The Spirit of Venus. The "shadow-image" of God is perfected in man by being receptive to his true desires and perfecting them through mental imagery. see 90, 85, 169, 49, 1225.

QL ADM kol adam. the voice of Adam. Metathesis of QDMAL. Here the "voice" of intuition in man is linked to his powers of linkage through creative imagination. see 28, 7, 70, 700, 735.

[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."

VIPGOV. and they met.

LMINHM. after their kind.

LMOLH. on High [Exodus 25:20]. "And the cherubims shall stretch forth their wings on high, covering the mercy seat."

HONN. the (Shekinah) Cloud [Genesis 13:22].

Latin

consummatum est (Lt). It is finished. The traditional seventh utterance of Jesus on the cross.

Microprosopus (Lt). Lesser Countenance, Little face. A title of Tiphareth [ZOIR ANPIL].

minutum mundum (Lt). little world. In the Fama this designates a mysterious object discovered in the vault of C.R. In certain Rosicrucian societies a term applied to various colored diagrams of the Tree of Life. Closely related to man as the microcosm. see 132.

176 (11*16){PRIVATE }

OVNN aoon. to conjure, do magic, soothsay. see 126, 826.

NSIVN nisyon. trial, temptation, test, experiment, experience. The intelligence of Samekh, the 25th Path of Wisdom. see 536, 186.

LOVLM le-olahm. Throughout the eons of eons; throughout endless ages, forever. Refers to the power of the One Self, acting through the 10 Sephiroth. see 736.

IVOTz Yawatz. counselor, advisor, a divine name emphasized in Isaiah 9:6. see 986, 1492.

ABN HChKMIM ehben ha-chaekawmim. stone of the wise or philosopher s stone. ChKMIM is the plural of ChMK wise man, scholar, wise, skillful, and from it Chokmah, wisdom is derived.

PSVL pehsul. illegitimate. also: PSVL trimming, cutting or branches-whatever is opposite to truth; PSVL defective, blemished, disqualified-by test and trial; PSVL, blemish, flaw, disqualification.

PVTz phutz. to be scattered, be dispersed; to be spread, dispensed; to overflow. A metathesis of TzVP. Here Peh is the initiating force and Tzaddi is the result. Action (Peh) through intuition (Vav) brings revelation (Tzaddi).

OVNN uvnan. soothsayer, magician. The renewer (Ayin) through inner guidance (Vav), death (Nun) and change or transformation (Nun).

OMINDB amminadab. "liberty", or "the divine kinsman gives". The ancestral head of a family or clan of Judah [I Chron. 2:10] "And Ram beget Amminadab; and Amminadab beget Naishon, prince of the children of Judah."

TzVP. honeycomb. The abundance is the eternal out-pouring of counsel about the experience of life.

Latin

Fons Miraculorum (Lt). Fountain of Miracles. On plate 13 of Secret Symbols is shown a blue water triangle, marked Fons Miraculorum. In it are rooted a red rose, representing the "red word" of alchemy, and a white Lily, which symbolizes the "white work". The Lily stands for the lunar current. Yet both are rooted in the water triangle which is the fountain of miracles. The element of Water is the "One Thing", which is the primary substance for all miraculous manifestations. From the Turba Philosophorum: "The ignorant, when they hear us name water think it is the water of the clouds, but, if they understand our books,

they should know it to be a permanent water, or fixed water, without which its sulphur, to which it hath been united, cannot be permanent."

177 (3*59)

GN ODN Gan Ayden. "garden of delight," Garden of Eden. Refers to the Vav, 16th path of Wisdom. It is the garden in which grow the lilies and roses at the Magician's feet and the Empress sits. Both gan and ehben are numerically 53, intimating that the both stand for the state of conscious identification of the EGO with the cosmic, or universal SELF. They represent the state of Consciousness from which human personality is driven when it falls into the delusion of separateness resulting from eating the fruit of the Tree of Knowledge. It is a state of being preceding individualized consciousness, a state of ignorance of good and evil. see 53, 124, 508, 122, 315.

AL OVLM El olahm. "The everlasting God" [Genesis 21:33]. "And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God." Abraham means "Father of many nations"; Beersheba means "seven wells." see 248, 575. The path of Vav is the Triumphant and Eternal Intelligence. The Garden of Eden is in the eternal now.

ZOQ zawahq. to cry out for help, to cry, cry out, call. To return to the garden one must invoke the highest.

OQBH awqabah. subtilty. One "ascends again to heaven, suavely, and with great ingenuity." [Emerald Tablet]

MLVI HMLVI maluiy ha-maluiy. plenitudes of plenitudes. The fullness of the indwelling spirit.

SGDLOI Sagdaloy. Lesser angel governing triplicity by day of Capricorn. This is the zodiacal sign where Mars is exalted, and "day" indicates acts of self-conscious attention. see 70, 130, Key 15.

ADVN HADVNIM Adon ha-adonim cont. Rosenroth in [K.D.L.C.K. p.27] gives; Dominus Dominorum and cites [Deuteronomy 10:17] "For the Lord your God is God of Gods and Lord of Lords, the great, the mighty, the terrible God, Who is not partial and takes no bribe."

QBVO qubboah. receptacular, cohesive, measuring. The Intelligence of the 4th path of Chesed. Also fixed, constant, permanent, regular. "The letters of this word form part of the doctrines of the grade of Exempt Adept. They are: Qoph, The self never changes, personality undergoes continual transformation. The changeless perfection of the I Am is manifested as organic perfection in the body of an exempt adept. One is a new creature, offering the Life-power an adequate vehicle for its beneficence. Beth: these organic changes are the result of conscious intention and long practice. they do not come about as the outcome of general averages of evolution. They are acquired characteristics, not transmitted by heredity. "Flesh and blood cannot inherent the Kingdom of God." Vav: the personal effort involved in the intention and practice which bering about these changes requires the supervision of the superconscious self. "no man comes to the father save through the son" means just this. Unless we hear the word, and obey it, we cannot live the life which will transform us by the renewing of our minds. Ayin: the Exempt Adept fear no appearance of evil. He has reached the point when it is safe for him to look evil in the face. No appearances of evil arouses in him, the least trace of antagonism. He regards every semblance of evil as an opportunity for the demonstration of good. He by no means passively accepts evil conditions, nor does he deny the relative reality of any evil appearance. He knows all appearances of evil as unfinished expression of good, and thus he transforms evil by discovering in it the good toward which it is moving." [True and Invisible 419-420]. see 72.

BN ALMNH ben-almahnah. The widow's son [1 Kings 7:14]. Hiram Abiff. "He was a widow's son of the Tribe of Naphthali [Virgo = distillation], and his father was a man of Tyre, a worker in Brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work." see 254, 273.

ChLTzIM khalat zim. Loins, lower part, strength, vigor (see 738).

ChPTz khahphatz. desire, love; longing, good pleasure. Also: to delight, take pleasure, to be pleased, being willing, desirous, purpose, choice, decision, will, wish.

KSP ChI Kehseph chai. Living silver; quick sliver. The Aesch Mezareph [7, p.38] says: "And as the name of AL El, doth insinuate the nature of silver, because both belong to the class of Chesed, (But here to that Chesed, which is inferior viz. Yesod). So the name of ALChI Elchai, is the same as it were, cheseph chai KSPChI, i.e. quicksilver." see 570, 949.

Latin

centrum in circulo (Lt). center in the circle. The symbol of the point within the circle.

tria sunt mirabilia (Lt). three are the marvels. Part of a Latin motto inscribed in a circle and symbol heading of "The Golden Age Restored," an alchemical treatise included in Secret Symbols (Page 20) and in The Hermetic Museum (Vol 1, page 51).

179 (prime)

ABINVOM Abinoam. "Father or possessor of Grace" (Case); "the Father (God) is pleasantness [Standard Bible Dictionary]. Father of Barak [302, Lightning, brilliancy, Judges 5:12]. "Awake, awake, Deborah; awake, awake, utter a song, arise, Barak, and lead thy captivity captive, the son of Abinoam. Deborah means "bee" and is connected with the Moon and Venus. Chesed, sphere of Jupiter and cosmic memory is the center of compassion and grace-connected also with lighting: Jupiter was the sky God in mythology. see 443 (note), 217, 302, 173.

OQDH awqadah. bonded, striped. also: OQDH (aeqaydawh) binding the sacrifice for the altar; the story of the attempted sacrifice of Isaac ("He laughs", #208) What is sacrificed is the illusive personality, as in the path of Ayin (Key 15-mirth). Tiphareth is the "beloved" attributed to Vav. The hierophant is attributed to this letter and the path of Vav is called "the garden of Eden, prepared for the compassionate." The "great voice" is that of intuition, the inner teacher. Vav means "the nail" "I make myself known as the bond of union between creature and creature, and between the creatures and their creator. The creator is myself, and I am the nail which joineth thee to me." [Book of Tokens, Vav]

Rosenroth in [K.D.L.C.K. p.632] gives: ligatio, and says it is Malkuth with respect to Geburah, because it is Geburah which binds and constrains.

Latin

minutum mundum (Lt). small world. "The minutum mundum is one of the inner secrets of the invisible order. All I may say of it is that it is quite rightly declared to be fabricated. It is an work of art, and not a product of nature. The vault itself is in some sense its symbol, and it is, of course, none other than the microcosm, or regenerated and re-integrated personality of the initiate." [True and invisible, page 219]. see 103, 76 Latin. The Fama says: "Concerning minutum mundum, we found it kept in another little altar, truly more finer than can be imagined by any understanding man, but we will leave him undisturbed until we shall be truly answered upon this our true-hearted Fama."

crux salvatoris (Lt). cross of the savior. The name of a star in heaven, according to the Reportorium of Simon Studion. see 58 (Latin).

180 (4*5*9)

180 degrees or a semicircle. A symbol of the "day" or incarnating period of a personality.

QP Letter name Qoph. Back of Head. Variant form, normally spelt QVP. (see 186, 100, 739). Note that Key 18 pictures a shower of 18 Yods (10). $10 \times 18 = 180$, the number of degrees in a semicircle. 180 is a symbol of a "day," or incarnation period of a personality, because the sun traces a semicircle through the day.

NO VND naw va-nawd. "a fugitive and a wander". [Genesis 4:12] "When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." Said of Cain. see 160. The illusion of personal separateness prevents the higher powers from developing.

MOIIN ka'eyin. "fountain"; variant spelling of MOIN, in [Canticles 4:15] "You are a garden fountain, a well of flowing water, streaming down from Lebanon."

Latin

propitiatorium (Lt). a cover, a lid. Used in the Vulgate to describe the cover of the ark (the mercy-seat) containing the mosaic tablets of divine law (see 700, 779 Greek).

181 (prime)

PSVLH phaysulah. vicious, faulty. Imbalance of Mars.

***QPA. to skim, take off foam. also: to freeze; float on the surface. Congelation is the 2nd stage of the alchemical process. see 331.

***Eireneh, cont. According to Omikron, this word is a "condition of concord, or a having-been woven together: harmony as a state transcending monotone. The rainbow (Iris or Toxon) in its blending of seven colors suggest symbolically, a full number of parts whose resultant is bliss: all the words-Toxon, Iris, and Eirene-convey the idea of a putting-together, or of a building up. To attain the state of Eirene is -to attain the full complement of being under the creative plan, that is, to possess the full number of parts. The symbol of the outcome of this ripened growth is a boy-cherub-frequently included in the horn of earth's fruit, as depicted in ancient art. he is the divine child of Plutos, or Pan spermia. Compare Pausanias, for say says "for this [sculptor, kephisodos] made for the Athenians a Ploutos holding the wand, made of two intertwined serpents, was the sign of union, or of a future bliss." [Letters from Paulos, p.254]

182 (2*91)

IOQB Jacob. Old Testament name. Mathers in Sepher Sephiroth (p.181) gives: layer of snares, supplanter; Jacob.

According to the Book of Concealed Mystery [I:39, p.59] "Because it is written [Isaiah 44:5] 'That man shall say, I am of the Tetragrammaton.'" (the word ANI, ani, I, when the discourse is concerning judgements, pertains to the queen. But whenever mercy is introduced it refers to the understanding, as in this place, in order that the sense may be: the supernal path, which is called I, or the understanding in act of conjunction with the father, is for the purpose of the formation of the Tetragrammaton, and this is one conjunction between the father and the mother for the constitution of the six members). And that shall be called by the name IOQB Jacob. (to call by name is to preserve; and another conjunction of father and mother is introduced for the purpose of preserving the Microprosopus, which is called Jacob). And that man shall write with his hand, 'I am the Lord's'. (to write belongs to the written law, or the beautiful path, and the same also signifies to flow in.) 'With his hand' BIDV beyedo [#22], is by metathesis BIVD be-Yod, that is, through the foundation, in order that the sense may be, it may be formed from his influx, so that the Tetragrammaton may be written with Yod, as we have above said. And by the name of Israel shall he call himself. He shall call himself thus in truth. For the conception of the Microprosopus is more properly under the name of Jacob, whose wife is Rachel; and his cognomen, as it were, is Israel, whose wife is Leah." see 172

MLAK HALHIM Melakh ha-Elohim. Messenger of God.

HAQALDMA Haqaldema. Aceldamach, "field of blood", field purchased by Judas, who perished therein [Acts 1:19] "And it was known to all those dwelling at Jerusalem, so that the field is called in their own language Aceldamach (? ?ε δαμα), which is, a field of blood. [Acts 2:19] "And I will give prodigies in the heavens above and signs on the earth below; blood and fire, and a cloud of smoke." see 102 (Greek).

ZOQH zeyawqawh. outcry, clamor, From ZOQ "to cry, cry out", the old blood cells holding negative patterns are disturbed in the microcosmic "field" (Cheth).

MNA MNA mene, mene. numbered, numbered [Daniel 5:25] "And this is the writing that was written (on the wall), mene, mene, tekem, upharsin" [5:26] "this is the interpretation of the thing: mene; God hath numbered thy kingdom, and finished it."

MQBIL mahqebil. passive (as opposed to MChQBL = active); opposite, parallel. It is reversal of mind (Mem) working in sleep (Qoph) and in waking attention (Beth) to be receptive to assimilation of the divine will (Yod) and guidance (Lamed) of all acts.

Latin

Monoceros de astris (Lt). Unicorn from the stars. Connected with Hiram, the Architect, Hermes, Mercury, and Hod. see 94 Latin, 246, 15, 254.

Datum in Monte Abiegno (Lt). Found of Mt. Abiegno (RC symbol).

183 (3*61)

HChPTz ha-khahphatz. to bend or curve. The English "bent" has the same connotation. Relates to the 21st path of Kaph, the "Inclination to Seek." see 636, 892.

Greek

Logoi (Gr). Words. A technical mystery term identical with the Sanskrit Mantra, the "Word of Power." see 214.

184 (8*23)

KCh-QIVM kach-qiyom. The power of permanence. The second part of the compound word may be rendered as "duration" or "existence." It also means "confirmation." Refers to the power of Mem (in all the Sephiroth), the 23rd Path (see 510, 744, 156).

NQDL. ancient time; eastward. Mathers in Sepher Sephiroth (p.24).

Latin

Homo Spiritualis (Lt). Spiritual Man (see 105).

185 (5*37)

186 (2*93)

QVP Letter name Qoph. back of head; ape, eye of a needle.
Alternative spelling (see 180, 739).

"The cause of this misunderstanding [of the real nature of the one reality] is a defect in our own organization, which is not complete, and so gives us only a partial experience of reality-Qoph, the letter-name related to Corporeal Intelligence, or body-consciousness." [Paul Case: True and Invisible, (4th) p.347]

ABN AChD VAIN ABN ehben echud ve-ain ehben. One stone and no stone (see 53, 156).

ABN BGP ehben nehgef (nehgeph). A stone of stumbling; a rock to fall over. [Isaiah 8:14]. In this passage, it refers to Tetragrammaton of Host as a sanctuary. In the New Testament [1 Peter 2:8], the "stone of stumbling" is identified with the foundation stone which is the pinnacle stone. It is the identification of the son with the father, and this is the basic meaning of Key 14. All tests and trials afford experimental evidence of this identity. The stumbling-block to right thinking about this one identity is to be sought in misinterpretations of sense-experience.

"Corporeal Intelligence is the aggregate cell-consciousness of the physical body. This is often a stone of stumbling to those who do not know the objective of physical existence." [Gematria of the Letter-names]

MVSP musawf, mosaph. an increase, an addition; additional service, offering prayer; attachment, ruin. The idea behind this is that through testing and experiment man adds to the means at his service for the mastery of circumstance.

"When we understand the law of growth or evolution hinted at by the word MVSP, Mosaph, meaning increase, we begin to take our own evolution in hand, and proceed step by step along the path of liberation. Then we shall remedy our partial knowledge by our ability to make contact with the universal mind. This does not mean that we shall become omniscient ourselves, as persons. It does mean that we can bring the perfect knowledge of omniscience itself to bear upon any problem we may be called upon to solve." [Paul Case: True and Invisible, (4th) p. 347]

"Physical existence gives final expression to the potencies of the life-power. The physical plane is that of completion. It is the plane whereon the great work is brought to completion. Mastery of physical conditions, through perfect functions of a perfected body, is the fruit of [text ends]....

MQVM maqom, mahqom. place, locality, dwelling-place; stand, existence, substance. This is directly related to the meaning of the letter name Samekh, a tent peg (120). Misunderstanding of the

function of the corporeal intelligence is a great cause of error, which has its roots in a misconception of the significance of "place" or "locality," and of the true inwardness of what seems to be increase or addition. As Jacob said, "surely the Lord is in this place, and I knew it not." Body-consciousness is the Life-power self-knowledge of form.

"MQVM, a place, is another reference to the fact that the great work has definite location in time and space. It is the utilization of an energy which is out of time-space, but it is by bringing the powers of that which is now the unknown, into specific, localized expression that adeptship is won. But few there be who do not stumble over this 'stone' of material existence, and even the builders have sometimes rejected it." [Gematria of the Letters-names]

"These wrong conclusions [as to the nature of the governing powers of the world] are usually misunderstandings of the real nature of the one reality upon which creation is established, and also of man's location or place in the cosmic order." [Paul Case: True and Invisible, (4th) p.347]

The Book of Concealed Mystery says "the balance hangs in the MQVM ([place]-a place on which something stands or exist, a location) which is AIN (not)." Note that by this is hinted that MQVM = AIN. see 61. This is the same as what St. Peter is reported as saying in the Cleminine Homilies: "The place of God is that-which-is-not." AIN is the unmanifest point or the center. [see Isaac Myer, The Qabalah, p.118] Itself is a needle. Jesus said that it was easier for a rich man [i.e. materialistically inclined) man to enter the kingdom of heaven than for a camel (Gimel) to pass through the eye of a needle. The "back of the head" is like to AIN [see Book of Tokens]. The practice of habitual imagery through concentration to bring about body responsiveness to higher frequencies of light is hindered by the inertia of the "monkey" mind, which will not be still, but persistence brings results.

NISVNI nisawyuni. probation, trial, testing, proving by experiment. The 25th Path of Samekh. The adjective is derived from [NSIVN], nisawyun, meaning "trial, temptation, test, experiment, experience." Probation or trial, signifies the testing of the ideas and innovations suggested by the imagination. It joins Beauty to Foundation, because only by experiments, trials and tests can the harmony of Tiphareth become actualized in term Foundation. see 60, 176, 536.

[The Edinburgh Lectures, p. 99] "After we have overcome the fears and delusions represented by Key 15, we must do all that we can to deepen our realization that the one I am is the real actor and knower in our personal lives. The angel in Key 14 represents that I am." [Paul Case: True and Invisible, (4th) pp. 345-346]

"It is not without significance that this 25th path is associated

by Qabalist with the zodiacal sign Sagittarius, whose symbol is the arrow. We must aim at something and shoot at it. Even if we miss, we have done that much toward gaining the skill that we eventually enable us to make bulls-eyes every time. The most accurate instructions in archery will never make an archer. One must draw the bow and let fly the arrow. This is the first test—the test of practical application. When things go wrong with us it is because we are not aiming right. The power of increase is a rock of stumbling to us, because we have taken no steps to verify the fundamental doctrine of ageless wisdom, which is that every personal expression of the one identity thinks, feels, speaks, and acts... through the operation of a single life power..." [Paul Case: True and Invisible, p.348]

"...refers to the one identity itself, indicating that those who approach that identity in the right spirit find it a sanctuary, or a place of safety, whereas those who misinterpret their relation to it look upon it as the cause of all troubles. The same thought is found in David's Song of Victory (2 Samuel 22:27-28) ["With the pure thou wilt show thyself pure; and with the forward thou wilt show thyself unsavory. And the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayest bring them down"], and is Psalm 18:26-27 ["With the pure thou wilt show thyself pure; and with the forward thou wilt show thyself forward. For thou wilt save the afflicted people; but wilt bring down high looks."] The Psalm is a sightly different in The Edinburgh Lectures. He says: 'It becomes, therefore, the most important of all considerations with what character we invest the universal mind; for since our relation to it is purely subjective it will infallibly bear to us exactly that character. Which we impress upon it; in other words it will be to us exactly what we believe it to be... This is the meaning of the remarkable passage in the Bible, "with the pure wilt thou show thyself pure, and with the forward thou wilt show thyself forward", for the context makes it clear to us that these words are addressed to the divine being. The spiritual kingdom is within us, and as we realize it there so it becomes to us reality.' [T. Troward]

MMVNIM mammonim, mamonim. perfects, magistrates, directors. The One Ego seated in the hearts of man.

"Until our sense are refined and their reports correctly correlated, thy lead us to form wrong conclusions as to the nature of the governing powers of the world." [Paul Case: True and Invisible, (4th) p. 345-346]

Paul Case adds: "Magistrates, prefects, is a veiled reference to the various dominant centers in the organism. These are the same as the Hindu chakras, the interior stars, the alchemical metals. Each has jurisdiction over a particular group of organs and functions, and each is capable of manifesting a certain higher type of consciousness. These magistrates or prefects must be awakened from their sleep, and aroused to a full exercise of their powers." [Gematria of the Letter-names]

POLV pawahlo. His work [Deuteronomy 32:4]. The context relates to God, under the symbol of HTzVR, ha-tzoor, the rock (see 296).

TzAN ADM tzone adam. flocks of men [Ezekiel 36:38].

ALQNH elkanah. "God has possessed". Name of the Father of Samuel ("Name of God"). [1 Samuel 1:1] "Now there was a certain man of Ramathaim-Zophim, of Mt. Ephraim, and his name was Elkanah..." see 890.

Greek/Latin

Gilgotha (Gr). A skull; The hill of crucifixion. There is an occult correspondence here to the letter chi (600). In the life of Jesus the crucifixion was the final, inevitable experiment, whereby the truth of his doctrine was verified. But here is a still deeper meaning, because it is actually in the skull of man that the final stage of the Great Work is completed.

Magnetic force, forming a cross in the brain. The strain of the two forces at the point of intersection throws out a spiral, which coils about the head. The physical body is then in a deep trance, seemingly dead, and the consciousness is in the sidereal body. The man is thus 'born from above', 'born of water and of breath,' but this is possible only for the purified ascetic who has reached the androgynous state and is thus 'self-born' (monogenes). This noetic action in the brain of the seer is expressed by the symbol [Circle with + inside]; that of ordinary man being [circle with cross without top + bar] and of the woman [circle with cross without bottom + bar]. In this sacred trance the light about the head has the appearance of a sun; hence the aureole and cross shown about the head of Jesus. the "thorny crown", of a golden color, represents the radiation of the fire; and the 'purple mantle', the hue without the radiance (doxa) takes from the magnetic force or water... the 'crucifixion' is an allegory of spiritual regeneration, not an historical record of a physical death." [The Magical Message According to Ioannes, p. 200]

Ennia (Gr). A thought, idea, intent, design, notion.

Frater Crucis Roseae (Lt). Brother of the Rosy Cross. The "cross" is the 4 elements of personality (Fire-desire, Water-intellect, Air-emotion, and Earth-physical body). The "rose" is purified desire. One who has equilibrated the elements of his own nature is said to be Rosi-crucian (Rose-cross) brother, he in turn helps to bring about the brotherhood of all mankind.

187 (11*17)

AVPNIM Ophanim. Wheels Choir (order) of angels of Chokmah, suggesting mobility. The Ophanim are the circuits of the celestial forces, and they are also the circling of the vital forces in the human body. Control of this vital energy from Chokmah within is what enables one to develop the perfected, transparent vehicle of adeptship. the two Chariot wheels in Key 7 refer to the Ophanim. see 73, 137.

ChGVI-SLO khagui-seloh. clefts of the rocks. See the third degree teaching of free-masonry. The voices of the three ruffians were heard issuing from the rocks by a fell-craft who had just discovered a sprig of acacia on the brow of a hill.

ChII HOVLM HBA chail ha-ohlam habah. vita mundi ventural. the Life-breath of the world. [K.D.L.C.K. p.342]. "For Chokmah is also called 'the Life-breath of the world' because it is the life of the Sphere of Binah, which is called the soul (or breath) of the world." $2 \times 7 \times 187 = 2618 = ? \epsilon \pi \sigma \epsilon ? ?$ (heh epignosistou theou)? "the exact knowledge of God" [Colossians 1:10].

BN+ADM+MLK [Ben+Adam+Melek). The Son + Adam + The King. These are three title of Tiphareth, Sphere of the Sun and 6th Sephirah. see 52, 45, 90, 1081.

"Add 52, 45 and 90. 187. Their sum reduces to 7, but the extension of 7 is the perfect number, 28, and this takes you back through 10 [Malkuth] to 1 [Kether]. ...Man (ADM) is the Son (BN), and because he is the Son, he is the King (MLK). He stands at the Center, and this is the point of absolute rest. Man's kingship is hereditary: only because he is Son is he King. He is the core of all, and, as you, H., should know, the core is truly the heart. ...Now, a cube shows the number 4 on every face, and the angles formed by its diagonals and sides are angles of 45 degrees, that is, ADM, while the angles at its corners are 90 degrees, that is, MLK. But because the interior corner-to-corner diagonals are root 3 lines, each of these has the same basic value as the side of an equilateral triangle, and these four lines inside a cube are therefore analogous to such lines on the Tree as Daleth. Now multiply the square root of 3 by 4 ($1.732 \times 4 = 6.928$). This is 7 in whole numbers, and this hides BN, Ben, for BN is 52, which reduces to 7.

See, then, in the cube, BN, MLK and ADM conjoined, as they are in the names of Tiphareth, and the essence of these three is 7 also.

For they add to 187. ...if the Scorpio force is used for generation it cannot be used for the Great Work. Used it may be, in several ways; but whatever the special regimen, it always excludes physical procreation. In Tibet this is well-known, as it is in the Western School. The objective is the new birth as one of the Sons of the Doctrine. Meditation is the process. It is the physiological demonstration of a seed-idea, and the names

ADM, BN, MLK are the statement of that idea.

Become the true ADM, and you become the Son who is King, and all that the Father hath is yours. The illusion of the Microcosm is transmuted into the reality of the Macrocosm. One of the many becomes the All." [13th Communication] see 67.

PAIMVN Paimon. "tinkling sound"; demon king of Fire. Also Goetic demon by day of the third decanate of Gemini, corresponding to the 10 of Swords (Malkuth in Yetzirah), implying sudden and unexpected changes in material affairs, failure and destruction, the angel's name suggest the power of Mars (Peh) inflaming spiritual force (Aleph) to seed (Yod) a reversal of mental attitude (Mem) to hear the false "voices" (Vav) in an eternal reproduction of error (Nun). see 837.

SVPIAL Sophiel. "Thing of God"; Given by Maters in [Sepher Sephiroth, p.24]. He cites [Book of the Key of Solomon the King, figure 52], where Sophiel is said to be the angel of the 4th pentacle of the moon: "This defendeth thee from all evil sorceries, and from all injury unto soul of body. Its angel, Sophiel, giveth the knowledge of the virtue of all herbs and stones; and unto whomsoever shall name him, he will procure the knowledge of all." (P.72)

"In Jewish Cabala, Sophiel is the intelligence of Jupiter (the corresponding angel here being Zadykiel)" [Davidson: Dictionary of Angels, p.277]

188 (4*47)

ChTzI HLILH chatzi ha-laylah. midnight.

ABN P(N)Ch ehben P(inn)ah. corner-stone. [Abbreviated form] [Job 38:6] "Whereupon are the foundations therefore fastened? or who laid the corner stone thereof? PBH pinnah, means corner, pinnacle, turret. Thus the corner stone is really the pinnacle stone. see 588. Note-here the letters PH, both of which have to do with the liberating Mars force. see 1185 (Greek), 53.

"The top stone of a pyramidal structure. Mackey writes: "The corner-stone does not appear to have been adopted by any on the heathen nations, but to have been the ehben pinah peculiar to the Jews, from whom it descended to the Christians. In the Old Testament, it seems always to have denoted a prince or high personage, and hence the evangelist constantly use it in reference to Christ, who is called the 'chief cornerstone'. In Masonic symbolism, it signifies a true mason, and therefore it is the first character which the apprentice is made to represent after his initiation has been completed." [Encyclopedia of Freemasonry, p. 187]

189 (3*63)

SBA DSBIN. The Ancient among the ancient. [Mathers in Sepher
Sephhiroth p. 24]

190 (2*5*19) 19 = 190

P-M-O Peh-Mem-Ayin. Refers to the sum of the 3 paths proceeding from Hod on the Tree (see 456).

POM pom. to strike, to beat, an anvil, tread, step, pace.

KNON Canaan. flat, low. The son of Ham (HM, warmth, heat) and original name of Palestine, home-land of Israel. May be related to CIN, Cain (smith, artificer, appointed spear). see 58, 160, 840, 993.

naqam [NQM]. vengeance; revenge [Romans 12:19, Proverbs 24:29]. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, 'vengeance is mine, I will repay, saith the Lord.' You need Light, just as truly as you need food or money. Spirit supplies all those needs, and Divine Law differs from human legislation in one respect. Ignorance does mitigate the penalties. Not that you can violate cosmic law without reaction, even if you do so ignorantly; but there is no vengeance in Love, and the old Rabbis were right when they argued that "Vengeance is mine, saith the Lord" indicated man's plain duty to forgive. But they might have gone farther. The text continues with the words, "I will repay." The recompense is Shalom, that is, ShLM, 370, or the number of IChIDH (37), multiplied by 10, that is, the perfect manifestation of the ONE through all ten aspects. What, then, can be the perfect expression of that Will-to-Good, other than perfect fulfillment?

Love condemns nothing, and, because it never seeks its own, inflicts no lasting penalties for the failures of ignorance. Pain comes through ignorance, but the inflictor of pain is that same ignorance, and pain is the goad, that is, Lamed, which teaches and equilibrates. The word for vengeance is NQM, 190, or ten times 19, that is, ten times ChVH, the perfect manifestation of the Mother who initiates the sin of Adam, but through that, brings forth the Son, the Redeemer. Misdirect Nun, and Qoph becomes the vehicle of suffering; but Qoph climbs the Way of Return, and Mem completes the Work, as these letters, in Tarot, plainly show." [16th Communication]. see 370, 477 Greek.

PNIMI penimi. inner.

PNIN Panin. pearl; a title of Malkuth.

QTz getz, qaytz. the end, the time of redemption, messianic age. [Daniel 8:17] "So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me [Gabriel], understand, O Son of Man: for at the time of the end shall be the vision. see 660, 1000, 305.

Mathers in [Sepher Sephiroth, p.24] cites [Daniel 12:13] "As for you, go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance."

TzLO tzela, tzaylaw. rib; slope, side of hill; side chamber; plank, board; leaf of folding door. TLO (tzelah), limping, stumbling, fall; sin, decline, TLO (tzawlah)... [text ends]

MTzBH ABN matzebaw ehben. "a pillar of stone". [Genesis 35:14] "And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon." This suggest the middle pillar of the Tree of Life, the pillar of consciousness. [MTzBTh is used].

TzITz tzeetz. plate; shining plate of gold. [Exodus 39:30] "And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engraving of a signet, HOLINESS TO THE LORD." also: blossom, flower, bud, wing, feather; filament, tread, fringe; to shine, gleam; to bloom, blossom, flower; TzITz to chirp, twitter; to provide with fringes. According to the Zohar [IV:217B, 218B] TzITz was so called "because it was a reflector, mirroring the character of any man gazing at it. For in that plate were engraven the letters of the divine name and when a righteous man appeared before it the letters so engraved bulged out and rose luminous from their sockets, from which light shone on the man's face with a faint sparking." (no such effect on the face of an evil doer). "All the arrogant of Israel, when they gazed on the plate, became contrite of heart, and looked inwardly into their own deeds."

Rosenroth in [K.D.L.C.K. p.664] gives: corona florida prominens, and refers it to Binah, and cites [Exodus 28:36] "Make a plate of pure gold and engrave on it as on a seal: Holy to the Lord." He says holy refers to the first 3 Sephiroth; to the Lord, to Tiphareth, but since the crown is above the great priest; Binah is also above Chesed.

MNQ menaq. 66th name of Shemhamphorash, short form, associated with the 6th quinance (26°-30°) of Gemini. see 221, 1525.

QMThIAL qemetial. "The crowd of Gods" Qlippoth of AIN Ain, the no-thing. According to Godwin. Mathers in [Sepher Sephiroth, p.24] gives: first devil. see Porta Coelorum, figure 16.

***va-iso, va-yaba, ya-yat cont. Rosenroth in [K.D.L.C.K. p.290-291] says they refer to three versicles, and cites [Exodus 14:19-21] "Then the angel of God, who had been traveling in front of Israel's army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them, (20) Coming between the armies of Egypt and Israel. Throughout the night the cloud brought darkness to the one side and light to the other side; so neither went near the other all night long. (21) Then Moses stretched out his hand over the sea, and at that night the Lord drove the sea back with a strong east wind and turned it into dry land. The waters were divided..." he says that VISO is said of Abraham in [Genesis 12:9] ("Then Abram set out and continued toward the Negev.") And in [Genesis 20:1] ("Now Abraham

moved on from there into the Negev region and lived between Kadesh and Shor. For a while he stayed in Gerar.") But VITH is referring to Isaac, in [Genesis 26:25] ("And Isaac built an altar there [at Beersheba] and called on the name of the Lord. There he pitched his tent, and there his servants dug a well." And VIBA to Jacob, in [Genesis 33:18] ("After Jacob came from Paddan Aram, he arrived safely at the city of Sheceti in Canaan and camped within sight of the city."))

191 (prime)

PAKTz Pakatz. Night demon of 1st decanate of Aries. This decanate is ruled by Mars and suggest lack of this energy, leaving individual timid, lackadaisical and lethargic.

Latin

Sanctum Sanctorum (Lt). Holy of Holies. A cubical room in the Bible, containing the ark of the covenant, "upon which rested the Shekhinah, or divine presence. In the tabernacle, the Holy of Holies measured ten cubits in length, breath, and height. In Solomon's temple it measured twenty cubits in each dimension. within the Sanctum Sanctorum, in Solomon's Temple, was deposited the ark of the covenant, and between the Cherubim of the ark, was the resting-place of the Shekhinah. In the second temple, according to Josephus and the traditions of the Hebrew Rabbis, the Holy of Holies was empty, or contained only the stone of foundation in the place which the ark should have occupied." [True and Invisible page 220-221]. In esoteric Freemasonry it is the unfinished structure inside the human brain, the organ of spiritual sight, also called the adytum (see 81, 74 Latin). "This point is at once a center within the brain of man having the experience, and at the same time a point in space, from which lines may be conceived as radiating in every direction." [OP. Cit page 22] "When we find the place of repose at the center we have entered the Sanctum Sanctorum. There the son, man, is one with the Father, God. The central point, then, is the point of identification with the originating spirit. That point is a definite location in the brain, the Zion mentioned by the prophet." [Op. Cit. page 227]. see 156.

Mary (Gr). Mother of Jesus. means "seas" and is linked to Binah, sphere of Saturn (see 656, 744 Greek). [Canon page 81].

ad gloriam rosae crucis (Lt). to the glory of the rosy cross. Full inscription from initials A.G.R.C., written in circles of the altar table of Brother C.R. in the Rosicrucian Fama. see 808 (Latin).

regnum Dei et christi (Lt). The kingdom of God and Christ. Referred to in the Confessio Fraternitatis: "The renovation to come is a renovation of kingdoms and churches... it connotes the new Jerusalem, the renewal of the whole world, the regnum Dei et Christi." [A.E. Waite: Brotherhood of the Rosy Cross, p.642]

192 (3*8*8)

HPTzI-BH hephzi-bah. "my delight is in her". [Isaiah 62:4] "Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate: but thou shalt be called Hephzibah, and thy land Beulah ["married"]: for the Lord delighteth in thee, and thy land shall be married." variant spelling, see 195.

BThN HSVS beten ha-soos. the horse's belly or womb. The horse's "dung" is the serpent fire working in darkness; the belly refers to physical embodiment. in alchemy it suggest the Virgo area, where the Christ-child is born. see 711, 383.

ZLOPH zahlayawpaw. poisonous wind; Simoon; raging heat, zeal. The great work is performed by even and moderate heat in the athanor. This word suggest imbalance and excess.

ChDBQIM BIHVH chadebeqim ba-IHVH "You that shall cleave in the Lord." [Deuteronomy 4:4] "But you that did cleave unto the Lord your God are all alive today." see 26, 220, 189. variant spelling.

193 (prime) [7*7 + 12*12]

BOL AMN Baal Omen. Master of verity or Master of knowledge. Title of Rosicrucian Grade of Practicus (3=8). One proficient in the sphere of Hod. Suggests that the object of practice is to confirm or verify knowledge gained in earlier grades, in order to establish that intelligent faith which links personal consciousness to the higher planes of perception. One verifies by direct experience the essential unity of all things in the midst of diversity by separating "the subtle from the Gross" with the aid of Mercury (see 15).

ZIN IVD NVN Zain-Yod-Nun. The value of the letter-name Zain spelled in full. Faithful practice of 3=8 ritual which makes one a 'Master of Verity' is, in effect, the result of the fullest possible use of the powers of discrimination, which are represented by the occult meanings of the letter Zain. These powers, it should be noted, are held to be under the rule of Mercury; and Mercury's sphere of action is the Sephirah Hod, to which the Grade of Practicus is attributed. see 7, 67, 100 Latin.

Latin

Frateres Aureae Crucis (Lt). Brothers of the Golden Cross. All persons who really fulfill the ideals of the Grade of Practicus are entitled to be so called; and it is partly on this account that these ideas are associated with the solar or golden cross of 13 squares is associated with the Grade. see 79, 47, 67 (Latin).

Philosophia Moralis (Lt). Moral philosophy. The main object of study in this grade. Here it must be understood: 1) That in more ancient usage, 'philosophia' had the do, primarily, with experimental investigation; and 2) that the basis of occult 'morality' is faithful obedience to the actual laws of God, rather than outward adherence to the customs, taboos, or conventions of a particular historical period, or those accepted by some group of persons. see 116, 77 (Latin).

Sal Philosophorum (Lt). Salt of the Philosophers. He who is Master of Verity acts from knowledge of principle, and the deposit of this knowledge within him is the true salt of the philosophers. "Know that the salt of which Geber speaks (#89) has none of the special properties of salt, and yet is called a salt, and is a salt. It is black and fetid, and when chemically prepared, assumes the appearance of blood, and is at length rendered white, pure, and clear. It is a good and precious salt which, by its own operation, if first impure and then pure. It dissolves and coagulates itself, or, as the sage says, it locks and unlocks itself. no salt has this property but the salt of the sages." [Hermetic Museum: Gloria Mundi, p. 176] see 28, 165 (Latin).

Tinctura Coelestis (Lt). Celestial Tincture. It is also true celestial tincture premeating all his vehicles with the heavenly

wisdom. see 96, 97 (Latin).

194 (2*97) [5*5 + 13*13]

TzDQ Tzedek. Jupiter, The sky father. As a verb Tzedek means: to be just, be righteous, to be in the right; be justified, be just, prosperity. The 21st Path of Kaph. see 986.

HVA AL QNA Hu El qana. He (is) a jealous God [Deuteronomy 4:24]. The esoteric meaning rests on whats amounts to a pun. In Hebrew QNA, jealous and with different vowel points it means: to own, to possess, to set a measure to are almost identical in sound, and are also related in derivation. The Divine jealousy is like that of all strong powers in the universe. The more truly we measure the forces with which we are working and the more completely we comply with the principles and laws revealed by such measurement, the more perfect is our application. The powers of God and the powers of nature are the same powers. Perfect obedience to the way things really are is the price we must pay; and when we do pay it we get full measure in return-- pressed down and running over. see 72, 48.

Greek/Latin

ha ennoia (Gr). a thought, intent, design. The faculty of thinking (see 259 Greek).

oculus universale (Lt). the Universal Eye [Secret Symbols page 9]. This is the eye of providence, which is part of the symbolism of Freemasonry and is included in the symbolism of the Great Seal of the U.S. The notion of providence is directly connected with the fourth path and with the sphere of Jupiter.

Rosa Christus Est (Lt). The Rose is Christ. A Rosicrucian motto, found in various unpublished manuscripts, and in one or two printed books. [beginning of text missing] "...of human nature in the manifested state, and in that which is called attainment humanity becomes the rose, that is to say, the Christhood. Rosa christus est Herein also is the incarnation understood mystically." [Brotherhood of the Rosy Cross, p.634] see 47, 107 (Latin), 154.

Ruoto Della Foruna. Wheel of Good Fortune.

195 (3*5*13)

NPThVN Neptun. Neptune.

NQMH neqawmah. vengeance, punishment; revengefulness, vindictiveness. [Jeremiah 20:10] "For I heard the evil intentions of many, who were gathering from every side inquiring of my peace with their mouth, but hating me in their heart, saying, point him out to us; we will stand against him; perhaps we can win him over and we shall take our revenge on him." Also in [Psalm 149:7] "To execute vengeance upon the heathen, and punishments upon the peoples." And in [Ezekiel 25:15] "Thus says the Lord God: because the Philistines have taken vengeance, and have revenged themselves with satisfaction of their heart, thus destroying the friendship of old." [I will execute vengeance upon them).

PQVDH visitation. [Mathers]

MQNH. a flock.

Greek/Latin

Kore (Gr). Virgin. Relates to Virgo and to the heart, the core of anything. To be of pure heart is essential to know the highest truth. see 998, 1006 (Greek).

196 (4*7*7) [14*14]

OVLMMIM olamim. ages; worlds.

QVTz qootz. thorn. crown, summit, point. Metathesis of TzIQ.. It is organization (Qoph) by listening to the inner voice (Vav) through meditation (Tzaddi). Also QVTz (qotz) thorn, thornbush; title, jot, apex, piece; QVTz to loathe, abhor; to feel a sickening dread, shrink with fear; QVTz (qawahtz) to shrink, be dried up; to curl; QVTz (yiyatz) to clear of thorns, to weed out; QVTz (qahawtz) curly head, fruit drier.

TzVQ tzoq. constraint, distress; peak, precipice; "troublous" [Daniel 9:25] "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the prince shall be seven weeks, and three-score and two weeks (62): the street shall be built again, and the wall, even in troublous times." Jerusalem is the "abode of Peace"; Messiah is the Christos in the heart center; 7 weeks refers to the cycle related to the 7 interior stars or alchemical "metals"; 62 = "the tabernacle of IHVH". see 586, 358.

IMSVp yawm soph. the boundless sea. [K.D.L.C.K. p.435] Malkuth is called the "sea" here, which the paternal light of Chokmah illuminates it; it is limitless on every level and denotes what is "below", rather than simply being the sea.

LPNI IHVH lipaynie IHVH. "in the presence of Jehovah"; "before the Lord". [Genesis 18:22] "And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord." Note that Sodom means "burning or conflagration", and Abraham means "Father of Many nations". see 104, 248, 59.

SThN OZ Satan-az. Satan; the adversary, "father of lies", variant spelling. see ShThN (#359); ?Σα α α ? (#753, Greek). Satan is the illusion of appearances. The origin of "troublous" times.

QMVN qamon. Camon, the city where Jair was buried. Linked with Mars and Sun. see 221.

197 (prime)

BN IPNH Ben Jephunna. Son of Jephunna [Numbers 13:6]. Refers to Caleb (52). Intimates Tiphareth manifested in the meditation process, which gives to the mercurial aspect, or consciousness, its full power and perfected humanity (see 145, 52). "Yod and Peh add to 90, the full spelling of Mem, and also the number of Tzaddi, the letter of Meditation, which perfected, leads to the state pictured by Key 12. Again Nun and Heh, the last two letters add to 55, the number of the word NAH, ornament, relating to Malkuth, because 55 is the extension of 10, and this same 55 is the value of KLH, Kala, the Bride, a name of Malkuth. Thus BNIPNH, Ben Jephunna, son of Jephunna, intimates Tiphareth manifested in the meditation process which gives to the mercurial aspect, or consciousness, its full power and perfected humanity." [Commentary-33rd Communication 2/12/48]

AL OLIVN El Elyon. Most High God. [beginning to text missing] Melchizedek means "king of righteousness"; Salem (Shalom) means "peace, wholeness, perfection, completion." see 294, 376. OLIVN means high, higher, upper, uppermost, highest, and refers to Kether, the Crown. see 166. Rosenroth in [K.D.L.C.K. p.92] gives Deus supremus, and says that Kether is so called because it has its highest place in Atziluth.

ANA ChThA OM HVH ana chatta om hazah. "The guttural letter HO ACh, which appear in the initial words of Exodus 32:31 ("And as He passed over Peniel, the sun rose upon him, and he halted upon his thigh") [K.D.L.C.K. p.71]

Greek/Latin

Agorazei (Gr). buys, purchases.

198 (2*9*11)

NTzChIM victories. [Mathers, Sepher Sephiroth p.24]

199 (prime)

AMVNH AMVN Emunah Amon. Creation of Faith, Firmness of Faith, Basis of Faith. Title of Binah. The responsiveness of subconsciousness to suggestion is the psychological truth behind this designation. Binah is the ground in which the suggestive power of true perception sows the seed of faith.

HTzDQ ha-tzedek. the righteousness, the equity; figuratively, the prosperity. Closely related the Hebrew name for the planet Jupiter (see 194).

IHVH MSINI BA Tetragrammaton mi-sinai baw. God (Tetragrammaton) came from Sinai [Deuteronomy 33:2]. IHVH came with 10,000's of saints -relating to the third path of the Sanctifying Intelligence (Binah). Derivation of SINI is unknown. It may have connection with sin, the Babylonian moon-god and with Luna (42). see 42, 130.

TzDQH tzedaqah. righteousness (fem) [Malachi 3:20]. ShMSh TzDQH, Shemesh Tzedaquah, "Sun of Righteousness." This is the same as HTzDQ, except that the letters are in a different order. The same root-word appears in the name of the Mysterious King-priest MLKI-TzDQ, King of Salem, MLK ShLM. see 294, 90, 370.

GEMATRIA{PRIVATE }

200's

200 (5*5*8)

R Resh. Man is a synthesis of all cosmic activities. Human intelligence gathers together all the various threads of the Life Power's self-manifestation and carries that manifestation beyond anything that could come into existence apart from Man and human intelligence. This doctrine is based on the Qabalistic meaning of the Hebrew letter Resh, is which is attributed the "Collective Intelligence." [True and Invisible, PFC].

Fabre D'Olivet comments: "This character as consonant, belongs to the lingual sound. As symbolic image, it represents the head of man, his determining movement, his progress. ...the letter R draws its origin from the igneous faculty of nature. It is the emblem of fire. ...in his book [Boehme] of the Triple Life of Man, that each inflection, vocal or consonantal, is a particular form of central nature. "Although speech varies them by transposition, nevertheless each letter has an origin at the center of nature. This origin is wonderful and the senses can grasp it only by the light of the intelligence."

As grammatical sign, the character Resh is, in the Hebraic tongue, the sign of all movement proper, good or bad. It is an original and frequentative sign, image of the renewal of things, as to their movement." [The Hebrew Tongue Restored, p.446]

OTzM etzem. bone, body, substance, essence, life, self, wealth, livestock. [Psalm 139:15]: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth." The human body and the earth are identified. The "substance," is the universal radiant energy. The word etzem is closely related to the word OTz, tree, like the Hyle of the Gnostics, its primary meaning is wood. Here the human body is likened to the Tree of Life, whose essence is that Life. also: ?OTz?: might force. see 423, 160.

KNPIM kanafim. wings [Malachi 4:12]: "But unto you that fear my name shall the sun of righteousness rise, with healing in his wings." Note the direct reference to the Sun.

MIM IVD MIM Mem-Yod-Mem. the letter-name Mem, spelt in plentitude. One of several intimations that Light is fluidic.

SLIQ seliq. finished; the end. Used in Rabbinical writings as we employ the Latin finis to mark the end of a book. The more recondite meaning has to do with the idea that the manifestation of suns, or luminaries, is the final step in the condensation of the Limitless Light into physical forms.

QDMVN gadmon. archetypal. Its correspondence with Resh

intimates that the primal or archetypal substance is the universal radiance.

ONLIM enawlem. calves. [Matthew 4:2] the newly "reborn". see 713.

HMLKH HNDVLH ha-malekah ha-nedulah. The great queen. see Key 3, The Empress.

NOLIM nealim. sandal, shoes, boots. Containers of the motive power.

QSM gesem. magic, divination. Accomplished via the essence of light or radiant energy.

QITz qutz, qitz. belonging to the spring, vernal (Case). also summer.

ONP awnaph. branch, bough. Connected with the Tree and body. see 589.

QLO qawlo. slinger, archer, marksman. see 800, qesheth (QShTh).

Latin

pereclinus de faustis. "proven by the hand" or "growing from the hand". Relates to the Zelator. In Latin, periclitatio has the meaning of trial or experiment; periclitator means to try, test or prove. The Greek derivation of the words π ϵ ρ ι κ λ ι τ ι σ . periclinial or sloping on all sides. In botany, it is applied to the cell walls at a growing point which run parallel, i.e. in the same direction as the circumference of the shoot [circumcision = limitation, i.e. Saturn]. In geology, it is quaquaversal, turning or pointing in every direction. In mineralogy pericline is a variety of Albite occurring in white opaque crystals elongated in the direction of the microdiagonal axis. These crystals are often twins with the axis as twinning ???, hence the method of twinning is called pericline twinning. Breakage is easily in two directions at right angles to each other. [Albite is a silicate of Aluminum or sodium, a constituent of the salt crystal]. Faustis comes from faust, a word of German origin, meaning 'hand', as the Hebrew Yod. It also means clenched fist, suggesting determination. see 135 (Greek).

in noblis regnat Iesus. Jesus rules in us; variant reading of the Rosicrucian password. I:N:R:I, suggesting by Franz Hartmann. see 299, 287, 46 (Latin). note: Jesus = 67 = natura.

201 (3*67)

AMOTz ehmetza. center, midst, middle. The direction attributed to the letter Tav the Cube of Space.

AR Our, Aur. light (chaldean). What is collected at every center is light. Hence the cube of space is sometimes know as the cube of light, or "the flaming cube, light of the Chaldees." The "palace of holiness in the midst" (Tav) is referred to Saturn, and the Sphere of Saturn, Binah (see 406, 713, 291, 400, 1271 Greek). [Also Ur, the birthplace of Abraham].

202 (2*101)

BR bar. corn, grain, son, chosen, pure, empty

RB rab. multitude, abundance. Also: RB (rawb) many; much; great; abundant; mighty; old, older, ancient; noble, dignified. Fabre D'Olivet observes "RB. The sign of movement proper, united to that of interior activity, or by contraction with the root AB, image of all fructification, constitutes a root which are developed all ideas of multiplication, augmentation, growth, grandeur; it is a kind of movement toward propagation, physically as well as morally. The Arabic [word] does not differ from the Hebrew. It is, in general, that which dominates, augments, grows, usurps, possesses, gathers together, governs, etc. RB and RBB (intensive). That which is large, broad, increased, whether in number or in volume; augmented, multiplied; that which is expressed by the adverbial relations, much, more, still more, many; ideas of multitude, numbers, quantity, strength, or power which is drawn from number, etc." [The Hebrew Tongue Restored, p.447]

SAITZIAL Saitziel. Lesser assistant angel of Scorpio. This is related to mastery and to Daniel. see 54.

BQQ bawqahq. to empty, to make waste, to plunder; to make void. [Isaiah 24:1] "See, the Lord is going to lay waste the earth and devastate it; he will ruin its face and scatter its inhabitants."

NQBIM neqebim. apertures; given in Mathers in [Sepher Sephiroth, p.25]

ZQIPH Zeiqipha. Rosenroth, in [K.D.L.C.K. p.328] gives: elevatio, and says it pertains to Tiphareth. He cites [Psalm 146:8] "The Lord gives sight to the blind, the Lord lift up those who are bowed down, the Lord loves the righteous."

Latin

Il Papa (Lt). the father, the pope (the old Key 5 name).

torrentes aquarum. torrents of water.

ABR ayber. limb, organ, wing; strong.

BRA baraw. to cut out, to separate, to select, to create [Isaiah 45:7, Genesis 1:1]. Hides all mysteries of darkness and evil. The presence of seeming evil in the universe is a necessity, because manifestation itself must come through limitation, and limitation is the root of pain. All misery is rooted in ignorance; but ignorance can be cured, and when it is cured, there is an end to misery. We may use the mind we now have to such advantage that we may correct our errors and bring ourselves into a living experience of truth. see 15, and [Dictionary of All scriptures and Myths, p.182].

The Zohar [I:1,2] Comments: 'The deity began (the creation) by forming an imperceptible point; this was its own thought; then it turned itself to construct with its own thought a mysterious and holy form; finally, it covered this (ideal) form with a rich and shining (visible) garment; that it, the entire universe, of which the name necessarily enters into the name of Elohim.'

Cario Soares points out: "Barah: creation. Creation, violent triumphant affirmation of the creative immanence. The surging-or revolving-action of perpetual creation gives birth to its own containers: bara, bar-Aleph means: Son of Aleph...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. Existing, 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." [The Cipher of Genesis, p.78]

BAR beer, bayar. well, spring; pit. A title of Malkuth. Also: BAR to make plain, distinct, to explain, elucidate. Aleph is now placed in the middle-it is the eternal mediator who explains the true meaning of creation in darkness. see 575.

ABR ahbhar, ehbar. Lead. The metal attributed to Saturn, the 32nd path, to dominion and slavery. The alchemist had much to say about transmuting this "base metal" into gold. Relates to the physical plane of manifestation. In Rabbinical Hebrew ABR is a limb, part, organ; and ABR is "to be strong, hard". Hence "Pillar of fruitfulness" [is] related to ISVD, the sacred foundation. See [K.D.L.C.K. p.22]: ABR, penna, ala: it membrum, et quidem genitale. ("limb, wing: that is, a member, indeed the genital [or reproductive organ]"). Referring to the Zohar, prologue [3B, p.14] "What was hitherto sealed up and unproductive in the word bara has by a transposition of letters become serviceable, there has emerged a pillar of fruitfulness: for BRA has been

transformed into ABR (organ), which is the sacred foundation on which the world rests."

A-B-R initials of the trinity: AB (Ab), the father, BN (Ben), the son, and RVCh (Rauch), the life-breath or spirit.

ARB arob. to lie in wait, to lie in ambush, to lurk. Also ARB, ARB ambuscade, ambush; groin. Note that Resh is placed between Aleph and Beth instead of following them, as above. The spirit lies in wait, ready to bring its transmuting power from groin to heart.

BAMTzO beawmetzao. in the midst; in the center. see Sepher Yetzirah IV.4 Kachoch.

ALH MOZIM Eloah mozaim. The God of forces (a fortress), i.e. Mars.

GR geger. stranger, foreigner; proselyte. Case: exotic, foreign. Also: GR (gar) dwelling; to abide, dwell, sojourn, remain. In [Isaiah 11:6] "The world will dwell with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them."

204 (4*51)

TzDIQ taiddiq. just, righteous.

DR dar. pearl.

ABRA abra. Beginning of the name Abra-melin. Composed of AB Ab, the father, or Chokmah, and RA ra, which when reversed, reads AR Aur, light. Thus "Father of Light". Also AB, Ab and Resh = Sun + Aleph = super-consciousness or Uranus. Reversal of negative, counter-evolutionary patterns, associated with Yesod and the Moon, brings the Sun and "light". see 3, 201.

QDMNI Qadmoni. Kadmonite; signifies a dweller in the east, and is synonymous with 'sons of the east'. It refers to the Arabs of the Syrian desert. [Genesis 15:19] "The Kenites, and the Kenizzites, and the Kadmonites."

205 (5*41)

Heh/Resh, [HR], Sun in Aries.

HR har. mountain.

H-SLIQ ha-seliq. the end, finished.

H-QDVMN ha-qadmon. the Archetypal man.

VTzDQH va-tzedaqah. and the righteous.

VIHVVH MSINI BA Jehovah mi Sinas baw. and the God from Sinai.

ADR Edar, Aedar. Adar, the sixth Hebrew month, February-March, corresponding roughly to the period when the sun is in Pisces. In [Esther 3:7] "In the 12th year of King Xerxes, in the 1st month, he month of Nisan, they cast the pur (that is, the lot) in the presence of Haman to select a day and month. And the lot fell on the sixth month, the month of Adar."

AGAR Agar. Agares; Goetic demon by day of the 2nd decanate of Aries, according to Mathers. Davidson also gives Agreas and says this demon was "once of the order of virtues... now a duke in Hell, served by 31 legions of infernal spirits. He manifest in the form of an old man astride a crocodile and carrying a goshawk. He teaches languages and can cause earthquakes... According to legend, Agares was one of the 72 spirits Solomon is reputed to have shut up in a brass vessel and cast into a deep lake (or banished to 'lower Egypt')." [Davidson: Dictionary of Angels, p.10]

Fabre D'Olivet writes of the first 2 letters: AG. This root... characterizes... and active thing which tends to be augmented. The Arabic [word] expresses ignition, acrimony, intense excitation." Of AD he adds: "That which belongs to the elementary principle, that which is strong, vigorous, and productive." [The Hebrew Tongue Restored, pp. 288-299]

The 2nd decanate of Aries is ruled by the Sun and has the qualities: exacted, enthusiastic, loyal. The influence of the demon suggest conscious imbalance, resulting in negative aspects of these qualities. In the Tarot minor arcana this decanate is assigned to the 3 of Wands. It represents the operation of Binah, sphere of Saturn, in Atziluth, the archetypal world of ideas. When ill-dignified, as here this can indicate conceit, arrogance and insolence. The remedy is to be receptive to power from higher levels, while at the same time being able to apply that power to various subconscious or personality planes, in a saintly manner.

HPOVLVTh ha-pehoolut. Spiritual activities. Refers to Teth, and the 19 path of Wisdom. The great secret has to do with control of the Mars vibration through the agency of the Venus power of desire. The secret has is primarily one of brain activity (Heh), of reason. It has to do with the special function of the Mars center (Peh) in the body. It has to do with the direction of the currents of the Astral Light (Ayin), that magical agent called "the Devil" in exoteric dogma. Vav represents the inner hearing or deeper revelations of the mysteries after the preparation by purification and attainment of balance. Lamed suggest that the physical part of the secret is connected with elimination (kidneys) and the functions of the suprarenal capsules (adrenalin-Mars-action-karma). Vav the teacher is revealed as the real Self and the adversary has been the father of disguise. Teth, right knowledge of the relation between personality and the One Life becomes the dominant suggestion to subconsciousness, and all body building activities are directed to the fashioning of a perfect personal vehicle. The secret is the "word made flesh" of the primal thought, which through vibration begun as sound, then raised to the electrical potency of kundalini (Teth) clothes itself in garments of pulsing radiance. see 1702, 667, 409, 380, 358.

"...the Hebrew noun translated 'spiritual activities' gives a hint as to the nature of the secret... the first three letters, Heh-Peh-Ayin, are related to the Mars vibration. Heh through Aries, ruled by Mars. Peh through its attribution to Mars itself. Ayin through the sign Capricorn, in which Mars is exalted. The secret is evidently primarily a current of brain activity, or reason, of what Qabalists call 'constituting intelligence', since the first letter is Heh. It was also to do with the special functions of the Mars center in the body, the center behind the navel, corresponding to Peh and the Tower. And again, it is a secret which has to do with the direction of the current of the astral light. And this magical agent, which is the force employed in all magical operations, it what is represented in Tarot by the 15th key, inasmuch as Elphas Levi tells us that the astral light is the devil of exoteric dogmatism. The next three letters Vav-Lamed-Vav, are related to the Venus vibration. Occultly, Venus is the complement of Mars, as green, its color, is the complement to red color of Mars. Vav (Hierophant) represent hearing, complementary to sight, which is attributed to Heh and the Emperor. When we have learned the deeper meaning of vision (Heh), have mastered this destructive electric force (Peh) and have exalted that force by learning how to use the uniting power of Saturn which at first appears to us an adversary (Ayin), we are ready for the deeper revelations of the mysteries which come to us, through the channel of interior hearing, direct from the one teacher symbolized by the hierophant. Lamed (Justice), the letter corresponding to the sign Libra, ruling the kidneys and lumbar region of the spine, suggest that the physical part of the secret has something to do with elimination, and with the functions of

the suprarenal capsules... and the Qabalah, by making the letter representing Karma one which also is associated with the Venus vibration, intimates plainly that the manipulation of Karma is possible for any person which has learned to control his desires. This, you see, is practically what is symbolized by the fact that the woman in the 8th key of the Tarot is leading the lion by a chain of roses-the flower of Venus. The letter Vav is repeated in HPOVLVTh, I have been taught, because the inner teacher makes the revelation in imparting the greater secret. The first revelation has to do with the purification, and with the attainment of balance. Thus it leads on, so to say, the actual work which is represented by the letter Lamed. the second revelation is that the teacher is the real self, and it includes the knowledge that the adversary has been the father in disguise. Teth (Strength) is the final letter of HPOVLVTh... when self-consciousness, by right intellection, grasps the truth that all the power any man can exercise is a transformation of the one life-power, that all the volition a man feels at work within him are expression of the one will, then this right knowledge of the relation between personality, and the one life becomes the dominate suggestion to subconsciousness, the woman of the 8th Key. In response to this dominant suggestion all the body-building activities are directed to the fashioning of a perfect personal vehicle, which offers no obstruction to the safe outflow of the life-power into the externalizations of the objective plane of name and form... The completion of this process is the radiant, deathless, beautiful body of a master of life." [Paul Case: True and Invisible Rosicrucian Order (3rd), p.110-112]

BRD baradh. hail.

DBR dahir, dawbar. word, saying, statement; report, news; thing, matter, affair; occurrence, event; order, command; cause, case, something, anything. Daleth as to do with the emotional nature (Venus). The beginning of every word or thought is a feeling. It is the primal feeling of AIN, the No-thing. Beth, that feeling is rationalized into self-conscious awareness. When spirit feels itself alive it must also experience a further modification of consciousness (Resh), the consciousness of being a center of positive self-directive energy is manifested. It is the secret of the "Word" made flesh. " Voice, Spirit, and Word: this is the spirit of the Holy One." [Sepher Yetzirah 1:9].

Part of DBIR Holy of Holies, innermost part of the temple, adytum, oracle. see 216. H.B.P. [Secret Doctrine 7:350]
Identifies DBR with ? ? (logos-the word). see 1050, 680, 53 (Greek), 1168.

According to Case, Debir is the root of Deborah, a bee (#217) and means in one sense, to arrange or regulate, suggesting the industry of the bee [Paul Case on D.D. Bryant, IX] see 443 (note), 24 (note).

Also: DBR (deber). Murrain, destructive, pestilence, plague; the

5th of the ten plagues of Egypt, in [Exodus 9:3] "The hand of the Lord will bring a terrible plague on your livestock in the field- on your horses and donkeys and camels and on your cattle and sheep and goats."

POL IHVH popal IHVH. The work of IHVH. [Isaiah 5:10] Has to do with the manifestation of spirit through the word.

BNI-QDM beniy-qedem."Children of the east". [1 Kings 4:30] "And Solomon's wisdom of Egypt." The Zohar [II:133B, p.33] says: "Herein is an allusion to the descendants of the very children of Abraham's concubines, who... inhabit the mountains of the east, where they instruct the sons of men in the arts of magic and divination." see 766, 52, 144.

RAH ra'ah. to see, observe, perceive, consider. Also the 69th name of Shemhamphorash, short form, associated with the 3rd quinance (11°-15°) of Cancer. see 237, 1525.

207 (9*23)

AIN SVP Ain Suph. No-Limit, Boundless, not perishable, never ending. The Second Veil of the Absolute. As the 2nd Veil it intimates that the Absolute has within itself the potencies of creation, formation, reproduction, maintenance, coordination and expression.

AGRAB Agrab. a scorpion. Name of the sign Scorpio, linked with death, change, the reproduction force and transformation. see Key 13, 50, 106, 700.

ADV N OVLM Adon Olahm. Eternal Lord of the Universe, eternity. Lord of the Hidden Mystery; Lord of Eternity. The No-Limit, or Boundless, is the Master Principle of the Universe, the Lord of Time and Eternity, the Hidden Ruler of the Mystery of Absolute Being (see 61,146).

HBR habar. to divide, to cut apart, divide out; that which cuts; to pronounce, enunciate. Root of a noun which designates an astrologer, one who divides the heavens. The basic idea is that of the subdivision of space, and it is allied in meaning to what is suggested by GDL and SVP.

BRH barah. to cut, to cut asunder. Root of the noun BRITH, covenant. Also to make manifest, to choose, to select. Thus it indicates AIN SVP, the limitless, as the source of a division within itself by means of which the Life-power becomes manifest in a cycle of creative activity.

GDR gadar. to wall in, to inclose, fenced.

GDR gadaer. enclosure, form; to enclose; a wall, a boundary. The Limitless Being, Lord of the Universe, Source of all existence, encloses or surrounds the entire field of the manifest, which field is contained within the Limitless Being of the Boundless One. In order to manifest, it must establish within itself a field of operation, an area which is limited or inclosed.

AVR aur. light, fire [Genesis 1:3], enlightenment. With different vowel points: the direction East. The Lord of the Universe, the Boundless, is the One Light we all seek, the One East, or Orient, toward which we turn our mental gaze, and toward which we "travel" as we make our way along the Path of Return. It is the One Source of our existence, and of all other existences, past, present, and to come. Also the place-name Ur, where Abraham was born. see 65, 217, 602.

"For Chaiah is none other than AVR. Now see, AVR is the number 207, and this is 9 times 23. Now 23 is the number of ChIH, Chaiah, and 9 is the number of Yesod; furthermore Chaiah is in Chokmah and is thus to be understood as the power of AB the Father. Thus may you know that Life and Light are one; that

Light is always pure and always Holy, and that the extension of Light is its multiplication through forms." [27th Communication] see 363, 23, 73, 80

2. Fabre D'Olivet comments: "I cannot repeat too often that all words of the Hebrew tongue are formed in such a way as to contain within themselves the reason for their formation. Let us consider the word AVR Light: it is derived directly from the word AVR fire. The only difference between them is, that in the word which designates fire, it is the universal convertible sign Vav which forms the link between the sign of power Aleph, and that of movement proper: whereas in the second, it is the intelligible sign Vav. Let us proceed further. If, from the words AVR and AVR [different vowel points on Vav], one takes away the median sign Vav or Vav there will remain in the elementary root AR, composed of power and movement, which in all known tongues signifies by turns, earth, water, air, fire, ether, light, according to the sign joined there unto... together they are the symbol of the elementary principle whatever it may be, and of all which pertains to that element or to nature in general. Hieroglyphically AR was represented by the straight line, and ASH by the circular line. AR, conceived as elementary principle, indicated direct movement, rectilinear; ASH relative movement, curvilinear, gyration. AR that which belongs to the elementary principle, that which is strong, vigorous, productive. The Arabic [word] offers the same sense as the Hebrew. It is ardor, impulse in general: in a restricted sense, amorous ardor; action of giving oneself to this ardor; union of the sexes. AR or IAR—that which flows, that which is fluidic: a river. The Chaldaic AR or AIR signifies Air. AVR-fire heat; action of burning. AVR light; action of enlightening, instructing, life, joy, felicity, grace, etc.." [The Hebrew Tongue Restored, pp. 298-299, 32-33]

3. F.J. Mayers adds: "We have here [in Genesis 1:3] the first desire or purpose which God ever gave expression to. It was for 'light'... the Hebrew word for 'said', 'amour' [AMR]... holds quite wide meanings. It is very closely related to the word for 'light' 'aor' [AVR]. Both words start from the same root: 'AR' or 'ER' [AR], which we have already explained as signifying the 'primal element' of all things. The sign of 'light', 'intelligence', 'action' (O) [V] is inserted in the [text missing]

[beginning of text missing]....what was below, its radiance spread from one end of the world to the other; but when it observed the sinners of the world, it hid itself away, and issued only by secret paths which cannot be discovered." (p.110) and in [31B] "this is the original light which God created. This is the light of the eye. It is the light which God showed to Adam, and thorough which he was able to see from one end of the world to the other. It was the light which God showed to David, who on seeing it burst forth into praise, saying 'Oh, how abundant is thy goodness which thou hast laid up for them that fear thee' [Psalm 31:20] It is the light through which God showed to Moses

the land of Israel from Bilead to Dan." (pp. 199-120)

5. Carlio Saures has these observations: "AVR expresses the copulation of Aleph and of its physical support resh... it is a living energy, both outer and inner. The Qabalists have always laid great stress on that symbol, both in its physical and in its metaphysical significance... AVR, which we call light, is essentially a love in a self-creative twofold mode of being... AVR and AVR: inner light and outer light. Whether intuition and perception, or heart and mind, or soul and body, whatever their names, when they come to mean something to us, inside us, when their joint action is fruitful, the revelation is here. Why has this twofold energy, deriving from the action of the universal life-force upon its cosmic container, been translated as 'light'? The answer is that the universe, considered as a space-time continuum, is set into motion at the maximum speed of which it is capable. According to a very ancient tradition, Genesis 1:3 says that maximum speed is the speed of light... in other words, the infinite movement of Aleph imprints in the mass of Resh the greatest speed of which Resh is capable. It can be inferred that in absolutely all components the universe yields to the mighty power of Aleph, or again that the universe is totally permeated by Aleph to the point of perpetually generating it, so that Aleph indefinitely becomes its own son. To reiterate in plain and simple language, [Genesis 1:3] states that as a consequence of the interplay between the pulsating Aleph and the continuous existence of Yod, Aleph is copulatively (Vav) projected into the universe (Resh). This living process is therefore expressed in the sequence Aleph-Vav-Resh, which spells the word AVR (pronounced or), which is what we call light." [The Cipher of Genesis, pp. 85-86]

6. Gaskel suggests that light is 'a symbol of truth, wisdom, and knowledge, and of the consciousness which apprehends reality or relativity in each', and that primordial light is 'a symbol of truth as consciousness in the union of spirit and matter at the commencement of manifestation... the supreme wills 'light', or the union of spirit and matter, to be effected; and so consciousness, self-illumination, thereupon occurs." [Dictionary of All Scriptures and Myths, pp. 451-452]

ZQQ zaqaq. to strain, to filter (as wine); to refine, purify. Also applied to metals, and in relation to melted metals has the meaning of "to pour, to flow." Its relation to AIN SVP has to do with the idea of the boundless as that actual source of material for manifestation.

ZR zare. a border, wreath, collar, crown, necklace. The crown of the ark of the covenant. A noun which brings to the fore the same idea of limitation or circumscription, which is part of the meaning of HBR, SVP, and GDR. [Also: ZR frame, edging; ZR stranger; alien, foreigner; strange idolatry]

Z/R Sun in Gemini.

ZQNIM zagenim, zawqahq. the Elders [Psalm 107:32]. "Let them exact also in the congregation of the people, and praise him in the assembly of the elders." [Deuteronomy 21:19] "Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place." This term has a mystical significance in Qabalah. it refers to the states of being prior to the Life-power self-manifestation in a cycle of creative activity. see 767.

RBH rabah. to grow, to be in abundance, to multiply. This One Reality, the Limitless, is the cosmic principle of growth, increase and development. Growth is a fundamental law of manifestation, to increase, to grow great. With a different grammatical structure, VRBV, "and multiply," used in the first divine command recorded in Genesis 1:22 ("And God blessed them, saying, be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth"). It intimates that the boundless, AIN SVP, is to be understood as a limitless power of growth and development. It is a cosmic principle of increase. [Also: to become many, to be large, be great; RBH (ribaw) to make large, increase; to bring up, raise; to be large, by great, become great;

RBH ribaw. to make large, increase; to bring up, raise; to lend or borrow on usuary; to make profit; to include by implication; to widen the scope of a law.

RBH rubaw. to be numerous, be manifold.

RBH rahbawh. much, exceedingly.

RHB rahab. to be or become wide, large, spacious. With different vowel points: to boast, act proudly, arrogance, to be haughty, to urge, importune; to submit too, acknowledge one's authority. Also: RBHR (rawhebaw) "their strength" [Psalm 90:10] "The days of our years are three score years and ten; and if by reason of strength they become fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." RHB pride, arrogance, a sea-monster; epithet of Egypt; fear; RHB proud, defiant; RHB pride, haughtiness.

RZ raz, rawz. a mystery, secret. The limitless is the essence of all mystery. [Daniel 2:18]. Although the Aramaic form RZA, appears there, in connection with the forgotten dream of Nebuchadnezzar. {"That they would desire mercies of the God of heaven concerning his secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon."} It is noteworthy that this dream of has mystical interpretations, handed down for generations through the secret schools. These interpretations have to do with the esoteric doctrines concerning both time and space. The Limitless is the essence of all mystery. It is beyond intellectual comprehension. Therefore we need not try to grasp it. It is to be known after another manner.

ZQQ zawqahq. to melt; to fuse; to strain, filter (as wine); to refine, purify; to bind. Also applied to metals, and in relation to melted metals has the meaning of "to pour, to flow." its relation to AIN SVP has to do with the idea of the boundless as the actual source of material for manifestation.

208 (13*16)

ARBH arbeh. locusts. A pest in years of famine and drought. Godwin gives: The 8th of the ten plagues of Egypt. In [Exodus 10:12] "And the Lord said to Moses, 'stretch out your hand over Egypt so that locusts will swarm over the land and devour everything growing in the fields, everything left by the hail."

ARBH (aerubawh) lattice, latticed windowed; chimney; orbit of the eye; opening panel in wall or door.

ARBH (awrebawh) artifice, tricky movement; ARBH boat.

ChR chor. to be white, hence, to be shining, noble. The father of Uri (217). Refers to Tiphareth and the Ego. In alchemy, its connection with the sun associates it with the metal gold, which is exceptionally lustrous, and is called the most noble mental. Variant in spelling. see 210, 153, 314. With different vowel points: hole.

ITzChQ Isaac. He laughs, one that mocks. The proper name Isaac, son of Abraham. see 418. [K.D.L.C.K. page 266]

HGR Hagar. flight, fugitive. The Egyptian wife of Abraham. She was given a promise by the angel, and her son, Ishmael was the fulfillment of the promise." "Hagar and her progeny, through Ishmael, represent the destructive action of the [alchemical] first matter, arising from the false ascription to it of multiplicity. This is the substitution of the notion of duality for unity in the conception of the originating principle, the same thing that results from eating the forbidden fruit of the Tree of Knowledge of Good and Evil. It is to be observed that "flight", the meaning of Hagar-is also the meaning of Nod, the Land to which Cain escaped after slaying Abel. It is the antagonism which appears to exist between matter and spirit that gives rise to the conception of duality, and Hagar is a type of the first matter when so regarded. Thus her name and History are in correspondence to the root idea of "bitterness," concerning which the names, Mary, Hiram, Marah, etc. contain such plain indications [see 250, 245, 290]. She is the feminine principle which Boehme describes thus: 'the more the reconcieved will desires manifestation, the more strongly and eagerly the desire draws, into itself, and makes in itself three forms, viz., the desire, which is astringent." The harshness or astringency is associated by Boehme with salt, and the saltiness or bitterness of the sea is that which is suggested by the name Mary. The Tree which Moses cast into the bitter waters is the Tree of Life, that is, the Knowledge of the true creative order as expressed in the scheme of Sephiroth and paths from Kether to Malkuth. This tree demonstrates the unity of the originating principle, an of the order of its self-manifestation, which order, being understood and imitated enables us to perform the Great Work [PFC on DD Bryant's The Philosopher's Stone].

BVR bur. a cistern.

GHR gahar. bowed.

GHR gawhar. to bend, crouch; bowed. also: GHR (gahar) bending, prostration; exhaled warm breath.

GRH garah. to excite, provoke, stir up; to make strife, contend. Also: Part of the body from the neck to chest; a female proselyte; the pit or seeds in St. John's bread; cud, spittle; gerah, small coin, the twentieth part of a shekel. Metathesis of GHR.

HRG harag, hawrahg. to kill, slay. Also: HRG (horahg) to be killed; HRG (hereg) killing, slaughter, massacre; execution by decapitation with a sword; HRG (hawrawg) murder, highwayman. Metathesis of GRH.

RVB rub, roob. Multitude. All these ideas are implicit in the promise of the angel to Hagar, through her son, Ishmael. [Coptic-see 828]

ABRH ebayrawh. wing-feather, pinion.

ZRA zawrawa. loathing, abominable.

PONCh piaynech. to reveal, discover; to discover.

ABRH ebayrawh. wing-feather, pinion.

RZA rawzawa. "the secret" [Daniel 2:27] "The secret which the king hath asked can neither wise men, enchanter, magicians, nor astrologers declare unto the king but there is a God in heaven, ALH BShMIA (#389) that revealeth-secrets GLH RZIN (#305)." see 694 [In the Aramaic Aleph affixed to a word is the definite article "the", RZ is the Hebrew]

Latin

Inhabitans aeternitatem (Lt). Abiding eternally, or dwelling in eternity (see 450).

209 (11*19)

HDR Hadar. Magnificence; King of Edom (Old Testament name) [Associated with Malkuth (Godwin)]. Note the prayer to David in [1 Chronicles 29:11] "Thine O Lord, is the greatness, and the power and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom O Lord, and thou art exalted as head above all." The total value of the 24 words in this verse is 5856, which see.

The Aesch Mezareph [VIII, p.40] says "the husband of Mehetabel ["God benefit", 97] is that Edomite king, and kind of redness, who is called Hadar, glorius; viz. the beauty of the metallic kingdom, which is gold [Daniel 11:20-29]. But such gold as may be referred to Tiphareth. For Hadar represents 209, which number also the Tetragrammaton, multiplied by 8, produces (which is the number of circumcision and Yesod) is the whole word by added as one."

HDR hawdahr. to adorn; to honor, pay respect to.

HDR hidder. to adorn, honor; to be zealous in religious observance.

BVAR Bovar. 10th Spirit of Goetia, demon by day of the 1st decanate of Cancer (according to Aurum Solis, demon of the 1st quinance of Scorpio) President commanding 50 legions. Appears as a centaur which the Sun is in sagittarius. Powers: teaches moral and natural philosophy, the art of logic, and the virtues of all herbs and plants; heals all human distempers; gives good familar. [Godwin's Cabalistic Encyclopidia, p.62]

Of the 2nd two letters Fabre D'Olivet comments: "AR. This root... [is] very important... The signs which constitute the one in question here, are those of power and of movement proper. Together they are the symbol of the elementary principle, whatever it may be, and of all which pertains to that element or to nature in general. Hieroglyphically AR was represented by the straight line, and ASh by the circular line. AR, conceived as elementary principle, indicated direct movement, rectilinear; ASh relative movement, curvilinear, gyratory. AR. That which belongs to the elementary principle, that which is strong, vigorous, productive." [The Hebrew Tongue Restored, p.299]

The letters of the demon's name suggest a misuse of the power of concentration, (Beth) applied through false intuition or psychism (Vav) to influence the undisciplined power of spirit (Aleph) into personal application of solar regenerative force (Vav). The 1st decanate of Cancer is ruled by the Moon and has the qualities: receptive, domestic, imitative. The influence of the demon suggest conscious imbalance, resulting in negative aspects of these qualities. In the Tarot minor arcana this decanate is assigned to the 2 of Cups. This represents the operation of Chokmah, sphere of the Zodiac, in Briah the creative world of

ideas. When ill-dignified as here, this can incite reverses and losses through parents or the opposite sex; unfortunate changes of residence; fluxuations of mood and unwise decisions. The remedy is to align oneself with the vast, inexhaustible creative potency of the life-power, which is true wisdom, under some limitation.

AChR achar. behind, after.

GVR gur, goor. 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 alchemical digestion. The great work is the operation of the Sun and Moon with the aid of Mercury. see 30.

GVR. to sojourn, dwell; to stir up strife, quarrel; to gather together (for war); to be afraid, fear, stand in awe. It is the holy guardian angel or higher self which stirs up the personality. see Key 14.

RBBH raybbaw. 10,000; myriad. This word in the plural VBBVTh, is used in [Deuteronomy 33:17] and is translated myriads. Refers to the tribe of Ephraim, son of Joseph. see 331, 156, 615.

BVR bizzahr. scattered [Psalm 68:30] "Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war." Ephraim = Taurus = bull. The moon is exalted in Taurus. Moon = silver. Spearmen and warriors = Aries. see 7. The alchemical process must be scatted throughout the microcosm to find the treasure of understanding.

BZR bawzahr. to scatter, strew; BZR bizzer. to scatter.

ARCh orah. way, path; mode, manner, procedure. "Thou shalt separate the earth from the fire, the subtle form the gross, suavely and with great ingenuity." [Emerald Tablet]
ARCh awrah. to travel, journey, go though.

ARCh ereh. to lodge, accommodate, entertain a guest. the indwelling presence with us on the path of return. see 277, 1769.

210 (2*3*5*7) 20 = 210.

210 is the difference in numeration between the Greek of ? α ? (Davios = Paul) = 781 and ? α ? (Saulds = Saul) = 971. here was subtracted from α and he became the apostle Paul. Study the gematria carefully.

NPLIM nephium. the giants. [Genesis 6:4] "There were [the] giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children unto them, the me became mighty men which were of old, men of renown." [Numbers 13:33] "And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." The Book of Concealed Mystery [IV:18, p.100] says: "They [i.e. the giants] were in the earth in those days, but no in the following time, until Joshua came. That is, they are applicable to the path of the bride [Malkuth, #496], which is also called the land of Canaan, were Joshua found the giants. For the ward NPLIM, occurs not fully: except when it is used in the incident of the spies. see 210.

AMQ amog. deep, profound (see 1024).

LOINI. thine eyes.

MLPhNI. From thy presence.

TzDIP. Righteous.

VRD vered. rose, rose-tree. A symbol of the human soul, of desire and spiritual aspiration. Also: VRD (vawrod). rose-colored. A proper name used in a literal and figurative sense. In the literal sense, it denotes a mythological sea-monster of the same class as the dragon, and is probably connected with the Semitic myth of Tiamat, the destroyer of God's order in the universe [Isaiah 51:9] 'Awake, Awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generation of old. Art thou not it that hath cut Rahab, and wounded the dragon?' In the figurative sense, it is a name given to Egypt [Psalm 89:10] 'Thou hast broken Rehab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.' Possibly with some reference to... some relation between Egypt and the sea-monster, Rehab" [Standard Bible Dictionary, p.760] see 368, 380, 220.

RChB rawhab. proud. [Job 9:13] "If God will not withdraw his anger, the proud helpers do stoop under him."

RHB rohab. breath, width, extent. RHB rahab. breadth, broad expanse. also: RHB wide, broad, spacious, roomy.

ChRB horeb. Horeb, the mountain on which the law was given to Moses, also called Sinai. Means: "He is high, or firm"; also: "dry and burnt up" [Inman] [Exodus 17:6] "Behold, I will stand

before thee there upon the rock in Horeb; and you shalt smite the rock, and there shall come water, out of it; that the people may drink. And Moses did so in the sight of the elders of Israel." Metathesis of RChB. Note that Ch (receptivity, will) is placed before Resh (face, head).

ChRB Karab. to be dry, be dried up; to be waste, be desolate;
ChRB Korab. to be dried. ChRB karehb. dry; waste, desolate, ruined. ChRB korehb. dryness, drought; heat, desolation, waste.

ChRB kehrehb. swords; knife, sharp tool blade of plough. Has to do with the continence of the Mars forces. see 215.

DOR dor. generation; period, age. Also: DVR to dwell, lodge; to pile up, heap up; circle, rim. Suggest the movement around a center, as pictured in Key 10. DVR post-man, letter carrier.

RGZ rogaz. raging, rage, commotion, wrath; noise, turmoil; trouble, disquiet; excitement; zeal [Variant spelling, see 216] Effect of the Mars force when unbalances. also: RGZ to quake, to be excited, to perturbed; to be disquieted; to rage, be wrath; to be agitated. see 216.

GZR gawzahr. to cut, divide in two; to cut down, cut off, destroy; to decide, decree; (with OL) to prohibit; to circumsice; to derive (etymologically). Metathesis of RGZ. Here the power of memory (Gimel) cuts apart what is valid from what is not (discrimination = Zain) and leads to the birth of the new creature (Resh).

GZR gehzehr. piece, part, cut; log of wood; carrot.

GZR gozehr decision, verdict, judgment; GZR gzahr. decision, decree, sentence.

HRH harah. to conceive, to join together, to be coupled; HRH to be conceived; HRH a pregnant woman.

ADHR adhar. Adam Primus; the first Adam, or archtypal humanity Notariqon for ADM HRAShVN Adam ha-rawshon. see 607, 45.

MSNIN masenin. Angel of 1st decanate of Capricorn. This decanate is ruled by Saturn, and indicates qualities of: cautious, judicial, executive. (Mars is exalted in Capricorn).

BZAR Bazar. Day demon of 1st decanate of Cancer. This decanate is ruled by the Moon and indicates lack of receptivity to subconscious memory.

QINN Cainan. Son of Enos and father of Mahalaleel; great-grandson of Adam, lived 910 years (325-1235 after creation); spelled Kenan in R.S.V. [Genesis 5:9] "And Enos lived ninety years, and begat

Cainan. Cainan = QIN Cain (160) + Nun. see 860, 910.

Inman writes: "This word is probably a variant of KNN Chanan, or Kanan, "he stands upright," 'he is set up', equivalent to a Hermes." (i.e. bust of Mercury set up at a crossroads) [Ancient Faiths, p.382]

BOL ChNN Ba'al-hanah. "Baal was gracious." The seventh king of Edom (#45), associated with Yesod; according to A. E. Waite, an arch-demon, corresponding to Netzach, sphere of Venus and desire. Mentioned in [Genesis 36:38] "And Saul died, and Baal-hanah, the son of Achbor, reigned in his stead." see 860, 166.

MSNIN Misin. Angel of the first decanate of Capricorn. This decanate is characterized by the qualities: cautions, judicious and executive. In the minor tarot arcana it corresponds to the powers of Chokmah, wisdom functioning in Assiah, the material world. These powers are those of conscious life, which begin all cycles of creation, great and small. The first decanate of Capricorn is ruled by Saturn, Showing a connection between the false appearances of things (Ayin, attributed to Capricorn) and the consciousness which makes all things new (Saturn). It is associated with the stage of the alchemical great work called fermentation (#830, 1112). The angel here corresponds to the black work of alchemy wherein the physical body is made fitting channel for the wisdom of Chokmah, and recognizing every activity of personal existence as part of the motion of the universe. When well-developed, this can bring harmony in the midst of change; alternation of gain and loss; change of occupation, and ups and downs of fortune. Negative alignment intimates discontent; foolishness in the management of resources and restricted condition of material affairs. The angel's name suggests the power of mental substance (Mem) strengthened by experience (Samekh) of reproductive energy (Nun), alignment with the divine will (Yod) to transmute this energy into its highest use on the physical plane (Nun). see 860.

[partial entry]*** 1:6] (conjoin, connect). "The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the Lord is one and there is not a second one, and before one what wilt thou count." NOTz nahahtz. clasp, tack.

211 (prime)

GBVR gebur. strong, mighty, large, great. Root of Geburah
[GBVRH], strength. Formed by suffixing the letter Heh. see 216.

ARI ari. lion.

IAR Yeor. Jeor, a flood, canal, river, the Nile.

AIR Iyar. The 8th Hebrew month, April-May, corresponding roughly
to the period when the sun is in Taurus.

VADR Veadar. The Hebrew intercalary month, ie. inserted or
introduced among others in the calendar. [Godwin]

212 (4*53)

ZHR Zohar. splendor; title of Qabalah text.

ZRH zahrah. Paul Case gives: stranger, alien (feminine), harlot, and quotes Proverbs 5:3 "For the lips of a strange woman drop honey (as an honeycomb, and her mouth is smoother than oil". Remember the connection between Gimel, depicted as a woman in Key 2 and ChKMH Chokmah, wisdom. see 73.

MOQB mayuqawb. cubic. The secret knowledge concerning which the hierophant discourses may truly be called "cubical", for the symbolism of the stone pertains to universal truth, and to the union of "father" (Chokmah) and "son" (Tiphareth).

AIN MQVH ain miqayveh. "no abiding" [1 Chronicles 29:15] "For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there in none abiding." Paul Case Gives "no expectation; also "a spring of gathering." In the Hebrew Lexicon MQVH is translated collection, gathering together (of water), reservoir, pool, hope; ritual bath of purification. Purity leads to the pool of wisdom.

ChRD khawred. fearful, trembling; god-fearing, reverent; orthodox. To "fear" (revere) the Lord is the beginning of wisdom. Also: ChDR (chawdar) to tremble, quake; to be anxious, be uneasy, to come or go trembling, hurry.

RBI rabbi. my master, rabbi, teacher. The inner teacher is the "rabbi". See 115, 185 (Greek), 613.

HAVR Haoor. Night demon of 1st decanate of Capricorn. This decanate has rulership of Saturn, and suggest sub-conscious imbalance, resulting in negative qualities, expressing as fearfulness and lack of confidence, over-focus on materiality.

DBVR Dibbur, cont. Note that the great voice, DBVR, is related to ShMOVN Simeon (II, #466), whose name signifies "the one that is heard". Traditionally Simeon was the name of the first pope, and 'the pope' is another name for Key 5. DBVR as distinguished from AMIRH Amirah... simple speech, wherein is required no especial lifting up the voice; 'Debur' is public speaking, wherein is indeed necessary (considerable) elevation of voice and (loud) proclamation of words." [IRQ:352] see 256.

213 (3*71)

HDDR hadar. Magnificence; supreme benignity.

ChSD OLAH DAL Chesed Auleah Da-El. Supernal Mercy of God.

ABIR ahbeer. strong, mighty; violent, steed, strong bull, gallant knight, heard. This word is applied to God, the "Mighty One".

ATzThGNIN etzaytagaynin. astrologer. One who interprets the cycles of universal manifestation, relating it to the microcosm. see Key 10, 619.

HRGH haeregaw. slaughter. [Jeremiah 12:3] "But thou, O Lord, knowest me: thou has seen me, and tried mine heart toward me: pull them out like sheep from the slaughter, and prepare them for the day of slaughter." What must be killed out is the sense of separation, and this is done with the aid of memory, or Chesed, the "Mighty and Magnificent".

GIR giyer. to make a proselyte. also: Gir (giyr) lime, chalk, plaster. [2 Chronicles 2:17] "And Solomon numbered all the strangers [proselytes] that were in the land of Israel, after the numbering where with David his father had numbered them; and they were found an hundred and fifty thousand and three hundred thousand and six hundred." The "strangers" are raw material, or lime and plaster for the great work. 150 = the heavenly man = "thine eyes" (the divine beneficence) = "They that are taught"; 306 = "Father of Mercies", "And the spirit of God"; "the Lord is my shepherd". Solomon is connected with the Sun, David means "beloved"; Israel means "he shall rule as God". see 128, 28, 935.

HRCh Harach. 59th name of Shemhamphorash, short form, associated with the 5th quinance (21°-25°) of Taurus. see 244, 1525.

ONN GDVL Awnan Gadol. "immense cloud". Mathers, in [Sepher Sephiroth, p.26] gives: Nubes [a cloud] Magna [great]. In [Ezekial 1:4] "I looked, and I saw a windstorm coming out of the north-a great cloud with flashing lighting and surrounded by brilliant light."

214 (2*107)

AZVR azor. a girdle, belt or band, zone, region. A girdle is a symbol of Venus and suggest control and support. As an adjective, AZVR, girded, girt.

DQDVQ digedduq. nicety, fine point, detail, precision, minuteness; accuracy; subtlety. A rabbinical word which has for its primary meaning accuracy; from a root implying minute discrimination. In later Hebrew means grammar; and is related to Ruach and Tiphareth because one of the principle functions of Adam, the Ego consciousness, to give name to things. Mastery of subconsciousness levels depends on accuracy of speech. see 687.

ChVR Hur, Koor. whiteness, pale; Old Testament name. Father of Uri ("fiery, lustrous") A reference to the white light of Kether. also: ChVR to grow pale, white; ChVR to make clear, evident; ChVR leprous, leper. see 208 (variant spelling), 217, 254, 240, .

IRD yarad. to descend, go down; to move from higher to a lower level. Old Testament name Irad, son of Enoch ("initiated"). Also means to bring down, to make something descend. Expresses a key law which apples to all human use of the Life-power. In using electricity, however it is applied, the energy must always pass from a higher to a lower potential. This holds good for all works of magic.

IRD (Yered). Jared; the sixth in the series of descendants from Adam. [Genesis 5:18] "When Jared had lived 162 years, he became father of Enoch." Fabre D'Olivet renders this verse: "And Mahollael (mighty, exaltation, splendor) existed five and six tens of cycles (of ontological mutation), and he produced Ired (steadfastness, perseverance, either upward or downward." He comments: IRD Ired... here among the descendants of Sheth is the same Whirad, that we have seen figuring among those of Kain; but who is presented now under a form more softened. In losing its initial sign Ayin, which is that of material sense, it has left its passionate and excitative ardor. The natural sense which it contains is now that of perseverance, of steadfastness to follow an imparted movement. It is true that this movement can be good or evil, ascending or descending as is proved by the two verbs springing from the root. RVD: the one RDVH means to govern, to dominate; the other, IRVD, signifies to sink, to descend." [The Hebrew Tongue Restored, pp. 161-162]

MODNIM maadannim. delicacies, delights, pleasures, bonds, fetters. see 640, 1081, 45, 52, 90, 311, 478, 536, 548.

RVCh Ruach. life-breath, Spirit, Mind, Air, Imagination. Attributed to the path of Aleph. The specialized force of the Primal Will as imagination assigned to Tiphareth and to Yetzirah. Considered as thought-power or creativity from the universal mind stuff. Also manifested as psychic force. Note that Resh (sun) Vav (and) and Cheth (moon) reads "Sun and Moon," of which with the

aid of Mercury is the operation of the Great Work. Resh, sunlight transformed by the brain into sensations, emotions, and thoughts is the cause of the operation of this principle. Vav, it is the connecting medium which joins every human being to all other things and creatures in the universe. Cheth, it is a power which can be motivate by means of mental imagery, and especially as expressed in sound vibrations or "words of power". Rauch is the metathesis of the Egyptian Hor (us), indicating a close correspondence. see 1081, 52, 111, 1708, 37.

Also: RVCh to be wide, spacious; to spread, extend; RVCh space, wide space, interval; relief; respite; profit, gain. RVCh roomy; wide. Case: subtle air; human spirit. see 565.

Ruach, cont. Thus Neshamah is carried to Ruach through the Path of ZIN = 67 = BINH, and Ruach to Yesod through the Path of Samekh.

[text missing]

Note: Tiphareth (Air) is between Geburah (Fire) and Chesed (Water) above, and Netzach (Fire) and Hod (Water) below.

5. The Zohar [IV:175B, p. 109] Refers to Ruach as "wind" in the following passage: "We have learnt that wisdom beat against the stones of the 32 paths and caused the wind to gather many waters into one place. Then fifth gates of understanding were opened. From the paths emanated ten luminous crowns, and there were left 22 paths. The wind whirled down those paths and fifty gates of understand were opened, and the 22 letters were engraved upon fifty gates of the jubilee and were crowned with the seventy-two letters of the holy name. These opened out sideways in their turn and were crowned with the 22 crowns of compassion which are contained in the ancient of days, who bestowed light upon them, to each according to its place. Fifty engraved letters also were crowned with 42 supernal letters of the holy name, by which heaven and earth were created. And eight gates were opened, which are the eight significations of mercy..."

AZVR azor. A girdel or belt; band; zone; region. A girdle is a symbol of Venus, and suggests control and support. As an adjective AZVR, girded, girt.

Latin

succus lunaw et solis (Lt). juice (or sap) of the sun and moon. Occurs in the text accompanying a plate on page 13 of Secret Symbols. The commentary tells us that the sap must be fixed before it is transformed into fog or smoke. It says also that the two fogs or smokes are the roots of the hermetic art. "I am the sap which maintains and makes alive everything in nature, and I come from the above into the below. I am the dew of heaven and the oiliness of the Earth. I am the fiery water and the watery fire. Without me nothing can have temporal existence and Life. I am near all things, yes, and through all things, yet

unrecognized."

215 (5*43)

AGVRH agorah. something gathered, bound. Refers to the unity of Life. Also: to gather together, accumulate.

ADIR addiyr. excellent, worthy, gallant, lordly, glorious, good, noble, principal, worthy. Conveys the notion of superiority or pre-eminence.

ARVCh aurch. a path or narrow way. A path, a narrow way. Given as a correspondence to Sephiroth. Can also be read: AVR-Ch (aur-Cheth), "light-field."

V-Th-N-Tz-S Vav-Teth-Nun-Tzaddi-Samekh. Letters corresponding to: Emerald-Taurus-Bull-Vav; Diamond-Leo-Lion-Teth; Agate-Scorpio-Eagle-Nun; Sapphire-Aquarius-man-Tzaddi; carbuncle-fire-Samekh. These numbers reduce to 8, an alchemical number. Thus the 4 Fixed signs and Common fiery sign. D.D. Bryant: "According to Gnostic wisdom, thus sun is Christ, the son of God... Its all-powerful, and when united to these black ashes' (this is typified by the descent of spirit into matter, or of Christ into humanity), it brings out their innermost life and beauty, which was, after all, only concealed from our view, for turned right side out, the gloriously beautiful, as they unite before our enraptured eyes into diamonds, sapphires, emeralds, carbuncles, agates and many other precious gems, finally terminating in the purest gold, sowing clearly that this is nature's ultimate intention for all minerals and metals." [The Art of Alchemy IX, 9].

HChRB ha-khereb. the sword. [Genesis 3:24] "So he [the Lord] drove out the man [Adam] and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way [path] of the Tree of Life." see 259, 310, 53, 124, 272, 1493 (Greek).

ZRCh zarach. to irradiate, to rise (as the sun), shine, to come out, appear. ZRCh rising, shining. ZRCh (zerah). Father of Jubab, and a king of Edom [Genesis 36:17] "The sons of Esau's son Reuel: chiefs Nahath, Zerah, Shammah and Mizzah. These were the chiefs descended from Ellpaz in Edom; they were grandsons of Adah."

ThVR toor. row, line; course of building stones; encompass, surround, line in script; column of page. In the Aramaic, same pointing, it means mountain. Suggest the path to attainment.

AChVR awchor. back, rear; west; buttock, posterior, the reversed part. West is the direction attributed to manifestation, completion-"west-ward the course of empire takes its way."

HNPLIM ha-nephium. the giants. [Genesis 6:4] "There were [the] giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children unto them, the me became mighty men which were of old,

men of renown." see 210.

ChRBH Horebaw, Hawraybah. "to horeb" [Exodus 3:1] "Now Moses kept the flock of Jethro-his father-in-law, the priest of Median: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb." see 542. Also ChRBH pruning-knife. see 210. Also: ChRBH (hawraybah) waste, ruin; desert land. note ChRB Horeb (210) is masculine and has the same meaning: dryness, drought; heat, desolation, waste. Compare this with TzIVN Zion (#156) parched ground, desert = TzIVN monument; landmark, signpost [from TzIH to burn, to glow, to glitter] In Genesis 7:22 this word is translated "dry land" ("All in whose nostrils was the breath of life, of all that was in the day land, died.")

In Genesis 1:10 the word IBShH is used ("And God called the dry land earth.") It also is feminine. Genesis 7:22 is the account of the flood; so the word must really mean "desert land" instead of "dry land" (in Genesis 8:14: "Was the earth dry", the word for dry is IBShH). Godwin gives. Parched land (charabhah); one of the seven earths, corresponding to Geburah.

Greek/Latin

hise (Gr). One. Refers to the unity of all life. see 13, 67.

216 (6*6*6) [3*3*3 + 4*4*4 + 5*5*5]

GBVRH Geburah. Strength, severity. Hebrew title of Key 8 and the 5th Sephirah. The resistance necessary for manifestation. All personal notions of will are derived from feelings caused by the resistances to the flow of the Life-force through us. Consciousness of the Greater Adept in Rosicrucian Initiation. see 64, 92, 211, 1200.

Geburah has three names. 1. Pachad, PChD, Fear, and represents the emotion induced in many minds by the presence of individuals in whom the will-force flows powerfully. The same emotion is aroused by law in the hearts of law-breakers.

2. Geburah, GBVRH, "Strength," though it is often translated "Severity." Title of Key 8 and the 5th Sephirah. The resistance necessary for manifestation.

3. Deen, DIN Justice. This represents the highest aspect of Law and of Volition. It gives us a standard. No unjust regulation is a real law. No unjust volition is true will. Thus he who exercises what he supposes to be "will" in disregard of the rights of others, deludes himself and demonstrates to wiser men that he is actually a slave to his own delusions.

Part of the doctrines of greater adept are contained in the letters of this word: (4) High Priestess, Gimel: the manifesting power of the one identity is grounded in the life-power's perfect remembrance of all it has ever done. Because that life-power is the central reality of every personal existence, every human being has access to this imperishable and perfect record of the past. This perfect memory of the one identity is the link which unites all personalities, as the characters of a drama are united in the consciousness of its author... Key 1, The Magician, Beth: Human self-consciousness, seemingly poised between an infinity above and an infinity below, is really an aspect of the one identity. That one sees through our eyes, hears through our ears, speaks through our lips. Appearances of unequal development arise from the law of progressive change in form. Since the life-power at work in and through any given form perfectly knows itself and its powers, it also knows that even an incomplete or unperfected form is not a failure. Man judges by appearances, and judges falsely because he sees only in part. The one identity knows all truth because it is, and therefore knows, the beginning, middle, and end of all creatures. Key 5, The Hierophant, Vav; The life-power is ready to impart its higher knowledge to any man. Always it dwells at the center of the temple of human personality. Always it is ready to speak. We have only listen... Key 19, The Sun (Resh): The one identity is the sun of life and light; the spiritual sun of which our day-star is the external manifestation and symbol he who would know will understand eventually that his personality has no external manifestation and symbol. He who would know will understand eventually that his personality has no existence apart from the shining of the spiritual sun... Key 4,

The Emperor (Heh): The highest manifestation of the spiritual solar energy is the constituting intelligence which makes, frames, and composes everything in the universe. That intelligence is an actual presence in every human personality. Every human personality is a center for the expression of that intelligence. This is the real truth about man. A greater adept is one who fully recognizes this truth." [Paul Case: True and Invisible Rosicrucian Order (4th), p.389-393]

Arieh [ARIH]. lion, name of the sign Leo. Associated with Key 8, strength. The same power is the source of all our strength. Standard of the tribe of Judah. Symbol of the whole range of the Life-power's activity below the human level.

[Beginning of text missing]... a young lion and Jerik [IRQ] agree also in their number; for each of them give 310. And now it is known in metallic mysteries that at the very entrance, we meet the enigma of the lion or green growth, which we call the green lion [Note: one authority adds here "which must yet become black and red."] which, I pray you, do not think is so-called, from any other cause but its color. For unless your matter shall be green not only in that intermediate state before it is reduced into water, and also after the water of gold is made of it, remember that this universal dry process must be amended.

The other names of lions are Lebi [LBIA, #43], which is a lioness, according to Job [Job 4:11]. The whelps of the lioness shall separate themselves [Ezekiel 19:2] 'Thy mother being a lioness lay amongst the lions [Nahum 2:12] "A lioness is there"; [verse 13] "The lion did strangle them for his lioness". Also Lish [LISH, #340], which denotes a fierce lion, which long straight hair: as found in [Proverbs 30:30]. These two names, in their lesser numbers each contain a septenary for lebi numbers 43, which gives 7, and lish 340, which gives 7 also. To these the name puk [PVK or native antimony] stibium is equal, which sum is 106, and its lesser number is 157, than which nothing could be more plane. Especially if the surname of that mineral be considered, when it is called the hairy servant, or he with long hair or ruddy haired; with many like names given to it. There is yet another name of a lion according to the masters of the sanhedrin in chapter 11, ?for.? 95, col. 2, i.e. shachatz [ShChTz]; which also the targum uses; and [Psalm 17:12]; its number is 398, in this lesser number it is 2. And the Chaldaic word Tzadida [TzDIDA, #109] shows the same lesser number 2 being used in targum [2 Kings 30:30], [Jeremiah 4:30] (instead the Hebrew word PVK, puk, which is antimony) for its some is 109, which together with the whole word is 110, and its lesser number 2. At length there also meets us the name of the black lion, to wit [ShChL], shakal, whose number is 338, and its lesser number 5. Now take the least number of the word naaman 210, which is 3, and the least number of the Chaldaic word parzel [PRVL, 317] the least number of the word is 2, and you will have 5, the black lion.

Zahab, gold, is called by the name red lion; and so not only the least number of the names lebi and lish make 14, which number zahab hath; but also the least number of the word zahab is 5, as I have said but now to be equal to shakal. But under this notion is to be understood gold, either already mortified, or now at length drawn from the mines of the wise men-black in color but red in potency."

RAIH reahyah. sight; evidence, proof. Sight is attributed to the letter Heh, and the sign Aries. Vibration is the fundamental nature of the fiery power that makes sight possible.

RICH reycha. smell.

BVRI borey. clearness, perspicuity.

dam enabim [DM ONBIM]. Blood of grapes. see 44.

ChBVR hahboor. joined, linked; Place name in 2 Kings 17:6. [spelt VBChBVR, and-of-Habor, Interlinear Bible] Also connection, junction; composition, treatise, essay; addition (arithmetic). ChBVR company, party; association.

ThVRA tooreh. Mountain.

LK IHVH HMMLKH Lekah Jehovah ha-mam lakah. thine, kingdom.

NQIVN niqqayone. cleanliness, innocence [Psalm 26:6].

OMQV ahmqu. profound, deep [Psalm 92:6]. Corresponds to the quality of comprehension derived from the mediational work associated with the path of Teth.

PLMVNI palmoni. numberer of secrets, the wonderful numberer. In [Daniel 8:13] this word is translated in the marginal reference of the authorized version as "number of secrets", or "the wonderful number". In the Hebrew dictionary it is given "a certain one" and "anonymous" Refers to the name of Teth (Secret of all Spiritual Activities) to the basis of vibrational correlation, to the comprehension of the "signatures of nature," to the Measuring Intelligence of Chesed and the Geometry of God.

RVGZ rogaz. quivering, trembling, vibration, commotion, restlessness, disquiet, anger, rage. This noun is particularly connected with the letter Samekh. This is the path of Temptation or Trial, and it is because the tests of our faith and devotion, when misunderstood by ourselves and others, appear to be manifestations of the Divine Wrath. The "wrath" is for our good, for our growth and development. Thus those who understand it see in the "wrath" of God the expression of His Perfect Law. Vibration is the basis of manifestation is essentially like sound-fluctuating motion, undulation, pulsation, alternation, taking wave-forms. see 536.

"...The aspirant to advancement into the second order must rid himself of the notion that his thoughts and acts are merely personal. He must practice zealously to this end. I say zealously, because 'zeal' is one of the meanings of the Hebrew word RVGZ intimate that right zealousness is watchfulness in controlling the vibrations of the solar force typified by the lion shown in Key 8. When we remember that our personal activities are really special expressions of solar force, and bear in mind the fact that they are actually, and at all times, controlled by the higher self (the angel of the 14th key), we are on the right track. The work of the 25th path is meant to establish the habit of perpetual recollection that this is the real state of affairs in all that we think, say, and do." [Paul Case: True and Invisible Rosicrucian Order (3rd), p.88]

AQQIH aqqaqia. acacia. Found in Rabbinical Hebrew and ties up with the Masonic symbolism of the acacia. see 731.

BBA MTzIOA baba mitzuya'ah, emtziah. the Middle Gate (Aramaic). Compare with the symbolism of the number 5, representing mediation. Name of a Talmudic treatise of the order N'zikin.

DBIR debir. oracle, shrine, adytum, inner temple, Holy of Holy; yoni. The apparent sexual teaching is really alchemical, for both ISVD Yesod (80) and DBIR are only symbolized by the bodily organs mentioned. See 156, 586, 301 for esoteric significance.

King of Eglon (the calf-like, one who gambols). The name of this king is derived from the Hebrew noun which means "word" (DBR word, saying, statement; report, news, thing, matter, affair; occurrence, event; order, command; cause, case, something, anything.) Debir is a symbol of worldly wisdom based on outward show and appearance. He rules a kingdom described as "calf-like" in reference to the same notion of immature conduct symbolized elsewhere by the golden calf. The kingdom of Eglon is a symbol of the puerility which characterizes the conduct of those whose only standards of action conform to worldly, materialistic wisdom. Joshua, who overcame these kings, is the realization that the nature of the one reality is eternally on the side of liberation. The five kings, on the contrary, represent the psychological basis of very tyranny. The killing of the kings and their armies is really transmutation. see 159 Eglon and 259 Adonai Tzedek, King of Jerusalem. see 358.

ChVRB horeb. [Exodus 33:6], another name for Sinai, the mountain where the Law was given to Moses. see 210 (short form).

IRAH yirah. fear, reverence, awe. Closely akin in meaning to Pachad, another name for the fifth Sephirah.

RChVB rekhob. a wide place, breath; an open place; a street. The letters of this word also make up the word Horeb (see above).

LK IHVH HMMLKH Lekah Tetragrammaton ha-mamlakah. Thine, O IHVH,

is the kingdom [1 Chronicles 29:11].

AVRAVB Auraob. Night demon of first decanate of Libra. This decanate is ruled by Venus. See Key 3, the Empress (desire-creative imagination).

Latin

Auxiliante Deo et Natura (Lt). aiding God and nature [Secret Symbols, page 5]. This expresses the consciousness of the grade of Greater Adept connected with the fifth Sephirah. The most perfect attunement to this grade is symbolized by the 5 of Wands. A Greater Adept, as self-conscious agent of the perfect Law, uses will power to further the purposes of the Divine and bring nature to perfection.

Faciens pacem et creans malum (Lt). I make peace and I create evil [Isaiah 45:7, Vulgate]. (Isaiah 45:7). What the unenlightened call "good" and "evil", ascribing them to opposing powers. The wise perceive as originating in the One Life.

Lapis Philosophorum (Lt). Philosopher's Stone, the Stone of the Wise. The stable, unalterable consciousness of a Greater Adept who knows himself to be in perfect union with the Father (Chokmah). Out of this consciousness comes the Greater Adept's power to make nature obedient to his will.

A.E. Waite writes: "There is no question that in the opinion of Khunrath the living knowledge of Christ gave that of the philosophical stone in the ordinary alchemical understanding of this term-in other words, for a medicine of metals and of physical human nature... The son of God is called the magnesia of philosophers, the predestined and perfect subject of the philosophicla stone.

sion philosophorum (Lt). Zion of the philosophers. Same as lapis philosophorum. Zion is the adytum in the human brain which we work to build. see 156.

Mercurius de Mercurio (Lt). Mercury from Mercury (SECRET SYMBOLS, page 48). This is one of many names for the Lapis Philosophorum, and has the same meaning.

sperma masculus mundi (Lt). Masculine seed of the world. The force of all mighty works of creation. see 64, 97, 55.

217 (7*31)

AVIR eveer. air; atmosphere; space, vacuum. Eveer, the atmospheric air or wind, is the same as the Vayu of the Hindus. In the yoga classification of the elements, Vayu means literally "the vibrating." To it is attributed the property of locomotion, or movement from place to place. Vayu is also the subtle principle manifest in the sense of touch. see 471.

AVRI uri. fiery, lustrous. The proper name equivalent to the Greek Photinos, "lustrous, bright" derived from phos, light. Uri was the son of Hur, who was the son of Caleb by Ephrath. Uri's son was Bezaleel (1 Chronicles 2:20, see #153, #208). Caleb means "dog" and symbolizes the self-conscious mental activity. Ephrath is a designation for subconscious activity. Uri is the Life-breath manifested in Malkuth, where it is the body-building power following and executing patterns received from above. see 8, 214.

BHIR bahir. transparency, clear, bright, brilliant, lucid. The adjective transparency [BHIR] means clear; bright; transparent; lucid, and is closely related to the word Aur, Light. Title of Beth and the 12th Path of Wisdom. There is a basic identity between the 11th (Aleph) and 12th (Beth)-both originate in Kether. Bawhir is closely related to AVR, Light. Beth is used in Hebrew like the English "in" and "into." Its very sound is a concentration of breath and all the ideas associated with Beth and key 1 imply "penetration."

ChRTh chart. magic; to engrave. God engraves the patterns of light on all the "signatures" of nature [Fama]. see 257, 525.

BIRH biyarh. castle, fort; royal residence. In Mishnaic or Talmudic, temple, sanctuary. Similar in meaning to Beth as a house or abode. The place where the highest cosmic development can dwell.

BRIH beriyah. Human being; creature; creation. Self-conscious awareness is the capacity which distinguishes human beings from all other creatures on earth. see 218.

BRIH birehayaw. food. The Life-power as light nourishes all creatures.

DBVRH Deborah. a bee; Old Testament name. [Judges 5:12] "Awake, awake, Deborah: awake, awake, utter a song, arise Barak [BRQ = 302 = lighting, brilliancy) and lead thy captivity captive, thou son of Abinoam [ABINVOM = 109, father, or possessor, of grace]." [Paul Case on D.D. Bryant, IX] see 206, for root of DBR.

VIRA va-yarae. and saw [Genesis 1:4]. "And God was the Light, that it was good."

Fabre D'Olivet comments: "VIRA, And-he-did-ken... Moses continues to make the being of beings, the universal creator, speak in the

future by turning the expression of his will into the past by means of the convertible sign [Vav]. The verb RAVTh which is used by Moses on this occasion, signifies not only to see, but to ken, by directing voluntarily the visual ray upon an object. The root RV or RI composed of the sign of movement proper united to the convertible, or to that of manifestation, develops every idea of a stroke, ray, or trace, of anything whatever, being directed in a straight line. It is joined to the root AV or AI, expressing the goal, the place, the object toward which the will inclines, there where it is fixed, and forms with it the compound RAI, RAH, or RAVTh, that is to say, the vision, the act of seeing and the very object of this action." [The Hebrew Tongue Restored, p.34]

According to F.J. Mayers: "As a man may look in upon himself and consider the capabilities and qualities of his own mental powers, so we are told, did God look in upon himself and 'considered carefully'-(that is the meaning of the Hebrew word which our English version translates by 'saw ') 'the intelligence' he had willed into being. He saw that it was 'good'-suited to carry out his purposes and powerful for the task." [The Unknown God, p.30]

ThBVH tabbur. what is piled up or accumulated, highest point, a height, summit. Also [ThBVR] tibbur, navel [Mishnaic or Talmudic]. Transparency (Beth) is the result of the greatest accumulation of the treasures of wisdom.

RIBH ribah. pleading a cause, controversy; a young women, maiden.

RZI raziy. secret; the path of Daleth is the "essence of time immoral which is the instructor in the secret foundations of Holiness and perfection." see 703.

MVIOSAL Mviosaël. Angel ruling Sagittarius. Key 14 is the path linking the higher Self (Sun) sphere of Mercury, or self-consciousness to the sphere of the automatic pattern world (moon) or Yesod.

SHQNB Sahqneb. Lesser angel governing the triplicity by night of Scorpio.

218 (2*109)

BRIAH Briah. Creation. creature, world, cosmos. The World of Creation attributed to the 1st Heh in IHVH and to the 3rd Sephirah Binah.

RICH reycha. smell, odor, scent. The sense of smell is attributed of Zain, corresponding to Gemini, ruled by Mercury. It is the separative mental activity whereby we discriminate between good and evil. Intellect is the discriminating function of the Ego, which corresponds to smell. Mythologically, Mercury is associated with the Egyptian Thoth, pictured with A Jackal's Head in allusion to that animal's keen sense of smell. see 7, 67, 108.

BVRI borey. perspicuity, clearness. Indicating the definiteness which is the outcome of astute intellectual discrimination.

ZHVR zuhar. clearness, perspicuity [Sepher Yetzirah 1:3] also: splendor, Zohar ZHVR.see 212 (variant spelling). "Chokmah is called the "splendor of unity". In Hebrew this is HACHDVTH ZHVR [32 Paths 2:5]. The Zohar or Book of Splendor is the archetypal text of Qabalah, along with the Sepher Yetzirah.

QVL OBDV gol ahbaydo. "voice of his servant". [Isaiah 50:10] "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." see 640, 82.

ChSP ThINA chaesaph taynaw. "miry clay" [Daniel 2:43] "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Iron has to do with Mars; clay has to do with the instability of physical existence.

AVIRA auira. ether [K.D.L.C.K. p.55] "The wise say that the letter Yod in IHVH Tetragrammaton implies the word AVR aur, light, from which is this letter Yod which the wise designate immeasurable is called AVR light. see 217.

ChSD OVLM Chesed olahm. The benignity of time (or Microprosopus). [IRQ:871] "But the benighty of Microprosopus is called ChSD OVLM, the benighty of time." Microprosopus is Tiphareth, the central Ego of humanity.

IRCh yawrech. the moon. also: IRCh (Yehrech) month, a lunar month. see 87.

The Aesch Mezareph [VIII, p.43] says: "Jarach, the moon or Luna in the history of natural things is called the 'medicine for the white', because she hath received a whitening splendor from the sun, which by a like shining illuminates and converts to her own nature all the earth, that is the impure metals. And the place of

[Isaiah 30:36], 'the moon shall be as the sun', may be mystically understood of this, because the work being finished, she hath a solar splendor: but in this state, the place of [Canticles 6:10] belong to her,- 'fair as the moon'. By the same name the matter of the work is called; of consistence; and like to the full moon in the last state of fluidity and purity. For the words Jarach, the moon, and razia, secrets, also rabui, a multitude, have by gematria the same numbers, because in this matter are found the secrets of multiplication."

Westcott: "Rosenroth adds here: 'She is the Shekinah and whether in decrease or at the full, she is a mystery to the student. This increase and decrease are suggested by the name. Irach is referred to the waning moon, and the name LBNH Lebanah [#87], to the full moon, when it resembles pure incense, as in [Exodus 30:34]. Levunah zakan, LBVNH ZKR, and also the full moon hath a white color, but it accepts which the light from the sun. And six Sephiroth are called the moons' [Sohar, Jethro 34, c. 139]. This Levunah means Frankincense, and the root is LBV, meaning white. Zalah is 'consumed by fire.' Irach also means 'scent' and 'smelling' as well as moon and thence 'month'."

RBVA raybuiy. multitude; increase, plenty; extension of scope, amplification; plural (grammar).

RZIA razia. arcana.

OTzBVN. Translated pain in [Genesis 3:18] "To the woman he said, I will greatly increase your pains in childbearing; with pain you will give birth to children...."

"OTzBVN, the-woeful-natural-hindrances... The word OTzB employed twice in this verse merits a particular attention. It springs from the two contracted roots OTz-TzB. The first OTz should be known to us. It is the same one which forms the name of that mysterious substance whose usage was forbidden to intellectual man. It is not difficult to recognize in it, sentient, corporeal substance, and in general the emblem of that which is physical, in opposition to that which is spiritual. The second OB contains the idea of that which is raised as hindrance, swells with wrath, arrests, prevents a thing, opposes with effort, etc.

Moses employs first, the word OTzBVN, after having added the extensive syllable VN, wishing to indicate the general obstacles which shall be opposed hence to the unfoldment of that will of intellectual man, and which shall multiply its conceptions, forcing them to become divided and subdivided ad infinitum. He then makes use of the simple word OTzB, to depict the pain, the torment, the agony which shall accompany the least creations. This hieroglyphic writer would have it understood, that the volitive faculty shall no more cause intellectual conceptions to pass from power into action, without intermediary; but that it shall experience, on the contrary, deviations without number and obstacles of all sorts, which resistance it shall be able to

overcome only by dint of labor and of time.

It is not necessary to say how the Hellenists have interpreted this verse. It is well known in what manner the ideas of Moses were materialized, and how the volitive faculty having been transformed into a corporeal woman, the physical hindrances opposed to the exercise of will, have been no more than the pains which accompany child birth. But one cannot excuse the Hellenists entirely of this change. It was an inevitable consequence of the corruption of the Hebraic tongue, of this total loss...

In the first place, it is not true that Moses made the being of beings say, that he will multiply the sorrows and the conceptions as the Hellenist translate it, [Greek word]; but that he will multiply the number of the obstacles and the conceptions, as Saint Jerome adhered to the Chaldaic targum as more comfortable with the Hebrew: OTzRIK VORVAIK.

Now, I ask, in the second place, who the being of beings could have said to the corporeal woman that we would multiply the number of her conceptions of her pregnancies, as one understands it, since it would in such a manner shorten her life? Would he not rather have said that he would diminishes the number, by rendering them more and more painful and laborious? But the Hebraic text is as clear as the day. There is strong evidence that the Hellenist only abandoned it to follow the Samaritan version, because they plainly saw that it exposed the spiritual meaning, as indeed it does. For, which it is in accordance with reason and experience, to think that the volitive conceptions increase in proportion to the obstacles which are opposed to their realization and which force them to be divided, it is absurd and contradictory to affirm it of the pregnancies of physical woman which are necessarily diminished with the pains, maladies and suffering which accompany and follow them." [The Hebrew Tongue Restored, p.111-113]

2. F.J. Mayers also observes: "The word 'Itzebonech', translated 'thy sorrow' is the word 'etzeb', extended and made more general in meaning by the affix 'on' [OV]. It is a contraction of the two root 'etz' and 'TzB'. The first is familiar as meaning 'tree' or 'organic substance' etc. The second denotes anything in the way of 'obstacles', 'difficulty', 'opposition', 'prevention.' Combined in tzteb' the meaning is 'physical obstacles', 'difficulties of all kinds', 'anxieties', and so on. In realizing one's conceptions, desires and purposes. So long as will was exercised only in the spiritual realm it was free and efficient. Whatever was willed in ipso facto realized. In spirit every one is free. We can think, feel, create mentally, anything we wish, and no earthly power can prevent us. But when we try to realize our conceptions in the physical realm and have to adapt ourselves to physical conditions, we are at once hedged about with obstacles and difficulties of a thousand kinds, and many of our conceptions prove to be absolutely impossible of realization. That is exactly what God explains to Aisha, that 'she' will inevitably find in

physical conditions 'she; could be no longer free, and her powers would be greatly curtailed." [The Unknown God, pp. 201-202]

BTzLMNV betzalymenu. image. literally, in-image-of-us
[Interlinear Bible] in Genesis [1:26] "And God [ALHIM] said, 'Let us make man in our image, in our likeness...'"

Thomas Troward writes: "The first thing we are told about man is that he is made in the image and likeness of god, the spirit of life; therefore capable of manifesting a similar quality of life. But we must note that words 'image' and 'likeness'. The do not impart identity but resemblance. An 'image' implies an original to which it conforms, and so does 'likeness'. [Bible Mystery and Bible meaning, p.270] Paul Case: "in our image (218) = IRCh, the moon and BRIAH, the creative world, which is the second world, reflecting Atziluth.

219 (3*73)

220 (4*5*11)

Circumference of a circle having a radius of 70, symbolizing the horizon established by our limits of vision (Ayin).

"220 is the first of those numbers called 'amiable' or 'friendly' by the Pythagoreans. This word be known to the erudite of Europe who had studied such works as the writings of Nichonachus, Iabblicus and Boetius. Amiable numbers are those in which the aliquot parts of submultiples of the first add to a second number which, it turn, has aliquot parts or submultiples whose sum is the first number. The first pair of amicable numbers is 220 and 284. The aliquot parts of 220 are 1, 2, 4, 5, 10, 11, 20, 22, 44, 55, and 110. The sum of these numbers is 284. The aliquot parts of 284 are 1, 2, 3, 71, and 142. The sum of these is 220. Now in Greek gematria 284 is the number agathos, 'good', of haggios, 'sacred, holy', and of Theos, 'God'. Really, the three words are simply different ways of saying the same thing. Thus that to which 220 is amiable, or friendly, is God himself. And since the parts of 284 add up to 220, which the parts of 220 add up to 284, we have here a numerical symbol of just what is implied in the union of the hypotenuse with the vertical line of the Pythagorean triangle, and just what is implied by the coalescence of the words 'father and son' in the Hebrew for 'stone'. [Paul Case: True and Invisible Rosicrucian Order (4th), p.95-96]

ThHVR tahoor. Clean, pure, purified Intelligence of the 9th Path. The reproductive functions of the automatic consciousness are not evil potencies. Formed by Teth, the alphabetical symbol of the serpent power or astral Light-spiritual energy manifested physically as the radiance of stars or suns. Heh, the function of sight, both physical and mental vision. What we see determines the response of automatic consciousness. Vav, hearing, or brain activity which puts one in touch with super-consciousness, via telepathic communications through subconsciousness. Resh, the sun, the forces of automatic consciousness are reflections of solar force-the vibratory energy of cosmic electricity-the power of pure spirit made manifest on the physical plane. The adjective tahoor means primarily clean. It gives the lie to all those false notions which put the stigma of impurity and uncleanness on those powers of organic life which are truly basic in evolution. see 80, 87, 570.

ACHARATH Acharat. brother of Light-Magic. Mystical name of Cagliostro, the adept. ACh means brother, member of the same unit, kinsman, friend. AR in Chaldean (also AVR) means light. Ath means: magician, soothsayer, secrecy. "Brother of the magic of light or hidden light." see 207.

KR car. a male lamb. initials of founder of the Rosicrucian Order. Also symbolizing the One Ego, the CRistos and for all associated names: The Egyptian Khor (Horus), the Freemasonic KhuRun Abiv (Haram Abiff), the Hindu KhRishna and the Rosicrucian "Father and Brother" C.R. (the founder of the order). All of

these refer to the Holy Guardian Angel, in Tiphareth, the soul of all Humanity. Also battering ram, meadow, pasture.

"...The Lamb is one of the Great Gnostic Christian symbols, as well as a favorite symbol of the exoteric church... The son who is one with the father, and therefore mentioned, again and again in the manifestos, as 'our father, brother C.R.'... the distinguishing badge of the Masonic fraternity, a symbol of innocence and goodness, is a white lambskin apron... The New Testament [Revelations, Chapter 21] says definitely that the lamb sits on the throne in the midst of the New Jerusalem, ruling all things from that central position, and illuminating all from the same center..." [Paul Case: True and Invisible Rosicrucian Order (4th), p.97]

Inman says this word signifies 'he shots around, he encloses' KR car signifies 'a fat lamb, or sheep, or ram; but it also, as KR signifies 'piercing through', 'a peircer'; the root CRR carar, signifies 'to be strong, firm, powerful, or fruitful.' [Ancient Faiths, p.391] see 19, 440, 208, 68.

LQTz le-kates. "at the end", or "at the limit" LQTz HIMIN, le-quaetz haiamein, "at the end of the days." In the Hebrew dictionary this phrase is rendered "the messianic age." LQTz, in the Massoretic text of the Hebrew edition it is translated "till the end be." QL in the Hebrew dictionary has the meaning "the end, the time of redemption, messianic age." [Daniel 12:13] "But go thy way till the end be: for thou shall rest, and stand in thy lot at the end of the days." see 335.

MVSD MVSD moosawd moossawd. a sure foundation (literally "foundation-foundation". [Isaiah 28:16] "Behold I lay in Zion for a foundation a stone, a tried stone, a costly corner stone of sure foundation." Refers to a precious corner stone. see 53, 1973.

MKLL-IPI makalal-yophiy. "the perfection of beauty (out of Zion)". [Psalm 50:2]. "Out of Zion, the perfection of beauty, God hath shined." see 416.

Kaph/Qoph, Jupiter in Pisces.

BChIR bawkhiyr. one of the elect, to select; to choose, one chosen [Psalm 89:3]. As in "I have made a covenant with my chosen."

This word is "Applied throughout the Old Testament to Israel, and transferred by Gnostic Christianity to the spiritual Israel who receive the sacred inheritance, not according to the flesh, but according to something higher. the elect, throughout the New Testament, are the Saints, the sacred ones, who are the few selected from the many who are called. They are characterized by compassion, and they are pure, clean, honest and free from all pollution. Thus their natures are described by the Hebrew

adjective tahoor, "clean, pure, elegant.'" [Paul Case: True and Invisible Rosicrucian Order (4th), p.96] see 540.

MASV HBVNIM mahasu ma-bonim. Refused by the builders [Psalm 118:22]. One of the most important phrases in occult terminology. In the Rosicrucian allegory, it refers to brother C.R. in the New Testament it is expounded as a reference to Christ. It has also a Masonic meaning. "The stone which the builders refused is become the head stone of the corner." see 103, 53, 273.

NPTz nahphatz. to break to pieces, to break, shatter; to disperse scatter. As a noun: NPTz (nehpetz) cloud burst, storm, bursting explosion. Compare with Key 16 and its relation to the Mars-force and to Yesod. "Destruction is the foundation (Yesod) of existence [Book of Tokens]." Also: NPTz to be pulverized. Part of the preparation of the alchemical "powder of projection".

roke [RK]. tenderness, delicacy; gentle, bland. The Hebrew equivalent of the initials R.C., said in the Fama to have been adopted by the Rosicrucian's as the seal, mark and character of the fraternity. "R.C. were the initials of the brother who founded the Rosicrucian order, as well as those of one of 4 other brethren, who represented the elements required to complete the establishment of the work. Thus brother 'roke' or compassion. "Tenderness must come first and foremost in work of this kind. Sympathy with human suffering, understanding of human problems through ability to put oneself in another's shoes, unselfish desire to lift the heavy burden of ignorance from the minds of the unenlightened -these are primary requirements." [Paul Case: True and Invisible Rosicrucian Order (4th), p.156-157] The fifth point of the Rosicrucian agreement in the Fama was "that the word R.C. should be their real, mark and character." [op. cit, p.169] see 2, 6, 19, 84, 312.

QMIO kamea. a magic square; an amulet. The origin of our word "cameo".

VRDI varidiy. of a rosy, rosy. A Rabbinical Hebrew word of particular importance because of its connection to the fraternity, which was known, from its first manifestoes, as the fraternity of the Rosy Cross. see 260.

NQO nakea. alienated. [Ezekiel 23:18, 28] Note: in the Hebrew of the passage cited it is written thus: AShR-NQOH. "So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister"; "For thus saith the Lord God; behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated."

*** [beginning of text missing] Rosenroth in [K.D.L.C.K. p.367] gives: mundatio mundites, and says it generally refers to Chesed; others refer it to Geburah. The first sanctity is in Gedulah, which is beneath Chokmah, but the fundamental holiness or purity

is in Geburah, on account of its fire.

SPLIM sephalim. The suit of cups in the Tarot minor arcana corresponds to Briah, the world of creation, and the first Heh of IHVH. Psychologically, the cups are symbols of the powers of imagination. The universal subconscious substance is directed and given pattern through mental imagery, and the whole suit of cups is receptive to universal principles initiated in Atziluth. see ?980 or 480? [text unreadable]

RII riyi. 29th name of Shemhamphorash, short form, associated with the 5th quinance (21°-25°) of Sagittarius. see 251, 1525.

Latin

Christus, Deus et Home (Lt). Christ God and Man [Secret Symbols, page 36]. A clear indication as to what the Fama means when it speaks of C.R. as the foundation of the order.

Novus Ordo Seclorum (Lt). New Order of the Ages. or, New order of the Aeons. One of the 2 mottos on the reverse of the Great Seal of the U.S.

ignis philosophorum (Lt). fire of the philosophers. "This is the fire of the sages which they describe in such obscure terms, as to have been the indirect cause of beguiling many innocent persons to their ruin; so even that they have perished in poverty because they know not this fire of the Philosophers. It is the most precious fire that God has created in the earth and has a thousand virtues-nay, it is so precious that men have averred that the divine power itself works effectually in it." [Hermetic Museum I, pp. 198-199]

221 (13*17)

Observe of the Great Seal:

19 clouds of glory + 9 tail feathers	= 4 x 13 = 52
13 5-pointed stars	= 1 x 13 = 13
26 horizontal lines for azure field	= 2 x 13 = 26
13 letters in motto E pluribus unum	= 1 x 13 = 13
32 feathers in dexter	
+ 33 feathers in sinister wing	= 5 x 13 = 65
number of pales in escutcheon (7 + 6)	= 1 x 13 = 13
number of arrows	= 1 x 13 = 13
olive leaves	= 1 x 13 = 13
olive berries	= 1 x 13 = 13

total: 17 x 13 = 221

D***MNQAL Menagel "God who seconds and aids all things." 66th Shemhamphorash; angel of the 10 of Swords (Malkuth of Yetzirah). 326-330. "TEPISATRAS. May 24, August 4, October 15, December 26, March 8. 9:40-10:00 PM. [Psalm 38:21] "Forsake me not, O Lord: O my God, be not far from me." Serves to appease the anger of God, and to heal epilepsy. Rules vegetation and aquatic animals, influences through sleep and dreams. Person born: combines all the good qualities of body and soul. He will conciliate the friendship and the benevolence of all good persons by his amiability and the sweetness of his character. According to Godwin, Menagel is the angle of the 6th quinance (26-30) of Gemini, and angel by night of the 10 of Swords. Davidson says: "Manakel (Menakel, Menagel) -according to Ambelain, La Kabbale Pratique, an angel with dominion over aquatic animals." [Davidson: Dictionary of Angels, p.183]

IAIR Yawri. Jair, the Gileadite. (Note that this is a metathesis of (IAIR) [Judges 10:3,5] "And after him [Tola] arose Jair, a Gileadite, and judged Israel twenty and two years... and Jair died, and was buried in Camon. GLOD Gilead (#107) means, "hard, firm; hill of testimony." QMVN (Qamon) Kamon or Camon (#196) means "the erect on", [from QIM com, "to be erect" and AN, city of Heliopolis, connected with the Sun], according to Inman. He also says Jair means "enlightener", for IAR means 'he shines, glitters, blooms, sprouts, flows, etc. Jair was the Greek form [αἷ] , in which the Jair is united with Epos, Eros, divine love. [Mark 5:22] "And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his [Jesus] feet." Note the connection between Peh, Jair the Judge (Key 20) and (Key 11), 22 years = complete cycle, hardness and erection linked with Mars; and light, which connected with Camon and the Sun. The place where Mars "dies" (i.e. nun = Death) is the center of divine love (Eros) in the heart, or sun.

PANTz Phenetz. Goetic demon by night of the 1st decanate of Aries, corresponding to the 2 of Wands. see 1031.

finish review

ARK Uruk. A city in Babylonia, on the boundary with Persia.
[Genesis 10:10] "The first centers of his [Nimrod's] kingdom were
Babylon, Erech, Akkad and Calneh, in Shinar." Or a region and
city of the boundary of Ephraim. see 331.

222 (2*3*37)

6*37, the powers of the One Self multiplied by the Ego in Tiphareth.

AVRIH Uriah. Light of Wisdom. A compound of AVR, Light, with the divine name IH, Jah, attributed to Chokmah. Uriah is the husband of Bath-Sheba, "Daughter of the Seven." The "seven" are the 7 spirits of God (Elohim) assigned to Binah. Bath-Sheba is the mother of David (love). David's son is Solomon (peaceful or perfected one). he is the type of complete enlightenment, a symbol for the rising sun (Ego in Tiphareth). see 86, 103, 15, 14.

ZHIR Zohir. illuminating. Name of the 2nd Path of Chokmah [variant spelling see 262]. The letters of this word form four of the doctrine of the grade of Magus, as follows: "Zain, The Lovers. A magus is a man of circumcision. He is free from the influence of the pairs of opposites, because he has sharply distinguished between the positives and negatives. By keen discrimination between the various polarities of differentiation, a magus is able to combine them, neutralize them, and transcend them. His liberation comes through knowledge, not through ignorance... Heh, The Emperor. In consequence of this accurate discrimination, which is largely an exercise in perceptive power, a magus gains the ability to measure all experience correctly. Thus the illumination intelligence is largely mercurial, or discriminative. One must watch before he can reason. A magus takes correct measures because he has watched, and because he has watched, he has learned to see. Yod, The Hermit, illumination, of which the magic of light is at once the consequence and the expression, comes about through subtle chemical and psychic transformations. A magus does nothing of himself. He is an embodiment of the will of God. Thus nothing can withstand him. All things obey him... Resh, The Sun. There is no self-importance in a magus. He has become the 'little child'. Free from care, free from the burden of false responsibilities, free from the limitations of human conventions and opinions. He extracts the nectar of wisdom from the experience of the eternal now. Thus it is written that he has access to the fruition of all desire whatever, at one sweep, being one with all-seeing self.

It is noteworthy that this word ZHIR is one of the many multiplies of the number 37, which we encounter throughout the literature of ageless wisdom. Its numerical value is 222, or 6x37. Since 6 is the number of beauty, and represents also the perfection of the cosmic order, which 37 is the number of a word that means breath or spirit, and is also, in the Pythagorean triangle, the value of the angle which expresses the relation of the ascending hypotenuse to the base, we see that ZHIR, or 6x37 intimates that the illuminating intelligence is the result of the perfect relationship of the personal organism of the magus to the fundamental laws of life. All his thoughts are beautiful, and his words are beautiful and because action and environments are

reflections of thought and word, he is continually surrounded by beauty, and that beauty is contagious. This is the reason why magi are always healers and teachers. They heal by their presence. They teach without speech. In their circle of influence ignorance is dispelled, as darkness flies before the sun, and with the cessation of ignorance vanish also the evil consequences thereof." [Paul Case: True and Invisible Rosicrucian Order (4th), p.453-455]

AL-HMQVM el-hammaqom. "unto the place" [Exodus 23:20] "Behold, I send an angel before thee, to keep thee in the way (on the path), and to bring thee into the place with I have prepared."

HVVRH havarah. whiteness? from RISHA HVVRH resha havurah, the white head, a title of Kether, the place from which the light emanates or flows. see 736

HR ThVB har tob. goodly mountain. Mt. Zion, analogous to Kether in Assiah, or human personality. [Deuteronomy 3:25] "Let me go over and see the good land beyond the Jordan-that goodly mountain and Lebanon." see 156.

RAVIH raviah. I will chase. The quest for IH the father, with which this word ends.

BRK barak. to kneel; to bless. an epithet of God. Also: BRK to praise; to thank; to greet. Reverence aids in attainment.

Godwin gives berek: Knee. This is ruled by Capricorn. [Isaiah 45:23] "By myself I have sworn, my mouth has uttered in all integrity a word that will not be revoked: before me every knee will bow; by me every tongue will swear."

LIDOIMChN ledaymechen. "men of skill" [Ecclesiastes 9:11], i.e. adepts of grace-Qabalist. "I return and saw under the sun that the race is not to the swift... not yet favor to men of skill; but time and change happeneth to them all." It takes work to develop skill.

RKB recheb. chariot, chariots; team; riders, troop; upper millstone; branch for grafting. see Key 7, assigned to Cheth, the intelligence of the house of influence. The chariot is the personality and the "branch". It is ground into the new image by the "millstone" or Binah. RKB charioteer, driver, horseman, rider. The higher self. RKB to ride (an animal).

IRIB yawrib. One who contends, adversary. Written IRIK in [Isaiah 49:25] "For thus says the Lord: even the prey of the mighty shall be taken away, and the captives of the mighty shall be delivered; and I will contend with him who contends with you, and I will save your children."

RBK ravak. to be mixed, mingled; to dip, soak (into oil). Written MRBKTh in [1 Chronicles 23:29]. "They [the Levites] were in charge of the bread set out on the table, the flour for the grain

offerings, the unleavened wafers, the baking and the mixing, and all measurements of quality and size." Note that the mixing is also depicted in older versions of Key 14, Temperance. see 702.

BKR beker. a young male camel. Recall that Gimel = camel = subconscious memory, Moon. In [Isaiah 60:6] "herds of camels will cover your land, young camels of Midian and Ephah. And all from Sheba will come, bearing gold and incense and proclaiming the praise of the Lord."

KBR kebar, kehbar. a river in Mesopotamia. [Ezekiel 1:3] "The word of the Lord came to Ezekiel the priest, the son of Buzi, by the Kehbar river in the land of the Babylonians. There the hand of the Lord was upon him."

KBR kavar. to make heavy; to make many, multiply. [Job 35:16] "So Job opens his mouth with empty talk; without knowledge he multiplies words."

V-GBVRH ve-Geburah. In the Lord's prayer it is "and power". However, in the Greek of the New Testament, the Lord's prayer ends with "but deliver us from evil" (The remainder was added in a later English translation-about the time when the Rosicrucian manifesto was published). "And strength relates directly to the 5th Sephirah, as the preceding word ["the kingdom"], by its Qabalistic meanings, relates to the 4th Sephirah as well as to the 10th. see 496, 54.

223 (prime)

QBTzAL Kabzeel. gathering of God, God has gathered. In the Zohar [Prologue 6A-6B], this word is said to represent the concentration of the Limitless Light in the first Sephirah (Kether). [2 Samuel 23:20] "And Benaiah the son of Jeholada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lion like man of Moab: he went down also and slew a lion in the midst of a pit in the snow." [Benaiah BN IH, Ben Yah, "son of God" is also a metathesis of BINH. Jehoiada ("Jah knoweth") = 100 = Qoph and KP, also KLIN vessels; meaning "Jehovah known" [Zohar] "Contains an allusion to wisdom" [Case]: "Because BNIHV contains BN, son = 52, and appellation of Tiphareth, combined with IHV = 21 = AHIH, the Kether divine name. 52 + 21 = 73 = ChKMH, wisdom" [Zohar] "Kabzeel, from the highest and hidden grade where 'no eye hath ever seen, etc.'" [Isaiah 64:3] "When thou didst terrible things which we looked not. For, thou camest down, the mountains flowed down at thy presence." [Zohar] "A grade which contains the whole and which is the focus of the supernal light and from which everything issues." Thus QBTzAL is the central point which is called ABI [Leviticus 19:30] "Upon which rests the unknown, the most high, the unrevealed one which is IHVH, both being one." [Zohar 1:p.24]. This point is the palace of holiness in the midst, referred to in Sepher Yetzirah to Tav = the place of God, described in the Clementine Homilies as 'that-which-is-not', or in Hebrew AIN, the metathesis of ANI. see 271 (Greek). [Leviticus 19:30] "Therefore shall ye keep my ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God."

HIH BRA hiyah beraw. to be, to create. The inner meaning is "the essential characteristic of being is creativeness."

KBD ABN VNThL HChVL kobed ehben vaynoter hachol. "A stone is heavy, and the land weighty", (but a fool's wrath is heavier than them both) [Proverbs 27:3] see 873.

HBRIAH ha-Briah. the Creation. Refers of Heh, the 15th Path as the "essence of creation" (see 423).

AB RK ab roke. Father of tenderness; Father R.C.

ABRK abreach. tender father [Genesis 41:43]; young married man. Refers to the founder of the Rosicrucian order "Father R.C.", which in Hebrew, would be AB RK.
AIN OVD MLBDV ain od milabaddo. "none else beside him." [Deuteronomy 4:35] "Unto thee it was showed, that thou mightest know that the Lord He is God; there is none else beside him." see 878.

224 (7*32)

DRK derek. way, path, mode, course, manner of life. This Hebrew noun, like its Greek equivalent (heh hodos), is used occasionally as a metaphor for worship, or religion. see 314, 1024.

OBDI TzMCh abediy tzemakh. my servant the branch [Zechariah 3:8]. Understood to be a prophecy relating to the messiah.

IRChV Iericho. Jericho (alternate spelling). According to Inman it means: reverencing Yah (IH). "Place of fragrance" [Standard Bible Dictionary]. see 234. [Deuteronomy 34:3].

ChQVQI khequqi, chugqi. engravings, carvings. The pattern of the Tree is carved like an engraving in the consciousness and subtle vehicles of man. Rosenroth in [K.D.L.C.K. p.338] gives: principia emananoi, and relates them to Chokmah and Binah, the father and mother of the other Sephiroth.

SNDLOI sandali. According to Godwin, the lord of triplicity by day for Capricorn.

ChQVQI Hiquqiy. Mathers in [Sepher Sephiroth, p.28] gives: effigatura [image, likeness].

Latin

in centro solis et lunae (Lt). in the center of sun and moon. An expression of perfected adeptship. The sun is Tiphareth, and when the Ego is identified as a ray from Kether, the consciousness is "in centro solis." From, here one purifies and reeducates the automatic consciousness in Yesod, sphere of the moon. Then he shares the prerogatives of the "twice-born," expelling all which darkens knowledge and hinders action [Confessio]. see 154.

mea victoria in crue rosea (Lt). My victory is in Rosy-cross [Secret Symbols. page 35]. see 88, 119, 154.

Nitre - Tartar - Vitriol. Three kinds of the one salt. "In alchemy, the term nitre is used to designate a certain stage in the preparation of 'salt'. Pernety tells us, in the great art, that a body is put in salt 'to be separated from its earthly parts'. He continues: "There is, properly speaking, only one salt in nature, but is divided into three kinds to form the principles of bodies. These are nitre, tartar, and vitriol, all the others are composed of them" [ML 44:3]

225 (5*5*3*3)

DKA + KNPIM deka + kanaphim. Destruction and Wings. The destruction of the illusion of personal separation leads to the wings of the higher self raising the soul to conscious union with the divine. see 25, 200.

QDMVN + IVD + BBA Qadom + Yod + Babah. The ancient or eastern + the creative hand + the gate. The gate is a verbal symbol of transition from one stage to another, or raising of consciousness. This is done with the aid of the creative hand, or Mercury in Virgo, in the microcosm. The alchemical "aid of Mercury" or addition of solar force brings one back to the mystic east, which is an epithet of God. see 5, 20, 200.

KVNH + QDM kiyawnah + qedem. The east + fervor, intense meditation. The means whereby one becomes receptive to the influx of holy influence MZLA mezla, descending from Kether, or the "east". see 144, 281?, 78.

226 (2*113){PRIVATE }

DBRK debahrekah. thy word [Psalm 119:105]. "I have refrained my feet from every evil way, that I might keep thy word." Connected with PH, mouth. see 85, 80, 549, 876, 95, 706, 749.

TzPVN tzawphon. north, dark, hidden, profound, north wind. The direction of the letter Peh and the 27 Path of the Exciting Intelligence. According to the Qabalists, Job 37:22 should be read: "Gold comes from the North." The AM translation renders it "From the North Golden Brightness Comes." This agrees with Ezekiel's description of the whirlwind (549). But Jeremiah 1:14 says: "Out of the North shall trouble be blown upon all the inhabitants of this land." And the symbolism of Key 16 is a representation of this.

Rosenroth in [K.D.L.C.K.] gives septentrio [relating to the number 7?], reconditum [conceal]; who says also that the second of these names is occasionally applied to the Elohim, for with the living, beneficence flowing from Chesed, which is always open, the enriched wealth of good is drawn out. A long discourse follows.

TzPVN tzawfoon. treasure, store; hidden; kept stored. Basically the hidden region.

VIRDV ve-yeradu. "And let them have dominion". [Genesis 1:26] "And God {Elohim} said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and ... over all the earth, etc." The "fish" are connected with the reproductive power of Nun. see 50, 106, 700. Dominion is connected with Saturn, represented by Tav. see 400, 406, 713.

Latin

Ego dominus faciens omnia haec (Lt). "I Lord (IHVH) do all these things." Here is a direct connection with the idea of the exciting intelligence, and with PH, the mouth, as the uttering Logos which fashions everything in the manifested universe.

227 (prime)

BRKH berakah. blessing.

ZKR zakhar, zayker. male; to remember, to be remembered; applied to a male child, because the memory of the father was thereby preserved in the genealogy of the family; which genealogy was confided wholly to males. [Old Testament Word Studies, Wilson, p. 265] see Genesis 1:27.

In Blavatsky's Secret Doctrine (1st Ed. volume 3, p.467) it says:
"In the philosophumena we read that Simon [magus] compared the aeons [divine emanations] to the 'Tree of Life'. Said Simon in the Revelation: "It is written that here are two ramifications of the universal aeons, having neither beginning nor end, issued both from the same root, the invisible and incomprehensible potentiality. One of these (series of aeons) appears from above. This is the great potency, universal mind [or divine ideation...]; it orders all things and is male. The other is from below, for it is the great (manifested) thought, the female aeon, generating all things. These two (kinds of aeons) corresponding with each other, have conjunction and manifest the middle distance (the intermediate sphere of plane), the incomprehensible air which has neither beginning nor end." This female 'air' is our ether, or the Kabalistic Astral light." Thus the masculine and feminine meanings of the word are reconciled.

KBRH keberah. in alchemy, a furnace. see 656, 372.

228 (4*57)

OTz ChIIM Etz Chiim. Tree of Life, Tree of the Living Ones. "For remember, that this is the Tree of the Living One, OTz ChIIM, Etz Chaiim, or 160 and 68, that is, 228, and the seed of 228 is 3, or Gimel. But Gimel is also Chokmah, and thus this is secret of life, and its expression through embodied form. On the Tree, Gimel is related to the Moon, so that Yesod, as the Sphere of the Moon, is the Sphere of Gimel, and this also is shown by the descent of the influence from Kether to Tiphareth through the path of Gimel, and its continuation downward through the path of Samekh, and from Yesod to Malkuth through the path of Tav." [11th Communication]. see 406, 160, 68, 223.

BRVK barukh. blessed.

KRVB Kerub. Ruler of Earth; one of the Kerubim. The Cherubim are an order of angels ("the strong ones") assigned to Yesod of Assiah. see 278.

BKVR baykor. "first-born". [Genesis 35:23] "The son of Leah; Reuben, Jacob's first born." [Reuben = Pisces = alchemical multiplication. see 259]. [Deuteronomy 33:17] "His glory is like the first-born of his ox, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim and they are the thousands of Manasseh." [Manasseh = Aquarius = 395; Ephraim = Taurus = 331]

BNI OLIVN beni Elyon. "sons of the most high." [Psalm 82:6] "I have said, ye are Gods, and all of you are children of the Most High. see 878.

QVL IHVH ALHIK kolihvh Elohekah. "The voice of the Lord your God." [Deuteronomy 15:5] "Only if you carefully listen to the voice of the Lord your God, to observe to do all these commandments which I command you this day." (The Lord shall greatly bless you).

ALHI IOQB elohay Yahqob. God of Jacob. Note that Jacob received both the blessing of his father, Isaac, instead of Esau; and the blessing of the angle that he wrestled (BRVK = blessed = 228).

Greek

Ho Aner (Gr). The Man. Refers to Christ, or the Messiah, the re-born savior (see 744, 159 Greek).

229 (prime)

230 (2*5*23)

IRK yahrek. the thigh (euphemism for phallus). see 710, 260.

In [Genesis 46:26], meaning to be descended from: "All the persons that came with Jacob into Egypt, who came out of his loins, besides Jacob's son's wives, were 66 persons in all." As the "side" in [Exodus 40:22] "And he [Moses] put the table in the tent of the congregation on the side of the tabernacle northward, outside the veil." And in [Leviticus 1:11] "And he shall kill it on the north side of the altar before the Lord; and the priest, Aaron's sons, shall sprinkle its blood round about upon the altar. see 335.

NTzTz natzatz. to sparkle, gleam, to glitter, to bloom or to flower. Refers to the intelligence of Malkuth. see 676.

NTzIB MLCh natzib melach. "a pillar of salt." [Genesis 19:26] "But his [Lot's] wife looked back from behind him, and she became a pillar of salt." Salt is a symbol of the element earth.

OQVDIM aequdim. striped, ring-streaked. [Genesis 30:36] "And he [Jacob] removed that day the he-goats that were ring-streaked and spotted, and all the she-goats that were speckled and spotted and every one that has some white in it, and all the brown among the sheep, and gave them into the hands of his sons." "striped suggest encircling. The periphery encircles the inner light vice-versa.

Rosenroth in [K.D.L.C.K. p.632] gives fasciata, and says these are lights which are conceived from Adam Qadomon, in which are first manifested what will be the ten lights of Sephiroth. A long discussion follows concerning the order in which the Sephiroth are produced.

TzPIN tzayphyin. "thy hid treasure". [Psalm 17:14] "(Deliver my soul) from men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes."

ChRBK charebekaw. "by thy sword" {Psalm 17:13} "Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword." By numeration discrimination (Zain, sword) is equivalent to the "treasure" of the life-force. see Key 11, #23.

IGLPZQ yagalphezaq. Hod, 42-fold name in Yetzirah [777:Colume 90, p.18] Suggest the formative power of intellect or Mercury. Mercury rules Gemini (= Zain). Godwin says these are the 31st through the 36th letters of the sequence.

BChIRI baychirahi "mine elect" [Isaiah 65:9] "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall

dwell there." Judah = Leo = Sun. see 30.

ID HARI yad haw-aeri. "the paw of the lion". [1 Samuel 17:37]
"David said moreover, the Lord that derived me out of the paw of the lion, and out of the paw of the bear, he shall deliver me out of the hand of this Philistine. And Saul said unto David, go and the Lord be with thee."

231 (3*7*11) 21 = 213.

IRAK Irak. An artificial word, suggesting Iraq, but concealed a profounder meaning. Part of a "limerick" given in the 7th Communication.

"There was a young man from IRAK
Whose face was exceedingly black
From his feet to his head
He wore nothing but red
Strange creatures, these men of IRAK."

21 is the value of AHIH or I am. "the divine name of Kether. And is not a young man the type of the Son who comes forth from Kether through the path of Gimel? Furthermore, is not one of the personifications of that Son the Egyptian Osiris, of whom it was said: "He is a black god"? ... The face of the Son is black because the Son (BN) is one with the Mother (AIMA), as you may see from the numbers. He wears nothing but red, because all the manifestations of Binah are clothed, and thus veiled, in the operations of Geburah. Consider now IRAK. The correspondences to the Hebrew we have already given. I is earth, because Yod is Virgo. R is fire, the solar fire. A is air; and Jupiter, the god of rain, stands for water in relation to K. So there you may see who and what the young man really is - none other than Ben (BN), one with his black Mother (AIMA), working through the Perfect Law, and embodied in a vehicle formed of the four elements. Note also the phrase, "from his feet to his head," that is, from Pisces to Aries. So, you see, we have been telling you about Guph all this time...."[7th Communication]. see 89.

Greek/Latin

hals (Gr). salt.

aurora philosophorum (Lt). dawn of the philosophers.

aurum philosophorum (Lt). Gold of the philosophers.

spiritus corporalis (Lt). Embodied spirit.

232 (8*29)

OD ODI OD ad ayedi ad, od odi od. Forever and ever. A phrase used at the end of a section 4, chapter 1 of the Book of Formation, which says "The only Lord God, the Faithful King, rules over all from his holy habitation, for ever and ever." the same book declares also that the "holy habitation" is in "the midst," and is symbolized by the letter Tav. This is Tav at the interior center of the cube of space, as the living spirit pictured in Key 21. see 46, 36, 260, 315, 154, 224, 314, 29, 400, 406, 713.

ARAL Aerial. Archangel; ruler of Fire. Ariel, "Lion of God"; used by Jewish mystics as a poetic name for Jerusalem. In Gnostic lore generally he is a ruler of winds and equated with Ialdabaoth as an older name for the god. In practical Cabala he is regarded as originally of the Order of Virtues. According to John Dee, Ariel is a conglomerate of Anael and Uriel. There may a connection between Ariel and the Aralim (the Valiant Ones), an order of angels equated with the Order of Thrones. [Davidson: Dictionary of Angels p.52] see 282.

IHI AVR yehi aur. let there be light.

AMNITzIAL Amnitzial. Geomantic Intelligence of Pisces. Also called Amnixiel, one of the 28 Angels that rule over the 28 mansions of the moon [Davidson: Dictionary of Angels, p.16] Thus he suggest the idea of reflected light.

233 (prime)

numerical cont.

Paul Case gave $2^2 \times 5 \times 233 = 4660 = \text{?}\epsilon\pi \quad \sigma \tau \mu \tau \quad \tau \quad \epsilon$
? "An exact knowledge of the secret of God." [Colossians 2:2].
The actual value of this phrase is 4410. However, it's meaning still applies to this gematria: ("That there hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ"). The mystery of God has to do with the secret nature of the four words, with the Tree of Life and with the light that emanates from the Lord. see 1178, 484 (Greek).

OTz HChIIM Etz ha-Chayim. The Tree of Life.

ZKVR zakhor. remember. [Exodus 20:8] "Remember the Sabbath day, to keep it holy." The prologue to the Zohar [5B, p.23] comments: "The highest Sabbath does not come under the injunction of shamor (keep) but is under that of zakhor (remember), which is used in the first version of the 10 commandments [Exodus 20:8], since the supreme king is hinted at in the word zakhor (remember). For this reason he is called 'the king with whom peace dwells', and his peace is within the injunction of zakor (remember). And this is why there is no contention in the supernal realm. see Key 2, #3, 83, 1513.

Secret nature of the 4 words, cont.

1. OB = IVD HI VIV HI, the writing of IHVH in Atziluth.
2. SG = IVD HI VAV HI, the writing of IHVH in Briah.
3. MH = IVD HA VAV HA, the writing of IHVH in Yetzirah.
4. BN = IVD HH VV HH, the writing of IHVH in Assiah.

[Beginning of text missing]

of palm-trees." [Deuteronomy 34:3] "And the south, and the plain of the valley of Jericho, the city of palm-trees..." Inman says: "The first element of the word is probably IRA, yare, or IRAH irah, which signifies "fearing or reverencing." The whole name may therefore be read as "reverencing yaho (IHV) or Jah (IH) or Jehovah (IHVH)" (p.645). The reference to fragrance suggest the spices or incense connected with consecration; it is noteworthy of Jericho by the Israelites was devoted to IHVH, and the dramatic seven days encircling of the city with the blowing of trumpets indicates the religious importance attached to the capture. Note also that the palm-tree is a symbol of male potency, of Mars, and the consecration of this symbol by Joshua (a shortened form of Jesus) has its alchemical implications in the microcosm, for the meaning of Israel is "he shall rule as God." see 478, 443, 133 (Latin).

DKAVRAB Dakaoorab. Night demon of 3rd decanate of Aquarius. This decanate is ruled by Venus, and suggest subconscious imbalance, resulting in negative qualities of unbrotherly, inhumane and impolite. There is less acceptability of others, and less revelation from divinity. Venus; which is desire, is perverted or interpreted as personal in origin. Venus should balance Mars here. see above.

235 (5*47)

TzDQIAL Tzadqiel. "Righteousness of God", the Archangel of Chesed attributed to the 4 of Cups. Tzadqiel is the One Power manifest as the universal memory in Chesed. The Life-power's perfect recollection of Itself and of all of Its manifestations is founded.

236 (4*59)

BAILIM IHVH MI BMKH bailim IHVH mi bemacha. "In the powers of IHVH how shall there be defeat?" Motto engraved on one side of the pommel of the magic sword. the powers of magic sword are primarily those of Chokmah, the Father. They are really the vibrations of the cosmic light manifested through the zodiac. see 93, 26, 50, 67, 261.

QVMTz qometz. The hand as a weapon (Latin pugillus = pugilist). [Kabbala Denudata]. It is Yod, the hand or Chokmah (Yod, of IHVH), which may be resolved into 5 fingers, i.e. Binah, since to Binah is referred the first Heh (5) of IHVH, and the fifty gates (10*5). Denotes the powers collected and hidden in the supernals prior to manifestation, whose extension (the opening of the fist) is effected in Binah.

TzPVNI Tzaphoni, Zephooni. the Northern One; Lilith.

AL-HR ale-hahr. "the mountain of God", [Exodus 3:1] "Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb." see 205.

BChR IHVH behar-IHVH [BChR-IHVH]. "Into the mountain of IHVH". [Psalm 24:3] (3) "Who shall ascend into the mountain of the Lord? (4) And who that shall stand in his Holy Place? He that hath clean hands and pure heart." see 552, 310, 2795 (Greek).

ADRAL Adarel. Angel of Fire in 28 Knight of Sun.

SPOTthAVI Saphotau. Lesser angel governing triplicity by night of Aries.

SNSNVI Sansenoy. One of the three angels invoked against Lilith. Davidson gives: The three angels credited with bringing Lilith back to Adam after their separation (in the pre-Eve days). The other two angels who assisted in the reconciliation were Sanuy (or Sennoi) and Samangaluf. Sansanui is now a potent prophylactic against the deprivations of Lilith and her minions." [Davidson: Dictionary of Angels, p.257]

237 (3*79)

ALP IVD NVN En, Ain. First Veil of the Absolute spelled in full. The "Essence of Glory" is really the No-thing, the rootless root of all manifestation. see 61.

OTzM HKBVD etzem ha-kabode. essence of glory, referring to the 13th path. The gravitational force of the radiant energy concentrated in Kether. see 37, 200.

GML MIM LMD Gimel-Mem-Lamed. Letter name Gimel spelt in full. see 882, 73.

QPAVN qeppaon. dark [Zechariah 14:6]. "And it shall come to pass in the day (of the Lord) that the light shall not be clear, nor dark." The Gnostic adoration says God is "Lord (IHVH) of the light and of the darkness." "Day" indicates manifestation "dark" is here the light is formulated, i.e. in the Ain Suph Aur (Limitless Light).

LAVR la-aur. the light [Genesis 1:5]. "and God called the light day."

RAHAL Raahal. "God who sees all." 69th Shemhamphorash; angel of the 3 of Cups (Binah of Briah). 341 -345 CHrontare-Jupiter. May 27, August 7, October 18, December 29, March 11. 10:40-11:00 PM. [Psalm 16:4] "Their sorrows shall be multiplied who hasten after another God: their drink-offering of blood will I not offer, nor take up their names unto my lips." To recover things lost or stolen, and to discover the person who took them. Rules renown, fortune and inheritance, influences jurist, magistrates, barristers, advocates and notaries. Person born: distinguishes himself at the bar, and by his knowledge of customs, usages and spirit of the laws of all nations. see 965, 1525, 206.

According to Godwin, this is the angel of the 3rd quinance (11 - 15) of Cancer, and angel by day of the 3 of Cups, or Saturn in the creative world of desire. Davidson gives the name as Rehael, and say he is "an angel of the Order of Powers. he rules over health and longevity, and inspire respect for one's parents... his corresponding angel is Ptechout." [Davidson: Dictionary of Angels, p.243]

Resh + IChIDH Resh + Yekhidah. The solar face (the Ego) + the I Am (the Self). see 200, 37.

PRZIM Perizzim. Perizites; Canaanite race which Israelites were to displace. see 897.

SVIOSAL Suiosal. Angel ruling 9th house of Sagittarius. see 800, 162, 320, 19, 322, 941, 271, 15.

Latin

oculus, trygono, gloria (Lt). eye, triangle, glory. Pictured on the reverse of the Great Seal of the U.S. The No-thing finds expression as appearance (the eye), as the three supernals (the triangle), and as the radiant energy which is the substance of all things and, at the same time, the gravitation of weight which holds together the world of name and form (the glory). see 81, 100, 56.

238 (2*7*17)

R + GLH Resh + Gawlaw. The head of man plus the word meaning "to lay bare, to denude, to strip of concealment; to open a book." Enlightenment opens the head of man to an influx of radiant energy from the heart, connected with Resh.

"Then shall the vision of thy Lord be granted unto thee,
and seeing him shalt thou behold
the shining one
who is thine own true self".
[Book of Tokens, Samekh]

"Yea, in that day
shalt thou sing unto the Lord a new Song,
A song of rejoicing in his beautiful countenance,
the face of thine own true self."
[Book of Tokens, Resh]

***Adon he-nephalaoh, cont. Rosenroth in [K.D.L.C.K. p.26-27]
gives: dominus ?miraklum? and links it with Netzach, which
receives the wonderful influx of virtues from Chokmah.

RChL Rachal. Wife of Jacob and mother of Joseph and Benjamin. The Standard Bible Dictionary (pp.759-760) states that "In the patriarchal narrative 'Rachel' undoubtedly has a tribal as well as personal significance, for about her are grouped five northern tribes-Ephraim, and Manasseh (= Joseph), Benjamin, Dan and Naphtals." These correspond respectively, in alchemy to Taurus and congelation, Aquarius and dissolution, Sagittarius and incineration, Scorpio and putrefaction and Virgo and distillation. see 331, 395, 162, 54, 570. Inman says Rachel means "a nursing mother". This is appropriate, for she is associated with a cycle of 7 and with processes that nurture the soul towards illumination. Jacob means "supplanter". see 182.

239 (prime)

BRZL Barzel. Iron, metal of Mars. The Aesch Mezareph [III, pp. 23-24] says: "Barzel, iron; in the natural science, this metal is the middle line, reaching from one extreme to the other. This is that male and bride-groom, without whom the virgin is not impregnated. This is that sol, sun or gold of the wise men, without whom, the moon will be always in darkness. He that know his rays, works in the day, others grope in the night... and this is that mystic thing, which is written [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 threefold scoria is thrust out, from within its whitish nature." Westcott adds: "in is from BR, bright, and NZL, to melt, hence cast iron." [ibid].

IKSGNVTz Yakaysaganutz. Angel of the 3rd decanate of Taurus. This decanate has rulership of Saturn and suggest qualities of : stoical, persevering, firm. see 331 for alchemical significance.

SLIQ + IHVDH + GAH seliq + yehudah + ga'ah. The end plus "praised, celebrated" (name of Tribe of Israel = Leo) plus to be lifted up. the end of the great work is to lift up the Mars energy from Saturn to Sun or the heart. There the celebration of the mystic bridegroom takes place. see 300, 30, 9.

AZRAL Azrael. Angel of death and northern side of heaven [Peh = Mars = North]; one of the chief angels of destruction. [Davidson]

"Verily destruction is the foundation of existence
and the tearing down thou seest
is but the assembling of material
for a grander structure."
[Book of Tokens, Peh]

Recall that Peh (80) = Yesod, the foundation of the Tree of Life. see 80, 85. Note that 60, the myriads of spirits commanded by Azrael = Samekh, prop, support and BChN, bawchan, "tried by fire". see 60.

240 (3*5*16)

KRK C.R.C.. the initials of the brother who founded the Rosicrucian order (see 340, 220, 320).

RM ram. the high one, lofty, elevated, exacted. Applied to the spirit of brother C.R., at the beginning of the story. The same word also refers to Kether, the uppermost point of the Tree of Life. It might also be applied to the upper end of the hypotenuse in the Pythagorean triangle, which is the highest point of that symbol. Furthermore, the same word is a component part of the name ChVRM, Khurum, or Hiram (254), which combines or coalesces the two words Kh VR, Koor, "white" [214] (applied also to the Egyptian Koor, Horus, as God of Light) and RM, "high". Thus C.R.C. is that height at which is also termed the white head by the Qabalist, or Kether, the Crown. [True and Invisible (4th), page 93].

KKR kikkawr. a circle, district, surroundings. From a Asyriac root meaning: to surround, which is spelled KRK. As meaning: "a circle," it is closely related in meaning to Kether, the Crown, because Kether is derived from a Hebrew root also meaning "to surround" (620). A crown in its simplest form, is a metal circlet surrounding the head of a ruler. Thus the primary meaning of kikkawr is actually related in Hebrew to the word chosen by Qabalist as a name of the first sephirah. [True and Invisible, 93-94]. see 220. A symbol of the one reality. also: a talent (weight = 3000 shekels); round loaf of bread, cake; round weight.

OL-PNI awl-penay. "on the face of" [Genesis 1:2] "And the spirit of God [Elohim] moved upon the face of the waters." Also: on the surface of, in the presence of, in the life-time of. The waters are those of Binah, the great mother.

MR mor. Myrrh, perfume attributed to Binah, sphere of Saturn. also MR bitter; embittered, gloomy, sad; violent, cruel; a drop; bitterness care, worry; MR hoe, rake; sir, master, Mr.

NTzNIM naytzawnim. flowers, blossoms. [Canticles 2:12] "The flowers appear on the earth; the time of the singing birds is come, and the voice of the turtle is heard in our land."

Rosenroth in [K.D.L.C.K. p.591] gives: prima gemina and says these are Chesed, Geburah, and Tiphareth, when they first ascend in thought; for that voice denotes the beginning of germination. He cites (Canticles 2:12) "Flowers appear on the earth, the season of singing has come, the cooing of doves is heard in our land."

PQVDIM pegudim. numbering, mustering; precepts, orders, commands (spelled PQVDIN in Psalms). [Psalm 18:8] "The statues of the Lord are right, rejoicing the heart, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes"; [Psalm 103:18] "To such as keep his covenant and to those that remember

his commandments to do them"; [Psalm 119:4] "Thou hast commanded us to keep thy precepts diligently." Mathers in [Sepher Sephiroth, p.29] gives: cash, counted down, paid out.

NGOI BNI ADM negahoi beni adam. plagues of the sons of adam. [K.D.L.C.K. p.563] Refers to the succuba, or night demons, who seduce men with lascivious acts under female form, and excite them to nocturnal pollution, i.e. impure thoughts. This a result of not following the precepts of God. NGO means stroke.

***[beginning of text missing] This angel is attributed to the 5 of Swords, the operation of Geburah, sphere of Mars, in Yetzirah, the formative world of ideas. depending on the influence of the angel, it can indicate rest from sorrow, yet after and through it; relief from anxiety; rest after illness; quietness; change for the better; success in legal affairs, association with other in mercurial pursuits; strong mental attraction to a person of the opposite sex; activity in writing or short journeys. Or conversely: in harmony with a partner; unsettled conditions in legal affairs; disorder and loss through ill-considered writings or needless short journeys vexations through petty strife and sarcastic speech.

Latin

Rota Taro Orat Tora Ator (Lt). The Wheel of Tarot speaks the Law of Ator (Nature).

241 (prime)

ZRBBL Zerubbabel. "offspring of Babylon," "sown in Babylon", "grief of Babylon." One of the leaders of the exile who returned to Palestine. [Zechariah 4:6] "Then he [the angel] answered and spoke unto me saying, this is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my spirit, saith the Lord of Hosts. see 546.

AMR amar. to say, word, command.

ARM ayrawm. highland, mountain; Aramea, Syria. Illumination takes place where consciousness is raised to the top of the head. Metathesis of AMR here Mem comes before Resh.

MRA mara. obstinate, rebellious; to fly; to feed, to stuff.
[variant of MRH marsu, bitterness]

ZH HDRK zeh ha-derek. "this is the way". [Isaiah 30:21] "And thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

APQIIM awpayquiim. horizontals. Suggest balances, as depicted in Key 11 or Libra, Justice is equilibrated action, which brings the waters of consciousness from feet to head. see 191.

ALBRCh alborach. Literally, 'no flying". note ALBRCh is one of the alchemical names for the quicksilver (Mercury) of the sages, which is also called "lamb", AMR.

SMQIAL Samquiel. Lesser assistant anger of Capricorn. Mars is exalted in Capricorn -Ayin is the Renewing Intelligence.

RM Rawm Ram. Also a family name in [Job 32:2] "But Elihu son of Barakel the Buzite, of the family of Ram became very angry with Job for justifying himself rather than God."

*** [beginning of text missing] Ephraim, and they are the thousands of Manasseh." The unicorn refers to Joseph ("multiplier"). Key 19 (Resh) + Key 0 (Aleph) + Key 12 (Mem) = 31 = length of side lines needed to complete unfinished pyramid on the great seal of the U.S. Unicorn means "single horn" and refers to the third eye, or Mercury center, which when activated, brings illumination. [Deuteronomy 34:16]"... Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." [Spelled also RIM, (verb), RAM, RVM. see Psalm 22:21, 29:6, 625 (Greek), 182 (Latin). Chinese myth: "Chi-lin, the unicorn, whose appearance is a happy portent" ('chi is the male, 'lin the female).

242 (3*11*11)

AL GBVR El-gibbor. the mighty God [Isaiah 9:6]. "...and his name shall be called wonderful (111), counselor, the Mighty God, the everlasting father, the prince of peace (896). see 216, 211, 1492, 31, 2279.

ARIAL Ariel. Angel of the element air, ruler of Air. Identified with the 11th Path of Aleph. It also means "hero," "the lion of God," and is a poetic name of Jerusalem. ARI is one spelling of the Hebrew for "Lion." see 232.

Davidson quotes Agrippa as saying that "Ariel is the name of an angel, sometimes also of a demon, and of a city, whence called Ariopolis, where the idols is worshiped." He also writes: In Heywood, The Hierarchy of the Blessed Angels, Ariel ranks as one of the 7 princes who rule the waters and is 'earth's great lord'. Jewish mystics used Ariel as a poetic name for Jerusalem. In the Bible the name denotes, variously, a man, a city [Isaiah 29], and an altar. In occult writings Ariel is the 3rd archon of the winds'. Mention is also made of Ariel as an angel who assists Raphael in the cure of disease... in the Coptic Pistis Sophia, Ariel is in charge of punishment in the lower world... in The Testament of Solomon he controls demons. In Gnostic lore generally, his is a ruler of winds and equated with ?Kabaoth? as an older name for the God. In practical Cabala he is regarded originally of the Order of virtues. According to John Dee... Ariel is a conglomerate of Anael and Uriel... Sayce. Sees a conglomeration between Ariel and the Arelim... the Valiant Ones spoken of in [Isaiah 33:7], an order of angels equated with the order of Thrones. see 282.

VHVKN BChSD KSA ve-hukan ba-chesed kissay. "And in mercy shall the throne be established". [Isaiah 16:5]. The "thrones" are attributed to Binah; their establishment in Chesed indicates that the outflow of fire from the supernals has reached the level of cosmic memory (Jupiter), the highest level of human evolution of the physical plane. see 282, 892.

ZKRIH Zechariah. "recollection". Literally, "Yah hath remembered". Name of the prophet Zechariah. Refers to the cosmic memory, an inherent quality of the Life-force, Chaiah in Chokmah.

IHVH IRAH Jehovah Jireh. God (IHVH) will see [Genesis 22:14]. The name Abraham gave to the place where he was delivered from sacrificing his son, Isaac, by the substitution of the Ram. ("And it is said to this day 'in the mount of IHVH it shall be proved'".) Also Adonai Jireh. see 255, 449.

IRABK yeribeka. thine adversary. [Isaiah 49:25]. "...for I will contend with him that contendeth with thee, and I will save thy children." The adversary is none other than the Life-power. see 1418 (Greek).

MTzVChTzCh matzokhtzokh. Fiery, Scintillating. The 11th path of Aleph. From the verb TzChCh to glare, to reflect brilliantly, the light and heat of the sun, to be dazzling white (the white sun above the fool is Kether, the White Brilliance). As an adjective: brightness, clearness, splendor. see 106, 111.

QV LQV qav la-qahv. "line upon line". [Isaiah 28:10]. This is the power emanating from Chokmah, of the One Life. see 106.

243 (3*3*3*3*3)

NTzCh + HVD + ISVD Netzach + Hod + Yesod. Victory + Splendor + Foundation. Names of the three of the four personality sephiroth corresponding to the desire nature or emotions (Venus), the lower mind or intellect (Mercury), and the astral body or automatic consciousness (Moon). These 3 must be purified, balanced and integrated with the physical body (Malkuth) before the birth of the higher self can take place.

MARB Marbas; according to Godwin, Goetic demon by day of the 2nd decanate of Taurus. The letters of the demon's name suggest the power of the stable mental substance (Mem) in misusing the undisciplined activity of spirit (Aleph) to influence solar regenerative power (Resh) in acts of selfish concentration (Beth). The 2nd decanate of Taurus is ruled by Mercury and has the qualities: deliberate, constructive, conservative. The influence of the demon suggest conscious imbalance, resulting in negative aspect of these qualities. In the Tarot minor arcana this decanate is attributed to the 6 of pentacles. This represents the operation of Tiphareth, sphere of the sun and central ego, in Assiah, the material world of action. The influence of the demon can indicate loss thorough writings, travel, diplomacy, speaking, teaching, commissions, advertising, study, books and all things ruled by Mercury. The remedy is to realize that the one life is above and within human personality, and to adopt a receptive, devotional attitude depicted by the figures who kneel before the hierophant.

***GRM grahm. indirect cause [partial entry]

Latin

Domus Sancti Spiritus (Lt). House of the Holy Spirit. In the Rosicrucian allegory (Fama) the meeting place of the order, built by brother C.R., which shows the real nature of the undertaking announced by the manifestoes. "In the last paragraph of the Fama it is mentioned again, where we read: 'also our building, although one 100,000 people had very near seen and beheld the same, shall forever remain untouched, undestroyed and hidden to the wicked world... Let it be ours to affirm that it is a real building, though unseen; more marvelous than any of this world's other wonders. The way to it stands open today, as in the past, and.. None shall fail to find it who seek diligently, in the right direction. And the path which leads to it is the path pictured in the 18th Tarot Key." [True and Invisible, page 155-156]. "The notion that the house of the Holy Spirit is open but on one day of the year would be far from true. Those who know the way to it may visit it as easily in January as in June. Yet it may not be saying too much to declare that the hundredth day of the astrological year is actually a date of special importance, on which Rosicrucians from all over the world do "meet" in the house of the holy spirit. This they can do through their physical bodies may be separated by thousands of miles." [PFC: OP. Cit.

page 169]. see 220, 119, 60, 64 Latin, 867.

fraternitas roseae crucis (Lt). brotherhood of the rosy cross;
i.e. the true and invisible Rosicrucian order. see 119, 124, 238
(Latin)

244 (4*61)

MRD mawrahd. to rebel, revolt; to run, discharge, matter. also: MRD (mered) rebellion, revolt. This word is a metathesis of the preceding: it is the power of Mem or Water of mind, which initiates revolt, for the mind can wander. Resh, the higher self, initiates the mediation effectively; here, it is the agency only of action initiated by Mem. The results are apparent in the desire-nature or creative imagination (Daleth) in both cases.

HRChAL Harachal. "God who knows all things". 59th Shemhamphorash; angel of the 7 of Pentacles (Netzach of Assiah). 291 -295 . ISY , Sun. May 17, July 28, October 8, December 19, March 1. 7:20-7:40 PM. [Psalm 113:3] "From the rising of the sun unto the going down of the same the Lord's name is to be praised." Against barrenness in women, and to render children tractable and respectful toward their parents. Rules treasure, the agents of change, public funds, archives, libraries, and all rare and precious connections; influences printeries, libraries, and all engaged in commerce. Person born: Loves to instruct himself in all the sciences in general; will have much to do with the stock market, speculates, to advantage, and distinguishes himself by his probity, his talents, and his fortune. see 965, 1525, 213. Godwin says that this is the angel of the 5th quinance (21 -25) of Taurus, and also the angel by day of the 7 of Pentacles. Davidson call him Haramel.

Latin

Demon est Deus inversus (Lt). the devil is God reversed.

245 (5*7*7)

MRH Marah. "bitter". The name of a well in [Exodus 15:23]. "When they came to marah, they could not drink its water because it was bitter. (That is why the place is called Marah) (24) So the people grumbled against Moses, and said 'What are we to drink?' (25) Then Moses cried out to the Lord, and the Lord showed him a piece of wood, He threw it into the water, and the water became sweet." see 250, 290, 440.

ADM QDMVN Adom Qadom. the archetypal or archetypal man. see 45, 200, 101.

RVCh Al Ruach El. "Spirit of God". What is in the heights is behind Adam Qadmon, both bitter and sweet and "adorned with glory". [Job 33:4] "The Spirit of God hath made me, and the breath of the Almighty hath given me life." see 214, 31.

KL-PNI HADMH kawl-penay ha-adamah. "The whole face of the ground". [Genesis 2:6] "But there went up a mist from the earth, and watered the whole face of the ground." F.J. Meyers comments: "Whatever it was that 'emanated' from the earth (AD, 5) it was something that had to make its influence felt in the 'Adamah'-something of a spiritual nature; it was something that had to take part in preparing the spiritual element from which 'Adam' was to be formed. We have already seen that Adam was created as a universal spiritual being, and also as a human kingdom of individuals of a physical plane. It was necessary then that Adam should be first formed in the spirit world, of spiritual 'human' elements, and then attracted to the physical plane to be 'formed' into physical individual men and women... At the point which our study of the narrative has reached a connection had to be formed between the physical plane 'earth' and the Adamah, so a 'focore' or 'influence' 'emanated' from the earth and ascended into the spiritual plane, contacted it and was absorbed by it. The earthly and the spiritual (to use the suggestions conveyed by the word Ishekah) embraced or kissed one another, inclined themselves to one another so that a mutual attraction linked or kissed one another, inclined themselves to one another so that a mutual attraction linked them together." [The Unknown God, pp.118-119]

HNTzNIM ha-nitzanim. "the blossom". In the Prologue to the Zohar [I:p.3] "Rabbi Simeon opened his discourse with the text: The blossoms appeared on the earth, etc. 'The blossoms', he said 'refer to the work of creation. Appeared on the earth: when? On the third day, as it is written, "and the earth brought forth" They thus then appeared of the earth.'"

Latin

Sapiente et doctrinae Filis (Lt). Wise men and sons of the doctrine [Secret Symbols, page 20].

GBRIAL Gabriel. Man (warrior, strength) of God. Procreative Power of God, Might of God. Archangel of the sphere of the Moon and the 9 of Cups. Gabriel is the angel of annunciation. His name stands for the Life-power's manifestation in the processes of reproduction and signifies the strength, virility and procreative force of God. Gabriel is also the Archangel ruling Water and the West and the manifest. It thus corresponds to the Jupiterian good fortune assigned to West on the Cube of Space. In Daniel 9:21 he is called the man Gabriel (HAISH GBRIAL). In Daniel 8:17-26, Gabriel explains a vision having to do with the end of a time-cycle. Thus he corresponds to the symbolism of the West, as representing the end of the day or completion. Gabriel is associated with the last trump of Judgement day. In Luke 1:19-20 Gabriel appears to the Herald of the Birth of John the Baptist. He announces to Zechariah a new thing, something seldom heard of (ChDSh, new, fresh). He also appears to Mary, to announce the coming of the Fountain of Jacob (OIN IOQB), that her son is to reign over Jacob's house forever, and that his reign will have no end. Finally, the son announced by Gabriel is to be the fulfillment or end of one dispensation, and the beginning of another. Note: Jacob's name means "supplanter". see 205. Gabriel is from the root GBR to be strong, mighty; to conquer. GBR means: man, male; warrior; cock; penis. see 154 (Greek).

Davidson writes that Gabriel is "One of the 2 highest-ranking angles, in Judeo-Christian and Mohammedan religious lore. He is the angle of annunciation, resurrection, mercy, vengeance, death, revelation... Gabriel presides over paradise, and although he is the ruling prince of the 1st heaven, he is said to sit on the left-hand side of God... Mohammed claimed it was Gabriel... of the 140 pairs of winds' who dictated to him the Koran... to the Mohammedans, Gabriel is the spirit of truth... Cabalist identify Gabriel as 'the man clothed in linen' [Ezekiel 9, 10] In Daniel 10:11] this man clothed in linen is helped by Michael. In Rabbinic literature, Gabriel is the prince of Justice. Origin in De Principiis 1:18 calls Gabriel the angle of war... the name Gabriel is of Chaldean origin and was unknown to the Jews prior to the captivity." [Davidson: Dictionary of Angels, pp. 117-119]

MVR mur. to alter, to change; to exchange, to remove; to barter. All these meaning are in basic agreement with ChDSh (new, renew, fresh). As a noun, it is one of the Hebrew spelling for "Myrrh." In the New Testament, Myrrh is mentioned as one of the gifts of the Magi, and is understood to be a symbol for sorrow. Also spelled MR, see 240.

MRAH mareh. mahrayaheh. the act of seeing, sight, aspect, view; mirror, picture.

MRAH mareaw. vision, revelation; an appearance, looks.

MRAH murewh crop, gizzard (where revelations are digested).

RVM rom. height, pride, loftiness; apex; on high. A title of Kether.

RVM room. As a verb: to rise up, to raise, to be high, uplifted; to exalt oneself; be proud, haughty. Unicorn (also spelled RAM, re'em). see 94, 100, 241, 103, 190, 182 Latin, 194, 636, 806, 254.

MDBR middebar. wilderness, mouth, speech. [Exodus 19:1] "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." [Psalm 29:8] "The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh." QDSh kadesh or qadesh means "holy". see 404. Also MDBR speaker; the anterior part of the tongue; 1st person singular (gram.) see 650, 376, 206, 248.

MRGG maregag. Given without explanation, by Mathers in [Sepher Sephiroth, p.29]. This word does not appear in scripture or in the Hebrew lexicon.

Of its first 2 letters Fabre D'Olivet writes: "MR The sign of exterior and passive action being united to that of movement proper, constitutes a root whose purpose is to characterize the which gives way to its impulsion, which extends itself, usurps or invades space: but when this same sign is linked by contraction to the root AR symbol of elementary principle, then the root which results is applied to all the modifications of the same element... MR that which is extending and rising, affects the empire, the dominion; as a potentate: that which exceeds the limits of one's authority; as a tyrant, a rebel; that which is attached to the idea of elementary principled, as an ator, a drop. [The Hebrew Tongue Restored, p.39] Of the last 2 letters, he adds: GG. Every idea of elasticity that which stretches and expands without being disunited... the roof of a tent, that which extends to cover, to envelop." [ibid, p.331]

HRIAL Hariel. Angel of the 3rd quinance of Libra and angel by day of the 3 of swords. Associated with Psalm 94:22 [Godwon] Hariel is also known as Harael and Behemial, and is an angel with dominion over tame beast. Hariel is invoked against impieties. He rules science and the arts and is of the Order of Cherubim." [Davidson: Dictionary of Angels, p.135]

Latin

Frater Rosae et Aurae Crucis (Lt). Brother of the Golden and Rosy Cross [Secret Symbols]. A plate showing the golden cross of the order, with the explanatory text written on the cross: "That is the Golden Rosy Cross, of fine gold, which every brother carries on his breast." see 62, 47, 58, 109 Latin.

247 (13*19)

MAVR maor. light, luminary; window.

ALHI HOVLMIM Elohey ha-olawmim. The Living God of the world, or, of the ages. OVLM olahm has among its meanings "something-hidden, time immemorial, eternity". see 146.

ALVIR Elvir. Lesser angel governing triplicity by night of Capricorn. Recall that Mars is exalted in Capricorn and is a means to enlightenment. Capricorn is connected with the material world, being a cardinal earth sign.

RAVM Raoom Night demon of 1st decanate of Taurus. This decanate is ruled by Venus, and suggest subconscious imbalance, resulting in negative qualities expressing as a lack of devotion, artistry and sympathy. This tends to cut one off from receptivity to the "light". see 807. The letters of the demon's name suggest misuse of the solar regenerative force (Resh), making the undisciplined power of spirit (Aleph) a vehicle for false intuition about the substance of life (Vav), reversing man's dependance of the one life (Mem). In the tarot minor arcana this decanate is attributed to the 5 of Pentacles. It represents the operation of Geburah, sphere of Mars and volition, in Assiah, the material world. When ill-dignified, as here, this can indicate toil unrewarded; loss of money; poverty and trouble through lack of imagination and foresight. The remedy is to realize that man is subordinate to the all, just as nature is subordinate to him. When one acts upon this truth, he becomes an instrument through which perfect mastery of the Life-power over all its manifestations, is expressed.

ZRM zerem. Mathers in [Sepher Sephiroth, p.29] gives: "to overwhelm, a flood", and cites [Psalm 77:18] [But this appears to be an error, it is Psalm 77:17: "The clouds poured down [ZRMV, they-poured-down, Interlinear Bible] water, the sikes resounded with thunder, your arrows flashed back and forth."

Latin

*** [beginning of text missing] ?beast? touch the mountain it shall be stoned." In [Revelations 11:7] "And when they shall have completed their testimony, the wild beast ascending out of the abyss will make war with them, and will conquer them, and kill them." Also in ?[13:1] "And I was placed on the sand of the sea. And I saw a wild beast ascending from the sea, having ten horns and 7 heads, and on his horns ten diadems, and on his head name of blasphemy." James Pryse comments: "The beast is said to rise from the sea and to receive power from the dragon, because it is the product of the two lower planes, the psychic and the material; its seven heads are the seven ruling epithumetic desires, each of which is a profanation of the divine desire; its ten horns are the five intellectual faculties doubled, because in every faculty is dual and at war with itself; the horns are all

adorned with diadems to indicate the false pride of the lower intellect." [Apocalypse Unsealed, p.162] see 617 (Greek), 2823, 2483, 2387.

ABRHM Abraham. Old Testament name; father of many nations. Formed from the original ABRM, Abram (high father), by interpolating of the letter Heh (5), between ABR (word meaning: wind, pinion, but interpreted as meaning: membrum, phallus), and the letter Mem, which signifies the feminine substance (water) of Binah. A definite relation between the occult meaning of Abraham and the idea of the perpetuation of the species connected with Nun. see 50, 250.

AVRIAL Auriel. Light of God. Archangel associated with Northern quarter of the Heavens and the Earth. He is the Light-bearer (Lucifer) or manifestation. The light carried is that limitless light of the Ain Soph Aur. Composed of AVR, Light, followed by Yod, the hand and AL, the might (of God). Thus Uriel may be read "The Light is the hand and strength of God." Angel of the element Earth. Corresponds to the animal soul, or body-consciousness, nephesh. "Light of the Creative Powers." Angel of Netzach. [1 ?Choritheans? 6:24] ("The sons of Livi-son of Kohath) Tahath his son, Uriel his son." [Derived from AVR, light, brightness, daylight, break of day; happiness, joy = AVR fire, flame, enlightenment, revelation]. see 31, 207, 251, 548 (Greek), 618 (Greek). Also Planetary Angel of Da'th.

NVDO BIHVDH ALHIM nowaw bi-Yedudah Elohim. "in Judah is God known". [Psalm 76:1] "In Judah is God [Elohim] known: his name is great in Israel." Judah is connected with Leo and with alchemical digestion. see 30, 932, 1180.

BMRAH be-mariah. "In vision." Rosenroth in [K.D.L.C.K. p.553] says the metathesis of the phrase is Abraham.

"Then shall the vision of thy Lord be granted unto thee,
and seeing him shalt thou behold
the shining one
who is thine own true self.
In the fullness of that blessed vision
shalt thou be restored,
and as a young lion trampleth upon his prey,
so shalt thou conquer all the phantoms of delusion."
[Book of Tokens, Samekh]

GMRH gemarah. teaching, tradition. Probably from the Aramaic GMRA, gemara: teaching, study, tradition; the aramaic portion of the Talmud.

RChM rawkham. to love. Also rikhame: to pity, to have compassion with; rekhem: womb. Poetically: maiden, woman.

RMCh romakh. spear, lance.

khawram [ChRM]. to make a net; to swear; to shut in. Also khaerem: thing devoted, banned, forbidden; destruction, net; fishpond; curse, excommunication.

ChMR khawmar. to seethe, to foam; to burn; parch; to pile up, to coil up. Also khomer: loam, clay, mortar, sealing wax; material; heap; pile; a dry measure; seventy; stringency.

ChMR khemer. red wine. Also khammawr: ass driver. The ass is a symbol of the alchemical first matter.

RZIAL Raziel. "Secret of God", "Angel of Mysteries". Archangel associated with Chokmah. The personification of Chokmah, one of the 9 archangels in the Briatic world, chief of the Order of Aralim. [Davidson: Dictionary of Angels] variant spelling, see 331.

LQThV ABNIM liqetu aebawnim. "gather stones" [Genesis 31:45, 46] "And Jacob took a stone and set it up as a memorial pillar. And Jacob said to his breathern; gather stones; and they took stones, and made an heap: and they did eat there upon the heap."

BMDBR Bamidbar. In the wilderness; Hebrew of the Book of Numbers. [Godwin] see 246.

ADM + BRA Adam + beraw. Humanity plus to create. Mathers in [Sepher Sephiroth, p.29] says: "The three that bear witness, above and beneath, respectively. ADM the spirit, the water and the blood; Aleph being air (spiritus), Daleth standing for DM blood, and Mem being both water and the initial of MIM, water." see 45, 203.

Latin/Greek

pelion (Gr). A mountain in Thessaly.

Shem (Gr). Luke 30:36.

249 (3*83)

***[beginning of text missing] finished, end; burning spices on coal.

MGVR mawgur. sojourning, dwelling-place. Note that this word is a metathesis of the proceeding The dwelling place of deity is found through reversal and receptivity (Mem), by listening to the teachings of the inner voice (Vav) after recalling, through memory (Gimel) that the spiritual sun is the source of regeneration (Resh). Also MGVR (mawgor) "fear", terror in [Jeremiah 6:25] "Do not go out to the fields or walk on the roads, for the enemy has a sword, and there is terror on every side."

ARZIAL Araziel. Lesser assistant angel of Taurus. The Moon = memory is exalted in this sign, which is connected alchemical congelation. see 331.

GMVR gamur. Night demon of 2nd decanate of Libra. This decanate is ruled by Saturn and Uranus, and suggest subconscious imbalance, resulting in negative qualities of immodesty, disorderliness and lack of create imagination, self-depreciation. Recall that his sign is linked with alchemical sublimation. see 501.

ATzBO ALHIM etzabaw Elohim. "finger of God". [Exodus 31:18] "And he gave to Moses, when he had finished communing with him on mount Sinai, two tablets of testimony, tables of stone, written with the finger of God." see 86, 569.

Greek/Latin

***[beginning of text missing] ...force, intensity, effect, e.g. as affecting the external ??? vehement, "violent" in [Matthew 8:24] "And behold, there arose a violent tempest in the lake, so that the boat was being covered by the billows; but he [Jesus] was asleep." Also as affecting the mind, causing emotion; of events, as in [Luke 4:25] "But in truth I say to you, there were many widows in Israel, in the days of Elijah, when the heaven was closed three years and 6 months, so that there came a great famine over all the land." Of things exciting admiration, mighty, wonderful; great in power dignity, authority, e.g. ?με α ? in [Hebrews 4:14] "Having, therefore, a great high priest, who has passed through the heavens, Jesus the son of God, we should firmly retain the confession." Great, distinguished, in [Matthew 5:19] "Therefore, whoever shall violate one of the least of these commands, and shall teach me so, will be called little in the kingdom of heavens, but whoever shall practice and teach them, will be called great in the kingdom of heavens." Also implying censure, i.e. too great, lofty, arrogant. see 2331, 1805, 2738, 2357.

250 (2*5*5*5)

Total length of the lines of a pentagram when each line is 50 units.

Resh/Nun, Sun in Scorpio.

AVR GDVL aur gawdol. "a great light". [Isaiah 9:2] "The people that walked in darkness have seen a great light."

BABRHM be-Abraham. by or through Abraham, for the sake of Abraham. The Zohar says that "it is Abraham who hath established the ends of the earth." Abraham refers to the 4th Sephirah (Chesed). His birthplace, Ur, is the same as AVR, Flame, Light, thus relating him to the creative aspect of the Life-power. see 248.

"According to another view, the holy one, blessed be he, took MI and joined it to ALH, so that there was shaped ALHIM; similarly he took MH and joined ti to ABR and there was shaped ABRHM. And thus he made the world unfold itself, and made the name complete, as it had not been hitherto. This is meant by the verse 'these are the generations (i.e. unflodings) of the heaven and of the earth BABRHM (when they were created). That is, the whole creation was in suspense until the name of ABRHM was created, and as soon as the name of Abraham was completed the sacred name was completed along with it; as it says further, 'in the day that the Lord God made Earth and Heaven.'" [Zohar I: 4B-5A, pp. 14-15]

B^HBRAM behiream. When they were created [Genesis 2:4]. May be read B^H BRAM (Beh bawreahm), "with (or by) Heh (BH), he created them, BRAM, or "He created them with Heh." Heh is raised as if to hint that it represents the second Heh of IHVH, which is always called "the upper, or superior Heh." In the Massoretic Hebrew text of this passage the letter Heh is always written smaller than the others in this word. The Zohar says: "B^HBRAM is an anagram of BABRHM (through Abraham), implying what was hitherto sealed up and unproductive in the word BRA has by a transposition of letters become serviceable: there has emerged a pillar of fruitfulness, for BRA, has been transformed into ABR (organ) which is the sacred foundation of which the world rests." The Rabbinical Hebrew, ABR, ayber, signifies "limb, part, organ, wing, pinion." ABR, awbare, means: to be strong, hard. Hence "Pillar of Fruitfulness," associated with Yesod. The symbolism is phallic, but they who materialize it, and on this account reject it, are in error. see 248, 810, 5000, 26, 4, 14, 104.

DRVM dawrom, dahrom. south, south wind. Understood to mean both south and midday, because at noon the sun is in the south. It also refers to Chesed, which corresponds to the same ideas as Abraham. As an adjective, DRVM, dawroom means: attacked or killed by wild beasts or birds of prey. Suggest Leo (Key 8) and Scorpio (Key 13).

MDVR mawdor. dwelling, compartment, habitation. Creation takes

place in the dwelling of the vital soul (Yesod).

AL ChI HOVLMIM El Chai Ha-Olahmim. Living God of Ages. Refers to Yesod. Whose divine name is "Almighty Living God". see 810.

NR Nare. A candle, lamp, light. As a figure of speech, hope, prosperity. In the Hebrew text of Exodus 34:7, the first word begins with Nun written larger than the other letters, thus **NTzR**, and the 14th verse of the same chapter, the fifth word in the Hebrew text (AChR, translated "other" in the authorized version) ends with an extra large RESH, as shown here. Qabalists say that these two large letters, because they form the word NR, light, are so written to show that in the section of the text they mark off is to be found the light which is intimated. This is all that has to do with the covenant between Israel and Tetragrammaton, and he who understands the real inner meaning of that BRITH, Beriyth, is one who has grasped the inner meaning of the 30th Path of Wisdom. Note letters NR corresponding to Keys 13 and 19. The power which results in illumination is related to Nun. The consequence of its right direction in the Great Work is related to Resh. see 510, 90, 640, 53, 200, 260, 920.

[Jeremiah 25:10] "Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp." [2 Samuel 21:17] 'But Abishai the son of Zoraiiah succored him and smote the Philistines and killed him. Then the servants of David swore to him, saying you shall go out no more with us to battle, that you may not quench the lamp of Israel." [Job 29:3] "When he put his worship high upon my head, when his lamp shone over me; and when by his light I walked through darkness.

QLOIM qelawyim. slings; curtains, coverings; excavation. [Abramelin p.184] The singular form (QLO, see 200) is directly related to Resh. In The Book of Concealed Mystery the "excavations" of the creative process are related to the emanation or Sephiroth. There is a sense in which divine creativity is covered or veiled from human [i.e. personality level) understanding.

TzNINIM tzeninim. thorns (in your side). [Numbers 33:55, Hoshua 23:13] See AThD, 14, which is another name for thorn and relates to the creative process. Also connected with the spine and its energizing with the "light" of the serpent power to create the "stone" of the wise.

MRI mari. refractoriness, harshness, rebelliousness [from MRR (marar) to make bitter, to be embittered, and as a noun gall, bitter, herbs, etc. The same letters and pointing have also the meaning to flow, to run, to ooze out. It is connected with the alchemical first matter. [Case on D.D. Bryant] see 440, 290, 245.

RN ron shout, rejoicing; ringing cry. Plural in [Psalm 32:7]
"Thuo art my hiding place; thou shalt preserve me from trouble;
thou shalt compass me about with songs (i.e. cries) of
deliverance. Selah." see 900.

DRK IHVH derek IHVH. "the way of the Lord". [Isaiah 40:3] "The
voice of the one calling in the desert: 'prepare the way for the
Lord; make straight in the wilderness a highway for our God.'"
see 224, 26; 1344 (Greek).

Latin

Laboratorium Perpetuum (Lt). Perpetual laboratory [Secret
Symbols, page 7]. A direct reference to the pentagram as a symbol
of the human organism, and as representing the microcosm. The use
of "perpetual" subtly hints at the nature of the Great Work,
which has to do with controlling the power of perpetuation
corresponding to Nun.

251 (prime){PRIVATE }

MAIR mowayir. Illumination, Luminous, shining. The adjective, mowayir [MAIR], indicates a derived luminosity. The 14th path of Daleth originates in the Illuminating Intelligence of Chokmah, and Chokmah is the source of its light. Chokmah is the dynamo, and the Luminous Intelligence is the light-bulb glowing with incandescence. see 601.

A rabbinical adjective derived from AVR, Light. Imagination, the eye of the soul, the adept learns to use the cosmic imagination by surrendering himself to the direction of the Higher Self, holding the personal mind in suspension (Mem). The aspirant must be ready consciously to assume his share of the burden of creation-to become a partner with the Cosmic Self (Aleph). Detachment is necessary-identification with the illusion of appearance must be eradicated (Yod). The intensity of the initiate's consciousness that he is truly the eternal child of the eternal father is the measure of his understanding and the root of his wisdom (Resh).

AMRI imrae. words (either vocal or mental) [Genesis 49:21]. The verb AMR, Ahmar, whence this is derived, means: to say, but includes also the meaning "to think". Thus words are not uttered syllables only. They include the silent speech of thought; and this is one clue to the inner meaning of Key 3 and the 14th Path. Also AMIR summit, top (of tree); upper branch.

AR HBBLIA Aor ha-bablia. "light of the Babylon (Chaldees)." see 257, 297.

ARN oren, aren. the pine, a fir or cedar; strength. A slender fir or cedar from which masts were made, carrying the suggestion of uprightness and strength. Variant spelling of the ark of the covenant. see 257, 901, 448 (Greek).

HMDBR ha-madehbbar. the Wilderness [Deuteronomy 32:10]. This word also means speech. see 206, 376.

VRIHL Uriel. Light of God. Variant spelling or Uriel. Compare with Buliver-Lytton's Coming Race. see 248, 548 (Greek).

MVRH moreh. teacher, master, instructor. By consciously turning-over the production of mental images to guidance from the Hierophant, they begin to come into accord with truth and right action. Also: "master", early rain; rebel, archer; shot. In Joel 2:23, "former rain." "Be glad then, ye children of Zion, and rejoice in Tetragrammaton your God [Eohikam] for he giveth you the former rain [HMVRH, #256] in just measure, and he caused to come down from you the rain (NShM, 343). the former rain, and the latter rain (MLQVSh) at the first."

HLQI ABNIM haluqeiy aebawnim. "smooth stones" [1 Samuel 17:40]

"And he [David] took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near the Philistine." see 604

RIIAL Reiel, Reyayel. Godwin adds that this is the angel of the 5th quinance (21°-25°) of Sagittarius, as well as angel by day of the 10 of wands. This represents the operation of Malkuth, the material world of action in Atziluth, the archetypal world of ideas. Davidson says that this is an angel of the Order of Dominations. [Davidson: Dictionary of Angels, p.245]

Latin

Frater Rosae et Aureae Crucis. Brother of Rose and the Golden Cross.

Deus nobiscum, pax profunda. God with us, peace profound. "The password of the grade [I N R I] is formulated with the response thereto, and these are Deus nobiscum, pax profunda. It is the old Rosicrucian salutation: "peace profound, my breathern: Immanuel [78], God is with us.'" [A.E. Waite: Brotherhood of the Rosy Cross, p. 430]

Lumen et Spiraculum Vitae. Light and spiral of life. Used in the Secret Symbols in a context which relates it directly to the descending influx of the "Water of Light."

MAVRH meurah. Light-hole. The stream of energy flows into the field of human personality from its source in the Life-power.

NBR Naberius. The 24th spirit of Goetia, demon by day of the 3rd decanate of Scorpio. Powers: Makes men cunning in arts and sciences, especially rhetoric; restores lost dignities and honors [Godwin].

Fabre D'Olivet writes of the first 2 letters: "NB. the mysterious root AVB being united by contraction to the sign of produced existence, gives rise to a new root, when of emanate all ideas of divine inspiration, theophany, prophecy; and in consequence, that of exaltation, ecstasy, rapture; perturbation, religious horror. The Arabic [word] indicated in general a shudder; exterior movement caused by interior passion. As onomatopoeic and idiomatic root [Arabic word] denotes the sudden cry of a man or animal keenly roused. Literally, the bark of a dog. Figuratively [Arabic word] and [Arabic word] express the action of the one who announces the will of heaven, who prophecies." [The Hebrew Tongue Restored, p.396]

The letters of the demon's name suggest misuse of the power of reproduction (Nun) through the agency of concentration (Beth) to modify solar regenerative force for personal ends (Resh). The 3rd decanate of Scorpio is ruled by the Moon and has the qualities: cool, subtle, abrupt. The influence of the demon suggest subconscious imbalance, resulting in negative aspects of these qualities. In the tarot minor arcana this decanate is attributed to the 7 of cups. This represents the operation of Netzach, sphere of Venus in Briah, the creative world of feelings, or the power of desire in creative thought. When ill-dignified, as here, this can indicate illusionary success; lying and deceit, drunkenness; violence and lust. The remedy is to understand that all creation is mental, and to realize that the desires rising into personal consciousness are intimations of what is already prepared for us.

$$253 \quad (11 \times 23) \quad 22 = 253$$

[This text is accompanied by a figure called "B.O.T.A. Keystone."]

Lines AB, AD and CD are each 36 units.
 Lines AC and BD are each 45 units.
 Line NP is 35 units.
 Line BC is 20 units

$$\begin{aligned} 3 \times 36 &= 108 \\ 2 \times 45 &= 90 \\ 1 \times 35 &= 35 \\ 1 \times 20 &= 20 \end{aligned}$$

total: 253

Triangles BOC, AOD and ADC are similar. They are Egyptian triangles, or cross sections of the great pyramid. Their base angles are $51\frac{1}{2}^\circ$, approx $51^\circ 25' 42''$.

The altitude of the base triangle is 13 units.

GRIM garim. stranger, foreigners, proselytes. Those subject to new ideas.

RGN rawgahn. to murmur, rebel. Implies the division of unity, as in the path of Zain, descending from the Briatic level of Binah into the multiplicity of personalities overshadowed by the Ego in Tiphareth.

IMA RBA yammah rabah. Great Sea [Daniel 7:2]. This expression is "upon the Great sea," and IMA, is prefixed by Lamed, which would be 284. see also 99.

ChVRM Khuram, Hiram. Hiram Abiff (II Chronicles) used in Masonry. Personification of the Christos in the Rosicrucian allegory. Analyzed as ChVR, Hur, whiteness, and R, Ram, Height. Thus (C)Hiram, the Christos, is seen to be a reflection of the white height of Kether, just as the Ego is Tiphareth is a reflection of the Self, in Kether. The first two letter ChV, as to 14 (David, beloved), the third is Sol, and the last is water. see 130, 19, 273. [1 Kings 7:13] "And king Solomon sent and fetched Hiram out of Tyre."

MThRH matawrah. a mark, aim, target; purpose, prison, dungeon.

ChMVR chemor. an ass, donkey, jackass.

NDR neder. a solemn promise, vow, thing vowed, votive offering or sacrifice; Nadar: to vow.

NRD nerayddeh. spiknard, nard [Cant. 4:13]. "Thy plants are an orchard of pomegranates, with pleasant fruits; camphor, with spikenard." (From Latin Spika, a spike, and narous, an aromatic root.) A fragrant oil or ointment derived from the roots of this plant. Used in India as a perfume for the hair, also the plant itself, Nard.

RChVM rachum. merciful, compassionate. Also rawchum: beloved, dear, favorite. Chesed is the sphere of the merciful ones. "His Mercy endureth forever." In [Exodus 34:6] "And the Lord passed by before him, and proclaimed: 'The Lord, the Lord, the God merciful and compassionate, long suffering, and abundant in goodness and truth' (and Moses fell down and worshipped). And in [Joel 2:13] "And rend your heats and not your garments, and turn to the Lord your God; for he is gracious and merciful, patient and of great kindness, and he averts disaster."

RVMCh rumach. a spear. Note connection between Cain (pointed, spear), which is the delusion caused by the lower mind (Mercury, sphere of Hod, path of Ayin) when it is not connected to cosmic memory (Jupiter, sphere of Chesed) by the path of Yod, or divine will.

ZVRIAL Zuriel. Geomantic intelligence of Libra. This sign has rulership of Venus and is connected with equilibrium and alchemical sublimation. Godwin gives: Archangel of Libra. Davidson says the names signifies "my rock is God". he also gives: Prince of the Order of Principalities, ruler of the sign Libra..., and one of the 70 childbed amulet angels; also a curer of stupidity in man. When equated with Uriel, he is angel of September. In [Numbers 3:35] Zuriel is 'chief of the house of the

father of the families of Merari." [Davidson: Dictionary of Angels, p.331] see 501.

BOLIHQBLH baaaelay ha-qabalah. Master of the Qabalah. The great mystics who are able to attune themselves to the Christos through receptivity to the "Great Sea". see 137, 244.

LOVLM ChSDV le-olahm chesedu. "His mercy endureth forever". [Psalm 136:1] "O give thanks unto the Lord; for he is good; for his mercy endureth forever." Chesed is the sephirah of mercy and is associated with the grade of master of compassion (exempt adept). These are those Chasidim who are receptive to the 3rd order from Binah, across the "abyss" separating Binah from Chesed. see 72. [Note: this phrase occurs 6 times in Chronicles, once in Ezra, 3 times in Psalms, once in Jeremiah, 42 (6x7) in all. Note the implication as to ChSD].

TzDIQIM tzadiqim. "the righteous". [Psalm 34:15] "The eyes of the Lord are upon (toward) the righteous, and his ears are open unto their cry." Note that TzDQ Tzedeq is Jupiter, the sphere of Chesed. [This verse in the Psalm is assigned to Ain, the eye, or outward appearance] see 166, 728; 715 (Greek).

BRVK IHVH baruch IHVH. "blessed be IHVH" [Genesis 9:26] "And he [Noah] said, blessed be the Lord God of Shem; and Canan shall be his servant." Shem was the ancestor of the Semites, including the tribes of Israel; Cain means "lance, spear" and refers to the false crown of will-power (Canaan is the land of Cain); Noah means "rest, cessation." see 340, 160, 58.

GRVIAL Garudiel. Angle of the 3rd decanate of Aquarius. This decanate is ruled by Venus (or creative imagination and desire), and suggest the qualities: brotherly, humane, polite. Loving and friendly qualities in humanitarian and social work are needed to raise intellect into larger areas of remembrance.

***ALHI ITzChQ Elohay Yizaq. "God of Isaac". see 208, 294, 228. [Exodus 3:6] "Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." The God of Isaac ["He laughs"] is the God of laughter, also of preservation (Isaac saved from sacrifice). Isaac, moreover, is especially the son. Note that the God of Isaac, the ?son? was merciful to both Isaac and Abraham. [RChIM = 254 = merciful]

255 (5*51)

MZRCh mizrakh. east; eastern quarter of the heavens; sunrise. Assigned to the 11th path of Aleph and the direction assigned with the letter Daleth (both the Fool and the Empress have yellow hair bound by a green wreath). East is the place of sunrise, where a cycle of activity (day) begins. see 111.

MRIH Moriah. seen of Yah [Genesis 22:2 and 2 Chron. 3:1]. The name of a hill in Palestine, the site of Solomon's Temple. The "Land of Moriah" is the place Abraham was directed to take his son, Isaac, for the sacrifice (see 471).

NHR Nahar. a stream, river; to flow. The river with four heads which went out of Eden. [Genesis 2:10] "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads." Also used figuratively to denote prosperity. As a verb: to flow, to stream, to shine, beam, to sparkle, to be cheerful. see 1826.

RMIH remiyah. deceit, treachery; deceitfully. From a root meaning: to hurl (downward), to cause to fall. Its ordinary signification is: slackness, slothfulness, deceit, guile. A veiled reference to the idea that the creative process is, in a way, the result of a progressive series of slowing down. The intense vibrations of the higher aspects of the Life-power are made to become less and less rapid, and in so doing, the actually cool off and solidify. The objects which are by this cooling-off process made to appear are the source of illusions which deceive the mind of man, and lead it into all the negative attitudes which are covered by the word "guile."

RNH rinawh. shout, cry, rejoicing, singing. The inward result of orienting the consciousness to the "east", source of the rivers. also, RNH to whizz, rattle. Rosenroth in [K.D.L.C.K. p.690] gives: cantatio elata and says it refers to justice, (according to [Psalm 33:1] "Sing joyfully to the Lord, you righteous; it is fitting for the upright to praise him.") since the influx belongs to Geburah.

ANDR Andar. night demon of the 3rd decanate of Sagittarius. This decanate has rulership of the sun, and suggest subconscious imbalance, resulting in disorder, faithlessness and deceitfulness.

GBRIM Gibirim. "mighty men." [Genesis 6:4] "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." see 815, 210, 770.

Fabre D'Olivet renders this verse on page 179: "And the Nephilites (distinguished, illustrious, noble men) were in-the-earth by-the-days thoses: and also after-that-so (happened) that

they-were-comem, the sons (spiritual offspring) of of-HIM-the-Gods, near-the-daughters (corporeal faculties) of-Adam (collective man) and-that-they-had-beggotend-throgh-them those-very Ghiborites (mighty men, lords) who were of-old-old, corporeal men of-renoun.

And clarifies through his commentary:

"And the Nephilim (elect among men, noble illustrious ones) were upon the earth in those days: and also after that sons (spiritual emanations) of Aelohim had come into (mingled with) daughter (corporeal faculties) of Adam (universal man) and they had produced through them those same Ghiborim (mighty men, those famous hyperboreans) who were of old, corporeal Adamah [#50]

The word GBVR, here refered to, constitutes the fourth name that Moses gives to man: the second, that this hiergraphic writer, makes this superior man descend, by the union of divine emanations with natural forms, that is to say, in other terms, spiritual faculties joined to physical faculties.

The element from which he must draw his passive nature substance, is named after him, Adamah. Soon the divine spirit is united to his elementary spirit; he passes from power into action. The being of beings individualizes him by detaching from him his efficient volitive faculty and makes him thus, free, susceptible of realizing his own conception. The intellectual man, AISH, exists [#311].

The covetous passion, universal incentive of elementary nature, inevitably attacks thenceforth this volitive faculty, now isolated and free. Aisha, [#306] seduced and believing to take forth this possession of his active nature principle, gives way to the natural principle. Intellectual man is corrupted. His volitive faculty is changed into elementary existence, Hewah [Eve, #19]. Universal man, Adam, is decomposed and divided. His unity, passed first to number three in Kain [160], Habel [#37] and Sheth [700] goes to number six through Kain, and to number nine through Sheth. The corporeal faculties succeed to elementary existence. Corporeal man, AEnosh, [357] appears upon the cosmogonic scene.

In the meantime, the divine emanations are united to the corporeties born of the dissolution of Adam, and corporeal man gives place directly to superior man, Ghibor, [211], hero, demi-god. Very soon this Ghibor, this superior man, abandons himself to evil, and his inevitable downfall brings about the repose of Nature.

Thus, in the profound thought of Moses, these four-hieroglyphic names succeed one another: ADM, universal man, AISH, intellectual man, ANVSh, corporeal man, GBVR superior man. And these four names so different in form and in signification, employed by Moses with an art more than human, have been rendered by the same

word as synonyms!'" [The Hebrew Tongue Restored, p. 179-183]

2. The Zohar [I.25B] comments: "The Gibborim (mighty ones) are those whom it is written: 'they are the might ones...men of name' [Genesis 6:4]. They come from the side of those who said 'come, let us build a city and make to us a name' [Genesis 11:4]. These men erect synagogues and colleges, and place in them scrolls of the law with rich ornaments, but they do it not for the sake of God, but only to make themselves a name, and in consequence the powers of evil prevail over Israel, (who should be humble like the dust of the earth) according to the verse: 'And the waters prevailed very much upon the earth' [Genesis 7:19]." (pp.99-100)

HRV haram. "parched by the sun"; also "a noble or fat man" [Inman]. A city in Chaldea, center of the worship of the moon-god Sin; temporary home of Abram. [Genesis 12:4] "So Abram departed, as the Lord had spoken to him; and Lot went with him: and Abram was 75 years old when he departed out of Haran." see 905.

ChVMRA Humra. burdensome, with difficulty. Given by Mathers, in [Sepher Sephiroth, p. 30]. Fabre D'Olivet writes of the first 3 letters: ChVM. Action of enveloping, seizing by a contractile movement, exercising upon something a compressive force; heating, rendering obscure. In a restrictive sense, a wall, because it encloses; a girdle, because it envelops; in general, every curved round figure; simulacrum of the sun, etc." [The Hebrew Tongue Restored, p. 352]

Latin

Centrum mundi, granum fundi (Lt). Center of the World, see of the foundation. This is a free translation of the personal motto of the author of "The Golden Age Restored, an alchemical treatise included in Secret Symbols, page 20.

Sapiente et doctrinae filis. Wise men and sons of the doctrine [Secret Symbols, page 21].

Sub umbra alarum tuarum IHVH (Lt). Under the shadow of the wings, Tetragrammanton. In some versions of the Fama, the closing motto is so written, with the Hebrew for Tetragrammanton, instead of Iehova. When Iehova is used the motto adds to 284.

Verba secretorum hermetis (Lt). The words of the Hermetic secrets, or more freely, the Hermetic secret discourse. Title of page 17 in Secret Symbols. The rest of the text on that page is a German translation of The Emerald Tablet illustrated by a diagram having round its circumference the words "Visita interiora terra, rectificando invenies occultum lapidem." see 570.

256 (16*16)

NVR nour. fire (Aramaic and Chaldee form). Nun is Scorpio, governing the organs of sex. Vav is Taurus, and rules the neck, ears, and throat. It is the polarity and complementary opposite of Scorpio. Resh is the sun, ruling Leo and governing the heart, back and spinal cord. It is exalted in Aries, ruled by Mars and governing the Head and Brain. These are all important parts in the Great Work of Alchemy. see 301, 662.

AHRN Aaron. "Lofty". Elder brother of Moses. In the Bible he is the mouthpiece of Moses and like Hermes he has a rod which buds and becomes a serpent and swallows up the serpent-rods of the opposing priests. He stands between the living and the dead with a censer, and thus stays a plague. Inman in [Ancient Faiths Embodied in Ancient Names 176-179] links Aaron with AVR aur or light and HVR hur. see 262, 206, 221, 642, 906, 891, 952 (Greek).

AMIRH ehmirah. Tidings; a saying speech. Metathesis of Amariah. [K.D.L.C.K. p.128] "Under this title the 'parents' are recognized to be under these words: there are various meanings, however, referring to Malkuth [Psalm 68:11] 'the Lord gave the word (referring to Geburah): great was the company of those that announced it." (Amiriah here refers to Tiphareth). Also proclamation; dedication "AMIRH is, as it were (simple) speech, wherein there is required no especial uplifting of the voice" [I.R.Q. 352] refers to the control of creativity through "speech".

BNI TzDQ beni tzedek. The sons of the righteous. see 194, 52, 62. Those who control and direct the secret "fire".

MPVLMIN Mapulemin. Dampness or darkness. see 705. [K.D.L.C.K. p.20] [Job 28:3] "Man puts an end to the darkness; he searches the farthest recesses for ore in the blackest darkness."

RVKL rokel. Trafficker, trader; seller of spices; peddler, hawker. We sell all we have for the "pearl of great price". According to Rosenroth in [K.D.L.C.K. p.683] who gives: Aromatarius ths refers to Yesod, since within it are mingled every kind of influx.

LI GBVRH ley geburah. "I have strength". [Proverbs 8:14] "Council is mine, and sound wisdom: I am understanding; I have strength." The reward of the master of fire.

DBRIM devarim. "words"; Hebrew title of Deuteronomy in the Bible, mostly dealing with an expansion of the mosaic code of law to Israel. The fifth book of the Bible, so called from its first words. This book sought to combine the teaching of prophesy with traditional practices of religious and social life, all attributed to Moses. see 816.

AVRAKALA Abrakala. According to Godwin, the original form of

Abracadabra.

*** Amariah *** [beginning of text missing] see 15, 26, 83.
According to Inman, Amariah means "Jah decrees" from AMR Amar, to
say, command, a word, a lamb, a hymn or promise (with different
points). [Ancient Faiths Embodied in Ancient Names, p.176-179]
see 27 (Latin). Mackey calls this word Amar-Jah, and translates
it as "god spake". He says it is a significant word in the high
degrees of the ancient and accepted rite. [Encyclopaedia of
Free-Masonry, p.61]

257 (prime)

ChRThM kartam. Magician. see 217, 525.

ARVN ervon. ark.

AVRIM Aorim, Urim. the east, illuminations, festival lights. lights. The urim or "lights, used for purposes of divination with the thummim. [Exodus 28:30] see 817, 480, 753, 207.

MQL LBNH mahqel laybanah. the white wand. [note: MQL means wand; rod, stick; staff, walking stick. LBN is the adjective meaning white, but Paul Case wrote the feminine word for brightness, LBNH. This word also means moon and brick (and in the masculine, birch). see 87. This seems to suggest a union of masculine and feminine powers. The "white head" is Kether, ultimate aim of the "wand".

NVRA noura. fire; fiery. [Daniel 3:6, 7:9] "And who so falleth not down and worships shall the same hour be cast into the midst of a burning, fiery furnace."; "I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of the head like the pure wool: this throne was like the fiery flame, and his wheels as burning fire." see 850 (Greek).

Rosenroth in [K.D.L.C.K. p.568] gives: terribilis (frightful, dreadful), and says it is Tiphareth in all concord or harmony, with respect to Geburah; the middle way is so called since it contains benevolence (mercy) and severity. He cites [Genesis 28:17] where the mystery is declared by Jacob: "He was afraid and said 'how awesome is this place! This is none other than the house of God; this is the gate of heaven."

NAVR nawaor. enlightened; illumined, splendid, glorious; enlightened, cultured.

VIAMR va-yeomer. "said". [Genesis 1:3] "And Elohim said, let there be light: and there was light". This word stands for the formative word. In 2 Samuel 21:16 this is translated "and thought" (And Ishbibenob, which was of the sons of the giant, the weight of whose spear weighed 300 shekels of brass... he being girded with a new sword, thought to have slain David"). The word = the thought = the Logos. The light was formed by thought.

ABNI-TzDQ abayney-tzedek "just weights". [Leviticus 19:36] "just balances, just weights, a just Ephah, and a just hin [a liquid measure], shall ye have: I am the Lord your God, which brought you out of the land of Egypt." see 685, 302, 259, 194.

Latin

Institutrix arcanorum (Lt). Establisher of the mysteries. From a Latin commentary of the 14th path of Daleth (the Luminous

Intelligence). Refers to Kashmal (copper). see 165, 92 Latin.

258 (2*3*43)

ChIRM Chiram. Hiram, King of Tyre; architect of the Temple of Solomon. [2 Samuel 5:11 and 1 Kings]. see 634.

MVHVR mazohir. Illuminating, radiant. 2nd path. Godwin's spelling.

RAVBN Tribe of Reuben. "see, a son". Pisces (Godwin says Aquarius). The ensign of the Tribe of Reuben, according to the Talmud, bore the symbol of a mandrake, in allusion to the story in Genesis 30:15,15. mandrakes were reputed to be aphrodisiac, and thus they relate to the very basis of incarnation. Moreover, they are plants sacred to the Semitic goddess corresponding to Aphrodite, or Venus. here is a connection between the Tribe of Reuben and the sign Pisces, because Venus is exalted in Pisces. Also assigned to alchemical multiplication, the 12th and last stage of the Great Work. Reuben mean: "see, a son." Multiplication is the act or process of increasing in number or quantity. Here the alchemist augments his elixir by repeated, or iterated fermentation. The whole body is tinged with the consciousness of the Stone. Through the Corporeal Intelligence a body is built suitable to the Life-power's expression in any environment. Subconsciousness is the active agency of the process during the sleep of the body, and the principle changes occur in the bloodstream, the endocrines and the interior stars. Then the adept can, by mental imagery alone, utilize currents of the universal energy through his body, to heal and to effect other changes in his environment. This leads to projection, the ability to change personality, physically, mentally and morally, and to turn or transmute base metals, "the refuse of the earth" into Gold and Silver. see 7, 54, 95, 30, 100, 162, 395, 466, 570, 501, 331, 739, 830.

ADNI TzDK Adoni-tzedek. righteous Lord. Old Testament king of Jerusalem [Joshua 10:3]. see 186, 389, 57.

ThMIR tawmir. hidden, mysterious, secret.

IHVH ZKRV Tetragrammaton Zikero. "The Lord is his memorial". [Hosea 12:5]. ZKR means: memory, resemblance; memorial. ZKR with different vowel points means "male."

NThR nawtar. to keep or guard; to bear grudges. "Keeper" in [Canticles 1:5] "Do not look at me because I have dark skin, because the sun has tanned me; my mother's sons contended with me; they made me the keeper of the vineyards; but my own vineyard I have not kept. In [Nahum 1:2] "God is zealous, and the Lord is avenging; the Lord is avenging and is furious; the Lord will take vengeance on his adversaries, and he keeps wrath for his enemies." Mathers in [Sepher Sephiroth, p.30] also gives: nitre. According to the Oxford dictionary nitre is potassium nitrate or saltpeter, and ingredient in gunpowder, other wise called natron. In earlier times it was supposed to be the an nitrous element in the air or in plants. Written NThR in [Jeremiah 2:22] "Although you wash yourself with soda, and use an abundance of soap, the stain of your guilt is still before me, declares the sovereign Lord." see 650. (this may be a variant spelling).

LHTh HChRB lahat ha-khereb. The flaming sword [Genesis 3:24].

Understood to be a symbol for the holy influence (Mezla, 78), descending from sephirah to sephirah through the Tree of Life. It has the same basic meaning as the flash of lighting of Key 16. Note that LHTh = 44 = DM (blood). HChRB = 215 = AVRCh (a narrow way) = ZRCh (to irradiate, to rise [as the sun]). The magical force is in the blood. It is called the flaming sword in the story of the fall of man, because that story refers to the descent of consciousness from higher and inner planes to the physical. The sword "turns every way" because it is the fire force in the blood-stream, circulating through our bodies, and therefore turning every direction. It keeps us out of Eden, for the time being, so that we may gain knowledge of the physical plane. Yet this same force in our blood is what we must learn to use in order to overcome the delusions which cause all our difficulties. Lawhat, (flaming) means also magical, or the force of enchantment.

GRVN gawrom. throat; neck. [Mathers, Sepher Sephiroth, p.30]. Site of the Venus center. In [Isaiah 3:16] the Lord says, "The woman of Zion are haughty, walking along with outstretched neck, flirting with their eyes, tripping along with mincing steps, with ornaments jingling on their ankles."

Greek

Basileia (Gr). Kingdom (new testament); Also queen.

hoi themelioi (Gr). the foundations. This occurs in Revelation 21:9. The foundations are stones, bearing the names of the 12 apostles who correspond, like the tribes of Israel, to the 12 zodiacal signs. See 2590 Greek.

heh onnoia (Gr). The faculty of thinking; thought, idea. Olomai means: to suppose, think, believe, as opposed to knowing. see 194 Greek.

Constant summation of the Magic Square of Mercury.

TzMOM tzimtsem. to contract or draw together; to be exact. Also: to compress, to condense, to reduce, stint, to be united, be restricted. Designates the process which initiates a cycle of the Life-power's manifestation, at the interior center (Kether). Thus it makes the field, or vineyard, wherein the universe is established. This is the technical Qabalistic term indicating the fundamental process of manifestation-the contraction of AIN SVP AVR into Kether being the first stage. Compare with eastern doctrine of privaton as method of manifestation. see 166, 46, 36, 252, 315, 154, 224, 266, 314, 29, 700.

VRDIM veradim. Roses. Flowers of Venus and symbols of desires, which, woven together intelligently, as shown in Key 8, may be used to control and direct the Lion-force of volition. see 220.

ThIRIAL Tiriel. Intelligence of Mercury. Designates the consciousness of the divine order which is the consequence of man's use of his objective mind as an instrument whereby he may link himself to the powers of superconsciousness. This angelic name means encompassed about by God and reminds us of Paul's quote: "In him we move and breath and have our being." [From a root ThVR, toor, to encompass, surround, commonly found in angelic names. ThVR in the Mishnak period, and in Talmudic usage, means "mountain." In Aramaic it is ThVRA, mountain. thus the meaning of this name would be "encompassed about by God." AL as a suffix relates to the number 4, and the ideas of order, rule and beneficence. see 2080, 8.

KRM kerem. vineyard. An important mystical term. The vineyard is the "field" wherein Gepen, GPN, the vine is grown, from which comes the "blood of the grape" [Deuteronomy 32:14]. KRM conceals CR Kar, Lamb and RM, Ram, literally, "the High One." see 220, 166.

*SR sar. rebellious, sad, sullen, heavy. The testing and trial of the higher Self (Samekh) reacting on the personality, to bring about regeneration (Resh). Godwin gives: ill-humored. Mathers: "declined" [Sepher Sephiroth, p.31]

Fabre D'Olivet writes: "The circumferential sign joined to that of movement proper, constitutes a root whence issue all ideas of disorder, perversion, contortion, apostasy; also those of force, audacity, return, education, new direction, etc... SR and SRR (comp.) That which is disordered, rebellious, refractory; which leaves its sphere to cause trouble, discord; that which is vehement, audacious, independent, strong: that which distorts, turns aside takes another direction; is corrected. contortion; also return, education, new direction." [The Hebrew Tongue Restored, p.412] see 700.

GRZIM Gerizim. The mountain where 6 of the tribes of Isreal stood to bless [Godwin]. [Deuteronomy 11:29; Josh. 8:33].

H-MRH. The Moriah (i.e. Jerusalem, G.G. Locks). The land of Moriah was said to be the site of the sacrifice of Isaac, upon which the Temple of Solomon was later built (2 Chron. 3:1).

MONNIM monnim. soothsayers.

RKIL rekil. talebearer.

HGBRIM ha-gabborim. the mighty men. [From GBR, Aramaic for man, male; warrior; phallus; rooster.] Also, the men of renown. [Genesis 6:4] "The Nephilim (giants) were on the earth in those days, and also afterward, when the sons of God came unto the daughters of men and bore children to them these became the mighty men which were of old the men of renown." Note that these 'mighty ones' were the offspring of the "sons of God", or illuminated ones. The Higher self created them.

LPSILIM lepassilim. ineptos it profanos. [Sepher Sephiroth, p. 31] "the inept and profane" ones. The inner meaning has to do with body cells which are unable to respond to the new pattern being cultivated.

ThMIRA temirah. the concealed. in Qabalistic texts, such as the Zohar, Kether is often given the title of the concealed (with all concealments), thus indicating that its working, through subconsciousness are occult, or hidden.

I:N:R (I.N.R). The first 3 initials of I.N.R.I the Rosicrucian (Latin) phrase represented by the four letters; one of whose meanings is alchemical: "the fire of nature (entirely) renews." see 270.

IRIM yerim. exaltabitur, according to Rosenroth in [K.D.L.C.K. p.455]. The meaning is: "shall be exalted", and he says it refers to Binah, since it is built above all the other sephiroth, among the supernals.

NIR nayir. In [1 Kings 11:36] "light" for posterity, rule: "And to his son I will give one tribe, that there may be a light to David my servant always before me in Jerusalem, the city which I have chosen for myself to put my name there." Translated "lamp" in the Interlinear Bible.

Greek/Latin

mehron (Gr). thigh (euphemism for the phallus) [Apocalypse 19:16]. Closely associated with the 7th Path, which have to do with the generative and reproductive powers of the One Life. These forces in the human body which are the seat of strong desires must be controlled to win the victory whose reward is liberation. see 230, 710.

Benedictus Dominus Noster (Lt). Blessed be our Lord. Represents the total sum of the lines of an equilateral triangle ($3 \times 40 = 120$) and the line of a heptagon ($7 \times 20 = 140$). The triangle symbolizes the 3 supernal sephiroth, the heptagon the 7 subordinate sephiroth. Linked together by a circle surrounding them, which is 22, represents the letters of the Hebrew alphabet, the figure is a glyph of the 32 Paths of Wisdom, just as is the Tree of Life. see 140. A variant of a familiar Rosicrucian phrase. (Blessed is our Lord, who gave us a sign).

261 (3*87)

MVRIH Moriah. "seen of Jah"; a mountain on which Hiram died, and on which the temple of Solomon was built. "The implication of this Qabalist is that the "temple" is erected on a foundation of fire. Mount Moriah signifies 'the hill of divine vision.' Furthermore, Jah or IH, is the special divine name attributed to the sephirah Chokmah, which is also the 'root of fire.'" [Great Work Ch:19] see 255.

ADM + ChvH + QIN + HBL Adam + Chavah + Cain + Habel. The first father (humanity) + the first mother (nature) + the false crown of will-power (Cain) + "a fleeting breath" (volatility of Mercury). see 1471, 45, 19, 160, 37.

IBLA + IBLO + IBLVM Jubela, Jubelo, Jubelum. Three brothers and men of Tyre, wild formed part of the conspiracy to murder Hiram Abiff, architect of King Solomon's temple. Part of the third degree of Freemasonry. The gematria is certainly significant. see 194.

LRAIK Leraik. Lerake; Goetic demon by day of the 2nd decanate of Leo. The demon's name suggest mis-guided action (Lamed) and use of regenerative solar force (Vav) in erratic activities (Aleph) resulting in a false sense of personal will (Yod) in an endless quest to manifest kill (Kaph). see 741. The 2nd decanate of Leo is ruled by Jupiter and has the qualities: kindly, tolerant, urbane. The influence of this demon suggest conscious imbalance. In the tarot minor arcana this decanate corresponds to the 6 of wands, which is the operation of Tiphareth, sphere of the sun or higher self, in Atziluth, the world of archetypes. When negatively aspected, as here, it can indicate loss through love affairs or by the opposite sex; waste in pleasure and trouble through pride or riches or through insolence based of success. The remedy to this is correct understanding of the true source of personal egoic feelings.

DRAVN dayraon. abhorance, abomination, loathsome. In [Isaiah 66:24] "And they will go out and look upon the dead bodies of those who rebelled against me; their worm will not die, nor will their fire be quenched, and they will be loathsome of all mankind."

Latin

Vince in Hoc, Deo duce, comite ferro (Lt). "I conquer in the (sign), with God my guide, my sword my companion." Motto engraved on reverse of pommel of magic sword [Eliphas Levi]. "I conquer in this sign" refers to the cruciform shape of the sword. Designates the letter Tav, the vibration of Saturn, and the crystallizing, specializing power of human activity. This is the secret of magical victories. "Deo Duce." We do so as conscious instruments of the Life-power. "Comite Ferro", the sword is our companion, our agency, our aid. It is the equilibrated use of the Mars force

to overcome all errors. see 236, 93. [Vav or IHVH symbolizes the magical sword. To wield it is to make use of the potencies of sound-vibration, which is the basic power in all production of forms.]

ChDRIM khadarim, khederim. secret places (Proverbs 24:4). Also rooms, conclave. In the A.V. this word is translated "chambers." However the expression BChDRI ChDRIM means: in the innermost chambers, in strict secrecy." Rosenroth in [K.D.L.C.K. p.334] Gives conclavia, and says six parts are given, which are in Binah. He says it refers to the secret of the hidden places of Da'ath as well, and cites [Proverbs 24:4] "Through knowledge its rooms are filled with rare and beautiful treasures." Da'ath is called the secret places of the Garden of Eden, and Binah is the Garden of Eden. see 67, 474.

MZHIR mazahiy. Illuminating. The 2nd path of Chokmah. see 612.

OIN BOIN ayin be-ayin. eye to eye. The Zohar says this means the perception of those who "see" God when they are filled with the Spirit of Wisdom. [I.R.Q. p.645] says: "Also it is written [Numbers 14:14] "'By whom thou, O Tetragrammaton! art seen eye to eye: and then the opening of the eyes is toward good.' This occurs in a discussion of the eyes of Microprosopus, i.e. Tiphareth. And in [Isaiah 52:8] 'Listen! your watchmen lift up their voices together they shout for joy, when the Lord returns to Zion, they will see it eye to eye [i.e. with their own eyes].'" see 2500 (Greek)

AHRVN Aaron. lofty; name of Moses brother and spokesman. The Biblical type of illuminated persons who are the "secret places," the localized, incarnate human expressions of the divine wisdom, see "eye to eye" with the One Reality. see 256, 73, 23, 15, 536, 912.

GBVRAN Geburan. severities [I.R.Q. 668 and 672] "Also we have learned that there are five severities in the conformation of Microprosopus, and they ascend in 1,400 severities (the 5-fold from of RP raph, WHKH = the idea of terror and ATh chaos or substance of anything), and they are extended in his nose, and in his mouth and in his arms, and in his hands and in his fingers" [the 5 parts of the Microprosopus]. Later in the text the cause of the severities is said to be obtained out of the heavens [I.R.Q p. 685] Chokmah is the sphere of the fixed stars, the source of the Life-force which flows into Geburah. see 912.

HNVRA ha-nevra. terrible. There are preliminary adjustments that must be accomplished before the perception implied by "eye to eye" can take place. They are accomplished by painful tensions and conflicts between the various vehicles.

NZHR nizayhar. to admonish, warn, see 405. Also: warned, admonished.

263 (prime)

BRKIAL Barkiel. "Lighting of God", Geomantic Intelligence of Scorpio. One of the 7 Archangels, one of the 4 ruling Seraphim, angel of the month of February, and prince of the 2nd heaven, as well as the Order of Confessors. A ruler of the planet Jupiter and the zodiacal sign Scorpio and Pisces (with the angels Uriel and Rubiel, Barakiel is invoked to bring success in games of chance) [Davidson: Dictionary of Angels, p.] Godwin gives: archangel of Scorpio.

AVRVN Auron. Angel of the 2nd decanate of Pisces. This decanate is ruled by the Moon and suggest the qualities of: pious, retiring, mediumistic. Pisces is connected with alchemical multiplication. see 259.

GRS Gawrahs. to learn, study; to be crushed, be broken; to make grits; to accept a variant reading in a text. One learns from "geometry" and is nourished to become the perfect red stone.

ABDRVN Abdaron. Angel of the 2nd decanate of Aquarius. The decanate is ruled by Mercury and suggest the qualities: independent, cultured, sociable. Aquarius is connected with alchemical dissolution. see 395.

GMAThRIA Gematria. gematria.

DM-KR Dam-Car. Blood of the lamb. The mystical "place" in "Arabia" where brother C.R. round the wise men who initiated him [Fama]. "Brother C.R. became acquainted with the wise men of Damcar in Arabia, and beheld what great wonder they wrought, and how nature was discovered unto them. Thus refers to the first awakening of the interior hearing and interior sight. Interior hearing comes first, as a rule, and by means of it we 'become acquainted with the wise men...' As the Body is purified, and the Venus center in the throat begins to perform its subtle functions, which include the release of certain substances from the endocrine glands it the throat into the blood-stream one begins actually to hear the wise men... It is followed by interior vision... a heightened mental perception whereby one sees with the mind's eye the nature of the powers of truly liberated humanity." "Brother C.R. learned about his medicine and mathematics at Damcar, because physical work of initiation is based on occult mathematics, that is, on the actual geometric proportions governing the manifestation of all forms in nature. The initiatory word is also a work of occult medicine because it has to do with control of forces whose first awakening is represented by... the friendliness of the Turks at Damascus." [True and Invisible, page 116, 119, 121]. see 16, 444, 44, 220, 30, 824; 2863 (Greek).

IRDN yarden. "Descending"; "that which flows down". Jordan, the river of Palestine. Associated by qabalistic alchemist with the "Water of Minerals", that is, the fludic energy which takes form as minerals (as well as everything sense). Esoteric interpretations associate the Jordan with the blood stream of man. In the Rosicrucian allegory "the mysterious temple of Damcar is a place were C.R... gained knowledge of the mystic fludic energy" [op. cit., p.5] "That which flows down"-down into the dead sea. The symbol of the mystic river of manifestation, flowing down to death- the stream of Maya, the illusive power of manifestation. [K.D.L.C.K. p.455] see [Genesis 13:10]; 253, 914; 243 (Greek).

The Aesch Mezareph [VII, p.38] says: "Jarden denotes a mineral water, useful in the cleansing of metals and leprous [i.e. impure metallic ores] minerals. But this water flows from two sources, whereof one is called Jeor [IAR] i.e. a fluid having the nature of the right hand, and very bountiful ['Jamin' ins the right side]. The other is called Dan [DIN, judgement, severity; referred to DN Dan, the name of the tribe], rigorous and a very sharp nature. But it flows through the salt sea, which ought to be observed, and at length is thought to be mixed with the red sea; which is a sulphurous matter, masculine, and known to all true artists. But know thou, that the name zachin, i.e. Purity [ZKN, 33], being multiplied by 8, the number of Yesod, produces the number seder [SDR, 264 = 33, zachin x 8], i.e. order, which

is 264, which number is also contained in the word jarden; thus you may remember, that at least 8 orders of purification are required, before the true purity follows."

Rosenroth in [K.D.L.C.K. p.338] gives: Jarden, and says it denotes a mineral water, etc.

ChQVQIM khakuqim. emanations. C.R. came into more direct contact with the emanations of the Life-power. Rosenroth in [K.D.L.C.K. p.338] says that Chokmah, Binah, and Tiphareth are the first emanations.

MRDK mardak, mayredawk. footsteps, a space trodden upon; footprints, vestiges. C.R. recovered the vestiges of past experiences at Dam-car. [Deuteronomy 2:5] "Meddle not with them, for I will not give you to their land, no, not so much as a foot breath..."

SDR sadar. to arrange, order, a straight row. C.R. established logical sequence and order (a straight row) in his ideas. [Sepher Yetzirah 5:16] "...he made them (Pisces) as a conflict, drew them up like a wall..." In [K.D.L.C.K. p.455] it is spelled SDVR and means: arrangement, order; offering, present; prayer-book, emanation; system, plan; setting up type. Rosenroth states in the above quotation from Aesch Mezareph that the word purity, multiplied by 8, the number of Yesod, produces the number 264: seder, order, thus at least 8 orders of purification are required before true purity follows.

RHThIM rahatim. gutters, troughs, channels, pipes. Human beings are channels of the Universal Life.

Greek

alethias (Gr). of truth. The place of truth is Dam-car, where the "angel of truth" may be found. see 376, 112 Greek.

265 (5*53)

Q/P, Qoph/Peh, Mars in Pisces.

AVR H-ChMH Aur ha Khammaw. Light of the sun. (Isaiah 30:26). It has a bearing on certain facts of super-physical experience which are related to Binah.

IM HQDMVNI yawm ha-qadmoni. the Primordial sea. Sphere of Saturn. Refers to Binah as being the Great Deep, or Abyss of Chaos. It is the deep mentioned in Genesis 1:2, where we read that darkness was on its face. see 52, 67.

MChBA RVCh makhabo-rauch. "a hiding-place from the wind". [Isaiah 32:2] "(Behold, a king shall reign in righteousness). And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." A prophecy referring to Jesus Christ. The Christ, or Messiah, the Anointed One, is represented by the sixth Sephirah, which is not only Ben, the Son, but also Ish, the Man. Thus we may understand that [AISH], in the passage from Isaiah, refers to Tiphareth. see 311; 3493 (Greek).

IRMIH Ieremiah. Old Testament prophet Jeremiah. Literally, "going up to the height of God", "God is exalted". Refers to the spiritual experience of those who have attained to the Rosicrucian grade corresponding to Binah (Master of the Temple). It is because of this experience that they are deserving of the Title, NGID, Nagiyd, prince, leader. see 67, 221 (Greek). (Spelled IRMIHV on the text of Jeremiah.)

TzOQH tzeoqah. prayer; cry, shout, call, complaint. typical expression of all prophets and sees who call to the Great Mother and receive guidance from the intuitional level. Mathers in [Sepher Sephiroth, p.31] gives: a cry of the heart, anguish, anxiety.

ADRKl adrikal. architect [Mathers]. This word does not occur in scripture.

HRS hawras. to pull down; broke down [Mathers]. In [Job 12:14] "What he [God] tears down cannot be rebuilt; the man he imprisons cannot be released."

? α αμ α ε α? Mariam + heh aletheia (Gr). Mary plus the truth. Mary, the mother of Christ means 'seas' and is related to the "Great Sea" Binah, or the cosmic mother. see 172, 86. The truth is the key to many mysteries, including that of the center, to which Saturn is related in the Cube of Space. Recall the occult correspondence between Saturn and Venus in Libra and follow this clue. see 64, 72, 441.

266 (2*7*19)

TzMTzVM tzimtzum. contraction.

IRVN yaron. Termination of Qlippothic names for the 12 signs of the zodiac, has to do with imbalance of will (Yod = Mercury in Virgo), the regenerative force of solar radiation (Resh), intuition (Vav) and change (Nun).

ABN + VRDIM agahb + veradim. by means of plus roses. By means of roses, which are flowers of Venus and symbols of desires, man learns to depart from evil, and form a new combination, with the spirit of the mother. see 6, 260.

267 (3*89)

MRKZ merkaz. center.

MRKBH mercavah, meracabaw. the Chariot. see key 7. The vehicle of personality through which the divine life functions. see 150, 373.

Rosenroth in [K.D.L.C.K. p.553] gives: currus, vehiculum thronus, sella curulus. He says one source attributes the higher vehicle to Gedulah, Geburah and Tiphareth, and the lower one Netzach, Hod and Yesod. Another correlates the higher chariot to the 4 cherubim: Chokmah of Aquarius (the man); Binah to the eagle; Gedulah to Leo, and Geburah to Taurus. Whereas the lower vehicle comprises Netzach (Leo), Hod (Taurus) and Yesod (Eagle) and Tiphareth as the man. Still others called Malkuth the Chariot.

ASVR awsur. prisoner. suggest that illusion of separateness in each chariot of God. also: forbidden, prohibited; ASVR (ehsur) bond, chain; ASVR (issur) forbidden thing; prohibition.

GRN AThD goren alutad. threshing-floor of Atad, [Genesis 50:10] "And they came to the threshing floor of Atad, which is beyond Jordan (264), and there they mourned with a great and very sore lamentation; and he (Joseph) made a mourning for his father seven days." AThD is a symbol of union and is related to Briah, the creative world of Water, where archetypal ideas are combines with each other. It has the same value as words for: gold, beloved; a sacrifice; to show the way; a gift; strength. see 14, 264.

VRKIAL Urakiel. Geomantic intelligence of Leo; Archangel of Leo, according to Godwin. Davidson says the name is Verchiel or Zerachiel and says he is "angel of the month of July and ruler of the sign of Leo in the Zodiac... Verchiel is also one of the rulers of the Order of Powers. Budge, Amulet and Talismans, equates Verchiel with Nakiel. According to Papus.. Verchiel here called Zerachiel) is governor of the sun." [Davidson: Dictionary of Angels, p.305]

*** nayzir, cont. given as nasirafus by Rosenroth in [K.D.L.C.K. p.569], who cites the Zohar.

268 (4*67)

RBVNI Rabboni. "my Lord". Hebrew form of epithet given to Jesus by Mary {John 20:46] "Jesus said unto her, Mary. She turned herself, and said unto him, Rabboni; which is to say Master." The passage cited took place at the Resurrection. Recall that Daniel (God the Judge, 95) was called the Master of Magicians (Dn = 54 = Judgement = Scorpio = Nun). see 50, 106, 700.

BIRVN Biron. Angle of the 3rd decanate of Gemini. see 918.

269 (prime)

SMNGLVP Semangeloph. On of the three angels invoked against Lilith.

ARChIN archin. by-ways. The path of spirit (Aleph) in regeneration (Resh) works through its field of expression (Cheth), which are as by-ways in the evolution of will (Yod) through change (Nun).

KRVBIAL Kerubiel. Angel of Binah or Briah (3 of Cups). This implies limitation, or form-building on the plane of mental creativity. Davidson writes that he is the "Eponymous head of the Order of Cherubim. According to 3 Enoch, Kerubiel's body is 'full of burning coals... There is a crown of holiness upon his head... and the bow of the shekinah is between his shoulders.'" [Davidson: Dictionary of Angels, p.166]

ChI ANKI LOLM chai awnoki li-olahm. "I live forever". [Deuteronomy 32:40] "For I lift my hand to heaven, and say, I live forever." see 829.

270 (2*5*27)

RO Roa. evil [Isaiah 45:7]. In all senses, including human wickedness as well as natural misfortunes. The evil that the eye (Ayin) sees under the sun (Resh). With different vowel points: friend, companion; thought, aim, purpose, desire; noise, shout. When Heh is added, ROH, it becomes a verb meaning to feed, graze a flock, as a shepherd leads his sheep. see 45, 367, 311, 160, 479, 288.

Fabre D'Olivet observes: "RO. We have seen the movement principle, acting from the center to the circumference, modified in turn, by light, fire, water, air, ethereal fluid, according to the roots RA, RH, RV, RI: Now, where is the same movement departing from the root RV and degenerating more and more toward the material sense, to become in the root RO, the emblem of that which is terrestrial, obscure and evil. This is worthy of the closest attention.

RO and ROO (intens.) That which is bent, bowed down; that which is brought together to be made compact; that which becomes fragile, brittle; that which breaks and is reduced to powder: physical and moral evil; misery, malignancy, misfortune, vice, perversity, disorder.

SThRA sitra, sitayraw. side, border, power, influences (usually adverse); limit, limit of the sun. Aramaic origin. As a rule sitra is used to designate adverse or evil influences. Its basic meaning is one which implies limitation.

[Zohar I. p.50] "The adverse influence (SThRA RO sitra ahra, evil power of demonry = 480 = LILITH Lilith, the Qlippoth of Malkuth) which brings suffering and chastisement is therefore necessary in the world, since it rouses in man fear from through chastisement a man becomes filled with the true fear of God, and does not harden his heart; for it he does then "he that hardeneth his heart shall fall into evil [Psalm 28], to wit, into the hands of that 'adverse influence' which is called 'evil". Thus we have a love which is completed in both phases, and from this results a true and perfect love."

ALP-LMD-PH Aleph. full spelling of Aleph. Signifies the complete manifestation, or extension, of the powers of RVCh, Rauch, of which Aleph [A] is the alphabetical symbol.

NKR nekawr, nekar. strange, different. The appearance of endless mutation (Nun), the turning wheel of change (Kaph), the appearance of limitation (wall in fairy ring in Key 19, Resh). But when the Wheel becomes the fairy ring (under foot) then the land is no longer strange. [Psalm 137:4] "How shall we sing the Lord's song in a strange land? see 262.

["The Lord song (verse 4) is IHVH ShIR = 536 = the world of making, Assiah, the material world OVLM HOShIH. 'In a 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. Thus NKR, strange = RO, which is created [Isaiah 45:7]. It is the - or darkness. Yet ADMH NKR, strange land = 319 = life forevermore CHIIM OL-OVLM, the blessing of Psalm 133. The clue is in NKR, 'strange', from a verbal root meaning to differentiate, to make distinctions. If we are in the state of consciousness where we are preoccupied with the differentiated appearances of multiplicity, we do not perceive that the world of Assiah, the world of making or construction, is really the song of Tetragrammaton, i.e., the harmonious concord or all the manifestation of the Life-power. The song seems to be a discord, and the discord is evil, or RO. Note too, that ADMH 'land' is a metathesis of Adam HADM = 50 = the letter Nun, and also the gates of Binah, the mother, which are always represented by 50. Furthermore, the word for blood DM is probably a contraction of Adam, and certainly is derived from the root ADM, to be red. Here we have an allusion to the earthy, or carnal consciousness. While we are in this, we cannot sing the song of Tetragrammaton, that is, make our own personal 'making' in unison with the song of Tetragrammaton... But "except Tetragrammaton build the house, they labor in vain that build it" [Psalm 127:1]. The builder is Tetragrammaton, and all our building is clumsily unless our hands are conscious working as instruments of Tetragrammaton, and unless or conception that material world is that is truly the song of Tetragrammaton." [Paul Case: commentary of Troward of Psalms, Psalm 137]

Resh/Ayin, Sun in Capricorn.

QNON Canaan. flat or low. As a proper noun, the name of a son of Ham and grandson of Noah. [Genesis 9:22] "And Ham, father of Canaan, saw the nakedness of his father [Noah], and told his two brethren without." Canaan was the progenitor of the Phoenicians, and the people living west of the Jordan (the previous to the conquest by Israel). Canaan, the promised land. The name is found on Phoenician coins, and it is probable that it was known also to the Carthaginians. see 840, 160.

KVKB MIOQB kokab mi-yaqob. "A star out of Jacob". [Numbers 24:17] "I 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." Jacob means "to supplant", the star suggest the hexagram, symbolic of Tiphareth; Sheth means "replaced, compensation". see 182, 620, 700, 494.

BRICHIM Berichaim. bars, boots, latches; axes; clavicles, shoulder-blades, levers; flying serpents. The Ego or higher self resides in the heart center, between the shoulder-blades. It is barred from the profane, who are unprepared.

I:N:R:I: [Hebrew] (I.N.R.I) The abbreviation of sentence nailed on the cross of Jesus when he was crucified, Jesus Nazareus rex

Judaorum. "Jeusus of Nazareth, King of the Jews." Ingi natura renovata interga "whose love nature (or passion) renews the whole"; Intra nobis regnum Dei "interior (among us) kingdom of God"; Isis natura regina ineffabilis, "Isis, the ineffable, Queen of Nature." Ignis, translated "love", is defined in the Latin dictionary as meaning: fire, brightness, glow of passion. see 46, 908.

Greek/Latin

Asenath (Gr). wife of Joseph (Septuagint Greek). The Hebrew is ASNTh, aw-se-nath (511) "dedicated to Neith," and daughter of Potipherah, Priest of On, whom the King of Egypt bestowed in marriage upon Joseph. Scholars have speculated that the name Asenath as representative of a Coptic compound assheiteit means, "she who is of Neith." Note the correspondence between "Isis, the ineffable, Queen of nature," and Asenath "she who is of Neith' (Isis-Neith). In the Old Testament, Joseph is never refereed to as a tribe, although he was a son of Jacob. Instead, his two sons are referred to as each a half-tribe, Ephraim and Menasseh.

271 (prime)

ARO earth; whence. When ARO is spelled by Tarot, it is Key 0 + 19 + 17 = 0 + 3 + 6 = 9 the Hermit = Yod = 10 = 1 + 0 = 1 = Aleph = 0. The spirit or no-thing is behind the "earth".

KRBIM Kerabim. The Mighty Ones (the Cherubim). The order of angels associated with Yesod. These are the beings associated with the formative, reproductive powers of Yesod.[variant spelling] see 80, 351, 278, 1227.

OBR eebehr, ober. to cause to be pregnant, to be with child; to transgress repeatedly. This correlation connects the Kerabim with the reproductive aspects of Yesod. also: OBR (aybahr) to become pregnant; to be intercalated, to be disfigured, be spoilt;

OBR aybehr. region beyond; region across, side; OBR (awbahr) to pass, pass over [Deuteronomy 9:1] "Hear O Israel, thou art to pass over Jordan (#264) this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven. see 278.

ORB ereb. Evening or the close of the Day. Sometimes the direction west. With different vowel points: Raven. Also the progenitor of the Hebrews, mentioned in [Genesis 10:24] "Arphaxab was the father of Shelah, and Shelah the father of Eber. see 998.

Fabre D'Olivet comments: ORB. west-eve... this name famous in all the ancient mythologies, is the Erebus which we have drawn from the Greek $\epsilon \rho \epsilon \varsigma$?, and whose origin has so greatly troubled the savants. Its signification is not doubtful. It always recalls to the mind something obscure, distant out of sight. The Hellenists who have rendered it in this passage by $\epsilon \sigma \mu \epsilon \alpha$ and the Latins by 'vespere', evening, making visibly weakened the meaning. It signifies the Occident, and all ideas which are related to it, not only in Hebrew, but in Chaldaic, Syriac, Ethiopic and in Arabic. The name of the last-mentioned people is derived there from..." [The Hebrew Tongue Restored, pp.35-36]

Elsewhere he cites [Genesis 8:7] "And he [Noah] sent-forth a Raven which went to and fro, but did not return until the waters were dried up from the face of the earth." He renders this verse: "And he sent forth ereb (western darkness) which went to and fro (with periodic movement) until the drying up of the waters upon the earth." And comments: HORB. Erebus... I am well aware that the Hellenist and after them, the author of the Latin vulgate, have seen in ereb, that famed ereb of ancient cosmogonies, only a simple raven: transforming thus a vast and mysterious idea into an idea petty, and ridiculous: but I am also aware that the same Hellenist who worked upon the version which bears the name of the Septuagint, Essences and consequently initiates in the Orallaw, penetrated the hieroglyphic meaning of the sepher deeply enough not to be the dupes of such a metamorphosis. One cannot read them with any kind of attention without discovering their perplexity. Not knowing how to disguise the periodic returns of the alleged bird, and fearing that the truth might shine forth in spite of them, they decided to change completely the original text and be delivered of the ereb which perturbed them, by saying that the

raven being sent forth returned no more, [Greek word]. But in this instance, everything betrays their pious fraud. The Samaritan text agrees with the Hebraic text and makes it unassailable; the Samaritan version and the Chaldiac Targum say alike that ereb, given liberty, takes an alternating movement of going forth and coming back; finally Saint Jerome, forced to recognize this truth, can only weaken the force of the phrase by saying, without doubting the first verb and changing their temporal modification of it, 'qui egrediebatur et reurtebatur. It must be remembered that to reveal the depth of this hieroglyphic expression, the ereb was not set at liberty, and did not take this periodic movement until after the release of the nocturnal light referred to in the preceding verse." [The Hebrew Tongue Restored, pp. 229-230]

2. Gaskel suggest, as the Hellenists, that the Raven of Noah returns not again, but is "A symbol of the lower mind, which goes forth to the things of the world." [Dictionary of all Scriptures and Myths, p.613]

3. A. Jukes writes: "The dove and the raven are sent forth, figuring (for they are birds of heaven, and the heaven is the understanding) certain powers or emotion of the understanding, both pure and impure. In the action of these is shown the working of the good and evil which to the last remains with us. The raven, finding its food in carrion, figures these inclinations with feed on dead things." [Types of Genesis, p.120]

ROB rawayb. to be hungry, to be famished. Metathesis of ORB and OBR. note that Resh comes before Ayin.

BOR baw'ar consume, kindle. The power of Beth (Key 1) through the agency of Ayin (Key 15) resulting in Resh (Key 19). Mathers: injure; brutish.

RBO rawbah. to be square, to be stretched out, lie down; to lie with, mate (of animals), to have connection with a beast; to commit sodomy; to fructify the ground.

RBO ribeyah. to do something for the fourth time; to make a quadrilateral; to water the soil; RBO (rubah) to be square, have four sides; RBO (rebah) lying down; a forth part; one side of a four-sided figure; rain, fructifying showers;

RBO robah. one fourth; fourth of a kab; RBO (raydeh) descendant of the 4th generation.

RINVN Rinoo. Day demon. of 3rd decanate of Sagittarius. This decanate is ruled by the Sun and suggest imbalance, resulting in informality, unfaithfulness and secretiveness.

Greek/Latin

harmonia (Gr). harmony.

273 (3*7*13)

21*13 = 273 = number of 13s on the great seal of the U.S.

ORBA orba. raven. an alchemical term. related also to Binah, Arabia, sterility or agreeableness. see 272, 136 (Latin).

ABN MASV HBVNIM ehben masu ha-bonaim. the stone which the builders refused [Psalm 118:22]. (Masu is from MAS: to despise, reject, refuse.) A reference to the philosopher's stone. The principle of human equality, founded upon the presence of the mystical Christos with the temple of every personality. The syllables of the "substitute" of the lost word is concealed in these 3 words. see 108, 142 Latin.

***The Zohar [I:72A, p.244] says "It is written, as for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with the likeness" [Psalm 18:15]. King David felt great affection and attachment for the stone: it was of it that he said, 'the stone which the builders rejected is become the corner-stone'... and whenever he desired to gaze at the reflection of the glory of his master, he first took that stone in his hand and then he entered, as whoever wishes to appear before his master can only do so through that stone, as it is written, 'Here with shall Aaron come into the holy place' [Leviticus 16:3]. It was David's boast that 'As for me I shall behold thy face in righteousness, 'and he exerted himself in every way to appear before him on high in proper guise by means of [text ends]...

AVR GNVZ aur genoz. the Hidden Light. Transmitted from generation to generation through the mystery schools (see 203).

ChVRM ABIV Khurum Abiv, or Hiram Abiff. the name of the central figure in the legend of Freemasonry. One of the three original Master Masons. see 254. Haram was the son of a widow who was of the tribe of Naphtali (Virgo). see 80. In the Egyptian mysteries Khoor or Horus, the Hawk-headed God, was the probable derivation of the name Hiram. Note that Horus, Hiram, Krishna, Christ and C.R. all have the sound (KHR). see 19, 640, 465, 1378, 833 (Greek).

"Among the manuscripts of Dr. Sigismund Bacstron, the initiated Rosicrucian, appears the following extract from Von Welling concerning the true philosophic nature of the Masonic Chiram: 'The original word ChIRM, Chiram, is a radical word consisting of three consonants Cheth, Resh and Mem, i.e. Cheth, Resh, and Mem. (1) Cheth, signifies chamah, the sun's light, i.e. the universal, invisible, cold fire of nature attracted by the sun, manifested into light and sent down to us and it every planetary belonging to the solar system. 2. Resh, signifies RVCh Ruach, i.e. spirit, air, wind, as being the vehicle which conveys and collect the light into numberless foci, wherein the solar rays of light are agitated by a circular motion and manifested in heat and burning

fire. 3. Cheth or Mem, signifies majim, water, humidity, but rather the mother of water, i.e. radical humidity or a particular kind of condensed air. These three constitute the universal agent or fire of nature in one word ChIRM, chiram, not Hiaram'" [Manly Hall: The Secret teachings of All Ages, p.78]

arba [ARBO]. four. The principle of equality symbolized by the 4 equal lines of a square, incorporated into the pyramid of the Great Seal of the U.S. Also the four elements, balanced in human personality.

Fabre D'Olivet comments: ARBO, four... its root RB involves every idea of strength, of solidity, of greatness, resulting form extent and numerical multiplication... formed of the sign of movement proper Resh, and that of generative action, contains all ideas of grandeur and multiplication. If the last character is doubled, as in RBB, this would acquires an endless numerical extent; if it is followed by the sign of material sense, as in RBO, it becomes the expression of solidity, of physical force, and of all ideas attached to the cube. It is in this state that it represents the number four." [The Hebrew Tongue Restored, pp. 78, 153]. For other numerals, see 13, 400, 636, 348, 600, 372, 395, 770, 570, 441.

GOR gawar. "he rebuked," to reburek, scold; to curse. [GOR reproach, reproof]. The refusal of Hiram Abiff to reveal the master Mason's word. The Declaration of Independence rebuked the tyranny and oppression of the British crown, to establish a "new order of the ages".

GRO gawrah. "He took away", to withdraw, diminish, to restrain, to subtract; to form kernels (of fruit). In his death Hiram takes away the secret-the hidden light of Freemasonry.

RGO rawgah. "He set in motion"; "he analyzed." The Declaration of Independence set in motion a series of political changes which have transformed the world. It analyzed the fundamentals of natural law. The hidden light sets in motion changes in human personality. [RGO is connected by Mathers with square in chapter 1 of the 3rd book of Abra-melin, in connection with IRAGO].

AVRANIH Uraniah. Urania, Greek muse of Astronomy.

ALIPZ LVI TzHD Elphas Levi Zahed. Pseudonym of Alphonse Louis Constant. see 128, 46, 99.

Greek

anthanasia (Gr). immorality. The Declaration of Independence based its doctrine on the principal of immorality, familiarized in the Masonic Legend of Hiram Abiff. This is the stone which the builder rejected and the "hidden light".

Written ?α α ασ α ? in [1 Corinthians 15:53, 54] "For this

corruptible must be clothed with incorruptibility; and this moral must be clothed with immorality. (54) and when this corruptible shall be clothed with incorruptibility, and this mortal, shall be clothed with immorality, then will that word be accomplished which has been written, 'death was swallowed up in victory.'" Also with reference to the king of kings, Christ, in [1 Timothy 6:16] "The only one possessing immortality, inhabiting light inaccessible; whom no one of man has seen, nor is able to see; to whom be honor and might everlasting. Amen."

heh kleis (Gr). the key. Literally "A thing to close the door with" from the outside (as well as what opens the door, i.e. Daleth-creative imagination, to the inside). "The key to the house of David... mentioned in Isaiah 22:22 and also alluded to in Revelation 3:7." [Paul Case: True and Invisible Rosicrucian Order (4th), p.92] see 954, 528.

274 (2*137)

275 (5*5*11)

ROH roeh. shepherd, to graze a flock; friend, companion; evil.

RHO Reha. 39th name of Shemhamphorash, short form, associated with the 3rd quinance (11°-15°) of Aquarius. see 306, 1525.

IAR DIN yar din. River of judgement; fluvius ?judicm? [K.D.L.C.K. p.177]. The Aesch Mezareph , an alchemical treatise says IAR DVN is the river of judgement flowing out of the north. On the Cube of Space, the northern face is attributed to Mars; the path of Shin (Key 20, Judgment) connects the northern (Mars) and southern (Sun) faces. The Mars force must be directed to the Sun via transformation and resurrection Shin to avoid "evil".

ACHVRIIM achureem. On the rear, hindmost, backward posterior [K.D.L.C.K. p.72] "Which pertains to Malkuth, and it is so-called because it is last (in order) from the Atziluth plane."

DIRH NAH dirah naweh. domicilum pulchrum; beautiful dwelling [K.D.L.C.K. p.395] A reference to the 2nd Heh of IHVH, which pertains also to Malkuth, and is one of the names for the divine presence, shekinah, "who is moreover called the stone, DR ("pearl") and the beautiful dwelling; that is, when she departs from her archetypal home in Binah to dwell in the kingdom of God. The divine presence brings the friendship of the father.

SRThV srutu. Mathers in [Sepher Sephiroth, p.32] gives: qy. sruti 'scripture'.

Of the first 2 letters Fabre D'Olivet writes: "SR. The circumferential sign joined to that of movement proper, constitutes a root which issue all ideas of disorder, perversion, contortion, apostasy; also those of force, audacity, return, education, new direction etc... That which is disordered, rebellious, refractory; which leaves its sphere to cause trouble, discord; that which is vehement, audacious, independent, strong: that which distorts, turns aside, takes another direction; is corrected etc." "of the last two letter ThV he says: "That which arrest, which opposes resistance." [The Hebrew Tongue Restored, pp. 412, 357]

276 (3*4*23){PRIVATE }

IHVH TzDQNV IHVH Tzidaygenu. "Jehovah (IHVH) our righteousness [Jeremiah 23:6] "In the days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called the Lord of righteousness." Recall that Judah is connected with the sign of Leo = heart or Sun = alchemical digestion. see 30. Israel means "he shall rule as God". Righteousness is linked with Chesed, Mercy, the sphere of cosmic memory, or Jupiter. see 1801 (Greek).

SIHRA Sihra. the Moon. Chesed is the sphere of the cosmic moon, wherein the waters of memory are gathered. see 87.

KNVR kinnor. a cithara; harp, lyre; violin. Connected with the physical body.

"So this thy body is the instrument
whereon may be played the song of life.
Nay, it is more than this;
for on this harp of ten thousand strings,
the wind of the spirit moveth ever,
and soundeth night and day the melodies
and harmonies of the eternal song.
Yet few there be with ears to hear,
for that hearing is too often dulled
by the noisy clamor of the world's illusion."
[Book of Tokens: Epilog - Malkuth]

ACHVDRAVN Achodaraon. Lesser angel governing the triplicity by night of Libra. Note that Libra corresponds to the letter Lamed, the ox-goad, whose primary meaning (LMD) is "to teach, instruct." The one teacher is life, helping its creation through recollection. see 74, 926.

ARIThVN Ariton. Demon king of water and the west. Water indicates receptivity; the west is the direction of manifestation. Note also by adding Heh to ARI, the first three letters of this word, we obtain ARIH lion (#216). The final three letters, ThVN = 65, the value of HS, hush, keep silence. The lion is the animal nature; silence is one way to conserve energy for constructive work. Demon suggest subconscious imbalance, resulting in negative aspects of these qualities. In the Tarot minor arcana this decanate is assigned to the 5 of Wands. This represents the operation of Geburah, sphere of volition or Mars, in Atziluth, the archetypal world of ideas. When ill-aspected, as here, this can indicate cruelty, violence, lust and prodigality. The remedy is to learn to identify personal will with the one will manifest in the cosmic order, and so free oneself from the delusion of separateness. see 926.

ROV Rev; name of one of the descendants of Shem in [Genesis 11:21] "And after he became the father of Serug, Rev lived 207 years and

had others sons and daughters."

277 (prime)

ZRO zerah. seed, fruitfulness, sperm. One of the pairs of opposites (creativity, fertility) assigned to the letter Resh. see 200, 385, 785. "Seed" is also connected with the power of the letter Nun (to sprout, to grow).

Lamarbah [LMRBH]. "for multiplying."

ROVA rahayva. grace, benevolence; will, pleasure [Aramaic]. Mathers gives gratia, benevolentia.

GIMThRIH gimahtria. gematria; geometry (variant spelling).

SHIBR Sahibar. Angel of the 3rd decanate of Leo. This decante is ruled by Mars, and suggest the qualities: fearless, outspoken, animated.

HKRBIM ha-kerubim. "The Cherubim" [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 turned every way, to keep the way of the Tree of Life. see 272, 678.

KIMAVR Kimaur. Kimaris; according to Godwin, Goetic demon by night of the 3rd decanate of Capricorn. The last three letters of this name suggests AVR aur, light.

Fabre D'Olivet comments of this root: KS: "Every tension, inclination, desire for assimilation." [The Hebrew Tongue Restored, p.373] The letters of the name suggest false grasp (Kaph) of the disciplined power of spirit (Aleph) to flow into, linking it (Vav) to personal abuse of the solar regenerative power. The 3rd decanate of Capricorn is ruled by Mercury and has the qualities: profound, aloof, taciturn. The influence of the demon suggest subconscious imbalance, resulting in negative aspects of these qualities. In the tarot minor arcana this decante is assigned to the 4 of pentacles. This represents the operation of Chesed, sphere of cosmic memory in Assiah, the material world of action. When ill-aspected, as here, this can indicate dangers to reputation, sharp criticism. The remedy lies in learning to rightly manage our relationships, circumstances and conditions in life by realizing that personal activities are expressions of some cycle of cosmic activity.

278 (2*139)

KRVBIM Kerubim. Cherubs, Angelic Choir associated with Yesod.
Variant spelling see 272.

OVLM HMVThBO Olam ha-Moteboh. Natural World. The material world.
The physical plane.

OZRA Ezra. The biblical prophet. see 76.

BOVR Beor. Beor; the father of Bela, the first king of Edom.
[Genesis 36:32] "Bela, son of Beor became king of Edom. His city
was named Dinhabah." According to Inman: "possibly a variant of
Peor. Gesenius translates it 'torch', and furst, 'a shepherd'. A
torch, a piece of pine wood, or other straight thing, burning at
the end, was an euphemism. Hogarth, in his curious engraving
'before' and 'after' has symbolized the same idea by a sky-
rocket. It is, of course, well known to all, that Cupid (or
desire) bears a torch as an emblem with the flame burning
upwards; at death, or at funeral ceremonies, the torch hands
down, extinguished, or effete." [Ancient Faiths Embodied in
Ancient Names, p.346]

OVBR awbar. Variant spelling of OBR to pass over. Given my
Mathers.
see 272.

ARBOH arbaah. four; variant spelling. see 273. [Job 42:16] "After
this Job lived 142 years, and saw his son's and his son's sons,
four sons of generations."

ORVB avov. wild beast, the fourth of the 10 plagues of Egypt.
Written OVB in [Exodus 8:21] "If you do not let my people go, I
will send swarms of flies (i.e. OVB) on you and your officials,
on your people and into your houses. The houses of the Egyptians
will be full of flies, and even the ground were they are."

279 (3*3*31)

ALP-LMD-PH + GV Aleph-Lamed-Peh + gayv. Aleph or spirit, spelled in full plus middle, center. It is the working power of spirit in the center of all things which completes the operation of the sun in man. Note that 279 reduces to 9, which represents attainment or a goal or cycle of manifestation. see 111, 270, 9, and Key 9.

GN ALHIM + MLKIM Gan Elohim + melakim. Garden of the Elohim or creative powers plus kings. The garden is the place of birth or creation of the philosopher's stone of alchemy. The "kings" are attributed to Tiphareth in the material world, and are the seven interior "stars". "As above" = Elohim; "so below" = alchemical metals. see 139, 140, 52, 86, 90.

SBIRV Segiro. Leprosy; given as lepra by Rosenroth in [K.D.L.C.K. p.458]. He cites [Exodus 4:6] "So Moses put his and into his cloak, and when he took it out, it was leprous, like snow."

280 (5*7*8)

SNDLPhVN Sandalphon. The Archangel of Malkuth, symbolizing the passive, receptive, feminine aspect of God, the basis of the manifest. 280 reduces to 10, Kingdom. "Then name of the angle Sandalphon, the angel or of the wood of the world of Assiah, since the greatest part of it are sterile trees." [Book of Concealed Mystery V:28] see 101.

PR par. Godwin gives: bull; victim; offering.

TORA Tora. the law. The Kingdom is seen to be the result of the Life-power's perfect memory of the orderly sequence of its self-expression.

ROTA Rota. the wheel which indicates that the basic law of the manifest, Malkuth, is the law of rotation. see 48.

ROI Ro-i. my shepherd [Psalm 23].

HORH hehayraw. to make naked, uncover, to pour out, to have sexual contact; to mix liquids.

OIR yir. city, town; terror, excitement; enemy, foe; watcher, angel. [Jeremiah 4:29] "The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein." Also: anger, wrath [Hosea 11:9] "I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the holy one in the midst of thee: and I will not enter into the city." [Daniel 4:13] "I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven." Mathers gives: citizenship.

RKS rawkhs. to bind, to chain, fasten; to button up. [Exodus 28:28] "And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lance of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod." Also: RKS, to stamp, trample over wetted grain; RKS mountain ridge; rough ground [Isaiah 40:4] "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." RKS (robes). bond, league, conspiracy, deceit [Psalm 31:20] "Thou shalt hide them in the secret of their presence from the pride [i.e. deceit] of man; thou shalt keep them secretly in a pavilion from the strife of tongues."

PR raph. terror.

K + M + N + P + Tz. Sum of the five letters having a final form. These five letters denote the severest of judgements. "Five kings (which are the roots of the judgements) betake themselves into swift flight before four (the 4 letters of the Tetragrammaton,

which bear with them the influx of benignity). They cannot remain (since the judgements and rigors cease and flee)." [Book of Concealed Mystery V:28]

IOR yaeear. Mathers gives in [Sepher Sephiroth, p.32] Angle of the wood of the world of Assiah. In [Canticles 5:1] "I am come into my garden, my sister, my spouse: I have gathered my Myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk."

DGDGIRVN Dagdagiron. Godwin gives: "The snakey ones," the Qlippoth of Capricorn. Kenneth grant says the meaning is "'the fishy', which denotes the feminine nature." [Nights of Eden, p.230] The derivation is from DG dag, fish; to multiply abundantly. see 7. Note that Capricorn is symbolized by a goat with the tail of a fish.

281 (prime)

PAR pa'ar. to be radiant, to gleam, to shine, to glow, to bloom, to explain, to make clear, to adorn. Also: to explain, to make clear, to beautify, glorify; to go over the bough, glean." A masculine noun. Root of Tiphareth, which is the seat of mental activities whereby ideas are clarified.

PAR pawar. Head-ornament, diadem, turban, headdress.

APR Apyer. ashes.

ORVH oruh. nakedness; genital organs; unchastity, loudness, obscenity, sexual intercourse. The opposite of fruitfulness is the misuse of the same powers that lead to liberation. see 783.

MAMR maamar. creative utterance; "decree, commandment" in [Esther 1:15] "And he said, 'what shall we do to Queen Vashti, according to law, because she has not performed the command of King Akhshirash by the eunuchs?" Written MAMR in [Daniel 4:14] "He called [i.e. decreed] in a loud voice: 'cut down the tree and trim off its branches; strip off its leaves and scatter its fruit. Let the animals flee from under it and the birds from its branches" The Zohar [IL31B, p.119] comments: "We reckon Bereshith ["in the beginning". Genesis 1:1] as a MAMR maamar (creative utterance) and six days issued from it and are comprised in it, and bear the names of those others."

Greek

pas (Gr). all. see 506 Greek, 46 Latin, John 8:2.

282 (2*3*47)

ARALIM Aralim. Thrones. The choir of angels associated with Binah. The angelic forces or formative forces are those particularly related to the Yetziratic world. The thrones are 12 because 282 reduces to 12. These are the thrones of the "Breath of Lives."

RVCh ChIIM Ruach Chaim. "Breath of Lives". 12 always refers to the 12 zodiacal types and thus the Aralim correspond to the action of the finitizing, limiting power of Binah as it expresses through Ruach or the human spirit. It is that which individualizes, that which effects the differences which distinguish one human expression of the Life-force from another. see 14, 428, 630, 140, 86, 272, 351.

ORBI Arebi. Arabian. In the Rosicrucian allegory, brother C.R. is shipped across the Arabian gulf (sinus Arabicus) to Egypt. It refers to the termination of the period of celibacy represented by Arabia. Egypt represents the psychic powers of the subconsciousness plane (Yesod), controlled by the power of Arabia. It is the extension of Tiphareth to Yesod through the path of Key 15 (Samekh). see 60.

OBRI Ibri. Hebrew; name given to the Israelites as descendants of OBR Eber, in [Genesis 10:24] "Arphaxad was the father of Shelah, and Shelah the father of Eber. Or in allusion to the immigration of their ancestors from the other side of the Euphrates. Referring to Joseph in [Genesis 39:14] "She called her household servants. 'Look', she said to them, this Hebrew has been brought to us to make sport of us! He came in here to sleep with me, but I screamed."

BOIR beir. A colloquial term for beast, cattle, in [Genesis 45:17] "Pharaoh said to Joseph, 'Tell your brothers, do this: Load your animals and return to the land of Canaan.'"

283 (prime)

ARVN IHVH aeron IHVH. "The ark of the Lord" [Joshua 3:13] "And it shall come to pass, as soon as the soles of the feet of the priest that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above, and they shall stand upon an heap." The ark of the Lord is the body containing the 'shut-in gold'; i.e. the desire to bring forth seed in the heart, unfolding the higher self. Jordan refers to the descent of consciousness from above to below; the new cycle of evolution begins with the sense of separation. The Quest for self-consciousness, or consciousness of the self. see 264. this involved alchemical changes in the bloodstream. see 407, 690, 2610 (Greek).

ZKRVN zikawron. Memory, power of remembrance memorial, remembrance, record, memento. The power of memory is attributed to ChSD. see 72, 964. The influx of memory from Chesed descends to Netzach through the path of Kaph. see Key 10, #20, 100, 964.

RGLIM ragalim. That goes on foot. Recall that the feet are attributed to Pisces, which is connected with the letter Qoph. The path of Qoph descends from Netzach, the desire nature, to Malkuth, the physical body. Qoph is attributed to the function of sleep and is the Corporeal Intelligence. "The kingdom of spirit is embodied in my flesh" though desire. see 100.

ChDRI-BThN haderei-beten. Chambers of the bell; depths of the heart, i.e. the inner parts of the body. [Proverbs 20:27] "The spirit of man is the candle (lamp) of the Lord, searching all the inward parts of the belly." see 933.

An amicable number, whose aliquot parts are 1, 2, 4, 7, and 142. The sum of these is 220, another amicable number. see 220.

AMBRIAL Ambriel. Archangel of Gemini.

OIRD yarad. fugitive. "I am the eternal fugitive." [Book of Tokens, Heh]

KI LOVLM ChSDV. His love [kindness, mercy] indures forever. [Psalm 118:2] Thomas Troward: "The key note is the Mercy of 'God'. This is the very opposite of the conception of God which looks on him as always seek vengeance, and this therefore is the true ideal of God. We realize our idea. 'giechst dem geist den du begeifst' says Goethe, and that is the Alpha and Omega of the whole matter... the God of Gods... is a distinguished from the God of forces. God is both, but it is the former conception that is life-giving to us, for it means reflection itself as individualized God." [John 10:36] "Of him whom the father set apart and sent into the world, do you say 'thou blasphemest'; because I said 'I am a son of God.'" Paul Case: Mercy in Hebrew is Chesed, the 4th Sephirah, and mercy is properly translated 'beneficence, kindness, love.' It is from a verbal root signifying primary 'to be filled with earnest and eager desire.' The continually recurring phrase in the Psalm is written KI LOVLM ChSDV = 284. This number is the reciprocal of 220, and is the number of OIRD 'fugitive'. In Greek, 284 is the numbers of α α , 'good', of α , 'holy, sacred', and of ε , 'God'. The divine name attributed to Chesed in Qabalah is AL, El, 'The Strong One'. This name of God is derived from a verb meaning primarily 'to roll, twist, to twirl'. Others give the meaning of the verbal root as 'to be in front'. These meanings suggest the idea that the primary or leading power is whirling twisting force. Similarly, Kether on the Tree of Life is called 'the beginning of the whirlings'. Note also that ChSDV, 'his mercy' = 78 = MLCh, salt = LChM, bread = MZLA, influence. The preservative salt, the bread which is the staff of life; and they holy influence descending from Kether (which is compared to 'precious ointment' is Psalm 133) are all associated together. The main idea is that the primary power is beneficent, and the recurrent affirmation that this power is aoinial (LOVLM), or endures forever taken in connection with the statement that God is immutable, gives us assurance that God is always beneficent, always earnestly desirous of the welfare of his personal manifestations. Chesed, on the Tree of Life, is the reflection of Chokmah. The divine wisdom can have no other direct expression than beneficence." [Troward on Psalms, Psalm 136, pp.176-177]

Greek

ε Theos (Gr). God [John 1:1]. see 703 Greek, 740, 592, 785, 373.

α haglos, hagios (Gr). Holy one; saint, sacred, holy. A reference to Christ. see 703, 720. Also means: devoted to the Gods, pious, pure. Also worthy of respect, reverence, veneration; of God in [Revelation 4:8] "And the four living ones, having each of them six wings apiece, round about and within are full of eyes; and they have no rest day and night, saying 'Holy, holy, Lord God the omnipotent! The one who was, and the one who is, and the one who is coming.'" Also in [Revelations 6:10] "And they cried with a loud voice, saying 'how long, O sovereign Lord! The holy one and true. Dost thou not judge and take vengeance for our blood from those who dwell on the earth?" see 592, 524 (Greek).

α α agathos (Gr). Good.

These three word are simply different ways of saying the same thing. Thus that to which number 220 is amicable or friendly, is God Himself. This word has a number of shades of means: A) distinguished for good and eminent qualities and character-of persons and things; B) in a physical sense, good as opposed to bad; C) in a moral sense, good, well-disposed, upright-of persons, things, actions; D) good things, right virtue, good in respect of operation, doing good; E) good, in respect to the feelings excited, i.e. glad, joyful, happy. Also in [Matthew 12:35] "The good man out of his good treasure produces good things; and the evil man out of his bad treasure produces evil things." see 2357.

Latin

Sub umbra alarum tuarum Iehova (Lt). Under the shadow of thy wings, Jehovah (see 255).

ROIH rahayaw. friend, beloved. To arrive at the city in the heart is to unite oneself with the beloved friend. Then one knows that all men are friends and brothers, made one in love. see 320. Note this word is a metathesis of HOIR; the letters Heh and Resh have been transposed. The city is sought via clear vision (Heh); the friend is recognized via the process of regeneration (Resh). Both require edrei, or strength.

***edrei, cont. Inman says "The word is probably a variant of ADR adar, which means 'to shine, be splendid, renowned', etc. Also 'great, swelling, inflated, magnificent, large' (p.470). The word ADR also means 'to glorify'. see 205.

***[beginning of text missing] "soft rich soil" (see Key 3) and lies east of Jordan ("that which flows down"). East is attributed to Daleth on the Cube of Space. Astaroth is Syrian fertility goddess connected with Venus. Og, OVG, say Inman means "he goes in a circle", i.e. the sun, and the golden dawn of illumination is sought in the mystic east. When the force of Mars, symbolized by edrie is conjoined with that of Astaroth or Venus, there is rulership, for the northern and eastern faces of the Cube of Space are connected by the line north-east, which is attributed to Heh, the Emperor. This is the creative word (1st Heh of IHVH) in manifestation (2nd Heh of IHVH), which expressed by merits the title 'strong', for the aim of the Emperor's vision has the interior power expressed by "the city".

286 (2*11*13)

QVL + OINK kol + ayinekaw. "his voice" (i.e. Tiphareth) + "thine eye" (i.e. the divine beneficence). The heart or inmost center is connected with interior vision, which prospers all human undertakings. see 136, 150.

MRVM. high, lofty [Mathers].

MVRM. Murum. Murmus; Goetic demon by night of the 3rd decanate of Virgo. The metathesis of MRVM, where Vav the false "voices" are put before Resh, the regenerated solar force. This decanate, ruled by Venus, as the qualities: chaste, romantic, selective. The influence of the demon suggest subconscious imbalance (Mem), resulting in negative absorption of thoughts from others (Vav), causing errors to regenerative (Resh) within body-cells, the substance of mental instability (Mem). The decanate is linked with the 10 of Pentacles, which is the operation of Malkuth, sphere of the elements, in Assiah, the world of physical action. Heaviness and dullness of mind, slothfulness and material loss are indicated, unless counter measures are taken. see 846. According to Davidson, he is also called Murmur: "Before he turned into a fallen angel, Murmur was partly of the Order of Thrones and partly of the Order of Angels. This 'fact was proved after infinite research', reports Spence in An Encyclopedia of Occultism, p.119. In hell, Murmur is a great Duke with 30 legions of infernal spirits attending him. He manifest in the form of a warrior astride a gryphon, with a dual crown upon his head. He teaches philosophy and constrains the souls of the dead to appear before him for the answering of questions." [Davidson: Dictionary of Angels, p.199-200)

287 (7*41)

AVPR Ophir. "Fine Gold." The place where Solomon got his gold for the temple. Variant selling. It is AVR, with the letter of Mars. see 291, 1210, 207, 297, 302.

ZOIR zoar. little, small. The city into which Lot escaped at the destruction of Sodom and Gomorrah [Genesis 19:23]. "The sun was risen upon the earth when Lot entered Zoar." The passage which refers to Lot's escape specifically mentions fire and brimstone [A name for alchemical sulfur], while Lot's wife is turned in a pillar of salt. see 693, 78, 104, 315, 354. One of the 5 cities in the vale of Siddim, also called Bela. see 354.

MVRIAL Muriel. Geomantic Intelligence of Cancer. From the Greek "Myrrh"; Angel of the month of June and ruler of the sign of Cancer. One of the rulers of the Order of Dominations, invoked from the south. One of the chief angelic officers of the 3rd hour of the day. [Davidson: Dictionary of Angels, p.199] Godwin gives: Archangel of Cancer.

ChKMH RVCh Chokmah Ruach. Spirit of Wisdom. The life-breath or spirit is concentrated as the life-force in Chokmah. It becomes "gold" as it descends through the Tree of Life. see 73, 214.

VPAR vuphar. Night demon of 3rd decanate of Taurus. This decanate is ruled by Saturn and suggest subconsciousness imbalance, resulting in lack of perseverance. The letters of the demon's name suggest the power of intuition (Vav), misdirected in acts of self-expression (Peh), using the undisciplined power of spirit (Aleph) to pervert the solar regenerative force (Resh). The 3rd decanate of Taurus in the Tarot minor arcana is assigned to the 7 of Pentacles. This represents the operation of Netzach, sphere of Venus, in Assiah, the material world of action. When ill-aspected, as here, the influence of the demon can indicate something promising which turns out badly; loss in speculation and unprofitable employment; financial restriction, unrealized hopes and wishes. The remedy is through rightly applied desires based on first-hand knowledge that the possibilities in man and his ability to transmute his environment are inexhaustible.

IVBB BN ZRCh Jobab ben Zerah. Jobab, son of Zerah; A king of Edom, according to Godwin, associated with Chesed. Recall that Edom signifies unbalanced force. see 51, 937. Mentioned in [Genesis 36:33] "And Bela died, and Jobab, the son of Zerah of Bozrah reigned in his stead." Zerah means to irradiate, to rise (as the sun), shine. According to Inman, the name Jobab seems to be a variant of another word meaning cherished, beloved.

***aephiqoman, cont. so given by Rosenroth in [K.D.L.C.K. p.143] he cites the Zohar.

288 (9*32)

The total length of the 13 boundary lines of the double cube altar of Malkuth (13*13*36).

ROH AChD ro-eh echad. one shepherd [Ezekiel 34:23]. "And I will set up one shepherd over them, and the shepherd shall feed them, even my servant David." see 270, 744.

ChRP choreph. winter; harvest-time, autumn, freshly gathered fruit. [Zechariah 14:8] "And it shall be in that day, that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be." see 1008.

ZAPR Zaphar. Day demon of 1st decanate of Virgo. This decanate is ruled by Venus, indicating a conscious pattern of imbalance in the emotional nature resulting in lack of discernment and inability to study or give thought to the reality of creative imagination. The letters of the demon's name suggest misuse of the power of discrimination (Peh), resulting in a perversion of solar regenerative force (Resh). In the Tarot Minor Arcana this decanate corresponds to the 8 of Pentacles. This represents the operation of Hod, sphere of Mercury, in Assiah, the material world of action. When ill-aspected, as here, this can indicate avarice and hoarding; penny wisdom and pound foolishness; meanness in money matters loss through travel or writings; difficulties with superiors and inferiors and loss through trying to overreach someone else. The remedy is prudence through concentration and deliberate intention to listen to the inner voice.

289 (17*17)

PRTh payrate. to detail, specify, to distinguish, to particularize.

PRTh perawt. single thing, detail, explicit, statement, individual.

PRTh pawrat. to play a musical instrument, to do one by one, do singly, to change into small money, to detail, single out, specify.

PRTh peret. Single grapes; grape gleanings which belong to the poor.

PThR pawtar. to break through, to liberate, to open; break open; to set free; release; dismiss; to escape; to cause exemption; to divorce. Both words (payrate and pawtar), designates the quality of activity represented by the pentagram, as well as the actual purpose of the pentagram ritual, which seeks to bring about a particular manifestation of the Life-power's energy, and comprehends that energy as working in a five-fold manner.

PThR pehter. opening, firstling, first born.

BRA ALHIM bawrah Elohim. "God [Elohim] created" [Genesis 1:1] "In the beginning the Elohim created the heavens and the earth."

ThRP tawraph. to tear to pieces, rend; to declare unfit for food; to seize forcibly; to knock, strike, shake; to mix, confuse; to ?haggle?, comb.

RPTTh raphat. particular; part, particle. see "three measures of meal", #889.

Rosenroth in [K.D.L.C.K. p.647] gives: particulare, and says this name evidently pertains to Malkuth; however others attributed it to Kether, said generally and universally: Tiphareth specially and particularly, and to Malkuth in general. Moreover, the sense is that in the crown in general are contained mildness, and mercy; specially exhibited in Chesed, Geburah, and Tiphareth, and generally repeated in Malkuth.

ACHIRO Ahira. "Brother of wrong". A prince of Naphtali [Numbers 1:15] :of Naphtali; Ahira the son of Enan". Naphtali is connected with Virgo and with alchemical distillation. see 570.
Latin

Granum pectori Jesu insitum (Lt). Seed planted in Jesus' breast.

290 (2*5*19)

MRIM Miriam. Mary, sister of Moses. Signifying rebellion, perversity, antagonism. These are states having close association with strong but unfulfilled desires. Christian tradition gives the virgin (Latin: Maria, seas), who is also the holy mother (Binah, the Great Sea) the same name as the Magdalene who was forgiven because she loved much. see 7, 140. "Now, the name MRIM is MRI, with the termination of Mem. Thus it really signifies "Bitter Water." [Case on D.D. Bryant]. see 250, 440, 245, 441.

TzR tzor. Tyre, Rock. Name of Tyre, city of Phoenicia. [Ezekiel 26:4] "Then will destroy the walls of Tyre, and pull down her towers; I will scrape away her rubble and make her bare rock."

This word is spelled TzVR in [Deuteronomy 32:4] "...your are to pass through the coast of your brethren.. which dwell in Seir.." God and the adversary are one and the same. see Key 15, #258, 624, 296.

PRI peri. fruit; offspring; product, result; profit, interest.

OMVD ONN Amud awnan. "A pillar of cloud". [Exodus 13:21] "And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." [Numbers 12:5] "And the Lord came in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth." [The Beth prefixed to OMVD is omitted. With the Beth, "in", the value is 292] see 2528, 2580 (Greek); 421, 120, 170.

RMIM raymim. "wild-oxen" - unicorn (plural) "one-horned" refers to spiritual illumination-the Mercury center of 3rd eye. see 1286, 696.

MIMR mimar. Word, equivalent to (Logos) in later Hebrew. Thus, "word of God". see 511.

ORK ayrek. Order, row; proportion; estimate, valuation; value, price; degree (gram.) also: ORK awrak, to arrange, set in order to compare; to be comparable, be equal; to roll; shape (dough); knead; to edit. [Note Paul Case gave for this "thine enemy".]

RMN raman. pomegranate. Symbol of feminine fruitfulness and of memory. see Key 2.

AGRVP agaruph "with the first". (Beth left out). The first-fruits of evolution are human souls, raised to the consciousness of the 5th kingdom.

RTz (ratz). piece. Connected with silver and the Moon in [Psalm 68:30] "Rebuke the wild beasts (oppressors) of the marshes, the multitude of the wild bulls, the idols of the gentiles which are covered with silver [i.e. pieces of silver]; scatter the people

who delight in war." see 1100.

291 (3*97)

APIQI MIM Aphiqi mayim. "torrents of waters". Compare with the idea of Water as the substance of all physical forms. (Latin: Torrentes Aquarium). So listed by Rosenroth in [K.D.L.C.K. p.143], who says they are Netzach, and Hod, and so-called since both together receive the supernal waters from Binah, through Tiphareth. When therefore they reside above Yesod, then they the torrents of waters, when their influence descends into Yesod. see 851.

APIR Ophir []. The place where Solomon got much of his gold [1 Kings 10:11]. Intimates that the field of concentration in which growth takes place is the alchemical gold, or transmuting agency. In the alchemical treatise, Aesch Mezareph, Ophir is referred to Malkuth, because Ophir is the name of a land or Earth derived from a Hebrew noun signifying ashes (Ayper, APR-also: dry and loose earth; soil, dust, powder, debris). see 287, 297, 311.

ATzR awtzar. to lay up, store up, to store treasure.

ATzR aytzer. to treasure, preserve. refers to the wound-up kundalini energy (Saturn) as our treasure. The greater concentration of force which brings up more problems is truly our greatest treasure. Also a personal masculine name used in Genesis 36:21. Ezer, "A leader or prince", also "stay, strength, help", "dominion, rule".

ARTz eretz. earth. One of the 4 elements; attributed to the letter Tav. The temporary fixation of Fire, Air and Water. One of the 7 earths corresponding to the Supernals. From a root meaning: "low, inferior." Stands for the inferior term of the first opposites, that which is below. see 390, 800. It is essentially Life (Aleph). It is manifest in the dynamic energy of suns and stars (Resh). Alchemical earth is the root of human existence-giving the Aquarian age impulse to unfold the higher powers of man (Tzaddi).

This alchemical earth is attributed to the supernal triad and especially to Chokmah ["And the earth was without form and void". I conclude that the mosnagal earth was the virgin sulphur, which is an earth without form, for it hath no determined form". - Thomas Vaughan]. It is also linked to Malkuth, the end of the path of Tav (Saturn). At the beginning of the Christian era, a person we now describe as belonging to the "lower Classes" was called by the Jews: Am ha-eretz, "Man of Earth." Thus Earth stands for "that which is below." ARTz, though particularly attributed to Malkuth, is also, in the system of the 7 palaces, attributed to the supernal triad, and more especially to ChKMH, where it is associated with AVPNIM, Ophanim (Wheels), and with ChIH, the Life-force. It is, possibly, to this aspect of ARTz that Vaughan refers in his address to the reader in Magia Adamica when he says (page 84), that the earth is invisible. Note that ARTz is 291, or 3*97, which is also 3 times HIM HGDL, "the Great

Sea." But the Great Sea is Binah, is also the number 3. Thus HIM HGDL maybe symbolized in a double blind as $3 \times 3 = 9$ (ISVD). Note Vaughan's quotation from Hermes: "O Holy Earth, that thou are ordained to be the Mother of All." For mother is AIMA. see 50, 14, 365, 105, 302, 432, 337.

Tarot Keys which represent the element earth: Key 21, The World "Joyous freedom" (Saturn) "the palace of holiness in the midst"-making the element of earth visible is the greatest secret of magic; Key 5, The Hierophant (Taurus) Liberation - the inner mystery of alchemical earth is sound vibration; Key 9 The Hermit (Virgo)-Mercury; Key 15 The Devil (Capricorn) -Mars exalted- the ass - first matter - "the great magical agent". In the Christian nativity, these are esoteric signs of liberation: the virgin (Virgo) sits in a stable between an ox (Taurus) and an ass (Capricorn), holding the Christ-child. The combined activities of these three results in the manifestation of the liberation power of that which was, is and will be. When vision is at the center we can direct the fiery mars-force and integrate it in the element earth - a great secret. All the hierophant's instruction has to do with the integration of invisible spiritual energy into visible physical forms. The invisible, magical earth is really the living conscious energy which is shaped metaphysically by our acts of creative imagination (Moon in Taurus). The great work, as so far as it has to do with the magical earth, is really a sort of remembering, or recollection [knowledge of the laws of nature is always derived from the akashic record, the scroll of the high priestess-the moon]... Five centers are specially concerned with the magical earth. The manifestation of the life-power through them is what enables us to control the forms which are assumed by the invisible earth here in the visible world of the physical plane. They are Saturn (Key 21), Mars (Key 16), Venus (Key 3) The Moon (Key 2), and Mercury (Key 1). Since the total of the numbers of these keys is 43, which reduces to 7, we know that the forces represented by these keys are related to the symbolism of The Chariot (Key 7). Note that 7 itself is related to Saturn through the connection of this number with the idea of rest and the 7th day of the week, which is Saturn's day, the Sabbath. Cheth means a fence or hedge, thus intimating the limiting power of Saturn.

DRK BINH derek binah. "the way of understanding" [Proverbs 9:6]. Through trials and problems, and depending on the intensity of the field of expression one has developed, is the way to greater understanding and even higher levels of perception. Since this refers by gematria to the element Earth, it may be compared with the words of Paul, an initiate in the secret wisdom: "Ever since the creation of the world, his invisible nature... his eternal power and divine character... have been clearly perceptible through what he has made." [Romans 1:20]

HR ALHIM Har-Elohim. Hill (or mountain) of God (Elohim) [Psalm 68:15]. "The Mountain [hill] of God (Elohim) is the Mountain [hill] of Bashan (HR-BShN). Bashan means "soft, rich soil" see 848, 352, 126, 201, 713, 406, 400, 581, 451.

HRPV harreppu. be still. [Psalm 46:10] "Be still and know that I am god: I will be exalted among the heathen, I will be exalted in the earth." God is revealed when the 'waters' are still. see 1407 (Greek).

ZRO DVD zera David. seed (posterity) of David. Notice that DVD is 14, and is equivalent to ZHB, Zahab, Gold. Here is an alchemical hint.

ZROV BV zareo-bo. Whose seed is in itself [Genesis 1:11]. The Zohar says: "Instead of Zareo ("whose seed"), we may read ZRO-V, zera Vav, "the seed of Vav", which has literally been cast upon the Earth." the "seed of Vav" is the seed-power of Tiphareth, which is represented in IHVH by the 3rd letter Vav. Tiphareth is Sol or Gold.

MIMRA Memrah. Word, Logos, thought. Used by Onkelos for IHVH throughout his Aramaic translation of the Pentateuch. Also: Word, of God, Command.

NMRA nimra. a leopard ["Spotted, striped"] [Aesch Mezareph p.25] "The third beast [the lion and eagle are the other two] ... which is as it were a leopard i.e. water not wetting, the garden of the wise men; for nimra a leopard and Jardin in their lesser number, make the same sum, viz. 12. Such also is the quickness of this water, that is not unlike a leopard on that account." This beast is said to have 4 wings (i.e. sublimations) to fight with the bear and lion that he may extract their gluten or blood, and 4 compositions-white, red, green and watery. Nimra was a place in Gilead ("the sun; the witness").

SIRKA sirka. to adhere to, to cleave to; prince, chief, general, ruler. Rosenroth in [K.D.L.C.K. p.604] gives: adhaesio, adhaerens, princeps. He says thus is called the Qlippah, when it adheres to shekinah from the judgements exposed by the sins of the Israelites. Then she becomes the ruler. He cites [Proverbs 30:23] "An unloved woman who is married, and a maid-servant who displaces her mistress."

TKMQIAL Tzakamquiel. Lesser assistant angel of Aquarius [Crowley].

ALIK IHVH ADNI OINI [Psalm 141:8] "But my eyes are fixed on you, O Sovereign Lord; in you I take refuge-do not give me over to death." Judge Troward says [Troward on Psalms, p.19] "The keynote of this is personal confidence in God as the reciprocating personality." Paul Case comments: "What establishes this reciprocity is shown in the phrase ALIK IHVH ADNI OINI "mine eyes are unto thee, O God the Lord = 292 = KH-AMR IHVH = "thus saith Tetragrammaton", for when our mental gaze is fixed on Tetragrammaton Adonai, he sets a watch on our lips, and prevents the inclination of our hearts to evil. The wicked fall into their own nets. They are not punished by God, but they themselves set up the negative conditions which overwhelm them. He who knows therefore calmly leaves them to their own devices, and seeks only to be preserved from falling into their errors."

KH-AMR IHVH kah amar IHVH. "Thus saith the Lord."

BTzR betzer. gold (in dust). precious ore; support. [Job 22:24] "Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks." also: BTzR bawtzor, to fortify, entrench; to cut off grapes, gather. Aesch Mezareph [II:2] says: "Batzar, gold, referred to Chokmah, as though laid up in strongholds. [Job 22:24, 25; 30:19]" [Job 36:19] "Will he not esteem thy rights? No, not gold, nor all the forces or strength." TzBR tzawbahr. to heap, pile up, accumulate. [Psalm 39:6] "Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them." Metathesis of BTzR; here Tzaddi (meditation) precedes (Beth) concentration. also: TzBR tzoher, heap, pile; and TzBR tzawbahr, prickly pear; cactus.

TzRB tzawrahb. to burn, scorch, singe; to cauterize. The power of meditation (Tzaddi) through the agency of the solar fire (Resh) penetrates the veils of ignorance (Beth).

RPVAH rayrphuawh. healing; remedy, medicine; prayer for health, the eighth benediction of the Amidah prayer. The gathering of 'gold' is true healing.

ARTzA ahraytzaw. land, earth, ground, fill. The 'earth' is the physical body.

293 (prime)

ThVB VRO tobe va-rah. good and evil [Genesis 2:17]. "The Tree of Knowledge of Good and Evil." see 479.

MLKI TzDQ Malchi-Zedek, Melchizedek. Old Testament priest king of Salem, [Genesis 14:18]. He brought the bread and wine to Abraham and blessed him. Melchizedek means "King of Righteousness and refers to the Chasidim, the Master of Compassion, the true "Measures of Mercy." he head of the essence order was a "Teacher of Righteousness." See the path of Yod on the Tree connecting the King, or Melek (Tiphareth) with righteousness (Gedulah or Chesed). The King of Salem (peace) is spoken of in the Epistle to the Hebrews as being "without father, without mother, without descent and without beginning or end of days." The priesthood of Melchizedek (after the order of Melchizedek) is not an outer order, like the masons. It is identical with the True and Invisible Order. The interior church or Eckharts-Hausen is another name for the same company of men and women who are liberated from the illusion of physical descent, who know they never began to live, and that their lives will never end, who are, in short, free from the delusion of mortal, temporal existence. These men and women relate themselves neither to the past not to the future. They live out the present, the now with smiling hearts. Thus is it true that the course of empire takes its way westward, but the west to which it leads is the mystic west corresponding to TzDQ, Jupiter, the planet or center, or western face of the cube. see 100, 312, 314, 194, 246, 636, 746 (Greek), 919 (Greek), 2020, 1494, 1345, 4896.

HMAVR HGDL ha-maor ha-gadhol. "the greater light (luminary)" (to rule the day). [Genesis 1:16]

ALHI ABRHM Elohi Abraham. the God of Abraham. [Exodus 3:6]. Note that Abraham in the Bible is directly connected with Melchizedek. see 248, 254, 228, 854, 782, 1199, 1342.

ARGMN areggaman. purple, purple cloth. A "royal" color, connected with Jupiter and the Moon. Red purple is connect with Pentecost, symbolizing the giving of the written law, consisting of 2 sides, of the right and of the left. [Zohar III:135A] D.D. Bryant says that purple was a mixture of blue (Chesed) and red (Geburah) and that it figured prominently in the building of the tabernacle, and the covering of Solomon's chariot [Song of Solomon].

"A reddish-purple color like that of the traditoinal Venusian rose." [Paul Case: True and Invisible Rosicrucian Order (4th), p.233]

ChVRP chavraph. pertaining to autumn.

TzRD tzarad. to be cool, fresh, (unused root).

NMRD Nimrod. Founder of Babylon. The eternal mother; the womb of time". [Inman II, p.385] "Celebrated in Masonic tradition as one of the founders of the craft" [Paul Case: True and Invisible Rosicrucian Order (4th), p.233]

Fabre D'Olivet comments: "NMRD, Nimerod... The verb MRVD, of which this is here the continued facultative, passive movement, signifies literally to give over to one's impulse, to shake off every kind of yoke, to behave arbitrarily. It is formed from the root RD, which develops every idea of movement, proper and persevering, good and evil, ruled by the sign of exterior action Mem." [The Hebrew Tongue Restored, p.280-281]

2. The Zohar [I:73B-74A] comments: "He was a mighty hunter before the Lord; wherefore it is said: like Nimrod a mighty hunter before the Lord. Truly he was a man of might, because he was clad in the garments of Adam, and was able by means of them, to lay snares for mankind and beguile them. Rabbi Eleazar said: 'Nimrod used to entice people into idolatrous worship by means of those garments, which enabled him to conquer the world and proclaim himself its ruler, so that mankind offered him worship. He was called 'Nimrod', for the reason that he rebelled (marad = rebel) against the most high king above, against the higher angels and against the lower angels.' Rabbi Simeon said: 'Our colleagues are acquainted with a profound mystery concerning these garments.'" (p.251)

RTzD ratzad. to totter, to tremble, (unused root).

Greek

α agiois (Gr). saints.

α πα α heh kale parathekeh (Gr). "The good deposit" [2 Timothy 1:14] "That good thing (deposit) which was committed unto thee by the holy ghost which dwelleth in us."

μ α omologia (Gr). profession, confession [Case]. also: agreement, compact; in war, terms of surrender; an assent, admission.

με othene megaleh (Gr). a great sheet; fine white linen, a fine linen veil, a garment or cloth, a sail-cloth, sail, sheet.

Ekklesia (Gr). Church. Literally, "They who are called out." An assembly brought together for oral instruction. (The congregation of the righteous, the merciful, the true chasidim, the only true church, the inner church or school, the true Rosicrucian order, the "White Lodge," composed of the "Master of Compassion," said to be Triumphant over death and the grave). see 53 Latin.

Rhodon (Gr). Rose. The flower sacred to Venus, used to designate the interior church of persons who hear and obey the inner voice.

He akademia (Gr). the Academy (Pythagorean).

He skene (Gr). the tabernacle. Used in Greek version of the Old

Testament.

295 (5*59)

TzHR tzohar. noon.

MADIM + KNPIM madim + kaynawphayim. "powers of vehement strength" (i.e. Mars) plus wings (i.e. Sun). It is the Mars energy which must rise and be transmuted into the sun. see 200, 95.

MLKH + SLIQ malkah + seliq. The bride (one of the titles of Malkuth) plus finished. The physical plane, i.e the human body is finished when the great work of transmutation is accomplished.

MNRH menorah. Variant spelling of the word for lampstand, candlestick [Godwin]. see 301.

TzVR tsoor. rock. The fundamental meaning of the root is "to press, to confine, to render compact."

***Tzur, cont. Rosenroth in [K.D.L.C.K. p.663] gives: formare, rupes, rigoroze frocedere. He says of the three meanings, formulation refers to Binah which contributes to every existing form. The second meaning rupis and petrae form which aperture flows waters, refers to Malkuth, elsewhere to Tiphareth. The third meaning is durities and rogoris and refer to the severe justice of Geburah.

ACHIOZR Ahiezer. "Brother of Help". A prince of Dan (Scorpio, putrefaction). [Numbers 1:12]. "Of Dan; Ahiezer the son of Ammishaddai." see 54.

KVRO kurro. Rosenroth in [K.D.L.C.K. p.473] gives: incurvans se, curved or bent upon itself, and gives several references to the Zohar. Gesenius gives of KVR, bore dig, hew. The word KVRP does not appear in scripture.

Fabre D'Olivet writes of KV, the first two letters: "Every assimilating, compressing, restraining force: the natural faculty which fetters the development of bodies and draws them back to their elements. Root analogous to the root KA (formation by contraction), but modified by the presence of the convertible sign Vav." [The Hebrew Tongue Restored, p.370]

Of RO he says: "... the emblem of that which is terrestrial, obscure and evil. ... that which is bent, bowed down; that which is brought together to be made compact; that which becomes fragile, brittle; that which breaks and is reduced to powder: physical and moral evil; misery, malignancy, misfortune, vice, perversity, disorder." [The Hebrew Tongue Restored, p.453]

Greek

Keramion (Gr). Earthenware vessel, a pot, Jar [Mark 14:13, Luke 22:10]. Related to the sign Aquarius.

297 (11*27)

ALHIM GBVR Elohim Gebur. Literally, "Creative Powers of Strength", Almighty God, God the Strong, God of Battles, God Almighty. Divine Name associated with the 5 of Wands, representing Geburah in Atziluth. The special seat of the Mars-force and of will power. The name indicates the descent of the power of Binah into Geburah through the path of the letter Cheth. see also 211, 86, 5, 14, 41, 104, 64, 92, 95, 216, 850.

AVOR otzar, otzawr. treasure, treasury; storehouse. The Venus center is a storehouse of creative imagination.

TzVAR tzavar. the neck. Refers to the Venus center as a key to the work of transmutation.

AVPIR Ophir. "fine gold", "red" (alchemical sulphur). a place (or country) from which Solomon (Sun) and Hiram (also associated with the Sun) brought fine gold [1 Chronicles 1:23, 29:4 and 2 Chronicles 8:18, 9:10]. Ophir is another name for Havilah, from whence cometh gold. In Alchemy, Gold is a synonym for the Sun. Thus the archetypal reproductive will-force of Geburah is one with the gold of illumination. There is no essential difference between the force which manifests as will and that which manifests as the self identification or "I" reference associated with the Sun, Tiphareth and the Cardiac Ganglion. The first part of this Divine name Elohim Gebur further identifies the reproductive power of Geburah with the finitizing power of Binah. Geburah is the recipient of the powers of Binah through the path of Cheth. [2 Chronicles 9:10] "And the servants also of Hurah, and the servants of Solomon, which brought Gold from Ophir, brought Algum trees and precious stones."

D.D Bryant says: "It (Ophir) is supposed to be in Arabia.. They Himyaritic "Ophir" means "red" and is the key to the whole mystery. The alchemical sun arose in Arabia, and it was from that country, that Solomon that sage obtained his sulphur for the Great Work of manufacturing gold, which Hiram-Abif (Mercury) carried on for him. See [Jeremiah 10:9], 300, 94, 294, 350, 287, 130, 287, 291.

ARMVN armon, araymon. fortress, castle, citadel. Also the inner citadel of a King's House. [Isaiah 32:14] "Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be dens forever, a joy of wild asses, a pasture of flocks."

KVRSIA korsia. throne. Aramaic name used in Qabalistic works as one of the appellations of Binah. Geburah receives the power or influence of Binah via the path of Cheth. "KVRSIA is an immediate emanation from the world of Atziluth, whose ten Sephiroth are reflected herein, and are consequently more limited, though they are still of the purest nature, and without any admixture of matter. [Mathers: Introduction to Kabbalah Unveiled, #58]. In [Sepher Sephiroth, p.34] Mathers gives: a name of Briah.

NVRIAL Nuriel. "Fire" Angel of hailstorms in Jewish legend. According to the Zohar, Nuriel governs Virgo. He is 300 parasangs tall and has a retinue of 50 myriads of angels 'all fashioned out of water and fire'. The height of Nuriel is exceeded only by the Erelim; by the watchers; by Af and Hemiah; and of course by Metatron, who is the tallest hierarch in heaven-excepting perhaps Hadraniel and Anafiel. In Gnostic lore, Nuriel is one of the 7 subordinates to Jehuel, prince of fire... As a charm for warding off evil, Nuriel is also effective. His name is found engraved on oriental amulets, as noted by Schrire, Hebrew Amulets. [Davidson: Dictionary of Angels, p.209]

298 (2*149)

RChMIM rachamim. compassion, a title of Tiphareth.

OKBVR achbor. "Mouse"; name of the father of Baal-Hanan, a king of Edom. [Genesis 36:38] "When Shaul died, Gall-Hanan, son of Achbor succeeded him as king. see 560, 1860.

BIPVR Biphro. Bifrons; Goetic demon by night of the 1st decanate of Cancer, according to Godwin. This decante is ruled by the Moon and has the qualities: receptive, imitative, domestic. The influence of the demon's name suggest a misuses of the power of attention (Beth) to concentrate on incorrect use of will (Yod), and building a false tower of personality through the use of speech (Peh), thus perverting the solar regenerative power (Resh) into cycles of false intuition (Vav). In the Tarot minor arcana this decante corresponds to the 2 of Cups. This represents the operation of Chokmah, seat of the Life-force, in Briah the creative world. When ill-aspected, as here, his can indicate reverses and losses through parents or the opposite sex; unfortunate changes of residence; fluxuations of mood and unwise decisions. The remedy is to cultivate a proper response to one's environment, based on a recognition that the light force from the stars is the source of the power that takes form as desires, creative thinking, and all forms of imagination.

299 (13*23)

RHDTz Rahadetz. Angel of the 2nd decanate of Cancer.

GEMATRIA{PRIVATE }

300's

300 (3*4*5*5) 24 = 300.

The 24 thrones of the elders [Revelations 4:3].

Sh Shin. Refers of cosmic fire (prana). "The form of the letter Shin reminds one of a mouth full of teeth. Unlike the letter Peh which is turned to eat whatever it finds on its level, the Shin is turned upwards to receive nourishment from on high. It is thus the higher octave of what is represented by Peh. [The Idiot Speaks, Caleb Folis] "HE caused the letter Shin to reign in fire." [Sephir Yetzirah] "According to the Zohar, the letter Shin is called "the letter of truth." The three branches represent the three aspects of the truth about man: (1) he possesses a spiritual soul (Neshamah), (2) a spirit (Ruach), and (3) bodily soul (Nefesh)." [Letters of Fire, Rabbi Glazerson]. see 360, 814, 24.

Paul Case observes: "The character of shin is composed of three Yods and a Vav, which is the base of the letter. The total value of the three yods is 30, and the Vav is 6. Hence the secret value of the character is 36. this number is the sum of the digits from 0 to 8, or the theosophic extension of 8. Note that 8 is the letter Cheth, and compare [in the Book of Tokens] paragraphs, ??? and 14 of the meditation on Cheth with key 20, which depicts the liberation there spoken of. The Egyptian hieroglyphic for the sound 'sh' was *** representing an inundated garden. This is interesting when compared with the symbolism of Key 20, where the idea of undulation is observed in the symbolism." [Tarot Practice Course]

Fabre D'Olivet comments: "This character as consonant belongs to the sibilant sound, and depicts in an onomatopoeic manner, light movements, sounds durable and soft. As symbolic image it represents the part of the bow from which the arrow is shot. In Hebrew, it is the sign of relative duration and of the movement attached thereunto. It is derived from the vocal sound Yod, become consonant by joining to its expression the respective significations of the consonants Zain and Samekh. As prepositive relation, it constitutes a sort of pronominal article and is placed at the head of nouns and verbs, to communicate to them the double power that it possesses of movement and of conjunction." [The Hebrew Tongue Restored, p.455-456]

RVCh ALHIM Ruach Elohim. the Life-Breath of the Gods (Creative powers). The breath on the Mighty Ones, the Spirit of God. Holy Spirit [Genesis 1:3]. Maybe understood as "Life-breath has seven

aspects, it motion (in and out = 2) is 2*7 or 14. see 360, 86.

ITzR yetzer. formation, to form, to mold; create, concept. Shin is the "fire of Formation" by which atonement, or union with God is made. Root of ITzIRH, Yetzirah, World of formation.

ITzR yatser. conception, formation, imagination, device, purpose, form, framing, pottery; idol; impulse, inclination, desire. IAR to be predestined, preordained. see 315.

TzRI tzeri. balsam, balm. metathesis of ITzR.

***The Zohar IV5B, pp. 109-110] states: "It is written: 'Who has measured the waters in the hollow of his hand, and marked out the heavens with the span, and comprehended the dust of the earth in a measure; and weighed the mountains in scales, and the hills in a balance?' [Isaiah 40:12] ... heavens symbolizes 'beauty' (Tiphareth) and 'dust' refers to 'power' (Geburah). 'Mountain refers to [text stops]

KPR kappar, kafer. atonement (at-one-ment), expiate. Literally, "to cover, to condone, to placate, to cancel. Also: to atone, procure forgiveness, pacify, propitiate. As a verb to be atoned for, be forgiven, to be made void. see number that reduce to 3 (3, 12, 21, 30, 39, 48, 57, 66, 75, 84, 93, 102, 111, 120, 138).

PIRVD pirawad. separation. Shin is said to appear as a flame of separation [Book of Tokens].

BOBVRK bayburekaw. "for thy sake" [Genesis 3:17] [because-of-you, Interlinear Bible]. "To Adam he said, Because you listened to your wife and ate of the tree about which I commanded you, You must not eat of it, Cursed is the ground because of you; through toil you will eat of it all the days of your life." This was done so that the evolution (of fire) may take place.

MOMQIM maymaqim. depths. [Psalm 130:1] "Out of the depths [MMOMQIM, from depths, Interlinear Bible] I cry to you O Lord..." The fire of the father is hid within the depths of the waters of the mother (Binah). see 840.

AVR BPAHH aur bephiah. light in extension (Khabs am Pekht).

ORL awrel. uncircumcised; unpruned.

NMRVD Nimrod. Alternate spelling.

MTzPTz matzpatz. God of Chesed, of Hod and of Briah. A Temurah permutation of IHVH. see 1399, "two great lights"

RQ raq. Only, but, nothing but, save, except. [2 Chronicles 5:10] "There was nothing in the ark except the two tablets that Moses had placed in it at Horeb, where the Lord made a covenant with the Israelites after they came out of Egypt." Also: thin, lean

[Genesis 41:20] In Joseph's dream: "After them, seven other cows came up-scrawny and very ugly and lean. I had never seen such ugly cows in all the land of Egypt." Also RQ (roq). saliva.
[Isaiah 50:6] "I offered my back to those who beat me, my cheeks to those who pulled by beard; I did not hide my face from mocking and spitting."

Fabre D'Olivet comments: "RQ. Every idea of tenuity, rarity, expansion, giving way... that which is attenuated, rarified; which gives way, physically as well as morally: in a figurative sense, time." [The Hebrew Tongue Restored, p.454]

ALP LMD HI IVD MM Aleph Lamed Heh Yod Mem. Elohim, ALHIM spelled in full; i.e. the creative powers of God. see 86.

IHVH TzDIQ IBMN IHVH tzaddik yibeman. The Lord tests the righteous. [Psalm 11:5] "The Lord tests the righteous and the wicked, and the one who loves violence His soul hates." The Zohar [II:140A, p.48] Has this comment: For what reason? Said Rabbi Simeon: "Because when God finds delight in the righteous, he brings upon them suffering, as it is written: "Yet it pleased the Lord to crush him by disease" [Isaiah 53:10] ...God finds delight in the soul, but not in the body, as the soul resembles the supernal soul, whereas the body is not worthy to be allied to the supernal essences, although the image of the body is part of the supernal symbolism. Observe that when God takes delight in the soul of a man, he afflicts the body in order that the soul may gain freedom. For so long as the soul is together with the body, it cannot exercise its full powers, but only when the body is broken and crushed again, 'He trieth the righteous,' so as to make them firm like 'a tilled stone,' the 'costly corner-stone' mentioned by the prophet [Isaiah 28:16]."

301 (7*43)

ASh esh. fire.

ASh Ish. entity. existence, being, man, "there is" [2 Samuel 14:19; Micah 6:10]. The secret alchemical fire is the entity with all things, and the foundation of all life and form. Aleph is the Life-breath or Spirit and Shin corresponds to the element fire and has the same numerical value as the "Life-breath of the Creative Powers." Both Aleph and Shin are mother letters. see 53, 44, 444, 256, 471, 360, 300.

According to Fabre D'Olivet: "ASh. This root, as the preceding one, is symbol of the elementary principle whatever it may be. It is the root AR, what the circular line is to the straight line. The signs which constitute it are those of power and of relative movement. In a very broad sense it is every active principle, every center unfolding a circumference, every relative force. In a more restricted sense it is fire considered in the absence of every substance.

ASh the Hebraic genius confounds this root with the root AM, and considers in it all which is of the basis and foundation of things; that which is hidden in its principle; that which is absolute, strong, unalterable, as the appearance of fire. The Arabic [word] designates that which moves with agility, vehemence. This idea ensues necessarily from that attached to the mobility of fire, ASh." [The Hebrew Tongue Restored, p.299]

Osh [ASh]. foundation (Aramaic).

ADNI HMLK NAMN Adonai ha-melek namamawn. "Adonai, the faithful king". The divine name representing God as the master power, ruling over all things from his holy habitation in the center.

HTzVR ha-tzoor. the rock (a divine name). The English of Deuteronomy 32:4 prints this with a capital "R" to show that it is a divine name. This is the rock "that begat thee (360). The inner meaning is that the life of the personal man is essentially one with the prototypical life of the Cosmic Self. The inner man is begotten, not made, being of one substance with the father, by whom all things were made. He shares in the divine nature whence he proceeds.

MNVRH menorah. a candlestick. Specifically the golden candlestick described in Exodus 25:31-39. It was a symbol of the 7 heavenly bodies and the 7 interior stars or chakras.

TzDQ ILIN BH tzedeq yahin ban. justice abides in her [Isaiah 1:21]. The authorized version reads: "Righteous lodged in it." Has a recondite meaning, explained in I.Z.Q. But note: the explanation is itself a veil it depends on one occult understanding of TzIVN (Zion, 156), IRShLM (Jerusalem, 586), and of DBIR (Debir, 216). see 961, 1779 (Greek), [I.Z.Q. 541]

TzVRH tzurah. A rock, appearance, creature, picture, form or shape (of a temple or house, as used in Ezekiel 43:11). A technical term in Qabalah, designating the prototypical spiritual Self. In a sense what is meant by TzVRH is higher even than Yekhidah, the Self seated in Kether. It is the Self-hood of AIN, the no-thing, persisting throughout all successive cycles of manifestation and withdrawal. see 696, 492.

QRH garah. to call, summon, proclaim, announce, to call upon, invoke; to convoke, assemble, invite, to call by name; to read aloud; recite; to meet; to happen; befall; to read the scriptures. As a noun: Biblical scholar, Bible teacher. Genesis 1:10 "He called seas." see 464, 360, 300.

HRMVN Hermon. Mountain in Palestine; "the prominent on", from HRM "to be high or prominent" (Inman). Also "sacred mountain". On is connected with the Sun ("the most high God"). It was viewed from ancient times as a sacred locality, with numerous shrines. see 343, 345.

ShA shah. to drive, to push away; to lift up. Metathesis of ASH and concealed in the Hebrew name Saul [Case on D.D. Bryant]. see 331. Godwin gives: Sho, destruction.

Fabre D'Olivet comments on the root: ShA. The sign of relative movement united to that of power, constitutes a root which is heiroglypically characterized by the arc of a circle inscribed between two radii. The character Samekh is designated by the arc deprived of its radius or arrow, and closed by its cord. The character Zain is designated by the radius or arrow indicating the circumference. The portion of the circle represented by the root ShA, can be considered in movement or in repose; thence, the opposed ideas of tumult and of the calm which it develops." [The Hebrew Tongue Restored, p.456]

Greek

Kranion (Gr). Skull [Luke 23:33]. "To that place called 'skull,' there they crucified him."

Seleme (Gr). the moon, a lunar month.

302 (3*151)

ARQA arqa. Fertile soil (Aramaic); Earth. One of the 7 Earths corresponding to Hod. see 291, 50, 14, 365, 105, 432, 337.

KChN LAL OLIVN cohen layel Elion. priest of the most high God (Genesis 14:18). Refers to Melchi-zedek. see 320, 126.

QBR gebar. has protected.

QBR geber. grave, sepulcher; womb, uterus containing an embryo. Also qahbar: to bury.

QRB qereb. inward part, bowels intestines; midst, interior.

QRB qahrab. to come near, approach; to be offered as a sacrifice; to come before a court. QRB gayrub to befriend; to be near, to bring near, approaching.

QRB gerahb. battle, war. All these meaning of QRB refer to the physical plane and the microcosm.

BQR beger. morning, early day. Suggesting the mystic east, direction attributed to Daleth on the Cube of Space. Also: to inquire, seek, examine, test; to distinguish; differentiate; to visit, attend; or to criticize, review, censure.

Fabre D'Olivet comments: "BQR, east-dawn... This word, produced from the root QR, governed by the sign Beth, indicates a thing whose course is regulated, and which presents itself ever the same; a thing which is renewed unceasingly. The Arabic... word is found sometimes used to express light. The Syriac [word] contains often the idea of inspection, of exploration. The Hellenist in restricting its signification to the word π , morning, have followed purposely the literal and vulgar sense. The Samaritan version was less restricted; it translates ORB and BQR... that is to say, that which lowers, falls, and that which rises, begins, signals. The Chaldaic Targum says that same thing: DMSH and TzPR. The English word over and back, hold to the same roots as the Hebrew words; and vividly express the figurative sense." [The Hebrew Tongue Restored, p.36]

2. Gaskel suggest that east and the sunrise is "an emblem of the direction in which the self appears in the soul. The source of life, and the light of knowledge is the self (sun) rising in the mind... from the east, or along the celestial path of the self, to which the rising of the sun in the heavens is comparable, was the divine ego or spark sent forth of the spirit in the Buddhic vestores which clothed it with the full powers of the soul." He also says that dawn daybreak and dayspring, is "a symbol of the commencement of manifestation-the period of the self forthgoing. To establish the planes of nature. This is typified in the approach of the sunrise when the sun (the Self) appears." [Dictionary of All Scriptures and Myths, pp.201, 239]

BQR baqar. cattle, herd, oxen. Also cattle driver. Note that Aleph is the "Ox". see 1052, 1265.

RQB rahqab. to rot, decay, to putrefy. Also rahqeb: rotten. rahqahb [RQB]. rottenness, putrefaction, decay, decayed flesh or corpse mingled with soil. Observe the last four words are metathesis of 3 letters: Qoph attributed to Pisces and alchemical multiplication (#259); Resh, attributed to the Sun and Beth, the letter of Mercury. The following word is also a combination of these letters:

BRQ barak. lighting, brilliancy. A person cited in Judges 5:12 "Awake, awake Deborah: Awake, awake, utter a song; arise Barak and lead thy captivity captive, thou son of Abinoam" ["Father or possessor of grace"] see 443 (note), 179, 217, 58.

SRAIAL Sarayel, Saraiel, Sariel. Angel of Gemini. Assisted by another "Genus" (Angel) called Sagras, the ruler of Taurus (ruled by Venus, seat of intuition-connect with alchemical congelation, #331) [Davidson: Dictionary of Angels, p. 258]

VHARTz ve-ha-arete. and the earth [Genesis 1:2]. "... was without form and void, and darkness was upon the face of the deep."

MAZNI TzDQ mozen tzedeq. Just balances [Leviticus 19:36]. "... Just weighs, a just Ephah, and a just Hin, shall ye have: I am the Lord your God, which brought you out of the Land of Egypt." see 194, 148.

303 (3*101)

VIRA ALHIM va-ya-re Elohim. and God saw.

ShAB sha'ab. to draw (water). [Genesis 24:13] "Behold, I stand hereby the well of water; and the daughters of the men of the city are coming out to draw water." Also in [Deuteronomy 29:11] "Your little ones, your wives, and the stranger who is in your camp, from the gatherer of your wood to the drawer of your water." (Stand this day before the Lord your God). And in [Joshua 9:21] "And the princes said to the children of Israel, 'Let them live; but let them become gathers of wood and drawers of water to all the congregation of the land; as the princes has promised them."

ShBA Sheba. A region and people in southern Arabia, abounding in spices, gold and precious stones. [1 Kings 10:1] "And when the Queen of Sheba heard of the fame of Solomon and the name of the Lord, she came to test him with proverbs." And in [Isaiah 60:6] "A multitude of camels shall cover you, the dromedaries of Midian, and Ephah; all those from Sheba shall come; they shall bring gold and frankincense, and shall announce abroad the praises of the Lord." see 793.

ZRZIP zarziyph. showers. In Psalm 72:6, where the context shows clearly that these showers water the earth. They are the fructifying showers which promote the growth of vegetation, and since the same context associates them with the manifestation of the powers of the "King's Son," it is clear that here we have a Qabalistic allusion to the descent of the secret power of the "Son of Fire" who is also the "Son of the Woman," personified in Freemasonry as Hiram Abiff.

KAMBRIAL Kambriel. Geomatic intelligence of Aquarius. Note that the Path of Tzaddi, attributed to Aquarius, links Netzach, sphere of Venus, with Yesod, sphere of the Moon, or automatic pattern consciousness. The function attributed to Tzaddi is meditation, or revelation, and this becomes evident as the Venus and Moon centers are linked in the microcosm by this activity. see 148, 80, 90. Davidson gives Cambiel and cites Trithemius as saying it is ruler of the sign of Aquarius and angel of the 9th hour. [Davidson: Dictionary of Angels, p.80] Godwin gives: Archangel of Aquarius.

QDR qahder. cranium, brain-pan, skull; pot, contents of the pot. The cranium is the place where the "dew of heaven" is collected, and where the yellow grains of gold fuse into the adytum of the most high. also QDR qidder. to cut through; figuratively, to estimating the level distance of places separated by mountains; to make pots;

DQR qahdawr. potter.

"I stand not aloof, unmoved,
watching my handiwork,
as a potter watcheth the clay upon his wheel.
Nay, not so,
for I am the clay,
the wheel,
and the potter too.
I am the work and the worker,
and the means of working." [Book of Tokens, Cheth]

QDR qawdahr. to be dark, be black to be turbid; to be gloomy, be dark; to perforate, cut out.

QDR Kedar. Name of a nomadic tribe of Arabs. Mathers in [Sepher Sephiroth, p.34] gives: white.

DSh dash. Green. The color of Venus, which is the desire nature, as well as creative imagination. see 434. also: lapel. The place where a flower is buttoned-the white rose symbolizes purified desire. see Key 0, #111.

ShD shad. breast. [Job 24:9] "The fatherless child is snatched from the breast; the infant of the poor is seized for a debt." also: ShD shed. demon, devil [Deuteronomy 32:17] "They sacrificed

to devils, not to God; to gods whom they know not, to new gods that came newly up, whom your fathers did not fear." And in [Psalm 106:37] "Yes, they sacrifice their sons and daughters to devils."

305 (5*61)

ZH HDRK LKV BN zeh ha-derek leku bo. This is the way, walk ye into". [Isaiah 30:21] "And thine ears shall hear a word behind thee saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." see 241; 3384, 1061, 2323 (Greek).

DShA deshea. "grass". [Genesis 1:11] "And God [Elohim] said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." Note that this word is a combination of DSh or "green", suggesting Venus and Aleph, the letter of spirit. The "earth" is the physical body; the grass represents the shoots of the neophyte or new plant, which is the regenerated consciousness. Also: green herbage, tender herb. DShA dawshaw. to sprout, grow grass, grow green with grass.

OVLm QThN. small world; microcosm. An epithet of man. see 146, 159.

ITzRH Yetzirah. The world of formation. Variant spelling. see 315. [From ITzD: imagination, device, purpose impulse, inclination, desire; form, framing; pottery, idol] The connection between Venus or desire and formation should be apparent.

AVR TzCh Aor tzach. dazzling white light. [Note that TzCh means dazzling, bright, clear; glowing, brightness] the light from on high, or Kether, reveals all secrets of formation.

"That dazzling whiteness,
too brilliant to be borne by mortal eyes,
lightheth the path of every blessed one
who attaineth to immorality." [Book of Tokens, Nun]

HQMMNO haqamano. Netzach, 42-fold name in Yetzirah. Netzach is the sphere of Venus.

ShGB sawgahb. to be high, "strong" (of a fortress). [Deuteronomy 2:36] "From Adoer, which is by the brink of the river of Arnon, and from the city that is in the valley, as far as Gilead, there was not one city too strong for us; the Lord our God delivered all to us." Also: to rise high, to be exalted, in [Job 5:11] "To shut up on high those that are lowly; and the meek shall be exalted by salvation." ShGB siggeb. to set up on high, to make strong [Psalm 107:41] (The Lord) "He strengthens the poor and he multiplies their families like a flock." To set up against, in [Isaiah 9:11] "Therefore the Lord shall set up the adversaries of Rezin against him [Jacob], and join his enemies together." ShGB suggahb. to be strong, safe. [Proverbs 29:25] "The fear of man brigs a snare: but whosoever puts his trust in the Lord shall be safe."

ORLH arlah. foreskin; connected with Israel's covenant with God.

[Genesis 34:14] "They said to them, 'we can't do such a thing; we can't give our sister to a man whose foreskin is not circumcised. That would be a disgrace to us.'" And in [Jeremiah 4:4] "Circumcise yourselves to the Lord, circumcise the foreskins of your hearts, you men of Judah and people of Jerusalem, or my wrath will break out and burn like fire because of the evil you have done, burn with no one to quench it." see 794.

KRIOH krioh. "A curving, bending", according to Mathers in [Sepher Sephiroth, p.34]. This word is not found in scripture.

HSh hash. Given by Mathers, without explanation. Fabre D'Olivet comments: "Root not used in Hebrew. The Arabic [word] signifies literally to soften, to become tender. As onomatopoeitic root, [Arabic word] indicates a tumultuous concourse of any kind whatsoever." [The Hebrew Tongue Restored, p.333] The combination of letters suggest the power of vision or reason (Heh) united with that of the fire of resurrection (Shin) or Mars in Aries combination with Mars in Vulcan.

AShH eshah. fire (feminine), woman. It suggest that fire is the womb of manifestation from which all things are brought forth.

1. Find Fabre D'Olivet comments on the root ASh. This root... is symbol of the elementary principle whatever it may be. It is to the root AR, what the circular line is to the straight line. The signs which constitute it are those of power and of relative movement. In a broad sense it is every active principle, every center unfolding a circumference, every relative force. In a more restricted sense it is fire considered in the absence of every substance." [The Hebrew Tongue Restored, p. 299] see 301.

2. Carlo Suares writes: "The name of this woman.. Esha, is the feminine element of cosmic fire, inasmuch as she springs from Esh (ASh) fire. Notice the spelling of eesh for man: ?(AIA)?. Adam discovers this, his new name. (The addition of Yod to the name of fire indicates that this 'fire' comes into existence in man). A remarkable feature of this ideograms is that Esha does not really exist although she is alive (she has no Yod but has the Heh of Life). This fire, Esh, from which she proceeds, has neither life nor existence. It is a pure archetype ShA. As to eesh, the man, he has the Yod of existence but no Heh: he in not really alive. When we deeply investigate the notions, existence and life, we can discover that these scherata [words] are an excellent and well-observed description of what our humanity actually is." [The CIPHER of Genesis, p.113] see 311.

3. Gaskell says that woman is "A symbol of the emotion-nature of the soul, which is to be transmuted from the astral [emotional] to the buddhic [intuitive] state... and the love-wisdom within the soul [In Genesis 2:21-21] cause a state of latency to overtake the mind (man), so that it was for a time unable to carry on its activities. And on the mind plane, one of the higher sub-planes (rib) was specifically selected in accordance with the divine scheme, as the abode of the higher soul related to buddhi, and thereon was the emotion-nature (woman) evolved; and this new factor was brought into relation with the lower mind. And the mind acknowledges the better half of itself to be now of its own substance, and recognizes the mind-emotion that which is apparently dual within the mind itself.: [Dictionary of All Scriptures and Myths, pp. 821-822]

4. Swendenborg assets that "by the woman' is signified man's own, may be known from the fact that it was the woman who was deceived; for nothing ever deceives man but his own, or what is the same, the love of self and of the world. The rib is said to be 'built into a woman', but it is not said that the woman was 'created' or 'formed', or 'made', as before when treating of regeneration. The reason for this is that to 'build' is to raise up that which is fallen; and in the sense it is used in the Word, were to 'build; is predicated of evils, to raise up of falsities; and to 'renew', of both... 'bone of bones and flesh of flesh',

signify the OWN of the external man; 'bone', the OEN not so much vivified, and 'flesh', the OWN that is vivified. Man (vir) moreover, signifies the internal man, and from his being so coupled with the external man... the OWN which was before called 'woman', is here denominated 'wife'". [Arcano Coelestia, pp. 72, 74]

VRVCh ALHIM ve-Ruach Elohim. "and the Holy Spirit" [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 waters." see 214, 86.

TzVRI tzuri. "my rock" [Psalm 18:2] "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." [ALI, my God, accompanies this. see 347]

OIR IHVH eyir IHVH. "city of IHVH". [Isaiah 60:14] "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of they feet, and they shall call thee, the city of the Lord, the Zion of the Holy one of Israel."

TzPOVNI Tzipheoni. poisonous snake, viper, basilisk; a small hissing serpent, asp. [Isaiah 11:8, 59:5] "And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den."; "They hatch cockatrice' eggs, and weave the spider's web: he that eats of their eggs dies, and that which is crushed breaks out into a viper."

AB HRChMIM Ab ha-rachaemim. Father of mercies. Suggest Chesed, sphere of Jupiter and of cosmic memory; manifestation on the Cube of Space.

KIOVR kiyoor. ugliness, sin. Attributed to Peh, the letter of Mars as one of its pairs of opposites (grace and sin); the direction north on the Cube of Space. [Sepher Yetzirah 4:3] "Seven double letters were to signify the antithesis to which human life is exposed. The antithesis of wisdom is foolishness [Daleth]; of wealth, poverty [Kaph]; of fruitfulness, childlessness [Resh]; of life, death [Beth]; of dominion, dependence [Tav]; of peace, war [Gimel]; and of beauty, ugliness [Peh].

MThDVNA matrona. domina; matron, lady, mistress. [K.D.L.C.K. p.528] An epithet or name of Briah, the creative world, "or the throne, which keeps the garden [of manifestation]; when, moreover Malkuth is called the lady [domina], then Briah is her maid-servant."

NITzVTzIN nitzutzin. sparks, sparkling lights; squirting, a drop of water. [K.D.L.C.K. p.571] These sparks are said to be caused from the breaking up of the vessels of the brahmic level, which are then raised into the fragments of light, which are connected

with divine sparks and human individualities. see 288, RPCh.

RHOAL Rehael. "God who harvests sins." 39th Shemhamphorash; Angel of 6 of Swords (Tiphareth of Yetzirah). 191-195. PTÉCHOUT, Saturn. April 27, July 8, September 18, November 29, February 9. 12:40-1:00 P.M. [Psalm 30:10] "Hear O Lord, and have mercy upon me: Lord, be thou my helper." To cure maladies and for obtaining the mercy of God. Rules health and longevity; influences through paternal and filial love, through the obedience and respect of children to their parents. see 965, 1525.

PVDK Phurk. Furias; Goetic demon by night of the 2nd decanate of Leo. see 786. The second decanate of Leo is ruled by Jupiter and has the qualities of: kindly, tolerant and urbane. The angel suggest subconscious imbalance, brining negative aspects. This name implies the force of Mars (Peh) giving false teaching (Vav) leading to ego centric action (Resh) in unending cycles of personal grasp, eluding the true quest (Kaph). In the tarot minor arcana this decanate is attributed to the 6 of Wands, or the operation of egoic principle in the archetypal world. When ill-dignified, as here, it can indicate loss through love affairs of success and happiness, waste in pleasure and trouble through pride of riches or through insolence based on success.

ShAH shah'ah. to rage, to be noisy; to rush, roar (of water). [Isaiah 17:12] "Woe to the armies of many people, which make a noise like a roaring of the seas! and to the rushing of nations, that rush like the rushing of mighty waters." Also the 28th Shemhamphorash, short form, associated with the 4th quinance (16°-20°) of Sagittarius, according to Godwin. see 321.

RIMVN Rimmon. malo-granatum. [Mathers] Rosenroth in [K.D.L.C.K. p.689] says Netzach and Hod are called two pomegranates in the Zoharic text.

307 (prime)

RBQH Rebekah. "Fettering (thy beauty)," "The Great White One"; i.e. the Moon, the celestial virgin, the embodiment of lovingness, Rebecca (Inman). K.D.L.C.K. (page 681-682) says: see 576. Rebecca, the wife of Isaac [Genesis 24:15].

Rosenroth in [K.D.L.C.K. p.681-682] gives Ribqah and says this name is called "Malkuth with the most vehement connotation of judgement and when she is united with her husband [i.e. Tiphareth], with Geburah."

AB RVChMN Ab ruachman. Merciful father. Suggest Chesed, sphere of Jupiter and of cosmic memory; manifestation on the Cube of Space. see 306. [Note this entry was originally found under the entries for 306.]

VRIATz Oriatz. Oriax; Goetic demon by night of the 2nd decanate of Virgo. see 1117.

ShBH shawbah. to carry off, to lead captive, to make prisoner. [1 Kings 8:46] "When they sin against you (for there is no man that does not sin), and you be angry with them and deliver them to the enemy so that they carry them away captives to the land of their enemies, far and near." (Hear their prayer and maintain their cause). see 352, 358.

ShVA shaweya. nothingness, "vanity". [Psalm 41:6] "When they come to see me, they speak falsely (vanity) and their hearts devise evil; they go out into the street and gossip about me." Translated "vain" in [Psalm 60:12] "Give us help from trouble: for vain is the help of man.: Also "deceit" in [Job 31:5] "If I have walked with vanity, or if my foot has hastened to deceit." Also: "affliction" in [Job 7:3] "So am I made to possess months of affliction, and wearisome nights are appointed to me."

ROVAL Revel. Moses's father-in-law. [Exodus 2:18] "When the girls return to Revel their father, he asked them, 'why have you returned so early today?'"

308 (4*7*11)

ShCh seach. thought meditation.

ShCh shach. depressed.

QRVB gawrob. Near, close by; relation, relative, kinsman. [2 Samuel 19:42] "And all the men of Judah answered the men of Israel, because the king is near of kin to us: wherefore then be ye angry for this matter? Have we eaten at all of the king's cost? or hath he given us any gift? The "King" is MLK Melek (#90) or Tiphareth, Judah is connected with Leo, the Sun and alchemical digestion (#30), Israel means "he shall rule as God." Also: QDVB qerub. nearness, contact. see 1633.

BVQR boquer. daybreak. Suggest the "golden dawn: of illumination. Also: herdsman.

ZRQA zarga. One who flings, strews, throws, tosses, sprinkles (water of purification). also: ZRQA zahrayqa. Name of a disjunctive accent. Rosenroth in [K.D.L.C.K. p.329] gives: sparsor.

QRCh gerach. ice, frost; baldness. Also: QRCh to make bald. Suggests uncovering the secret of reality. See Key 9, where the ice is found at the summit of the mountain.

ShAGD sheagad. roaring, groaning. [Isaiah 5:29] "Their roaring shall be like a lion, and like the young-lions that roar, and take hold on the prey and carry it off; and none shall deliver it." Also in [Psalm 22:2] "O my God, I call thee in the daytime but you answer me not; and in the nighttime you do not abide with me." And in [Job 3:24] "For my sighing comes before I eat, and my moaning are poured out like water." see 304, 306.

ShBV shebo. A precious stone; according to the Septuagint, an agate. In [Exodus 28:19] "And the third row [of the High Priest's breastplate or Ephod] a jacinth (zircon), an agate, and an amethyst." Kosminsky writes: "The 8th stone of the breastplate is shebo, rendered as agate by the authorized version, the vulgate, marbodius and others. Gesenius gives the derivation of shebo from a root which means 'to take prisoner' and his illustrious pupil, Julius Furst, connects it with a root meaning 'to glitter.' Dr. Deane derives it from another meaning 'to obscure, to dull', and expresses the opinion that the problem 'cannot be solved by etymology alone'. He believes shebo is be some variety of crystallized quartz. Dr. Bresiau in translating shebo as agate has good supporters. The varies known as banded agreeably fits in with the demands of the planet Mars through the sign of its expression Scorpio, termed the sign of the serpent. Its wavy lines typify the undulations of the serpent, the lines of fortress or the restless waves of the sea. The opinion has been expressed that shebo may have some connection with the Indian serpent of the underworld, Sesha or Shesha, and the connection

may be further extended to the huge serpent which slays and is slain by Thor, as told in the Song of Vala. The sign Scorpio in astrology the sign of death, the dead and all connected therewith. It is expressed by the Serpent of Eden in the magical third chanter of Genesis, a chapter that has demanded the special study of mystic philosophers for ages. The sign Scorpio is also symbolized in the person of the goddess Serket, pictured as a human-headed scorpion or as a goddess with scorpion head-dress. She protected the canopic jars which contained the embalmed viscera of the departed. Aesculapius, the god of medicine, was worshiped under the form of a serpent at Epidaurus, and in the Vatican statue he is represented as leaning of a staff around which is coiled a serpent; statues of his daughter Hygieia show her with a serpent in different attitudes. In those and numerous other serpent stories all associated with the sign Scorpio to a greater or lesser degree, the majesty and the mystery of life and death are philosophically implied.

The traditional color of the sign Scorpio is given as brown, a shade of brown well describes the agate stone. Midrash Bimigah gives grey which through not in agreement with other authorities, certainly does indicate a species of agate. Dan is described in the book of Genesis as 'a serpent by the way, an adder in the path, that biteth the horse's heels' (the sign following Scorpio, Sagittarius-the sign of Gad (Benjamin; Gad = Aries] 'so that his rider shall fall backward.' The tribe was a mystical tribe possessing the knowledge of white magic and of black [Judges 18:30]. The wisdom of the serpent is symbolized in it-"Dan shall judge his people." The eighth stone of the breastplate was banded agate, and on it was engraved the tribe of Gad." [The Magic and Science of Jewels and Stones, pp. 42-44] for other stones, see 45, 98, 702, 150, 345, 395, 370, 84, 1210, 350, 85, 54, 55 (Greek).

He continues: An agate worn about the neck banished fear, indigestion and lung troubles. It was recommended by Dioscorides as a charm against epidemics and pestilential diseases. It protected from the bites of serpents and insects, and was bound to the horn of oxen to induce a good harvest. it was said to have been the 'fortune stone' of the Trojan herd Aeneas, protecting him in war, voyages and storms... Swedenborg sets the agate down as the symbol of spiritual live and good.' [pp. 115-116]

ShGH shawgah. to wander, to go astray. [Ezekiel 34:6] "My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." Figuratively, to err in [Job 6:24] "Teach me, and I will hold my tongue: and cause me to understand wherein I have erred." To deviate from, in [Proverbs 19:27] "Cease, my son, to hear the instruction that causes to deviate from the words of knowledge." Also to stumble, to stagger (from drink) in [Isaiah 28:7] "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have stumbled through strong drink; they err in

vision, they stumble in judgement." To be ravished with, in [Proverbs 5:20] "And why will you, my son, be ravished with a strange woman, and embrace to bosom of a stranger?" see 306, 311.

ShDD shawdad. to be even, level, hence ShDD sidded. to level (a field), to harrow in [Isaiah 28:24] "Does the ploughman plow all day to sow? Does he open and harrow his ground? And in [Job 39:10] "Can you bind the yoke on the neck of the unicorn? or will he harrow in a rugged place?"

ShVB shub. to turn, to be turned. [Deuteronomy 30:2] "And [you] shall return to the Lord your God, and shall obey his voice according to all that I command you this day, you and your children, with all your heart, and with all your soul." Also: to return, to come back, in [Isaiah 52:8] "Your watchmen shall lift up the voice; they shall sing together with the voice: for they shall see eye to eye, when the Lord shall return to Zion." Also: to go again, to repeat, hence again in [Ecclesiastes 10:11] "I returned, and saw again under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise nor yet riches to men of understanding, not yet favor to men of skill; but time and change happen to them all. "

309 (3*103)

ShDH sawdeh, shiddah . field; wife, mistress. In [Ecclesiastes 2:8] "I also gathered for myself silver and gold and the treasure of kings and provinces. I got me men singers and women singers, and the delights of the sons of men, concubines very many."

ShAGH Shayagah. roar, roaring; strepitus cordis (din of the hearts), mussitatio (mumbling, muttering), sussuratio (whispering), rugitus (roaring). The instruction of the father is a still, small voice in the heart.

"Shut thine ears
to the confusing of the world which surroudeth thee.
Open thine inner hearing...
it shall ring suddenly in thine inner ear." [Book of Tokens, Vav]

Rosenroth in [K.D.L.C.K. p.694] says these are in Chesed when it inclines to justice (Geburah).

ZRBOL Zerbal. (A A S R) [or Ancient Accepted Scottish Rite, see Massey] The reference that is associated with ZRBOL has to do with the quadrature of the circle. This is directly relate to QThR, diameter. (Note that the circle with a diameter drawn across is [?find figure?], a symbol of alchemical salt, or the physical plane. Quadrature suggest the 4 elements of Malkuth (Fire, Water, Air, Earth].

MVSGR musagar. a leper. [K.D.L.C.K. p.495] The passage cited says that the citation in Exodus 4:6, "His hand was leprous as snow", should be understood under the mystery of the leper, which is a sign that it is a world enclosed by choice.

ShHD sawhed. "witness". [Job 16:19] "And now, behold, my witness is in heaven, and my acquaintance are on high."

ShTh set. transgression; one who turns aside, hence: revolter. [Hosea 5:2] "The rebels [ShThIM] are deep in slaughter, I will discipline all of them."

Greek

σ asehr (Gr). asher; "straight, level; prosperous, happy, blessed." Son of Jacob connected with Libra and with alchemical sublimation. Septuagint translation of AShR (#501) in [Genesis 49:20] "Asher's food will be rich; he will provide delicacies for a king."

310 (2*5*31)

AVR HKVKBIM aur ha-kokabim. Light of the stars, astral light; The Great Magical Agent. see 207, 49, 74. Otherwise know as the alchemical first matter. see 103, 870.

ChBSh chabash. to bind, to bridle, to rule, to govern.

ISh yesh, ish. is, are, essence, being. "Lo in that day shall the light that is bind fast every hideous shape of darkness." [Book of Tokens]

KPIR kephir. a young lion. As a young lion, the initiate conquers all the phantoms of delusion.

DVSh dush. to trample on, to conquer. "As a young lion trampled upon his prey." [Book of Tokens]

SMK MIM KP Samekh (spelt in full). Refers to "the fullness of that blessed vision [Book of Tokens]. see 536, 120.

MDVRIN medorin. habitations. "And all thy habitations shall be blessed by the white brilliance which descendeth from the crown." [Book of Tokens, Samekh] see 960.

rom [ROM]. Thunder. Refers to the fiery nature of Shin (see 360).

yawkar [IQR]. precious, costly, dear; rare; scarce; heavy; weighty; glorious; splendid. see 710.

I:R:Q Yod:Resh:Qoph. the initials of Idra Rabba ??? The qabalistic treatise called "the Greater Holy Assembly". Note that each letter is half the value of the letter of KThR Kether. Also: IRQ yereq. greenness; green things; vegetables; green herbs; herbage, grass.

OMR omar. to sprout. Root of OMRH, Gomorrah. see 315, 50, 106, 700; 78.

OMR omer. the [dry] measure of manna [MN, 90] for each of the Israelites in the wilderness [Exodus 16:32] "And Moses said, this is the thing which the Lord commandeth, fill an omer of it to be kept for your generations; that they may see the bread where with I have fed you in the wilderness, when I brought you forth from the land of Egypt. also: sheaf; OMR (awmahr) to heap up.

IITzR yaitzar. formed [IRQ 229] from ITzR, form, pottery, imagination.

ShATh sheat. to despise; "contempt".

ShBCh shebakh. to praise, to laud. [Daniel 4:34] "At the end that time, I Nebuchadnezzar, raised my eyes towards heaven, and my sanity was restored. Then I praised the most high; I honored and

glorified him who lives forever. his dominions is an eternal dominion; his kingdom endures from generation to generation."

ShI shyee. gift, present. [Isaiah 18:7] "At that time the present shall be brought to the Lord of Hosts from a people dishonored and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion." In plural in [Psalm 68:29] "Out of your temple at Jerusalem shall kings bring presents to you."

RTzHIH ratzaheyah. Ritziah, "Jah is a friend"; a Phoenician name, similar to Ratziel. see 331, 15.

Latin

granum pectoria Jesus Insitum (Lt). The seed planted in the breast of Jesus. A short phrase preceding the Latin Elogium or Epitaph, at the end of Book T in the Rosicrucian Allegory. see 95, 50, 66, 99 Latin, 74, 740.

311 (prime)

RPAL Raphael. "God the Healer", the Archangel of Hod, Air, East, and of Mercury. The name designates the Life-power as the active principle of intellect, whereby things are brought to fulfillment and perfection. Also the Angel of Chokmah in Briah, the world of creation.

ShBTh shebet. rod, stick, branch, staff or scepter, a clan or tribe. These meanings associate with the wand of the Magician and with the magic of self-conscious intellect. The month of Shebet in Hebrew corresponds to Aquarius and Man, the water bearer. Note also that the number of Raphael is the same as that of Tzaphquiel, the archangel of Binah manifesting Itself as the Divine Soul, Neshamah. see 1217.

The divine rod that was delivered into his hand, as we read: 'With the rod of God in my [Moses] hand' [Exodus 17:9] which is the same rod which was created in the twilight on the eve of the Sabbath and on which there was engraved the divine name in sacred letters. Rod in [Psalm 23:4] "Yea, though I walk through 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." Other meanings: lance, spear; reed, pen. see Moses (345), 1308, 1311, 1000.

Tzaphquiel [TzPQIAL]. "Contemplation of God." The archangel associated with Binah (3 of Cups). It refers to the Divine Vision, which is the Life-power's perception of the logical consequences of what It knows Itself to be. This Contemplation look upwards to Yekhidah, The One Self, and is the "Beholder of God," as well as the One who looks down through the abyss and is "God's Sentry." The One Power manifesting itself as the divine soul, Neshamah. see 101, 97, 280, 246.

ha-aisha [HASH]. "the women" (Eve before named). [Genesis 3:1] "And he (the serpent) said unto the woman, yea, hath God said, ye shall not eat of every tree of the garden?" Note that man is spelled AISH, with a Yod, but there is no Yod in the name for women.

Aish [AISH]. man (a particular individual, as distinguished from the generic man Adam). Tiphareth as husband or spouse to Malkuth, the bride. Intimates that personal man can partake of the Divine Vision when he succeeds in attuning himself to guidance from Neshamah. see 45, 52, 80, 1081, 478, 536, 548, 640, 301, 727.

1. Fabre D'Olivet comments: "AISH, intellectual man... here is a new denomination given to man. It appears for the first time, when the Being of beings, having declared that it was not good for universal man, Adam, to live alone in the solitude of his universality, has effected his individuality, in giving him an auxiliary force, a companion, created in his light and destined to him to reflect his image.

I beg the reader to remark first of all, that Moses giving a name to this companion, does not derive it from that of Adam; for Adam considered as universal man, could not know a companion. The Hebraic word ADM has no feminine. the word ADMH which appears to be it, does not signify universal woman, as one might think; but, as I have said, the elementary principle of Adam. ADM, universal man, posses the two sexes. Moses has taken care to repeat it several times so that one shall not be deceived. What therefore is this companion, this auxiliary force, as the word OZR expresses it? It is the volitive faculty developed by the Being of beings: it is the intellectual woman of universal man; it is the will proper which individualizes him, and in which he is reflected and which, rendering him independent, becomes the creative force by means of which he realizes his conceptions, and makes them pass from power into action. For, this truth must come out from the darkness of the sanctuaries: the will was creator with universal man. Whatever this man willed was when and how it willed it. The power and the act were indivisible in his will.

This name springs from two contracted roots AI-ASh. ... AI develops every idea of desire, of inclination, of appetite, of election: ASH is the power of movement, the elementary principle, fire, considered in the absence of these two roots only differs from the word AVSh, which indicates natural, substantialized fire, by the median sign. In the former it is that of manifestation and duration: in the latter it is the bond between nothingness and being, which I name convertible. The one is a movement, intelligent, volitive, durable; the other, a movement, appetent, blind, fugacious.

Here is the hieroglyphic meaning of the word AISH intellectual-man. it is a new development of universal man, a development, which, without destroying his universality and his homogeneity, gives him, nevertheless, an independent individuality, and leaves him free to manifest himself in other and particular conceptions, by means of a companion, an auxiliary force, intended to reflect his image.

It is therefore with profound reason that Moses having especially in mind, in this companion, the volitive faculty which constitutes universal man, intelligent-being, that is to say, the faculty which renders him capable of will and of choosing, draws its name from the same name of intellectual man, AISH. In this derivation, he as caused the sign of manifestation Yod, to disappear, and has replaced it with the final sign of life, in order to make it understood that it is not the volitive principle with resides in ASH [woman], but the principant will, existing, no longer in power, but in action." [The Hebrew Tongue Restored, pp. 91-93]

2. F.J. Mayers adds: "Now let us study, somewhat in detail, this word Aish. The simple root 'AI' denotes merely any 'desire', 'inclination', and way in which a being or individual seeks some 'self' expression or reveals itself. The root 'Ash' denotes

'potential activity', 'power', 'force', 'directed energy'. Aish denotes all activity in which one's individuality is expressed. It is the manifestation of one's 'intelligent being'. This 'intelligent being', it is that gives man any real 'self' to express, and makes him capable of conceiving ideas of his own; but to bring about the realization of the ideas one creates, something more than creative intelligence is required. That 'something' is the driving power of will, and will was what God 'built up' into a living, active force from its elemental germ, that had till then been lying dormant in the being of Adam. Now we can see the meaning of the name Aisha [see 306]. To the name Aish, one sign letter has been added, and one removed. The sign added is Heh the sign of 'Life', or movement towards some purpose or end. It has been referred to and explained many times... Aisha is that which gives life and realizing power to Aish, but that transliterated Aisha is spelt Aleph-Yod-Shin-Heh, and pronounced Aish, but that transliterated Aisha, Aleph-Shin-Heh without the Yod, although the Yod sound is retained in pronunciation. It was omitted from the written word for hieroglyphic purposes. Had it been retained, the word Aisha, would not have been simply a feminine of Aish, and would have denoted that Aisha was a separate 'intelligent being' or 'female intelligence'; but the omission of the Yod showed that Aisha was not a separate being but a faculty of the being of Adam." [The Unknown god, pp.167-168]

BShDH ba-sawdeh. in the field [Genesis 4:8, I.R.Q. 1046]. Astrologically associated with Key 7, a field or fence. The "field" is the area of manifestation. ShDH (Shiddah) means "a wife, as mistress of the house," also associated with Cheth and Cancer. see 418, 309, 524, 2054 (Greek).

ZHB AVPIR zahab ophir. Gold of Ophir (see 418). [Job 22:24] "Then shall thou lay up gold as dust, and the Gold of Ophir as the stones of the brooks." Qabalistic alchemists say this particular kind of gold refers to the path of Malkuth and Tiphareth [Aesch Mezareph p.15]. Note the word ZHB does not occur in this quotation but is inferred from the word BTzR Bawtzer, in the preceding line meaning "precious ore, support"). see 14, 291, 1244 (4*311).

The Aesch Mezareph [II:10] says: "But Zahab Ophir, is referred to Malkuth [Job 22:24], for it is the name of a land (or earth) as so called from ashes. See also [1 Chronicles 29:4]... And thence is referred that text in [Job 22:24], and put it upon Opher, he would have said Opheret, lead, Batsar, silver, that is this white gold. For from hence you shall have silver. And to silver when it shall be in the state of a stone, and nachlim, rivers of metallic waters; from whence you shall have Ophir, that is gold of Ophir, which was accounted the best."

KSP NMAS keseph nimeas. reprobate silver (evil ones). Used in Jeremiah 6:30 as a symbol for wicked-those dominated by the unrestrained impulses of the animal nature. "Reprobate silver

shall men call them, because Tetragrammaton hath rejected them." This makes them "grievous revolvers, walking with slanderers." They are also compared to brass, lead-base metals. Here is a clue to the true meaning of the work of transmutation whereby the stone changes these base metals into gold. Silver is used as a symbol for these persons, because Yesod (moon, silver) is the seat of Nephesh, the animal soul. see 80, 160, 204, 270, 1031, 1454 (Greek).

IQRA yekkera. the calling. See QRA, 301.

ORIAL Ariel, Aurial. "God the Revealer". The 46th Shemhamphorash. 226°-230°. TÉP SEUTH. 3:00-3:20 P.M. May 4, July 15, September 25, December 6, February 16. To have revelations. [Psalm 144:9] (Suavis dominis universis: et miserationes eius super opera ejus). To thank God for the good he sends us. discovers hidden treasures; reveals the greatest secrets of nature, and enables one in dreams to the objects of one's desires. Person born: a spirit strong and subtle; has new ideas and sublime thoughts; is able to solve the most difficult problems; is discreet and acts with much circumspection. Asariel. "Lion of God", is said by John Dee to be a combination of Anael and Uriel. In the Bible, a man, a city (Jerusalem) and an altar. Ariel is the 3rd Archon of the winds, an assisting angel of Raphael in the cure of disease; a ruler of winds in Gnostic lore. [Davidson: Dictionary of Angels, p.54] [Also spelled ARIAL by Case] see 242, 965, 1525.

Godwin gives: Angel of the 4th quincunx [16°-20°] of Pisces; angel by night of the 9 of Cups (Yesod of Briah). see 280.

312 (3*8*13)

12*26: The complete expression of (12) of the powers of the one reality, designated by IHVH.

12 times 26 is also the multiplication of the 12 boundaries by a cube having faces of 26 by 26 or 676, as the area of each of its six faces.

MORB ma-arahb. West. The direction west.

BQR boqer. morning.

ChDSh khodesh. new moon, month, mating (of animals). Also Khawdawsh: new, fresh.

ChDSh kiddeysh. as verb meaning to renew, restore, do afresh, to produce something new. Now is the only time when anything can be new. Only at the end of a cycle may a hitherto unheard of things exist. Also to promulgate a new law; establish a new reputation (describes the work undertaking by a Rosicrucian fraternity).

LK IVM AP-LK LILH leka yom aph-leka laiylah. "The day is thine, the night is also thine [Psalm 74:16." Also translated: "Day and night are both thine." This, too, is truth about Now. IVM, day (56) = AVR (light, 207) = ThVB, good (17) and LILH, light (75) = ChShK, darkness (328) = RO, evil (270). Evil is raw material of good; darkness = a higher vibration. This is the secret of the stone. Both are his, and LILH (night) precedes IVM (day).

MRBO merubbah. four-sided, a square, quadrilateral figure. (Rabbinical Hebrew). Relates to 4, the number of the Sephirah Chesed, the sphere of TzDQ, from which the 21st Path (Kaph), also attributed to Tedeq, passes to Netzach.

OIN IOQB ayin Jacob. the fountain (eye) of Jacob. [Deuteronomy 33:28] "Israel then shall dwell in safety alone: the foundation of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew." These words occur in the blessing of Moses, a poem which constitutes the entire chapter cited above. They may also, as Qabalists point out, be translated, "The eye of Jacob." Jacob means: "to supplant". It is always the new that supplants the old. Thus in the Biblical story, Jacob, the younger brother, supplants Esau. And Jacob himself gives a blessing to the younger of Joseph's two sons, Ephraim. Jacob's name was changed to "Israel" or "He shall rule as God." Wherever Jacob is mentioned in the Old Testament or in the new, inner esoteric meaning has always to do with the idea of supplanting the old by the new, the familiar by some novelty hitherto unheard of. "Behold, I make all things new" is the secret of those who have learned to rule as God." see 100, 194, 246, 636, 182.

ShChD shawkhad. to give, to make a present. As a noun: a gift, bribe. This word ties in with the basic meanings of the 9 of

Cups, and the Archangel of the West, as the card of wish fulfillment. The Elohim which are the active Divine Powers of creation described in Genesis 1 are really powers of man. Man, when he attunes himself through the automatic consciousness to the Higher Creative Powers, is able to form the darkness by the WORD and bring forth the light, which is good. It is also related with the basic meaning of the 21st Path of Chesed (Intelligence of the Desirous Quest), as its source, and to Jupiter, as expressing its quality, has an obvious correspondence to the idea of divine providence, its spiritual and its temporal gifts, and the reconciliation brought about by man's intelligent use of these gifts. These gifts are redemptive, freeing from punishment. Hence, the 21st path is called the same, "The Conciliating Intelligence." [Proverbs 17:8] "A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth."

ShBI shebiy. captivity; concretely, captives, prisoners. In [Jeremiah 30:16] "Therefore, all who devour you shall be devoured; and all your enemies, every one of them, shall go into captivity; and those who trample over you shall be trampled over, and all those who plunder you I will give for prey." Also in [Lamentations 1:5] "Her oppressors have become her rulers, and her adversaries have made an end of her [Zion]; for the Lord has afflicted her for the multitude of her sins; her children are gone into captivity before the oppressor." "Captive" in [Isaiah 10:4] "So shall the king of Assyria lead away the Egyptian prisoners, and the Ethiopians captive, young and old, naked and barefoot, with their buttocks uncovered, to the shame of Egypt." And in [Amos 4:10] "I have sent among you the pestilence after the manner of Egypt; I slew your young men with the sword, together with you captive horses..." see 317 (ShBIH).

ShVAH shawh. crashing, loud noise. [Job 30:14] "They came upon me as a wide breaking of waters; amidst a loud noise they rolled themselves along." Hence storm, tempest. [Proverbs 1:27] "When you fear comes as desolation, and your destruction comes as a tempest (whirlwind); when distress and anguish come upon you." Also: "desolation, wasting, destruction in [Proverbs 3:25] "Do not be afraid of sudden fear, neither of the desolation of the wicked, when it comes." And in [Psalm 63:9] "But those that seek my soul, to destroy it, shall go into the lower parts of the earth."

Greek/Latin

aggelos (Gr). a messenger, an angel. Messenger from God.

1. [beginning of text missing] ... the oversoul or ruling power of the universe; and the Daimones were the conscious creative and energizing powers [like the ALHIM, Elohim], of every degree, from the demigods or tutelary deities down to the nature spirits or Geni; and all these, whatever theology may say to the contrary, are souls in various stages of development, whether the souls of

the mighty dead of past ages, 'the spirits of just men made perfect', or 'ministering angels', the over shadowing souls of men still in the flesh, or the lower orders of spiritual beings that have not 'been born in human shape'. As the word had come to mean merely the shades or ghosts of the dead, it is so used in the New testament, where it is almost invariably applied to larvae, the unclean spirits or psychic phantoms of the dead, which obsess impure and mediumistic persons." [The Magical Message According to Ioannes, p. 60]

2. Gaskel comments that the angel is a "symbol of spiritual influences able to minister to the aspirations of the soul. They are messengers of the inner light to arouse the higher faculties. There are many intelligences who point the way to truth, and are a means of aiding the soul's evolution." [Dictionary of All Scriptures and Myths, p.48]

3. Anna Kingford writes: "God's ideas, like God, are real beings, divine personages, that is, Gods. Put forth by, and in a sense divided from God, in order to accomplish God's purposes, these become messengers of God, that is, angels." [The Perfect Way, p.213]

α α abarehs. not heavy or burdensome; not causing expense. Written α α in [2 Corinthians 11:9] "For the brethren having come from Macedonia supplied before hand my deficiency [in funds]; and in everything I kept, and will keep myself from being a burden to you."

α α akakos. Without evil, i.e. unsuspecting or simpleminded. Written in [Romans 16:18] Regarding the wicked: "For such persons do not serve our Lord Christ but their own appetites and base desires, and by ingratiating and flattering speech they beguile the hearts of the unsuspecting and simplminded [people].

313 (prime)

BShGGh bi-shegawgah. "through error", inadvertently. [Leviticus 4:2] "Speak to the children of Israel, saying if a person shall sin through error [i.e. ignorance] against any of the commandments of the Lord concerning things which ought not to be done, and shall do any of them [he shall offer a sacrifice]. see 311, 306, 308.

HChSh hachash. 51st names of Shemhamphorash, short form, associated with the 5th quinance (21°-25°) of Aries. see 328.

314 (2*157)

Hu cohen le-El Elyown [HVA KHN LAL OLIVN]. He was priest of the most high God (said of Melchizedek) [Genesis 14:18]. The reference is to the mystical high priest, Melchizedek. see 294, 4824 (Greek).

hallel gamoor [HLL GMVR] perfect praise. Said of the Zohar to apply to Binah. [K.D.L.C.K. p.275] "... and that which is not perfect (praise) (is attributed) to Malkuth."

Metatron [MTTRVN]. the Archangel of Kether and therefore related to the Ace of Cups. He is a personification of Yekhidah, the One Self. Metatron is also said to be angel of Tiphareth in the creative world. In this aspect he refers to the awakened Ego, conscious of its essential identity with Yekhidah. With different vowel points, is specially designated by the word na'ar, boy (NOR). This is the boy in Key 20 who is the resurrected ego consciousness, turning inward and eastward to Kether. In our experience, Metatron is the Central Self, said to embrace the 6 directions of space from the point within. Charged with the word of restoration and with the task of glorifying the bodies of the just in their sepulcher's [Zohar]. see 101, 311, 246, 280, 97, 320.

rowkhok [RChVQ]. far off, distant (as in time or place). [Ezekiel 6:6] "In all your dwelling-places the cities shall be laid waste and the high places shall be desolate; that your altars may be laid waste and the high places shall be desolate." Refers to the remoteness of Yekhidah. Also: RChVQ distance, separation, loathsomeness, absurdity.

ShDI shaddai. almightily. A name of God associated in Qabalah with Malkuth, and therefore with Shekhinah, the bride. It is the Life-power under the aspect of omnipotence. In Job 32:8 Neshamah is called the "Inspiration of the Almighty." "But here is a spirit in man: and the inspiration of the Almighty giveth them understanding." see 345, 594.

SThH Shittah. Acacia. The sacred wood of which the tabernacle and its furniture were made. Because this word is equivalent to ShDI, Shaddi, Qabalists who wrote and edited the story of the tabernacle, used it to intimate that the actual substance of which the "House of God" is made, is actually the omnipotent power or energy of the Almighty. The "Most High God" the one reality seems to be far distant (RChVQ), but it is really near at hand. Both the tabernacle and the temple of Solomon are symbols of Man. see 683, 36, 46, 252, 154, 224, 315, 731.

ShGIA saggiyia. "great", mighty. [Job 36:26] "Behold, God is great, and we know him not, neither can the number of his years be searched out." Also in [Daniel 2:6] "But if you show me the dream and its interpretation, you shall receive from me gifts and wealth and great honor; only show me the dream and its

interpretation." "Much, many" In [Daniel 7:5] "And behold another beast, a second, like to a bear, and is raised itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said to it thus: "Arise, devour much flesh.'" Also "very" in [Daniel 2:12] "Then the king was very furious and he angrily commanded that all the wise men of Babylon should be destroyed."

ChIIM OL-OVLM Chaiim ahl-olahm. "Life for evermore". [Psalm 133:3] "It is as if the dew of Hermon were falling on mount Zion- for there the Lord bestows his blessing, even life forevermore." Variant spelling see 293.

Latin

D.O.M.A. (Lt). Initials of the phrase "Deus Omnipotens Magister Artis" [SECRET SYMBOLS, page 35] "God Almighty, Master of the Art". The Life-power is the actual worker in the great art of alchemical transmutation. see 29, 45, 124, 84, 61.

μα magos. a magician, sorcerer. One of the wise men or seers in Persia who interpreted dreams; any enchanter, wizard. in a bad sense, juggler or quack. see 676, 1060 (Greek).

μ gamos. "marriage"; wedding-feast. [John 2:1] "And on the third day there was a marriage feast in Cana of Galilee; and the mother of Jesus was there."

1. James Pryse: "Gamos, a wedding; union of the sexes; one of the arcane rites; the union of positive and negative forces, the blending of superior and lower natures. here the marriage stands of the action of the dual magnetic force in wakening the 'third eye', in the attainment of seership; but at this stage of the allegory, it refers only to one of those rare visions that come long before the permanent state of illumination is reached." [The Magical Message According to Ioannes, p.89] see 1014, 1785.

2. Omikron adds: "A union of two, forming harmony. As a term in the science of the soul. It means the union of the higher and lasting principle (spiritual principle) with the purified soul (human principles): that is, the 'mystic marriage' - into which every soul enters as some advanced stage of its evolution, and from which the 'Son' (spiritual consciousness) is, in a virgin birth, eventually born. The purified soul is the bride: the lasting principle is the husband. Souls thus 'married' are becoming perfect. Compare the myth of Eros and Psyche." [Letters from Paulos, p. 251]

315 (5*7*9)

GBISH gabish. ice. In Job 28:18: crystal. [The English crystal, from the Greek σιῶν, meaning clear ice, ice, crystal, rock-crystal, preserves the ancient belief that crystal was a sort of ice.] In the magical language this idea suggests that man is a reflecting medium, like a crystal. Also means: "hail" (Case); petrified, frozen. see Gomorrah below.

HOVLM HQThN ha-olahm ha-qatan. "the little world", that is, microcosm. An epithet of man. see I. Myer Qabbalah, p.147]

ITzRH yetzirah. formation, formative power. The world of formation. In man, Yetzirah is the formative power operative in all 6 Sephiroth of the Lesser Countenance. The 7 of Swords refers particularly to the formative power of desire and to the influence of desire upon the Yetziratic plane of patterns and processes. The formative power, is the special power man, reflecting the creative power (Briah) of the Vast Countenance. Darkness and evil provide the raw material from which then God FORMS into light [Isaiah 45:1]. In man the formative power is imagination or phantasy. The characteristic power at work in the world or plane above that of Assiah, or action. Corresponding to Vav in IHVH, and the element Air.

ADM RO adam roa. evil man. It refers to the consequences of human actions when the formative power of desire is exercised under the nightmare dream of separation. see 270, 469.

Paul Case: "The prayer for deliverance may be understood as a prayer that the Psalmist himself may not enter into the consciousness, of evil and violence. Perhaps an even deeper meaning may be found. Since ADM RO = 315 = HOVLM HQThN, a Qabalistic term for the microcosm. It is also the number of IOIRH, formation, and the personal Adam is the center of the world of formation, posted in Tiphareth. To be delivered from the evil man may well be to be freed from the apparent limitations of those whose consciousness does not extend beyond formation, or beyond the personalized ego. These are men of violence, such as Troward speaks of*, and their essential character is that described in [Genesis 6:11] where we read 'The earth was filled with violence: AISH HMSIM, the violent man (469) = HIKL QDSh holy temple, because in spite of his error, he is as truly the temple of God as is any other man. And this is always understood by those who know, so that they never make the mistake of setting, themselves in antagonism to the violent man. They pray to be delivered from his error, and they work, for his liberation from that error.' Father forgive them for they know not what they do' is the attitude taken by the truly awakened man against all who conspire against him, and all who seem to be his enemies, or the enemies of principles he holds dear." [Troward on Psalms, Psalm 140, pp. 191-192]

*"The violent man (verse 11) follows only force in all his

methods-not the law of growth by the planting of the seed. Consequently he sees only from the stand point of his isolated personality and produces a corresponding activity in the universal divine, which therefore creates powers of a similar sort as ?ruling? this man's life, i.e. destructive powers, and so evil hunts him to his overthrow, unless he reverse his attitude towards the divine. He makes a God of the limited, and therefore antagonistic, instead of the infinite and unified. The apparent curse in this Psalm are only a statement of the inevitable consequences of fighting against the infinite." [Toward on Psalms, Psalm 140, pp. 191-192]

MRAH HNVGH mareh ha-nogah. Vision of splendor, mirror of splendor. Marah [MRAH] also means mirror and Nogah [NVGH], is a title of Netzach. The astrological symbol of Venus is said to be a mirror which was one of the Goddess attributes. The idea of reflection links this to GBISH (crystal) and ITzRH (formation). The microcosmic man is the mirror of the macrocosm, and so far as the personal man is concerned, whatever is reflected from the macrocosm into his microcosmic consciousness is more or less colored by his desires and passions.

Given as visio splendoris by Rosenroth in [K.D.L.C.K. p.553]. He says it is Binah from the part of Chesed, for splendor always sees to the right side.

OMRH Gomorrah or Am-o-law. Submersion. Name of city in the vale of Siddom, referred to in the Bible and known for its wickedness, especially in the perversions of desire. Has a special correspondence with ADM RO (Adam Roa).

Gomorrah means "Submersion or woodland" and is probably from the root OMR omar, to sprout. Compare NVN, Nun, to sprout. Gomorrah represents Water and Sodom represents fire in alchemy. [Paul Case of D.D. Bryant, IV] see 310, 106, 104, 354, 1000, 1813 (Greek).

ORMH ormah. subtlety, shrewdness, prudence, cunning, craft. From the same root as that which describes the serpent as more subtle [ORVM, Genesis 3:1] than any other creature. This word is employed in both a good and bad sense. On the good side it signifies the prudence which comes from skill in managing the emotions. (also symbolized by the skill needed to construct the heptagon). On the bad side it consists of the same sort of skill but applied by someone to manage others through their desires and to their disadvantage. see 683, 36, 46, 252, 154, 224, 314, 29.

[VShTh]. gullet, esophagus, narrow canal.

Rab ha-Bonim [RB HBVNIM]. Master of the Builders. A term used in the 3rd degree of Freemasonry, the "Master Mason". This is accomplished by the subtlety which brings the "evil man" into the "vision of splendor". see 108.

MORh maorah. Arrangement, order; battle-line, rank, pile (of wood

on altar); disposition of the stars, fate; proportion, act in a drama. Metathesis of ORMH here the reversal of separateness penetrates the veils of ignorance (Ayin + Mem) causing regeneration and order (Heh and Resh).

Greek

agamos (Gr). Unmarried. Directly connected with the Pythagorean notions of the number 7. May be considered also in connection with the Rosicrucian allegory, which is explicit in its declaration that the founders of the order were "vowed virgins," though some of the later members were not celibate. see 314 (Greek).

ORVM orem. subtle. see 315.

1. ORVM, the-blind-and-general-passion.... What proves that the Samartain translator has not understood the word, ORVM, is that he has completely missed the meaning of it. He renders it by... keen, cunning, subtle, and makes it agree thus, with the strange idea that he appears to have really had, that NChSh signified a serpent. The word ORVM was nevertheless easy, very easy to explain; but how it could be said that a serpent is a passion, a vehemence, a blindness, and so to speak, an universal impulse in productive nature? That is, however, what is found in the root OR or OVR. This root is none other than the primitive AR... which Moses causes to govern here by the sign of material sense Ayin; a sign almost always taken in the bad sense. The final sign Mem, which he adds to it, indicates that the idea is generalized and should be taken in the broadest sense. All the derivatives of the root OVR, present a certain calamitous idea; first, it is OR, a violent adversary; OVR, a privation of sight; then, it is ORVM or OIRM a desert, a barrenness, a complete nakedness, literally as well as figuratively; it is MORH a devastated place, an abyss, cavern; it is finally MORVN, an absolute blindness, a total abandonment. In the sequence of these words can be placed the name that the Persians gave to the infernal adversary [Arabic word] (Hariman) which is nothing else than the word ORVM referred to this note, with the augmentative syllable VN." [The Hebrew Tongue Restored, pp. 97-98]

2. Gaskell says the serpent more subtle than any beast of the field is "a symbol of the desire-mind, which is more penetrative and captivating to the ego than any of the lower desires (beasts)." [Dictionary of All Scripture and Myth, p.676]

3. The Zohar [I:28B] Comments: "And the serpent was more subtle than any beast of the field which the Lord God had made; i.e. they are more subtle for evil than all the gentiles, and they are the offspring of the original serpent that beguiled Eve. The mixed multitude are the impurity which the serpent injected into Eve. From this impurity came forth Cain, who killed Abel... From Cain was descended Jethro, the father-in-law of Moses, as it is written, 'And the sons of the Kenite the father in law of Moses [Judges 1:16], and according to tradition he was called Kenite because he originated from Cain. Moses, in order to screen the reproach of this father-in-law, sought to convert the 'mixed multitude' (the descendants of Cain), although God warned him, saying, 'They are of an evil stock; beware of them'. Through them Moses was banished from his proper place and was not privileged to enter the land of Israel." [pp.108-109]

4. F.J. Mayers adds: "That word [subtle] gives us a suggestion that in a cunning, insidious, evil way, nahash was very 'wise', yet we went on to describe it as a 'blind, self-centered impulse...' the word in the Hebrew is 'aroom'. The root of the

word is 'Ar' [OR]. The root denotes some blind, unreasoning impulse, a craving, a self-centered 'hunger' or 'desire'. It also denotes some 'emptiness', 'blindness', 'deprivation of light or intelligence'; 'nakedness', either in a literal or figurative sense.

ChBVSh habosh. Given as ligatus [bound, tied, connected, united] by Rosenroth in [K.D.L.C.K. p.331]. he says it refers to Tiphareth, which is with Malkuth linked and connected with Binah, which binds part of itself to Malkuth, as in exile.

QVThRA qutra. Given as aporrhea (loathing, disgust] by Mathers in [Sepher Sephiroth, p.36] Webster gives: an effluvium or emanation. Of the first two letter Fabre D'Olivet says: "That which is indefinite, vague, indeterminate, unformed: it is matter suitable to be put in action, the mechanical movement which acts upon it, the obtuse, vague, blind irresistible force which leads it, necessity." Of the letters RA he writes: "...that kind of straight line which departing from the center converges at any point whatsoever of the circumference: it is, in a very restricted sense, a streak, in a broader sense, a way and metaphorically, the visual ray, visibility.

VShAGV Vassago The third spirit of the Goetia, demon by day of the 3rd decanate of Aries [Godwin] [beginning of text missing] ... (Shin), making the undisciplined power of Spirit (Aleph) work for the unveiling of subconscious memory (Gimel) and reinforcing the source of false teaching (Vav) thus perpetuating the cycle. The influence of the demon suggest conscious imbalance, resulting in negative aspect of the qualities assigned to this decanate, which are generous, religion, idealistic. When adversely aspected, as here, the 4 of Wands can indicate loss of success through personal merit or the perfection of something built up after labor, determinant through travel, shipping and business with foreign countries; loss in consequence of unpreparedness of by hasty action. The remedy is to get beneath personal levels of recollection into the cosmic memory and learn to participate in the life-power perfect memory of the creative order symbolized by Key 10.

ShChCh shawkawch. to crouch, bow down; to be bowed down, be humbled, be dejected. [Job 9:13] "If God will not withdraw his anger, the proud helpers do stop under him." False pride is but misuse of the Mars force. see Key 16.

ShAIH sayiawh. crash, ruin; name of a demon. [K.D.L.C.K. p.54] connected with the Qlippothic cortices, which are deserted places, and referred to by the wise under this name.

IRVQ Yawroq. greenish; yellow; green herb, green thing. [Job 39:8] "The range of the mountains is his pasture, and he searcheth after every green thing." Green is the color of Venus; "the mountains" suggest the higher brain centers.

OVMR omer. a bundle, handful; sheaf, row of fallen grain
[Deuteronomy 24:19] "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands.[spelled OMR in text].

IShV Yeshu. Jesus [Latin Jesu], a variant of Joshua. The meaning of this "name of names" is "The nature of reality is to liberate", or "reality set us free". "Jesus himself made explicit declaration of the power of his name. "Whoever may receive one such little child in my name, receiveth me. Where or three are assembled in my name, I am there in the midst of them. Whatsoever ye shall ask in my name, that will I do, that the father may be glorified in the son. If ye shall ask anything in my name, I will do it. In my name they will expel demons; they will speak with new tongues; they shall take up serpents; and if they should drink any deadly poison, it will not hurt them they shall lay hands upon the sick, and they shall recover.' St. John says: 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.'" [Paul Case: The Name of Names, p.4] see 888 (Greek).326.

317 (prime)

HShChD ha-shakhad. the gift.

PRZL phirayzel. iron (Chaldee); to shoe a house. Iron is the metal of Mars, which is the raw material, or metal, from which "gold" is created, or transmuted.

ShIBH shibaw. sojourning, dwelling; return, restoration. Restoration of gold to its purity is the return to ones true dwelling-place in the heart. also: ShIBH shibaw. grey hair, hoary head; old age. Suggests wisdom or Chokmah. to return to the heart is to be united to the father. This is Ehben ABN, the stone. see 53.

VALPR valphar. Day demon of the 3rd decanate of Taurus. This decanate is ruled by Saturn, and suggest conscious imbalance, resulting in lack of firmness, perseverance, resentment of hardship. This decanate is also ruled by the 7 of Pentacles (Netzach of Assiah), or the desire nature in the material world, here afflicted by Saturn, or apparent limitation, the earth is not seen as a veil for spiritual energy.

ShBIH shibeyah. "captivity". [Nehemiah 4:4] "Hear, O our God, for we have become ridiculed; and turn their reproach upon their own head, and give them for a prey in the land of their captivity." Concretely: captives, in [Deuteronomy 32:42] "I will make the arrows drunk with blood, and My sword shall devour flesh with the blood of the slain and the captives, from the long-haired heads of the foe."

***ShBA ZHB [beginning of text missing] ...out of the earth; nor destroyed by the violence of the fire, but living, rising out of the waters; sometime of a black, sometimes of a yellowish, and often like a peacock's color; going back of its own accord into the waters, and they may be called zahab saba, as tho should say, sabi, the gold of captivity, because this newly captured, and shutup in its prison; where it keeps a fast of forty days and forth nights, that you know not what it become of it, Exodus 32:1 ["And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we do not know what is become of him'], for there is then no external appearance, even as Moses was hidden and they knew not what had become of him." Also: ZHB ShBA zahab shibayah gold of sheba. Sheba ShBO (372) is connected with the number seven, and thus relates to the alchemical peacock's color, i.e. the seven metals. Forty is the number of Mem, or alchemical water, which is said to be the seed of the metals. Sheba is also connected with Venus, which is the 7th sephirah.

IBShH Yabashah. Godwin gives: Dry land, one of the 7 earths [i.e. Qlippotic Mansions], corresponding to Netzach. Rosenroth in

[K.D.L.C.K. p.375] gives: arida, and says that it is Malkuth when because of its sins, none of the supernal influences is able to flow down the paths.

318 (2*3*53)

LIOZR Eliezer. God of help. [Genesis 15:2]. Name of Abram's steward. Eliezer came from Damascus, which means "Work" (444). Furthermore, he is steward of Abram's "House" (BITH), and in Genesis 14:14, the number of servants in Abram's House is 318. The Hebrew noun which is translated in the authorized version as "trained servants" really means "Initiates," and christian tradition, preserved in the apocryphal Epistle of Barnabas (chapter 8) asserts that ceremony of initiation included circumcision, "Mark, first the 18, and next the 300." For the numerical letters of 10 and 8 are 14 and these denote Jesus. And because the cross was that by which we were to find grace; therefore he adds, 300. In Greek 300 is Tau, which is a cross. [Apostolic Gnosis, Bond and Lee, p.40] see 88, 505, 4860.

AMRI BINH imeray binah. words of understanding. Binah is the seat of intuition. The words of understanding are perceived through the function of inner hearing ShICH (Siyakh): to ponder, to converse with oneself, to meditate. It is also a reference to the inner school as the retainers of Wisdom in words or forms of understanding. Includes symbols that can be passed on to future generation. Refers also to the servants of light who are receptive to Neshamah in Binah as the hear her "words of understanding."

ISVD HChKMH HQDBMH yesid ha-chokmah ha-qadomah. Foundation of Primordial Wisdom. A name of Binah. Its meaning rests on the fact that the root-idea connected with Binah is depth. It is regarded as being the foundation of basis for the Height (Chokmah). see 67, 42, 52, 61, 199, 395, 450, 713.

ShICH siyakh. to ponder, meditate, to converse with oneself. also: ShICH: talk, musing, meditation; plaint, complaint; anxiety, trouble, bush, shrub; ShICH: swimmer.

[1 Kings 18:27] "And when it was noon, Elijah mocked them and said 'cry with a loud voice; for he is a God [i.e. Baal]; perhaps he is meditating [talking] or he is busy or he is on a journey, or perhaps he is asleep and must be awakened." [Job 9:27] "If I say, will forget my complaint, I will leave of my heaviness, and comfort myself." [Psalm 102:1] "Hear my prayer O Lord, and let my cry [i.e. complaint) come to you."

PRZLA perezla. Iron (Chaldean). Metal of Mars. alternate spelling. see 317, 80, 239, 12.

KIVR VKNV keyor ve-kano. given in Rosenroth in [K.D.L.C.K. p.473] as: labrum lavacri et basis ejus, i.e. "The elegant lip and his pedestal or basis." He says these denote Netzach and Hod, the lip being Netzach, and the base Hod.

SRTThN Sartain. the Crab, the sign Cancer. Associated with Cheth, the enclosed field and with Prakriti, the mysterious power of the finitizing principle. As the crab protects and isolates himself by growing a shell, so may the adept protect and isolate himself from the illusions of his environment by learning the technique of magical speech. By this means he may even build for himself an indestructible body, which will resist every hostile external influence. Only one who is wholly unselfish may exercise powers of a Master of the Temple.

IShTh yashat. to stretch out, to extend. An intimation that the powers associated with Cheth, Cancer and the Page of Cups are those of expansion or extension. The fundamental idea is that Water is the subtle substance which forms itself into all manner of objects and is the principle of increase and growth. In physics, extension is defined as "that property of a body whereby it occupies a portion of space". The Briatic plane is the extension of the dynamic Life-force in Chokmah. Hints at the tremendous extension of powers which is the outcome of the adept's command, through occult speech, of the substance phase of the Life-power. see 85, 331, 311.

ShVChH shochah. speech. The faculty attributed to Cancer.

ShITH shait. An oar. Suggest that by which one drives and steers a boat through water. Has to do with artistic adaptation and control of the Water element associated with the 18th path through the sign Cancer. The adept learns the secret of adapting the astral fluid by specific employment of sound-vibrations related to mental images, as will tend to materialize these images as physical conditions.

MKVN BAmTzO makum be-emehtza. standing in the midst [Book of Formation 4:4]. Refers to the holy temple, or palace, standing in the interior center. This palace is connected with the letter Tav and Key 21. see 969, 799.

DRK HMLK derek ha-Melek. "The Kings Highway;" "The Way of the King". The driver of the chariot is Key 7 is a King. Note the stream behind the chariot. This is the Highway. see 224, 74.

ShGIAH shegiyah. error, "transgression". Plural form in [Psalm 19:13] "Keep back your servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." see 311, 306, 308.

ZRO IOBDNV zero yabadenu. "a seed shall serve him". [Psalm 22:30] "A seed shall serve him; it shall be accounted to the Lord for a generation." Nun is the "seed". Translated "posterity he-will-serve-them" in the Interlinear Bible. see 50, 106, 700, 277.

Greek/Latin

lithos (Gr). stone. One of the 2 New Testament spellings used throughout the Greek text of the New Testament. see 53. It is what is symbolized by the cubical stone chariot in Key 7.

Rosa hierichuntis spiritualis (Lt). Spiritual rose of Jericho [Secret Symbols, page 13]. At the place cited, the spiritual rose of Jericho is associated with animal blood. There is a deep esoteric connection between blood and the "House of Influence," and one of the meanings of the river in Key 7 has to do with this. A clue to the meaning of the gematria of this number. see 47, 139.

320 (5*64)

NOR na'ar. child, infant, boy. Refers to the boy shown in Key 20, Judgement, who represents the awakened Ego-consciousness turning inward and eastward to Yekhidah in Kether. Refers also to Metatron and Enoch. see 314, 37, 620.

In [Exodus 2:6] "And when she had opened it [i.e. the ark], she saw the child, and behold, the babe was weeping. And she had compassion on him, and said, this is one of the Hebrew's children." Also "boy", said of Samuel in [1 Samuel 1:24] "And when she had weaned him, she took him up with her, with a tree your old bullock and an Ephah of flour and a skin of wine, and brought him to the house of the lord in Shiloh; and the boy was very young."

IShI yishay. Jesse. "Wealth." The grandson of Boaz; almost always mentioned in connection with his youngest son David [1 Samuel 16:1, 3]. "...Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite... and I will call Jesse to the sacrifice, and I will show thee what thou shall do. And thou shalt anoint unto me-him whom I name unto three." D.D. Bryant likens Jesse to Jesus or Yesod, but Dr. Case says that it has no connection to Yesod, although there may be an obscure relation to Jesus and Joshua. (see 386, 326, 24 note, 321 variant spelling). [Case of D.D. Bryant, The Philosopher's Stone, IX].

In Thomas Troward's Bible Mystery and Bible Meaning (p.171) He refers to the wonderful child in [Isaiah 10:1] described as Immanuel and linked later as a prophecy of the Christ: "His grandfather's name is Jesse." Paul Case has this note: IShI = "The Living One" = 320 = ShIHI "which hath been" [Ecclesiastes 1:9]. 320 is also the number of: IHVA KChN LAL OLIVN [Genesis 14:15] describing Melchizedek: "And he was a priest of the most high God" Here not that AL OLIVN = OMNVAL (#197), Immanuel, so that Melchizedek is priest of Immanuel." see 294. Troward continues: "And he is his own grandfather and Lord over this father." Case: i.e. IMNVAL = IShI and he is ADNI "my Lord" [Psalm 100:1] ("Make a joyful noise unto the Lord, all ye lands"), the master of David, because he is actually AL OLIVN, the most high God. That is, when AL OLIVN is manifest as OMNV AL. He is ADNI "my Lord," the central directive principle in the breast, for DVD = Man." see DVID David, #24.

ADMH NKR ademah. nekawr. "strange land". [Psalm 137:4] "How can we sing the songs of the Lord while in a strange land?" variant spelling. see 815, 270, 50.

rayim ROIM. friends, associates; brothers, brethren. Refers to the 4 who founded the Rosicrucian order. see 100, 220, 240, 340.

ShK soke. abode, an enclosed dwelling; booth, pavilion. The indwelling presence. The first 2 letters of sakel, intelligence. see 350, 294, 800.

ShK sake. thorn, pick.

SRIThIAL Saritiel. Lesser assistant angel of Sagittarius. See Key 14, #60, 120.

OIRM Oiram. A duke of Edom [777, p.22] Edom suggest unbalanced force. metathesis of ROIM. see 880. Eram is associated with Malkuth.

VHVA KHN LAN LAL OLIVN ve-hua kohen le-el Elyon. "And he [was] a priest by the most high God." [Genesis 14:18] :And Melchizedek King of Salem brought forth bread and wine: and we was the priest of the most high God." see 294.

MIOR miyavar. "out of the wood" [Psalm 80:18] "The boar out of the wood does waste it, and the wild beast of the field does devour it." Refers to the vine plucked out of Egypt and planted [Psalm 80:8] The "vine" is the Christos; "Egypt" is the astral realm.

ChBISh haebishaw. bound, imprisoned; a bandage wound; to bind.

SINR sinar. apron. The symbolic apron of freemasonry binds the reproductive energy for higher use.

APRVDIThI Aphrodite. Goddess of love and desire; literal spelling transposed from the Greek. It is desire which binds. The relationship between Mars and Venus.

321 (3*107)

AIShI Yesshay. Jesse. "wealth." alternate spelling. see 320.

PRAM Piram. "the wild one". Amorite king of Jarmuth ("haughtiest, pride") [Joshua 10:3] "Therefore Adonizedec King of Jerusalem sent unto Hoham king of Hebron and unto Piram, King of Jarmuth..." Represents the unrestrained licence, which is the opposite of true liberty. see 56, 321, 170, 216.

SHAHIH Seheiah. "God who cures maladies". 28th Shemhamphorash; angel of the 9 of wands [Yesod of Atziluth]. 136-140. SITHACER. April 16, June 27, September 7, November 18, January 29. 9:00-9:20 AM. [Psalm 71:12] "O God, be not far from me: O my God, make haste for my help." Against infirmities and lighting. Protects against incendiaries, the destruction of battlements, falls, maladies, etc. Rules health and longevity. Person born: have much judgement; never moves but with prudence and circumspection. see 965, 1525, 360.

According to Godwin, Sahiah. This is the angel of the 4th quinance (16°-20°) of Sagittarius, and the angel by night of the 9 of Wands, which is the operation of Yesod, the automatic pattern-world of subconsciousness or sphere of the Moon, in the archetypal world of ideas, or Atziluth.

ALINKIR Alinakir. Angel of 3rd decanate of Cancer. This decanate is ruled by Neptune and Jupiter and suggest qualities of sympathy, courtesy, and ceremony.

LSLRA Lasalra. Lesser angel governing triplicity by day of Virgo. This implies service, industry and discrimination, self-consciously applied.

ADIMIRVN Adimiron. Qlippoth of Taurus. Misuse of the qualities of determination, practicality, duty. Variant spelling, see 517.

According to Godwin, the name means "the bloody ones." Kenneth Grant observes: "The serpent is a gylph of menstruation and 59, as NDH, means precisely this. It derives from the Egyptian word Neti, meaning 'being', 'existence', 'negative', 'forth'. 'the sign of bleeding', 'female source'. This number therefore explains why the Adimiron (the bloody) are the Qlippoth attributed to the tunnel of Uriens (i.e. Taurus)... at the termination of... [an] abominable repast of Adimron.. Swarm across the desolate places of the void leaving the 'rich brown juice' [the color attributed to this path] of annihilation in their wake." [Nights of Eden, pp.187, 189]

DBRI HIMIM diberey ha-yawmim. Events of the days; Hebrew title of Chronicles. [Esther 6:1] "On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king." see 881, 100, 216.

322 (2*7*23)

OBRIM Ibrim. Hebrews. With the prefix Heh in [Exodus 7:16] "And thou shalt say unto him, the Lord God of the Hebrews hath sent me unto thee, saying, let my people go, that they may serve me in the wilderness: and behold, hitherto thou would not hear." see 882

KBSh kavash. to subdue.

*** [beginning of text missing] ... sitting place, and two lions standing by the stays." (This is a description of the king's throne of ivory. the "king" is Tiphareth, as also the 6 steps indicate). see 1081. Also: ascent; press; gangway; secret; preserved fruit. The secret place of the king is for the ripened fruit who ascend the path of return. Also: KBSh kawbahsh. to tread down, to subdue; to pave a road. The suppression is the animal nature, symbolized by the Lions; their strength is preserved to build the road to liberation; [KBSh kibbesh. to conquer, subjugate; to make even, press down to preserve, pickle; to suppress, withhold; to dress (a millstone); KBSh kubbash. to be conquered, be subdued, to be pressed in, be set.

BN-NKR ben nekawr. strange son, i.e. stranger, foreigner. [Genesis 17:27] "And all the men of his [Abraham's] household, both born in the house and bought with money. He also circumcised some of the strangers with him." see 270, 301.

KShB kesheb. lamb. [Genesis 30:32] (Plural). "I will pass through all thy flock today, removing from thence all the spotted and speckled cattle, and all the born lambs among the sheep, and the spotted and speckled among the goats: and of such shall be my hire."

ShKB shawkahb. to lie down; to rest, lodge. [Ezekiel 4:4] "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it, according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity." [Proverbs 3:24] "When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet." Also: to lie with (have sexual intercourse) [Numbers 24:8] "He couched, he lay down as a lion, and as a great lion: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows." [Genesis 19:32, 33] "Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they make their rather drink wine that night: and the first born went in, and lay with her father; and he perceived not when she lay down, nor when she arose." [Genesis 39:10] "And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her."

ShBK saybawk. net, lattice-work.

"None may grasp me;
and to those who seek to capture me
in the net of thought,
I am the eternal fugitive.
Yet though I elude pursuit,
I am the source and support, even of the pursuers."
[Book of Tokens, Heh]

Note that Heh is the letter of creation, and of clear vision,
from the mountain top. it corresponds to Aries, ruled by Mars.

QV HAMTzOI qav ha-ebetzani. Rosenroth in [K.D.L.C.K. p.673] gives
lina media [middle line] and says that Tiphareth thus called,
because it is in the middle, ascending and descending from
Atziluth to its own terminus. see 1081.

323 (17*19)

ARBOIM arbaim. forty (40). Number of Mem, the 'waters of consciousness' [Exodus 16:35] And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan." see 883, 90, 541, 190.

AVRNVS Uranus.

SThNDR Satnadar. Angel of the 3rd decanate of Aries. This decanate is ruled by Jupiter, and suggest the qualities of: generous, religious, idealistic. It is also assigned to the 4 of Wands, or Chesed in Atziluth. This refers to the cosmic memory in the archetypal world. This is referred to the attributes of kindness, good will and compassion, as well as eager, earnest desire, and ador or real toward anything, and the principle behind these qualities. "We must exercise memory by continuously recalling the truth that the Life-power is present everywhere and in all beings... this, in turn, cannot help but develop our beneficence and compassion toward all things and creatures. Benevolent thought an speech have actual weight and set up real movement of actual substance. This would correspond to the 'powder of projection' of the alchemist."

ISh AChD ish echad. "There is one that is alone". [Ecclesiastes 4:8] "There is one that is alone, and he has not a second; yes, he has neither son nor brother; yet is there no end of all his labor, neither is his eye satisfied with riches: 'For whom then do I labor, and bereave my soul of pleasure? This also is vanity, yes, it is a grievous business.'" The Zohar [II:187A, pp.214-215] comments: "'There is one that is alone' [Ecclesiastes 4:8] is an allusion to the man who is improperly alone, without a wife; 'and he hath not a second', no one to uphold him, no son to establish his name in Israel, or to bring him to his due need; 'yet there is no end of all his labor', as he is always laboring, day and night; 'neither is his eye satisfied with riches' [IBID] and he has not the sense to reflect: 'For whom, then, do I labor and bereave my soul of pleasure? You may say that he has pleasure in that he eats and drinks and feasts every say; but it is not so, inasmuch as his soul (nefesh) does not share in his pleasure, so that assuredly he bereaves his soul of pleasure, of the blissful illumination of the world to come; for it is left stunted without attaining its full and proper growth. For God cares for his works, and so desires that a man should be set right and not perish from the world to come.' see 13.

BHIMIRVN Bahimiron. "The bestial ones"; Qlippoth of Aquarius. Related to Behemoth, animality. The unicorn symbol symbolizes the astral light focused to the highest point; the bestial ones are the same light focused into the depths of satanic art, using a magical formula of the eye of Set. [Kenneth Grant: Nightside of Eden, p.185] Aquarius is related to meditation and revelation. see 453, 259, 973.

324 (4*9*9)

BNAIM HDBIR Bonaim Ha-Debir. Builders of the Adytum. see 103,
221.

MITTRVN Metatron. Angle of God's presence.

325 (5*5*13)

25 = 325. The magic line of Mars.

BRTzBAL Bartzbel. Spirit of Mars.

GRAPIAL Graphiel. Intelligence of Mars.

NINDVHR Nundahar. Angel of 2nd decante of Scorpio.

*** [beginning of text missing] Anibus, who marked the solstitial or midsummer sun, and it is therefore the region of the abode of the sun. The name ασ... has the value of 325, and by gematria it is equivalent to , a year. And if 325 be taken as the perimeter of a triangle or pyramid, its sides are $108 \frac{1}{3}$, or the sun's distance measured by its own diameter. And $325\frac{1}{2} \times 2 = 651$, which is the diameter of a circle whose circumference is 2,046, the diameter of Saturn's orbit. From the numbers it would appear that the astronomical pillars of Seth were located in a very appropriate place. And the name of their founder Θ (217, the diameter of the sun's orbit) adds further confirmation to the name of the locality. It will also appear that Siriad is a name equally appropriate to the site of the great pyramid..."

326 (2*163){PRIVATE }

IHShVH Yeheshuah. Jesus. Mystical spelling of Jesus. The divine name IHVH has the "Holy Letter" Shin inserted, and thus the son is united to the father (see 386, 26). The meaning is "The nature of reality is to liberate (or set free)." Jesus is also Joshua, and Hoshua was the son of Nun (NVN). Also "Yah liberates." Yah is a divine name for Chokmah. Thus the name of Jesus really signifies "Wisdom is the principle of liberation." The essential nature of the creative order is the eternal tendency toward liberation. The central ego is begotten son, in perfect union with the father. see 426.

"The first two digits of [326, the number of this word] add to 5, and the last two to 8 [the proportions of each side of the vault of C.R.]. Taken together, the first two make 32, the number of paths of the Tree of Life, and the length of the perimeter of one of the 'keystones' in our diagram of the heptagons and heptagrams. The also two digits of 326, make 26, IHVH, Jehovah, which is also a qabalistic summary of the Tree of Life." [Paul Case: True and Invisible Rosicrucian Order (4th), p.202] see 1480, 2368 (Greek).

Mrs. Atwood writes: "St. Martin has a curious remark respecting the foundation of the two testaments. he asserts it to consist in the true pronunciation of the two great names (Theo. corr., p.244)*; This involves more than his words convey to common sense; as showing what really and originally the Old and New Testament is a development and fulfilment of the promise of the old, and with that fulfillment gives another promise." [A Suggestive Inquiry into Alchemy, p.576]

* Paul Case: IHVH and IHShVH or IShVO, for IHVH is the revealer of the law, and IHShVH by the addition of Shin = 300 = RVCh ALHIM, is the fulfillment thereof."

ShAIIH shaiiah. Vision. The Vision of the mystical Christ is what transforms Home Sapiens, natural man, into Homo Spiritualis, spiritual man. see 139, 45.

***KVSh Chush, Cush. [beginning of text missing] ... Eden, called Gihon. This land is connected with Ethiopia or Abyssinia [Isaiah 18:1] "Woe to the land Shadowing with wings, which is beyond the rivers of Ethiopia (Cush). Also, the son of Man. [Genesis 10:6] Cush means "black or dark-colored" [Inman p.417] Ham is connected with Kehm or Egypt (subconsciousness). Gihon is "a stream" Eden is "time", the garden of delight. The influence from Kether, which fashions the son of God is seen by the materialist as the mechanical force (Kaph) behind manifestation, but (Vav) intuition guides the seeker to direct knowledge of the secret fire of regeneration (Shin). The son is conceived in the "darkness of Egypt" and brought through the stream of consciousness from time, into the "Garden of Delight". see 77, 124, 702.

Fabre D'Olivet comments: 'KVSh Chush... The elemental root ASH, which signifies in general, the igneous principle, being verbalized by the signs Vav or Yod has reduced the word AVSh or AISH; that is to say, fire, physical or moral: and this word contracted by the assimilative sign Kaph, has given rise to the one of which we are speaking. This name which is found in the sacred books of the Brahmans, and whose origin is consequently, very ancient, has been rendered by that of the Aethi-ops, which is to say, the sympathetic fire of the globe. All allegorical names of which Moses makes use come evidently from the Egyptian sanctuaries." [The Hebrew Tongue Restored, pp.80-81] For Gihon, see 77; 858 (Greek).

Monitory of Freemasonry (p.33) A Mason in the Master Mason ritual asks an old man whether he has seen any travelers passing by: "Yes; as I was down near the coast of Joppa (#96) this morning, I saw three, and from their dress and appearances I supposed them to be men of Tyre (TzVR, 296), and workmen from the temple. They sought a passage to Ethiopia [Cush], but could not obtain one, in consequence of an embargo recently laid on the shipping."

ShKV Seku. A place where Samuel stopped near Raman. [1 Samuel 19:22] "Then he also went to Ramah, and came to a great well that is in Sechu: and he asked 'where are Samuel and David? And one said 'Behold, they are at Naioth in Ramam."

KITzAVR Kitzaur. Night demon of 3rd decanate of Capricorn. This decanate is ruled by Mercury and suggest subconscious imbalance, resulting in negative aspects of qualities: profound, aloof, taciturn. This expresses in suspicious of the motives of others, conniving and ruthless determination for materialistic goals. The second decanate of Capricorn corresponds to the 4 of Pentacles, of Chesed, sphere of Jupiter in Assiah, the material world. This is particularly related to alchemical earth as the source of all manifestation. [Here recall that Capricorn is a cardinal earth sign, ruled by Saturn and with Mars, the "fire of the Lord" exalted]. In this context it denotes absence of grasp of the principles of manifestation in the immediate present, and is related to the symbol of Mercury on the devil's belly in Key 15. The self of man is seen to be dominated by the elements composing his physical environment.

*** alternate spelling, check] ShBKH sebawkah. net, snare [Job 18:8] "For he has stretched out his feet into the net, and he walks upon a snare." Also lattice-work, in regard to Solomon's pillars, in [1 Kings 7:17] "And he [Hiram] made carved ornaments of network and wreaths of chain work for the capitals which were upon the top of the pillars seven for one capital and seven for the other." see 322 (masculine form).

*** [beginning of text missing] Saturn and suggest conscious imbalance, resulting in lack of method, prudence and calculation for others. The attentiveness is used as a calculating element in one's personal nature. The second decanate of Virgo corresponds to the 9 of Pentacles, Yesod , sphere of the Moon in Assiah, the material world. here it indicates lack of receptivity to Key 9, the Hermit, which illustrates the alchemical operation of Mercury in Virgo, preventing desires and plans from being brought to completion. The psychic power of Yesod, stored in the Saturn center, is not used to consciously recognize and dissolve negative actions.

328 (8*41)

ChShK khoshek, kheseK. darkness, adversity. This suggests that no matter how much we investigate it, the material world remains ever a great field of the Unknown. The adversity which is the "dark night" of the soul. see 70, 444, 116. Also the ninth of the ten plagues against Egypt, mentioned in [Exodus 10:22] "So Moses stretched out his hand toward the sky, and total darkness covered Egypt for three days."

BTzL KNPIK IHVH betzel kanaphika IHVH. sub umbra alararum tuarum, IHVH. "under the shadow of thy wings, Jehovah. BTzL = in the shadow; TzLB = to hang, crucify, impale. also: cross.

[Psalms 36:7] "How priceless is your unfailing love! Both high and low among men find refuge in the shadow of your wings."
[Psalm 57:1] "Have mercy on me, O God, have mercy on me, for in you my soul takes refuge. I will take refuge in the shadow of your wings until the disaster has passed." [Psalm 61:4] "I long to dwell in your tent forever and taken refuge in the shelter of your wings." [Psalm 91:4] "He will cover you with his feathers, and under his wings you will find refuge." All of the above without IHVH. see 303, 3926 (Greek).

HChShIH ha-hashiah. "God concealed". 51st Shemhamphorash; angel of 3 of swords (Binah of Yetzirah). 251°-255°. SESME. "The glory of the Lord shall endure forever: the Lord shall rejoice in his works." To raise the soul to the contemplation of things divine, and for discovering the mysterious of wisdom, rules chemistry and physics; reveals the greatest secretes of nature, notably the philosopher's stone and the universal medicine. Person born: loves abstract sciences; applied himself particularly to learning the properties and virtues attributed to animals, vegetables, and minerals; distinguishes himself in medicine by his marvelous cures, and makes many discoveries useful to society. see 965, 1525, 313.

Godwin gives: Hachashiah. Angel of the 3rd quinance (11°-15°) of Aries; angel by day of the 3 of wands.

329 (7*47)

ThRSNI Tarasni. Angel of 1st decanate of Libra [Godwin].

330 (2*3*5*11)

ShL shal. error, fault, transgression. Also: ShL shel: of, belonging to. Carelessness belongs to the ignorant man, to whom desires appear to originate from the personality level. True source of desire belongs to the life-power. see 331,

MTzR Metzer. Boundary; 60th name of Shemhamphorash; short form, associated with the 6th quinance (26°-30°) of Taurus. see 361.

331 (prime)

RTzIAL Ratziel. "Secret of God". Archangel of Supreme mysteries. The Archangel of Chokmah in Assiah, the material world; and is the aspect of creative force active in the Chokmah of Briah. Ratziel is the angel who is Chief of the Supreme Mysteries which ties him in with the idea of Wisdom. The hierophant is one personification of the great teacher. Symbolized by this archangel by his hands was sent down the secret and supreme book, source of all wisdom and knowledge. [Ratziel brought to Adam in Eden, a book containing supernal inscriptions of the secret wisdom, and 72 branches of wisdom, expounding so as to show the formation of 670 inscriptions of higher mysteries. In the middle of the book was a secret writing explaining the 1500 keys which were not revealed even to the Holy Angels, and all of which were locked up in this book until it came into the hands of Adam (or Abram?). Zohar 1, page 176].

APRIM Ephraim. double fruit. The Tribe of Israel corresponding to Vav (Taurus), The Hierophant. The Hierophant is one personification of the Great Teacher, also symbolized by the Archangel Ratziel. Associated with alchemical Congelation, the 2nd stage of the Great Work. see 95, 30, 570, 501, 54, 7. The standard of this tribe was an ox. Ephraim was the second son of Joseph ('Multiplier'), Menasseh being the first-born in Deuteronomy 29:7, Mennaseh is referred to as a "half-tribe."

AShL Ayshel, Ashel. Tamarisk tree, a "grove". One of the several cryptic words in the magical language, of which ABN is the most important. Its first two letters spell ASH, aysh, fire. The letters Shin and Lamed spell ShL, Shal, "of, belonging to." Thus the mystical significance has to do with the fire of illumination which consumes error.

Rosenroth in [K.D.L.C.K. p.165] gives arbor magna (great tree), and cites [Genesis 21:33], explained by Malicuth: "Abraham planted a Tamarisk tree in Beersheba, and there he called upon the name of the Lord, the eternal God."

According to Paul Case, It is 'the great tree Abraham planted at Beer-sheba ('well of the covenant, or of seven = BVR + ShBOH = 585 = ALHIM TzBAVTh, the divine name of Hod'.) see 585. [Case on D.D. Bryant]. Case continues: "Note AShL conceals ASH: fire; foundation = ground, and ShL: erring, trespass, offence." see 301, 330.

MIMRA DI IHVH Memra di Tetragrammaton. The Word of God. Memra is the Aramaic for word (of God). see 72, 670, 1500, 248.

ShAL shawal. to ask, demand, to inquire, to request. to desire earnestly, to wish, to seek, to discuss; to lecture. Note that the mental attitude expressed by this verb is that which makes possible our communication with the inner teacher. see 12, 158, 506.

"The word is also the proper name Saul, "Asked of God", the first king of Israel. [1 Samuel 9:2] "And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people." Saul is also the name of the apostle Paul who before his conversion persecuted the Christians [Acts 9:1, #901 Greek] D.D. Bryant: "The two stories bear many points of resemblance one to the other, and mysteriously interpreted, will be found to be the same story in a ?distinct? setting... Saul in either instance is sol, the sun, and even the change of name to 'Paul' does not obscure the meaning for Paul is by a paraphrase of the Greek Apollo, god of the Sun." Dr Case comments: More likely than 'Paul' has the exoteric sense of "likeness" in contrast to the greatness implied in the kingly name of Saul; and the esoteric sense of minto, small, implied in Paul's evident realization of the truth that man is a microcosm... Saul is ShAL = desire, request, demand" from ShAL, to hollow out, to dig through; dive, to investigate, to 'dig after' something... ShAL conceals ShA, to drive, to push away; to lift up and AL, the name of God assigned to Kether in Briah and Chesed in Assiah. furthermore Sh-A-L - fire-spirit-Libra, the airy house of Venus, as APRIM [Ephraim] is the earthly house of the same planet. Again Sh-A-L = tooth-ox-oxgoad, which suggest disintegration-vital principle-means for inciting the vital principle to activity." see 31, 301, 340 (Greek). [note: the original text was difficult to read and transcribe]

This word appears in [Psalm 2:8] "Ask of me, and I shall give you the heathen for your inheritance and the uttermost parts of the earth for your dominion." Also in [Ecclesiastes 2:10] "And whatsoever my eyes desired I did not keep from them; I withheld not my heart from any joy; for my heart rejoiced in all my labor; and this was my portion of my labor." In [Job 31:30] "Neither have I allowed my mouth to sin by wishing a curse to his soul." And in [Hosea 4:12] "My people ask counsel of there own imagination, and their staff declares to them the directions [like a blind man who is guided by his staff]; for the spirit of whoredom has caused them to astray, so they have turned from their God." To ask, interrogate in [Ezra 5:10] "We also asked them their names, that we might inform you and that we might write the names of the men who were their leaders." see 332.

ShBThK shibetkah. thy rod [Psalm 23:4]. "Thy rod and thy staff they comfort me." The magic of self-conscious intellect. see 311, 1217.

RPAIM rephaeim. shades; extinct giants; ghost In Job [26:5] used with Heh prefixed: "The shades tremble beneath the waters and the inhabitants thereof." Also used in Isaiah 26"19: "(For thy dew is as the dew of light) and the earth shall bring to life the shades." From RPA to heal, cure. Venus (creative imagination) which is exalted in Taurus (the "earth") cures the maladies of false images and desires (the "shades").

ShAl. to beg (alms).

SISRA Sisera. Judges 5:20 "... the star in their courses fought against Sisera." In Judges 4:2, a captain of the army of King Jabin of Canaan, who dwelt in Hardsheth of the gentiles. Hardsheth means: "the enchanter." From HVSh, to engrave, cut, plough, to shine, to grow, to whisper or mutter (compare with Isaiah 8:18, Wizards that peep and mutter), to be soft or viscous, like clay, loam, a forest, deaf, a worker in brass, a cutting tool. All these meanings relate to Venus and to Taurus. Sisera is typical of inharmonious desires.

ShAVL Sheol. Underworld Grave. In Proverbs 7:27, Nether-world. Variant spelling see 337.

Ephraim [APRAIM]. double fruit. Variant spelling [Godwin] see 331.

MPVM PNVI mawgom pawnu. an empty place. [K.D.L.C.K. p.551] Note that MQVM (#186) means: place, locality, spot; existence, substance. "Having emptied yourself, remain where you are" -This is essential for receptivity. The Hebrew dictionary gives: HMQVM, the existence, God. God is the all-existence, whose substance is in all things. PNVI means: empty, vacant; free, without work; unmarried man. This last implies control and direction of the life-force, which works freely, without forcing, to enlighten the receptive mind. [Note that 186, the value of NISVNI = nisayoni ("testing, trying; intelligence of Samekh), ehben nehageph ("a stone of stumbling"), musaph (an increase, addition), pawalo ("his work"), elkanah ("God has possessed"), golgotha (a skull-the "empty place"), ennoia (a thought, idea), and of Frater Cruxis Rosai (Brotherhood of the Rosy Cross).]

ANDRVMAL Andaromael. Night demon of 3rd decanate of Pisces. This decanate is ruled by Mars, and suggest subconscious imbalance, resulting in negative qualities of laziness, impoliteness and cruelty. Lacks of observation regarding the reactions and wants of other people makes the vigilance limited to the personality level. This decanate corresponds also to the 10 of Cups, or the power of Malkuth, the physical plane in Briah, the creative world. The misinterpretations of the influence from Briah in Malkuth can be restrictive. There is tremendous power of receptivity and psychic development here, which, can be when the personality instrument it too physically orientated, can cause much disturbance through over-receptivity to other's thoughts and wishes, indecisiveness, and danger from psychism. If one is negatively influenced and does not interpret the emanations from the spiritual plane with spiritual understanding and wisdom, there emanations can be the basis for self-undoing and obsession.

MBTzR Mabatzar. A duke of Edom. Edom signifies unbalanced force, and means "red". It is spelled with the same letters as ADM Adam, or generic humanity. see 45, 51. Godwin says this duke of Edom is associated (with Magdiel) with Yesod. In [Genesis 36:42] "Kenaz, Teman, Mibzar, (43) Magdiel and Iram. These were the chiefs of Edom, according to their sentiments in the land they occupied."

ShALA sheyela. "demand" [Daniel 4:17] "This decree is by the command of the angel at the demand of the Holy One to the intent that the living may know that the most high God rules in the kingdom of men and gives it to whomsoever he will, and appoints it over the lowest of men," see 331.

ShBL shabal. to move, to wave, to flow, whence ShBL (sebel) the train of a robe (so-called from its waving). [Isaiah 47:2] Translated "skirts": "Take the millstone and grind flour; remove your veil, lift up your skirts, bare your legs, and wade through

the streams."

MARATz Maratz. Marax; Goetic demon by day of the 3rd decanate of Libra, according to Godwin. Also known as Forfax. Davidson says he is " a great earl and president of the underworld, in command of 36 legions of spirits; he gives skill in astronomy and liberal arts. He is also called Foraii (by Weirus). Manifest in the form of a heifer." [Davidson: Dictionary of Angels, pp.113-114] see 1142.

AVR HIQVD aor ha-yeqod. Mathers gives Lux [light] Ardoris [burning, heat, of the feelings of passion, eagerness]. Thus listed by Rosenroth in [K.D.L.C.K. p. 64] He says that Netzach is called by this name, since its sphere refers to Venus, who introduces love, tightening the ties of amorous desires.

IVMM BOMVD ONN yomam be-yomad onan. "by day in a pillar of cloud." [Exodus 13:21. Note that his expression is equivalent to "firmament" and "thick cloud".

333 (9*37)

IHVH OZVZ VGBVR Jehovah ezuz ve-gibbor. The Lord, strong and mighty [Psalm 24:8]. see 127.

OZRVN ezireno. our help (is in the name IHVH) [Psalm 124:8]. Which is said to be "in the name IHVH, who made heaven and earth."

VIHI BQR va-yehi boqer. and it was morning (one day) [Genesis 1:5].

VKBShH KBSh ve-kebeyshah. (and fill the earth) "and subdue it" [Genesis 1:28]. Kabbash [KBSh]. to tread down, to subdue, bring into bondage, to press, force, violate, to preserve, pickle, to store, hide, to detain, suppress; to pave a road. Also, with different vowel points: Lamb. see 322.

HChShK ha-koshek. "the darkness". [Genesis 1:4] "And God saw the light, that it was good, and God divided the light from the darkness." In [Isaiah 45:7] "I form the light and create darkness..." this darkness is connected with HRO, "the evil"-the implications of Genesis 1:4, first clause. see 328, 270.

ChVRVNZVN Choronozon. [Lib. 418] The 10th Aire.

AIQ BKR Aiq Bekar. Qabalah of the 9 chambers.

GLSh gashash, gawlash. to lie down. to glide down, to seethe, run over; to stretch oneself. also: gelesh [GLSh]. seething water.

ShGL shawgal, shagal. to ravish, violate; to lie with, to be sexually excited. [Deuteronomy 28:30] "Thou shalt betroth a wife, and another man shall lie with her..." (curse for disobedience).

ShGL shegal. royal paramour, consort, King's wife [Psalm 45:9]. "Daughters of kings are among your honored women; at your right hand is the royal bride [ShGL, Interlinear Bible] in gold of Ophir." In [Daniel 5:3] "Then they brought the golden vessels that were taken out to the temple of the house of God which was at Jerusalem; and the King, and his princes, his wives [ShGLThH, wives-of-them, Interlinear Bible] and his concubines, drank in them; [Daniel 5:23] "But instead you have set up yourself up againsts the Lord of heaven. You had the goblets from his temple brought to you, and you and your nobles, your wives [ShGLThK, wives-of-you, Interlinear Bible], and your concubines drank wine from them..."

ShLG sheleg. snow. A symbol of purity, and of Kether, the crown.

Greek

heh akrasia (Gr). incontinence. The character of powerless-not

having power or command over a thing; in a moral sense: without power or command over oneself, incontinent. Also, sensuality, want of self-restraint, excess. Note well that akrasia is want of control.

heh akolasis (Gr). licentiousness, intemperance; excess, extravagance.

heh elpis (Gr). the hope. Later usage: expectation of either good or evil, hope or fear (Latin spes). [Acts 27:20] "And neither sun nor stars appearing for several days, and no small tempest pressing on us, all remaining hope of our being saved was taken away". [Romans 4:5] "And this hope is not put to shame, because the love of God has been diffused in our hearts, through the holy spirit which has been given to us." see 1183 (Greek), 2368.

A title of Christ. In [Colossians 1:27] "To whom God wished to make known, what is the glorious wealth of this secret among the nations, which is Christ in you, the hope and glory." Written ?

π δ ? in [Timothy 1:1] "Paul, an apostle of Jesus Christ, according to an appointment of God our savior, and of Christ Jesus our hope." see 3330.

τ hekteh. "sixth". Septuagint translation of ShShI (610) in [Genesis 1:31] "Elohim saw all that they had made, and it was very good. And there was evening, and it was morning - the 6th day." The Zohar says this word is the foundation or Yesod, which is the sixth sephirah of those constituting BN, Ben, the son, in Microprosopus. It is also related to lust and desire. see 610.

δ μ οἰκοδμεhma. a dwelling, building, edifice. Written δ μ in plural, in [Mark 13:2] (1) "And as he was going out of the temple, one of his disciples says to him, 'teacher, see; what stones! and what buildings!'" (2) "And Jesus said to him, 'do you see these great buildings? There shall not be left-here a stone upon a stone; all will be overthrown.'" Written δ μ in [1 Corinthians 3:9] "For we are God's co-workers; you are God's field; you are God's building." see 370, 111, 518 (Greek).

334 (2*167)

HBVNIM HDBIR ha-bonaim ha-debir. The builders of the Adytum.
Those who are using the seed-power to build the organ of
illumination. see 323.

335 (5*67)

HR SINI Har Sinai. Mount Sinai. Recall that Sinai was the place where Moses (345) received the law. see 130, 376.

SHLH shawlawh. to be quiet, tranquil, at ease, to draw out, extract; to draw out (from water). [Ecclesiastics 47:13] "Solomon reigned in a peaceable time, and was honored, for God made all quiet round about him, that he might build a house; in his name, and prepare his sanctuary forever." Also: ShLH shelaw. request, petition. Note that Solomon is connected with the Sun, and that stilling of the waters of consciousness, draws out peace. see 370, 90, Key 12.

ABN HOZR ehben ha-ezer. eben-ezer, "stone of help." [1 Samuel 4:1] "And the word of Samuel came out to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer. And the Philistines pitched in Aphek." This is the name of the place where the Israelites camped before battle. Note that Samuel means name [ShM], or God hath heard (Vav, 377); Israel means "He shall rule as God" (541), and APQ is Spirit (Aleph) in Action or utterance (Peh) in sleep (Qoph), and its value, 181 = "God is gathered;" Horizon; to become congealed (331); vicious, faulty; peace and lilies (Mercury). In the passage cited the Israelites lost, then regained the ark, containing the divine presence of Shekhinah. see 53. Inman: "Stone of strength".

KShDIA kahsaydawyeh. (The) Chaldeans" [Daniel 4:7] "Then came in the magicians, the enchanters, the Chaldeans and the astrologers: and I told the dream before them; but they did not make known unto me the interpretation thereof." see 268, 392, 221. The Chaldeans were in possession of the flame alphabet.

IMI ROH imi raw'ah. dies mali; evil days. [Note ROH = misfortune, misery, distress; evil, wickedness; injury; harm, wrong. Also ROH friend, companions, attendant.]

Rosenroth in [K.D.L.C.K. p.438] He cites [Ecclesiastes 12:1] "Remember your creator in the days of your youth, before the days of trouble come and the years approach when you will say, 'I find no pleasure in them'".

MLK MLKI HMLKIM melek malayekl ha-malekim. The king above. The (Kether), above the kings Chokmah and Binah; the king [or] the seven interior [lower sephiroth], which involve the entire decade [of the tree]. "The Chaldeans and the kings thus represent the 32 paths of wisdom (see 32), ignorance brings the "evil days" but knowledge of the paths brings one into contact with the "companions", or Masters of Compassion.

NR ALHIM nare Elohim. lamp of the Elohim; "Lamp of God". [1 Samuel 3:3] "And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep." see 899.

PRVIM Parvaim. A region where gold was mined. The Aesch Mezareph, or purifying fire, an alchemical treatise says that "zahab parvajim is referred to Hod... From its likeness to the blood of young bullocks, for this kind is red at the left hand." [II:8] Westcott adds: "Paravahim, appears to be the name of a place: but also LDM le-dam, the blood means for the blood of Heh the PRV bullock: left-hand means "of the sephirothic place." [2 Chronicles 3:6] "And he [Solomon] garnished the house [temple] with precious stones for beauty: and the gold was of Parvaim."

ShBKID Night demon of the 1st decanate of Gemini [Mathers]. Gemini is ruled by Mercury and suggest subconscious imbalance, resulting in negative qualities connected with versatility and acuteness. This can be lack of comprehension, ability to pay attention and quickly perceive differences, encouraging the sense of separateness. The 1st decanate of Gemini corresponds to the 8 of Swords or Hod of Yetzirah. This is human intellect and the activities and results of human mentation informing patterns. Here it implies an inability to honestly evaluate motives. progress is inhibited by becoming fixated on the delusive thought forms in the lower levels of the pattern world, or race consciousness. It can result in ill-directed action, wasted force, pettiness, gossip and great to do about nothing. see 466. These negative Gemini qualities show need for balancing quick mindedness and penchant for action with depth of feeling and emotional warmth corresponding to Netzach and Venus. see 331.

SHALH shayelaw. sheelah asking, request, loan. Spelled HShALH "the loan" in [1 Samuel 2:20] "And Eli blessed Eilkanah and his wife, and said, 'the Lord gave you another offspring from the woman for the loan which he has lent to the Lord.' And they went to their own home." Also: "request" in [Psalm 106:15] "And he [God] gave them their request; and he supplied them with abundance." see 331, 332.

337 (prime)

ShAVL Sheol. Underworld Grave. In Proverbs 7:27, Nether-world. Also hades, one of the 7 infernal mansions; pictured on the diagram of the 4 seas. see 57, 911, 99, 1026, 566, 108, 291, 331.

ShAVL Saul. Saul. "Asked of God." The first king of Israel; the apostle Paul. Also Hill of Supernals," A City of Edom; "The place of asking." the place of Saul. see 701.

ZHB ShChVTh Zahab Shakhut. Fine and drawn gold [2 Chon. 9:15]. Translated "Beaten gold." ShChVTh means sharpened, slaughtered; hammered, beaten.

ALITzVR Auzur. God of the Rock.

PVRLAK raralak. ruler of Earth.

ShLCh shawlach. to send, to stretch out, extend; to dismiss, drive out; to throw off, undress, flay. [Ecclesiastics 48:18]

"There was also Jeroboam, the son of Nebat, who caused Israel to sin, and showed Ephraim the way of sin: and their sins were multiplied exceedingly, that they were driven out of the land." Jeroboam {IRBOM, #322} means "the people increase." Nebat is reproduction (Nun) through concentration (Beth) of the serpent power (Teth). Ephraim is connected with Taurus and alchemical congelation (331). Also: means "The ShLCh (shilach) to send away, send off; to send out; to let go, let loose, set free; to stretch out, dismiss; to divorce. The same force that is driven out is used to set free from bondage. Note that this word is an metathesis of the two preceding and shows the spiritual fire (Shin) as a goad (Lamed) to receptivity of the one self (Cheth).

ShLCh shelaw. dart, missile, weapon, sword; sprout, slip, shoot; extension, space (projective aspect of the life-power); skin, hide; pressed olive; SLCh (shiloah). Shiloam, foundation near Jerusalem; ShLCh (shalawkh). worker in hides, tanner. see 784.

Also ShLH Shelah, a son of Judah, in [Genesis 38:5] and ancestor of the Shelanites: "She (Shua) gave birth to still another son and named him Shelah; it was at Kezib that she gave birth to him."

LBVSh lebush. garment, covering, clothing, fig. marriage. [Daniel 12:6,7] "And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of the wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of an holy people, all these things shall be finished."

IKBVSh yekaybosh. He hath pardoned (or overcome); "He will subdue" [Micah 7:19] "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." [KBVSh = conquest, subjugation].

ShChL Schachal. "Lion"; only poetical use. In [Hosea 5:14] "For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him." And in [Psalm 9:13] "Thou shalt tread upon the lion and adder: the young lion and the dragon shall thou trample under feet." see 211, 310, 340, 43, 460, 1702.

ChLSh kholaysh, Mathers in [Sepher Sephiroth, p.37] gives: to cast down.

339 (3*113)

ZBL + MOMQIM zawbal + maymaqim. to enclose, to dwell plus depths, profundities. The one life dwells within the depths of the physical plane, and in the heart of its creation, mankind, ADM Adam. see 45, 300, 39.

ThHRH + MVOD tawhayraw + moed. cleansing, purification plus appointed time. Illumination of the microcosm comes at the appointed time, after cleansing of the heart of all impurities and separative thoughts. see 120, 219.

"And none knoweth the time,
Save he who hath appointed it." [Book of Tokens, Ayin]

340 (5*4*17)

If the founder's of the Rosicrucian order be taken as C.R.C. and added to the number of the 3 co-founders's initials of the order, the total value is 340.

ShM sham. there, then.

ShM shem. location, sign, token, memorial, monument, name, son of Noah. Often used in Qabalistic writing to designate the divine name IHVH. Refers to Tav and Mem at the center of the cube of space. see 26, 441, 476, 345.

ShM means "name" in [Genesis 11:4] "And they said 'come, let us build ourselves a city, and a tower whose top may reach to the heaven; and let us make a name for ourselves, lest we be scattered abroad upon the face of the whole earth." see 366.

***According to Fabre D'Olivet "ShM Shem... The sign of relative duration and movement which is connected here, and the sign of exterior action used as final collective sign, composed a root which produces the idea of that which is distinguished exteriorly by its elevation, its splendor, its own dignity. It is, in its most restricted acceptation, the proper name of a thing, the particular designation of a remarkable place, or of a remote time; it is the mark, the sign by which they are recognized; it is the renown, the splendor, the glory which is attached to them. In its broadest acceptation, it is ethereal space, the empyrean, the heavens over God. That one finds designated by the singular word, in Hebrew as well as in ???, in Chaldaic, or in Syraic. Its extremely difficult to choose, ???, so many significations, that which is most consistent with the son of Noah. Nevertheless one can without ???, translate it by the words, the sublime, the splendid, the radiant, etc." [The Hebrew Tongue Restored, p.170]

NTzR nawtzar. to watch, guard, keep; to keep from danger; preserve; observe, to keep secret. "He that keepeth Israel shall neither slumber nor sleep." see 541.

NTzR nawtzar. shoot, sprout. Branch in [Isaiah 60:20] "All you righteous people shall inherit the land forever; the branch of my planting, the work of my hands shall be glorified." Figuratively, a descendant, in [Isaiah 11:1] "And there shall come forth a shoot out of the stem of Jesse, and a branch shall grow out of his roots." And In [Daniel 11:7] "But an heir from his posterity shall rise over his land, and he shall come with an army and might against the king of the north, and he shall deal against them, and shall prevail." also: a Christian convert.

SPR Sepher. Book. a reference to the mystical book of 7 seals mentioned in Revelations 5:1. "The Fama tells us that the first work of these breathern [the 4 co-founders] was the making of the magical language and writing, with a large dictionary. They also began the Book M. Thus their combined labors, where were

dependent on the wisdom they received from brother C.R.C., are well represented by ShPR, Sepher, or 'book'." [Paul Case: True and Invisible Rosicrucian Order (4th), p.155] see 4, 16, 34, 64, 240, 220, 320.

MRQ maraq. to polish, scour, be purged. As a verb to polish up; to finish, complete; to cleanse from sin by suffering. MRQ broth, soup. This implies purification of thinking by water, i.e. right memory, to be able to read the "name" in the "book" of life. see 42, 97 (Latin).

LISh layish. "Lion"; in [Isaiah 30:6] "The prophecy concerning the oppressors of the south: into a land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the backs of young asses, and their treasures upon the humps of camels, to a people that shall not profit them." And in [Job 4:11] "The old lion perishes for lack of prey, and the stout lion's whelps are altered abroad." see 211, 338, 310, 43, 460, 1702.

ShLI shayli. rest, quite. "Quietly" in [2 Samuel 3:37] "And when Abner had returned to Hebron, Joab took him aside in the gate to speak with him quietly, and hit him under the fifth rib, that he died, for the blood of Asahel his brother."

ISGDI BRVDIAL Yasgedi Barodiel. According to Mathers in [Sepher Sephiroth, p.37] Angel of the 3rd decanate of Sagittarius. Godwin gives the 3rd decanate of Capricorn.

MGRVPIA Magaruphia. uncus focarius; fire shovel, according to Mathers in [Sepher Sephiroth, p.37]

Aleph + Mem + Shin. The sum of 3 mother letters. Emesh. "Any cube has for its skeleton... three lines... then the question arises, which line is Aleph, which is Mem, and which is Shin? Tarot helps here, for of the keys representing mother letters the only one which definitely combines the ideas of height and depth is Aleph... for the ancient the sky was often compared to a river.. every day moves from east to west, so that the stream of man's existence is often compared to a river, we take the line from east to west, so that the extremes of the Mem line are Venus the sea-born is in the east, and Jupiter the lord of rain is in the west, so that the extremes of the Mem line are predominantly watery. This leaves the north-south line, with its fiery extreme Mars and the Sun, for the letter Shin, which probably corresponds to Pluto rather than to Vulcan. [Paul Case: letter to Craik Aation?, 1932]

The Zohar refers to this in [II:231A, p.339]: "This world did not come into being until God took a certain stone, which is called the 'foundation stone', and cast it into the abyss so that it held fast there, and from it the world was planted. This is the central point of the universe and on this point stands the holy of holies. This is the stone referred to in the verse, 'who laid the corner-stone thereof' [Job 38:6], 'the stone of testing, the precious corner stone' [Isaiah 28:16] and 'the stone that the builders despise became the head of the corner.' [Psalm 118:22]. This stone is compounded of Fire, Water, and Air, and rest on the abyss." (that is) so Aleph, Mem and Shin, the three mothers. Note that the stone is set in the center.

BARTz CM be-eretz Ham. "in the land of Ham". [Psalm 105:27] "They showed his signs among them, and wonders in the land of Ham." Ham (heat, warmth, #48) is connected with the concentration of energy, setting up whirling motion which generates heat at the beginning of a cycle of manifestation. see 936, 291.

AShM awsham. guilt, offense; guilt-offering. Also AShM aswhahm. to commit an offense, be guilty. [Proverbs 14:9] "Fools make a mock at sin [guilt]: but among the righteous there is favor."

ShMA shema. the name. In the name of the Lord offenses are pardoned, and liberation comes.

PRH ADVMH parah adamah. a red cow. [Note that PRH means to bear, fruit, be fruitful]. This may also be read "fruitful ground". see 50.

PRSA pharasa expanse, diaphragm. Suggest the abdominal center, related to Jupiter and to Kaph. Rosenroth in [K.D.L.C.K. p.648] gives: expansun, septimentum, diaphragma, and refers to the space between the first emanation, and the crown, i.e. Kether, which is Adam Qadmon, then Briah.

SPRA siphayraw. Siphra; book of Halakhic Midrash on Leviticus [Aramaic].

SPRA safra. scribe, copyist. The book of law is written on characters hidden in nature, or the manifested world. The meaning of Kaph is to grasp this law of cycles.

342 (2*3*57)

BShM. dealer or maker of spices, perfumer, druggist; BShM, to be spiced, to be tipsy.

ShLHBH shalabah. a blaze, flame. From ShLHB to kindle, inflame. Formation is the operation of divine Fire or the Father (Chokmah) upon the divine Water or the "mother" (Binah); this produces the Air or "son" (Tiphareth), which is a "living soul".

MRBQ maraybeq. stall, stable. The "place" where the Christ-child is born. It corresponds to the Virgo area in the microcosm. see 78, 490.

ARTz ADVm eretz Edom. "land of Edom". [Isaiah 34:6] "The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of Rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter of the land of Idumea (Edom):. Edom means "red" and is connected with blood as a vehicle of consciousness; lamb and ram are associated with Aries, goat with Capricorn, both influence by Mars; the "sword" is that of Justice, or equilibrium (kidneys = Lamed, connected with the path linking Geburah and Tiphareth); BTzRh Bozrah (fortress, #297) was the capital of Edom, which also connotes unbalanced force. see 344, 51, 45.

PVKLVR paklur. Night demon of the 2nd decanate of Taurus. This decanate is ruled by Mercury, and suggest subconscious imbalance, resulting in concentration which is deliberative, destructive and reactionary. The 2nd decanate of Taurus is attributed to the 6 of Pentacles, corresponding to Tiphareth, sphere of the Sun, as it expresses in Assiah, the material world. As subconsciousness is freed with correct self-direction, both mental and physical alterations are accomplished. The goal of this stage of development is the level of adeptship associated with Tiphareth wherein one is liberated from the limitations of physical matter and circumstances. There is need to devote much time to attentive, concentrative observations of what is going on in one's environment.

KVRSVN Korson. Demon king of the west, according to the Goetia. see 992.

IHVH MLK OVLM VOD IHVH melek olahm va-ed. The Lord is king for ever and ever". [Psalm 10:16] "The Lord is king for ever and ever: the heathen have perished from his land." The Zohar [I:34A, p.127] comments: "There are two worlds, an upper world and a lower world, the lower being on the pattern of the upper. There is a higher king and a lower king. It is written: 'The Lord reigns, the Lord has reigned, the Lord will reign for evermore'. i.e. 'The Lord reigns' above, 'the Lord has reigned' in the middle, 'the Lord will reign' below. Rabbi Aha said: 'The Lord refers to the supernal wisdom; beauty of Israel; 'The Lord will reign' signifies the ark of the covenant. At another time David

reversed the order and said, "The Lord is king forever and ever"
[Psalm 10:16] i.e. 'The Lord is king', below 'forever', in the
middle, 'and ever'. above for there is the reunion and the
perfection of all. God is 'king' above, and 'will reign' below."
see 26, 90, 146, 74.

ShVIL Shevil. path, way. [Psalm 77:19] "Your path led through the
sea, your way through the mighty waters, though your footprints
were not seen."

343 (7*7*7)

GShM gawsham. to rain violently. As a noun: a hard shower. Root of the Corporeal Intelligence (Qoph), see 739, 389.

V-IAMR ALHIM ve-yomer Elohim. And God said [Genesis 1:2]. Refers to the creative word or powers, which brought forth the universe from the unmanifest. see 414, 86.

ThL ChRMVN tal-Hermon. "the dew of Hermon". [Psalm 133:3] "(Unity is) as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forever-more." The "dew" is the watery essence which, according to the Zohar, flows from the brain of Macroprosopus (Kether) to the lower sephiroth. see 39, 304.

LB-AISH. laib-aish. hearts of men. This "dew" flows into Microprosopus (Tiphareth), which is the Ego seated in the hearts of men. see 32, 311.

ShLChH shelechah. "let loose". [Genesis 49:21] "Naphtali is a hind let loose: he giveth goodly words."

ZPRVN ziphron. a sweet smell; to be fragrant; a city in north Palestine. The "words" brought forth by Naphtali (Virgo) give the odor of sanctity.

ARVN ALHIM ervon Elohim. The ark of the Elohim (God). [1 Samuel 3:3] "And ere the lamp of God went out in the temple of the Lord, where the ark of God was..." see 257, 86.

BHISIRVN bahisiron. Qlippoth of Aquarius. Implies wrongly directed meditation.

IHShVH + IAV I.A.O. + Yeheshua. I.A.O. = 17 = the swastika; Yeheshua = the pentagram. Their total = 343, as 7^3 is the formation of the stone of the wise, from the seven-fold regimen and the fixation of the volatile (the wanderers of planets). Part of training of lesser adept $8 = 6$. see 98, 48, 17, 326.

344 (8*43)

PRDS paradais. "A park;" paradise [Canticles 4:13]. "Thy plants are a park of pomegranates" a "park of Pomegranates", or "pleasure-garden." see 671 Greek.

345 (3*5*23)

ShILH shiloh. Tranquil, tranquility, inner peace. A mystical name referring to the process of liberation. "Shiloh shall come" [Genesis 49:10]. Refers to the Messiah. see 376.

Also: A city in Ephraim (Taurus, congelation, 331, 656), north of Bethel, first capital of the Hebrews after the conquest of Palestine and seat of the tabernacle till Samuel. [Joshua 18:1] "And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them."

AL ShDI El Shaddai. God Almighty. This name occurs 6 times in Genesis and 3 times in the rest of the Pentateuch. With different vowel points: to appall; to be horrified, to make desolate, devastate. see 340.

In [Genesis 17:1] "And when Abram was nine-nine years old, the Lord appeared to Abram, the said to him, "I am the almighty God; walk before me, and be faultless." And in [Exodus 6:3] "And I appeared to Abraham, unto Isaac and to Jacob, by the name of God Almighty, but by name IHVH I was not known to them."

HShM Ha-Shem. The name; Tetragrammaton. Godwin also gives: Husham a king of Edom, associated with Geburah. Edom signifies unbalanced force; Geburah is the sphere of Mars. see 51, 216. Written ChShM in [Genesis 36:34] "When Jobab died, Husham from the land of the Temanites succeeded him as king." see 348 for correct numeration.

MShH Mosheh. Moses. With different vowel points: to draw out, to pull out, Also: debt, loan. Also: to massage.

ShHM Soham. beryl crystal, also called "onyx stone." Contains the pattern of the 6-pointed star. In Genesis 2:12: a precious stone. see 44, 59, 64. [Webster Onyx]: Greek origin. "The nail," from the color of the gem resembling that of a nail. Any stone exhibiting layers or two or more colors contrasted, especially when it is marked and stratified with opaque and translucent lines. Onyx was valued highly by the ancients, and is much used for cameos, the figure being cut in one layer and the background consisting of the next layer. Webster Beryl: "A hard, colorless, yellowish, bluish or less brilliant green variety or emerald, the prevailing hue being green or various shades, but always pale... Some of the finer and transparent varieties of it are called aquamarine." In song of Solomon 5:15 ThRShISH is used to mean Beryl or Jasper, precious stone.

Beryls are found under the heavenly Taurus. Connected with the hexagonal crystal, Venus, the "eye-stone" and are a symbol of undying youth. They are also linked with Sardonyx, Leo, the Tribe of Judah of the Ephod (breastplate) of the high priest. The angel of Beryl is Anael, linked to Venus. see 409, 1210, 5, 403, 1207.

ShKKH shekaka. "He was appeased". [Esther 7:10] "Then was the king's wrath pacified (i.e. appeased)" "Wrath pacified" or "Wrath appeased." Shekaka is the name which includes all names, in consequence of which that holy blessed one maketh his wrath to pass away. And caused Microprosopus to be at peace, and taketh away all those extraneous (matters) from the midst." [I.R.Q. 387] Because shekake = ha-Shem, the name.

ShVLTh shalot. dominator. i.e. both "the name" and Shiloh (king messiah). Rosenroth gives dominator in [K.D.L.C.K. p.707] and says Tiphareth is thus called, when it is considered under the idea of Yesod; i.e. as ruler of the vital soul.

ASh LHTh esch lahot. "The flaming fire." [Psalm 104.4] "Who makes his angels spirits; his ministers a flaming fire." Could be also rendered "the consuming fire." (Lahat=Magical fire) see 44.

BThL-HRMVN betel-Hermon. like the dew of Hermon [Psalm 133:3]. see 343.

ShMH shammah. Thither, there [Genesis 29:3]. Is there [Ezekiel 48:35]. "And the name of that city from that day shall be IHVH ShMH, 'the Lord is there.'" It is the heavenly Jerusalem with 12 Gates, each gate a tribe of Israel. North: Gates of Reuiben, Judah, Levi; East: Joseph, Benjamin, Dan; South: Simeon, Issachar, Zebulun; West: Gad, Asher, Napthali. See 371.

ALHIM AChRIM Elohim Achurim. The responsible creative powers; the creative guarantor or surety of God. Given as dii alieni by Rosenroth in [K.D.L.C.K. p.106]; for none other than God is exacted and elevated, eternally living, etc.

BShGM be-shagam. "in that also"; "as also". [Genesis 6:3] "My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Referred to Da'ath and to Moses [Zohar 1:38A]. see 474.

The Zohar [I:38A, p.140] comments: "And his days shall be a hundred and twenty years." This is an allusion to Moses, through whose agency the law was given, and who thus bestowed life on men from the Tree of Life. And in truth had Israel not sinned, they would have been proof against death, since the Tree of Life had been brought down to them. All this was through Moses, who is called BShBM beshagam*, and hence we have learnt: 'Moses did not die, but how haw gathered in from the world, and caused the moon to shine', being in this respect like the sun, which also after setting does not expire, but gives light to the moon.' According to another explanation we translate, 'for that it, to wit, the spirit, is also flesh', i.e. it is long converted into flesh, in the sense of following the body and seeking the pleasures of this world."

* BShGM = 345 = MShH, Moses. BShGM = "as also", or according to

others, "because of their erring."

LIShH leishah. lioness. In [K.D.L.C.K. p. 501] kneading. "Lion; great and with abundant shaggy hair, also fierce. In the Zohar Noah refers her to the sphere of Geburah, and moreover in Job 4:11, "the old lion" indicates a total lack of influence.

ShLHI shelehey. end, tail (Aramaic). The lion's tail in Key 8 is a symbol of the serpent power.

mesheogab [MShGB]. secure height; refuge, strength, safety [Psalm 46:11 and 46:8]. "The God of Jacob is in our high tower."

[This text is accompanied by a figure]

345 is the key to the Pythagorean triangle "If we inscribed within a circle a triangle with sides of 300, 400, and 500; then, if we let a perpendicular fall from the angle of the perpendicular and base, to the hypotenuse, to the circumference of the circle, the chord or line will be equal to 480, and the two segments of the hypotenuse on either side of it will be 180 and 320. From the point where the chord intersects the hypotenuse let another line fall perpendicularly to the shortest side of the triangle, and this line will be equal to 144 parts, while the shorter segment formed by the junction with the perpendicular side of the triangle will be equal to 108 parts. Thus the measures derived will be: 500, 480, 400, 320, 180, and 108. These are numbers, or multiples of numbers used in ancient Egyptian and Greek linear measurements (See Art. 47th problem in Mackey's Encyclopaedia).

ShLIH sheleath. "after-birth"; secundine.* [Deuteronomy 28:57] (The woman who lives a luxurious life, her eye shall be evil) "And toward the afterbirth that comes from between her feet, and toward her child whom she shall bear, when she eats them for want of all things in the siege and distress with which your enemy shall harass you in all your cities." Part of the covenant which the Lord gave to Moses.

*According to Webster, in botany the secundine is the second coat, or integument of an ovule (immature seed), within the primene (1st) coat, investing the nucleus or center.

MHSh Mahash. Mahash; fifth name of Shemhamphorash, short form, associated with the fifth quinance (21°-25°) of Leo. see 360.

346 (2*173)

RTzVN ratzon. will, good will, delight, favor, good pleasure, acceptance, favor, satisfaction. Also: intent, purpose, determination, desire, wish, inclination; purpose. Name of the 20th path of Yod. It is good-will toward man and toward the rest of creation. The formative potency of the creative hand shapes things favorably for mankind. The star in the Hermit's Lantern or the hexagram is a synthesis of the alchemical symbols for the 4 elements, and the letters of RTzVN (Resh: Fire; Tzaddi: Air; Vav: Earth, Nun: water) represent these same four elements as phases in the manifestation of Light. One of the 4 occult maxims. The magical will is the radiant power of the Sun (Resh). It is something perceptible throughout nature (Tzaddi). He who learns by practice the art of true meditation becomes a powerful center of that Natural Intelligence. He who knows the one will goes through Life guided by the inner voice (Vav). The magical will is a power of development and dissolving power as well. It takes form in mental imagery (Nun). see 474, 131, 70, 701, 107, 20.

This implies a degree of bliss inseparable from the consciousness of union with the primal will. (Resh) the beginning of the consciousness comes from taking the intellectual view that one is a child of the sun of life. (Tzaddi) meditation upon this awakens a feeling of love and gratitude to the one source of art and beauty (see 710, nesether), working through human action to produce beautiful results. (Vav) one opens oneself to instruction from within by deliberately assuming a listening attitude on a regular basis. (Nun) then one has conquered death and knows the higher manifestation of the Mars-force-consciousness of immortality and identity with the one self.

Rawtzone also means "grace" [Lesser Holy Assembly 102, 108, 110, 111] "If this RTzVN grace, be revealed, all those judgements are enlightened and are diverted from their concealed rigor." "And when this head, which is concealed in the head of the ancient one, which is not known, extendeth a certain frontal formation, which is formed for brilliance, then flasheth forth the lighting of his brain." "And it produceth and designeth (a certain effect) in this light (otherwise in this opening), in this forehead, whereon is inscribed a certain light, which is called RTzVN, grace." "And this grace is extended backward into the head, even unto that place where it can remain in the beard, and it is called the supernal, ChSD Chesed, Mercy."

TzNVR tzanir. A water pipe, channel. Personality is but a channel for the out-flowing of the divine will into the outer world of name and form.

"The Hebrew noun translated 'will' is RTzVN, rawtzone, signifying grace, favor, delight, acceptance, satisfaction, graciousness, and good will. The number of the word is 346, equivalent to MQVR maqor, literally, something dug, and thus a spring, a well. Another word having the number 346 is TzNVR, tzanir, from a root

meaning to be hollow, and signifying a water-pipe, a canal or channel. Both these words have to do with the ideas of the finding of water and its transmission. Thus they are connected with the occult theory of will-power, which has much to do with the discovery, and transmission of the 'watery' aspect of the one energy. The letters of RTzVN (and of TzNVK also related to a Qabalistic formula for the four elements. Resh is the alphabetical symbol for the fire of the sun; Tzaddi stands for Aquarius, the fixed air sign; Vav for Taurus, an earth sign, and Nun for Scorpion, a water sign. Three of the letters in the word thus relate to fixed signs of the zodiac, represented by the mystical animals of Ezekiel, shown in the corners of Tarot Keys 10 and 21. The other letter, Resh, may be taken as corresponding to Leo, since that sign is the zodiacal house of the sun, and the sun is attributed to Resh. The idea intended is that Qabalists call will is a synthesis of the elemental powers. These powers are also represented by the word IHVH, a verbal symbol of the one reality which was, is, and will be. This synthesis is referred to in Key 9, the Hermit, where it is presented by the 6-rayed star in the lantern. This star is a key to the alchemical symbolism of the four elements, and it also suggest (as do the correspondences of the letters RTzVN and TzVNR) that the cosmic will-force is manifested in the radiant energy of the heavenly bodies... As a magician identifies his volition with the cosmic will his words become words of power, his thoughts work subtly to achieve extraordinary results, and his deeds take on the appearance of miracles. The keynote of this magical keynote to reality is to be found in the original meaning of the noun rawstone, that is, in delight, and in acceptance.... There are... genuine and specific methods from making manifest the hidden potencies of the life-power. Without exception however, they are methods whose efficacy is to be found in the fact that they express the magician's total and delighted obedience to the real nature behind the veils of appearances. The two words, maqor and tzanir, which are connected by number with rawtzone and signifying a well and a water-course show the nature of true magical practice. A magician digs down deep into the recesses of his own innermost nature. There he finds an unfailing source of the water of life, the fluidic energy which can mold itself through mental imagery into any conceivable form. The adept then links upon himself as being merely a channel through which this energy is carried out into external expression." [Paul Case: True and Invisible Rosicrucian Order (4th), p.40?, 411-412)

MQVR maqor. A well, a spring, fountain, source; flow. This power which flows out into manifestation through personality is life water-the "Living water" of Chesed. see 504. Also the interior of the womb.

347 (prime)

ALI TzVRI eli Tzuri. "my God, my rock" [Psalm 18:3] "the Lord is my rock, and my fortress, and my deliverer; my God, my rock (strength); in whom I will trust; my buckler, and the horn of my salvation, and my high tower." [in the first line "the Lord (IHVH) is my rock, SLOI is used]. Note that in Key 7 the Charioteer stands in a rock or cubic stone with a canopy overhead. see 306, 41.

LIBShH la-yabawshah. "the dry land" [Genesis 1:10] "and God called the dry land earth; and the gathering together of the waters called he seas"... [In Genesis 1:9 this word also occurs but preceded by Heh the definite article, instead of Lamed}. The 'earth" or dry land is here connected with 2 "metals" - Sun = gold = frankincense, Saturn = lead = myrrh, thus implying that the work of Elohim, the creative power, in building the "rock" or stone of the wise, is to transmute the force of Saturn into the Sun center, with the goad (Lamed) of equilibrated action.

348 (3*4*29)

MShCh mashach. oil (for anointing); to anoint; consecrate, to smear, measure. Root of Messiah. see 358, 868.

RVCh-MIM-DM ruach-mem-dam. spirit, water, blood. Symbolic of the 3 principles: spirit, soul, body. "Here in the Bible we find the correspondences to be: spirit, or father, water or word, blood or Holy Ghost. This blood is declared to be the life, and the life is shown in the color, which as is well known is derived from the sun. However, if you take the sun of our art apart from the water or word (which is mercury), you will see no color whatever. The color of blood appearing in the work is the result of the sun's ray piercing the side of Jesus. And if you catch this blood in a dish as Joseph of Arimathea did, it becomes the Holy Grail, working every sort of miracle in healing for the Knights of the Golden Fleece." [D.D. Bryant; the Art of Alchemy, IX, 6]. see 214, 44, 90.

ShMCh shamach. to shine, to be bright, to rejoice; to glitter, sparkle [Leviticus 23:40, Deuteronomy 12:7]. Also joyful, glad, merry [Psalm 45:15].

ChMSh khomesh. one-fifth, fifth part of something; belly; one of the books of the Pentateuch; to be strong, to equip, to arm for war; lion, abdomen. Relates to Geburah, the 5th Sephirah. The lions are the seat of strength; to gird the lions, or to arm generally.

ChMSh chawmesh. Five; number of the pentagram. Note that the reduction of 348 is 15, which is the secret number, or extension of 5.

Fabre D'Olivet comments: ChMSh, 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. ChM, the first, designates the effect of the second, MSh, 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." [The Hebrew Tongue Restored, p.153] The first root ChM, is also Ham - see 58, for other numerals, see 13, 400, 636, 273, 600, 372, 395, 770, 570, 441.

A. Of the root ChM, Fabre D'Olivet writes: "The sign of elementary existence, symbol of every effort and every labor, united to the sign of exterior activity, and employed as collective and generalizing sign, forms an important root whose purpose it to signify, in a broad sense, a general envelopment and warmth which results, considered as an effect of contractile movement. ChM. Idea of that which is obtuse; curved, hot, obscure; enveloping, striking; a curvature; dejection; a compressive force: natural heat, solar fire, torrefaction and the burnish amorous passion, wrath, etc.

The Arabic [word], having lost to a certain point, the intellectual ideas developed by the Hebraic root, is limited to expressing the particular ideas of warmth and heating; when reinforced by the guttural aspiration in [Arabic word], it signifies literally to be corrupted, spoiled, putrefied." [The Hebrew Tongue Restored, p.352]

B. Of the root MSh, he writes: "From the union of the sign of exterior activity with that of relative movement, or by contraction with elementary root ASh sprigs a root whose purpose is to express that which is stirred by contractile movement. The Arabic [word] signifies properly to feel, touch, softly, brush lightly. MSh everything palpable, compact, gathered: every pile, as a crop, harvest. That which is drawn, extracted, shrunken, as silk, etc." [The Hebrew Tongue Restored, p.394]

LOVLM OQB le-olahm ayqeb. "to the end of the age (world)" [Psalm 114:112] "I have inclined my heart to perform thy statutes alway, even unto the end." Hebrew translation is: forever at every step. see the many meanings of OQB, 172, 2678 (Greek).

BKL-HARTz bekol ha-ertz. "in all the world". The world is the physical plane. see 291.

Israel (Gr). "He shall rule as God", Greek spelling. see 703.

350 (2*5*5*7)

ShKL saykel. intelligence, consciousness, insight, awareness, understanding. Use to describe the Paths of Wisdom. Both awareness and ability to make practical use of insight. Applies to each of the 32 Paths of Wisdom combines ShK (Soke) abode, with KL (Kole) all, the whole, every. True insight always perceives that whatever the form degree or category may be under consideration, each is really an abode for the whole being of the Life-power. Shin (Shin) symbolizes the creative Life-breath. Kaph (Kaph) represents conscious grasp, or comprehension of the universal order. Lamed (Lamed) symbolizes action to establish poise and equilibrium in man's conscious expression of spiritual powers. see 300, 868.

OPR aphar. dust. Out of the dust of the ground was the essence of man (Adam) created by Jehovah-Elohim. One spelling of Ophir. see 297, 45, 50, 451, 1881, 422. Also: dry and loose earth soil, powder; ashes; OPR young mule, youth. roe. see 795.

SPIR saphir. sapphire, the dark, delicate colored semi-precious stone. It also means beam or ray of light from the sun. Part of the breastplate of the High Priest [Exodus 28:18] "And the second row shall be an emerald, a sapphire, and a diamond." Note that 350 is 3 and 50, the numeration of the stone (53).

Rosenroth mentions the sapphire stone in [K.D.L.C.K. p. 19] as lapis sappirinus.

This stone is attributed by Kowminsky to the 11th gem of the breastplate of the high priest, and to the zodiacal sign Aquarius. He refers to it as lapis lazuli; the Septuagint of [Exodus 28:20] reads ? ? [#169, beryl]: "And the fourth row a serpentine, a lapis lazuli, and a crystal; they shall be set in gold in their enclosings." see also #839 (Greek). For the other stones of the breastplate see 45, 98, 702, 150, 345, 395, 370, 308, 84, 85.

Isidore Kosminsky writes: "For reasons state the sapir is placed in the eleventh division of the breastplate instead of the shoham, and we thus have complete harmony between the eleventh sign of the zodiac Aquarius, the eleventh division of the breastplate and the sapir stone which is translated as sapphire in the Hebrew Bible, the authorized version, the vulgate; as lapis lazuli or sapphire by Mr. Wodiska, and as lapis lazuli by Dr. Hirsch, Rev. J.R. Dummelow, and others. The Targums indicate a stone of blue color, and that this is the lapis lazuli there is no reason to doubt. In ancient times the lapis lazuli was termed sapphirus [Greek, σάπφειρος, #1166]; Pny describes it accurately as 'opaque, sprinkled with specks of gold,' and many antique ?intagli? in this stone have been found. The lapis lazuli was a very highly esteemed stone amongst the old world peoples, who called it 'the stone of heaven', the gem of the stars', and the Zemech stone connected with all things heavenly. Traditionally it

is the stone on which was engraved the law of Moses... The connector of a blue stone with the blue heaven is consistent with ancient philosophy, and authorities agree in connecting this color with the sign of the mighty heavens... Aquarius... the Lapis lazuli then, is the stone of the eleventh division of the breastplate and on it was engraved the name Joseph." [The Magic and Science of Jewels and Stones, pp. 50-52]

He continues, quoting Swendenbung: 'The appearance of the Lord's divine sphere in the spiritual heavens'... Lapis lazuli derives its name from the Latin word lapis, a stone, and the Arabic [word] blue... Its composition includes for the greater part silica and alumina, with soda, lime, iron, sulphuric acid, sulphur, chlorine and water. It is assumed to be a product of contact metamorphism, and is described by Puny as 'opaque and sprinkled with specks of Gold; (yellow pyrites)... The stone is often found in tints of green, red, violet, or colorless, but these may be termed varieties... The ancient Greeks and Romans considered a piece of lapis lazuli-the stone of heaven-as the most fitting distinction to be bestowed for personal bravery. It was regarded as a true stone of friendship and of the affection arising from friendship. Ancient physicians regarded this gem as of potent value in eye troubles one old prescription advising that a specimen be placed in a bowl of water warm but not hot, for the space of [rest of text missing]

Also: SPIR chickpea; kidney bean; counting [note the feminine form of the word: SPIRH means counting, numbering; writing, recording, degree, quantitative category; sephirah, divine emanation, sphere]. see 403, 408; 186, 536, 604, 674; 1166 (Greek).

QRN qeren. horn; head; figuratively a sign of strength, might, power; glory, pride. A sign of strength and power. [Daniel 7:8] "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." [Psalm 148:14]. "He also exacteth the horn of his people, the praise of all his saints, even of the children of Israel, a people near unto him. Praise ye the Lord." Also: grandeur; corner point, peak, ray; principal, capital; damage done by an animal's horns. see 752, 326 (Greek), 1000.

riqem [RIQM]. emptiness, vacuum. "Having emptied yourself, remain where you are." [Lao Tze] The influx of spirit when personality is put aside. Also: empty, void, vain, without cause, without effort. see 910.

Rosenroth in [K.D.L.C.K. p.689] gives vacuum, and says it refers to the cortices (i.e. Qlippoth), where there is no water but serpents and scorpions. he cites [Genesis 37:24] in regard to Joseph and his brothers: "And they took him and threw him into the cistern. Now the cistern was empty; there was no water in

it." [Note that in this passage empty is spelled RQ, Interlinear Bible]

According to Young's Coorcordance this word means: empthy, vain. In [Kohlenberger: Interlinear Hebrew-English Old Testament] it is translated empty handed in [Genesis 31:42; Exodus 3:21].

ShN shan. prong, point, edge, tooth. Variant spelling of Shin (ShIN). see 360.

VIRA ALHIM KI ThVB va-ya-re Elohim ki tov "And God saw that it was good." [Geneses 1:11]. [Godwin]

ShN two. Fabre D'Olivet comments: "ShN [350], ShNI [360], or ShNIM [400] two. The root ShN, composed of the sign of relative duration Shin, and that of produced being or growth Nun, contains all ideas of mutation, of transition, of passing from one state to another, of redundancy. Thus the name of this number in bringing diversity, change and variation, is the opposite in everything form the preceeding number [one], which, as we have seen, arrests division and tends to immutability. The feminine is ShTh, ShThI and ShThIM.

351 (13*27) 26 = 351{PRIVATE }

HRTzVN ha ratzone. the Will, the good pleasure. The 20th Path of Yod. "The 20th path is called the intelligence of Will. It forms all patterns, and to know this intelligence is to know all the reality of the primordial wisdom. Rawtzone [RTzVN], "Will," by its four letters represent radiant energy or fire (R); air (Tz); earth (V); and water (N). The occult significance of the word relates to the idea of a synthesis of the 4 elements, which synthesis is none other than the One Reality, the Ancient of Days represented by the Hermit, and customarily designated by the Divine Name Jehovah. What men feel in their very bodies as the power called "will" is the surge of the light-force through blood stream and nerve and tissue. see 346, 701, 1001.

ANSh Enash. man. Chaldee for man and a title of Tiphareth. This relates once again to the personality complex of man-- the six subdivisions of Ruach--as the instrument of dominion over the formative Yetziratic forces. see 357.

NShA nissha. Exalted; elevated, lofty. Suggest the forces of Malkuth as the bride who sits on the throne of Binah. Consider also as an Epithet of IH, Jah. Rosenroth in [K.D.L.C.K. p.599] gives: elevatus, and says it is regarded by some as Tiphareth, by others as Kether; the Zohar refers it to Binah which is above Geburah.

NShA nahsha. to lend, be a creditor, to forget. In the sense of "to forget," as MNShH, Manasseh.

NShA nasa. to lift up, to raise, to exact. Implies that the extension of the powers represented by the name IHVH has a tendency to raise man above the level of mere homo sapiens, or man as the result of the evolutionary process, to the higher level of adeptship or sainthood.

ShMIA shemayah. heaven, heavens (Chaldee) [Daniel 4:20]. "The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sign thereof to all the earth." Shemia always represents the level of life activity called superconsciousness. Root-meaning is lifted up. see 1035.

AShIM Ishim. "The fiery ones," flames. The choir of angles associated with Malkuth in Yetzirah (10 of Swords). The masculine plural of ASH, fire. [Note: When J. Craik Patton received the instruction on the Cube from O.M.S it was called "the flaming cube"]. Mathers gives in [Sepher Sephiroth, p. 38]: "Burnt or incense offering." see 80, 301, 911.

ADNI HMLK NATzV Adonai ha-melek nehamawn. The faithful King

ARTz NVD Ertz Nod. "The land of Nod", where Cain found his wife. [Genesis 4:16] "And Cain went out from the presence of the Lord,

and dwelt in the land of Nod, on the east of Eden. see 570, 443, 20, 60, 1161.

PRI BThN pereē beten. children, offspring. literally "fruit of the womb".

NQRA niqeraw. to call oneself; to be called, be summoned; to be called, be named; to happen to be, to meet by chance; to be read aloud, be recited. [From QRA. "to call".]

AShKL eshikol. cluster of grapes, bunch; fig. great scholar; cyclopedia. see 439.

MVShH Moses, the initiator. variant spelling. see 345.

ShVMH sumawh. determination; determined. In the Interlinear Bible it is translated "intention" in [2 Samuel 13:32] "But Jonadab son of Shimeah, David's brother, said, 'My Lord should not think that they killed all the princes; only Amnon is dead. This has been Absalom's expressed intention ever since the day Amnon raped his sister Tamar.'"

352 (11*32)

BRQIM bawrahqim. lighting. see 912.

BShN bashan. soft, rich soil [Psalm 68:16]. The name of a country east of Jordan, famous for its Oak forest and meadows. see 581.

LA-HChZIQ LOD APV lo-hekheziq law'ad apo. He retains not His anger forever [Micah 7:18]. "Who is a God like unto thee, that pardons iniquity, and passes by the transgression of the remnant of his heritage? He retains not his anger forever, because he delights in mercy." Refers to the "fifth conformation of the beard of microprosopus." [I.R.Q. 382]. see 848, 291, 126, 201, 713, 406, 400, 581.

TzVRNV tzurenu. our rock [Deuteronomy 32:31]. see 336, 296, 301, 352.

QRBN qarebahn. offering, sacrifice; form of a vow.

RTzVNV ritzono. His favor [Proverbs 16:15]. May also be read, His will, His grace, His desire. see 476.

AVR MOLH Aor maalah. "The exalted light." A title of Kether. Aur (AVR) means fire and Aor (AVR) means light.

TzVRVN tzawron. necklace; collar. Form of a word (chain) used in Song of Solomon 4:9. "Thou has ravished my heart, my sister, my spouse; thou has ravished my heart with one of thine eyes, with one chain of thy neck." see 416, 220.

ARK APIM ereck aphyim. "long of nose"; i.e. merciful. ARK refers to Kether. see notes #221; 912, 1392.

LHBDIL BIN HIVM VBIN HLILH le-habaydil bin ha-yom vu-bayn ha-lawyela. "to divide between the day and between the night." [Genesis 1:14] "And God [Elohim] said, let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and for years." see 666, 777.

ShBIM sebiyim. "captor". [Isaiah 14:2] "And the Gentiles shall take them and bring them to their place; and the house of Israel shall possess them in the land of the Lord for men-servants and women-servants; and they shall take them captive, whose captors they were; and they shall rule over their oppressors." see 307, 358.

Greek

he-odos. the way [John 14:6].

Marias. Mary, the mother of Jesus, as spelled in Matthew 1:18.

"Now the birth of Jesus was thus: Mary his mother had been pledged to Joseph; but before they were united, she was discovered to be pregnant with the Holy Spirit." The name means "seas", and is attributed in Qabalah to the "Great Sea", Binah. see 146, 152.

Plasma. Thing formed [Romans 9:20] "O Man, who are thou, replying against God? Shall the thing formed say to its maker, 'why didst thou make me thus?'" Also means: anything molded or modeled in clay or wax, an image, That which is imitated, a forgery.

353 (prime)

ChMShH chamishah, haemishaw. five, the fifth. Suggest the quintessence, or fifth essence, which is akasha, spirit and the stone of the wise.

NGSh nawgahsh. to draw near, approach; to stand back, recede; "to lie with". The approach to unity is identification with the source of all.

NGSh nawgas. to press, drive, impel; to exact (debt); to rule oppressively.

GShN Goshen. A district of Egypt in which Jacob and his family were placed. [Genesis 47:6] "The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell..." Goshen was in the eastern portion of Egypt, North of the southern point of the delta. Egypt is a symbol of the astral plane; the east is the source of light. Goshen is the memory of the source uniting all things and creatures (Gimel), the perpetual resurrection out of darkness (Egypt) (Shin) and the seed of change which turns Jacob ("Supplanter", 182) into Israel ("He shall rule as God", 541) (Nun).

ZHB VLBNH VMR zahab ve-lebawnah ve-mor. Gold and Frankincense and Myrrh. Gifts of the three magi to the infant Christ-child. see 240, 246, 347.

354 (2*3*59)

ShDIM Siddim. Plain. Vale in which Sodom and Gomorrah with 3 other cities, were located. A metathesis of 345-Shiloh (Tranquility, Messiah), Moses, the name (IHVH), Boham (Beryl crystal). It is the present site of the Dead Sea. Godwin gives: Shedim; demons. See 345, 50, 152, 287, 104, 315.

DShN doshen. fatness, fat land. Sacrificing "fat" is part of transmutation of personality. Fat symbolizes excess. see 826, 1004.

ShMThH shemitaw. remission of debt, release. Also: sabbatical year; failure, bankruptcy. Strength releases karmic "fat".

"Release" in [Deuteronomy 15:1] "At the end of every seven years you shall make release." The Interlinear Hebrew-English Old Testament translates this word as "the-cancel-of-debt" and is spelled HShMThH. Rosenroth in [K.D.L.C.K. p.720] gives: heptaeteris intermissoria and says it is Malkuth, and relates to the 7 years and seven Sephiroth.

OZRA KHNA Ezra kohena. Ezra the priest. [Ezra 7:11] "Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel." Ezra means: "aid, help". see 278, 76. Help is in the "ark" of the Lord.

ShLITHH shalitaw. power, control. Control over the power that flows through the personality, brings the priesthood of Ezra.

ChTzRVN Hetzron. Hezron. "A courtyard". Son of PRTz Perets (Perez = "a breach") [Numbers 20:21] "And the sons of Pharez were, of Hezron, the family of the Hexronites..." A son of Reuben (#259, multiplication) [Genesis 46:9] "And the sons of Reuben... Hezron..." The "courtyard" is the field (Cheth) into which the life-power flows, through the breach made by the higher self. This is a direct consequence of alchemical multiplication. see 1004.

ShBBIM shebabim. "fragments", from ShBB to break, split. [Hosea 8:6] "For from Israel was it also: the workman made it; therefore it [the idol] is not God: but the calf of Samaria shall be broken in fragments."

NShH nawsheh. thigh-nerve; to forget, to lend, to exact payment.

SPIRH sephirah. a sphere, divine emanation; number, counting, writing, recording, quantitative category. A technical term employed to designate one of the 10 distinct intelligible aspects of the Life-power.

ShNH shawnaw. year; to do again, repeat, to change, alter, to be different; to study; to teach. Suggest the spiraling cycles of emanation and the paths linking the spheres of the Tree of Life.

[Genesis 5:3] "And Adam lived a hundred and thirty years [ShNH], and begat a son in his own likeness, after his image; and called his name Seth." This verse is rendered by Fabre D'Olivet: "And Adam existed three tens and one hundred cycles (of temporal ontological mutation); and he produced according to his assimilating action, in his reflected shadow, and emanated being, and he called his name Sheth (basis and foundation of all things)."

He comments: "ShNH, revolving change... The Hellenists, and Saint Jerome following these unreliable masters, have rendered it by eros, "Annus", a year. But they have, as it their custom, restricted what was taken in a broad sense, and applied to a particular revolution, that which was applicable to an universal, ontological revolution. I have already spoken of this word in v. 14. Chapter I. Its root is ShN which we have just now seen to be that of number two and containing every idea of mutation, of variation, of temporal mutation, relative to the being which is this object. The Hebraic tongue has several terms for expressing the idea of temporal duration. OVD characterizes the same state continued, an actual duration; as relation, we translate it be still; HDSH, carries the idea of a beginning of existence, either in the order of things, or in the order to time: in its most restricted sense, it means a monthly duration: ShNH is applied to the transition of this same existence, to a mutation of the being: that is to say, that the being which is its object, is not found at the end of the period which it expresses, at the same point or the same state that it was at its beginning: in the more restricted sense, it is the space of a year: finally, the last of these terms is ShNB, which should mean every revolution which replaces the being in its original state. These divers periods, always relative to the being to which they are applied, can mean the most limited duration as well as that whose limits escape human understanding. The numbers one, two and seven take their roots from this. [The Hebrew Tongue Restored, p.155-156]

ShNH shenah. sleep, slumber. The pralaya or resting period between cycles of manifestation. it is said that "life is a dream"; the universe is thought into manifestation periodically, by the meditation of God.

LISBHR Lisna-har. Angel ruling the first decanate of Leo. This decanate is ruled by the Sun, and suggest the qualities of sincerity; amiableness and dignity. The sun is the center of the local universe.

AShMDI Asmodi. Asmodeus "Creature of Judgement", King of the Demons. A Persian rather than a Jewish devil (Aeshma deva), he is regarded in Jewish lore as a evil spirit. An opponent of Solomon and ruler of the south. It was Ashmodai who made Noah ("rest, cessation", #58) drunk, slew the 7 bridegrooms of the young Sarah ("princess", #510), and who, overcome by the anger Raphael ("God the Healer", #311), was finally 'banished to upper Egypt', [Davidson]. Egypt is a symbol of the astral plane; "Princess" suggest Malkuth, the physical plane.

MONH ALHI QDM meonawh Elohei gedem. "The eternal God is thy refuge (dwelling place). [Deuteronomy 33:27] "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out his enemy from before thee; and shall say, destroy them. see 915.

356 (4*89)

OVRP Opaph. Ophrah, mother of Goliath. Goliath (443) means "captivity, bondage" and is related to the dark body (Key 15) which fills the alchemical vase of art. see 1076, 443.

RVChIN RChIIN ruachin de-chaiim. spirits of the living. Suggest immortality. [Luke 24:5] "Why seek ye the living among the dead?" see 214, 18, 1656.

BThL HISH. bawtel ha-ish. Self-annulment, negation of false ego. "The destruction of the glamorous bondage which the Ruach [the ego] elects over us, thus permuting the light of the Neshamah and the higher principles to shine through to illumine our minds and our daily lives, is one of the all-important task of mysticism. In fact, the abnegation of the false ego (bitol hoyesh) is the essential accomplishment of all spiritual development." [Regardie: Garden of Pomegranates, p.102] see 310, 41.

POVR peor. to open; uncovered oneself, behaving obscenely. "Also, uncovering the pudenda, to give oneself up to fornication..peor.. signifies 'a pitor hole', or rather, 'an opening, properly the opening of the maiden's hymen.' It was also the name of a [male] Moadite deity [Belphegor] in whose honor virgins sacrificed themselves" [Inman, II, p1471] [Numbers 23:28] "And Malak Brought Balaam unto the top of peor, that looketh toward Jeshimon ('barren desert')".

OVRP opher. a young mule, hart, stag [Canticles 4:5] "Thy two breasts are like two young roes that are twins, which feed among the lilies." (spelled OPRIM here). "Oofer... one of its meanings [is] the raw material into which Aleph (ALP) introduces the organic motion of Lamed. The fawn is a very young life, mobile as dust" [Suarez: The Song of Songs, p.95] Lilies suggest Mercury.

AShMDAI Ashmodai. Asmodeus, king of the demons. Alternate spelling, see 355.

357 (3*7*17)

ANVSh enosh, enos. Man, mankind. The separate man, who is in error. The personality. As a proper name Enosh, son of Seth and father of Kenan. The state of the sons of God when they suppose themselves to be merely the sons of Adam, and the return to the original angelic condition [31st Communication 2/5/48]. see 107, 45, 311, 1200, 148 note.

The word appears in [Genesis 4:26] "Seth also had a son, and he named him Enosh."

Fabre D'Olivet comments: ANVSh, corporeal man... This is the third name which Moses has employed to designate man. By the first, [#45], he designated universal man, divine similitude; by the second, AISH, he characterized intellectual man, considered relative to the volitive faculty, free and efficient, which individualizes him and makes him a particular being; he now considers man in relation to his physical faculties and he call him ANVSh, corporeal man.

Let us examine the inner composition of this third name. Two roots are found here contracted AVN-NVSh. The first AVN develops as I have already said, the contradictory ideas of being and nothingness, of strength and weakness, of virtue and vice. The second, NVSh, expresses the instability of temporal things, their caducity, their infirmity...

Thus constituted, the word ANVSh produces its feminine NShH: but here the hieroglyphic meaning is discovered. I have already remarked that Moses or his instructors, wishing to draw from the intellectual principle AISH, the volitive facility AShH, makes the sign of manifestation disappear. Now, in order to deduce the physical faculties of the corporeal being ANVSh they suppress the initial sign of power Aleph, and that of light Vav, and put the word NSh thus restricted, in the masculine plural NShIM, a number which, as we have learned by the Grammar is confounded with the dual feminine.

Here already are three different names to man, considered as universal, intellectual or corporeal, of which the translators have made no distinction. Further on we shall find a fourth. I urge the reader to reflect upon the gradation that Moses has kept in the employment of these terms, and who gives him for companion AShH, efficient volitive facility. This facility, becomes HVH, Hewah, elementary life, creates in its turn AISH, intellectual being, man individualized by his will. Afterward, it is the intellectual being, who, under the name of Sheth, son of Adam, brings forth corporeal man ANVSh, AEnosh, but already the physical faculties NShIM Noshim, had been named as wives of Lamech, descendant of Adam, by Kain in the sixth generation.

...compare carefully Kain and Sheth, and the posterity of the one, with the posterity of the other. If he recalls that Kain

produced Henoch and if he examines now the one which produces Sheth, he will find that the name of AEnosh, here referred to, differs only from the former by a certain softening in the characters of which both are composed. The vowel Cheth, which begins the name of Henoch, indicates a painful effort: the constant Kaph, which terminates it, a sharp compression: on the contrary, the vowel Aleph, which begins that of AEnosh, announces a tranquil power, and the consonant, Shin, which terminates it, a gentile movement relative to a transient duration. Henoch arrest, fixes, centralizes: AEnosh lets go, relaxes, carries to the circumference. [The Hebrew Tongue Restored, p. 148-149]

ANVSh ahnoosh. severe, incurable.

NVShA nasha. to lead astray, to delude, to beguile, to exact usury. see 666.

NVShA nosay. subject (grammatical); thesis, theme, topic.

VGBHM MLAIM OINIM ve-gabehem me'leyim einayim. "And their backs full of eyes". [Ezekiel 10:12] "And their whole body [Cherubim], and their backs and their hands, and their wings, and their wheels, were full of eyes round about, even the wheels that they four had." I.R.Q. says that this passage and [Daniel 10:6] and [Daniel 9:21] All refer to the analogy of the man. see 1661, 568.

[Daniel 10:6] "His body also was like the beryl, and his face as the appearance of lighting, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude."

[Daniel 9:21] "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me at about the time of the evening oblation."

ASh AKLH esh akoelaw. "a consuming fire". [Deuteronomy 4:24] "For the Lord thy God is a consuming fire, even a jealous God." HVA connect "consuming fire" with a "a jealous God." see 12, 182, 301; 1333 (Greek).

KGD IKSh kagad yakash. 42-fold name of Geburah in Yetzirah (5 of Swords). Has to do with divine volition, as it relates to the formative plane or Air activity. What is consumed is the appearance of separation.

ShAVN sha-aon. noise, tumults, roar. [Isaiah ???] "The mirth of the Timbrels has ceased, the noise of those that rejoice has ended, the joy of the harp is over." Also [Hosea 10:14] "Therefore a tumult shall come upon your people, and all your provinces, shall be despoiled as plunder is divided when peace is concluded, even from Beth-el as far as the northern border; in the day of the battle the mother was dashed in pieces upon her children." Also: "The sons of tumult". i.e. noisy warriors, in

[Jeremiah 18:245?] "For a fire has gone forth out of Heshbon and a flame from the province of Sihon, and it shall devour, the face of Moab and the crown of the head of the sons of Shaon." see 565.

358 (2*179)

The divine proportion of Pluto (Sheen:300), Scorpio (Nun:50) and Mars (Peh:80), 3:5:8, the relationship between Nature, Humanity and God.

MChVDSH makhodash. Renewing, renovating. The 26th path of Ayin connection Hod and Tiphareth. The root of this adjective is akin to the verb in [Psalm 51:10]: "Create in me a clean heart, O God; and renew a right spirit within me." The same verb appears in [Psalm 104:30]: "Thou sends forth thy spirit, they are created: and thou renews the face of the earth." Of similar import is the passage in [Revelation 21:5]: "Behold, I make all things new." see 708. The renewal of the mind begins in "walking in all things contrary to the world," seeing that the One-life is the performer of all action (Mem). When personality has become as the hanged man, then is it transformed into the chariot of the divine self. All that makes up the personality becomes a vehicle for the One (Cheth). Then the voice of that life speaks in the silence which follows and the revelation of the mysteries begins (Vav). Love, sprung from understanding, the perfect love which cast out our fear, the unfailing love whose sphere is victory continues the renewal (Daleth). into the purifying fire of the superconscious Life-breath the devil is cast, become one with it (Shin).

BN-ASHH ben-ishah. Son of a woman [1 Kings 7:14]; son of fire. The person so designated is Hiram Abiff, the hero of masonry. Thus it is also a hint connecting with all three citations in the list under 780.

[1 King 7:14] "Whose mother was a widow from the tribe of Naphtali, and whose father was a man of Tyre, a worker of brass, and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his works."

The person so designated is Hiram Abiff, the hero of Masonry. Also means "son of fire", and thus relates to the archetypal man of the Tree of Life (Adom Qadom), the architect of the Universe. see 1008, 200. Note that ASHH is the feminine plural of fire. It suggest that fire is the womb of manifestation from which all things are brought forth. The Tree of life is a diagram of the progressive stages in man's mastery of fire; it represent the "son of a woman", who is also the "son of fire"; whose secret powers are connected with the serpent and the anointed... represented by the master-builder in Masonry and in Gnostic Christianity by the Logos or Word. see 484.

DBIR: HIKL: AVLH debir; haikal; ulam. adytum-temple-vestibule. Words designating the Holy of Holies, the temple, and its vestibule, respectively. see 216, 65, 77.

KShN khoshen. Breastplate of the High Priest. [It was set with 12 stones, corresponding to the Tribes of Israel. It was an

oracle of great power-the 12 stones had the mysterious power of lighting up with divine glory, these jewels were connected with the signs of the zodiac and inner centers of man's constitution. According to the Rosicrucian's these gems symbolized 12 great qualities and virtues: illumination, love, wisdom, truth, justice, peace, equilibrium, humility, faith, strength, joy and victory. (Manly Hall). It is significant that they were worn over the heart or sun center.] see 1008.

"...The word ChShN, khoshen, the name of the high priest's breastplate, brings in another mathematical element. For the breast plate was a perfect square, subdivided into 12 parts, so that each of its division was a rectangle of 3x4 units. In this arrangement is concealed a geometrical formula having to do with the series of numbers 0,1,2,5,8,13,34,55. The number 358 is composed of the 4th, 5th, and 6th terms of this series. In what manner this is connected with the breastplate is too intricate for explanation here." [Paul Case: True and Invisible Rosicrucian Order (4th), p.339]

KShN Choshen, Chassan. Angel of Air; listed by Mathers in The Greater Key of Solomon; his name is inscribed on the 7th Pentacle of the Sun.

NChSh Nachash. serpent, tempter. Kundalini. The serpent of temptation. Also disease of the eye (masculine noun), brass or copper; divination, magic, an omen. The sign Leo and tribe of Judah. The letter Teth (Key 8). The metal of Venus (copper), the planet represented by the letter Daleth and the Empress. The desire nature seems to be the tempter, but liberation and redemption are found by rightly directing its force. The serpent of temptation in the allegory of the fall. Hence there is a direct connection, with Key 15. Its feminine plural form, NChShTh means: copper brass, filthiness, harlotry; vessel made of brass or copper. It also means: pungent poisonous fluid, polished smooth, side of skin (hide). see 130, 601, 708, 854, 130, 780, 830, 1702.

1. "It include Cheth, the field which is the number 8 [also ∞], signifying Mercury and the stone; Nun the fish (50); and 300, Fire or RVCh ALHIM. 358 is also the number of GShNH, shame; of IBAShILH, Shiloh shall come, and of MShIch, messiach, or messiah. thus the serpent who tempted Eve in the fable and brought 'shame' into her consciousness is occultly related to the promised messiah, 'the anointed' = Christ. Therefore did Moses raise in the wilderness a serpent of brass on a Tau. It is to be noted also that the serpent is directly connected with brass or copper for NChSh as the proper name of the town means 'brass-mine'. Now, brass is Venus, and the serpent power certainly beguiled Eve, in the story, through Venus. This clue persist throughout all occult writings. Compare the story of C.R. whose brother P.A.L. = ALP, Aleph [111, 220], 'ox' died at Cyprus = μ R , Greek for copper, or magician. It is the name of an Ammonite mentioned in

[1 Samuel 11:1,2 and 12:12] who demanded of the men of Jabesh-Gilead ('dry-rocky region') that they should allow him to put out their right eyes. There is a great deal of highly important material to be found by careful study of all these references to copper, and of the Kabalistic identity of NChSh and MShIch." [Paul Case on D.D. Bryant's The Art of Alchemy, VI] see 870 (Greek).

2. "Nachash, also, is one of the Hebrew words for copper, the metal of Venus, and thou will remember that the door of the vault of Brother C.R. is attributed to Venus. Compare this with what The Perfect Way says about Satan being the keeper of the Keys of the Sanctuary ["Satan is the doorkeeper of the temple of the king: he stands in Solomon's Porch; he holds the Keys of the sanctuary; that no man may enter therein save the anointed, having the arcanum of Hermes..."] The number common to Nachash and Messiah is 358, whose digits are the fourth, fifth and sixth numbers of the occult series, 0,1,2,3,5,6,13,21,34,55. In this series each number is the sum of the two preceding numbers (2 is the sum of 1, the symbol of absolute unity, and 1 the symbol of relative unity)." [Paul Case: True and Invisible Rosicrucian Order (4th), p.279-280]

3. "... the number 358 includes Nachash, the serpent, which came to be personified during the middle ages as the ridiculous monster pictured by Key 15. The same number also represents the messiah. There is no escape from the implication, which becomes the more emphatic when one remembers that the brazen serpent of Moses, lifted on a T-cross was understood by the early Christians to be a foreshadowing of the crucifixion of Jesus." [Paul Case: True and Invisible Rosicrucian Order (4th), p.339-340]

4. This word appears in [Genesis 3:1] "Now the serpent was more subtle than all the wild beast that the Lord God had made. And the serpent said to the woman, 'truly has God said that you shall not eat of any tree of the Garden.'" Fabre D'Olivet translates: "now eager covetousness (self-conceit, envy, concupiscence) was a general ruling passion (blind principle) in the whole life of nature which had made IHVH... etc"

He comments: VHNChSh now-eager-covetousness... it is well known that the Hellenists and Saint Jerome, have seen here, only a snake, a serpent, properly speaking: indeed according to the former a very wise serpent, ? μῆτις ? and according to the latter, a serpent very skillful and very cunning, "serpens callidor". This wretched interpretation appears to go back to the epoch of the captivity of Babylon and to coincide with the total loss of the Hebraic tongue: at least, it is there that the Chaldaic paraphrase has followed it. He says HVIA ChKIM a most insidious serpent. I do not know if anyone can entirely exonerate the author of the Samaritan version: for although he employs the word [Arabic word], which corresponds to the Hebrew NChSh, it is very doubtful whether he understood it whether he understood it exactly, not having known how to render the word ORVM, which follows, as I shall explain later.

... The word NChSh, as it is employed in this case, cannot mean a serpent. It is an eager covetousness, self-conceited, envious, egoistic, which indeed winds about in the heat of man and envelops it in its coils, but which has nothing to do with a serpent, other than a name sometimes given metaphorically. It is only by restricting this figurative expression more and more, that ignorant people have been able to bring it to a point of signifying only a serpent. The Hellenists have followed this crude idea; but could they have done otherwise? If, through delicacy of sentiment or respect for Moses, they had wished to rid the veil in this passage, what would have become of the garden, the tree, the rib, etc. etc.? I have already said, in the part they had taken, they had to sacrifice all to the fear of exposing the mysteries.

Let us examine the word NChSh with the attention it merits, in order to prove the meaning contained in its root, not only by means of all the analogous idioms which possess it, but also by its own hieroglyphic composition.

The root ChSh, which, as I have said in explaining the word ChShK, darkness, indicates always an inner covetousness, a centralized fire, which acts with a violent movement and which seeks to distend itself. The Chaldaic, derives a great many expressions from it, all of which are related to anxiety, agony, sorrow and painful passions. It is literally, a torrefaction; figuratively, an eager covetousness, in Arabic [Arabic word]. It is suffering, a grievous passion... It is finally, a turbulent agitation, in the Ethiopic (housh). This root verbalized in the Hebraic HVSh, depicts the action of being precipitated, of being carried with violence toward a thing. The analogous verbs have the same meaning in Arabic, Ethiopic and Syriac. There is nothing in these which restricts us to the idea of a serpent.

The hieroglyphic analysis can perhaps give us the key to this mystery. The reader will doubtless remember that I have several times set down two different roots, AR and ASh, to designate equally, the first principle, the elementary principle and the unknown principle of things. I shall now state the important differences that the Egyptian priest conceived between these two roots, and in what manner they expressed this difference.

They attached to both, the idea of movement; but they considered AR as the symbol of movement proper, rectilinear; and ASh at that of relative movement circular. The hieroglyphic character which corresponds to these two movements was likewise a serpent: but a serpent sometimes straight and passing through the center of a sphere, to represent the principle AR; sometimes coiled upon itself and enveloping the circumference of this sphere, to represent the principle ASh. When these same priests wished to indicate the union of the two movements or the two principles, they depicted a serpent upright, uncoiling itself in a spiral line, or two serpents interlacing their mobile rings. It is form

this last symbol that the famous caduceus of the Greeks has come.

The priest were silent as to the inner nature of both these principles; they used indifferently the radicals AR or ASH to characterize the ethereal, igneous, aerial, aqueous, terreous or mineral principle; as it they had wished to make it understood that they did not believe these simple and homogenous things, but the composite ones. Nevertheless, among all these several significations, that which appeared the most frequently was that of fire. In this case, they considered the igneous principle under its different relations, sentient or intelligible, good or evil, and modified the radical word which represented it, by means of the signs. Thus, for example, the primitive AR became AVR to designate elementary fire, AVR, light, AIR intelligible brightness, etc. If the initial vowels is hardened, it takes a character more and more vehement. HR represented an exaltation, literally as well as figuratively: ChR, a burning center, OR, a passionate, disordered, blind ardor. The primate ASH was nearly the same.

The movement alone still distinguished the two principles, whether, they were exalted or whether they were debased. The rectilinear movement inherent in the primitive AR, prevented the confusing of its derivatives with those of the primitive ASH, in which the gyratory movement dominated. The two radicals DR and ChSh represented alike a central fire; but in the first HR, it was a central fire form which the igneous principle radiated with violence; whereas in the second ChS, it was, on the contrary, a central fire, from which the same principle being moved in a circular movement, was concentrated more and more and destroyed itself. Such was the hieroglyphic meaning of this root which I have already examined under its idiomatic relations. This coincidence ought not to leave any doubt in the mind of the reader. Now the sign which governs it in the word NChSh, is that of passive action, individual and corporeal; so that the devouring ardor expressed by the root ChSh, becomes by means of this sign, a passive ardor, cold in its vehemence, contained, astringent and compressive. Literally, it is every hard and refractory body; everything acrid, cutting and corroding; as copper, for example, which this word signifies in a very restricted sense, figuratively, it is every sentiment, painful, intense or savage, as envy, egoism, cupidity, it is, in a word vice.

This is the real signification of the word NChSh. I have been obligate to extend my proofs more than usual; but its importance demands it. It can be clearly seen that it does not signify simply a serpent. Moses, who has spoken so much of the reptilian life, in the beginning of the Beraeshith, was carefully not to employ it. The word ShRTz which he uses, is that which, in his idiom, indicates veritable a serpent. One can easily recognize here the source of the French and Latin word, and that of the Celtic sertz, which is preserved without alteration in the modern Oscan. [The Hebrew Tongue Restored, p. 94-97]

***4. [beginning of text missing] ... they then entered into conversation with the woman, and the two brought death into the world. Of a surety Samael brought curses on the world through wisdom and destroyed the first tree that God had created in the world. This responsibility rested on Samael until another holy tree came, namely Jacob, who wrested the blessing from him, in order that Samael might not be blessed above and Esau below. For Jacob [#182] was the reproduction of Adam [45], and he had the same beauty as Adam. Therefore as Samael withheld blessings from the first tree so Jacob, who was such another tree as Adam, withheld blessings, both upper and lower, from Samael; and in doing so Jacob took back his own. It is written: and the serpent was subtle. This serpent is the evil tempter and the angel of death. It is because the serpent is the angle of death that it brought death to the world.'" (pp.133-134)

5. Swendenborg maintains: "By the 'serpent' is here meant the sensuous part of man in which he trusts... The sensuous things in man they (the most ancient people) called 'serpents', because as serpents live close to the earth, so sensuous things are those next the body. Hence also reasoning concerning the mysteries of faith, founded on the evidence of the senses, were called by them the 'poison of a serpent', and the reasoners themselves 'serpent'; and because such persons reason much from sensuous, that is, from visible things (such as are things terrestrial, corporeal, mundane and natural), its is said that 'the serpent was more subtle than any wild animal of the field... Among the most ancient people, who were celestial men, by the 'serpent' was signified circumspection, and also the sensuous part through which they exercised circumspection so as to be secure from injury." [Arcana Coelestia, pp.83-84, 86]

***6. According to F.J. Mayers: "The root of the word is 'hash' or 'chash' [ChSh]. We explained that Cheth denotes 'life' seeking some outlet; some means of expressing itself; some unrestrained, instinctive impulse to activity of some kind. The Shin being the sign of 'relative' movement (relationship), relates this 'impulse' to self-expression, to the in most being of Adam. It forms the focus or central point of his being, toward which it seeks to draw everything: it denotes activity centered in 'self' and working for the "Self" the Nun prefixed to the root gives the word an application to something 'individualized'. The provision of alsha (#300) for Adam brought about a consciousness of himself as an 'intelligent' being (AISH). he realized his own 'individuality' ... 'na-hash, then, is the activity of the very basic element of human personality-'selfhood'. It does not act as a 'moral' force. It has no 'bias' either to what is morally 'good' or to what is morally 'evil'. In all sentient creatures, as we know, there is what we call the 'instinct of self-preservation'. This was necessary, not only to work for the preservation of the life of each separate creature, but also for the continuation of the species. In the human kingdom, every [text ends]

MShICH messiah, mahshiah. "the anointed" (one), king, high priest, which is translated Christos in Greek, and Christ in English. Assigned to Tiphareth on the Tree of Life along with Adam (humanity) and Melekh (king). The connection between the serpent and the messiah is one of the profoundest esoteric doctrines. The secret powers connected the serpent and the anointed are of fire, the element corresponding to the sign Leo. All practical occultism has to do with the right use of these fiery powers. Hence, it is written, "salvation is of the Jews" because the liberation men seek is a direct result of what is pictured in Key 8, where a woman tames a lion. The Tree of Life is a diagram of the progressive stages in man's mastery of the serpent fire and of his attainment of the kingship of messiah. see 90, 45. Messiah is also the "redeemer" and the deliverer of the lower personality from its bondage to the elements, for it is the one Ego or higher self. see 656 (Greek), 859.

AVR MOLH Air Maalah. The exalted light.

ANVShA anasha. Of men [Daniel 4:17]. in the context the reference is to the Kingdom of men. Only man has the capacity to create mentally. That capacity is both the source of sin and salvation.

IBA ShILH yaba Shiloh. "Shiloh shall come," a mystical expression in Genesis 49:10 referring to the coming of the Redeemer, or Messiah. see 345.

"358 is also the number of yaba Shiloh 'peace shall come'. Out of the fury and bondage of the great work which has time (Saturn) for its primary condition, shall come peace and rest. Observe in this connection that in the corners of Keys 21 are the symbols of the four fixed signs of the zodiac, indicating time." [Paul Case: True and Invisible Rosicrucian Order (4th), p.279-280] see 713.

GShNH genshenah. shame. It is past sins in earlier lives that cause shame in relation to the Mars force and its bodily activities. "Shame has more to do with the renewal of consciousness than may appear at first. It is with some understanding of this that evangelical churches put so much stress on 'conviction of sin.' When one is thoroughly disgusted with one's own state, or with one's circumstances, it seems to be easier to make the required effort to begin afresh." [Paul Case: True and Invisible Rosicrucian Order (4th), p.338-339]

BR-IVSP Bar Joseph. Son of Joseph, i.e. Jesus. see 744.

ShBVIM shebuim. "captives". [Isaiah 61:1] "The spirit of the Lord is upon me, because the Lord has anointed me and sent me to preach good tidings to the meek; to bind the broken hearted, to proclaim liberty to captives and release to prisoners. see 307, 352.

359 (prime)

ShThN Satan. Adversary, accuser; archdemon.

Godwin says this the arch-demon corresponding (with Moloch) to Kether. Davidson adds the following: "In other Old Testament Books [Job, 1 Chronicles, Psalm, Zechariah], the term likewise designates an office; and the angel investing that office is not apostate or fallen. He becomes such starting in early new Testament times and writings, when he emerges as Satan (Capital S), the prince of evil and enemy of God, and is characterized by such titles as 'Prince of this world' [John 16:11] and Prince of the Power of the Air' [Ephesians 2:2]. When Peter was rebuked by Jesus, he was called Satan [Luke 4:8]. Reading back into Genesis, medieval writer like Peter Lombard... saw Satan in the guise of the serpent tempting eve, although other writers, like the 9th century bishop Agobard, held that Satan tempted Eve through the serpent. As Langton say in Satan, A Portrait: 'in the later Jewish literature, Satan and the serpent are either identified, or one is made the vehicle of the other.' Originally, Satan (as ha-Satan) was a great Angel, chief of the Seraphim, head of the order of virtues. While Seraphim were usually pictured as 6-winged, Satan was shown as 12-winged. Gregory, the great in his moralia, after listing the nine hierarchic order, pays this tribute to Satan: "He wore all of them [all the angels] as a garment, transcending all in glory and knowledge."

SThRIP Satariph. Angel of the 3rd decanate of Pisces. This decanate is ruled by Mars and suggest the qualities of: vigilant, cordial, suave. This brings keen alertness to the actualities of personal environment, unusual ability to sense the reactions and wants of other people, with a cordial, tactful manner. The 3rd decanate of Pisces is attributed to the 10 of Cups, or the power of Malkuth, which is physical existence, in Briah, the creative thoughts and images. The influence form Briah in Malkuth, when misunderstood, results in the misinterpretations that binds us, and too much reliance on physical sense reports. When we understand this plane, the dark antagonist is seen to be the perfect order of the kingdom. It is here that we must become aware of our dwelling place in Briah, where all aspiration are actualities. Then there is permanent and last success through inspiration from higher levels of consciousness. see 1079.

ShThIM. This wood is a symbol of immorality and initiation-the Greek work means "innocence, without guile, harmlessness". Wood is a substance which absorbs personal emanations of the astral light. Mathers in [Sepher Sephiroth, p.39] "The sacred wind." see 53 (Greek).

360 (5*9*8)

Number of degrees in a circle. 1/7 of a week of times (2520 years).

HShNH ha-shawnaw. The year (as a revolution of time, 360 degrees). [Psalm 135:13] As a verb: to do again, to repeat, to change, alter, to be different, to study, to teach. Also: sleep. [K.D.L.C.K. p.235] "A year of 365 days, and in humanity (man) which is microcomus, 365 nerves."

ShIN Letter name Shin. flame, tooth, fang. see 300, 814.

The Golden Treatise of Hermes, IV says: "The whole matter I know to be only one thing. But who is he that understands the true investigation and inquires rationally into this matter? There is not from man anything but what is like him; not from the ox or bullock; and if any creature conjoins with one of another species, that which is brought forth is like neither." Paul Case: "The 'ox or bullock' is Aleph = Air = RVCh ALHIM = 300 = Shin = Fire. Verb. sap. Now Shin in its plentitude is ShIN = 360 = 9 and 'man' = ADM = 45 = 9. furthermore ShIN as 360 is the circle, and this is a mode of the ellipse, or egg, symbol of the first matter."

AShV HGDVLH Ishsho ha-gedolah. "his great fire." [Deuteronomy 4:36] "And upon the earth he showed thee his great fire." Note that ha-gedolah is 53, which see.

HNShH ha-nawsheh. (That) which shrank [Genesis 32:32]. Nawsheh written NShH, nahshah, means: "to forget, to lend, become a creditor; demand, exact payment. Pronounced Nishshaw (NShH): to be forgotten, to cause to forget.

HShH nahsheh: thigh-nerve, thigh vein, sinew, vein, dried veins or tendons; phallus, penis. But the thing with shrank is NID. The sinew which shrank is fairly obvious, considering its location. see 355, 377.

In [K.D.L.C.K. p.235] "The magnificent nerve, the sciatic vein. [Genesis 32:32]. Rabbi Simeon ben Jochai calls this name the bestowing or shekinah with justice. Shekinah, moreover, is called GD which is said to be its place: It assumes moreover the "just" Yod, where it is put in GID [Genesis 32:25]. "And he touched the cup (hollow) of Jacob's thigh. see 67, nagiyd, 17, 418.

IHVH BQRBK IHVH be-qirebbek. Tetragrammaton (is) in the midst of thee [Zephaniah 3:15]. QRB: midst, interior, inward part, bowels. see 302, 98.

IHVH GBVR MLChMH IHVH Gibbor Milkahmah. The Lord Mighty in battle [Psalm 24:8]. According to the text, this is the "King of Glory".

IShIM Ishim. The Flames, Fiery Ones. Angles of Yesod, also spelled AShIM. Yesod is associated with the reproductive organs of the grand man. Shin is the center of that fire which builds all patterns in the vital soul; this is the "Almighty Living God." see 80, 570, 220, 127, 314, 31, 18.

IShN ishin. to be weary, to wither, to sleep, old, inactive. The misuse or loss of the power of Shin.

KVKBI BQR Kokebay boqer. "The Morning Stars". [Job 38:7] (Who laid the corner-stone of) "when the morning stars sang together, and all the sons of God shouted for Joy?"

NSHI neshi. loan, debt; forgetfulness; the world.

TzVR ILBK tzoor yelawdekah. Rock that begat thee [Deuteronomy 32:18]. Shin is associated with The Morning Stars, the Lord Mighty in Battle and this entry because of its connection with fire and spirit. A clear indication of the power associated with TzVR. see 300, 127, 333, 301, 464.

ROMIM raamim. Thunders [Psalm 81:7]. The power of the letter Shin, is the power of the "Mighty Thunders of the swift flash, which divideth the one into the two.."[Book of Tokens]. Singular ROM (310).

Rosenroth cites Jonitrua in [K.D.L.C.K. p.690] and says they refer to Geburah, as in [Job 26:14] "And these are but the outer fringe of his works; how faint the whisper we hear of him? Who then can understand the thunder of his power?"

skekem, shakam [ShKM]. shoulder-blades, the shoulder, back; portion of land; to load. The heart-center is between the shoulders-see Jesus "my burden is light", i.e. the Fire of Shin which renews and transforms.

Other meanings for this word are: ShKM shawkam. to bend, to incline oneself; to lead up for a journey (early in the morning); to rise or get up early; to go early to a place; to do early, readily, earnestly, urgently, as in [Jeremiah 7:13] "And now, because you have done all these works, says the Lord, and I warned you in advance and spoke to you (urgently), but you did not listen; and I called out, but you did not answer." "Shoulder" in [Genesis 49:15] (Issachar) "And he saw that his dwelling place was good, and his land fertile; and he bowed his shoulder to servitude, and became a servant to tribute." see 365, 373.

ShKM schechem, skekem. The name of the Old Testament city, represented by the standard of the tribe of Simeon (Gemini). See Key 6 and compare with Key 20.

ShLL shawlawl, shallal. booty, gain, plunder, spoil, profit, to pull out. As a verb: Shawlal "to pull out, draw out; to plunder, pillage, to hang on, chain, negate. The profit of Shin is the

higher octave of Mars.

Shemkah [ShMK]. Thy Name (Tetragrammaton). [Psalm 135:13] "Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations."

[Psalm 8:1] "O Lord our God, glorious is thy name in all the earth, whose majesty is rehearsed above the heavens."

ShNI shawni. scarlet, crimson. Pronounced Shani means: the second.

HMSH IH Ha-Messiah. The Anointed One. Variant spelling of the word ordinarily rendered Messiah. see 303, 355, 358.

AShV HGDVLH Ishsoh ha-Gedolah. His Great Fire [Deuteronomy 4:36]. "And upon the earth he showed thee His Great Fire."

OPIR ophir. earth, according to Godwin; usually spelled without the Yod. see 350. Fabre D'Olivet writes of the 1st two letters: "This root, considered as a compound of the sign of material sense, limited to that of interior activity, has only the idea of obscurity and of darkness..." [The Hebrew Tongue Restored, p.420] Of the letters IR he adds: "Every idea of respect, of fear, of reverence, of veneration. The Arabic [word] signifies a thing which is polished, smooth, without roughness, but firm, as crystal." [The Hebrew Tongue Restored, p.367]

Greek/Latin

Arthrikon (Gr). The uttered (articulated) Word. A Greek mystery term.

He nikeh aletheias. The true victory.

proboleh. spacial projection. The basic power of movement away from a center whereby the Limitless Light concentrated at a center produces a cosmos. The Greek dictionary defines this word: A putting forward, especially of a weapon for defense; of a boxer, a lunging out with fists. Anything held out before one, a guard, defense.

σ hosioi (Gr). "the saints". Septuagint translation of ChSIDIM (#132) in [Psalm 149:5] "Let the saints rejoice in this honor and sing for joy on their beds." These are the masters of compassion-those who have attained the consciousness of Chesed, who express the quality of Jupiterian benevolence, and are exempt, as adepts, from reacting in any way other than with true compassion for their fellow men. see 132, note.

361 (19*19)

ADNI HARTz Adonai Ha-Eretz. Lord of Earth (Malkuth). Divine name associated with Malkuth, Earth and the North. see 7, 496.

BAR MIM ChiIM beer mem Chaim. "A well of living waters". [Song of Songs 4:15] "A fountain of gardens, a well of living waters, and streams from Lebanon." Lebanon is the 'white mountain'. see 138, 53, 130.

KShIAL Cassiel. Angel ruler of Saturn. The angel of solitudes and tears who "shows forth the unity of the eternal kingdom", also a ruling prince of the heaven and one of the princes of the Order of Powers. Sometimes he appears as the angel of temperance [Davidson: Dictionary of Angels, p.82] Liberator of the kundalini force-the "fire of illumination." see 400, 406.

MTzRAL Mitzrael. Justus; "God who comforts the oppressed." 60th Shemhamphorash, GENA. 296°-300°. For the cure of mental illness and deliverance from those who persecute us. [Psalm 145:17] "the Lord is righteous in all his ways, and holy in all his works." Justus dominus in omnibus viis suis, et sanctus in omnibus operibus suis. Persons born are virtuous and have longevity. negative influence: insubordinate beings. see 965, 1525. Godwin also attributes this angel to the 6th quincunx (26°-30°) of Taurus, and says it is the angle by night of the 7 of Pentacles. This corresponds to the operation of Netzach, sphere of Venus, in Assiah, the material of manifested results. Davidson adds that "Mitzrael induces obedience on the part of inferiors toward superiors. His corresponding angel is Homath." [Davidson: Dictionary of Angels, p.197] see 330

IH ShMV Yah shemo (cont). also: "his name Yah"[Psalm 68:4] "Sing unto God, sing praises to his name: extol him who rides upon the heavens by his name Jah, and rejoice before him." see 363.

Greek

αμ amnos. Lamb; an epithet of Christ, who is "the lamb of God", sacrificed for the remission of sins. [Acts 8:32] "Now the portion of the scripture which he was reading was this: 'As to a sheep he was led to the slaughter, and like a lamb before the shearer is dumb, so he opens not his mouth.'" see 431, 915, 1665, 1685, 1785.

δ α δ diathekeh halos. "A covenant of salt". Septuagint translation of BRI ThMLCh (#690) in [2 Chronicles 13:5] "Do you know that the Lord God of Israel has given the kingdom of Israel to David and his descendants forever, by a covenant of salt?" Note that salt is the third alchemical principle, denoting embodiment. It is attributed to Binah, sphere of Saturn. see 690; 60 (Greek).

362 (2*181)

ARIK APIM Arik Apim. Long of Face; a title of Microprosopus, or Tiphareth [an other source cites Kether]. [K.D.L.C.K. p.155] also says that some Qabalists assign this name as a prefix to Chesed, sphere of memory. see 922, 1422, 620, 1402, 422.

ShBILK shebilekaw. "thy path". [Psalm 77:19] "Thy way is in the sea, and thy path is in the great waters, but thy footsteps are not seen." see 498.

AL QNA + QP ahl qanah + Qoph. "A jealous God" plus the letter-name Qoph, "back of the head". Note that in the quotation in [Deuteronomy 4:24] "For the Lord thy God is a devouring flame (consuming fire), a jealous God," HVA precedes this expression and connects it to the Hebrew for devouring fire. Note also that Qoph is connected with the function of sleep and body-cell organization, with Pisces and alchemical multiplication. see 259, 180, 182.

363 (3*11*11)

ShDI AL ChI Shaddai El Chai. Almighty God of Life, The Almighty Living God, Lord of the Universe. The Divine Name attributed to Yesod and to the Nine of Wands. The Almighty ever-living one which centers itself in all animate forms and finds its highest expression in the life of man. see 80, 11, 18, 23, 207, 570, 220, 127, 314, 31.

"Throughout eternity, with no cessation does the utterance of the Ruach Elohim the might of El Shaddai the source of Life; and the Living Soul Nephesh is the vehicle of that utterance. Even so may you see it in the letters of Nephesh, for the first relates to Perpetuity, and the second to Utterance, while the third standeth 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 findeth its highest expression in the life of man. Through countless generations that Life perpetuateth Its utterance by means of successive generations of human bodies. It is on this account that the Wise aver that in Yesod is the field of renewal through procreation. Now AL ShDI, or more fully, ShDI AL ChI, is truly Lord of the Universe, and Holy is His Name, Blessed be He.

Never have the Sons of the Wise forgotten this, nor have they ever blasphemed the source of Life. Yet have they known full well that not be generation only is the command "be fruitful and multiply" to be fulfilled. There is a fruitfulness beyond that of the flesh, and a multiplication of the power of life beyond the bringing forth of sons and daughters of the flesh. Thus in the word Yesod, may you read Yod, Sod - or Sod, Yod the secret of Yod. Now what is Yod? As a letter it betokeneth Creative Power, for it is the Hand. But the wise know it also as the channel for the transmission of Life, and Life is Chaiah, seated in Chokmah, to which Yod specially pertains. For Chaiah is none other than AVR. Now see, AVR is the number 207, and this is 9 times 23. Now 23 is the number of ChIH, Chaiah, and 9 is the number of Yesod; furthermore Chaiah is in Chokmah and is thus to be understood as the power of AB the Father. Thus may you know that Life and Light are one; that Light is always pure and always Holy, and that the extension of Light is its multiplication through forms. But forms are manifest in varying degrees, and when it is thine office to bring forth subtle forms, thou fails if thou miss thine opportunity through the false belief that in the bringing forth of forms less subtle there is any essential failure. Failure is the missing of one's highest possibility. But what may be failure for thee, may well be supreme attainment for thy Brother. For wherever Life is multiplied the giver of increase is Shaddai El Chai, and nothing that He effecteth hath in it any loss or evil. Evil are man's judgments, but Life Itself remaineth forever good.

Now the name ShDI (314) AL (31) ChI (18) begins with the number

314, then followeth 31, and ChI is 18. This bringeth the whole to 363, and see, this is $11 \times 11 \times 3$. Now 11 is AVD (Od, see Franz Bardon definition of Od) and 3 is Gimel. AVD is the magic power and Gimel is the beginning of Guph the body. Aleph is the Breath, Vav is the Link, Daleth is the Door of Life and is Nogah also, which giveth the Victory. In Gimel or 3 is Recollection and Union, and for the wise the letters of AVD speak with a loud tongue. In Yesod is all this centered and they who know the secret of Yod, become the extenders of the paternal Life and Light. Thus is Yesod called the Sphere of the Moon, and that same Moon pertains also to Gimel, the letter of Union. Blessed are they who hear and understand, and understanding, live as they know.

There are many who seek to be spiritual at the expense of the body. They repudiate all that pertains to Yesod because they misunderstand its real significance. You may have wondered what this section of the Text has to do with the Astral plane, for there is a spate of words both printed and uttered concerning the astral, mostly based on complete misapprehension. Yet the Text points straight to the one thing, and that is, that the mystery of the 9th Sephira is a secret of Yod. For competent Qabalists this will be sufficient, and the Text says quite enough to establish certainty, for it points out that Yod is the letter of AB, and dilates upon Chiah, so that one must be a tyro indeed who does not see that the secret has to do with the radiance of the stars, that is with Light, which is one with Life." [27th Communication 1/15/48].

ZRO ALHIM zera Elohim. "a godly seed", seed of God or offspring of God. [Malachi 2:15] "And did not he make one [covenant]? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth." Literally, seed of God, or offspring of God. This connects with the attribution of Yesod to the reproductive organs of the Grand Man. Brother C.R. is described in the Fama as "A seed planted in the breast of Jesus." Note that the New Testament says the "seed" is the "word". see 220, 430, 923, 277, 86; 878 (Greek).

HMSHICH ha-Messiach. The Messiah. The Messiah is the Christ consciousness seated in Tiphareth. Yesod is the reflection of the Ego in Tiphareth and is thus of the same essential nature. Note that the New Testament says the "seed" is the "word". The serpent is the savior in disguise. see 220, 358, 430.

BIH ShMV Be-Yah shemo. By (or in) His name, Yah [Psalm 68:4]. The American translation gives: whose name is Yah. Applied to the rider of the heavens, described in verse 5 by the word (B)ORBVTh, which, in addition to meaning sky or heaven, also means desert-plain, wilderness, literally the vast expanse of the sky. But in verse 33 of the same Psalm he is called the rider in the heavens again: LRKB BShMI ShMI-QDM, "Who rides upon the heavens, the heavens of ancient days," (i.e. primordial heavens). QDM is the

word for ancient days, or the primordial heavens. It also means: east, front (as the opposite of back).

BN AISH Ben-Ish. Son of Man. The scripture says Adam was formed from the 'dust of the ground', and careless superficial reading of the letter of this text and others like it, has led to an erroneous conception that man is a creature essentially different from his creator. To correct this, Qabalists add ADM and AISH the noun BN, Ben, son, in order to bring out the idea that the essential man is 'begotten, not made'. Humanity is of the same essence as divinity. 'Man' and 'God' are members of the same genus. As an old Rosicrucian aphorism puts it: 'Man is the son of God, and there is no God but man.' [TL 26:3] see 97.

GN BODN MQDM gan be-Eden mi-qedem. "A Garden of Eden Eastward." [Genesis 2:8] "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." see 144, 53, 124.

HNChSh ha-nachash. the serpent. [Genesis 3:1] "Now the serpent was more subtle than any beast which the Lord God made. And he said unto the woman, 'yea, hath God said, you shall not eat of every tree of the garden?' see 585, 358.

AVR MVPLA Aur Mopeleh. Hidden Light. A name of Kether or alchemical Mercury, the first matter; sattva, "the illumination material." In his notebook, Paul Case gives "LUX occulta" as a meaning of this title of Kether. see 620, 207, 157, 397, 727.

ShThNH shatanah. resistance. "The hidden light, veiled in those forms of manifestation to which man does not understand, seems to offer resistance to man. But in itself it is the hidden light, a way and forever." [Case: The Flaming Cube]

ShThNH sitnah. Accusation. Also: opposition, resistance, hatred, enmity. [Ezra 4:6]: "And in the reign of Ahasuerus..wrote they unto him an accusation..." [Genesis 26:21]: "And they digged another well, and strove for that also: and he called the name of it Sitnah."

ABNI ASH Abeni-asch. Precious stone. Literally "fiery stones, or stones of fire." [Secret Fire pages 444, 453]. see 63, 301, 53.

HShThN ha-Shatan. Satan; adversary; accuser. The "Father of Lies". see Key 15. What takes man out of bondage (the bondage of Egypt) to renewal is mirth-cosmic joy of the One. see 69 (Latin).

MShICHV messiacho. His anointed. Note that MShICHV "His Anointed" is numerical equal to HShThN "The Devil," as is MShIH Messiah and NChSH Serpent. see 358, 890, 526.

NChVSh nechosh. magic divination. Also NChIH nachush: brazen, of bronze, of copper. This is the root of NChVShH (Nechushah), copper. see Key 3, creative imagination, Venus and desire.

ARTz HChIIM Ertz ha-Chaiim. "Land of the Living" [Psalm 142:5] "I cried unto thee, O Lord: I said, thou art my refuge and my portion in the Land of the Living". In this quotation it is "in" (Beth) the land of the living. Relates to Hidden Light and "his anointed"-in this, says Case, is the whole secret. "If we choose the Lord himself...the result must be that we should be in the 'Land of the Living, i.e. of those who live perpetually and live fully, because they live from the innermost and universal Life-principle, which is pure spirit. This is complete freedom and brings our soul out of prison 'the truth shall make you free' this truth is stated in the sacred name. Therefore as the natural result of the liberation from limitation we praise the name of the Lord." [Troward on Psalm].

The Zohar [I:66A, pp.216-217] adds: "The esoteric doctrine is that in the same way as the soul has to be clothed in a bodily garment in order to exist in this world, so is she given an ethereal supernal garment where with to exist in the other world, and to be enabled to gaze at the effulgence of life radiating from that 'land of the living'. Hence it is that Moses was not able to draw near to the place of God and to fix his gaze on what was to be seen there until he was first enveloped in another

garment, as we read: 'And Moses entered into the midst of the cloud, and went up unto the mount' [Exodus 24:18], that is, he enveloped himself in the cloud, as in a garment, and then he 'drew near into the thick darkness where God was' [Exodus 20:18], and 'was in the mount forty days and forty nights' [Exodus 24:18], and was able to see what he did see. In similar fashion the souls of the righteous in the other world clothe themselves in garments belonging to that world, so that they can endure to gaze on the light which is diffused in that 'land of the living'. This is what Hezekiah meant when he said 'God, God in the land of the living' [Isaiah 38:11]. He was afraid that he would be found unworthy to gaze on that light because he had allowed the life-giving stream to cease with him, through not begetting children.

[Isaiah 38:11] "I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world."

ShDIN shedin. demons, devils. From ShD, the singular feminine of ShDH.

VLChShK ve-lakhshek. and the darkness [Genesis 1:5]. "And God called the light day, the darkness he called night..."

ChShVN Cheshvan. According to Godwin, the 2nd Hebrew month, October-November, corresponding roughly to the period when the sun is in Scorpio. see 1014.

365 (5*73)

The number of years Enoch lived (Genesis 5:23).

The hypotenuse of the 13th Pythagorean triangle having altitude of 27 and base of 364.

NShIH Neshiah. Forgetfulness, Oblivion; Pasture land. One of the 7 Earths corresponding to Tiphareth. Psalm 88:12: "Shall thy wonders be known in the Dark? Or thy faithfulness in Oblivion." see 656, 23, 291, 50, 14, 105, 302, 432, 337.

MH-ShHIIH mah shehaiah. The thing that hath been [Ecclesiastes 1:9, 3:14]. In the Hebrew translation: "That which hath been." MH also meaning: "what", it may be "What has been." ["That which has been is that which shall be." HVA is translated "That," as a demonstrative pronoun.] see 707.

PRIOH peyriah. uncovering, removing mourner's wrap; removing the membrane of the corona at circumcision; paying of debt; letting hair grown neglect; destruction; ruination.

RVCh ALHIM ADNI Ruach Elohim Adonai. The Spirit (or life) of the Creative Powers of the Lord. A divine name of God. see 300, 65, 216, 86.

AMRV ChKMIM Amru Hachamim. "The wise men have spoken it." [Vaughan: Magica Adamica, page 87].

IHVH IGMR BODI IHVH Igaymer baedi. "The Lord will accomplish that which concerns me [Psalm 138:8]. IGMR means (Hebrew Lexicon): to end, finish, complete, accomplish, to conclude, decide, resolve. BOD means: through, about, for, in behalf of, for the sake of. Literally: Tetragrammaton will perfect what is around me, viz. perfection of environmental conditions. see 86, 253, 26.

BOD means: through, about, for, in behalf of, for the sake of. Literally, "Tetragrammaton will perfect what is around me", viz. perfection of environmental conditions-Paul Case]. see 86, 253, 26. "If we do not oppose (Verse 8) God's working he can perfect it in us. It is the self-manifestation of the of the divine in us, as us and through us, and is therefore the supreme evolution; and we therefor we must never fear its failure to work forwards, to perpetual advance, if we recognize and follow its principles" (Philippians 1:6 " Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.") [Torward on Psalms, p.184]

Paul Case comments: "Tetragrammaton will perfect that which concerns me, IHVH IGMR BODI literally. 'Tetragrammaton will perfect what is around me' = 365. The number itself is suggestive, for there is no doubt the Qabalist knew the approximate number of days in the year. The idea is that

Tetragrammaton is a power which completes and brings to perfection the environment of man. Not that 'what is around me' is BODI = 86 = OBRI = servants = HThBO nature = ALHIM, Gods. 'in him we live and move and have our being'. The surrounding of man (BODI) are what he calls 'nature' (HThBO), but nature is simply the complex of forces which are the servants of Tetragrammaton (OBDI) cf. Psalm 134:1: 'Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.') And these are the 'gods', the creative powers, or ALHIM. The point is that ALHIM is the name for the aspect of God as 'God of Forces', and this name is assigned in Qaballah to Binah, the mother. But Jah, or Tetragrammaton, is the 'God of Mercy and Life', the father, whose servants the Elohim are. This does not at all imply that the Elohim are Gods other than Tetragrammaton. As we may say of an man that his 'nature' is the sum-total of his powers, and that those powers are the expression of what he really is, in himself, so do we say of God that Jah or Tetragrammaton describes him as the supreme life, while Elohim describes the creative powers whereby that life is manifested, and therefor the Elohim are the servants of Tetragrammaton and constitute, in their expression, the nature which surrounds man. But surroundings, nature, servants, and the one whence they proceed are all aspects of a single reality." [IBID, pp.185-186]

HShIN ha-shin. the tooth. A reference to the letter Shin connected with spiritual fire and transfiguration or resurrection. A transposition of letters or metathesis of ShINH (sleep). see 360, 300.

ShINH shinah. sleep; according to Paul Case [The Tarot, p.175] it is a technical term in Rabbinical Hebrew, which is the function assigned to Qoph. In The Book of Formation [13] sleep is assigned to Samekh and is written ShNH; laughing is assigned to Qoph: "He let the letter Samekh predominate in sleep, crowned it, combined one with the other, and formed by them: Sagittarius (the Archer) in the world, the month Kislev in the year, and the stomach of the human body, male and female. see 100, 186.

Greek/Latin

Abraxas (Gr). Gnostic name, coined by Basilides the Egyptian. The word symbol consisting of 7 letters which signify the 7 creative powers (Elohim) or planetary angels recognized by the ancients [Manly Hall, Secret Teachings]. see 86.

belenos (Gr). Anything thrown about, arrow, dart. Those of Apollo (Sun) and Artemis (moon) are used of sudden, easy death. Bel was a personification in Chaldea of the Sun Deity. May allude to Key 13. The Apocryphal Bel and the Dragon added to the Book of Daniel, as proof that the Idol was not a living God.

mithras. The god of the Sun among the Persians, represented as a handsome youth, kneeling of a bull, whose throat he was cutting.

Nilus (Latin). The Nile, principal River of Egypt. Here may symbolize the subconscious flow of the mind-stuff (see Key 2).

Sardin, Sardis (Lt). One of the most ancient and famous cities of Asia Minor; identified with one of the 7 alchemical "churches," corresponding to Venus and the throat center, or laryngeal plexus, one of the Keys to inner hearing.

366 (2*3*61)

*** [beginning of text missing] ... time they used to sow wheat and reap thorns and thistles. But when Noah ("rest, #58) came, he taught them the arts of husbandry, and devised for them the necessary implement." [Zohar I, pp.187-188] Noah is the sacred covenant below, corresponding to that above, and hence is called "man of the ground". The "vineyard" is the place where "fruit" is cultivated. see 1255, 58.

ORVMIM erumin. "naked" [Genesis 2:25] "And they were both naked, the man and his wife, and were not ashamed before each other." see Key 6, The alchemical male (Adam) or self-consciousness, and female (Eve) or subconsciousness must be completely open to the influence of the angel (Superconsciousness). This word ends in MIM, water. The first two letters seem to be from ORH, to be naked, be bare [from HORH, to make naked, uncover, to pour out; to have sexual contact; to mix liquids. Water is certainly prominent in these meanings.] see 90.

ShNVI shinnui. change, alteration. Cultivation of "fruit" goes through many changes of consciousness, in the process of maturation. see Key 13.

ChShBVN kheshaybon. reckoning, account, calculation; arithmetic; bill, account, invoice. Attributed to HVD Hod (#15). Hod is the lower mind, or intellect, represented by the man in Key 6. Arithmetic is the basis of all practical occultism. A knowledge of the esoteric properties and uses of number is indispensable to every seeker for liberation.

"...all things are brought forth through number.
All works of power accomplished by the wise
have number for their foundation.
For the circle of the tally
is the coiled fiery power
which comes from the sun
and to rule this, thou must learn to count."
[Book of Tokens, Teth and note]. see 1016.

TzVOR tzoer. small, little; servant boy; shepherd boy. The birth of the higher self is likened to the boy in Key 19, Key 20-it is the servant of the personality, until the personality allows it to be its guide and shepherd.

Greek

anemos (Gr). A wind. Refers to the Life-breath, or spirit. see 720 Greek, 214, 90 Latin.

367 (prime)

Sh + S + Z Shin + Samekh + Zain. tooth (spiritual fire) + prop, support + sword. Shin is the letter of truth, of communion with God, and connects the Mars and Sun faces on the Cube of Space. Samekh connects Tiphareth and Yesod on the Tree of Life, and in ISVD Yesod represents the form-giving power of Binah which supports all forms of manifestation below it on the tree. Zain is a combination of Yod (Yod or wisdom, IH Yah) and Vav (Vav or beauty, BN Ben). Thus Ben-Yah or "son of God" (Zain) plus mother (Samekh) plus perpetuity (Shin). see 300, 60, 7.

PAIKVRN Phaikuron. Day demon of 3rd decanate of Gemini. This decanate is co-ruled by Saturn and Uranus and suggest conscious imbalance, resulting in negative qualities of secretiveness and adaptability to persons and surroundings, characterized by the co-rulers of Aquarius. The 3rd decanate of Gemini is also attributed to the 10 of Swords or Malkuth, the kingdom of physical manifestation expressing the primal formative forces. The subtle astral forces in limited specific forms veil and conceal their true nature. Negative habit patterns and responses impressed in the formative Yetziratic substance have here been crystallized into automatic expression, resulting in failure, desolation, misery and destruction. The remedy is to use concentration to put an end to delusion, overthrow limiting conditions and break-up of physical, psychical and emotional restrictions by perceiving the core reality behind all things.

368 (16*23)

ChMIShI chamishi. fifth.

ShChIN shechin, shakin. Boil, ulcer, eruption. [Deuteronomy 28:35] "The Lord will afflict your knees and legs with painful boils that cannot be cured, spreading from the soles of your feet to top of your head." Note that the legs and knees correspond to Aquarius and Capricorn, and to alchemical fermentation (Capricorn, #830) and dissolution (Aquarius, #395). In the text the punishment was for disobedience to the Lord. Also: [Job 2:7] "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." Satan (#359, 364) personifies the principle of limitation or Saturn, and Job ("the greatly afflicted one, #19) typifies the right knowledge which overcomes this limitation. Also: ShChIN (saykayawn) swimmer. One who navigates the "waters" of consciousness. Remember that the waters are also fiery; hence, the boil or eruption. see 1018.

Godwin gives: "boils"; the 5th of the ten plagues of Egypt. [Exodus 9:9] (8) "Then the Lord said to Moses and Aaron, 'Take handfuls of soot from a furnace and have Moses toss it into the air in the presence of Pharaoh. (9) It will become fine dust over the whole land of Egypt, and festering boils will break out on men and animals throughout the land.'"

KVKB KQR Kokeb boqer. the Morning Star.

ShBLVL shabelul. snail (so called from its flowing away). [Psalm 58:9] "As a snail that melts (into a slime), let every one of them pass away: like the untimely birth of a woman, that they may not see the sun." see 332, ShBL.

369 (9*41)

Constant summation of a magic square of the Moon.

OVLM H BRIAH Olahm Ha Briah. World of Creation. The world includes Chesed, Geburah, and Tiphareth. Briah is the world of created intelligence, and of the emanation of created forces. These are the Elohim (86), which are designated in the English Bible as "God" (Genesis 1:1). There association with the Spirit of the Moon hints that the creative forces are powers where by the Life-power reflects itself to itself, as the Moon reflects the Light of the Sun. see 217.

NChVShH Nekhushah. copper, (brass). In Job 28:2: "Brass is molten out of the stone." Copper is the metal of Venus and is therefore connected with ideas of fecundity, germination, growth and desire fulfillment (Key 3). The creative forces behind all growth are mental powers, because all cosmic activities are expressions of Life and Mind. There a the forces of imagery, giving from to the manifestations of the Life-power. It is highly probable that copper was chosen as the mental representing these forces because: 1) The mirrors of the ancients were made of burnished copper; 2) copper, being soft, is easily shaped. This connects it also with the 9 of Cups whose specific meaning is fulfillment of desire. see also 9, 3321, 80. The correspondence between NChVShH, copper and OVLM HBRIAH is of special importance, see 628; 921 (Greek); 1458.

ChShMVDAI Kasmodai. Spirit of the Moon.

KLL PRTh kellowl peret. to liberate and complete, generally and specially. In this case it refers to the great work in the microcosm. see 80, 289.

ShHDNI Shahdani. Angel ruling the 2nd decanate of Gemini. This decanate is ruled by Venus, and suggest qualities of: kindness, cleverness and polished in speech and writing. Natives are more artistic and feeling, and have sympathy and an understanding and acceptance of various points of view [EA-32]. These qualities are essential to the creation of the "new man".

ShGIVN enthusiastic song, hymn, dythyramb (according to some, a musical instrument). [Psalm 7:1] "Song of David, which he sang unto the Lord, concerning Cush, a Benjamite." see 14, 326, 162.

VHNChSh. now the serpent [Genesis 3:1].
AShIBNV. I will bring back (Locks).

B-MShKBH be-miskba. her bed.

H-ShVThMI. the Shuhamite [2 Kings 4:8].

HShMDK. you be destroyed (Locks). Destruction is the Foundation of Existence (Book of Tokens). Peh = 80 = Yesod.

Greek/Latin

Θεμ themelios. foundation. With , the foundation-stone. Also elementary doctrine and instruction, as Θεμε in [Ephesians 2:20] "Having been built on the foundation of the apostles and prophets, Christ Jesus being a foundation corner-stone of it (21) on which all the building being fitly compacted together, increases into a holy temple for the Lord; (22) on whom you are also built up together, for a spiritual habitation of God." Written Θεμ in [Hebrews 6:1] "Therefore, leaving the first principles of the doctrine of the anointed one, we should progress towards maturity, not again laying down a foundation for reformation from works of death, and of faith in God." Spoken of Christ in [1 Corinthians 3:12, 13] "And if on this foundation (Θεμε) any one build up gold, silver, costly stones; wood, hay, straw; the work of each day will become manifest; for the day will show it, because it is revealed by fire; and so every one's work, whatever it is, the same fire will prove." Also written Θεμ in [1 Timothy 6:19] "Treasuring up for themselves a good foundation for the future, that they may lay hold of that which is really life." Finally, written Θεμε in [2 Timothy 2:19]. "However, the firm foundation of God stands, having this inscription, 'The Lord knows those who are his,' and 'let every one who names the name of the Lord depart from iniquity.'" There is a connection with ISVD Yesod. see 80, 439, 1254, 1850.

Mathehtai (Gr). Learners (of mental discipline). Persons instructed in "Methesis," the special mental discipline of the secret schools. It means literally "the learners," and as a noun: "Mathematics". Thus it has to do with the knowledge of numbers and geometry. In the New Testament, the same noun, Mathetai, is used to designate the disciples.

Dei Gloria Intacta (Lt). the untouchable glory of God.

370 (2*5*37)

ShLM shalom. whole, complete, healthy; to complete, to be safe, peace, perfect. It has a great variety of shades of meaning, including peace, health, prosperity, completeness, wholeness, perfection, concord, friendship and good of every kind. The name is applied to the 8th Sephirah as a Path of Wisdom. As a proper noun, the same word is the place-name Salem, as when Genesis 14:18 mentions Melchizedek, King of Salem. This is one of the clues to the meaning of the Masonic legend concerning Hiram Abiff, please note here that the whole mystery of Masonry has to do with geometry (a science invented, say the ancient glyphs, by Hermes or Mercury), and with the application of geometry to the art of building. The temple "not made with hands, eternal in the heavens," is the house of the Divine Spirit. It is the perfected, completed personality of man. It combines the values of Ayin (Renewal) which carries the powers of Tiphareth down to Hod, and Shin (Judgement, completion) which carries the power of Hod into physical embodiment in Malkuth. Note that both letters are aspects of the Mars force. see 2327 (Greek), 15, 20, 764, 930.

To be whole, safe, uninjured, in [Job 9:4] "He is wise in heart, and might in strength who has hardened himself against him, and has escaped uninjured?" To be full, ended, completed, in [1 Kings 7:51] "So was ended all the work that Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; even the silver, the gold and the vessels, did he put among the treasures of the house of the Lord." To be at rest, at peace in [Psalm 7:4] "If I have rewarded evil to him that was at peace with me; (yea, I have delivered him that without cause is my enemy)." To restore, to pay, to repay, to reward, recompense in [Job 8:6] "If you were put and upright, surely now he would awake for you, and restore your righteous habitation. To be brought into a state of peace or friendship." To perform complete, make an end, in [Isaiah 44:28] "That say of Cyrus, he is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, you shall be built; and to the temple, your foundation shall be laid." To make peace in [1 Chronicles 19:19] "And when the servants of Harezer saw that they were put to the worse before Israel, they made peace with David, and became his servants..." Also: ShLM shawlem. whole, entire, perfect, in [2 Kings 20:3] "I beseech you, O Lord, remember now how I have walked before you in truth and with a perfect heart, and have done good in your sight..." Health, full of strength, in [Nahum 1:12] "Thus says the Lord; though they be in full strength, and likewise manly, yet thus shall they be cut down, when he shall pass through. Though I have afflicted you, I will afflict you no more." see 428.

"The recompense [as a result of forgiveness] is shalom, that is, ShLM, 370, or the number of IChIDH (37), multiplied by 10, that is, the perfect manifestation of the ONE through the ten aspects. What, then, can be the perfect expression of that will-to-good,

other than perfect fulfillment? Love condemns nothing, and because it never seeks its own, inflicts no lasting penalties for the failures of ignorance." [16th Communication]. see 190; 477 (Greek).

LShM leshem. a precious stone [Hebrew Lexicon]. Metathesis of ShLM.

DRK OVLM derek olahm. the way everlasting. [Psalm 139:24] "And see if there be any wicked way in me, and lead me in the way everlasting." The Psalmist's figure of speech for the divine order. OVLM is the Hebrew for what the Latin expresses by seclorum and DRK corresponds to ordo in Latin. see 1746 (Greek).

Paul Case: DRK OVLM, the way everlasting = ShLM Salem, used in Genesis 14:18 in relation to Melchizedek ["And Melchizedek, king of Salem brought forth bread and wine: and he was the priest of the most high God."]. In Rabbinical Hebrew 370, the number of Salem is also the number of OQR meaning: 1. stem, root; principle; and also used as a designation for God [see below]. Salem is a variant of Shalom, peace, which is made, the way everlasting is thus seen to refer to the never-ending unfoldment of the infinite possibilities of the life-power. God's self-manifestation can have no end, because no matter how many are the expressions of the powers of the infinite, there is always the infinite to draw upon for new manifestations. Therefore it is written: "Behold, I make all things new." The Salem is not a final manifestation. It is the peace which comes when one is unified with the central principle which maintains us in balance and joy, and goes on forever, continually manifesting new wonders of actuality developed from what went on before." [Troward on Psalms, pp.188-189]

OQR aqar, awaqqar. to pluck up, to root out; to be sterile; to castrate; to make barren; to eradicate, undo, abolish; to move, remove; a stump, the trunk of a tree. [Daniel 4:15] "Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beast in the grass of the earth." Suggesting the futile, worthless activity of intellect when it has nothing to work on except the reports of the physical senses. Without illumination from above (the dew of heaven), intellect is lifeless.

In [I Chronicles 2:29] "And the sons of Ram the first born of Jerahmeel were, ma'az, and jamin, and Eker." According to Inman: "A shoot, stock or trunk. One of the euphemism for the testes; 'he is a son of Ram' or 'the high one', OPR alker, is however probable a lesser euphuism for AKR achar, or ichar, 'to plow or dig'. [Ancient Faiths, pp. 472-473]

OQR iqqawr. Stem, root, essence, reality, main object, dogma, principle, God (Aramaic). [Case: foundation, basis]

TzRP tzaraph. to refine, to smelt, to melt together, solder; to connect, to combine. Also to try, to examine; to cleanse, purify, to tighten, harden [Sepher Yetzirah p.242?]. All these meanings are connected with the deeper alchemical significance of the 8th path. see 1090.

QRO garah, qayra. to rend, to tear. Related to the analytical power of intellect, the power which can tear things apart. The same power is represented by Zain, the sword. Misused, it leads to evil results. Thus the verb [QRO] means also "to slander, to revile." For the false judgments of intellect are separative. They slander man to himself, and make him project his own bad estimate, his own inaccurate self-measurement, on all his fellows. see 15, 585, 720.

ORBI-NChL arebey-nachal. "willows of a brook" In the Interlinear Bible is translated "populars" in Leviticus 23:40] [VORBI-NChL, and-popuars-of stream] "And on the first day you are to take choice fruit from the trees, and palm fronds, leafy branches and poplars, and rejoice before the Lord your God for seven days." Seven is attributed to Venus (victory) on the Tree. Mathers gives: salices rivi.

PRTz pharez. "a bringing forth". Son of Tamer, "Date Palm". The fruit of the symbol of masculinity, pictured in Key 2, the High Priestess.

TzPR zopher. [K.D.L.C.K. p.668] "The bird", which is called the shekinah, which is the bird wandering from his nest, from whence it departs its nest of union. The passage goes on to say that "bird" also refers to Malkuth and to Metatron, which makes its nest in Tiphareth. see 376, for alternate spelling (TzVPR).

ShKN shawkan. to settle down (of a cloud); to lie down (of an animal). [Deuteronomy 33:20] 'And of Gad he said, 'blessed be he who enlarges Gad; he lies down (i.e. dwells) like a lion, and tears the arm together with the head.'" Also: to be at rest, to rest. [Psalm 55:6] "And I said, "Oh that I had wings like a dove! For then I would fly away, and be at rest." To abide, to dwell [Psalm 120:6] "My soul has long dwelled with him who hates peace." see 444.

OSh Ash. a constellation, the Great Bear, creation [Case], moth.

QSThRA Qesetra. White lead, tin. see 380.

RONN ra'aenan. green; figuratively flourishing. [SD:104] Given in Mathers in [Sepher Sephiroth, p.40] [Job 15:32] "Before his time he will be paid in full, and his branches will not flourish."

LShM leshem. ligure, jacinth, or opal. "...the Opal-opthalmis lapis-was famous as an eyestone, taking precedence over the Emerald and all gems credited with such virtue. It was advised by mediaeval writers that it be wrapped in a bay leaf to sharpen the

sight of the owner and to blunt that of others with whom he came in contact: hence also its reputed virtue of bestowing the gift of invisibility which earned it the name 'patronus furum', the patron of thieves.. The stone was always considered to protect the wearer from cholera, kidney troubles and similar diseases, to soothe the heart, the eyes and the nerves, and to protect from the lighting stroke. The belief in its power to ward off lightning was universal in the ancient world when amongst the people it was believed to have fallen from the heavens during thunderstorms- hence its old name, keraunios, thunder stone, amongst the Greeks, and ceraunium amongst the Romans. The opal was essentially the stone of beauty, which coveted gift it bestowed upon the wearer... It favored children, the theater, amusements, friendships, and the feelings. Held between the eyes it gave proper direction to the thoughts. held in the left hand and gazed upon it favored the desires. It is the stone of hope and achievement, and has been truly described as the 'gem of the Gods". Above all, it is a stone of love, but if the lover be false its influence is reversed, and the Opal proves a sorry gem for faithless lovers.

Dr. G.F. Herbert Smith writes... 'Opal differs from the rest of the principal gemstones in being not a crystalline body but a solidified jelly, and it depends for its attractiveness upon the characteristic play of color known, in consequence, as opalescence which arises from a peculiarity in the structure. Opal is mainly silica (SiO_2) in composition, but it contains in addition an amount of water, thereby differing slightly in refractivity from the original substance. The structure not being quite homogeneous, each crack has the same action upon light as a soap-film and gives rise to precisely similar phenomena: The thinner and more uniform the cracks, the greater the splendor of the chromatic display, the particular tint depending upon the direction in which the stone is viewed. The cracks in certain Opals are not filled up, and therefore contain air'... Qabalistically, Opals and diamonds are set down as particularly harmonious stones which, in combination, have a fortunate and positive-negative influence. Astrologically the diamond is attached to the zodiacal signs Aries, Leo and Libra, and the Opal to Leo, Libra, and Aquarius, and astrology is absolutely the special guide to talismanic construction." [IBID, pp. 287, 289-293, 295]

Greek

Oikos (Gr). House (1 Peter 2:5). Greek equivalent for Beth, the name of the letter corresponding to Mercury, whose influence is at work in the 8th Sephirah. A symbol of the New Order on the Great Seal of the U.S. is pictured as a piece of Egyptian masonry, an unfinished pyramid, of 13 courses. In Rosicrucian symbolism, this house is the vault of the adepts or burial-place of the founder of the order Brother C.R.C. see 126.

Annuit Coeptis Novus Ordo Seclorum (Lt). He hath prospered our

undertakings, A new order of the ages (or, a new order of the aeons). These are the two Latin mottoes on the reverse of the Great Seal of the United States of America. It is an order which brings about perpetual renewal, hence Novus. And because it never comes to an end, there is a sense in which it never is finished, although it is perfect in the sense that all its parts are framed together.

μ σ emnehsthen. "I call to remembrance". Septuagint translation of ChShBThI (#720) in [Psalm 77:6] "I call to remembrance my song in the night; I commune with my own heart and my spirit made diligent search. see 720.

ε π α epie hina hoi lithoi. "Command that these stones". Part of the temptation of Jesus by the Devil, in [Matthew 4:2] "Then the tempter approaching him, said: "If you be a son of God, command that these stones become loaves [i.e. bread]." see 1964, 710, 1059 (Greek).

371 (7*53)

ShMAL semol, saymol. left-hand or left side; north. On the Cube of Space the northern face is attributed to Peh or Mars; the left-hand pillar of the Tree of Life is the of Geburah, or severity, and represents the future. The intimation is that out of the darkness of the unmanifest, the life-power, Mars, is there.

"Left hand" in [Genesis 48:14] "And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left-hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born." "The left (side) in [Genesis 13:19] "Is not the whole land before you? Separate yourself, I pray you, from me: if you will take the left hand, then I will go to the right; of if you will depart to the right hand, then I will go to the left."

ShLMA sahlaymaw. clothing; Salma: an individual (or family) of Calebites who are represented as having founded Bethlehem [1 Chronicles 2:51, 54] "Salma the father of Bethlehem... the sons of Salma Bethlehem..." and from who David was descended. Caleb ("Dog", #52) is KL kole, the all and LB laib, the heart, and is also connected with Beth and Mercury. Bethlehem ("house of bread", #490) is the birth-place of Jesus ("reality liberates") David ("beloved, #14) is connected with the sun and Tiphareth, the dwelling place of the Christ. This dwelling place is also the city, where the Lord is.

372 (3*4*31)

OQRB okareb. Scorpion, Scorpio, a fixed water sign.

KBSHIM kebeshim. young lambs. A direct reference to the fiery quality hidden in alchemical water. The male lamb symbolizes the alchemical fire of Aries, the Ram. Both Aries and Scorpio are ruled by Mars.

OShB esayb. green herbs, tender plants, green fodder. Human life is also represented by the word esayb, as in the phrase: "They of the city shall flourish like grass (esayb) of the earth." (Psalm 72:16). In Key 13, alchemical water-the sperm of the world is the substance man seems to multiply in the reproduction of his species. Used in Psalm 102 as a figure of speech for the transitory, ephemeral life of the human personality. ("My days are like a shadow that declines; and I am withered like grass".) Compare with St. German's mention of a green branch, under ASPIRKA. see 2625.

In [Genesis 3:18] This word is translated "herbs": "Thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field." Fabre D'Olivet renders this verse: "and harsh and rough (imperfect and disordered) productions shall germinate abundantly for thee; and thou shall feed upon bitter and withered fruits of elementary nature." He comments: "OShB, upon the most sharp and wasted fruits of nature... we know that the primitive root ASH is applied, in general, to the elementary principle of things, and in particular, to fire. We also know that by reinforcing the initial vowel Aleph, it suffices to increase progressively its force. Now, if the word which is the subject of this note, is composed of the contracted roots OSh-AB, of which there is no doubt, it will signify not simply X pt , dried grass, herb of the field, following the interpretation of the Hellenist, weakened by Saint Jerome; but indeed, a sharp and wasted fructification. For this is the true meaning of the word OShB. The Arabic [word] is explicit." [The Hebrew Tongue Restored, p.115]

2. F.J. Mayers observes: "All that on a casual reading sounds like punitive measures, proves, on closer examination to be remedial and helpful, intended to lead man to happiness and to strengthen him with hope. The disturbance and disordering of the Adamah results in human development becoming a matter of anxiety and labor. But the first thing God says is that in spite of thorns and thistles (of the mind and soul), "Adam" shall eat of the green herb-the grass of the field. That was exactly the food provided by nature for the higher animals (taking the words quite in a literal sense); and in their limited, animal existence it suffices for their needs; they flourish on it happily enough... just as he gives the cattle on a thousand hill their 'meat in due season', so God promises to provide for the simple material needs of man. But it means more than that. Adam's trouble was 'human' trouble, trouble of the mind and spirit. Ignorance of the way to

use his higher faculties aright... God promises to continue to him, while his human elements are developing, the 'instinctive' guidance by which the lives of animals are ordered." [The Unknown God, pp.204-205]

ASPIRKA Asfeerka. Water of Mercury, or mercurial water, astral water. A term applying to alchemical Mercury. (See #153 miha-koaim, also #109 (Latin) aqua spherica "spherical water" symbolized in St. Germaine's Trinosophia, by a picture of the bird of Hermes.) This water is the fiery solar fluid which as it flows through the human nervous system, is the actual substance which is given shape and form.

The Aesch Mezareph [VII, p.39] says: "This argent vive [living silver], in the gemara tract gittin, chapter 7, vol. 69, is called espherica, i.e. spherical water, because it flows from the mundane sphere."

ShBO sawbeya. to be full, filled, satisfied; sated, have in excess. This substance contains all we can desire for the satisfaction of every need. [Proverbs 27:7] "The full soul loathes a honeycomb; but to the human soul every bitter thing is sweet." And in [Deuteronomy 33:23] "And of Naphitali [#570] he [Moses] said, "O Naphtali, satisfied with favor, and fill with the blessing of the Lord: possess the west and the south."

ShBO sawbaw. plenty, abundance, fill, satiety, copiousness. It is available in abundance-a direct result of reproduction. [Ecclesiastes 5:10] "He that loves silver shall not be satisfied with silver; nor he that loves abundance with increase: this is also vanity." And in [Genesis 41:29] "Behold, there come seven years of great plenty throughout all the land of Egypt." Also: written ShBO sabah. satiety, fullness. [Exodus 16:3] "The children of Israel said to them, 'Would to God we had died by the hand of the Lord in the Land of Egypt, when we sat by the fleshpots, and when we ate bread to fullness; for you have brought us out into this wilderness, to kill this whole assembly with hunger.'" And in [Psalm 16:11] "You will show me the path of life: in your presence is fulness of joy; at your right hand there are pleasures forevermore."

SHBO shawbah. to swear, to bind with an oath, take an oath. Our use of the this power (Scorpio) entail certain definite obligations. [Genesis 21:31] "Therefore he [Abraham] called that place Beersheba; because there they swore [an oath], both of them" And in [Genesis 22:16] "And [the angel of the Lord] said. 'by myself have I sworn', says the Lord, 'for because you have done this thing, and have not withheld your son, your only son.'"

ShBO shehba. The numeral 7, seven times, sevenfold [1 Kings 10:1]. The queen of Sheba is read as the Queen of Seven. The 7th Sephirah is the sphere of Venus. The Queen of Sheba is another aspect of what is called Hadassah (Myrtle) in the story of Esther (Ishtar). The seven are the occult planets, alchemical metals or

interior stars (chakras). Also alchemical water is said to be the seed of the metals, which are 7 in number. see 74, 106, 756, 54, 50, 377, 764.

Fabre D'Olivet comments: "ShBO ShBO. seven. ...ideas of complement, of accomplishment, and of the consummation of things and of times." [The Hebrew Tongue Restored, p.153]

IShBV BNB ishebi-benob. "Resident of Nob". One of the sons of the giant. [2 Samuel 21:16] A priestly city, Nob, was on a hill immediately to the North of Jerusalem. [Isaiah 4:1] "And in that day seven women shall take hold of one man, saying, 'we will eat our bread, and wear our own apparel: only let us be called by your name, to take away our reproach.'"

ShBIS shawbis. net-work, hence, hair-net, headband. [Isaiah 3:18] "In that day the Lord will snatch away their finery: the bangles and headbands and crescent necklaces." (Because the daughters of Zion have become haughty).

IHVH ShMV IHVH shemo. Yaweh is his name. [Godwin]. see 26, 340.

373 (prime)

ALHI ChOBRIM Elohi ha-Ibrim. God of the Hebrews.

GOSh gash. quaking.

ShGO shawgaho. to wander about, hence to rave, be mad, frenzied.
[Deuteronomy 28:34] "So that you shall be mad for the sight which
your eyes shall see." And [Hosea 9:7] "The days of visitation are
come, the days of recompense are come; Israel shall know it: the
prophet is a fool, the spiritual man is mad, for the multitude of
your iniquity, and the great hatred." see 429.

ShKM AChD shekem echad. With one shoulder, i.e. of one mind.
"With one consent". In [Zephaniah 3:9] "For then I will restore
to the people a pure speech, that they may call upon the name of
the Lord to serve him with one consent." see 360, 365.

Greek

Logos (Gr). The Word. The divine word or consciousness which
called all manifestation into being, and which is the substance
of all things. see 13, 150, 67, 785, 284, 358, 1008, 206, John
1:1.

374 (2*11*17)

KShVIM Kasdim. Chaldees (reference to Astrology).

AVPNIM + ZQP ophanim + zawqaph. the "wheels" plus to raise up, lifted up. The wheels are attributed to Chokmah and are the circlings or circuits of celestial forces in the human body. When the vibratory rate is accelerated or lifted up, thin illumination occurs. see 187.

α agros. "field". Written α in [Matthew 6:28, 30] (28) "And why are you anxious about raiment? Mark the lilies of the field. How do they grow? They neither labor nor spin... (30) If then, God decorate the herb of the field (which flourishes today, and tomorrow will be cast into a furnace), how much more you, O you distrustful!" see 444.

375 (3*5*5*5)

OShH Assiah; the 4th qabalistic world corresponding to the physical plane. The material world or world of action or manifestation.

OShH ussawh. to be made, formed. Also: OShH issawh. to press, squeeze; to force, enforce. see 385, 425.

OShH oseh. yielding (Genesis 1:11, 12).

ShLMH Shelomoh. Solomon, meaning "Pacific". Wise King of Israel. Connected with the Sun and Tiphareth. Also Sol-om-on. see 1081, 470, 596, 640.

ShOH saw'awh. to be closed, dim, blind; for a moment, a while. Metathesis of OShH. Also: to gaze at, to regard; to look about, behold; to look away from (followed by Mem). When one regards the handiwork of the eternal, one is amazed. "Except the Lord build the house, they labor in vain that build it." Godwin gives: hour.

GIR PChM VThIth geyir pachem ve-tiyt. chalk, charcoal, and clay. Three elements of the lower man, used to "raise" him to a master builder, in a Freemasonry ritual. see 935; 213, 128, 28.

Mackey, in his Encyclopedia of Freemasonry (p.156) writes: "By these three substances are beautifully symbolized the three qualification for the servitude of an entered apprentice-freedom, fervency, and zeal. Chalk is the freest of all substances, because the slightest touch leaves a trace behind. Charcoal, the most fervent, because to it, when ignited, the most obdurate metals yield; and clay, the most zealous, because it's constancy employed in man's service, and is as constantly reminding us that from it we all came, and to it we all must return. In the earlier lectures of the last century, the symbols, with the same interpretation, were given as 'chalk, charcoal, and earthen pan'... Pan once signified hard earth, a meaning which is now obsolete." (p.237).

ShMLH shemlah. a city of Edom Suggest unbalance force. Godwin: a king of Edom, associated with Netzach. see 51, 148.

HShLM ha-shalom. the wholeness. Note it is equivalent to Solomon. Suggest balanced force. see 370.

TzPRH Tzapporah. Zipporah, "bird", wife of Moses. [Exodus 2:21] "Moses agreed to stay with the man [in Midian], who gave his daughter Zipporah to Moses in marriage."

KLL VPRTh kallal ve-peret. generally and specially [Sepher Sephiroth, p.40].

376 (8*47){PRIVATE }

ShVLM Shalom. peace, health, prosperity, friend. Variant spelling. See 370.

Welfare, well-being, safety, health, in [Exodus 18:7] "And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent." [Spelled LShLVM, "about-welfare", in the Interlinear Bible]

"Peace" in [Leviticus 26:6] "And I will give peace [ShLVM] in the land, and you shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land."

TzPVR tzeppor. bird, fowl; sparrow. see dove on Empress' shield, Key 3. According to Westcott, this is one of the three names for 'bird' in alchemy, which generally means sublimations. In the Aesch Mezareph [III, p.25] A beast with 4 wings like a bird was given power over the lion and bear that he may extract their gluten or blood. see 156, 480.

MDBR SINI mebebbar sinai. "the wilderness of Sinai". [Exodus 19:1] "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." Note MDBR means wilderness and also mouth, speech. see 246, 130; 1662 (Greek).

ShVO sheawh. cry for help. [Psalm 5:2] "Listen to the voice of my cry, my king and my God; for unto you will I pray."

ShVO shuah. riches, wealth. In [Job 36:19] "Will he esteem your riches? No, not gold, nor all the forces of strength."

ShVO shoah. liberal, bountiful, respected. In [Isaiah 32:5] "No longer will the fool be called noble, nor the scoundrel be highly respected." see 381.

OShV Usau. "Hairy". Old Testament name in [Genesis 25:25] "And the first came out red, all over like a hairy garment; and they called his name Esau." When Ayin is put before Shin it presents a false appearance on the origin of will, making personal intuition the fallible source of guidance (Vav), represented by Edom. [Inman says that Edom is connected with Adam (red), that Esau was hairy and frequented Mr. Seir, or creative power, produced by digging]. see 605, 620.

Latin

Rosae (Lt). of the rose. see 371.

377 (13*29) [11*11 + 16*16 or 4*4 + 19*19]

GID HNSHH giyd ha-nawsheh. the sinew that shrank [Genesis 32:32]. Cited by Rosenroth in [K.D.L.C.K. p.235], who connects GID with Shekhinah. see 360.

HRPV VDOV harreppu va-dawh. be still and know. (Psalm 46:10)

MBNH-OIR mobnah oyeer. The frame of a city. [Ezekiel 40:2] "In the visions of God he brought me into the land of Israel, and set me upon a very high mountain, like the frame of a city on the south."

ShBOH shivah. seven (7). Alternate spelling (see 372).

ShBOH sibeyah. fullness, plenty; ShBH sawbeyawh. "satiety". [Isaiah 56:11] "Yes, they are greedy dogs that can never have satiety (enough), they are so wicked that they cannot understand; they all have turned aside to their own way, everyone for his own gain and to his own advantage."

Samuel, Shemuel [ShMVAL]. Samuel. "God hath heard." Old Testament name. The prophet or seer of Israel, linked to hearing (Key 5). Inman suggest that the name Samuel means "elis high" or "shines afar".

[Number 34:20] "Shemuel son of Ammihud, from the tribe of Simeon [fixation = Gemini = #466]."

[1 Samuel 1:20] "Wherefore it came to pass, when the time was come about that Hannah had conceived that she bare a son, and called his name Samuel, saying, because I have asked him of the Lord."

378 (2*7*27) 27 = 378

It is the synthesis of the powers represented by the 27 characters of the Chaldean Flame Alphabet (22 letters and 5 finals). The 1st two digits of 378 are 37, the number of Yekhidah, the One Self, while the last two digits, 78, are the value of Mezla, ["influence", the influence flowing down from Chokmah and symbolizing the total power manifested on the Tree of Life] and "bread" and "salt". 27 is the cube of 3, hence 378, as the extension of 27, represents the complete manifestation for the One Reality. see 383, 434, 474, 520.

ChShML khashmal. amber, shining metal. Metallic alloy, composed of Gold and copper, which was used for mirrors. Derived from the noun NChSh (358). Refers to Daleth (14th Path), and suggests the idea of reflection which is basic in creative imagination and is "the instructor of secret foundations of holiness and perfection." The copper shield held by the Empress in Key 3 bears the symbol of the Holy Spirit, a white dove. What begins as temptation (Neshash, the serpent), when we learn how to manage it, may be transformed into the shield of protection. In Ezekiel it is translated as "amber". The word is cited by Rosenroth in [K.D.L.C.K. p.365]

AShBOH asheboeh. "I shall be satisfied". [Psalm 17:15] "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." The light of satisfaction is the manifestation of the One Reality. 378 as the extension of 27 represents the complete manifestation of the One Reality, "I shall be satisfied". see 916, 207, 376, 370.

BShLVM be-shalom. "in peace". safety, safe, sound. see 938, 376, 370.

[Genesis 26:29] "That you will do us no evil, just as we have not hurt you and as we have done nothing but good to you, and have sent you away in peace; you are now the blessed of the Lord."

ShBVO shabauh. seven days, week; seven years, heptad of the feast of weeks; Pentecost [ChG HShBVOVCh] Paul Case gives: juramentum, "oath". [K.D.L.C.K. p.695] The reference links this "oath" to other septenaries. see 383.

Seven days, one week in [Daniel 9:27] "and he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the obligation to cease, and for the over spreading of abominations he shall make it desolate, even unit the consummation, and that determined shall be poured upon the desolate." Also in [Deuteronomy 16:9] "Seven weeks shall you number to you: begin to number the seven weeks from such time as you begin to put the sickle to the corn." Also a week of years, seven years, in [Daniel 9:24] "Seventy sevens' are decreed for your people and our holy city to finish transgressions, to put an end to sin, to atone for wickedness, to bring in

everlasting righteousness, to seal up vision and prophecy and to anoint the most holy."

ShBNVK sabnock. Goetic demon by night of the first decanate of Gemini. This decanate is ruled by Mercury and has the qualities of: literary, versatile, and acute. It corresponds, in the Tarot minor arcana, with the 8 of Swords, which is the operation of Hod, the lower mind, in Yetzirah, the formative world. The negative influence of the demon can bring mental confusion, resulting in ill-directed action, wasted force, pettiness, gossip, and great 'to do' about nothing. Control of the emotions is lost. There is malice and too much concern with personalities, portending the need to balance the quick-mindedness and penchant for action with depth of feeling and emotional warmth corresponding to Netzach and Venus. The demon's name suggest the use of the spiritual fire (Shin) to break down attention and concentration (Beth) to negative use of the Mars force, such as anger and hate (Nun), to linkage with the false 'voices' (Vav), resulting in expansive 'spinning of wheels' and wasted energy (Kaph). see 858.

K-NChSh na-nachash. of the serpent.

KMShIch ka-Mashshiah. of the Messiah.

KBV-AShH kaben-Ishshah. Of the son of fire.

MChVDSH mekhodesh. Renewing.

Greek

π σ ε epoiehse. "made". Septuagint translation of OShVTh (#776) in [Genesis 2:4] "These are the generations of the heavens and of the earth when they were created, in the say that the Lord God [IHVH Elohim] made the earth and the heavens. see 776.

379 (prime)

380 (4*5*19)

Sum of the defining dimensions of Noah's ark (Genesis 16:15)-
Length 300 cubits, breath 50 cubits, height 30 cubits.

The sumation of the letters of IHVH multiplied severally by those
of Adonai; [(IxH) + (HxD) + (VxN) + (HxI)]. [Sepher Sephiroth, p.
41]

MSPR mispawr. number. The secret number of Egypt and of occult
science is "hid in number" [Book of Tokens, Teth] which veils the
power of the Elohim. see 828.

ORPH arawfel. darkness. The "pure darkness" in which the creative
force is made to rise is the obscurity of the subconscious plane
of life-activity represented by the ninth path of Yesod.
Initiates perceive the radiant darkness (Ayin) as veiling the
liberating regenerative power (Resh). It tears down the prison of
false separation (Peh) and is the source of power of adjustment
(Lamed) which preserves the balance of forces in action
throughout the universe. The power of Heh constitutes this
creative force (see Path name commentary on Heh). see 219, 80,
423, 514.

MTzRIM Mizraim. Name given to Egypt by the Jews. The Uraeus, or
Royal serpent is the characteristic symbol of Egypt. see 409,
358, 1702, 667. Paul Case gives: difficulty, straitness,
narrowness. The singular male noun is MTzR, meaning distress,
straits; boundary, narrow pass; strait, channel of the sea,
isthmus, neck of the land. The land of Egypt is connected with
the physical plane and with subconsciousness. see 671, 142, 30.

OISh Ayish. Ursa Major; constellation of the Great Bear.

RQIO raqia. firmament, expanse, sky. [Genesis 1:6] "And God
said, let there be a firmament in the midst of the waters." (from
Latin firmamentum. "a strengthening support".) 1) The region of
the Air; the sky or heavens; 2) established foundation; 3) the
orb of fixed stars in early astronomy. Paul Case: The 2nd Heaven,
corresponding to Hod. [Psalm 150:1] "Praise God in his sanctuary;
praise him in the firmament of his power."

ShMM shamam. to be desolate, be ruined; to be amazed, be
appalled.

OTzB OTzBVN otzab otzabom. pain, affliction, trouble, misery.
From the root meaning, labor, pain; idol, image. The process of
dissolving cells which reflect the illusion of separation.

QSThIRA qeshetira. white lead, tin. see 370.

LShN lawshen. to slander. Paul Case: tongue, language. In Daniel
7:14 it is used in the plural for language. see Key 15, the Devil
or "slanderer".

NShL nawshal. to slip, drop off; to draw off (shoe); to drive out, eject. Also: NShL. to stumble, fall. [Exodus 3:5, Joshua 5:15]; NShL to cast out, eject. [Deuteronomy 7:1] The same "darkness" where the power of Nun works to drive out illusion, through the agency of the spiritual fire (shin) to balance cause and effect in all action (Lamed), also causes the ignorant to stumble and fall, but at the last it brings perfect justice and true faith.

PI-TzDQ IHGH ChKMH peh-tzedek yehegeh chokmah. "the mouth of the righteous speaks wisdom." [Psalm 37:30] ("and his tongue talks of judgement").

PRQ to remove, take off; to release, unload; to take apart, to solve a problem; to discharge (electricity). PRQ pahraq. to untie, loosen; to rescue, deliver. It is the power of the mars-force (Peh working through the agency of regeneration (Resh) to bring about a perfected body (Qoph).

PSh pash. folly; haughtiness, arrogance. [Job 35:15] "And further, that his anger never punishes and he does not take the least notice of great arrogance."

MShLI Mishle. Proverbs; title of Biblical text [Godwin].

AShP ashshaph. astrologer, enchanter, magician.

*** [beginning of text missing] AISH, names of Tiphareth, with ChI, the life-force, attributed to ChKMH chokmah. thus a concealed reference to ABN. [Zohar I, P.25] "Benaiah the son of Jehoiada (i.e. son of God, son of knowing God) contains an allusion to wisdom and is a symbolic appellation with influences its bearer." [Case: 'because BNIHV contains BN-son = 52, an appellation of Tiphareth, combined with IHV, Yaho, the name celebrated in Sepher Yetzirah, in connection with the manifestation of the 6 directions IHV = 21 = AHIH, the Kether divine name. 52 + 21 = 73 = ChKMH, wisdom'] the son of a living (valiant) man, indicates the zaddik, the life of the universe." 'Mighty of deeds' signifies the master of all actions and of all celestial hosts, since all proceed from him; he is the 'Lord of Hosts', the insignia of all his host, yet distinguished and exalted above all. He is 'might of deeds, from Kabzeel', as if to say 'the great and most mighty tree, from what place comes it, from what grade does it issue? From Kabzeel [literally, gathering of God) from the highest and hidden grades which contains the whole and which hidden grade where 'no eye has ever seen, etc.' [Isaiah 44:3] A grade which contains the whole and which is [p.26] the folds of the supernal light, and from which everything issues. That light is the sacred and hidden temple (hekal) [Case HIKL = 65 =. It is "in the midst", an allusion to Sepher Yetzirah the interior center = Tav. The divine essence = ANI (I, myself) = AVN (no-thing). HIKL may be read H I KL = the Yod all. The Yod is the point of concentration. see p.69]. Wherein is concentrated that divine essence from which all the worlds draw sustenance, and all divine host are nourished and so subsist. 'He smote the strong lion of Moab' is a reference to the two temples that existed for his sake and draw their strength from him, namely, the first temple and the second temple. But as soon as he departed, the flow of blessing from above ceased, 'He, as it were', smote them', destroyed them, made an end of them, and the sacred thrones was overturned. An so 'he smote the two strong lions of Moab' (Moab = Meab, of the Father) namely the temples of the father in heaven, by whom there were now destroyed, so that all lights which illuminated Israel were now darkened. Further, 'he went down and smote the lion'... his sin prevailed he descended into the regions below and slew that lion, not desiring any more to provide his portion as formerly. He, as it were, slew him... most assuredly 'into the pit', that is to say, in the sight of the 'evil monster'... 'in a day of snow', that is, in the day when on account of Israel's sins sentence was pronounced by the court on high."

ShVOH shavayaw. a cry for help. [Jeremiah 8:19] "Behold the voice of the cry of the daughter of my people because of them that dwell in a far country. Is not the Lord in Zion? Is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities?" [Lamentations 3:56] "Thou has

heard my voice: hide not thine ear at my breathing, at my cry."

ShAP sha'aph. to draw breath, to breathe, to pant. [Psalm 119:131] "I opened my mouth, and panted, for I longed for your commandments." Also: to swallow up greedily. [Psalm 56:1] "Be merciful to me, O God: for man would swallow me up; he oppresses me fighting daily. To long for, desire. [Job 7:2] "As a servant earnestly desires the shadow, and as a hireling looks for the reward of his works." To strive for, to hasten to, in [Ecclesiastes 1:5] "The sun also rises, and the sun goes down, and hastens to his place where he goes." To crush, bruise. [Amos 2:7] "Who crush in the dust of the earth the heads of the poor, and turn aside the way of the meek: and a man and his father will go in to the same maid, to profane my holy name."

orgehs. anger, "wrath". Septuagint translation of ZOR (#887) 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, and with the flame of a devouring fire, with cloudbursts and tempest and hailstones." see 877, 157.

382 (2*191)

TzARATz Tzaratz. Day demon of 3rd decanate of Libra. This decanate has rulership of mercury, suggesting subconscious imbalance, resulting in illogical, imperception and partiality. Self-consciousness is essential to praise.

B-RQIO bi-reqvia. "in heaven" Translated "in-heaven-of" in the Interlinear Bible.

"The physical expression of the duad is the firmament which separate the waters from the waters; it is the point of fixation which rules the movements of matters. It was represented at the gate of Solomon's temple by the pillars of Jakin and Boaz. "The duad is unity reproducing itself to create, and this is why the sacred allegories picture Eve issuing from the very breast of Adam. [Eliphaz Levi] Paul Case note: Levi calls the duad the number of the firmament. It is also, according to him, the number of woman, i.e. of Eve = ChVH = 19, and RQIO = 20 x 19. see 380, 2.

"The Psalms conclude with an acclamation of universal praise to 'the Lord', in both aspect as 'God' and as 'the Lord'. 'Everything that has breath'-this is the principle of conscious individuality - the greater consciousness of individuality, the greater the praise that can be rendered. This is the true relation between the individual and the universal mind. When it is realized that the whole is interior and that 'the Lord' is to be found within, then the ascription of praise becomes the solution of the great problem which is that of the individualization of the universal and the universalization of the individual, and whatever we this interiorly praise God for becomes manifest in ourselves, therefore the two become one. This is the central simplicity in which differentiation ceases, and consequently, pure causation begins working out into better modes of differentiation and this again returning to the primal center and so on ad infinitum, thus providing a self-renewing circulus for ever expanding to greater externalizations of love, beauty and power, in the individual expressing the universal." [Troward on Psalms: Psalm 150]

B-MSPR be-misepawr (cont). in number. see 380.

"There are two grades that have to be distinguished, one of mah (MH #45) and one of mi (MI, #50) - one of the higher and the other of the lower sphere. The higher is singled out here in the words 'he who brings forth by number their host'... 'by number: six hundred thousand are they, and they have in turn produced according to their kinds beyond all number... 'calls by name', to wit, he proclaimed his own name so as to bring about the emergence of each sort of being in its full form...' And mighty of strength: the word strength (KOACH) symbolizes the supernal world which assumed the name Elohim... 'By the abundance of powers' refer to the supreme grade where to all the volitions

ascend by a mysterious path." [Zohar I, p.8]

Latin

Per spiritum sanctum reviviscimus (Lt). "Through the Holy Spirit we become alive again." This phrase is part of an inscription found in the vault of C.R. in the Allegory. see 683, 35, 113, 81, 153 Latin.

383 (prime)

RVCh ALHIM + A-B-I-O Rauch Elohim + Aleph-Beth-Yod-Ayin. The Life breath of the (7) creative powers plus the Hebrew initials of the names of the 4 qabalistic worlds, corresponding to the "name" IHVH. see 300, 83; 214.

ITzR + ISVD + BA yawtzar + Yesod + baw. to mold, create plus foundation or basis plus coming, future, or "to go out and in". The creation of man came from the foundation into manifestation and shall go out again in the cycle of evolution. see 300, 80, 3.

ORPL + AB awraphel + Ab. darkness plus the father. The darkness in which the latent creative force of the "father", i.e. Chokmah is made to rise, is the obscurity of the subconscious plane represented by Yesod. see 380, 3.

POVLH + BThN HSVS payulah + beten ha-soos. work, deed, action plus horse's womb. The place of "work" for the life-power is the serpent fire working in darkness; the belly is physical embodiment. see 191, 192.

*** [beginning of text missing] ...because there they swore both of them." All the words oath, seven and Beersheba are in this one word, which opens up the mysteries of the Sabbath and the seven days [Exodus 3:17] "It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was satisfied." This is that here the name of God accepts the oath through his life, law and soul, and that is why the sephirah Yesod and its name El-Chai (Almighty Living God) are indicated, through which the universal life evolved mankind from the earth, Note that Abraham means "father of many nations" and Abimelelk means "father of the king", i.e. Tiphareth.

***semeion? *** [beginning of text missing] ...and his disciples believed into him" James Pryse, Semeion: distinctive mark, token, password; symbol, sign from the gods, omen, portent; constellation; a transmutation of one element into another, a magical feat performed through knowledge of the correlations of the elements. The signs are the geometrical principles of form in the sidereal world, whence the grouping of the atoms to constitute the various elements, the rates of vibration which manifest in the world of the sense as color, sound, etc. They are the types, models or ideals after which the forces (dunamels) fashion all things in the objective world; in the sidereal body (soma pneumatikon) which is atomic but not-molecular, they are the force-centers; in ceremonial magic they are symbols and thaumaturgical feats." [The Magical Message According to Ioannes, p.91] see 249.

384 (3*128)

HPTzI-BH + ZLOPH hephzibah + zaleawphah. "my delight is in her" plus raging heat, zeal. Understanding is the delight of the divine mother; zealousness is characteristic of unbalanced strength - in itself, it is raging heat. see 192.

ShDP shawdaph. to scorch, to blast. [Genesis 41:6] "And behold, seven thin ears and blasted with the east wind sprung up after them." see 389, 440.

Greek

Γ μ α Gomorhra. "Gomorra"; the city in the Bible infamous for wickedness, and especially for perversions of desire. Septuagint translation of OMDH (#315) in [Genesis 19:24] "Then the Lord (IHVH) rained down burning sulphur on Sodom and Gomorrah - from the Lord out of the heavens." see 315.

385 (5*7*11)

Sum of the first 10 square numbers. $1+4+9+16+25+36+49+64+81+100 = 385$.

OShIH Assiah. World of Action or Manifestation. The Zohar [Prologue, 13A, p.55] says: "The eighth percept is to love the proselyte who comes to be circumcised and to be brought under the wings of the 'divine presence' (Shekinah), which takes under its wings those who separate themselves from the impure 'unholy region', and come near unto her, as it is written: "Let the earth bring forth a living soul according to its kind."

ShKINH Shekinah. Divine Presence. Attributed to Binah, the divine mother. A spark of which, carried into manifestation is part of Adam (humanity) and will lead him into redemption and mastery. see 395, 422, 426. A title of Malkuth, the "Cohabiting Glory," the actual presence of divinity in creation. Also called "Mirror of Tetragrammaton," Elohim (86), Adonai (65). In Qabalah she is exactly what Hindu philosophy terms maya-shakti, the feminine productive power.

The Zohar [II: 199A, p.256] says: "' After God created the moon [i.e. the shekinah] he had her constantly before his eyes' [Deuteronomy 11:12] In regard to this it is also written: "Then did he see it, and declare it (vayesaphah); he established it, yea, and searched it out." [Job 28:27]. 'He saw it' means that through his providence the sun is reflected in it. The term vayesaphah we may translate, 'he made it like sapphire'. He established it 'so that it should fall properly into twelve division [or tribes], and be further distributed among seventy kingdoms [of the world-Genesis 10], supported by seven celestial pillars, that it might be perfectly illuminated. 'An searched it out': to guard it with an eternal and never ending vigilance. And then he gave a warning to man, as we read further: 'and unto man he said: behold the fear of the Lord, that is wisdom: and to depart from evil is understanding' [IBID, 28:28], since wisdom is the means to attain to the fear of the holy one, and understanding is the power by which to separate and keep away the refuse, and thus attain to a knowledge of and an insight into the glory of the most high king."

*** [beginning of text missing] ... all things are shekinah, he knows that he stands continually in the presence of God. When he knows that his place in the cosmic order is to act as mediator between what is above and what is below, he liberates what is below from the thralldom imposed on her by his mistaken notions. this is what is meant by liberating shekinah.

ShMMH shammamah. Devastation, desolation, sterility. One of the pair of opposites (sterility) assigned to the letter Resh. Identical except in outer aspect with fertility. see 277. Also waste; horror, amazement. The disintegrative expression of Resh, the ThMVRTh or ZRO (seed or fruitfulness). It is not, as Kalisch

translates it, childishness, but the sterility of desert country, directly attributed to the sun. Resh is sterile when not jointed to the bride, shekinah. see 822.

PDHTzVR pedahzur. "a rock has ransomed". Personal name in [Numbers 1:10] ("the rock redeemed"). From PDH to ransom, redeem, deliver. The redemption of the stone from the physical plane by shekinah.

ShPH sawpah. lip, language, speech; border, shore; edge, margin, rim. [Zephaniah 3:9] "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with due consent." This is the "language" of vibratory attunement through the intonation of divine names, a form of mantra yoga. Also: ShPH curds, cheese; ShPH to plane, trim; ShPH to incline, make a slanting; to be quite, be at ease. The divine presence is met in silence. The organ which takes up, the mouth, the lip. [Paul Case on D.D. Bryant, IX, 8].

Greek

δ heh rabdos. the rod (of the stem of Jesse). see 377, 1210 (Greek).

ε hieros. sacred. "A derivative of this word is hierous, priest [ε ε , #720] who strength his 'sheep': 'to bear wool' seems to suggest maturity of power. The root meaning appears to be either purity or maturity: probably both these ideas are included. So that the compound word hiearche would signify the benevolent rule of those who were both pure and highly developed. [as spiritual hierarchy]. Compare hierosalm, hierophant, hieroglyphics." [Omikron: Letter from Pavlos, p.256] see 720 (Greek).

IShVO Joshua. Jesus. Aramaic spelling of the name of the great Qabalistic Master. "The short form of "Joshua"...shows Shin, the letter of Fire, combined with Yod, Vav and Ayin, the three letters that are assigned in the Sepher Yetzirah to the earth signs, Virgo, Taurus, and Capricorn, respectively. The name Jesus is the number 386, or 300 and 86. 300 is Shin (Fire), 86 is AHIH ADNI, a name of God, asserting the identity of Kether and Malkuth; ALHIM; and KVS, to preserve, to conceal; cup, goblet, receptaculum, hence pudenum mulibre, and pelican, a bird used in Rosicrucian symbology, so called on account of its throat resembling a cup or bag. The name AHIH ADNI, which asserts the identity of Kether and Malkuth is the secret of the saying 'I and the Father are one.' In this connection remember that the Holy Ghost came as fire, and that KVS, in all its meanings suggests the concealment, virgin birth, and preservation of the fire through the feminine principle." [Paul Case of D.D. Bryant's Philosopher's Stone, VI, 7 + 8]. see 300, 86, 326, 67 Latin.

[From Paul Case's notebook, From Day to Day, March 12, 1916]
 "Jesus is IShVO Jehovah is IHVH. Thus Jesus and Jehovah, in Hebrew are identical in respect to the first and third letters, but different in respect to the 2nd and 4th. A Shin takes the place of the first Heh, and a Ayin of the second Heh. Now Shin corresponds to the Perpetual Intelligence, knowledge of perpetuity, changeless consciousness of the real nature of the Ego, and it is the liberating consciousness of personal immortality, that this recognition is the dominant characteristic of Jesus teaching and personal consciousness. In the Tarot Shin corresponds to Judgement, a picture of resurrection with which the name of Jesus is inseparably identified. Thus the substitution of Shin for Heh in Jesus name is the substitution of Liberation for rulership. Jehovah is the ruler (For Heh is the Emperor) and his self-consciousness is that of the Constituting Intelligence. Jesus is the liberator, and his self-consciousness centers upon the idea of releasing men from bondage and death. The final letter of Jesus name is Ayin. In the Kabbalah this is Renovating Intelligence, the knowledge that preserves and renews the personal existence. This letters is associated with the Devil, because the first step towards liberation is to recognize what evil really is, so that we can attribute to it absolutely no power to determine the course of our lives. The story of Jesus temptation is a clue to this Jesus did not teach because he had to overcome the Devil. And his way of doing so was the command: 'Get thee behind me Satan! Thou shall not tempt the Lord thy God.' When we realize that God is the principle of our lives, all evil is recognized as subordinate and without power. To fear the devil is to worship him. Therefore the Lord's prayer asks God not to lead us into temptation instead of pensioning him to allow us to be tempted by Satan. Jesus, according to Cabalistic attributions of the letters, is consciousness of the Divine Will (Intelligence of Will) reflected in the realization that human personality is essentially immortal (Perpetual Intelligence, "My

word shall not pass away."), and these two modes of consciousness are combined in the knowledge or Wisdom destined to Triumph over all error and failure (Vav, Triumphant and Eternal Intelligence) which is the true catholic church, having for its foundation Jesus' personal triumph over the Devil, and of the subordination of matter to thought, which is destined to make all things new (Renovating Intelligence). If we know the will of God (Yod) if we, by daily meditation, become habitually conscious of personal immorality (Shin); if we rely upon the ever-victorious and eternal wisdom within for guidance (Vav), if we fear no evil, and see no evil, and are conscious of our power to make all things new (Ayin), we have in us the mind which was in Christ Jesus.

The sum of the letters in Jesus name is 386. Articulated this is 300, 80, 6, or Shin, Peh, Vav. Consciousness of immorality (Shin) overthrows the structure of false science and common-sense (Peh), and makes us rely wholly on the guidance of the indwelling spirit (Vav). by reduction 386 is 17. Articulated this is 10, 7 or Yod and Zain. Consciousness of divine will and of our relation to it (Yod) is expressed in the harmonious relationship of the objective and subjective minds to each other, and to the supreme spirit, and this is a consciousness that enables us to make a right disposition of all our talents, powers and possession (Disposing Intelligence, Zain). By reduction 17 is 8, the same number that represent the final reduction of the letter values of IHVH. Thus the name Jehovah and the name Jesus are represented by the same root-idea. Thus the I AM, Jesus is the recognition of the identity of the personal self with the universal I AM. Both names imply knowledge of the dwelling place of the supreme spirit (Intelligence of House of Influence). Jehovah is the I AM saying: 'My temple is man, and my knowledge is the hearts of men.' Jesus is man saying 'I am the temple of God; God and I are essentially One, He rules in my heart.' The same truth is revealed in both names from opposites points of view.

The sum of the two names is 412. Articulated, this is 400, 10, 2 or Tav, Yod, Beth; Administrative Intelligence, Intelligence of Will, Intelligence of Transparency; the World, the Hermit, the Magician. By analogy 412 is the number of the Holy Ghost; since it proceeds from 26 (the Father) and the Son (386). Now the Hebrew word for Spirit is Rauch, spelled RVCh, so that its numerical value is the sum of 200, 6 and 8. or 214. Note that 214 is 412 reversed. The same figures, then that enter into the number produced by the addition of the names of the father and son, which by analogy as the product of the numerical equivalent of the names of father and son, should be a number corresponding to spirit, are found in the number of the word, Rauch. The reduction is 7, the number of Zain, and the Holy Ghost is therefore seen to be the Disposing Intelligence, represented in Tarot by the Lovers. Now the sum of the reductions of three names is 8+8+7 or 23. Articulated, this is 20, 3 or Kaph and Gimel (Intelligence of Conciliation and Uniting Intelligence): Wheel and High Priestess. The Trinity, then is that which expresses itself in the Wisdom that reconciles all opposites, and the

wisdom that unites man and God. The reduction of 23 is 5 or Heh: Constituting Intelligence or the Emperor. The Emperor, then is the symbol of trinity, regarding as the supreme wisdom constituting all the conditions of existence.

$386 - 26 = 360$. This significant number is that which added to the number of Jehovah, produces Jesus. It is the number of the circumference, and the son is the circumference having the father for its center. Articulated 360 is 300, 60 or Shin and Samekh. Perpetual Intelligence and Intelligence of Probation or Trial. Jesus is the I AM, consciousness of immorality, and demonstrates that immorality by actual test or trial. Reduced to 360 is 9 or Teth. Intelligence of the Secret. Jesus is the I AM or God's knowledge that he dwells in the temple of man, expressed as consciousness of the Great Arcanum, that all the forces of nature are subject to the subjective mind of man when that reflects the I AM. This, as we see is the central doctrine of Jesus teachings."

ChRB LIHVB MLAH DM khereb la-IHVB mawleaw dawm. "The sword of Tetragrammaton is filled with blood." [Isaiah 34:6] "The sword of Tetragrammaton is filled with blood, it is made fat with fatness, and with the blood of the lambs and goats, with the fat of the kidneys of rams: for the lord has a sacrifice in Bozrah, and a great slaughter in the land of Idumea." see 946.

Greek

Hepta (Gr). Seven. A mystical number of Great Importance. see 2112 Greek, 7.

387 (9*43)

DQIO-DG rawquia + dawg. firmament, expanse, sky, established foundation plus fish. The fixed stars or heavens are the foundation of the infinite potentiality of Atziluth, the archetypal world, represented by the "fish". The abundance multiplication is by "lighting". see 380, 7.

HVA AL-QNA + ZIN IVD NVN hva el-qana Zain-Yod-Nun. "He is a jealous God" plus the letter name for Zain, the sword. It is discrimination (Zain) of the divine will (Yod) which multiplies its potentialities (Nun). The word for jealous, QNH also means to set a measure to. The more one complies with the laws of nature, the more one get full measure in return. see 193, 194.

[Joshua 24:19] "Joshua said to the people, 'You are not able to serve the Lord. He is a holy god; He is a jealous God [HVA AL-QNVA]. He will not forgive our rebellion and your sins. Note that jealous in this passage is spelled QNVA.

ShZP shawzaph. to burn, scorch. [Canticles 1:6] "Do not look at me because I have bark skin, because the sun has tanned me (i.e. burnt me); my mother's sons contended with me; they made me the keeper of the vineyards; but my own vineyard I have not kept." Also: to look on, to scan. In [Job 20:9] "The eye also which saw him shall see him no more; neither shall his place any more behold him." And in [Job 28:7] "He puts forth his hand upon the rock; he overturns the mountains by the roots."

ShBIL HChLB Shevil ha-Chalav. Milky Way.

Greek

Diabolos (Gr). Slanderer, traducer; devil

ChLMISH khalawmish. flint, Silex; the hardest rock [Psalm 114:8] "Who turned the rock into a pool of water, the flint into a fountain of water." The reference is to the God of Jacob ("supplanter"). see 182.

TzVR ChSIV BV Tzur hawsawiyu bo. "The rock in which they took refuge" [Deuteronomy 32:37] "And he [the Lord] shall say, where are their gods, the rock in whom they trusted?" Only inner peace is the true rock in which to seek refuge. see 296.

IHVH TzVRI VGVALI IHVH Tzuri ve-goali. "IHVH my rock and my redeemer" [Psalm 19:14] "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

ChPSh khawphas. to search, search out; to investigate. Also: ChPSh hiphe. to search through; search for; to inquire, investigate.

ChPSh khephes. freedom, liberty. [Proverbs 21:27] "The spirit of man is the candle of the Lord, searching all the inward parts of the belly." The belly is the womb of manifestation in the macrocosm, and the Virgo area in the microcosm.

ShLChN shulekhawn. table, board, "bread"; money-changer's table. [Psalm 23:5] "Thou prepares a table before me in the presence of mine enemies: thou anoints my head with oil; my cup runneth over."

389 (prime) [10*10 + 17*17]

MVGShM mogashem. Corporeal, incarnating, realized, materialized. The 29th Path of Qoph. The adjective mogashem is derived from a verb [GShM], gawsham, which means "to rain violently," or from a noun spelled the same signifying, "a hard shower." Note Key 18 has for part of its symbolism a shower of 18 Yods, the total they represent is 10 x 18, or 180. This is the number of degrees in a semicircle, and, because the sun follows the apparent path of a semicircle from east to west during the course of a day, the number 180 is a symbol of the "day," or incarnation period, of a personality.

AILH ShLChH ayawlaw shelukhaw. "a hind let loose". [Genesis 49:21] The American Translation reads: "A free-running deer." This is said of the Tribe of Naphtali, corresponding to Virgo. Virgo is the Tarot is pictured by the Hermit, and the Hermit is standing at the summit to which leads the path in Key 18. He is free to range, because he is altogether liberated. The path in Key 18 is what must be followed to attain liberation. It is the path of progress, made possible by incarnation.

DKR VNVQBA dakar ve-nuguba. "male and female" (Aramaic). "Come and behold. When the most Holy and Ancient One, the concealed with all concealment (Key 9), desired to be formed froth, he conformed all things under the form of male and female" [Lesser Holy Assembly, Ch 8 Sec 218]. The process by means of which bodies are incarnated and forms marked out. Physical existence is the starting point for higher levels of awareness. In order to attain to conscious participation in higher realms of existence, the physical body must be purified and transmuted so that it may serve as an instrument for the expression of spiritual powers and as a receiving station for impressions from levels of existence above and beyond the limits of the physical plane. The practices of true occultism help us to overthrow the errors in our conscious thinking, which in turn affect our subconscious mentation which is in charge of bodily function. This is partly the work of Mars. As related to the 10 of Cups, it is the Scorpio aspect of Mars. When rightly utilized in meditation, the Scorpio force rises through the spinal cord and gives the organ of inner vision, the pineal gland, the strength to open. see 390.

ThPSh tawfash. is fat [Psalm 119:70]. "There heart is fat as grease." However the Jewish translation from the Hassoretic text is thus: "Their hearts is gross like fat." From ThPSh: to be gross, be dull, stupid, foolish.

MGVShM megusham. magician, sorcerer. connected with the negative magic which some associate with the Corporeal Intelligence.

ShLThN shuletawn. Power of office, Rulership, dominion, sultan [Daniel 4:3]. see 57, 259, 186, 100, 394.

ShPTh shawfawt. judge, judgement; to judge. This is the root of the name Jeehoshphat, the Valley [Joel 3:2, 12]. It also means

the name of the father of the prophet Elisha [1 Kings 9:16]. It evidently means Lily. This word has a solar significance. Shin (Fire), Peh (Mars) and Teth (Leo). Lilies are white, a solar color. see 985 (Latin).

ShM HBDLCh shawm ha-bedolach. "There (is) the Bdelium [Genesis 2:12]. One of the ingredients of the Land of Havilah "where there is Gold"), variously taken to be a gum, precious stone or pearl. This could be the "pearl of Great price," otherwise known as the stone.

ShThP sheteph. "overflowing", flood. [Job 38:25] "Who has divided a watercourse for the overflowing of waters, or a way for the lightning of thunder." Also in [Psalm 32:6] "For this let every one that is chosen pray to you at an appointed time; surely even the flood of great waters shall not come near him."

Greek

Ho lithos (Greek). the stone. The "Everlasting Dominion" designated by ShLThN is symbolized in Daniel 2:34 and 44 as a stone. One of the results of making the Philosopher's Stone is the adept's ability to utilize the power of the 29th Path (Qoph) so as to form for himself a physical body adjusted to any physical environment. With this ability go certain other power's and all of them have to do with determining the rates of vibration which constitute the forms of physical objects. see 949, 53.

390 (2*3*5*13)

ShMN shemen. oil, fatness. the oil is identical with the power of the heavens. Also: stout, robust, fertile, rich (soil). see 434, 696,

"Fatness" in [Psalm 109:24] "My knees are weak through fasting; and my flesh fail of fatness." [Spelled MShMN, from-fat, Interlinear Bible] "Fertile" in [Isaiah 28:1] "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fertile valley of them that are overcome with wine." "Oil" in ?[Genesis 28:18] And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it." see 807.

ShMIM shamaim. heavens, firmament, sky, height. Literally, "what is heaved up." It is the superior term of the first great pair of opposites: that which is above. [Genesis 1:1] "In the beginning the Elohim cut part the heavens and the earth." ShM means name word, sign; therefore ShMIM means names and signifies the creative name or the Word. This is the element Fire (Sh) with the element Water (MIM) and symbolizes the hexagram, or the two interlace triangles. The oil expresses the forces of the heavens. see 430, 291, 451.

This masculine noun ShM by taking the feminine plural or VTh instead of IM makes a distinction between the creative name and all lesser names derived from it. The name ShMIM is written in the plural known to scholars as the "plural of majesty." By such device the priestly writers who invented written Hebrew as a secret code were able to conceal the mysteries from all but initiates. Solomon built his temple to this Name. In St. John's gospel Jesus says: "I have declared unto them thy name." This is the doctrine that the power "which is above" is the power of the creative Word. see 800, 895, 1499, 1356, 1775, 1856.

ZKR VNQBH zakar ve-nequbah. male and female [Genesis 1:27]. The oil is manifested on every plane as male and female. "male and female he created them. see 389 for Aramaic spelling.

***According to Fabre D'Olivet: ZKR VNQBH male and female... the root of the first of these words is KR, which expresses that which is apparent, eminent that which serves as monument or as character, to preserve the memory of things. It is the elementary root AR united to the assimilative sign Kaph, and ruled by the demonstrative sign ?Vav?. The

SPRIM sepharim. letters, numbers, numberings. These forces are represented by the 22 letters or the Hebrew alphabet. Each letter having a numerical value explains the Sepher Yetzirah's declaration that by these 22 letters God created the universe. They imply a mathematical and geometrical creative order. Indeed knowing how to "count" with these tools is an essential

ingredient in personal evolution.

TzLOR tzelawor. rib. Written HTzLO in ?[Genesis 2:22]? "And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." Commenting on the use of this word in verse 21, Fabre D'Olivet says:

"MTzLOThIV 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, than that which the Hellenist have rendered by the word $\pi \epsilon \alpha$, a rib. Saint Jerome who has said in bad Latin 'unam de cotis', could not do otherwise, because the course of error was irresistibly marked out. The word TzLO can only be composed of one root and of one sign, or of the two contracted roots. If it is the first, it is TzL-O, for LO, is not an Hebraic root; if it is the second, it is TzL-OV, in neither case, the meaning is the same, for the root OH or OVH is only an extension of the sign Ayin.

According to this data, let us examine the ideas contained in the root TzL. They are those of shadow, of an object extending above, and making shadow as a canopy, a curtain, a screen, hangings, roof, etc.

Now what is the meaning of the root OH? Is it not that which is attributed to all curving, all circumferential form, to all exterior superficies of things...?

Therefore the word TzLO signifies exactly an envelope, an exterior covering, a protecting shelter. This is what the facultative TzVLO proves, to be enclosing, covering, enveloping: this is what is proved also by the word [***], by which the Samaritans have rendered it. This word which is derived from the root OL, characterizes a thing raised to serve as covering, canopy, etc. The Chaldaic makes use of the word OLO, analogous to the Samaritan and having the same signification." [The Hebrew Tongue Restored, p.88-89]

***maperiah, cont. Thus cited by Rosenroth in [K.D.L.C.K. p.546], who says it pertains to the word AChVRIM posterior, i.e. Malkuth.

PRNS perenes. Rosenroth in [K.D.L.C.K. p.648] uses these words and says Binah is thus called with respect to supernal works constituted beneath her and Malkuth with respect to the inferior copy [i.e. the Qlippoth] existing beneath it.

*** [beginning of text missing] ... the progeny of mind, which are thought-states which proceeded successively when the mind came forth in its perfection as the image of God. The mind was endowed with 'sparks' in the eternal fire, namely the reason and intuitive principles. The 'blessing' signifies the divine will operating through the human consciousness. The reference to the reason and intuition being 'Adamic' implies that the intellect is supreme over the intuition first of all." [IBID pp.24-25]

391 (17*23)

IHVShO Yehoshua. Jesus. [Godwin]

RVM MOLH rom maelawh. the inscrutable height, a title of Kether, the crown. [RVM = height; on high. MOLH = height, heaven; ascent, stair, step, rise, degree]. see 630, 246.

NShMA neshama. soul (variant spelling). see 395. The soul, when liberated from the bondage of materialism sees God face to face and ascend to the crown.

392 (7*7*8)

SVKV + KPR sukkoh + kippar. pavilion, "his tabernacle" plus atonement, to pacify. The dwelling-place of the Lord is said to be in the peace, which is the result of unity. see 300, 92.

IHVH SLOI + MTzIVN IHVH salayei + mitzion. "The Lord is my rock" plus stone, as well as the heart. see 196.

ShBILIM shevilim. Paths; suggest the 32 Paths of Wisdom. A different word is used in [Psalm 23:3] "He leads me in the paths [BMOGLI] of righteousness for his name's sake." In [Jerimiah 18:15] it is spelled ShMILI. see 952, 362.

ShBIOI shebiyy. "the seventh". [Genesis 2:3] "And on the 7th day Elohim finished his works which he had made; and he rested on the seventh day from all his works which he and made."

1. Fabre D'Olivet comments: "HShBIOI, the seventh... This is the number of complete restitution, of cyclic fullness. It is true that ShBO signifies seven, and that ShBIOI can be taken for seventh or septenary; but the name of this number draws with it in the Hebraic tongue, the idea of the consummation of things, and of the fulness of times. One of the roots of which it is composed ShBN... expresses the idea of return to the place from which one had departed, and the one which is joined to it by contraction. OV, indicated every kind of curve, of inversion, of cycle. The Hebrews make use of the verb ShBVO, to express the oath by virtue of which they affirm that a thing promised will be fulfilled." He renders this verse: "And Elohim accomplished in the seven day (phenomenal manifestation), the sovereign work which he and made, and he returned to his ineffable self, in the seventh day (phenomenal manifestation), from all the sovereign work which he had made." [The Hebrew Tongue Restored, p.66]

***2. F.J. Mayers adds: "ha-shebihi = 'the seventh'. There is in this case no uncertainty or [text ends]

393 (3*131)

RVCh ALHIM + LBVNH Ruach Elohim + Lebonah. "The "spirit of God" which moved upon the waters plus Frankincense, a symbol of aspiration, attributed to the sun or heart center (Tiphareth). see 300, 93.

OMNVAL + IMSVP Immanuel + yawm soph. "God with us", one of the epithets of Jesus Christ plus the boundless sea, a name of Malkuth, when the paternal light of Chokmah illuminates it. It denotes what is "below". see 196, 197.

394 (2*197)

ShVLChN shulechan. table. [Psalm 69:22] "Let their table become a snare to them: and that which should have been for their welfare, let it become a trap." Note that this word for table also means "bread". It is LChM the bread which gives birth to the Christ-child. see 87, 388.

KShDIM Kasdim. Chaldees; proficient in Astrology. see 934.
Abraham came from Ur AVR or "light" of the Chaldees.

NShMH Neshamah. Breath, the Divine Soul seated in Binah, whose essential power is intuition. Neshamah has for its basic meaning "breathing" and is so used in Genesis 7:22 and in 1 Kings 17:17. It is that aspect of the Life Breath, of the element of air which manifests itself as intuition. In Yetzirah this intuition or Causal Intelligence expresses itself as the understanding we have spoken of which is gained through experience and pain. We must not forget that it is through feeling the pain of our misinterpretations of the true nature of the One Life that we are finally lead to liberation. Its spiritual truth and guidance is represented by Key 5, the Hierophant. see 385, 67. It is the superconscious reason above all material limitations. It is the soul, which according to Qabalists, cannot sin; and its purity is never touched by the defilement of lower personality (see 405).

[Genesis 7:22] "Everything in whose nostrils was the breath of life, of all that was on the dryland died." [1 Kings 17:17] "And it came to pass after these things that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore that there was no breath left in him." Also: [Psalm 18:15] "Then the brooks appeared, and the foundations of the world were laid open at they rebuke, O Lord, at the blast of the breath of thine anger." And [Job 32:8] "Truly, there is a spirit in men, an the breath of the Almighty gives them understanding." Also [Proverbs 20:27] "The soul of a man is the lamp of the Lord, searching all the inward parts of the heart."

HShMIM ha shamaim. the heavens [Genesis 1:1 and Psalm 19:1]. The archetypal plane of causes (Atziluth), the causal Intelligence of Kether (see 430). The power of the abstract mind is the power of the divine soul, Neshamah. The "order of nature" is the only kingdom of heaven. The fire that overthrows our houses of delusions and separateness is, the flash of inspiration coming down into our personal lives from the divine soul (see 786). The lighting flash of inspiration may be compared to the paths of the letters Cheth and Mem descending from the "heavens" of Binah. Through the path of Cheth the holy influence is reflected in the sphere of Mars and then, through the path of Mem it energizes the sphere of Mercury. Intuition is the operation, at the personal level, of the Causal Intelligence which established the cosmic order. see Keys 7, 12 #390, 859, 955, 796, 1356, 1499.

H ShMN ha shahmen. the oil, the ointment [Psalm 133:2]. The esoteric meaning of oil relates to the influence of the illuminating. It is akin to the Sattva Guna of the Yogis and the "Illumination material" of the alchemists. Thus the influence from Neshamah is an actual substance. Ha-Shahmen have the same letters as Neshamah and in the Jewish translation of Psalm 133:2, it is rendered "like a precious oil," BShMN HThVB. The esoteric meaning of this "oil" relates it to the influence of MZLA, which descends through the 32 paths. As oil it is illuminating material. see 390, 1045, 78, 660 (Greek).

OVLM H BRIAH Olahm Ha Briah. The World of Creation, associated with the 9 of Cups and the creative powers of the Moon intimates that the creative forces are powers whereby the Life-power reflects Itself to Itself as the moon reflects the light of the sun.

MNShH Tribe of Manasseh. "causing to forget." Aquarius. He who causes forgetfulness of native country. Name of the half-tribe of Israel attributed to Aquarius. The forgotten "native country" is the state of ignorance into which we are born. Connected with alchemical dissolution or solution, the 11th stage of the Great Work. Also attributed to Tzaddi. Alchemical solution is the cause of congelation-it is the process which reduces all solid bodies in man's experience into their elemental "water," through meditation. the alchemist perceives the true fluidic substance of forms reported by his physical sense. He uses the knowledge that the substance may be molded by mental imagery to alter his own body. Success in meditation established a current of subtle energy between the Mercury center in the upper brain, and the Sun center near the heart. Alchemical dissolution lifts up energy stored in subconscious reservoirs into the field of conscious awareness. It affects physical and subtle changes-in the metaphysical sensorium-to make the personality a better vehicle of expression for the Life-power. see 7, 95, 30, 162, 570, 500, 54, 331, 830, 127, 44.

ABIR IOQB Abir Jacob. Mighty one of Jacob. [Genesis 49:24] "But his bow remained steady, his strong arms stayed, limber, because of the hand of the Mighty One Jacob, because of the hand Shepherd, the Rock of Israel." [Isaiah 60:16] And thou shall know that I the Lord an thy savior and thy redeemer, the mighty one of Jacob." Rosenroth in [K.D.L.C.K. p.13] gives: robustus Jacob and says it is connected with OD, time [#74] and cites [Job 39:29].

IShOIH Isaiah. Salvation of Yah. This means qabalistically, the salvation of wisdom. the Zohar says: "Isaiah's very name is the cause of future redemption and the return of the supernal light to its place, and the restoration of the temple and all the splendor and glory thereof." The temple which is restored is the temple of human personality.

MShNH mishneh. Twice, second in line; second in rank; second quarter, copy duplicate, repetition (masculine noun). As a feminine noun MShNH: oral study, traditional law, a paragraph of the Mishnah. Also teacher, tutor. The one teacher grows the twice-born through oral study. see 866.

PShVTh pahshoot. plain or literal sense; flat, level, simple, undressed, divested of clothes, simple [Sepher Yetzirah 1:8]. As a masculine noun: Judge. see 602, 554, 737, 159, 559.

ShVPTh shopenet. judge. The judge of the law is Manasseh, bring the heavenly breath into the "oil" through "Isaiah".

ShMNH shemonah. eight (8). Connects with ha-shamaim, the heavens (all the stars in Key 17, Aquarius have 8 rays); through the notion of beginning, connects with esoteric doctrine of the octave. The divine influence which flows down to the conscious mind is effected by a vibratory correlation related to the octave of music. see Mezla (78).

Fabre D'Olivet comments: ShMNH eight. This word springs from the double root ShVM and MVN. By the first ShVM, is understood the action of placing, of putting one thing upon another; by the second MVN that of specifying, of distinguishing by forms. It is therefore, the accumulation of forms that should be understood by this number. This signification is made obvious by that of the verb ShMVN, which means literally, to fatten, to make larger." [The Hebrew Tongue Restored, pp.153-154] For other numerals see 13, 400, 636, 273, 348, 600, 372, 770, 570, 441.

Of the root ShVM he adds: "Action of... arranging one upon the other, in layers, as an onion." Of the root MVN he says: "image, representation, figure... MN this root, composed of the sign of exterior and passive actions, united by contraction to the root A?V?, symbol of the sphere of activity and of the circumscriptive extent of being, characterizes all specification, all classification by exterior forms; all figuration, determination, definition, qualification.

The Arabic [word] has not followed the same development as the Hebrew, although they have come from an identical root in the two idioms, as is proved by the usage of this root as designative relation represented by of, from etc. As noun the Arabic root [Arabic word] designates a thing emanated from another, a gift; as verb, to give, to distribute, that which is weakened to reinforce, impoverished to enrich, etc.

MN the kind of things, their exterior figure, mein, image, that is conceived; the idea that is formed, the definition that is given to it; their proper measure, number, quota." [The Hebrew Tongue Restored, p.391]

396 (4*9*11)

MVWhKL mevshekal. Intellectual (Aramaic). Muskal - idea, concept (modern Hebrew).

IPVSh Yaphosh. Day demon of 1st decanate of Scorpio. This decanate has rulership of Mars and suggest conscious imbalance, resulting in negative aspect of qualities: positive, forceful, energetic, i.e. positive of opinions, lovers of argument, forceful in expression of ideas and energetic in execution of plans. The 1st decanate of Scorpio is connected with the 5 of Cups or Geburah, sphere of Mars in Briah, the creative world. In Briah, the Geburah force expresses in its aspect of dissolution, destruction and change. It symbolizes the need for death of erroneous forms of desire and creativity. The false sense of personal will, personal volition, personal autonomy and personal self-action must be utterly destroyed. Rash and foolish activities are the root of sorrows and disappointments. The fundamental activity of Mars is stimulation of desire must be rightly directed. Otherwise, the results are loss in pleasure, vain regret, disappointment, loss of desired things, treachery, deceit, unexpected troubles and anxieties, broken engagements and friendships.

397 (prime) $[6*6 + 19*19 \text{ or } 12*12*12 - 11*11*11]$

AVR PNIMI Aur Peneemee. Inner Light. A title of Kether and the number 1 (see 736, 207, 198, 364, 602, 620). At the first principle, mercury, of the first matter (white light or brilliance). Sattva, the "illumination materia." From PhNOMI, inner, interior, inside; hidden, concealed.

IHVShVO Joshua. Jah sets free.

398 (2*199)

ChMShIM chamishim. fifty (50).

SThROThN Satarotan. Lesser angel governing the triplicity by day of Capricorn. Note that Capricorn is depicted in Key 15 and contains the positive suggestion of renewal through mirth. Bondage is overcome by seeing through the illusions of the appearances of materiality. The energy of the serpent and of the lion, which brings death to the ignorant, is the savior of those who seek illumination. Note also that Mars is exalted in Capricorn.

ShChIP shawhiph. thin board, plank. [Ezekiel 41:1] And [he measured] the door post and the narrow windows and the arches round about on their three stories, over against the three gates that were ceiled with wood [planks] round above, from the ground up to the windows." This is Ezekiel's vision of the temple, in part.

399 (3*7*19)

AMVNH AMVN + OTzM emunah amen + etzem. basis or faith plus body, substance, essence or life. The responsiveness of subconsciousness to suggestion is the psychological truth behind this designation, which is a title of Binah. The cosmic mother is the ground in which the suggestive power of true perception sows the seed of faith. The substance is the universal radiant energy; etzem is closely related to the word for tree and intimates that the human body is the Tree of Life, whose essence is that life. see 199, 200.

GN BODN + VRDI Gan be-eden + varidiy. A garden in Eden plus of a rose; rosy. The garden is = 53 = ABN = the Stone, or union of father (AB) and son (BN); Eden means "time", the place where the garden of subconsciousness is cultivated, to build the stone. The rose is a symbol of spiritual aspiration; the red rose represents desire of Venus; the white rose, purified desire, or attainment. see 220, 179, 53, 124.

ShBVPI shaguphiy. Listed by Mathers without explanation in [Sepher Sephiroth, p.42]. This word does not appear in scripture.

Fabre D'Olivet comments on the root ShG which form the first two letters: "The sign of relative movement united to the organic sign, indicates a movement of the organ deprived of intelligence, a covetous movement; the same sign joined by contraction to the root AG, symbol of organic development, characterizes every kind of increase. Thence, ShG, blind desire, thoughtless, inclination; figuratively, error, degeneration; action of growing, augmenting in number, volume, duration." [The Hebrew Tongue Restored, p.457]

If the middle letter Vav, is read as "and", we may take PI in its root sense as follows: "PIH a beak; the orifice of anything; the prominent part, an angle; a discourse, and particularly a message." [The Hebrew Tongue Restored, p.426] This is suggestive of error in communication.

400 (4*4*5*5)

The number of permutation (Grades of Consciousness) of the 10 sephiroth in the 4 worlds. Number of cubits of the porch of Solomon's temple and Holy of Holies.

Th Tav. 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] "As representing a signature, Tav implies security, guaranty, pledge, and so on. A signature is what makes business instruments valid. the letter Tav therefore indicates the final seal and witness to the completion of the Great Work of liberation." [The Tarot, Paul Case.] see 476.

Tav was written in ancient Hebrew as a cross of equal arms, sometimes made like the plus sign +, and sometimes like the arthimetical symbol of multiplication X. One reflection of Christian esoteric doctrine, would have realized that Tav as the last letter of the Hebrew alphabet, might be taken as the end of the Old Testament dispensation, and would notice that the Hebrew alphabet ends with the cross [Paul Case: True and Invisible Rosicrucian Order (4th), pp.61-62)

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, and so the fulfillment of the dispensation represented symbolically by the 22 letters of the Hebrew alphabet. see 1271 (Greek).

"The Kingdom [Malkuth] depends from Yesod, and is linked to Yesod by the path of Tav, and this letter stands for the Temple in the midst, as is written in Sepher Yetzirah. Thus is the letter Tav the special token of the Lord, and of His Holy Temple." [9th Communication] see 89, 430.

"He [Adam] is the MLK 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.

"Now the body is Tav also, or the point at the lower end of the 32nd path, as you may see on the Tree, since it is only by a convention that the Sephiroth, which are really points, are represented as circles. Thus the bottom point is not only the lowermost end of path 32, but likewise the completion of paths 29 and 31. 29 is the path of the Corporeal Intelligence, 31 is the path of fire and of Ruach Elohim. Tav is the path of Saturn and of Earth. Could anything be plainer? This is the embodiment or integration of the fire of spirit through the finitizing power of Saturn. Moreover, it is written of the letter Tav that it is

"the Temple of Holiness in the midst." Of everybody whether mineral, vegetable, animal or human may this be said. It is a center or focus for all the powers of Heaven and Earth." [24th Communication]

"Look at the Rota and see what Key 21 says. It is really a symbol of union, and is therefore the extension numerically of Key 6. Ask yourselves what has become of the man in Key 6, when that Key's full expression is represented by Key 21, and you will perhaps learn something to your advantage. Of course 21 is a representation of Binah, and the very number shows this because it reduces to Binah's number, 3; and in Key 21, if you look intently, you may see delineated in plain sight representation of the idea expressed in Hebrew as the word AIN, which is both BTN and AMK. No, we shall not tell you, for you can find out for yourselves, and if you do, you should go on from there to a great many practical applications." [32nd Communication] see 67, 713, 61.

According to Hewetius: "For though our art is unknown, we do assert, according to experience, that this mystery is to be found; but only with the great Jehovah Saturninely placed in the center of the World [Case: Key 21, Tav, attributed to Saturn, is called the Palace of Holiness in the midst, or center]. There, within most intimately, the abyss of the spagiric artifice is disclosed; there, as in a crystalline diaphaneity, the miracle of the whole world." [Atwood: A Suggestive Inquiry into Alchemy, p.321]

Fabre D'Olivet comments: "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 Daleth, to the force of resistance and protection of the character Teth, the idea of perfection and necessity of which it is the emblem. Although it does not hold a particular rank among the articles, it appears nevertheless too often at the head of words, for one not to suspect that it was used as such in one of the Egyptian dialects, where without doubt it represented the relation ATh; in the same manner that the character Peh represented the relation PA, PH or PI." [The Hebrew Tongue Restored, p.465-466]

HGGI ISD BTzIVN ABN Hinnay, yawsae be-Zion, ehben. Behold, I lay in Zion for a foundation of stone [Isaiah 28:16].

KShP kashawf. magician. Also KShP magic, sorcery; KShP 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 [Case: Notes on number 2, p.11] 4, 40, 89, 44.

MShKIL maskil. instruction, erudition; wise person. A wise, prudent skilful person. Title of Yesod, as a noun, applied by Qabbalist to 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.

PShVThH peshutah. Literal sense of the text of the scripture. The "outer garment" of the law. From PShVTh, straight, plain; simple, flat, level; the plain sense.

ShNIM shenaim. years.

ShNIM shenaim. two, double. Illumination results from the overcoming or balancing all the pairs of opposites. See Key 2, the Uniting Intelligence.

SPRIN 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.

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

ShOL 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 Key 10, #67.

NShIM 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." [Mark 12:25] "For when they shall rise from the dead, they neither marry, nor are given in marriage, but are as the angels which are in heaven." see 713.

ShMIN shemayin. 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.

OShL Ashel. 47th name of Shemhamphorash, short form, associated with the fifth quinance (21°-25°) of Pisces. see 415.

QSh qash. 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."

KI OIRMIM [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."

1. Fabre D'Olivet comments: "KI OIRMIM that-void-of-light Refer to first verse of this chapter. It is also way the same root OVR, containing the idea of ardor, of a vehement fire, literally as well as figuratively. Formed from the root AVR, 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 an harmonious movement; there it is a blind, disordered movement. In the above example, the sign of manifestation Yod, has replaced the sign of the mystery of nature, and in this way Moses has 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 word [***], by which the Samaritan translator has rendered OIRMIM, belongs to the root OP, the image of darkness, united to the root PSh, which develops all ideas of inflation, of vacuity, of vanity. The word OPM, which is formed from it, signifies an enormous excavation, and also a savage, voracious animal. [The Hebrew Tongue Restored, pp. 101-102]

2. F.J. Mayers adds: "... the word [ORVM, "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 is 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]

3. 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 from 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)

4. Swedenborg 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]

5. Gaskell suggest that nakedness in 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." [Dictionary of Scriptures and Myths, p.523]

6. Kohlenberger spells this word KI OIRMM [that naked-ones] in the Interlinear Bible.

Greek

Krios. Ram (sign of Aries).

Paul case says the number of the Pythagorean letter Upsilon is also the number of the name of the first sign of the zodiac, Aries or Krios. "Every beginner in astrology knows that the conventional sign of astrological symbol for the sign is exactly that same as the letter Upsilon in the greek Alphabet. This correspondence, moreover, leads to much else, because the ram or Aries, is the lamb of Gnostic christianity; and we shall find, later on, that the Hebrew interpretation of this ogdoad of initials gives us a plain intimation that the founder of the Rosicrucian order [C.R.C.] is none other than this same lamb, and is even named 'lamb' by the Hebrew equivalent to one arrangement of his initials [KR]." see 220

*** [beginning of text missing] ... 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." [Paul Case: True and Invisible Rosicrucian Order (4th), p.59-60]

***Oinos. Wine (symbol of Life). "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. It is the same in meaning as [text ends] [Paul Case]

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

kokkos. a kernel, grain, seed. Spelled 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)

ATh eth. Word used to indicate a direct object; in Golden Dawn usage, essence or Spirit. Symbol of God. Ate Thou.

Fabre D'Olivet observes: "ATh Ath. 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 from the root AN in what the former designates as the active existence of being, I, and what the latter designates as the passive or relative existence, thee. AN is the subject, as character, following the definition of the Kantist philosophers; ATH is the object.

ATh that which serves as character, type, symbol, sign, mark, etc." [The Hebrew Tongue Restored, p.300]

ThA ta. Room.

ShANN sha'aenan. tranquil, quit, at ease. [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." Also "at ease" in [Isaiah 32:9] "Rise up, O you women that are at ease; hear my voice, O you daughters that announce good news, listen to my speech." In [Zechariah 1:15] "And I am very angry with the nations who are at ease; for while I was but a little angry, they helped to carry the disaster to the extreme." 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." Also "tumult" in [Isaiah 37:29] "Because you rage against me, and your tumult is come into my ears, therefore I will put my hook in your nose, and my bridle in your lips, and I will turn you back by the way which you came."

402 (2*3*67)

AISH HALHIM Ish ha-Elohim. Man of God; Husband of God (Glory).

ShBILIN shaybilin paths; spelled ShBILI 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"

MRBO + ChVG + GML mayrubah + haw'awg + Gimel. four-sided, square plus to encompass, compass plus 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.

BTh bath. daughter, female, girl, maiden. Suggest Malkuth (Tiphareth is the "son"), also 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. Also: 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.

IHVH SLVM IHVH-shalom. "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.

ShBQ shebahq. 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."

403 (13*31)

GTh gath. wine press.

Greek

Eremos (Gr). Wilderness. Lonely, lone, desert (places). Of persons; lone, solitary, desolate, destitute, helpless. A solitude, desert, wilderness.

404 (4*101)

Shows the essential order (4) of the Limitless light (0) expressing itself in the regulation of all things (4).

ShQD shaqad. Almond. Name refers to the earliness of its flowers and fruit. From the verb ShQD (sigod) which means to hasten away; to be zealous, to be eager for or intent upon something, to attend carefully. Connected with Kether. The wood used to make the magical wand [Numbers 17.8]. see 43.

QDSh qodesh. Sanctity, holiness. see 454, 650.

DTh dayth, dawth. royal command, commandment, a law, edict. Also: statute, decree, rule, custom; religion. Represents the outgoing affirmative quality of the primal will of Kether. Combines Daleth (Venus) and Tav (Saturn). The law expresses creative imagination (Daleth) in activities leading to concrete, specialized results (Tav).

IHVH AChD VShMV AChD Yod-Heh-Vav-He achad ve-shemu achad. "One Lord, and his name one". {Zechariah 14:9} "And the Lord shall be king over all the earth: in that day shall thee be one Lord, and his name one." [Zohar I. p.77] "Two unification are here indicated, on the upper world in its grades, and one of the lower world in its grades. The unification of the upper world is consummated at this point... All grades and all members were gathered there and became in it one without any separation; nor is there any grade in which they are embraced in one unification save this. In it, too, they all mysteriously conceal themselves in one desire. In this grade the disclosed world is linked with the undisclosed."

405 (5*9*9)

NShIMH Neshamah. Divine soul (in Binah). Variant spelling. See 395, 450.

***[Deuteronomy 32:24] "They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beast upon them, with the poison of serpents of the dust." Those who are cut off from the divine soul are slaves to the serpent-power, whose negative expression rises to Da'ath on the Tree of Life, but can go no farther. see 474. [This was a partial entry. Unable to find numerical correlation in the Interlinear Bible]

ShPKH shawpekaw. phallus, male member; urethra, urinary canal. [From ShPK: to pour out, pour out, pour, shed, spill; empty] [Deuteronomy 23:1] "He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord." Controlled, dedicated use, not celibacy (which atrophies energy) is essential for attainment.

SHRNTz Saharnatz. Angel of the second decanate of Libra.

OB DK NZHR BHM ahbidaykaw nizayhar bawchem. "Thy servant is admonished by them." [Psalm 19:11] "Moreover by them [the judgements of the Lord] is thy servant warned: and in keeping of them there is great reward."

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

"And see here that in Tav, ThV, the powers of Saturn and Venus are combined. Yet Vav is also the special letter of Tiphareth. Now do you see why 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.

Now, the Sphere of the Moon is Yesod, and the Sphere of the Sun is Tiphareth. The White Work transmutes the leaden Guph into the Purified Intelligence of Yesod, for it shows the alchemist what is the real basis of his personal life. Then 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, ABN.

Sol in action is red, and red is the color of Mars. Thus the completion of the Great Work is in the heart, not in the head. Mercury aids, and, in a sense, Mercury is 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. Thus 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.

This, we repeat, starts with Saturn, and then passes upward through Yesod to Samekh, or the fire-trial of Jupiter. Thus, in Rota, you see the lightening, the Jupiter fire, on the Key which illuminates the meaning of Peh, or Mars.

Avoid confusion by remembering always that there is but a single power, as The Emerald Tablet says. 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, as the Rosicrucian phrase says, over and over again. 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." [11th Communication]

"She however 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 so focuses attention on conjunction, because the word Tav ends with V, 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 feminine, and the vertical masculine." [33rd Communication]

Th/V. Saturn in Taurus.

AThH ahtah or attah. Thou; you (singular), to thee. Refers to the central reality of Tav, the Self or I AM. Since the ThV and AThH 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.

DAATH daath. knowledge. variant spelling. See [DOTh] 474.

VPRsin upharsin. 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.

KShVP kishshoof. magic. sorcery, witchcraft. That which unites us to Tav is magic, that which divides us is sorcery. see 1126.

KShLVN kishshawlon. a fall [Proverbs 16:18].

OM-HARTz am-ha-eretz. 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.

ShVQ shoke. 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, ShVQ shook, to run, to flow, to overflow, to cling to, figuratively, to desire. As a noun: street; marketplace, market, desire, longing.

ShNVIM shanaim. 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.

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

ARVR aroor. cursed be [Genesis 9:25]. The "curse" of labor-serving fellow men is really a blessing for those who understand man's real place in the order of nature.

ThBH Tebah. Ark (Noah's). This understanding is also an ark of salvation. Jesus said "He that is greatest among you shall be your servant." see 971, 1844, 1988, 888, 58, 936.

[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." Inman says it is also the name given to the ark in which Noah sailed, signifying "a chest", "a ship" and "a sarcophagus". From it Thebes is supposed to have taken its name. The root, he says, seems to be ThBH, tabah, "to be bellied, or hollow out."

ADVN KL-HARTz aydon Kawl ha-aretz. "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." [Joshua 3:13] "And it shall come to pass, as soon as the soles of the feet of the priest that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above and they shall stand upon an heap." see 271, 283, 690, 2208 (Greek), 433.

ShMN ThVB shemen tob. "the precious oil". [Psalm 133:2] (Unity) "It is like the precious ointment (oil) upon the head, that ran down upon the beard 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.

[Thomas Troward: Psalm 122] "Note the reference to 'the unit' (unity). Conscious dwelling in this is like the precious ointment, viz. "Rubbing in the anointing which teaches all things [1 John 2: 20 & 27] "But ye have an ?unction? from the holy one, and ye know all things"; but the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it has taught you, ye shall abide in him." Note the idea of this anointing descending-first at the top of the head ideal brain and then downwards-similarly on Zion. What the Lord commands for us is life for evermore. C.F. [Psalm 68:28] "Thy God as commanded thy strength: strengthen, O God, that which thou has wrought for us." But see also [Romans 6:23] "For his wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." see 412, 432.

Paul Case comments: "The precious ointment, SMN HThVB = BITH (407) and the dwelling together of brethren, as a family, or BITH is suggested. But it must be remembered also the BITH mens capacity, or power of containing or receiving, and in things of the mind this is mental receptivity, the sine qua non of temperament which fits one to be a Qabalist. In the Idra Zuta Qadisha it is said (verse 677) that the beard referred to in Psalm 133 is connected with the influence from the concealed ancient one, descending through the beard of Microprosopus. Note also that ThVB refers to day = AVR. CF. [Genesis 1:4 & 5] "And God saw the light, that it was good: and God divided the light from the darkness, and God called the light day, and the darkness he called night..." The descending 'oil' = MZLA = the power descending through the magician in Key 1 to AIMA. see 78.

AVTh aoth. 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. Also: Omen, portent; military ensign; letter of the alphabet. see 823.

Greek

heh kleronomia (Gr). "The inheritance" [Isaiah 58:14]. "Then shalt 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." Paul Case says: "The heritage", which is the number 407 or 11×37 , was applied by Gnostic Christians to Jesus Christ and the traditional wisdom transmitted orally which the Hebrews call Qabalah." [True and Invisible (4th) 68-69]. see 700, 1271 Greek.

408 (8*51)

ChTh chath. 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."

AHBTh awhabaythaw. "Thou shalt 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.

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

ShChQ shaykike. 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." Also: ShChQ sawchaq. to laugh, be merry; to make at, scorn. [Job 39:22] "He mocks at fear, and is not affrighted neither turns he back from the sword"; ShChQ sicheq. to make merry; jest, play; to mock, beride.

ShChQ shamchaq. 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."

ShChQ shawchaq. to rub away, to beat fine, pulverize. [Exodus 30:36] "And thou shall 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."

ZATh zoth. this. The Zohar [Prologue, 10A, p.43]: "Who is this that comes up (olah) out of the wilderness? [Sepher Sephiroth, III:6]. The words MI (who, 50) and zoth ZVTh (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 MI mi is holy of holies, and zoth 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)

ThTh Teth. 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 IHVH 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 380, 358, 1502, 400, 419.

ACHTh echath. She. the feminine form of the word for "One" (ACHD, 73). The Life-breath, as the divine darkness represented by en, the no-thing, seems to be more feminine than masculine.

QShTh qeshet. bow, bow of promise. Symbol of Sagittarius and the Great Work. see 800.

VABN HShHM ve-ehben ha-soham. "And the onyx stone" [Genesis 2:12] This stone is linked to Leo, connect with ThTh Teth, with Venus and the "nail" (Vav, Key 5). see 345.

ABHThA abatha. patriarchs. In I.R.Q. 1003 refers to Abraham, Isaac and Jacob, the "fathers" of Israel.

ABVTh aboth. fathers.

HQDSh ha-qadosh. the holy ones. The 'serpents' who are androgynous, are the fathers and mothers. see 1010.

ADShH qedasha. temple prostitute, harlot. (Hebrew Lexicon). This word has not occurred in our gematria. I include it speculatively. (G.J.) suggest the improper use of the one life-force as "she". The serpent activates the Mars center, without rising further, and thus the life-breath is prostituted in a fixed pattern.

*** [beginning of text missing] ... "One is she, the breath of the creative powers of lives..." [Sepher Yetzirah, 118]. it is as if the life-breath, as the divine darkness represented by en, AIN, the no-thing, seems to be more feminine than masculine. But when it is concentrated into the simple point, this Point takes on a semblance of positive masculinity. Thus the path of Aleph stands for something in which both feminine and masculine potencies are united-into the androgyne fool (Key 0).

410 (2*5*41)

ShMO shema. hear, sound. Part of the confession of the unity of God. "Hear O Israel, the Lord our God, the Lord is One." see 373, 739, 466, 273. ShMO shawmah to hear; to listen, give heed; to obey; to understand; to infer, deduce. ShMO sound, sonority.

ShMO report, fame. See the fame of the brotherhood or Fama Paternitatis; meaning, sense; hearing capacity; "he heareth". see 1291 (Greek) and [Deuteronomy 6:4].

ITh yath. Chaldee sign for an objective case.

MShKN Mishkan. tabernacle.

QDVSh qadesh. 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". see 756. 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.

IHVShPTh Jehoshaphat, 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." The alchemical first matter "blooms like a lily standing in the valley of Jehoshaphat" [Secret Symbols]. This word has a definite solar significance. Its root is ShPTh. 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-12 p.1] Note also that VHV = 21 = mystic name of 3 letters connected with AHIH (the father) and Tiphareth (the son). see 1210, 478 (Latin), 1812 (Greek).

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

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

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

ShQI shawqey. butter.

ARRTh 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."

Fabre D'Olivet comments: "ARRTh 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 Joesephus, 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 knew that the catastrophe of the flood was imminent. It is well known that the Greeks called ? ε ?, 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 world [ARRTh] is composed of the two roots AVR-RTh: the first AVR, in understood: it is light and all ideas which are related to it. The second, RTh, formed of the signs of movement proper and of resistance, characterizes a course accompanied, inflected or directed by anything whatsoever. Thence, the Chaldaic verb RHVTh, to concur with a thing, to follow it to its source, to direct it; as light or water, for example; thence, the Hebraic word RHITH, a channel, a conduit, a promenade; thence the Syraic [word] an inflection, a reflection, etc.

After this explanation one can feel that the word ARRTh, 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 ARRTh, by a simple proper name of the mount, but Chaladic and Samaritan words SDNA, axis, wheel, orbit; and RVB or RIB, effluence, emanation: so that it offers a translation quite exact of the sense that I have given to the word ARRTh: that is to say, instead of signifying simply the reflected course of light, it signifies the orbit of luminous effluence." [The Hebrew Tongue Restored, p.226-227]

411 (3*137)

HIKL RTzVN hekel or haikal rawtzon. Palace of delight, will, grace, desire. Briatic (heavenly) mansion corresponding to Tiphareth, i.e. the creative place of the central Ego. RTzVN means will, desire, wish, goodwill, favor, grace, delight. see 1061, 346, 65.

MShKNA mishaykawna. habitaculum, [MShKN] habitation, dwelling, tabernacle. [Ezekiel 25:4] "Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwelling in thee: they shall eat thy fruit, and they shall drink thy milk." [Also: MShKN to give a pledge, to take a pledge, seize, levy, (for debt). Given in Mathers in [Sepher Sephiroth, p.43]

SDR ZMNIM seder zaymanim. order of times (ordo seclorum on the great seal). ZMN = plan, device; appointed time, title; temple (gram.); ZMN = 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.

ALIShO 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."

ThHV tohu. Desolation, "without form." The formless is the "dwelling-place" of the originating principle. Jeremiah 31:37 refers to MVSI-ADTz as being "searched out beneath." Thus ThHV is the formless foundation which is below. See Genesis 1:1,2. By Tarot ThHV = 21 + 4 + 5 = 30 > 3 = Key 2. Daleth = DLTh = 434: B:H:V: (bohu, "without form") (BITH; HH; VV) = 434. ThHV in plentitude = 406 + 10 + 12 = 428 (BTh + HH + VV) = "a precious stone, the gift"; "scintillating flames" (chashmalim); "And IHVH Elohim formed" [man]; "out of darkness"; in the midst. see 430, 291, 1152. Mathers; "expresses first root of all good" [Sepher Sephiroth, p.43]

Shelumiel [ShLMIAL]. "Peace of God." [Numbers 1:6] "Of Simeon [Gemini, fixation, 466]; Shelumiel the son of Zurishaddai" ["my rock is the almighty", 620]. Angelic guard of the 3rd heaven (Pike Hekeloth). [Davidson: Dictionary of Angels p.272] see. 314, 296.

AIN + OPR ain + apar. no-thing plus dust. The no-thing is the primal darkness, the latent state of the supernal triad before

manifestation, or living mind. Out of the dust (i.e. particles of solar radiance) of the ground (physical plane) was the essence of humanity (Adam) created by IHVH-Elohim. see 350, 61.

ThBTh Tebeth. Tevet, the 4th Hebrew month, December-January, corresponding roughly to the period when the sun is in Capricorn. [Esther 2:16] "She was taken to King Xerxes in the royal residence in the tenth month [i.e. of the western calender], the month of Tebeth, in the seventh year of his reign."

412 (4*103)

BITH Letter name Beth. House. The house of personality. Made be read be-yath, the accusative or objective case. Thus it is mental concentration directed toward some specific object, that is, receptivity to the Life-power in Kether via the intuitional and form building of Binah. see 567, 490, 78, 8, 2080.

"Binah dependeth from Beth, and thus is the name BITH completed by a letter of Shabbathai, for truly among men is the Mother the completion of the house, and so is it also in the deeper things of Ruach Elohim. The Path of Beth is truly the path of the Beginning, for in the Path of Aleph, nothing beginneth, nor is there any true beginning even in Chokmah; for what is Chokmah but the mirror of Kether, which hath neither beginning nor end? Thus is Aleph also the token of Ruach which is likewise without beginning or end. But in BITH see Beth the initial of BRASHITH and of Baruch, which is Blessing. Then in BITH comes Yod as the second letter, and this stands for the Paternal Wisdom which is before all beginning. Finally cometh Tav, the letter of Saturn, which completes the tale of 22 Tokens. And thus read, if you have eyes to see, that in any beginning, the completion is already present. For the ONE knoweth naught of time as men reckon it, and for AL Shaddai, the beginning of any outpouring is one with its completion. Thus may you come to understand that the Sabbath of the Eternal never ends." see 713, 52, 61, 400. [32nd Communication]

ve-attah [VATHH]. "and thou." This indicated the true "house" (BITH) of spirit as the central point of personality (see 406). VATHH 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 (VATHH IHVH)," the two invocations are, in effect one. That is AThH and IHVH are designations of a single reality.

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

IBQSh yebaqqaesh. will seek out. [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." Translated "requires". "Will seek out" is precisely the essential idea represented in Tarot by the Magician, Key 1. From BQSh: to seek, find.

TzMR LBN tzehmer lahban. 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 Path 12 (Beth) is a direct emanation from Kether.

RIM OLIVN Rom Eleyon. Height most high, supernal height. A title

of Kether. see 620.

ShMN HThVB shem ha-tobe. 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.

ThAVH tayoh, ta'avah. 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. It has the limiting characteristic of Saturn (Tav). The mental activity of the 12th path actually sets limits, selects objectives and established bounds.

P-D, B, R-K, G-G, I-O, I-A, G-V. The Hebrew values of the names of the seven fratres who were associated with C.R. in establishing the order. The Latin letters and values are: G.V. = 9, I.A. = 11, I.O. = 80, G.G. = 6, R.K. = 220, B = 2, P.D. = 84, total is 412. [If one adds the units column, the total is 22. If one adds the figures in the tens column, but does not carry over the 2 from the units column, the total is 19. And the hundreds column, the total without carrying over is 2.] These seven fratres are the "house" of the order. They execute the desires of the founder. They typify precisely the relationship which is designated in Psalm 1:33 as being like SMN HThVB, the precious ointment.

413 (7*59)

MShKIL + AChD mahsaykil + achad. instruction plus 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.

*** [beginning of text missing] and for the breastplate [of the high priest]. This is a description of the collection of gifts which the children of Israel made under Moses, for the tabernacle. The meaning of the Greek word onyx is "nail", and this connect it with Venus and Taurus-or intuition. see 345, 403, 408.

414 (2*9*23)

AIN SVP AVR 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.

"Representing the great ocean of potential energy which is concentrated, according to Qabalist, into the whirling motion which begins a cycle of manifestation with Kether, the crown. This every line of the great star [the heptagram].. would suggest this 'limitless light.'" [Paul Case: True and Invisible Rosicrucian Order (4th), p.189]

The Golden Treatise of Hermes, IV says: "Behold, that which the philosophers have concealed is written with seven letters..." Paul Case: AIN SVP AVR 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.

GDR SVP AVR gadar suph sur. enclosure without limit.

RBH SVP AVR rabah suph aur. growth without limit.

RZ SVP AVR raz suph aur. mystery without limit.

AZVTh Azoth. Azoth. Alchemical term for the first matter and the Quintessence. A and Z (Latin), Omega (Greek), and Tav (Hebrew). Initial and final in 3 languages.

ANI IHVH ALHI ABRHM ABIK Ani Jehovah Elohi Abraham Abika. 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, and the ladder is understood by Qabalist to represent the Tree of Life or scheme of the ten sephiroth." [Paul Case: True and Invisible Rosicrucian Order (4th), p.189]

HGVTh haguth. meditation, thought, musing, whispering. 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.

MQVR ChIIM maqor chaim. fountain of lives [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."

MShVThThIM mashottim. goings forth. From the Limitless Light spring all appearances of "going forth," that is, of emanation. see 974, 770.

OIN IHVH AL-IRAIV ayin Jehovah al-yeraia. The eye of Jehovah is on them that fear him." [Psalm 33:18]. King James translation. 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.

ShChVQ seqhoq. 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 Brahm. 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.

NChShVN naashon. enchanter.

415 (5*83)

ShMOH shemoah. hearing. The function assigned to Vav, the nail of intuition. see 12, 32, 53, 158, 177, 508.

MOShH moshah. work, action, employment, the function assigned to Lamed, the ox-goad. see 74.

HQDVSh ha-qodesh. the holy one; i.e. Kether, the ancient of days. see 410. This is the spelling given in the PFC 32 Paths of Wisdom lesson 3 and was given as "the Sanctifying" and attributed to the 3rd Path of Binah. From a root meaning: to make pure, to set apart, to consecrate. see 765. Note: See 450 for alternate spelling.

MMShLH memayshala. dominion, rule, reign. The function attributed to Tav, the mark or signature. Also: government. see 400, 406.

QDIShA qadisha. holy. From MVLA QDIShA (mezla qadisha), the holy influence, from Kether [I.Z.Q: 673] "What is to be understood by KCh IHVH, kach Tetragrammaton, the power of Tetragrammaton? This is MZLA ADIShA, mezla qadisha, the holy influence, called, even the concealed with all concealments. And from the influence that strength and the light depend." see 493, 54, 620.

QShVTh qishoot. The forms of truth, the light of truth. [I.Z.Q. 359] (That highest light) "Who is hidden and not manifested, through those vestments of ornament which are the vestments of truth, QShVT, qeshot, the forms of truth, the light of truth.: also: dress, toilet; ornament, cosmetic.

AChVTh awchoth. sister; female relation; companion, mate. i.e. Gimel, Key 2. see 73.

ABR AHDBR abarah dabar. The voice of the chief seer.

***OShLIH Asaliah. "Just God, who indicates truth". 47th Shemhamphorash, Angel SI MÉ, Venus. 231-235. May 5, July 16, September 26, December 7, February [?11? or ?14?]. 3:30-3:40 PM. [Psalm 104:24] "O Lord, how manifold are thy works. In wisdom has thou made them all: the earth is full of thy riches." To praise God and to lift ourselves toward him when he sends us illumination. Rules justice and makes known the truth in law-suits; influences men of probity, and those who raise there spirit to the contemplation of things divine. Persons born: endowed with an agreeable character, is fond of acquiring secrets of illumination. see 400.

416 (13*32)

HMAVR HQThN ha-maor ha-qaton. the lesser light.

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

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

GBHVTh gahbayhuth. "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 ADM (45). This word is from GBH gobah, height, altitude, exaltation, grandeur; pride, haughtiness, point of illumination.

HRHVR hirayher. though, meditation; to think, meditate. Also: to entertain, impure thoughts; HRHVR hahrayhor. thought, impure thought, what "bows down".

QDVShV qaydosho. "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 abhorers, 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.

IAThH yeaayteh. "comes". [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.

ROH TzAN ro-eh tzoan. "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 (3*139)

ShKANVM shakanom. a title of Tiphareth. see 977.

HNNI ISD BTzIVN ABN + ZBCh hinnay yawsad be-tzion ehben + zawbakh. "Behold, I lay in Zion for a foundation a stone" plus 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.

SQ + I + AV sahq + Yod + ow. a sack (the heart) plus the creative hand, plus 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.

GN GOVL + ChR gahn gawoul + hur. "A garden enclosed" plus 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.

ThIBH thebah. Noah's ark. Rosenroth in [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."

ON + ChiIM + HDRK etz chaim + ha-derek. The Tree of Life plus "the way". The tree is the map of consciousness, a model of the macrocosm in the microcosm. It is the way or path or return, that the "oil" must follow to its source. [this entry was originally found under 457] see 228, 229.

418 (2*11*19)

ChIth 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 car is also a cube, made of stone, that is, ABN, the verbal symbol of the union Chokmah and Tiphareth; that is, of 2 and 6, which is shown again in IHVH. But 2 and 6 add to 8, and this is the value of Cheth. Yet the name ChIth adds to 418, and the reduction of this is 13, leading finally to 4, or Daleth. On this we have given you much. Daleth is the path of union of AB and AIMA. Without that union, Binah is AMA, dark and sterile; but after that union she is AIMA, and brings forth BN, the Son." [13th Communication] see 148, 187, 1081, 67, 134 (Latin).

Now the alchemists say the Magnum Opus is "woman's work," and even our English speech uses the words "travail" and "labor" for birth. Many, coming this far, have strayed into the error that the Work has to do with genetics. It is not be eugenics that the "beyond man" comes. It is by a second birth within the heart.

Yethech [IthCh]. to beat, to strike. "You will have more difficulty with the relation between the letter-name and the ideas of punishment, sin-offering, and the implication of the verb meaning to beat, to strike. The solution of this problem is in 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), and 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." [Gematria of the Letter-names]

ACH GID eth-gid. With sinew, with tendon, with penis. ATh is the grammatical sign in the accusative. As a preposition is means "with." In Qabalistic usage it means "essence". GID means "a nerve, sinew, tendon, penis. This is the sinew which shrank at the time of Jacob's encounter with the angel. [Those who see nothing but debased phallism in the Old Testament should know that the wise, though admitting their facts, intimated their interpretation was astray.] An esoteric reference to the diversion of nerve-currents of the Mars-force, from the lower to the higher centers. see 17.

ChThATH khattath. 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 ChThA meaning "to miss the target, to sin".

Rosenroth in [K.D.L.C.K. p.340] gives: ChThATH chattah. peccatum, and says that the masculine form of the word, ChThA is the old serpent [that tempted Eve in Genesis], but ChThATH is the impious woman, Lilith.

BITH HA Geth Heh. House of Heh, House of the Window.

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

IHVH VISHVO IHVH ve-Yeheshoa. Tetragrammaton and Jesus. This combination expresses the idea "I and the Father are One." 418 reduces to 13 or AChD, unity.

OShChQ Issac. Isaac. A variant spelling used in Psalm 105: "Which covenant He made with Abraham, and his oath unto Isaac," [Jeremiah 33:26] "then will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob..." And [Amos 7:9] "And the high places of Isaac shall be desolate."

NVOR ChSD nozer chesed. keeping mercy [Exodus 37:7]. Watchman or preserver of Mercy- servans misericordium. see 72, 412.

ThV VV 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.

Greek

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)

ThIth 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.

"When we come to ThIth, the number of its name is 419, and this adds to 5. Yet 5 is also Daleth with the paternal Yod, as you may see in the character for Heh. Doors first, then windows, was the actual architectural development; and the sequence of the letters was originally determined by this fact. Moreover, 419 may be read as 400 and 19, and in this reading, 400 is Tav, and 19 is ChVH, the Mother, or Aima. And Teth is the link between Chesed and Geburah, just as Daleth is the link between Chokmah and Binah." [11th Communication]. see 9, 409, 1502, 434, 85.

"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.

So love linked with purified and perfected sulphur, 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 sulphur 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 purged too of that 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 Rota this is hinted at in many ways, but particularly by the white wand having two similar ends, so too the woman's taming a live lion. Here is a clue to the basis of many forms of magical working. Nothing which tells you to kill or atrophy the lower triad is true magic. These are the sources of all potency, and to deny them or flee them is to confess oneself unfit for the magical path in any of its forms. So take the conditions taken by the world-process aeons before your birth as Saturn. You cannot change their basic nature, nor do you need to attempt this impossible task.

What you can do is transmute them, or bring them across into the field of enlightened understanding. This in no wise changes the basic nature of the powers embodied in your surroundings. It is the alchemist who is the real subject of the Great Work, and even he does not change his basic nature. How can he since that basic nature is the changeless one? Yet a similitude may help you grasp this: In a single seed lie all the potencies of growth and flower and fruit. These potencies are unfolded as the plant

grows, but they were there all the time. So in what has been called man's animal nature are potencies few dream of, and fewer still unfold; because their presence, not being apparent, must be divined by Mercurial insight and Venusian imagination, and thus follows the actual work of which Key 8 is only one among thousands of glyphs." [19th communication]. see 434, 400, 90.

*** [beginning of text missing] is something which demands unremitting vigilance, the exercises of great patience, and considerable ingenuity. To control the serpent power is no light thing. 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 technic or 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.'" [Gematria of the Letter-names]

H-AYIN SVP AVR Ha-Ayin Soph Aur,. "The Limitless Light". See 414

H-MShVThThIM ha-mashottim. "The going forth"

H-AZVTh ha-azoth. the first matter.

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

ACHThI achdoth. my sister [Song of Solomon 4:12]. "A Garden enclosed is my sister, my bride." The garden is ABN, Ehben, the stone. The phrase is equivalent to Job 28:2 "copper is molten out of the stone." see 53, 126, 661, 30, 216, 1496.

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

MQVR ChKMH meqor chokmah. "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.

Greek

poiehmasi (Gr). things made [Romans 1:20]. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." The manifested world.

τ tehn gehn "the earth". Septuagint translation of ATh-
HARTz (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.

David (Gr). Beloved. see 703 Greek, 14.

420 (3*4*5*7)

RTzPIM raytzawphim. 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.

ShLMIM shilemim. 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.

Rosenroth in [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.

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

ThK tok, tokh. oppression. Translated "deceit" in [Psalm 55:11] "Wickedness is in the midst thereof deceit and guile depart not from her streets." see 900.

Greek

ε π 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, euicaristia.
2. as implying a consequent obligation to labor for the less advanced; that is, dei ponein."

[Omikron: Letters from Pavios, p.252]

421 (prime)

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

ChZVTh Chazoth. Vision, revelation (Chaldaic). see 439.

HThBVDD hitboded. to meditate.

422 (2*211)

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

ARIK ANPIN Arik Anpin. the Greater Countenance, or Macroprosopus. A title of Kether. A name for the number 1. 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." Known also as the "Ancient of Days." see 580, 1552.

ShBOIM shebeyim "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 sprit 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."

QV IRVQ kay yaroq. Rosenroth in [K.D.L.C.K. p.672] calls this linea [thread, string, boundry line, plumb line] flava [golden-yellow], and says that his name refers to Binah, or Tiphareth with respect to Binah.

OTzM HBRIAH etzem ha-briah. essence of creation, creative force.

Refers to Heh, the 15th Path. Signifies the essential nature of the paternal force, which is concentrated primarily in Kether, and then becomes the radiant life force in the Chokmah. The "essence of glory" is really the No-Thing which is the most abstract conception our minds can form concerning the nature of the ONE BEING which is the Rootless Root of all manifestation. This No-Thing is what finds expression as appearance (the eye), as the Three Supernals (the triangle), and as the radiant energy which is the substance of all things, and, at the same time, the gravitation or weight which holds together the world of name and form (the glory). Another arrangement may be read as HIH BRA or HIH, Hawyaw, "to be" and BRA, Beraw, "to create." The inner meaning here is that the essential characteristic of being is creativeness. see 203, 20.

AVRKA DANPIN Arika Danpin. Vast Countenance. A title of Kether, also called "Ancient of Days" and Ancient of the Ancient Ones." Represented in the Qabalah by a man's bearded face turned so as to show the left eye only, like the Emperor. [Note that under 422 the spelling of this name differs. The letter Daleth is here prefixed to ANPIN. In the Hebrew dictionary Daleth (Aramaic) prefixed has the meaning "of, which". the emperor faces North] see 426, 173.

TVB-AThH teob attawh. "thou art good" [Psalm 119:68] "Thou art good, and does good; teach me thy statutes."

ThChIH tekheawh. revival, resurrection. From the Hebrew dictionary "resurrection of the dead" ThChIH HMThIM.. The "essence of creation" revives and resurrects. see 818, 1313,

AVTh HIA aoth hia. the feminine sign. Literal symbol of she; thus "sign she". [K.D.L.C.K. p.66] "And shekinah is called AVTh HIA the feminine sign." Shekinah is the divine presence assigned to Binah. see 67, 419.

The 20 pillars (of the court of the tabernacle) thereof and their 30 sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver. (11) And likewise for the north side in length their shall be hangings of 100 cubits long and 20 pillars and their sockets of brass; the hooks of the pillars and their fillets in silver..." Rosenroth in [K.D.L.C.K. p.420] refers to this phrase in a long discussion of IH, Jah, and says that they join the mystery of Jah.

424 (8*53)

HACHDVTh ha-achadoth. The unities. One of the hidden meanings is "The (Heh) First (AChD, One) and (Vav) the last (Tav)."
Another is: "The mother (Heh as Binah) is first (AChD) and last (Tav). Alpha and Omega (Greek). Affirmation of an underlying unity, veiled by the appearance of manifestation. see 108, 532, 419.

ChIVTh Chayoth. Living Creatures.

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

ThHV-BHV thou-bohu. without form (and) void [Genesis 1:12]. "An alchemical reference of black-the absence of all color-which marks the limit of the first solution of our body, and the point where it is reduced to chaos." [D.D. Bryant, Philosopher's Stone]. Paul Case comments that 424 contains Saturn (400) Jupiter (20) and Venus (4). see 430, 13, He also says "compare the Fools black outer garment in the Tarot". (424 = 10 = 1= Aleph = Ruach, according to the Sepher Yetzirah, and this is the letter 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 (5*5*17)

NOShH na'aseh. Let us make [Genesis 1:26]. See 470.

Rosenroth in [K.D.L.C.K.] links this word in a discussion of BRIAH briaH or creation.

ShMIOH shimidah. 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 its 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.

GVR ARIH goor (or gur) arieh. 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.

HGZITH ha-gawzith. 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.

ZAVIR ANPIN Zauir Anpin. The Lesser Countenance; a title of Tiphareth. see 1081.

MShICH NGID Messiah Nasiyd. 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.

426 (2*3*71){PRIVATE }

KI AM-GLH SVDV AL-OBDIV HGBIAIM: kiy im-gawlah sodo el-awbadawyou ha-naybiayim. "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." Note that "his servants" = 76 = to work, labor, to cultivate; to circumcise; priest, and "his servants" = 92 = "thy loving-kindness"; the strength of Yah, "the prophets" = 118 = to change, sprout again; high priest; chassan (strength).

ARIK DANPIN Arik Danpin. The Vast Countenance. a title of Kether. (see 423). 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.

MVShIO moshyah. 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.

Rosenroth in [K.D.L.C.K. p.517] gives: servator, salvator.

ThVK tavek. Middle, center, midst. Like the Greek $\epsilon \tau$ (kentron, the point around which a circle is described), this Hebrew noun is from a root meaning to pierce, as with an arrow point [The primary meaning of $\epsilon \tau$ is: a point, prickle, spike, sting; a horse or ox-goad]. In the Zohar ThVK is referred to the 6th sephirah under the aspect associated with the Patriarch Jacob (to supplant, to take the place of). Transformed into Israel (He shall rule as God) by the enlightened ego he is able to put new and better conditions in place of former ones. Jacob is associated with Tiphareth, because the Ego is truly the supplanter, and in two ways. By itself, and unaware of its relation to the higher powers, the ego is the conniving, crafty Jacob, full of guile and deceit. Then the ego puts itself in place of God, and even when it begins to learn there is something higher than itself, makes various attempts to force divine compliance with its person wishes and ambitions. Finally, it wrestles with the angel or the divine presence. The struggle continues through the night of Jacob's ignorance, and the angel comes in the form of a man, because the whole problem has to do with the ego's idea of what man really is. Toward dawn it is the angel who wins the wrestling match, that is, a higher conception of man overcomes the notion of personal Jacob. see 6, 400, 406, 182. also: ThVK tivek. to divide in the middle; to meditate, act as middleman. see 906.

Rosenroth in [K.D.L.C.K. p.730] calls this word medium and says

it refers to Tiphareth, because this grade is the midst of Gedulah and Geburah.

Greek

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

ἡρματος hermatos. 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]

ἄμπελος ampelos. 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 (7*61)

ChSD OLAH DAL chesed awlayiah day-el + RVCh (Ruach). The supernal mercy of God plus 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 [recall that 427 reduces to 4, which is the value of Daleth, or creative imagination]. see 213, 214; 72, 1081.

428 (4*107)

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

Order of angels equated with the Dominations, ranked with the Cherubim and Seraphim, headed by Chashmal or Tzadquiel. In the Qabalah the Chasmalim belong to the Yetziratic world, the world of foundation (or formation), the abode of the angels presided over by the angel Metatron [Davidson: Dictionary of Angels, p.???] see 375.

ABN-ChN HShChD aben khan ha shakhud. A gift is a precious stone. A precious stone, the Gift (in the eyes of him that hath it; Whatsoever he turneth, he prospers [Proverbs 17:8]. Also: "The gift, the stone of the secret wisdom (Qabalah)." These quotes tie 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 (ChDSh). see 111, 312, 271 (ROA), 53.

ChIDVTh hidoth. 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 hi 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. see 26. From: ChIDH riddle, puzzle]. see 375.

VIITzR IHVH ALHIM vayi-yetzer IHVH Elohim. 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.

MNI-ChShK minni-khiskek. 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.

ThV-HH-VV 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.

ABN ShLMH ehben shelemah. 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 ShLMH spells Solomon. see 628.

BThVK betok. 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.

GOShKLH gashikalh. the breaker of pieces. Qlippoth of Chesed.
GOSh: shaking, quaking, KLH: complete destruction.

429 (3*11*13)

MShPTh judgement, equality [Sepher Sephiroth, p.45]

Tav/Lamed, Saturn in Libra.

MSPRIM masaparim. declare, are telling (verb). The heavens declare the Glory of God [Psalm 19:1]. see 395, 510. In the American Translation it is rendered: "are telling." 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).

MQDM MIMI OVLM miggedem mimay olahm. From of old, from everlasting. [Micah 5:1] "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler. In Israel; whose goings forth have been from of old, from everlasting." see 1176.

NPSh nefesh. 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. see 80, 570, 220. Nun is NPSh 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.

"...above Tav on the Tree standeth the Foundation, the seat of NPSh, Nephesh, and Nephesh signifieth the eternal utterance of the creative speech. For see, its first letter is Nun, which denoteth perpetuity, and its second letter is P, the sign of the mouth, which the third letter is Shin, the sign of the Holy Spirit. Yet see that in all three letters is one power expressed; for in Nun is the seed-power of Madim (Mars), and Peh is the special letter of Madim, and in Shin, the final letter of its name (ShIN) is N, with which NPSh beginneth. [9th Communication] see 89, 463.

"Throughout eternity, with no cessation does the utterance of the Ruach Elohim the might of El Shaddai the source of Life; and the Living Soul Nephesh is the vehicle of that utterance. Even so may you see it in the letters of Nephesh, for the first relateth to Perpetuity, and the second to Utterance, while the third standeth in the alphabet for Ruach Elohim the Fiery Breath of the Eternal Spirit of Life. To this the name Shaddai El Chai refereth; 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." [27th Communication] see 363, 23, 207.

NShP nahshaf. 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." [Isaiah 40:24] "Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble." This connects with the attribution of the element of Air to Yesod.

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

SPR MIM 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.

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

TzDIQ ISVD OVLM tzadiq yesod olahm. 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.

ThHV VBHV tohu va-bohu. without form and void [Genesis 1:2]. A description of earth, or "That which is below" in the Biblical creation allegory. The mental image suggested is that of a vast abyss of fluid darkness. see 390, 291. The Surangama Sutra states: "The intrinsic nature of space is the real earth-essence." The Lord of Logos is the formative power. [Isaiah 45:7]. Applies particularly to Eretz [ARTz]. see 291, 271, 451.

1. Fabre D'Olivet comments: "ThHV VBHV, contingent-potentiality in-a-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 targum says TzDIQ VRQNIA, divided to annihilation and vain. The Hellenists translate [*** ***], invisible and decomposed. Saint Jerome understands "inanis et vacua" unanimated and vague, or unformed and void. The error into which all these translators have fallen depends here upon a prior one very slight in appearance, but whose consequences becoming more and more complicated pushes them into an abyss from which nothing can draw them. This first error depends upon the manner in which they have understood the first word of the Sepher, the famous BRASHIth.

This word, having impressed them mightier in its figurative than in its 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 BRASHITH 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 BRASHITH 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 ThHV VBHV, 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 [Greek word] of the Greeks, that chaos which the vulgar have also gradually materialized and whose figurative and hieroglyphic signification I could very easily demonstrate were it necessary.

The Hebraic words ThHV VBHV belong to those words which the sages create in learned tongues and which the vulgar do not comprehend. Let us now examine their figurative and hieroglyphic sense. We know that the sign Heh is that of life. We have seen that this sign being doubled, formed the essentially living root HH which, by the insertion of the luminous sign, became the verb HVH, to be-being. But let us imagine now that, wish to 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 Vav to bring it back to the convertible Vav; we shall have only a compressed root where in the being will be latent and as it were, in germ. This root HV, composed of the sign of life, and of that which, as we know, is the link between nothingness and being, expresses marvelously well that incomprehensible state of a thing when it exists no more, and when it is, nevertheless, in power of existing. It is found in the Arabic [word] in which it depicts a desire, a tendency, a vague, indeterminate existence. It is sometimes an unfathomable depth, sometimes a sort of physical death [Arabic word]; sometimes an ethereal space [Arabic word], etc.

Moses, after the example of the Egyptian priest, taking this root and making it rule by the sign of mutual reciprocity Tav, formed the word ThHV by means of which he expressed a contingent and potential existence contained in another potential existence, BHV; for here he inflects the same root by the mediative article Beth.

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." [The Hebrew Tongue Restored, p.29-31]

2. The Zohar [I: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 ALHIM ChIM (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 [1 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 al 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).

shafan [ShPhV]. a treasure; to conceal; concealed. [Deuteronomy 33:19] They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck the abundance of the seas, and of treasures hid in the sand." It is rendered ShPNI and translated "hidden treasures of the sand." also ShPVN (sawfoon, 435): hidden, concealed. see 599,

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

RZVN BN-ALIDO rezon ben-elada. Rezon, the son of Eliada. [I Kings 11:23] "And God (ALHIM) 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.

Greek/Latin

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 Mesaperiym, the verb "declare," used in the 19th Psalm, which says: "The heavens declare the glory of God."

Demon + OShIH, The demon of the manifested world.

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.

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

***nomos, nomus (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." James Pryse says it means "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 element) 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 sprits of the cosmos. 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.'" [The Magica Message According to ??? p. 79]

431 (prime)

AShPIM ashpim. 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.

NBThRIQIN notarion. Cabalistic theory of acronyms. This method is used in Rabbinical Hebrew and has its Qabalistic examples as AGLA. [The meaning of the entire phrase is "thine is the power throughout the endless ages, O Lord"] see 35, 858, 1081.

T + L + A 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 sprit is what manifest through symbols or abbreviations on the higher planes (Aleph). see 400, 30, 1. Note that Tav as "mark" is an abbreviation for something profound.

AL + QRNIM el + qayrawnayim. God, the strong plus horns. The strength of God is the strength of "my servant Moses". MShH = 345 = ChShM 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.

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

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

432 (16*27)

ThBL taybale, tebel. 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. see 291, 50, 365, 105, 302, 337. ThBL 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). According to Godwin, corresponding (with Chesed) to Yesod and Malkuth.

ThBL tehbel. confusion, violation of the natural order. From Balel BLL, pollution, profanation [Levi 18:23; and 20:12].

ThBL tebeil. spice, seasoning, to spice, to improve.

BThL betel. to separate. An unused root, found in BThVLH (448).

AShH ALMNH aisha alemanah. A widow woman [1 Kings 17:9 and 10]. The word of the Lord commands Elijah to dwell at Zidon where a widow woman, will sustain him. When he got thee she was gathering sticks .., "and he called to her, and said. fetch me, I pray thee, a little water in a vessel, that I man drink." The bread and oil she had little of lasted them for many days. see 126, 306.

TzLLI ORB tzelelei ereb. Eventide shadows. TzL, TZLL means: shadow, shade, shelter, protection. ORB means: evening, sunset, night; with different vowel points, Arabia (sterility). see 272.

BN OISH Ben Ayish. Son of Ayish; Ursa Minor, a constellation. Spelled OSh in [Job 9:9, 38:32]. see 1082.

BLO BN BOVR Bela ben Beor. Bela, son of Beor. The first King of Edom, associated with Da'ath. See [Genesis 36:32], 1082.

KShMN HThVB ka-shemen ha-tob. It is like the precious oil. [Psalm 133:2] "It is like the precious oil upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." This is MZLA, Mezla, the holy influence or "illumination material." see 78. "The oil is the nerve-force (a modification of fohat or kundalini). It is made to energize the 'lamps' (the interior stars or chakras)... by means of exercises in which counting is essential..." [Book of Tokens: comment on Teth]. see 407, 412, 390. [The Kaph, a prefix meaning as, like, about; approximately; while, during]

Greek

katabole (Heh) [Gr]. Conception. In the Greek text of Hebrew 11:11 the complete expression for "conception" is "A laying down of seed." The Greek dictionary gives: A laying down; a foundation, a beginning, a paying down, a periodical attack of illness, a fit.

[Matthew 13:35] "So that the word spoken by the prophet might be verified, saynig "I will open my mouth in parables, I will openly

declare thngs having been hid from the beginning [foundaton,
conception] of the world."

Onama Kainon (Gr). A new name [Revelation 2:17]. see this
reference on the "white pebble (1841)." see 231, 201.

ε . which see. see 231, 201, 799.

433 (prime)

ZKVTh zakoth. Merit, privilege, right.

BLATH Balath. Day demon of 1st decanate of Leo. This decanate is ruled by the Sun, suggest conscious imbalance, resulting in negative qualities, of insincere, unfriendly and undignified. These are added to this decanate's independence determination, industry, frank, honest, outspoken and conscientious qualities. The first decanate of Leo is also attributed to the 5 of wands, or Geburah, the seat of volition, in Atziluth, the archetypal world. These are the principles of volition and law. Here they are misuse of power and pleasure in exercising it, resulting in cruelty, violence, lust and prodigality with a spirit of adventure and speculation, and some uncertainty in carrying out plans. The remedy for this is depicted in Key 8, where the red lion is being tamed by the woman, representing transmuted human subconsciousness. One's life then is devoted to making manifest the operation of diving justice.

IHVH ADVN KL-HARTz IHVH Adon kol ha-aretz. 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. Also: [Psalm 97:5]; [Joshua 3:12]. see 407. [Zohar I, p.7] "This term Lord (Adon) is... used in the passage (Joshua 3:11)."

434 (2*7*31)

DLTh Letter name Daleth. door (the leaf of the door, not the opening or doorway); page. see 601. Corresponding to the path of the Luminous Intelligence.

"Now observe that 4 is the number of Dsleth, as well as of Chesed, and the path of Daleth is the first one to cross the Tree. Now, this letter is also DLTh, or 434, which reduced through 11 to 2. Likewise, Chokmah, which in Hebrew is 73, as is the letter-name Gimel, GML. Yet 2, as a letter, is Beth, so that the value of Beth relates to Chokmah. In the Rota this is evident, for is not the Magician a personification of Wisdom, and is he not also a potential father, that is, Ab? Again, 4 is 2 multiplied by itself, and thus Daleth is the multiplication of Beth by Beth, and also the multiplication of Chokmah by itself is Chesed.

Now. In Daleth are the letters of Venus, Libra and Saturn; that is, nothing but the powers of Venus and Saturn. Daleth itself is Venus, but 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 Rota, Empress, Strength, Justice and the World are but various aspects and manifestations of Daleth, as you can, and so is the Star, where the ruling power is Saturn. Again, BINH is 67, and the seed of 67 is also 4, or Daleth.

...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." [11th Communication] see 419, 85, 120, 228, 406, 400.

"But 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 Rota, over and over again, you see Venus and Saturn represented by the same symbols and numbers.

It is not the goad of Lamed what the ignorant call the Devil? And here in the Rota the Devil is the sign Capricorn ruled by Saturn. Where then does he show the power of Venus? Your old Puritan theologians would have had no trouble with this question, for to them, all that the ancient world attributed to Venus was the Devil himself! But the wise are never Puritans, so we must look closer. The number gives the clue. 15 reduces to 6, the number of the Lovers, and the title of Key 6 surely refers to things in the domain of Venus. Moreover the number 6 is the extension of 3, and in Rota 3 is Venus herself. See how the numbers and ideas are so related that, with all their intricacy, you have only to follow the clues, step by step, to come to the main conclusion, reinforced from many points of view, that there is a hidden deep connection between Venus and Saturn.

Now leave these clues for a while and turn to another field. What in your physical vehicle is the Saturn center, and what is its function? Is it not clearly related to Venus? Indeed among the Interior Stars, the Venus center is to the two above it, as is the Saturn center to those of Mars and Jupiter. The Sun center is midway between these two triads, one in the trunk, the other in the head. So in Alchemy the object is to transmute Saturn into Sol. "But to do this" says one, "you must take Venus and make her into coins." All through the Alchemical writing you find this expressed in one way or another. You must begin with Venus, and what is she but 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, builds air castles, takes flights from reality on the wings of fancy. But when Venus and Saturn are combined, love divines the true uses of the forms which hate abhors, and fear seeks to escape, for the perfection of Venus, that is of imagination, is understanding - as you may see from the Path of Daleth on the Tree. 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." [19th Communication]

AISh MLChMH ish milkamah. Man of War [Exodus 15:3]. The letter-name for Daleth is concealed in this saying "The Lord is a man of war." A reference to Tetragrammaton. The Book of Tokens says of Daleth: "This is the gateway of life and form. Yet through it come also death and comfort, even as is shown in the numbering of Daleth. For DLTh being 434, is also 11, and 11 is the half, or division of 22, which represents the whole circle of creation. Therefore is the door a cause of separation, and of the setting of one part against another; and for this it is written that the Lord is a "man of war". see 832.

BITH-HH-VV bohu (spelled in full) meaning "chaos," [Genesis 1:2].
Tzale Shaddai [TzL ShDI]. The shadow of the Almighty. [Psalm 91:1] "he shall abide in the secret place of the most high shall abide under the shadow of the almighty." see 541.

ATh ABIK eth abika. "The essence of thy father." The masculine essence (Chaiah) proceeding from Chokmah, in the path of Daleth to Binah. This intimation is that the active principle in the path of the Luminous Intelligence (Daleth) is actually the masculine "essence" of light. In Tarot, the same thing is suggested, for the Empress (Key 3) is by implication the wife of the Emperor, and her pregnancy is the consequence of the operation within her of his active power. The ten commandments enjoins us to honor "thy father" and mother [Deuteronomy 5:16] see 914, 23, 73.

ThL HShMIM tal ha-shamaim. dew of heaven [Genesis 27:28]. Refers to light-the universally diffused radiance, which takes form as electro-magnetic energy. It is granular in structure, falls upon the earth in drops and weight of its fall may be measured. see 390, 983, 541.

"For as the dissolution of body and soul is performed in the regenerated gold, where body and soul are separated from one another, and yet remain close together in the same phial, the soul daily refreshing the body form above, and preserving it from final destruction, until a set time: so the decaying and half-dead bodily part of man is not entirely deserted by its soul in the furnace of the cross, but is refreshed by the spirit form above with heavenly dew, and fed and preserved with divine nectar." [Hermetic Museum I, p.111]

OMIShDI amisaddi. A proper name, Amishaddai. "People of the Almighty" [Numbers 1:12].

"This is difficult until we remember that this letter refers to the activity of the subconsciousness in the generation of mental images. Until this activity is brought under control, it is the case of all strife, of all contention. Yet from this same activity of the subconsciousness we may develop powers which enable us to be numbered among the people of the almighty. The numerical root of 434 is the prime number 31, which is the divine name AL shrength. 434 is 19×31 , and since ID Yod is 14, 434 represents numerically the multiplication of the divine power

by the works of the almighty hand. In other words, 434 thus interpreted, suggest the process whereby the life-power manifests itself or creates. That power is the generation of mental imagery, which enters into the sphere of our experience through the door of subconsciousness." [Gematria of the Letter-names]

ChShQ IHVH hashaq IHVH "The Lord had a delight" [Deuteronomy 10:15]. In the Interlinear Bible "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."

Greek

heh ampelos. The vine [John 15:1; Revelations 14:18].

435 (3*5*29) 29 = 435

H-MPDM MIMI OVLM miqqedem mimay olahm. "From everlasting"

H-MSPhRIM mesaperiym. declaration.

H-SPhSh nephesh.. The Animal soul.

H-SPhR MIM Heh Sepher M. The Book of Moses.

DRKIK IHVH HVD IONI derawkeikaw IHVH hodieniy. show me the ways,
O Lord. [Psalm 25:4] "Show me thy ways, O Lord: teach me thy
paths." see 915, 224.

436 (4*109)

ShOThNZ sha'ataynez. mixed stuff, a web mixed of wool and linen. [Leviticus 19:19] "Ye shall keep my statues. Thou shall not let thy cattle gender with a diverse mind: thou shall not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee." [K.D.L.C.K. p.505] "... which happens [also] when the letters ShOThNZ are transformed to read ShThN OZ 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.

BTh BBL Bath Babel. 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.

BIThChVI Bithchauiy. Lesser assistant angel by day of Scorpio, according to Mathers in [Sepher Sephiroth, p.45]

APThRVPS Apatrophas. tutor, curator; praefectus; administrator, according to Rosenroth in [K.D.L.C.K. p.142] who cites the Zohar.

437 (19*23)

SPR MIM + BDA Sepher Mem + bawdawh. book M plus 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.

HNNI ISD BTzIVN ABN + HKBVD hinnay yesad be-Tzion ehben + ha-kobode. "Behold, I lay in Zion for a foundation a stone" plus 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.

AVIRA + ThHRH avara + tawhayra. 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.

438 (2*3*73)

IDO ShChVM yado schom. Gates of the shadow of death; the 5th hell, corresponding to Geburah, and to the Moslem sakar [Mem = 600, see 998].

*** ?ve-tubal? [beginning of text missing] sons of men and vessels of brass in thy market." [Ezekiel 32:26] "There is Meshech, tubal, and all her multitude her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living." Tubal here is listed among the unredeemed offspring of God; i.e. those who do not possess the perfect stone. Not that ThBL (432) means: the inhabited world; earth of Yesod, to season, improve. The addition of Van makes the "off-spring, joined by the nail." see 598, 1248, 116 (Greek).

Greek

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." [Hermetic Museum 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." [Hermetic Museum I, p.186]

439 (prime)

ShPThIM shophetim. Judges.

ChZChZITh Chazchazith. Chaldic word derived from the same root as ChZVTh (Chazoth) signifying vision or revelation. Refers to Beth as being an image (body or substance) of the phase of Gedulah (cosmic memory) in Kether - the eternal cycles of the essential memory of itself and its activities and powers. see 412, 567, 8, 2080, 421.

440 (5*8*11)

TM toom. 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.

ChZChZITH chazchazith. wheelings, circling. Chaldaic word derived from the same root as ChZVTh (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 Chesed 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.

ShKL KLLI Saykel Kelali. 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.

ThLI theli. the dragon; Satan. see 700.

ShMNIM shemonim. 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.

MTh meth. "dead" [Psalm 31:12] "A am forgotten by them as though

I were dead; I have become like broken pottery."

DLVTh Dalluth. Poverty, penury, destitution. Poverty, is a play on the letter name Daleth [434], according to this passage in the Book of Concealed Mystery [I: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 [ANI, 61], which is elsewhere attributed to the supernal mother [Binah], forasmuch as in her agree the three letters of the word ANI 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 ADNI Adonai, without the Daleth, or poverty, but filled with the influx, and is ANI ani." see 61, 65. The result of "folly": "the wages of sin is death."

ICHVDVThV yakhudotho. "his individuality". see 2945, 425, 1052. 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 IChVD [28], yirhood, profession of the unity of God; union, communion; privacy, private meeting.

***?blasting? *** [beginning of text missing] burning, and with the sword, and with blasting, and with mildew; and they shall pursue you until you perish. Also in [Amos 4:9] "I have smitten you with blasting and mildew: when your garden and your vineyards and your fig trees and your olive trees increased, the creeping locust devoured them: yet have you not returned to me, says he Lord." see 384, 389.

LIHVH HARTz VMLVAH la-IHVH ha-aretz vu-meloah. [Psalm 24:1] "The earth is Tetragrammaton's and the fulness thereof."

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

MKShP mikasheph. Magician, sorcerer. see 445.

ThHLH tehelaw, tehellah. Praise, adoration; fame, renown, glory; song of praise, Psalm. Rosenroth gives in [K.D.L.C.K. p.90, 727] The consequence of overcoming folly. Refers to the name of Adonai, the liberated kingdom in Malkuth. Also on page 728 he gives: collaudatio, and says the Binah is the place of redemption, liberation and salvation.

MRR marar. to make bitter, to be embittered. As a noun, gall, bitter herbs, etc. Also to flow, to run, to ooze out. see 250, 245, 290.

441 (21*21)

AMTh emeth. 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.

AMTh atem. you (masc. plural).

GChLTh gakhheleth. burning coal, a live coal; carbuncle. It is said of the illuminated that they are "coals of fire"- the igniting of the higher brain centers, especially the pineal gland. "Carbuncle" suggest a malfunction of this process, as "the fallen angels".

LRIAR Lariar. Day demon of the 2nd decanate of Leo. This decanate is governed by Jupiter, indicating unkindness, intolerance and boorishness, qualities the opposite of which animate the Chasidim (Jupiter) through the Heart (Sun). which Leo represents.

RMRA Ramra, Lesser angel governing triplicity by day of Pisces. This suggest that "truth" has something to do with modifying the perception of the body cells, bring spirit down to earth.

AThM ath-mem. "Essence of water". Ethem, the wilderness of Shur [Numbers 33:8] 441 = 9 = Teth, the serpent. see 507, 245, 250, 290, 441, 527.

MATh meath. a hundred. [Genesis 25:7] "All together, a Braham lived a hundred and seventy-five years". Fabre D'Olivet comments: "The name of this number indicates an extension produced by the desire to be extended, to be manifested. The root of this word AVH, literally desire, is here governed by the signs of exterior action Mem. One finds in Arabic [word] expressing to extend and to dilate. In nearly all the tongues of Asia, Mah signifies great." [The Hebrew Tongue Restored, pp. 154-155] For other numerals see 13, 400, 636, 273, 348, 600, 372, 395, 770, 570.

Of AVH he writes: "Action of longing ardently, desiring, inclining with passion. [From] Ah ah. Vocal principle. Interjective root in which is attached all passionate movements of the soul, those which are born of joy ad pleasure as well as those which emanate from sorrow and pain. It is the origin of all interjective relations called interjections, by the grammarians. Interjections, says Court De Gebelin, varying but slightly as to sound, vary infinitely according to the degree of force with which they are pronounced. Suggested by nature and supplied by the vocal instrument, they are of all times, all places, all peoples they form an universal language. It is needless to enter into the detail of their various modifications. AH the potential sign united to that of life, forms a root in which reside the idea most abstract and most difficult to conceive-that of the will; not however, that of determined or manifested will, but

will in potentiality and considered independent of every object.
It is volition or the faculty of willing." [The Hebrew Tongue
Restored, p.289]

AILTh doe. [Proverbs 5:19] "A loving doe, a graceful deer- may
her breast satisfy you always, may you ever be captivated by her
love." Rosenroth and Mathers give cervus as the Latin for this
word.

442 (2*13*17)

BOL ShM Baal Shem. "master of the Name," a Jewish magician.

IAIR + ARK yaweer + ereck. "he gives light" plus length, delay, postponement. Illumination comes after the delay caused by the evolutionary process. The real meaning of earth is known. see 221.

APMI ARTZ aphiay eretz. Rosenroth in [Sepher Sephiroth, p.143] 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.

Greek

α τ α baktehria. "staff". Septuagint translation of MShONTh (860) in [Psalm 23:4] "Yea, though I walk through 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." see 860.

443 (prime)

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

BThVLH bethulah. 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."

DRK HRVCh derek ha-ruach. 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).

GLITH Goliath. Captivity, bondage. The name of the giant who was slain by David [DVD,14] Has deep occult meaning. [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).

D.D. Bryant related the 5 stones David killed Goliath with to the five interior senses, "all uniting to form one perception [see #24, note].... so the five stones merge into one stone that does the work of killing the Giant, the dark body looming up so vast and filling the entire [alchemical] vase of art."

Paul Case: Note that D.D.B. 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 (GLIVTh, 449). Here we may recall that in Judges 5:12 occurs the sayings "Awake, awake Deborah (DBRH, 217, a bee, from DBR, 212, to arrange or regulate, suggesting the industry of the bee); Awake, Awake, utter a song; arise, Barak (BRQ, 302, lighting, brilliancy) and lead thy captivity captive, thou son of Abinoam (ABINVOM, 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 hast ascended on high, thou hast held captivity captive. The hast 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." [PFC on D.D.B. The Philosophers Stone, IX]. See 24 note, 14.

IThGL yithgal. 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.

Greek

ho Logos (Gr). 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.

Jordanehs (Gr). The Greek for Jordan (IRDN), "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.

ασμα α aisma kainon. "a new song". Septuagint translation of ShIR ChDSh (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.

444 (3*4*37)

Note 444 is 400 and 44.

DM ShQ dam sack. blood sack.

DMSHQ Damshq. 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.

"Here brother C.R.C. is halted for a time" by reason of the feebleness of his body. The place-name Damascus means 'work'. Every beginner in occult practice finds that he has many purely physiological adjustments to make. 'Sound mind is sound body' applies with special force to esoteric training. A practical occultist must have a strong and pure physical vehicle. To make a sound body takes work, and this work is indicated by the significance of 'Damascus'. While this work goes on, Brother C.R.C. gains favor with the Turks [4th Race Adepts] 'by reason of his skill in medicine'... What the Fama means is that one preparing himself for initiation gains unusual skill in controlling the functions of his body... during this period chastity in thought, word and act is imperative... They who neglect it may not only never get beyond Damascus, but are in danger of worse things. For the practices which bring the body under control release potent physical and psychical forces." [Paul Case: True and Invisible, (4th) p.114-115] 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." [Paul Case: True and Invisible, (4th) p.125]

TzPRDO tzephardea. 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."

MQDSh makodosh. sanctuary. Then he brought me back the way of the outer gate of the sanctuary, HMQDSh, which looks toward the east, QDIM, and it was shut." The name of God used here is ADNI IHVH [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 (IHVH ALHI-ISHRAL). 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 article: Temple of Solomon, in Makey's encyclopedia. The sanctuary, MQDSh, 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. see 800, 120, 1025. The alchemical significance has to do with the "place of the work" being used to arrive at the "sanctuary". see 470, 864 (Greek).

ChShK APLH khoshek-aphilah. 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.

NPQChV OINIKM nepekechu eineikem. (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.

TzV LTzV TzV LTzV tzaw ka-tzaw tzaw la-tzaw, "precept upon precept, precept upon precept..." [Isaiah 28:10, 13] The reference is to those to whom are taught knowledge and made to understand doctrine-the strong who have ears to hear: "here a little and there a little" see 484, 928 ("line upon line, line upon line".)

ShKV OD shoken ad. 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.

Greek

τ ε ε α α α π teleia agage. 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).

α ho agros. 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).

α ho argos. the ship. (From Jason's Argo, 'shining, bright, glistening') Also: 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 (α) nor unfruitful in the knowledge of our Lord

Jesus Christ." see 374 (Greek).

445 (5*89)

MKShPH mokshepah. sorcerer.

HBRIAH AVRIH ha-briah + uriah. "Light of wisdom" plus the creation. The light of wisdom is a compound of AVR aur, light, with the divine name IH, attributed to Chokmah; "the creation" refers to Heh, the 15th path as the "essence of creation", and the letters of the word spell HH (Heh insight and Heh foresight) the letter-name Heh, AB Ab, father, Yod the Hermit, Resh letter of the sun, see 222, 223.

VChLTh zoheleth. "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.

446 (2*223)

maveth [MVTh]. death.

PIShVN pishon. 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] "The name of the first is Pishon..." It is the activity (Peh) of the divine will (Yod) transforming (Shin) by means of intuition (Vav) and change (Nun). The meaning is ??? ??? pouring forth." (From PSh folly, haughtiness). Pishon is given by Pernety as one of the names of the perfect red stone, in which is also called "thirteenth" (13 = unity + love). And ZOP to rage, to be angry, irritated, excited. see 156, 860, 59, 1096, 1560 (Greek); 1265, 225.

According to Fabre D'Olivet: PIShVN Phishon... this is the root ISh, 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 Peh, and is terminated by the argumentative syllable. VN, which carries to its highest degree, the extent of every produced being. One can recognize in this proper name, and in all the following ones, the genius of the Egyptian tongue." [The Hebrew Tongue Restored, p.78-79]

QMVSh qimosh. 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 possess them: thorns shall be in their tabernacles."

QRSVLIM qahraysulim, qaresulim. joints, ankles. Spelled QRSLI 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.

ChBL-ThV habel-Tav. "cable-tow"; the Hebrew version of the English. ChBL means cord, rope, and ThV is the letter name of Tav, mark, cross, signature, implying salvation. As the 2nd extension of 7, ThV 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]

447 (3*149)

SPRIN + ID-IHVH + BDA sepherin + yad Tetragrammation + bawdawh. The books plus the hand of IHVH plus 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.

ThLI + AL theli + ow. the dragon plus 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.

QBTzAL + ChVQQI kabzeel + chuggiy. "Gathering of God" plus 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.

AILVTh Eloth. 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.

448 (7*64)

MBVQSh meboqash. 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.

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

BMVTh Bawmoth. 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.

MLK MShIch melek mashiah. 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.

449 (prime)

ThLITH talith. cloak, according to Mathers, in [Sepher Sephiroth, p.46] Fabre D'Olivet writes of the root ThL as follows: "The sign of resistance united by contraction to the root AL, 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 ??? lamb still under the shelter of its mother." [The Hebrew Tongue Restored, p.358] This word does not appear in scripture, but is part of the phrase white cloak, ThLITH LBVN, referring to Yesod, the Pure Intelligence. see 536, 80.

Greek

Apophis (Gr). Typhon, the destructive principle, in Egyptian mythology. see 76 Latin, 358.

450 (2*3*3*5*5)

10x45, or Adam, (45) multiplied by the ten Sephiroth.

HZChLTh ha-zohemoth. the serpent [1 Kings 1:9]. Associated with ABN, the stone. This is the serpent power represented by Teth and Key 8. The full expression in the text is ABN-HZChLTh, Stone of Zohemoth, stone of the serpent. (see 445)

ChSP DI PChR kasaph di-pekhar. 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.

MDVTh midoth. virtues. Refers to the peculiar qualities or properties of man, dependent on his members and organs. Also relates to the various potencies of the Life-power in their latent state, as possibilities in the depths of Binah. Paul Case: MDVTh midoth is a temurah for 3 Sephiroth, ChSD Chesed, GBVRH Geburah and ThPARTh Tiphareth, the Egoic Triad. see [K.D.L.C.K. p.508 and Franck, p.166.

MQVDSH magodesh. sanctity, holiness. Sanctifying Intelligence of Binah. This a consciousness of Mem perfect dependence upon the Life-power; Qoph, perfect organization of all cell-groups in the physical body; Vav, perfect communion and unquestioning obedience to the inner teacher; Daleth, filled with clear, definite pictures of beautiful consequences flowing from recognition of the Life-power's true nature; Shin, vivid consciousness of immortality-the forth dimension. see 67, 765. To sanctify is to make pure, clean, and perfect. A saint is one who has surrendered all personal actions to the direction of the Life-power (Mem), He has traversed the road of initiation during the sleep of his physical body (Qoph). he has listened to the voice of the inner teacher (Vav). He has restored the creator to his throne through the generative powers of imagination (Daleth); and completes his work in the perfection and unfoldment of a new vehicle for the Life-power by the refining fire of the Life-breath of the Elohim (Shin). He has mastered control of the serpent-power (Teth). [This is the spelling as given in True and Invisible page 281, see 415 for alternate spelling.)

ShPO shefah. abundance, overmeasure, emanation; to flow [Deuteronomy 33:19]. Intelligence of Cheth Connected with water. Shin shows the 4th dimensions as the Great sea, Binah. Peh is a symbol of Mezla, the holy influence descending from Kether. Ayin is the way the same power is interpreted as superficial appearances reported by sensation. the noun "influence" suggests the notion of water. The Hebrew shefah occurs once in the Old Testament, where it is translated "abundance." "They shall suck the abundance of the seas." Here the idea of abundance is directly connected with water. In this passage there is also an occult reference to time, because the word for "seas" is [IMIM], yomim, identical in spelling with a noun which signifies "days."

ShPO shepa. Influence. see 536. "Part of the Path names of Intelligence of the House of Influence (Cheth) and Intelligence of Mediating Influence (Tiphareth).

"In Tarot the word Shefah (ShPO) '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 from Binah, as we go down the Tree of Life, and the same path leads to Binah on the way of return. Key 16, corresponding to the second letter of ShPO, shows the holy influence as a lighting flash, which destroys the tower of false knowledge. Key 15, corresponding to the third letter of ShPo, 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 they types of the great magic agent, the force employed in all works of practical occultism." [Paul Case: True and Invisible, (4th) p.424]

LVChVTh lookhuth. "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 Tota is the result of the reactions among the ten Sephiroth. see 897.

PRI OTz pereet. the fruit of the tree. [Genesis 1:29] "And God said, behold, I have given you... every tree, in the 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.

PShO pahsa, pawshaw. 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). see 100, 1217.

PShO pahsha. to transgress, to be in rebellion (verb); to revolt, rebel; to be unfaithful; to be negligent in guarding a trust.

PShO pahsa. step, pace, progress. Also "to stride, to make progress. PSHO to tread, step, march. When Shin is sounded as "s" it has a more favorable connotation than the Sh sound. see ZMH, #52.

QNH ChKMH QNH BNH genah chokmah genah binah. get wisdom; get understanding. [Proverbs 4:5] "Get wisdom; get understanding; do not forget my words or swerve from them."

RTzVN BAIN GBVL ratzone be-gebil. unlimited good will, Good will without limit. Mental state of a saint, a perfect man.

ShVKN OD shoken ad. dwelling in eternity, abiding eternally. In man this is the state of having eternal life (inhabitans aeternitatem). see 208.

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

Greek

he-thalassa (Gr). the sea. This is in harmony with the Hebrew conception of Binah as the sea.

451 (7*41){PRIVATE }

ThHVM tehom. 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, 430, 691, 1011, 681; 1273 (Greek).

ATh HADM eth ha-adam. 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 OShH KL IHVH oseh kole. IHVH who makes all.

IShMOAL Ishmael. "God hears" [Genesis 16:11] "...And shall call his name Ishmael; because the Lord hath 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].

MITHa mithaw. death. [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. Mathers in [Sepher Sephiroth, p.46] gives: mortis.

AThN atten. you, yourselves. The feminine second person, plural pronoun. IHVH is commonly thought of as being masculine. The truth is that God transcends all distinctions of gender. Yet the actual working power, which is the essence of the dark, void abyss, and the essence also of primordial humanity, is always represented as being feminine.

ShNANIM shinanim. An angelic choir sometimes associated with Tiphareth and the sphere of the sun. see 1011. Written ShNAV 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." Davidson says these are a high class of angels, 'the shinan of the fire, adduced from [Psalm 68:18] and referred to in [3 Enoch]. Myriads of these shinanim 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 sixth Sephirah Tiphareth is represented among the angels of the Shinanim, says C.D. Ginsburg in The Essence and the Qabbalah'" [Dictionary of Angels, p.273]

Greek

α α cantharos. 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.

σπ α spora. 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.

452 (4*113)

ISHVO BN-DVD yeshua ben-dawvid. Jesus, son of David. [Note: ISHO = deliverance, salvation, victory, and DVD = beloved]. see 386, 14, 52.

ChMDTh hawmudoth. One greatly beloved. spelled ChMDVTh 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 ChMDH, meaning desire, objects of delight]. see 552.

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

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

NPSH ChIH Nephesh Chaiah. Breath of Life. Animal or Vital Soul in Yesod. Life, living creature. see 430, 23, 483.

1. soul-of-life.... The word NPSH, which used by Moses to designate, in general, the soul and the animating life of being, merits much more serious attention, as this great man has been accused by very superficial writers who have never read him, or by very prejudiced sectarians who have read him only to misunderstand him, of having denied the existence of the spiritual essence.

The root form which the word NPSH comes, is without doubt material, for there is no word possible, in any tongue possible, whose elements are not material. As I have said in my Grammar it is the noun which is the basis of speech. Everytime 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 NP presents the idea of an inspiration, an infusion, a movement operated from without, within: it is literally an inspiring breath. The second PH, 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 ASH, characterizes the principiant, principle, of which I have already spoken... it is fire, and that which is igneous, ardent, impassioned, etc.

Such is the hieroglyphic composition of the word NPSH, the soul, which, formed of the three roots NP-PH-ASH, presents the symbolic image of a thing that the Egyptian priest regarded as belonging to a triple nature. This is known to be the idea of Pythagoreans and Plato, who had drawn it from the Egyptian sanctuaries. These priest, instructors of Moses, saw in NP, the partie naturante of the soul, in PH the partie naturee, and in ASH, the partie naturelle. For this elementary triad resulted in unity whose immortality they taught, according to all the ancient sages.

The Hebrew text, the Samaritan version, the Chaldaic targum, and even the Syrian and Arabic, employ the same word; only, they give, following their genius, different significations of the verb which is formed of it. Among the Hebrews, NPVSH 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 Syriac... to give life, to heal; the Arabic... to expand, to evaporate, etc." [The Hebrew Tongue Restored, pp. 51-53]

2. Gaskel suggest that the breath of life is "a symbol of the spiritual essence - the divine spark, atma-buddhi, which is immortal... [in 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." [Dictionary of all Scriptures and Myths p.126]

3. 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 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)

Behemoth [BHMVTh]. Animal, beast, animality, brutishness, animalism, licentiousness, pointed differently hippopotamus [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. BHMVTh 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 (BHMVTh, Behemoth) which perish.") Note the correspondence to NPSH ChIH, the animal soul, and KVKBI HShMIM, the stars of heaven. The animal soul is the personal form of the forces of the stars of heaven. It is the physical life-breath which is related to the force of the sphere of Mars. see 92 (PChD), 142, 98, 496 (Leviathan), 52, 323, 973; 128, 1250 (Greek).

[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 ungoverned 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 sprit 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)

***[Zechariah 4:2, 12] (19) "He is chief of the ways of God: he that made him can make his sword to approach unto him.' Behemoth is the chief manifestation to man of nature, God. The God of man can govern Behemoth. The sword is the symbol of authority, government and the great law of nature, God. (20) "??? the mountains bring him forth food,' In sacred writings the word 'mountain' is often used to signify, these higher levels of consciousness [text ends]

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

ThMVZ tamooz. 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 calender (June-July).

OTzI-NPR aytzi gopher. "gopherwood" [Genesis 6:14] "Make thee [Noah] an ark of Gopherwood; rooms shall thou make in the ark, and shall pitch it within and without with pitch." A foot-note in Magil's Linear Bible identifies this as "timbers of cypress". [GPR = "a resinous wood"] Probably some variety of pine or fir.

[Standard Bible Dictionary]. see abiegnus (Latin).

454 (2*227)

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

ZHRARIAL Zaharariel. a title of Tiphareth, according to Godwin. Davidson gives Zahariel ("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, Zahariel is an angel invoked to resist the temptations of the person of the arch-fiend Moloch." [Davidson: Dictionary of Angels, p.325]

GDVL ShMI BGRIM gawdol lshemi ba-goyim. my name shall be great among the gentiles. [Jewish translation: "is great"] [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..." [20th Communication]. see 59, [The word GVIM may be the plural of GV meaning, 'gathering of people; midst, interior; body, back. with different vowel points, within, inside.]

QDSHIM qadawshm. The holy ones. According to Mathers in [Sepher Sephiroth, p.47] These are consecrated catamites kept by the priesthood. (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.

ChMVTh hamuth. walls. [Isaiah 49:16] "Behold, I have graven thee upon the palms of my hands; thy wall are continually before me." ["thy walls" = ChVMThIK the singular is ChVMH, wall, city wall. Also: ChMVTh husband's mother; mother-in-law; ChMVTh warmth.

ChVThM hotawm seal, signet-ring. [Job38:19] "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.

455 (5*7*13)

Every cube has 13 axes of symmetry and 12 edges. If the length of an edge be taken as 1, then the 3 axes of symmetry which are also the cube coordinates will also be 1, the 6 axes whose length corresponds to that of the diagonal of a face of a cube will be $\sqrt{2}$, and the 4 axes which are the interior of the cube will be $\sqrt{3}$. Now $1:\sqrt{2}$ approximately as 12:21, and $1:\sqrt{3}$ approximately as 15:26. Using these numbers for the lines we have 12 edges + 3 coordinates = $15 \times 15 = 225$. Note that 455 is also 5×91 , and 7×65 . Thus the 25 lines comprising the right angles, horizontals and perpendiculars, and the axis of symmetry give, by this calculation, all the principle names of God, viz. IHVH, AHIH, IH, and AMN. Observe too, that the six shorter axes give 126, the length of the 21 edges of a solid corresponding to the vault of C.R. see 910.

12 edges + 3 coordinates:	$15 \times 15 = 225$
6 axes of 21 =	$6 \times 21 = 126$
4 axes of 26 =	$4 \times 26 = 104$
	total: 455

PVThIPRO Potiphera. "He whom Ra Gave." "And Pharaoh called Joseph's name Zaphnath-Paaneah; and he called him to wife Asenath the Daughter of Postiphrah 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 (ASNTh, 511). She was the daughter of Potiphera (PVThIPRO, 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 PVThIPR, which omits the Ayin. There is much alchemical significance on both spellings. PVThIPRO is PV = 86, ALHIM and reduces to 14; ThI (19) = ChVH, AIVB, DIH, "was black" and reduces to 10; PRO = 350 = OPR, The place from which Solomon got his Gold, and reduces to 8. The sum of these 3 reductions (14+19+8) is 32, the number of the Paths on the Tree of Life... Thus the whole word conceals 4 and 55, or the quaternary, the decad, and the extension of the decad. For the extension of 4 is 10, and the extension of 10 is 55. Finally, 455 reduces to 14. The distinctions between these two spellings and their Cabalistic significance should be carefully noted. The Key is that by the addition of Ayin the owner of Joseph, who cast him into prison, becomes the priest of the Sun who is Joseph's Father-in-Law." [PFC on D.D.B. Philosophers Stone, IX, 8]. see 385, 511, 57
MIThH mithawh. dying, death penalty of death. Suggest Key 13 - death and change, leading to transformation. see 50, 106, 700.

NThH Nethah. 25th name of Shemhamphorash, short form, associated with the first quinance (1° - 5°) of Sagittarius. see 470.

456 (8*57)

HH-VV-DLTh Heh-Vav-Daleth. Hod, spelled in plenitude. also Fig Tree in Fruit, Mountain of Myrrh, legs, thighs, street, ways. see 15.

KThVL ketol. Wall of a House. Refers to Tiphareth. Rosenroth in [K.D.L.C.K. p.473] says that it is referred to Tiphareth in the Zohar, when it is joined to Malkuth per justum [i.e. rightly].

ThANH tehaynaw. Opportunity and purpose; occasion and design; copulation, a coming together, lust.

Fabre D'Olivet comments: As to the word ThANH... to distinguish the sign Tav, a sign that the most ordinary grammarians have distinguished as an heemanthe or paragodic, and to which they have attributed, under these two relations, the faculty of expressing the continuity of things and their reciprocity. this distinction made, the word ANH has no longer the least difficulty. It is an expression of grief not only in Hebrew, but in Samaritan, Chaldaic, Syriac, Arabic and Ethiopic. It is formed from an onomatopoetic root which depicts the groans, sobs, pain and the anhelation 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 ThANH on account of the mournfulness of its foliage, from which lactescent tears appear to flow from its fruits. However that may be, the onomatopoetic figure which is here presented for the first time, although it may be somewhat rare in Hebrew, is far from being wholly foreign as the Rad. Vocab. has shown. It is at first, in Hebrew, as in the Arabic [word], only a kind of exclamation as alas! but, transformed into a verb by means of the convertible sign Vav, it becomes AVN or ANVH whose meaning is, to be plunged in grief, to cry out with lamentations. Thence ANVH, sorrow, affliction; and finally ThAVNH or ThANVH deep and concentrated grief that one shares or communicates.

AIMThH amath, aimawtha. Fear, dread, terror, awe, reverence. According to Rosenroth in [K.D.L.C.K. p.79] This pertains to Geburah. Recall that PChD Pachad [92] fear, is one of the names of Geburah. see 216.

partzuph [PRTzVP]. face, person.

QLV LISRK kolo leaserekaw. his voice to instruct thee.

[Deuteronomy 4:36] "out of heaven he had thee to hear his voice, that he might instruct thee: and upon earth he sowed thee his great fire; and thou heard his words out of the midst of the fire." The fire is Shin (Key 20) and also Teth (Key 8 = Leo = the Sun). "voice" = Vav.

ATh HADMH eth ha-adamah. the ground. [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.

KHThAL kahathal. "God Adorable". 8th Shemhamphorash; angel of 8 of Pentacles (Hod of Assiah). 36-40. Genie: ASICAT. March 27, June 7, August 17, October 29, January 9. [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. see 965, 1525, 425.

According to Godwin, this is the angle of the 2nd quinance (6°-10°) of Virgo, and angel by night of the 8 of Pentacles.

ThANH thanah. the fig-tree and fruit [Mathers]. 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 [ANH] 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.

sheoquim, cont. given by Rosenroth in [K.D.L.C.K. p.705] ???
they are Netzach and Hod, so that Tiphareth may rest upon their bodies.

Greek

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

parthenias (Gr). Virgin, virginal. Related to the virgin birth of Christ and to the mother, "whose purity naught can defile." [Book of Tokens, Daleth] see 744, 515.

457 (prime)

ZThIM olives.

AThVN attun. furnace.

MShKIL + AVN masaykil + own. enlightened plus 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.

PShO + ABD pashaw + awbahd. sin, transgression plus 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.

458 (2*229)

BIATh HGVAL biath hasoal. The coming of the redeemer (messiah).
GVAL (40) is a title of Yesod. The redeemer is the Sun (i.e.
Tiphareth) or Bridegroom.

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

ShChQIM shaykhawqim, shechaqim. Thin garments, cloudy heavens.
clouds. The 3rd Heaven [Godwin] corresponding to Netzach, sphere
of Venus or desires and imagination. According to Rosenroth in
[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 is none like unto the God of Jeshurun, who rides upon the
heaven in thy help, and in his excellency on the sky." see 1018.

BOL POVR baal-payoor. The name of a Moabite deity, in whose honor
virgins prostituted themselves. [Inman: Ancient Faiths II. p.471]
see 356. POVR = uncovering-oneself]

RVCh IHVH DBR-BI ruach IHVH diber-biy. 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.

NChTh nawchath. coming down. also: 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 VNChTh, and-the-coming-down-of in the Interlinear Bible.

459 (9*51)

BARTz-OVTz be-eretz-utz. in the land Uz. [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.

DZA DOLMA OLAH raza de-alma illah-ah. A mystery of the upper world [Isaac Myer: 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]... a few lines further it says 'on this [1] depend mysteries of above and below.'"

Greek

diduma (Gr). Twins. Refers to Gemini.

460 (4*5*23)

ML ShLM Melek Shalem. King of Salem (Melchizedek). [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.

IHVH AISH MLChMH Jehovah Ish Milchamah. the Lord is a man of war.

HHVA BITH-AL ha-hva beth-el. That place Bethel. [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 (HVA), the house of strength (AL). see 12, 31, 412, 443.

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

ThNThA tanatha. According to [K.D.L.C.K. p.371], this word in an abbreviation of the words ThOMIM (tomim = reasons, motives, accents)' ThGIN (caps, crowns, diadems); NQVRTh (nequdoth = points) and AVThIVTh (letters), which denote the underlying concepts of Atziluth, 4 powers of Tetragrammaton.

TzLLD MIRVN tzallad miron. Qlippoth of Gemini. Suggest unbalanced powers of discrimination between self and sub-consciousness.

BNI SHChTz beni shachatz. sons of pride; i.e. of the lion. Poetical of wild animals. [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.

NITH Nith. 54th name of Shemhamphorash, short form, associated with the 6th quinance of Aries. see 491.

*** KThM [beginning of text missing] ... gold, is referred to the Kether [crown, head] thereof; which Canticles 5:11 is referred to the head ('his head is as the most fine gold...') Used with the prefix Mem (abbreviation of MN from, of; being that, since; more than) in [Isaiah 42:12] "I will make man more precious than fine gold (MPZ) even a man (Adam) than the golden wedge (pure gold MKThM) of Ophir." Also in [Proverbs 25:12] (A word fitly spoke is) "as an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear." KThM is specially related to AVPIR Ophir in [Job 28:16] (12) Wisdom, where shall it be found? And where is the place of understand? (13) ??? the price thereof; neither is it found in the land of the living... (15) It cannot be gotten for gold.. (16) It cannot be valued with the gold of Ophir" (AVPIR KThM) In [Psalm 45:9] It says: "... at thy right hand does stand the queen of gold of Ophir." Here is an alchemical clue. see 1649, 297.

Greek

α ατ anatoleh. The east; direction assigned to Venus and to creative imagination (Daleth) on the Cube of Space. The source of light. Written α ατ α in Septuagint translation of QDM (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 (α ατ) 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. Written α ατ in [Matthew 2:1] "And Jesus being born in Bethlehem of Juedaea, in the days of Herod the king, behold, magians from the east came into Jerusalem..." And written α ατ in [Matthew 2:9] "And they, having heard the king [Herod], departed; and behold! The star which they saw at its rising (α ατ), preceded them, till it came and stood over the place where the child was." see 273, 540, 255, 1430 (Greek), 1502, 2295.

461 (prime)

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

AIThN aithan. Given by Rosenroth 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."

462 (2*3*7*11)

Total area of the sides of the vault of C.R. and sum of the areas of its ceiling and floor. (280+182).

NThIB nawthb. 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.

MTzVTh IHVH mitzvath IHVH. The commandments of Jehovah, [Psalm 19:8]. "The statutes of the Lord are right, rejoicing the heart; The commandment of the Lord is pure enlightening the eyes." Observe that the Psalmist the commandments enlighten the eyes, as if they were addressed to the visual sense [True and Invisible, (4th), page 197]. [MTzVH command, commandment, precept; meritorious deed, religious action.]

BAR-LChI-RAI beer-lahai-roi. Well of the living and seeing one, Well of the Living One, my seer. [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]."

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 2 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." 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 the 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.

[True and Invisible page 151-152].

OD KI IBA ShILH ad ki yaba Shiloh. 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.

OVMQ RVM omeq rom. phofundum celsitudinis; depth-height, exaction. see 216, 236.

463 (prime)

G-S-Th Gimel-Samekh-Tav. A reference to the Paths 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, Samekh and Tav. In numbers, 3, 60, and 400 respectively. Look well at the picture of the Fool bearing this in mind and you will find another clue to the magical significance of the middle pillar and to the practical application thereof. See that 463 reduces finally to 4, the number of Daleth. The secret of all works is a secret of the Empress. What her secret is, the Rota shows you plainly when it is placed correctly on the Tree. For the secret of the Empress is then seen to be none other than the mystery of Da'ath, in which all the secret places are filled, and the practical work is one of creative imagination even though it directs the serpent power. Moreover, is not the letter Nun, which stands, as does also the letter Teth for that power, the letter of the Path sometimes called the Imaginative Intelligence? All magic is truly fundamentally in the will, but becomes operative and effective only through imagination, and no imagination is either pure or potent without understanding the Qabalistic name for what is more often called love. This last word Qabalists use sparingly because it has so many contradictory connotations, but there is never any true love apart from what the Tree represents by Binah, and into Binah runs the Path of the Empress. Here, if you look deep, is the secret of the Stone of the Wise, and the Emerald Tablet gives you 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 NO THING which is the primal BTN, then is the Great Work completed, for then is conceived the Heavenly ADM of whom our Brother and Father C.R. is a type.

They who are called to this must open the Temple in all solemnity, and be wholly dedicated to the highest. You have been called, but the tests, before you may be chosen, are not easy, nor may ever the least of them be ignored. [20th Communication]. see 124, 4, 474, 61, 220.

NShMH ChiIM Neshamah chaim. the breath of life. [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: in Genesis 2:7 it is written NShMTh. NShMH is the feminine singular for breath; vital sprit, life; spirit, soul, living creature. see 395.

ThChNH taykhinah. mercy, favor, grace; supplication, prayer. [ThChN 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."

ThGIN tagin. caps, crown, diadems. Receptors of the supernal influence form Kether; symbols of attainment and dominion. see 460. Rosenroth in [K.D.L.C.K.] gives: ?pkakatio?, and say it is Malkuth.

ZKVKITH zekokith. crystal, glass. The "Adytum" or holy of holies in the brain of an adept is a crystal receptor of the higher worlds."

MThH HShQD matten ha-shaqad. a rod of almond. The "rod" is connected with divine will, flowing through the spine in the microcosm; "almond" is connected with Kether. see 54, 404. [MThH stick, rod, staff; branch; tribe support. MThH bed, couch, litter; bier].

BATHIN Bathin. Goetic demon by day of the third decanate of Virgo, ruled by Venus. corresponds to the 10 of Pentacles. see 1113.

ARCh TzDIQIM erech tzadiquim. The path of the just. A term used to describe the middle pillar of the Tree of Life. This is the way of attainment to the higher consciousness and it is achieved by being in harmony with the divine will or Justice. see 85, 95, 89, 73, 120, 406.

"Above Yesod is the path of Samekh, descending from MLK, the seat of RVCh; and above the King who is also BN, the son, extends upwards the path of union which descends from the crown. Thus from Kether to Malkuth descends one unbroken path, though it hath three parts, Gimel, Samekh and Tav. For this is ARCh TzDIQIM (Erech Tzadiquim, the path of the just), and the path of the just is the Middle Pillar of the Tree.

Comment: In transcribing this, P.F.C. notes also that the paths of Gimel and Samekh are both blue, and that Tav, the lowest path of the Middle Pillar, is blue-violet, as if the blue of Samekh, after passing through Yesod, had become tinged with the violet of that Sephirah." The text continues: Below the Son descends the path of SMK, Samekh, which carries the power of the Son to Yesod. For the path of the just is the path of union and support, and it ends in that center which is the abode of the Most High. Verily, in Guph does the power of the Crown stand centered!" [9th Communication]

"....Thus all the horizontal paths are feminine, even though the path of Peh is related to Mars, and the ruling power in the path of Teth is the Sun. Now, in the Rota, Samekh is sometimes represented as Diana, so that there is in this path a lunar influence. SMK is 120, and this reduces to 3, that is, Gimel. But the paths of Samekh and Gimel are vertical, or masculine, so

that in the three crossings male and female powers are conjoined at the point of crossing. This is the clue to the secret.

Venus and Moon at the upper point. Sun and Moon at the point where Teth crosses Gimel, and Mars and Jupiter at the crossing of Samekh and Peh. 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. [11th Communication]

"On the Tree the quickest way from Malkuth to Kether, is up the middle pillar. In our Order, at the first step upward, attention is focused, not too obtrusively perhaps, on Da'ath; and Da'ath is for Qabalists the union of AB and AIMA, pictured in the Rota by the Empress. The "straight and narrow path" is up the middle pillar. See what it comprises: first Saturn, and in Malkuth Guph, then in Yesod Mars. This you may not see at first, but ISVD being 80 is equivalent to Peh, P, and P is the letter of Mars. Thus Yesod and the reciprocal Path of the Active or Exciting Intelligence are two aspects of the same thing. This reciprocal Path crosses the Path of Samekh, and note well of Samekh, that this letter being the Tent-peg or prop, has the same basic meaning as Yesod the Foundation. Furthermore, the old form of the letter Samekh shows plainly what it signifies, and in the flame alphabet, this same letter is like the Magician's girdle, a serpent with its tail in its mouth, symbol of eternity. But more than this, a symbol of the serpent power feeding on itself and increasing in potency by being magically directed. This, in all forms of magic, involves the change from temporal to eternal expression, and this is so subtle that we shall omit further elucidation now.

To go back a little, Samekh on the Tree and in the Rota is Jupiterian, and refers of course, to that inner center we denominate as Jupiter. Consider Key 14 in this connection and see that above it is the Sphere of the Sun, with the Path of Teth above it. Just as the Path of Peh is above Yesod. Now between the heart symbolized by Tiphareth and Teth, and the head in Kether, runs the Path of Gimel, for all these centers are part of the subconscious functioning of the High Priestess or the Moon. But after the heart center, as one rises through the middle pillar, the next cross point is where Daleth crosses Gimel. This in Rota is the Empress, and in the human body is the Venus center. Above it however, the Path of Gimel continues, and by looking at the picture Key 2, you may see at once that only the upper part shows plain Moon symbolism. Her crown this is, and it corresponds to the portion of the Path of Gimel above the point where the Path of Daleth crosses it.

So now you have definitely located on the Tree six of the Interior Stars, Mercury, that is the Mercury of the Sages is the 7th and highest, and this is Kether itself. So descending from

it are the Paths of the Magician and the Fool. The first is Mercury, and so is the Fool in reality, for the Fool is the higher aspect of what the Magician typifies. Just as in astrology Uranus is the octave of Mercury. On the middle pillar than, is the Path from the Bride to the Crown, and here, if you have ears to hear is the hidden knowledge. For even the Crown is but the center of manifestation for AIN, and AIN is the same as ANI, but more than this AIN is 61, and 61 is BTN, Behten the womb of the Dark Mother spoken of at the beginning of the Stanzas of Dzion as the 'Eternal Parent.' Here is the Key to the most potent of magical operations. They who can, may find the lock which it opens into the garden. For remember Adonai in its fullness is the same number as ThROA the Gate, and this door, where will you find it but in Malkuth?" [20th Communication]

Greek

τ ε μᾶ to thelema. 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."

ε τ entoleh. the precept. [John 15:12] "This is my commandment, that you love each other as I loved you."

ἄπ ῑᾶ apotageh. renunciation. A favorite mystery word with the gnostics, who appear to have well understood the necessity of the connection between σ (gnosis) and ἄπ ῑᾶ σῦ (the renunciation of the world). see 1263, [Apostolic Gnosis, p.118]

BDGTh HIM bi-degath ha-yawm. 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.

ThMIDI temidi. steady, continuous, perpetual. name of the 31st Path (Shin). "so-called because it is the perfection of the handiwork of the eternal." ThM, Toom, perfection. Yod is hand. Key 7 for ThM (440), Key 4 for ID (14=5), Key 9 for Yod. 7+4+9 = Key 20 (Judgement), the ROTA symbol for the first matter. see 300, 369, 454, 814. As a state of consciousness, Temidi refers to a level of development wherein there is a moment by moment remembering without cessation, of the eternal verities at first merely learned about. "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 TzVRH (301), written TzVRVTh (702). Thus it refers to archetypal or prototypical forms. "Their Judgements" is MShPThIHM, Mishpatiham (484), and might better be translated "their laws." Yet the older rendition affords a clue to the real meaning of the title of Key 20 (Shin). 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. ThMIDI is derived from ThMID, Tawmid, "continuance; daily offering in the temple." In ancient Hebrew refers to perceptual time.

The 31st Path of Fire, and a Path of the Ruach Elohim, for Fire and Spirit are one, and this is a Path of the letter Sheen, which is the 3rd of the 3 Mothers. ThMIDI is it called, because it is the perfection of the handiwork of the Eternal. This may you see in the name itself, for the first two letters, Tav and Mem, spell Thum, which is perfection; the second two spell ID, which is the name for hand; and the last is the letter which represents Kether and Chokmah, for the Fire of Spirit is the root of fire which appertaineth unto Chokmah, and this is that Consuming Fire which is God Himself. It is the Fire of Mind which divides itself into the semblance 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 and Lebanah, the Sun and the Moon. The Sun is Tiphareth, and the Moon is Yesod, on the Tree, among the Sephiroth. Thus may you know that the 31st Path has to do with the regulation of the powers of Ruach and Nephesh.

They among the Sons of the Doctrine who hide their meaning behind the veils of the work of Hermes, say that theirs is a work of the Sun and Moon, performed by the aid of Mercury. See then, that on the Tree, this is the Path which hath the Kingdom of the body at

its lower extremity, and the Sphere of Mercury at its upper, for the work of the 31st Path is that of the woman who is the Moon, and the man who is the Sun, and from this work cometh forth the child which is the new creature. For this is a work of embodiment, and not without its proper body may the Perpetual Intelligence be made manifest. Yet is that body one of flesh and blood, but different from those which come forth from the womb of ordinary birth. It is a body incorruptible, though the seed of it is sown in corruption. Yet it is truly a Perpetual body, transmuted from the ordinary body that comes through the gate of birth. But without the aid of Mercury, this transmutation may not be effected, for this body taketh 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. Not by inheritance is this accomplished, but by the working of a power descending through the Paths on the side of Binah, and as may be seen on the Tree, all the Paths on the side of Binah have their beginning in the Path of Beth, which is that of Mercury or Kokab. For every man there shall come a time to begin his work of release from the delusion of separate personality, and from the shackles of times, seasons and places. But this cometh not in the lesser wheelings of nature, and hath always its beginning in an influx from above.

Yet for long shall it seem to him to whom this influx hath descended, that he is of his own will and purpose seeking release, but truly this is not so. The fire consumes what it will, the Breath of Spirit blows where it listeth, nor is there any law discernible by man to govern its operation. 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 meaneth by plan, or law, or design. Freely it works, and thus it is written of the Sephiroth that they are "belimah," which signifies "something not to be expressed, and something altogether free from bonds or encirclement of any kind." Waste not thy strength in trying to comprehend this. Know if thou mayest, but grasp it thou can not. [43rd Communication] see 814.

"The Text is obscure, of course, like most of its kind intentionally so, in part, because it is the unfailing policy of the Wise to require competence from those who receive their instruction. But apart from this, the subject matter requires a special vocabulary so to say, and one must be well-versed in these unusual forms of expression to grasp their full purport. You will do better to read them not together, but each for himself. The words do not so much convey the meaning as set-up trains of association which make the meaning unfold almost by itself; at least that is our experience, and we think that you will find it so also."

...understand the man and the woman to be the two shown in "Judgment." They are of course the alchemical King and Queen, but the woman is more to be identified with Yesod than with Malkuth, as the Text indicates. In one sense, any lunar symbol

is related to Yesod, and any solar symbol to Tiphareth. So that what is pictured in this Key, since it belongs to the Path of Sheen, indicates a special aspect of the relation between Tiphareth and Yesod, or Ruach and Nephesh, and also the outcome of that relationship, which is symbolized by the child. Of course the general principle has many particular applications in practical work of self-unfoldment. The applications are sufficiently indicated in the lessons already written, so there is no need for repetition.

...this 31st Path has to do with the alchemical Sun and Moon as they are at work in the hidden laboratory, and the secret vessels. And even this application has many ramifications. It applies to the work of these who conduct the experiment alone, but it also applies to those who undertake the joint operation though there were of course few who are in a position to do this latter, because it requires rigorous training, and unusual circumstances, in these days at least. 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, and this admittedly very brief comment, with study of the Key, you will each 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 words of the Text and the symbolism of the Key, will differ from what either of the others receive, and may turn out to be, nay, almost certainly will 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 recondite Paths, and the paucity of gematria is intentional. If you can take what the Text says about Thum, and ID, and the letter Yod, you may find clues to deeper understanding. Do not forget that the letter Yod is also connected with the Hermit. One hint more ThM is Tav Mem, that is 440, and the essence of this number is 8, the value of Cheth, so that Key 7 may be taken as representing this part of ThMID. Then ID, have you ever noticed, being 14 is a veil for ZHB, Zahab, and alchemical gold. But since the essence of 14 is 5, these two letters can be represented by Heh, or the Emperor, so that in Rota you have Key 7 for ThM, Key 4 for ID, and Key 9 for the final Yod. Add these and the result will show you what Levi correctly identified as the Rota symbol for the first matter (7, 4, 9 = 20) which is the very key illustrating Sheen and the 31st Path. He also said the same thing of the Devil; see if you can discover the connection. [44th Communication] see 440, 8, 14.

360 = Sheen
160 = Ayin

420 > 6 = Tiphareth & Vav, the Hierophant

6 = The Lovers
15 = The Devil
20 = Judgment

$\overline{41} > 5 = \text{Heh, the Emperor}$

1 to 5 = 15, the Devil, and extension of Hierophant
Devil and Hierophant added: $15 + 5 = 20$

Daleth $3 \times 5 = 15$, the Devil
Heh $4 \times 5 = 20$, Judgment

Beth = 417

[Above notes by Paul Case]

Greek

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

Nazareth (Gr). Nazareth. This place-name is from the Hebrew NTzR, Netzer, which means "a sprout, a shoot, a branch." It is used in Isaiah 11:1, which says, "And there shall come forth a rod out of Jesse, and a branch shall grow out of his roots." see 301, 360, 300, 173, 741.

465 (3*5*31)

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

MLK ShLMH Melekh Shelomoh. 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, 1378, 273; 620, 2769 (Greek).

KShNIOIH Kashenyayah. Angel of 10th astrological house, [i.e. Capricorn], according to Godwin.

466 (2*233)

GLGLTh Golgoleth. the skull, head. The place where Jesus underwent crucifixion. see 478, 301 Greek, 186.

***[beginning of text missing] Christ (the son) is said to be crucified at Golgotha..." see 466. The way to the :skull: is the path of truth. see 441, 475. [Canon, p.148] "(Golgotha) is also spelt GLGLThA 467 - 1 = 466: and a cross whose height is 466 has some very remarkable cosmic analogies. Its transverse beam is 216, or the diameter of the sun's orbit measured by its own diameter. Its extreme measure is 666, the length of the sun's ark. From the bottom of the center of the cross beam is 358, the number of the name Messiah, while the height to the top of the cross beam is 366 $\frac{3}{8}$?. And 466 is the side of a square having a diagonal of 660, 1/12 of the earth's diameter in miles. This may explain the translation that Golgotha, 467, was the middle of the earth."

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

IVD-VV-DLTh. The letter name Yod spelled in plenitude. Yod is the paternal hand of creation, pictured in this word, suggest that the functions of the inner hearing and creative imagination must be employed for successful conclusion of the work begun by the "father", whose lantern sheds light of the path of return.

KLIVTh kilyoth. kidneys, reins, loins; testicles. kelyoth is the plural of the noun keli, KLI, meaning any utensil, but especially arms, or weapons of war, so that the idea is basically related to ZIN, 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 KLIVTh 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 KLIVTh means "inward parts, mind, the seat of desires, affections and passions." see 658 Greek. Here we see the relation between fixed cardinal air (Libra), governing the kidneys-equilibrium, and mutable air (Gemini) - discrimination.

Rosenroth in [K.D.L.C.K. p.478] gives: renes, who says they are Netzach and Hod.

OVLm HITzIRH Olahm ha-Yetzirah. World of Formation. In Qabalah,

the plane of the Life-power's activity next above, and within, the physical plane. The physical plane is the world of making, or world of manifested forms. The World of Formation or astral plane (Vav in IHVH) must be controlled and directed by the reins and discrimination to effect a change in the "skull". The angelic kingdom, attributed to this plane, is of great use here. see 536, 315, 1026.

ShMOVN Simeone. hearing; tribe of Israel corresponding to Zain and Gemini. In Genesis 49:5 (a reference of Simeon and Levi) "Ruthless weapons are their daggers." This obviously refers to the meaning of the letter name Zain. see 513, 497, 67, 273, 739.

*** [beginning of text missing] ...power are rightly perceived, rightly discriminated, and when their operation is kept in proper order (that is, properly fixed), the personality of the one engaged in this practice is merged with the Life-power itself. this is accomplished with the aid of smell or true discrimination working through the Mercury and Venus centers in the head and throat. see 95, 30, 570, 501, 54, 162, 830, 395, 259, 7, 331.

Simeon also means: to hear; to listen, give heed, to obey; to understand, to infer, deduce. From ShMO shema, the confession of the unity of God; calling together; hearing capacity (other pointings). see 420. This is the inner hearing which Vav the Hierophant represents. Jesus called Simon (Peter) "Hearing, son of the dove" (bar-Jonah). the "dove" is Venus. Hearing (Vav) precedes discrimination (Zain).

NVITH Nuith. Nuit, Hebrew transliteration of the name of the Egyptian sky Goddess.

SThV sethav. autumn; "winter" in [Canticles 2:11] "For the winter is past, the rain is over and gone."

Greek

α σ α heh kalonoehsia. right perception. (not in scripture). Related to "the son of God." see 1234.

δ α heh hoods alethineh. The true way. Written δδ τ α ε , "the way of truth" in [2 Peter 2:2] "And many will follow their impurities; on account of whom the way of truth will be reviled." And in [Psalm 119:30] "I have chosen the way of truth, thy judgements have I laid before me." With 'the son of God' (1234) adds to 1702. With "word of love" (#666) adds to 2368, the value of Jesus Christ. see 344, 352.

467 (prime)

NThIBH nethibah, netivah. a path, road, way (feminine form). see 462.

468 (4*9*13)

469 (7*67)

BR-AVRIN bar-auriyawm. scholar; erudite. It is note worthy that the Fama, which described the vault of C.R. as a compendium of universal wisdom, was addressed to the "erudite of Europe". [BR pure, clear, clean; learned. AVRIN scholarship.]

AISh ChMSIM aish haymasim. the violent man. The same "consuming fire" when misdirected, becomes anger, rather than learned meditation. see 315.

ChShVQIHM chashuqiham. "warmly desired thing" [ChShVQ = thing desired; beloved. ChM = warmth, heat]. Either wisdom, or passion; the higher vs. the lower nature. Rosenroth in [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.

Greek

mathesis (Gr). mental discipline of Greeks.

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

OTh eth. time, season; appointed time, due season; destiny, fate; occurrence, occasion. The Book of Tokens (Cheth) says: "And because nothing can prevail against me, Even the worst of sinners shall come in their appointed time, to liberation.

ShKL DMIVNI Saykel Damyoni. Imaginative Intelligence, Intelligence of Resemblance. Title of Nun, the 24th Path. The link between the Ego and the desire nature. The possessor of this path may "speak learnedly on all subjects" for he 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 (which is the name as the will-to-live) is eradicated through concentration and meditation. Practical occult work tends to put out the fires of false desire and to a host of mental images leading to action. 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. see 120, 106, 44, 68, 50. Certain brain-cells are developed to give a memory record of "out of the body" experiences. An increasing command of the subtle forces of the physical plane enable the adept to establish a perfect state of balance between those activities which tear down the body and those which build it up. He learns that he does not, and cannot "Die." 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. Nun means "to sprout, to grow". As the "fish" it implies continuous growth through the reproductive powers of imagination.

"The adjective 'imaginative', describing the 24th path, and the position of the path itself on the Tree of Life show by what means true Rosicrucians control the great magical agent. Mastery of the currents of the nervous energy in the physical body is achieved by mental imagery, but the images employed have nothing whatever to do with the sex function. All magical is accomplished by the mind's power of generating mental images. Imagination directed toward the formation of specific patterns for desirable conditions is the secret of this 24th path. The higher technique of these exercise in creative imagination has to do with building the pattern of the deathless 'solar body' which is symbolized by the rising sun in the background of Key 13. Few persons know that such a body can be built. Fewer still are aware that some human beings actually have built such a vehicle. The race-thought runs counter to this idea. We mistakenly suppose that everyone must die. this is not true, and one of the principal undertakings of the invisible order is to sow this seed-idea in the race-mind as a counter-active to the natural man's belief in the reality of death." [Paul Case: True and Invisible Rosicrucian Order (4th), p.356]

"The Path of Nun is the first manifestation of the dynamic or projective aspect of Tiphareth as contrasted with the static or

receptive aspect. It is called Imaginative Intelligence because the primary activity of beauty works through imagination in brings about new modes of expression. This involves the passing away of the forms which are supplanted by those which imagination calls into existence. The passing away of supplanted forms is indicated in symbolisms of the Tarot Key entitled Death, and the fact that the new forms are developments of the old is suggested by the nature of the harvest gathered by the reaper in the picture. The result is the perfection of Netzach, for though the transformations wrought by the power of beauty the final victory is attained." [32 Paths]

"I am the Intelligence of Imagination, creating an expanded, liberated life by my power of true vision." [Meditations on the Paths of Wisdom]

HMLK ShLMH ha-Melek Shelomoh. "(The) King Solomon", "(The) King of Peace". Engraved on Zinc (Jupiter) ring of magical wand. see 1010, 375, 404. 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.

DVR DVRIM devir devirim. A cycle of cycles, eternity. "A magician should work as if he had eternity in which to complete his operation". [Eliphas Levi] see 1010, 1480. 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).

***NOSH ADM nahesey adam. "Let us make man" (in our image, after our likeness; and let them have dominion over the fish of the sea...) [Genesis 1:26]. The Zohar [I.p.4] says: the expression [text ends]

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

NKTh nakath. "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. [NKChH is the spelling, also in Isaiah 39:2].

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

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

OMR NQI omer naquio. 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.

NThHlH Nithahiah. According to Godwin, the angle of the 1st quinance of Sagittarius, and angel by day of the 8 of wands, which corresponds to Hod of Atziluth, and the 1st decanate of Sagittarius.

A variant form of this name is Nilaihah. Davidson says that Ambelain in La kabbalah Pratique "list Niliahah 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: Dictionary of Angels, p.207]. Mathers in [Sepher Sephiroth, p.48] says this is the angel of 8 of Swords.

471 (3*157)

HMVRIH HR ha-Moriah har. Mount Moriah. Moriah means: seen of Jah. Thus Mount Moriah signifies: The hill of the divine vision. Jah (IH) is the divine name of Chokmah, the root of fire. The tejas Tattva is the subtle principle of sight attributed to fire. The "temple" is erected on a foundation of fire. The temple which was nearing completion when Hiram Abiff was murdered was built on Mount Moriah. see 15, 72, 273, 255.

The name Moriah appears in [Genesis 22:2] "And he [God] said 'take your only son Isaac, whom you love, and go to the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell you of."

ALP-ShIN Aleph-Shin. the Qabalistic spelling of Esh, fire, in plenitude. see 301.

AVIR MRVCh Eever merauch. Wind from Life-Breath. The elementary Air, of Spirit. Part of Rauch, the cosmic Life-breath. see 214, 217. "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.

HIKLVTh hekawloth. 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). These 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 from the mystic supreme thought are called en-soph (limitless)."

ADRIRVN "The mighty one sings"; a title of Tiphareth. see 1131. NKATH niekoth. spices, aromatic powder. [Genesis 37:25] "And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a caravan of Arabians coming from Gilead, with their camels bearing spices, balm and Myrrh, and they were on their way to carry it down to Egypt."

HABN HZATH ha-ehben hazzoth. "pillar stone" or "foundation stone". [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) [QBLCh = MTzBH], implying that he set up again something which had been prostrate. he also 'poured oil on its head', thus doing more than anyone else to restore it." see 137, 768.

Greek

α α 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". An epithet of or "Saturn? (Taylor's Pausanias volume III, p.196). see 510 (Greek). Pure intellect or reason is a result of pure vision, symbolized by the unspotted "lamb of God" (Aries), which is the effective use of the Mars force to clear away the obstacles to perfect truth. Subconscious processes must be clear and clean so that the open and free flow of the Life-power may bring this about.

472 (8*59)

VIOSh ALHIM va-ya-as Elohim. and God made

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

TzPVNI + AL-HR zayphooni + Ale-har. "My secret place" plus "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.

473 (11*43)

473 is the side of a pentalpha having a perimeter of 2,368, the numerical value of the name IH Σ ΧΡΙΣΤΟΣ

ThChNVTh [K.D.L.C.K. p.370] calls this molitrices and cites [Ecclesiastes 12:3], also saying that these are virtues of the order of angels, and denote Netzach and hod, which administer Justice.

GVLGLThA Skull. see 466.

Greek

επ σ π epskipeh. "visitations", i.e. the act of being visited or inspected; in the New Testament spoken of God, who is said to visit men for good. Spelled επ σ π in [Luke 19:44] (43) "For the days will come on thee, when thine enemies shall throw a rampart around thee, and enclose thee and press thee in on every side, (44) and will lay thee level with the ground, and thy children in thee; and they will not leave a stone upon a stone in thee because thou didst not know the season of thy visitations." Also in [1 Peter 2:20] "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 word also means the duty of visiting, inspecting, i.e. charge, office or overseership, as written τ επ σ π, "the charge" in [Acts 1:20] "For it is written in the book of Psalms, 'let his dwelling be desolate, and let no one dwell in it; and 'let another take his office (charge).'" With "mind of God" (1229), this word adds to 1702. With "word of love", it adds to 2368, the value of Jesus Christ. see 666.

*** semeron, cont. also Septuagint translation of ChIVM (621) in [Deuteronomy 9:1] "Hear O Israel: you are to pass over Jordan today and to possess nations greater and mightier than yourself, great cities with walls up to heaven." see 621.

DOTh 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. 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 [K.D.L.C.K. p.252]

Daath is particularly knowledge gained by direct personal experience. Located between the 3 Supernals (Kether, Chokmah, and Binah) and rest the rest of the Tree, it represents the division between two levels of being, and thus may be thought of as the Sephirah of Becoming; The aspect of consciousness experienced as "relation." see 346, 131, 70, 581, 345, 503, 84. -PFC

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.

"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 (IHShVH = 326 = 11) [1972, page 184]. - Allan Bennett

Proverbs 3:19-20: "With wisdom God established the earth, with Understanding he established the heavens, and with his Knowledge, the depths (chaos) 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).

"In the construction of the Tree of Life, Da'ath is the point at which the circles corresponding to Atziluth and Yetzirah meet.

"knowledge", in the Qabalist sense, is the link between the archetypal and the formative planes of being, the synthesis of the former and the initiating principle of the latter. It is curious at least that the number of Da'ath is $474 = 15 = 6$, which is the value of Vav, the letter of Tetragrammaton assigned to Yetzirah, which (in this scheme) proceeds from Da'ath.

The number 474 moreover yields 112 as the multiplication of its digits, and 112 reduces to 4, a number mystically equivalent to 10 (because $1+2+3+4 = 10$), and 10 is the number of Yod, the letter assigned to Atziluth.

Thus the numeration of Da'ath conceals the idea that it is related especially to Atziluth and Yetzirah." [Notes of the Tree of Life by PFC]

"... Yet another hint is found in the fact that Da'ath is the point of the exact center of the Path of Gimel. This path correspond to the High Priestess in the Tarot... The knowledge of the Qabalist is midway between the pillars of light and darkness, between which sits the High Priestess. Nothing could be planer to those with eyes to see!" 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. Now, knowledge must not be confused with information. The Hebrew word for it is DOTH, Da'ath. By attributions to these three letters, understand the work of Da'ath to be the work of Venus (Daleth), Mars (Peh) and Saturn (Ayin). Remember that planets are interior stars and alchemical metals... though conjoined with Saturn in Capricorn, is also the exalted or sublimated Mars.

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

Mars is action, and Saturn is concretion. Specific actions are indicated, and if you will ask for further light from within, you may discover, perhaps to your surprise, 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." [24th Communication]

ODTh edeth. testimony (within the ark). [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.

ChKMVTh chakemoth. wisdom (plural). knowledge and wisdom are closely related.

OThD oethed. to prepare, make ready. a prerequisite of knowledge.

OThD othad. 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.

ACHThI KLH echothi kallah. "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.

ZH-HIVM OShH IHVH zeh-tayom yasha IHVH. "This is the day which the Lord has made." [Psalm 118:24]

475 (5*5*19)

KHBTh koheneth. 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.

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

Latin

hoc universi compendium unis mihi sepuchrum 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 Rosicrucian allegory (Fama). "Here is a direct statement that the symbolism of the vault is cosmic-both macrocosmic and microcosmic. It links the vault with the other great sepulcher, the pyramid, which is also a single compendium of the universe, and with Solomon's temple, and Noah's ark. The inscription is on a circular altar, for the circle is the fundamental symbol of cosmic perfection." [PFC, True and Invisible (4th), page 201]. see 87, 122, 76, 150 Latin, 106, 37, 23, 24.

476 (4*7*17){PRIVATE }

ShKL NOBD Saykel Ne'evad (neobed). Serving (or Administrative) Intelligence. 32nd Path of Tav. Connects the automatic consciousness (Moon) to the field of sensation and embodiment (Earth). 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 (serving) are: NOBD to be tilled, be cultivated; to be worshiped; to be dressed, be tanned (of hides); from OBD to be worked, be made to serve, and OBD work, deed. see 126, 406, 400, 331, 340.

KL-MOSHIV kawl-maesawiv. all ye his works. [Psalm 103:22] "Bless IHVH, all his works in all places of his dominion..." Tav is Saturn, to which is attributed the pair of opposites dominion and slavery.

MLQVSh malekeosh. the latter rain (vernal rain); spring rain. Figuratively eloquence. [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 named MLK melek. "Favor" is RTzVN rawtzon or will. see 346, 352, 1453. The dominion of the divine will produces the eloquence of serving; here the greatest of all becomes the servant of all.

BITH DIN house of Justice; curia; 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 judicii, curia, consistorium iudiciae, 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.

BITHChVN baythchan. Angel Lord of the triplicity in the sign Scorpio by day. see 1126.

TzLILIMIRVN Tzelilimiron. The Clangers, Qlippoth of Gemini.

*** [beginning of text missing] here fused into the bestial and divine serpents of life [Nightside of Eden, pp.193-195] This

reflects unbalanced discrimination. see 1126. 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 voces of disunity (Vav), frozen in a cycle of reproductive error (Nun).

Of the root TzL which this word begins Fabre D'Olivet writes: "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 TzL 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] has evidently the same radical sense as the Hebrew TzL, but this root, beside its primitive sense, having also an onomatopoetic sense, has received developments much more extended. According to the first sense, the verb [Arabic word] 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 second sense, it is a prolonged sound, a cry which invokes succor, a prayer, etc. [Arabic word] expresses that which is prolonged indefinitely, wanders, disappears, etc." [The Hebrew Tongue Restored, pp. 434-435]

ShKL MVThBO Sekhel Motba. The Natural Intelligence. Title of Tzaddi, the 28th Path. Connects the desire nature (Venus) to the automatic consciousness (Moon). 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. see 127, 81, 103, 203, 222, 104, 127. MVThBO is derived from the root IBO 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.

ZRO TzDVQ zero zadok. the seek of Zadok. [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 TzDQ Tzedek 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."

MKVN HR-TzIVN mawkon har-Tzion. 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.

Greek

μετὰ α metanoia. repentance; after-thought; 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.

ε δ σ ekdikehsis. 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.

pantelia (Gr). All complete, fully accomplished. Name for the number 10 and for Malkuth. see 496, 986, 859, 1386, 1984.

478 (2*239)

ZOIR ANPIN Zauir Anpin. 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.

BLILVTh be-liloth. by night [Psalm 134:1].

GVLGVLTh gulgoleth. 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.

MBQShI IHVH mi-baqashiy IHVH. Ye that seek Tetragrammaton. [Isaiah 51:1] "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." The "rock" is the stone. see 53. The stone is found in the skull (above) on the physical plane.

***VICH L NCh AISH HADMH vayachel Noah aish ha-adamah. And began Noah, man of the ground (and planted a vineyard). [Genesis 9:20] The Zohar [Prologue 6B] says Deuteronomy 33:1: which calls Moses "man of God" AISH HALHIM implies that he was the husband (AISH), as it were, of the divine glory, leading it [text ends]

KThVBIM Ketubim. 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.

MChLTh Mahelath. Mahalath, daughter of Ishmael; with of Esau. [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.

Latin

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.

479 (prime)

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

ThKNTh tokhnoth. 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.

HAL BITH AL ha-El Beth-EL. The God of Bethel [Genesis 31:13]. see 560.

HDOTh ha-da'ath. The knowledge. see 474, 581, 293.

HChKMVTh ha-chokmoth. the wisdom; of the wise. Feminine plural, or collective. see 73.

ThVChNVTh tuhanoth. molentes, or masses, according to Mathers in [Sepher Sephiroth, p.48]. Fabre D'Olivet writes ThVCh, the first three letters of this word: "Action of placing in safety, guaranteeing, covering, inlaying: a covering, an inlay, a coat of plaster, etc." [The Hebrew Tongue Restored, p.357] The last three letters suggest the plural form.

480 (3*5*32)

LILITH Lilith. Queen of the Night, Queen of Demons and Qlippoth of Malkuth, the queen or physical plane. see 773.

Godwin gives: Queen of the night, queen of demons, wife of Samael, wife of Asmodai, first wife of Adam; arch-demon corresponding to Yesod.

According to Davidson "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 uncleanness 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: Dictionary of Angels, pp.174-175]

Kenneth Grant adds: "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." [Night of Eden, p.269]

ThLMVD talmud. teaching.

KL-NPSh kawl-nephesh. "all living" [Genesis 1:21] "And God (Elohim) created great whales, and every living creature that moves, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good."

HIKL HQVDSH haikal ha-qadosh. "The palace of holiness, or holy temple. [Sepher Yetzirah 4:4 kalisch] "The holy temple that stands in the center, which carries them all." (i.e. the 6 dimensions: height, depth, east, west, south, north). see 586,

282, 65, 404.

ABNI ThVHV abeni tohu. "stones of emptiness"; lapides inanitatis [K.D.L.C.K. p.21] says they pertain to Chesed. see 411, 53. Suggest a lack of memory, as Chesed is associated with Jupiter and cosmic memory.

OITh Aiath. Aiath; Malkuth, 42-fold name in Yetzirah [Isaiah 10:28] "He is come to Aiath..." (BAOL OITh), Malkuth in Yetzirah, the formative world. see 315.

According to Westcott, this is one of three names for "bird" in alchemy, which generally means sublimations. In the Aesch Mezareph [III, p.25] A beast with 4 wings like a bird was given power over the lion and bear that he may extract their gluten or blood. see 156, 376. The last three letters of the 42-letter name of God, according to Godwin.

***SThRA AChRA sitayraw ahchayraw. Evil power, demonry, adverse influence; evil side, the devil's domain. Literally, "the other side" [Aramaic] [Zohar II, p.50] "The 'adverse influence' which brings suffering and chastisement is therefore necessary in the world. Since it rouses in man fear: for through chastisement an man becomes filled with the true fear of God, and does not harden his heart; for if he does [text ends]...

ThP toph. a hand-drum or tambourine called the timbrel; also bezel-the part of a setting that receives and holds a gem [Job 21:12] "They take the timbrel and harp, and rejoice at the sound of singing." see 1200.

PTh path. bit morsel. with different pointing: poth opening; pudenda (Godwin). Suggests that which enables doors to be open and shut [Daleth = door]. But PTh 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] [PThH = to be open; to be simple, foolish; to be enticed, deceived; PThH to seduce; to persuade, entice] PTh bit, morsel (Godwin).

ADIRIRVN Adiryaron. The Mighty One Sings. A title of Tiphareth [Godwin]. see 1131. According to Davidson, 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.'" [Davidson: Dictionary of Angels, p.7]

tabaoth annulus (Mathers). [a circuit of the sun, cycle of time]. 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.

Greek

ἐπ σ π ε α episkopeia. overseership. [over + σ π , watchtower; ἐπ σοπ , an overseeing, office of overseer or bishop; a visitation, or punishment].

ἐπ σ π heh episkipeh. "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.

ε ε σ heh genesis. The beginning, origin, source, birth, race, descent; generation, procreation, nativity. [Matthew 1:18] Now the nativity of the Christ Jesus was thus: Mary his mother had been pledged to Joseph; but before they were united, she was discovered to be pregnant by the holy spirit". [Luke 1:14] "And he will be to thee a joy and exultation, and many will rejoice on account of his birth" (ε ε σ ε). [James 1:23] "For if any one by a hearer of the word, and not a doer, he resembles a man viewing the face of the birth of himself in a mirror" (i.e. his natural face, ε ε σ ε). Christ is also α α (#532) and α (#709) and π τ (#?1550?)

α σ α α magnesia katholikeh. Greek form of Latin magnesia catholica, universal magnet, the alchemical first matter. see 129 (Latin). In the [Hermetic Museum I, p.77] 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." see 1766 (Greek). τ α μ ε ε tria megetheh. three dimensions.

Ια ΙΑΟΥ. The name of Tetragrammaton, Notice the similarity to the name of God ΙΑΟ, used in the Phoenician mysteries. This is definitely a Gnostic derivation, from the Alexandrian brotherhood.

α τ artoi. "loaves", i.e. bread; part of the temptation of

Jesus by the Devil in [Matthew 4:3] "Then the tempter approaching him, said; 'if you be a son of God, command that these stones become loaves.'" see 671 (Greek); 1964, 370, 4884, 710, 1059, 1219.

482 (2*241)

επ ε σμε geh epilelehsmeneh. "land of oblivion" or "land of forgetfulness". Septuagint translation of ARTz NShIH (#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.

483 (3*7*23)

MZLVTh Mazloth. constellations; the Sphere of the Zodiac.
Singular form MZL is root of Mezla, the force proceeding from
Kether is identified with ?planetary influences?.

LA ThChMD lo tha-chemod. "Thou shall not covet." The last of 10
commandments revealed to Moses by God, in [Exodus 20:17].

NVShA OVN neusha ayon. Mathers in [Sepher Sephiroth, p.48] gives:
ferens iniquitatem.

MShPThIHM mishpatiham. 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" [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.

LThHV VHBL le-tohu ve-hebel for naught and in vain. [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." What man proposes (Ayin, Key 15), God disposes (Key 6 and Beth, Key 1). Beth + Ayin = OB. see 72.

OThID eytheid. 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.

QV LQV QV LQV gav la-qav gav la-qav. line upon line, line upon line or line by line, line by line. [Isaiah 28:10, 13] "To whom shall one teach knowledge [DOTh]?.. For it is precept by precept, precept by precept, line by line, line by line." see 474. Resurrection is a step-by-step process.

ChTzR-OINVN Hetzar-Enon. 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. see 1134, 54, 190, 993. Has alchemical significance. (Ayin = fountain). see 830.

AVR ZRO aur zerao. 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", note, 207, 277.

485 (5*97)

ThHLIM tehillim. Psalms; i.e. songs of Joy. Name for book of Psalms at a later period. Spelled ThHLVTh hymns, praises in [Psalm 22:3] "But thou are holy, O thou that inhabitest the praises of Israel." see 1045.

HThLIM haethulim. mockers. [Job 17:2] "Are there not mockers with me? And does not mine eye continue in their provocation?" also: mockeries. see 435.

KHNI HMSHnH kohaeni ha-mishayneh. the priest of the second order. [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 Bethel." see 400.

BTh-NLIM bath-galim. daughter of Galim. [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."

MN HShMIM min ha-shamaim. from the heavens. [Genesis 19:24] "Then the Lord (IHVH) caused to rain upon Sodom and Gomorrah brimstone and fire from ATH (essence of) IHVH (the Lord) out of the heavens." see 104, 315, 401.

Greek

α A ho alethes aner. the man of truth. see 1455, 2910, 2758, 3395. [Apostolic Gnosis, p.126]

486 (2*3*3*3*3*3)

ISVDVTh yesodoth. 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.

ThIKVN tikon. 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.

MTzH PRVSH matzoh perusaw. 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-IVD-NVN 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). see Keys 20, 9, 13. Resurrection has to do with Fire, with bread and with the inner "sea".

IHVH BChKPH IMD ARTz IHVH be-kachfeh yamad eretz. "IHVH in the power of his mouth (fertilizes, founds?) the earth." A name of God.

OVITH ovuioth. a King of Edom. Suggest unbalanced force in the automatic pattern-world (Subconsciousness as Yesod), through wrongly directed desire (Daleth). Also: Avith, a City of Edom; city of King Hadad (Godwin).

ThVMM teomim. twins, variant spelling of ThAVMIM, 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.

SKVTh sukkoth. tabernacles. [Leviticus 23:34] "Speak to the children of Israel, saying, 'the 15th day of this seventh 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.

LA ThGNB lo-thi-genov. "thou shall not steal". The 8th of 10

commandments revealed to Moses by God, in [Exodus 20:15]

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

Greek

*** πετ α [beginning of text missing] ...drank the same spiritual drink; for they drank [water] from a spiritual rock which followed them; (but the rock was the anointed)." see 1262, 1270, 53, 1480, 1554, 755. Omikron says that πετ α, as a symbol "is used in an antiphrastic sense which, relying on an alleged composition of the word, suggests a rapid rising to a great height. Hence it is a synonym for the narrow way, the way of the mystics: or for the few who in their evolution, have passed the narrow gate. The khristos, the anointed in godhood, is its goal. it may be remembered that Demeter, when seeing the Kore [virgin], sat on a 'reverend rock' (agelastos petra). [Letters from Paulos, pp.261-262] see 2521, 2881, 2886, 1494.

487 (prime)

488 (8*61)

MThChIL. beginner.

ChLB HBThVLH. chawlawb haw-baythlawh. milk of the virgin; virgin's milk. A name of the alchemical first matter. Recall that the Rosicrucian fratres were "of vowed virginity". see 570, 40, 443. 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.

ThOBVDV tobudu. ye shall worship. The great work is added by reverence.

ThAVMIAL Thaumiel. "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]. Qlippoth of Kether. The negative use of two, attributed to the feminine, or receptive, is here seen to be a source of division. "Twins of God" (Godwin).

TzBA HShMIM tzeba ha-shamayim. "The host of the heaven", i.e. celestial bodies. [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.

pitakh, cont. Rosenroth in [K.D.L.C.K. p.650] says that janua, ostium refers to Malkuth because through it all the influences from Atziluth gain ingress. Similar to the Hebrew ShOR.

489 (3*163)

RVCh ROH ruach raah. evil spirit.

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

490 (2*5*49)

BITH LChM Beth-lechem. 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's Virgin Birth. see 412, 78, 686, 1050.

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

Fabre D'Olivet comments: IPTh Japeth... 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 PTh, 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 Yod, which adds to its force and universalizes it...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." [The Hebrew Tongue Restored, pp. 171-173]

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

ThVB-AThH VMThVB tob-attah vu-metib. "thou are good, and does good (teach me thy statutes)" [Psalm 119:68]. The creative power is always working toward good results.

MThN matawn. "gift" [Genesis 34:12] "Ask me never so much dowry and gift, and I will give according as ye shall say unto me." Also means present, offering. The gift of the Life-power is freely given to those who work to extend its expression in ways of goodness. Also MThN (moten) loin-place of desire and carrier of the "new-birth". MThN (mawtan) to become soft-connected with

assimilation of food. see 1140.

SLTh soleth. fine meal, flour. [Ezekiel 16:13] "Thus was thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou did eat fine flour, and honey and oil: and thou wast exceeding beautiful, and thou did prosper into a kingdom." The passage refers to Jerusalem, the "abode of peace". It is the vision of the perfected man, who has become the Christ-child.

491 (prime)

ShKL NAMN 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 the 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.

LChTh ABN luchoth ehben. tables of stone. [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).

HISVDVTh 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.

NITHAL Nithael. "King of the Heavens." 54th Shemhamphorash. 266°-270°. 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. see 965, 1525, 460.

According to Godwin, angel of the 6th quinance of Aries, according to Mathers angel by night of the 4 of Wands (Chesed of Atziluth).

AMNTh omeneth. nurse; a name of BINH 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.

492 (3*4*41)

TzBTh zibeth. 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." TzBTh 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.

TzVR OVLMMIM tsore olahmim. Everlasting Rock. Everlasting Strength [Isaiah 26:4]. see 301, 490.

BTh-MLK bath-melek. 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).

493 (17*29)

ATh IHVH ALHIK Eth Jehovah Elohekah. the Lord, thy Lord.

DRK KVKB MIOQB dawrahk kokab mi-yahayqob. 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." see 17, 8, 224, 48, 182, 541. 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 1430 (Greek).

ThPVCh tappuah. 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]. see 418, 95, 474. [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 906, 858.

KVBO HISHVOH kobah ha-yeshua. Helmet of deliverance; galea salutis, according to Rosenroth in [K.D.L.C.K. p.472] who says some refer this name to Ain-soph others to Tiphareth, others to Malkuth. It is the foundation, being on the crown of the head.

*** [beginning of text missing] yawdaithi, cont. The knowledge is related to the allegory of eating the apple in the Garden of Eden. It implies fecundity and generation, as does the apple. [Inman: Ancient Faiths, vol. I, p.272] "It has some mystic meaning... supposed to refer to the Citron (lemon) which includes the orange... [Its] shape resembles that of the pine cone, which is borne in the hands of the Assyrian priest, who present it to the mystic grove, the symbol of the female... it was with such a fruit that eve was tempted..." see 474, 19, 504.

495 (5*9*11)

ThMIMH temimah. perfect [Psalm 19:7]. Refers to "The law of the Lord." see 1032, 490. Suggests limitation (Tav), reflection (MIM, waters) and definition (Heh). May be represented by Keys 21, 12, 5, whose numbers added are 38, reduces to 11, the number of Justice, which relates to the perfect Law of IHVH.

[Psalm 19:7] "The law of the Lord is perfect [ThMIMH], reviving the soul. The statutes of the Lord are trustworthy, making wise the simple."

OPR MN HADMH aphar min ha-aedemhuh. dust of [from] the ground. [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 350, 90, 50. The law of the Lord is to make man in his own image.

DMVTh ADM daymuth adam. the likeness of a man. see 450. Rosenroth in [K.D.L.C.K. p.251] gives: similitudo hominis, who says that it is Malkuth, because in it Tetragrammaton is perfected.

VIHI BShLM SVKV va-yehi be-shaleh sukkoh. and in Salem also is his tabernacle. [Psalm 76:2] "And in Salem also is his tabernacle, and his dwelling-place in Zion. [Paul Case omitted Vav in SVKV] see 1055, 489, 1049, 370, 376, 156.

496 (16*31)

31 = 496. Mystic number of the 31st Path of Shin. 496 is the 3rd perfect number (32 Paths L6, page 6).

[beginning of text missing] ... part of the cosmic order; a perfect order since the number of Malkuth, 496, is a perfect number, the sum of the numbers from 0 to 31. this is by implication the complete extension of the powers represented by AL, attributed to Chesed [AL is 31, and 31 reduces to 4. 10 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 Sephirah] 31 is also the number of LA, lo, not, or no-thing, Malkuth is the full manifestation of the divine strength which is itself no-thing."

MLKVTh Malkuth. Kingdom. The Resplendent Intelligence of the 10th center on the Tree of Life. The physical universe. From the root MLK, 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 GVP (Guph), the physical body. Known also as KLH (Kallah), the Bride, and ThVRTh (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.

"...MLKVTh adds to 496, and this last is a perfect number, the idea of perfection is combined with the other ideas associated with 10 in the name of the last Sephirah, inasmuch as the sum of 4, 9 and 6 is 19, the number of ChVH (Eve), the Bride and Mother; and the reduction of 19 is 10. The Kingdom, then, is perfect. Nothing needs to be added, nor anything subtracted. As the Sepher Yetzirah says: "Ten, and not nine; ten, and not eleven." 13th Communication] see 52.

"In Malkuth is the power of our Lord and King ADNI MLK. Yet is Malkuth also KLH (Kallah) the Bride, and MLKH (Malkah) the Queen.

So the Guph which is the embodied Kingdom is the King himself, also the Queen who is his Bride. Now the number of ADNI MLK is 155, and to this number corresponds also DVDNAMN, the faithful friend, for our Lord King is verily that friend. But here you must understand a mystery, for the Kingdom, King, Substance, that is Guph, Queen and Bride are all but ONE, and the ONE is ALL, for is not KLH to be read as HKL (Hakal) the ALL?

Malkah is written with the letters of HMLK, the King, and the King is Tiphareth, yet is Tiphareth ThPARTH or 1081, and the seed

of this is 10 which is both Malkuth and Yod...

What it says plainly is that Malkuth is the synthesis of all the Sephiroth, and that Guph must be understood not only as the human body, but also as the substance from which all bodies are formed.

Furthermore, this substance is One, though it is given a masculine Divine name ADNI MLK, and two feminine titles, Kallah and Malkah. [26th Communication] see 155, 55, 95, 89.

"In Roman letters corresponding to Hebrew, Malkuth is spelled MLKVTh, and represented by the following Tarot sequence: The Hanged Man (Mem); Justice (Lamed); the Wheel of Fortune (Kaph); The Hierophant (Vav); The World (Tav). This sequence of Tarot Keys gives clear indications as to the doctrine of the first Rosicrucian grade [Zealator]. First comes the Hanged Man, intimating that initiation is a reversal of ordinary conceptions of the meaning of sense-experience, a reversal which includes recognition of man's utter dependence upon the operation of fixed and unchanging laws. Then comes Justice, which its symbolic declaration of that great law of equilibrium which has excited the admiration of sages in every period of human history. Justice is followed by the picture of a turning wheel, one of the most ancient representations of the mechanism of nature, and symbolic expression of the great doctrine of cycles which is one of the fundamentals of practical occultism. After the Wheel of Fortune comes The Hierophant, suggesting that although the reign of law presents itself to our outer sense in mechanical terms, the essence of that law is identical with the essence of ourselves, and has within it always a tendency toward the revelation of hidden things, toward the unraveling of mysteries, toward the extension of light. At the end of the series of Keys is The World, testifying that, although there be few who see it, the Rosicrucian presentation of the reign of law declares that form follows form in rhythmic sequence, that life understood is a thing of joy, that the universe is truly a dance of life and not a dance of death. [text ends, probably True and Invisible]

ShQVTz shiqqootz. disgusting, filthy, an abomination, an idol ["the detestable thing"] [Daniel 12:11]. Referring to Malkuth, the sphere of physical sensation when it is apparently separated from the Sephiroth above Malkuth is the lowest and most external Sephirah. When man's consciousness is fixed on Malkuth, to the exclusion of higher, more interior objects of perception, he is an idolater. For in Malkuth are but the projected images of inner states of being; and to worship the image, to trust in appearances, is idolatry.

LVIThN 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 un-doing. Properly understood, the dark antagonist is seen to be the perfect order, or kingdom. In India the name for the sign Capricorn (Ayin) 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.

Paul Case writes: "Leviathan is the sea monster mentioned in Job: 'Canst thou draw out Leviathan with a hook?' The occult meaning of this should be clear, for Tzaddi is the fish-hook, and is associated with meditation, and the sea is Binah, also the great ocean of the universal subconsciousness. Leviathan is the great ocean of power of subconsciousness, and the question: 'Can you draw out the power of Malkuth by the power of meditation?' is the interpretation." [Gematria of the Letter Names].

*** [beginning of text missing] the solar or spiritual body. the cabin of fishes would seem to designate the skull... containing the brain where the currents of the solar force focus for regenerative force situated in the brain? Is the meaning of this verse. (9) "Lay thine hand upon him, remember the battle, do no more." These words indicate that Leviathan is a conquered or governed force; indeed, Leviathan is Behemoth (453), governed and augmented. The battle or test referred to is supreme and terrible. Plato says in the *Phaedrus*: "But whenever one is fresh from those mysteries 'behold beauty of face and form 'he first of all feels a shuddering chill, and there creep over him some of those terrors that assailed him in that dire struggle.'" In the Elder Edda, that voice of the ancient religions of the north, this degree of initiation is described as follows: 'comes forth the glorious offspring of earth, Thor, to strive with the glistening serpent... lone serpent-slaver, and shield of men, he baited his hook with the head of the ox, and he whom the gods hate gaped there? the girdle lying all lands beneath then Thor drew mightily-swift in doing- the poison-glistening snake to the side. His hammer he lifted and struck from on high the fearful head... moaned the wild monster, the rocks all rumbled, the ancient earth shrank into itself. Then sank the serpent down in the deep! (10) 'None is so fierce that dare stir him up: who then is able to stand before me, the architect of the universe; and before my manifestation the super solar force? (11) 'Who has prevented me, that I should repay him?' Repay is used here in the Hebrew with the sense of 'give an equivalent for'. What has

prevented the substitution of the super solar force for the solar force, of immortality for mortality.

Part II. At this point the allegory changes in character. Hitherto Leviathan or the initiatory force has been described figuratively and some what ambiguously. Henceforward the writer intends to make a more explicit and unmistakable revelation of his meaning. (12) "I will not conceal his parts, nor his power, nor his comely proportion." (13) 'Who can strip off his over garment?' The outer garment of Leviathan is the voltage of solar force manifesting in the sympathetic nervous system. Who can replace this by the voltage necessarily to open and perfect the centers of the cerbero-spinal system? (13) 'Or who can come to ??? his double bridle?' After passing through the centers of the sympathetic nervous system, the positive and negative currents of solar force meet in the forehead where, as it were, their balance registers; to that at this degree of evolution the initiate can sense whether the balance is perfect, or whether positive or negative current predominates. This power to sense and govern the currents is here called the double bridle of Leviathan. And the adept kings of Egypt bore upon their foreheads the Uraeus, or sacred serpent, emblem of the bridle, to signify that they had achieved this power. Hence 'the Chaldee paraphrase understands' Leviathan that piercing serpent to refer to Pharaoh.' [Isaiah 27:1] Leviathan is also thought to personify the king of Egypt in Psalm 74:14 'Thou brakes the heads of Leviathan in pieces, and gives him to be meat to the people inhabiting the wilderness,' meaning that Moses transmitted as meat to the children of Israel knowledge of the serpent fire or solar force, 'hitherto the prerogative of Egypt's adepts kings and their priest. (15) 'His scales are his ?pride?, shut up together as with a close seal'. The word translated scales has the literal meaning in Hebrew of [text ends]

ATh HMIM eth hamem. essence of the waters.

ATh HMLK eth ha-melek. essence of the king.

tzeror [TzRVR]. a small bundle; a little stone, pebble; package, bag, pouch.

"TzRVR, a small bundle, refers to the truth that the powers of the kingdom are concentrated in a small point, the center of each man's experience. For it is said that 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 also in the kingdom. The small point, one of the names for Kether, represents the same though as TzRVR, a small bundle. it is one of the main sign-posts pointing to the truth that the object of the practical occultist quest is the central reality of his personality which is identical with the primal will. 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." [Gematria of the Ten Sephiroth]

TzRVR tzahroor.. 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.

ABN BITH-AL Ehben Beth-el. 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. see 443. [Note: Jacob named the place of his dream HHVABITH-AL which may be surmised as being "He, the house of El". It is translated "that" in the Jewish translation. Yet HVA is a name of God (Kether). see 460]

HDM HVA HNPSH ha-dam hu ha-nefesh. blood is the life [Deuteronomy 12:23]. Note that in this passage NPSH 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.

ChZVTh LILH chahzooth layelah. night vision, night revelation. medianox. ChZVTh also means 'covenant'. see Key 18.

KR OVR kar or. Lamb skin. A Mason's apron is lambskin. see 220.

ShLVM IHVH LKM sholam yehiyeh lah-kam. Ye will have peace [Jeremiah 4:10]. Peace (shalom) comes when "the kingdom of spirit is embodied in my flesh." (and blood).

VThMIM ve-thummin. "and perfections". The affirmation of the perfect cosmic order, proceeding from the divine self-impartation or beneficence represented by Chesed or Jupiter, and manifested in Malkuth.

Greek/Latin

monogenoys (Gr). one-begotten; alone-born. Closely refers to Jesus. see 888.

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 spiritus sanctus at the lower point.

497 (7*71)

ThAVMIM teomim. 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 ShKM, "shoulders," or "shoulder-blades." According to astrology, Gemini, governs the shoulders. The twins, ascribed to ZIN, are the "two apples" of the 7th conformation of the bread of Macroprospus. Zain connects BINH to ThPARTh and ZIN, 67 = BINH. The 2 apples equal ThPVChI = MQVR MIM ChIIM, which add to 504, the value of DRSh, "to seek". The two apples are the fountain of the Water of Life. They are correctly described as twins. DIN, Din and DNI, Doni, are the twin Intelligences. see 64, I.R.Q. (408 and 238), which on meditation should serve to identify them.

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

AMVNTh omonath. trade, handicraft (later Hebrew). 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).

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

AVMNTh aomanth. Nurse or nutrix, according to Rosenroth in [K.D.L.C.K. p.57], who links this word to AMNTh, 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.

AISh BN ADM MLK Ish Ben-Adam Melek. 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 shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength; 2. Thou shalt love thy neighbor as thyself. As thy SELF, as the ONE EGO dwelling "among" us because that ONE EGO dwells also "within" us.

BITH ELHIM Beth Elohim. House of God.

HIKL ZKVTh Hekel Zakoth. 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. see 65. [Corresponds with the 5 of Cups]

AMRV TzDIQ KI-ThVB emayu tzaddik ki-tob. Say of the righteous one that he is good [i.e. that it shall be well with him). [Isaiah 3:10] "Say ye unto 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 [ThVB tob, good, i.e. Teth representing the ninth grade, wisdom, Vav, the heavens, 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."

ShBILI OVLM shebily olahm. paths of old, "ancient paths". [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.

IPThCh yephthach. Jephthah. "He [God] opens"; one of the major judges of Israel. [Judges 12:7] "Jephthah lead Israel six years. Then Jephthah the Gileadite died, and was buried in a town in Gilead." The eight Judge of Israel [Godwin].

499 (prime)

TzBAVTh tzabaoth. Armies (hence, multiplicity). also: busy, arduous, 'hosts' [Mathers].

AILTh AHBIM ayeleth ahabim. cerva amorum. a loving doe. [Proverbs 5:19] "A loving doe, a graceful dear-may her breasts satisfy you always, may you ever be captivated by her loved." Rosenroth in [K.D.L.C.K. p.77] links this phrase to Malkuth when the glorious horns of Hod are placed above it.

Greek

πε ρμο Pergamos. A celebrated city of Asia minor, famous for its library. Connected as on of the 7 churches or congregations of Asia (OShIH, the physical plane) with inner planetary center of Jupiter. Spelled πε ρμ (1029) in [Revelation 2:12] "And by the messenger of the congregation in Pergamos write: "These things says the who has the sharp two-edged broad sword; (13) I know here thou dwells-where the throne of the adversary is; and yet to you firmly retains my name; and thou did not deny my faith even in the days in which Antipas was my witness, my faithful one, who was killed among you, where the adversary dwells."

James Pryse connects Pergamos with the liver, the seat of second sight (mantiken) according to Plato: "this is also the witness Antipas 'who has indeed been slain by those who have lost even the psychic function of the liver, as well as the intuition of the intellectual nature. Anti-pa-s is simply mantis disguised by having its initial M converted into PA and anagrammatically transposed. [To solve the puzzle, it is only necessary to combine the letters π and A, forming IAI, which when inverted makes a passable M-and incidently shows why 'eminent scholars' have fail to find a satisfactory Greek derivation for the word or any historical record of the supposed 'Martyr'." [Apocalypse Unsealed, pp. 101-102]. Recall that ChSD 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).

500's{PRIVATE }

500 (4*5*5*5)

K. Final Kaph. see 20.

NThN Nathan. to give.

PRV VRBN peru u-renu. be fruitful and multiply.

ShR sar. 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."

ShR shor, shar. navel, navel-string (seat of the Mars force); health, strength. see 576, 911 (Greek), 4000, 376.

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

IHVH DOTH yehaueh daath. "shows knowledge" (Psalm 19:2).

KPTh kawphath. to tie, bind, to fetter. Alchemical gold, until its liberation is fettered in the heart.

KPTh kopeth. block of wood; lump of dough.

MKThM mikaytawm. kimelium aureum [gold]. [text unreadable]
Rosenroth in [K.D.L.C.K. p.531] associates this word with Tiphareth.

ThIMN Teman "which is on the right hand": an important district, apparently in the north part of Edom. [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 [51] signifies unbalanced force. According to Mathers Teman is also the name of a Duke of Edom; Godwin associates with Hod.

KThP back. [Zechariah 7:11] "But they refused to pay attention; stubbornly they turned their backs and stopped up their ears." Also KThP kitawph. to carry on the shoulder; kahtawph. porter.

Greek

α δ α enduna. vestments. [Matthew 28:3] "And his appearance was like lighting, and his vestments white as snow." [Matthew 3:4] "Now John wore a mantle of camel's hair, with a leathern girdle encircling his waist; and his food was locust and wild honey." [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.

ο αριθμοι ho arithmos. the numbers. [Acts 4:4] "But many of those having heard the word believed; and the number of the men became about 5,000. [Acts 6:7] "And the word of God grew, and the number of the disciples was greatly multiplied in Jerusalem; and a great crowd of the priests obeyed the faiths." [Romans 9:27] "But Isaiah cries on behalf of Israel, 'if the number of the sons of Israel should be as the sand of the sea, the remnant only should be saved.'" [Revelation 15:2] "And I saw as it were a glassy sea mingled with fire, and the conquerors of the beast, and of his image, and the number of his name, standing on the glassy sea, having harps of God." see 666.

Μη ασο Manasseh. "Causing to forget." Septuagint translation of MNSH (395). [Genesis 49:20]. Connected with Aquarius and with alchemical dissolution.

501 (3*167)

AShR Asher. A tribe of Israel, associated with Libra, and alchemical sublimation [Genesis 49:20]. Also means: 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.

AShR esher. as a pronoun and conjunction: who, which, that, as for regarding. Translated "that" in Exodus 3:14, "I am that I am." The Zohar (I, page 64) says: "The Holy name, when inscribed by super-scripture, is AShR, the hidden and recondite temple, the source of that which is call RAShITH, Reshith. The word AShR [i.e. the letters Aleph, Shin, Resh, from the word BRAShITH bereshith) is anagrammatically RASh, head, the beginning of which issues from BRAShITH." The Zohar says (I, p.155) "The truth is that Heh (Binah) is called AShRH, Ashera (Venus) after the name of its spouse AShR." Thus AShR refers to Yod or AB, which is ChKMH.

AShR eyshar. "to be guided." Note the root idea of the word LMD Lamed, which means "ox-goad". (LMD, ox-goad, to teach). see Book of Tokens. Pronounced ishsheyr, this word means: loan, guide, to be lead, to walk straight; to set right, strengthen, to confirm, verify; to be made happy, to praise.

AShR eisher. relative pronoun (without distinction of number or gender). Also the name of the cedar tree. The feminine AShRH means: happiness, happy, and is the Biblical name of the Phoenician Goddess of Fortune (Syrian OShThRTh [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." MODNIM (dainties) is derived from ODN Eden (see Key 3). Sustenance, alimentation (in reference to the roundness of a well-fed body). Fat, in the same text is ShMN 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 RVCh, Ruach or Air, the element of Libra which is ruled by Venus.

AL GNTh AGVZ el-ginnath agoz. 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.

OIR HKR or ha-car. skin of a lamb.

QV HShMIM qav ha-shamayin. The rule of heaven.

RASh rosh. head; chief, principal. Also beginning, choicest, best, division, company.

RTzVN HQDVM Rawtzone ha-qahdome. the Primal Will.

ShAR shawar. to remain, be left. also ShAR 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."

[Isaiah 4:3] "And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." [Daniel 7:7] "After this I saw visions in the night, and behold, a fourth beast, dreadful and terrible, and exceedingly strong; it had great iron teeth-it devoured and broke in pieces, and stamped the remainder with its feat, and it was different from all the beast that were before it; and it had then horns."

ShAR sheayer. 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).[Leviticus 18:6] "None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord."

ShAR seore. 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." Fermentations is Capricorn, the exaltation of Mars. 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. [Exodus 12:15] "seven days you shall eat unleavened bread from the first until the seventh day, that soul shall be cut off from Israel."

ShIN HOVLL shane ha-olayl. urine of the infant or urine of the babe. This is Raymond Lully's name for the alchemical first matter. Note that ShIN are the letters of the element Fire, or Shin (#360). Lully spells it also NOR ShIN HNOR. It also means "boy, lad, youth; servant, retainer; scattering, scattered one. see 685, 320. 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.

ShKINH OILAH Shekinah Ilahah. The Superior Shekinah. A name

applied by Qabalist to Binah.

ThMVNH temunah. appearance, form; image, likeness, shape.

HChKMH ThChIH ha-chokmah techayeah. wisdom gives life.
[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.

AThNIM athenim. 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. 178]

ShAR Sar. Night demon of 1st decanate of Pisces. This decanate is ruled by Jupiter (Key 10) and Neptune (Key 12). It indicates that body-building activities by night (Key 18) can be hampered by lack of knowledge of the law of cycles and the stability of mental reversal by day. A word to the wise. "Equilibrium (Libra) is the secret of the great work." Pisces is alchemical multiplication. see 259.

DTzK ODSH BACHB detzak adhash beachab. The 10 plagues of Egypt;: a Notarikon, formed by taking the first letter of each word. see NGP plague. see 981.

AK ak. but, only, surely, indeed, again, once more [Kaph = 500]. see 21. [Exodus 10:17] "Now forgive my sin once more and pray to the Lord your God to take this deadly plague away from me."

Greek

Grammateia. lettering, use of letters.

Jaspis. precious stone; jasper. The first foundation of the holy city. [Revelations 21:19] "And the foundations of the city wall were decorated with every precious stone, the first foundation, Jasper; the second, sapphire; the third chalcidony; the fourth, emerald."

Ho anomos. the lawless one.

Ho planos. the deceiver, anti-Christ [John 2:7].

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

502 (2*251)

BK be-kaw in thee, with thee. (Kaph = 500) [Genesis 48:20] " And he [Jacob] blessed them that day and said, In your [in thee] name will Israel pronounce the blessing: May God make you like Ephraim and Manasseh: so he put Ephraim ahead of Manasseh." see 22, 182, 541. Ephraim (331) corresponds to Taurus and alchemical fixation; Manasseh (395) corresponds to Aquarius and alchemical dissolution.

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

BShR biser. 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."

BShR bawsar. flesh, meat; kindred; pulp of fruit. [1 Chronicles 11:1] "Then all Israel gathered themselves to David unto Hebron, saying, behold, we are thy bone and thy flesh." see 14, 685, 783. 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."

This word is related to the alchemical metal Iron. The Aesch Mezareph [III, p.24] says: "And this is that mystical thing, which is written [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 [PVK, $106 > 7$], 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 [ANSh] and Moses [MVShH] in full writing by gematria each give 351. And the heart of iron [for the heart leb [LB] and iron barzel [BRZL, 239] in their least number both give 5], (mineral) i.e. the Tiphareth of man mineral shall be given to."

Fabre D'Olivet renders the verse: "And-he-caused-to-fall, IHOAH, HE-the-Gods, a sympathetic slumber [649] (mysterious and deep) upon Adam (collective man) who slept: and-he-broke-off one of-the-involutions (that sheltered him) and-he-covered-with-care (he colored) with-shape and-corporeal-beauty the weakness (inferiority) of-her."

1. He comments: "BShR, shape and corporally-beauty... The word BShR demands also all of our attention... seeing that the Hellenist translators, always restricted to the material meaning, have rendered it by σαρ [361], an ignoble word which is Saint Jerome has copied in 'caro', the flesh. Now SR or ShVR is a Hebraic root which contains in itself all ideas of movement toward consistency, corporeity, elementary form and physical force, as is sufficiently denoted by the signs of which it is composed. The sign of interior activity Beth, governs this same root, and constitutes the verb BShVR which always signifies to inform; to announce a thing, to bring glad tidings; as is proved by the Arabic [word], which adds to this signification, that of showing a pleasant physiognomy, and of pleasing by its beauty: moreover the word [Arabic word], in the latter tongue, is always applied to physical beauty. Now, if the Hebraic word, BShR designates the flesh, among the vulgar, it has been only by a shocking abuse, and by a continuation of that unfortunate inclination with the Jews has of restricting and materializing everything. It signified first, form, configuration, exterior appearance, corporeal beauty, animal substance. The Samaritan version and the Chaldaic targum use the analogous word *** or BSR. It is difficult to say today what meaning the Samaritans attached to this word on account of the few documents which remain to us in their tongue; but we cannot doubt that 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 BSR the action of informing, announcing, evangelizing, preaching, scrutinizing, disdaining, scorning etc." [The Hebrew Tongue Restored, pp.89-90]

2. *** [beginning of text missing] more general and spiritual. In fact, the same word in Arabic (which is closely akin to Hebrew) becomes practically a synonym for 'beauty'. The word must also have had something of that meaning in Hebrew, to account for the fanciful Hebrew allegorical story of Adam 'falling in love' with Aisha 'at first sight.'" [The Unknown god, pp. 164-165]

3. The Zohar [I: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 completed 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 ASH-H (Fire of Heh), signifying the union of the two." (pp.153-154).

ShBR shawbahr. 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."

503 (prime)

BITH HALHIM Beth-ha-Elohim. The House of God. An ancient title of Key 16. Beth (BITH) is the 12th Path descending from Kether to Binah. HALHIM adds to 91, the number of AMN (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.

RGSh rawgash. 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 ebullitions 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.

GRSh gawrash. Mathers in [Sepher Sephiroth, p.50] says this is the cup of Stolistes. [See figure in Sepher Sephiroth.]

ABN HZChLTh ehben ha-zohaleth. stone of the serpent.

GRSh gawrash. to thrust, 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, GRSh "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 (ABN), compounded by the moon, sun and Fire from elements composing the Earth. see 703.

IchVH DOTh yehaueh da'ath. 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 forth the day. Night is associated with generation and reproduction; and the Hebrew word da'ath is know to mean often, if not primarily, what the Bible intimates when it says, "And Adam know his wife, and she conceived." see 84, 474, 683, 688, 475, 1163.

ShGR sheger. what is brought forth, increase (of cattle). [Exodus 13:12] "You shall set apart to the Lord every first-born that opens the womb and every firstling that comes forth of the

animals that you have; the males shall be the Lord's." Written ShGR in [Deuteronomy 7:13] "And he will love you and bless you and multiply you, he will also bless the fruit of you womb and the fruit of your land, your grain and your wine and you oil. The increase of your cattle and the flocks of your sheep, in the land which he swore to your fathers to give you."

VThVTzA and brought forth, "and-she[the land]-produced" [Genesis 1:12] "The land produce vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good."

Fabre D'Olivet comments: "and-it-did-shoot-out.... It is the verb ITzVA, 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 and proceed to the analysis of its elements. The first which offers itself is the sign Tzaddi, expressing every terminative movement, every conclusion, every end. its proper and natural place is at the end of words: thence the roots ATz or HTz, in Arabic [word] containing every idea of corporeal bourns 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 TzA, in Syriac... and in Arabic..., whose idea is, leaving the bourns, breaking the shackles of the body, coming outside, being born. It is from this last root, verbalized by the initial adjunction Yod, 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, TzIA a son, and TzATzA a numerous progeny." [The Hebrew Tongue Restored, pp.43-44]

DRSh dehrash, dawrash. 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." Also: 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.

ShDR shedar. 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."

MQVR MIM ChiIM mahqohr mem chaim. source (or fountain) of the waters of life. Referring to the name Pau, POV, ("brightness", 156) as the city of the alchemical king, Tiphareth, the Aesch Mezareph says: "Nor will you err, if you shall attribute to it another special name, for it may be called mekor mayim chaim, 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." [VII, p.40]

***VLILH BOMVD ASH ve-layelawh ?bamwd? esh. "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 lead them the way; and by night in a pillar of fire, to give them light, to go by day and night." see 498, 130.

ThPiChI tehpuhiy. apples; apple tree.

505 (5*101)

ShRH Sarah, Sawrah. 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 "Principissa is Malkuth when she is united with her husband Chesed; for Abraham was the husband of Sarah."

ShRH shawrah. to let loose, to send forth, set free; to soak, steep in water.

ShRH sherah. chain, bracelet.

ATh ChNIKV eth haeniykawyu. his trained servants. [Genesis 14:14] "And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, 318, and pursued them unto Dan." Paul Case Says this word ChNIK trained person, apprentice, really means "initiated". see 88, 94. 318 = foundation of primordial wisdom = God of Help (Eliezer) = words of understanding = Helios (sun). see 2308 (Greek).

RShH rasha. to be able; to have leave. The consequence of initiation.

AShRH Asherah. happiness; Canaanite goddess; sacred tree or pole. Asherah is translated "grove" in the authorized version of the Old Testament. It is the name of a Goddess worshipped under the form of a pillar. In later Judaism identified with Ashtoreth, or Astarte, the Semitic equivalent of Venus. This establishes a link with other attributions of the 16th Path, particularly with the sign Taurus, ruled by Venus. The Zohar connects AShRH, with Binah; and it is clear that Key 5 in Tarot is a symbol of the manifestation of the power of the Divine Understanding-intuition is attributed to Binah. see 12, 158, 331.

[Zohar I, p.55] "The truth is that Heh (Binah the Mother) is called AShRH Ashera, after the name of its spouse AShR, Asher." Now AShRH = AShR = Taurus, the feminine sign ruled by Venus, and AShR is the name of the tribe corresponding to Libra, the masculine sign ruled by Venus. But if AShRH Heh or Binah, then AShR, as the spouse of Binah = Yod or AB = ChKMH. Here is an intimation that something connected with Libra is active in Chokmah.

Godwin: "Phoenician goddess of prosperity. "

"It was in the wilderness of Shur that the Lord showed a certain tree to Moses that made the bitter waters of a well sweet. At the same well in the wilderness of Shur, according to Genesis 16:7 the Angel of the Lord found Hagar (HGR, fugitive) the Egyptian wife of Abraham." see 245, 208, 441. [Case on D.D. Bryant].

ShVR Shor. 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.

ShVR shoor. to look, regard, behold; to lie in wait, lurk; to journey, travel. As a masculine noun, same pointing, wall, watcher.

PRTzVPIM partzuphim. persons, faces.

KPVTh kapoth. 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, KP, Kafe. This word is the origin of the name Kephas or Cephas, given to Peter, and in the later Hebrew KPVTh had almost the exact sound of Kephas. Note here that Kaph (KP), 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 (3*169)

BOLI HShMIM Daali ha-shamaim. 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.

ShKL MVPLA Sekel Mopla. Admirable or Wonderful [Isaiah 9:6] Intelligence. 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].

ZK Zakh. pure, clear, transparent, innocent.

BAVR-PNI MLK ChiIM be-aor penne melek chaim. "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.

ShAVR sheor. 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 Matthew 12:33, #455, 656, 148, 889.

OMVDI ShBOH ammudi shibeaw. seven pillars. The seven pillars of wisdom [Proverbs 9:1]. These are also the 7 interior "stars". see 585, I.R.Q. 221; 1986 (greek).

AShVR Asshur. Assyria. [Genesis 2:14] "The third river of the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates."

*** [Beginning of text missing] Ezekiel 31:34] "Behold, Asshur was a cedar in Lebanon, with fair branches and a shady grove, and lofty in height; and her offshoot was among the thick bows. The waters made her grow, the deep of waters uplifted her, the river

ran round about her plant." He comments: The rational is called "a cedar in Lebanon", the "offshoot among the thick bows", signifies the knowledge of the memory, which are in this very plight. This is still clearer in [Isaiah 19:23-25] " In that day shall there be a path from Egypt to Asshur, and Asshur shall come into Egypt, and Egypt into Asshur, and the Egyptians shall serve Asshur. In that day shall Israel be the third with Egyptians and with Asshur, a blessing in the midst of the land, that Jehovah Zebaoth shall bless saying, blessed by Egypt my people, and Asshur, the work of my and, and Israel mine inheritance.'" [Arcana Coelestia, p.59] see 380, 541.

HRGSh ha-regash. 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 HRGSh 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.

ShKL NTzChI Sekhel Nitzchi. Triumphant or Eternal Intelligence. Title of Vav. 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.

"... the next path, that of Vav joins wisdom to mercy. For when creatures begin to exist, mercy becomes active. This is the passage of wisdom, Chokmah, into the self-impartation of the divine spirit through the self-contemplation of his or its limitless possibilities as an eternal spirit of life." [32 Paths]

"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].

ShChR shachar. dawn.

KL-NPSh HChIH kawl-nephesh ha-chaiah. "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. [The small raised Heh is from Magic's Linear Bible and not from the Massoretic text. However, the linear bible is used in Hebrew schools for the young and must indicate special emphasis.]

ChK chek. to taste; the throat, palate, mouth as organ of speech.

[Job 34:3] (2) "hear my words, you wise men; listen to me, you men of learning. (3) for the ear test words as the palate (tongue) tastes food. Also in [Job 6:30] "Is there any wickedness on my lips? Can my mouth not discern malice?" And in [Proverbs 8:7] "My mouth speaks what is true, for my lips detest wickedness." (Kaph = 5000. see 28.

ChRSh. 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)

HDK hadak. to break down or overturn, cast down. alchemical salt is the finitizing principle which breaks down the homogeneity of the infinite, the "complex illusion which deceives the ignorant." see 29.

ChVRM + MRIH khuram + moriah. khuram, the personification of the Christos plus "seen of yah." The "land of Moriah" is the place Abraham was directed to take his son Isaac, form the sacrifice. see 254, 255.

ShThR setayr. 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." Also: officer, leader; magistrate [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."

ShThR saytahr. side. [Daniel 7:5] as part of a vision: "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.'"

ShRVG serug. the 'son of Rev' in [Genesis 11:22] "When Serug has lived 30 years, he became the father of Nahor. (23) And after he became the father of Nahor, Serug lived 200 years, and had other sons and daughters." Fabre D'Olivet writes of the root ShR of which this word is formed: "That of government, liberal, ready, indulgent, productive within; powerful, strong, redoubtable, dominating without, which extends its empire by directing it according to just, luminous laws modelled upon the immutable lamb of order and universal harmony." [The Hebrew Tongue Restored, p.464]

510 (2*5*51)

RISH Letter name Resh. countenance, head, face; beginning, commencement. see 440

AB VAM BN VBTh ab ve-am ben ve-bath. Father and Mother, Son and Daughter. The Father is Chokmah (2), the Mother is Binah (3), the Son is Tiphareth (6); the Daughter is Malkuth (10). Note that the number 510 reduces to six, which is assigned to Tiphareth, the Sphere of the Sun.

DQVTh daqquth. thinness, fineness, subtlety, nicety. The primal radiance is subtle and hard to distinguish. Associated with the 4th Path.

"... The Qabalah says that Chesed, mercy is... usually translated as 'measuring, arresting or receiving.' One English translator renders the doctrine concerning the path as follows: 'The 4th path is called the Arresting or Receiving Intelligence, because it arises like a boundary to receive the emanation of the higher intelligences which are sent down to it. Here from all spiritual virtues emanate by way of subtlety, which itself emanates from the supreme crown.' The emphasis here is on 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... The agency whereby he broadcast them is called DQVTh, dakkooth, 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... in this connection it is noteworthy that the noun DQVTh, dakkooth, has the numeral value of 510, which is also the value of the Hebrew letter name RISH, Resh, correspond in astrology to the sun, and in Tarot to Key 19. Dakkooth, 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 DQ, 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." [Paul Case: True and Invisible Rosicrucian Order (4th), p.399-401] see 104, 178, 528.

DRVSh deroosh. allegorical sense; to examine, inquire, the allegorical sense of the scriptures. Thesis, dissertation, lecture, sermon. [K.D.L.C.K. p.12] sensus allegoricus.

IRSh jeresh. to seize, lay hold of, take possession of.

DRShV dereshu, direshu. seek ye. [Isaiah 34:16]. "seek ye out of the book of the Lord, and read." see 1329, 366.

IShR yawshar. to go straight, right, upright, probity. Rosenroth in [K.D.L.C.K. p.461] says that rectitudo and aequitas is Shekinah when it is united with the ruler or king, which is Tiphareth. Whereas rectum and rectilineum refer to the emanations of light from the Atziluth plane.

IShR yeshir. 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.

ShIR shiyr. song, poem, hymn, singing. A suggestion of the correlation between sound and light. The vibration of the eternal radiance make Plato's "music of the spheres." Also means enchantment, mantra yoga. "The straight, or true, sense of sacred texts is in their allegorical meaning, and the secret of that meaning is the secret of mentally controlled vibration" [Early Case lessons].

ShIR shiahr. remnant remainder, relic. see 1394.

ShRI Sarai, sawray. princess. First name of Abraham's wife. [Genesis 11:29] "The name of Abram's wife was Sarai". see 505, 302 (Greek), 753.

ShKL QIIM Saykel Qayam. Stable intelligence. 23rd path of Mem. Joins 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, 1070, 40.

ThNIN tanniyn. serpent, crocodile, dragon, whale, sea monster. [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).

ThPL taphel, tawfale. slime, unseasoned, tasteless, untempered mortar. As a figure of speech, taphel means "folly; licentiousness; uncontrolled desire." [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.

ThIMNI Temani. One of the sons of Asshur in [1 Chronicles 4:6] According to Godwin, the land of King Husham of Edom. [Genesis 36:34] As "Temanites": "When Jobaz died, Husham from the land of the Temanites succeeded him as king."

QDNSh LIHVH qadnash le-IHVH. holiness to the Lord.

Greek/Latin

Θ α Thura. 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 (Gr). 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.

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.

Poihmata. Things which have been made [Romans 1:20]. The things which have been made reveal the invisibles.

511 (7*73)

ASNTh Asenath. Asenath, "dedicated to Neith"; wife of Joseph and daughter of Potipherah, Priest of On. see 270 Greek, 455, 57, 385, 156. "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 many alchemical problems." [PFC of D.D. Bryant's Philosopher's Stone, IX, 8]. see 331, 395.

RIShA Risha. head. title of Kether.

*** [beginning of text missing] RIShA resha. the head. Note this word contains the word AShR, 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).

ShVRH shurawh. row, line; rule of conduct; wall; custom. [K.D.L.C.K. p.463] "But in the breast (heart) the ShVRH (rule of conduct) is call Jeshurun by our judges." Jeshurun "up-right one" is a poetical name of Israel ("He shall rule as God") Designated it under its ideal character. [Standard Bible dictionary]. see 566.

SThIMA saythimawh. concealed; cover, closing, stopping up. [IZQ:62] "The supernal head [Kether] is the most holy ancient one, the concealed with all concealments."

AIK ayek. how?, how is that. The no thing is the reality which is the secret of inquiry in all question beginning with "how" or "what". see 31. [Kaph = 500]

HVK huk. to go, the no-thing is the power which goes forth into every form of manifestation and brings about every phenomenon. see 31.

***QGBVTh gaygebuth. 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 GQDH tunnel, passage, orifice.] [Entry originally under 558]

DBQVTh deybequth. adhesiveness, attachment; communion with God; devoutness; adhesio, cohesio. [from DBQ, 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 NPL (#160).

ShChDR 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 Chesed, 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 in harmony, unsettled conditions, disorder and lose.

513 (9*57)

ABIK abika. thy father. (Kaph = 500).

HNNI ISD BTzIVN ABN BChN hinnî yissad be-zion ahben ehben bokhan. "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. see BTzIVN (#158). The foundation stone ABN 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.

IVTzR AVR yotzer aur. "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".

ASh ZRH aysh zawrah. strange fire [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.

BShVRH besorah. tidings, good news, gospel. In the Septuagint this is translated "Gospel."

HHRGSh ha-hargashah. 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.

PLGI ShMN palegay shamen. rivers of oil [Job 29:6]. "And the rock poured out rivers of oil." see 67, 466, 497.

NSGDVL HIHShM nesgadal chaiah shom. "A great miracle happened there!" the acrostic N-G-H-Sh (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.

514 (2*257)

ShChIR shihor. 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.

ShKL MOMID Saykel Maamid. Constituting Intelligence. 15th Path
of Heh. 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.

*** [beginning of text missing] ...call kaivala, isolation. For
he who would really be a conscious creator must stand alone.
Creation begins at a point where there is nothing other than the
creator. All this is set forth in the symbolism of the Hermit
(the forth letter of MOMID). The last letter of MOMID looks ahead
to the path we have yet to consider... it governs the generation
of mental images by subconsciousness in response to impulses and
suggestions originating in the self-conscious field. Its
activity is summed up in the one word, imagination." [Paul Case:
True and Invisible Rosicrucian Order (4th), pp.443-446]

IDK yadaw. thy hand. [Psalm 138:7] "Though I walk in the midst
of trouble, thou will revive me: thou shall stretch forth thy
hand against the wrath of mine enemies, and thy right hand shall
save me." Yod is assigned to Chokmah, IH, Yah, the father. From
which emanate the path of Heh, the Emperor, the Constituting
Intelligence. see 750 (Greek).

ACHD RASh achad rosh. "one principle, one head. God the father is
the head of the one creative principle. see 2945, 425, 926, 440,
1052, 1065.

HLLV-AL BQDSHV hallel-al be-qadesh. "Praise God in his sanctuary
(praise him in the firmament of his power" [Psalm 150:1]. The
"sanctuary" includes a vision of the whole.

ChQVTh statue, laws. [the feminine singular of ChQH enactment,
ordinance, statute, law; custom, constitution. The masculine is
ChQ 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. [K.D.L.C.K.
p.213] The text refers to [Leviticus 18:4]: Ye 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).

NChLTh IHVH nahaelath IHVH. 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."

515 (5*103)

NChLH BLI MTzRIM nachayla beli mitzraim. possessio sine angustias. "possession without want" (tribulation, distress, straightness). The Hebrew translates "possession without distress." The word mitzriam means Egypt [From MTzR distress, straits; boundary; narrow pass]. see 380. To possess is to rejoice in freedom from oppression. Rosenroth in [K.D.L.C.K. p.569] says this phrase alludes to Binah.

ThPLH tiphaylaw. unsavouriness, unseemliness, impropriety, folly. [From ThPL tasteless, unseasoned; plaster, whitewash, untempered mortar]. see 510, 859. Folly is oppression of man; it is the "second" beast; which is tamed by prayer and meditation.

ThPLH ?tepilhuh?. phylactery; parchment inscribed with scriptural text. Worn by Jews on the forehead and left arm near the heart; tefillah, 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 thine 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 shalt 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 faithfully 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 from 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 well 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 from danger or disease. [Greek phy-lak-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.

ShVThR shoter. official, officer; policeman; minister ?indiln? (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 angel in Key 14 via the path of Samekh.

Greek

Parthenos (Gr). Virgin. see 456, 744 Greek.

516 (4*3*43)

PRTzVPIN pharaytzophin. personae; masks. Suggest personalities of humanity, which are but masks form the indwelling higher self. [from PRTzVP. 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].

MLKVThK malaykuthaykaw. the kingdom. (a kingdom for all ages). 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." see 496. [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..."

ThMNO timno. Timnah; a duke of Edom, associated with Da'ath [474], according to Godwin. [1 Chronicles 1:51] "...the Chiefs of Edom were: Timna, Alvah, Jeheth." Recall that Edom [51] signifies unbalanced force.

517 (11*47)

PLAVTh pehlaoth. occultae; "hidden" or "concealed", according to Rosenroth in [K.D.L.C.K. p.644]. He says that this name refers to Tiphareth, since it truly ascends beneath the secret place of Da'ath. see 1081, 474.

QV ThHV gav-tohu. 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.

ARIMIRVN Arimiron. Qliphoth of Taurus. Qlippoth of Taurus. Misuse of the qualities of determination, practicality, duty. The Moon, which is exalted in Taurus the focus of negative astral entities. The qualities of determination, practically and duty are misused. Variant spelling. see 321. Recall that Taurus is fixed earth.

518 (2*7*37)

Greek/Latin

οι κ ΗΤΟΙ hoi kletoi. the elect. [Romans 1:6,7] "Among whom you are also the elect (invited) ones of Jesus Christ; to all who are in Rome, the beloved of God called (elected) saints; favor and peace to you from God our father, and the Lord Jesus Christ." [Matthew 20:16] "For many are called (elected), but few chosen"; [Romans 8:28] "And we know that all things work together for good to those who love God, to those being invited (elected) according to a purpose." see 438 (Greek), 540.

ο ...μ (ou...meh). not...not. [Acts 4:20] "For we are not able, what we saw and heard, not to speak."

ο ο ο ε δεα ho logos enidea. the word in idea; living perfect word. Refers to the Christ, or second person of the trinity. see 1850. Adds to 2368.

ο σ οikehsis. a place for dwelling; a house, dwelling; the act of dwelling. see 111, 370, 333 (Greek).

Benedictus Dominus Deus Noster Qui Dedit Nobis Signum (Lt).
"Blessed be out Lord God who gave us this sign." A Rosicrucian phrase exchanged by two Fraters and appearing written on a cross on one the plates in Secret Symbols. see 94, 85, 45, 82, 43, 41, 53, 75, 246 Latin.

519 (3*173)

BRBThVSh Barbatos. The eighth spirit of the Goetia, demonby day of the second decanate of gemini (according to the Aurum Solis), demon of the third quinance of Libra. [Godwin]

***[beginning of text missing] and three companies of troops; gives instruction in all the sciences, reveals treasures concealed by enchantment, reconciles friends and those in power, and understands the language of all other animals. [Book of Ceremonial Magic p.198] The letters of the demon's name suggest a perversion of the power of concentration (Beth) to influence solar regenerative force (Resh) through acts of attention (Beth) into a rising of the serpent-power (Teth), guided by false intuition (Vav) to effect an influx of spiritual fire (Shin) for personality goals. The second decanate of Gemini is ruled by Venus and has the qualities: kind, clever, polished. The influence of the demon suggest conscious imbalance, resulting in negative aspects of these qualities. In the Tarot minor arcana this decanate is assigned to the 9 of Swords. This represents the operation of Yesod, the automatic pattern-world of the Moon, in Yetzirah, the world of mental formation. This can result in despair, cruelty, worry, unfaithfulness, want, loss, misery; bad outcome of legal affairs; disagreements with relatives and unfortunate journeys. The remedy is to know that all the power required for successful conduct of life's immediately available through the agency of the automatic consciousness of Yesod, which man has dominion over, and to be receptive to guidance form the holy guardian angel.

Greek

Eulogia (Gr). Eulogy, blessing. Also the blessed and consecrated bread of the early Christian Eucharist. see 93 Latin.

520 (5*8*13)

KShR kosher. ritually clean, wholesome.

KShR kawsher. legitium; to be right, fit, to succeed, prosper.

KShR kisher. 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."

MThNIK mawthayneikaw. "thy loins" [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).

KRSh Koresh. Cyrus, king of Persia. [Ezra 1:2] "Thou saith Cyrus King of Persia, the Lord God of heaven has given me all the kingdoms of the earth; and he has charged me to build him a house at Jerusalem, which is in Judah." Jerusalem means "abode of peace; Judah means "praised, celebrated" and is connected with the sun and with Leo and alchemical digestion. see 586, 30; 790 (Greek).

In [Isaiah 45:1] Cyrus is called MShIChV, "his anointed", or "hu messiah". "Thus says the Lord to his anointed, to Cyrus, whose right hand have held, to subdue nations before him; and I will set loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut." see 358.

ThON thah'an. "Let sing (speak, proclaim) [Psalm 119:172] "My tongue shall speak of thy word: for all thy commandments are righteousness." [As a masculine noun (medieval) fasting, fast-day]

DMOVTh dimayoth tears. [Psalm 80:5] "Thou feeds them with the bread of tears, and gives them tears to drink in great measure." note DM = blood. see 44, 78.

521 (prime)

IHVNTnN Yehonathan. Jonathan. "God is the Giver." Beloved and loyal friend of David and son of Saul in the Biblical Allegory (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. D.D. Bryant: "Take particular note of Jonathan's love for this represents the undying affinity that Mercury has for Salt. 'He loved him as he loved his own soul, (salt)'... All these various obscuratons, where David goes secretly to meet Jonathan, or flees to mountains and caves, pursued by Saul, are illustrative of what goes on in the Vase of Art... in his lamentation over the deaths of Saul and Jonathan, David plainly shows the mythic alchemical nature of both, when he sings, Saul and Jonathan were lovely and sweet in their lives, and in their death they were not divided: 'They were swifter, than eagles and stronger than lions'... [D.D. Bryant, The Philosopher's Stone, IX]. see 14, 24. Note that lion = Teth and eagle = Nun.

VShRIH Vasariah. "God the just." 32nd Shemhamphorash; angel of the 2 of Pentacles (Chokmah of Assiah). 156°-160° THMIS. April 20, July ?1?, September 11, November 22, February 2. Against those who attack us unjustly, and to obtain the grace of those who have recourse to the clemency of ???, it is necessary for this purpose to name the name of the person who attacks you and cite the motive. 10:00-10:40. [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. see 965, 1525. According to Godwin, angel of the 2nd quinance of Capricorn; angel by night of the 2 of Pentacles (Mathers). see 506.

MChShVP HLBN mahashue ha-leben. 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.

esh yored, cont. Rosenroth in [K.D.L.C.K. p.162] says the Qabalistic writing Raja Mehimna calls Binah by this name, for it denotes mercy.

522 (2*3*87)

ICHd + PRV VRBV yawchud + phayru uraybu. unity to be united, joined plus "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.

ShR + AChVH + B sawr + achaevah + Beth. prince, nobel, ruler plus fraternity, brotherhood plus 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.

523 (prime)

KHNTh HGDVL Koheneth ha-Gadhol. High Priestess; title of Tarot Key 2, attributed to Gimel, i.e. universal subconscious memory.

PRV VRBV phayru uraybu + ChIH (chaiah). be fruitful and multiply plus 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.

ThIMN + G + ChZH teimawn + Gimel + khawzawh. south plus camel plus 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.

BThVK HMIM be-toke ma-mayim. "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.

Fabre D'Olivet comments: BThVK HMIM, 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 MBDL [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 BDL, expresses a mutation of nature or a place." [The Hebrew Tongue Restored, p.37]

524 (4*131)

KShR + D kisher + Daleth. to prepare, make fit, make proper plus door. Before the fruit is produced, the field must be prepared. This is done through the open door of creative imagination, as a result of sustained desire. see 520, 4.

KThP + DIV + BB kawteph + dehyo + babah. Arm of a vine + fluid darkness + a well, vein. Jesus said: 'I am the vine, you are the branches.'. The "darkness" represents the operation of the Mars-force at subconsciousness levers; the "well" is the receptacle for this force, energizing the vein or the blood-stream. This produces the grapes, or fruit of the vine. see 500, 20, 4.

ShDRK Shadrach. The name given to Hananiah, one of Daniel's companions at the court of Babylon. [Daniel 1:7] (6) "Now among these were of the children of Judah, Daniel, Hananiah, Mishael and Azariah; (7) and the chief of the Eunuchs gave them names; Daniel he named Belteshazzar; and Hananiah, Shadrach; and Mishael, Meshach; and Azariah, Abednego." He was thrown into prison for not worshiping a golden image.

ShIChVR shiyhor. Hebrew name of the Nile river (from ShChR), 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..."

525 (3*5*5*7)

IHVH TzBAVTh Jehovah Tzabaoth. Jehovah (Lord) of Hosts. Who is the King of Glory? The Lord of Hosts He [HVA] is the King of Glory [Psalm 24:10]. The Divine Name attributed to Netzach; with fire and to the South.. Tzabaoth is from a root meaning: to 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, 1813 Greek.

ZRO ABRHM Zerah Abraham. 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.

ChKMTh HMBThA chokmath ha-mebita. 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".

DNIAL RB ChRThIA Daniel Rab Chartiah. Daniel, Master of the Magicians. (ChRTh, magic, to engrave; ChRThM, Magician) see 217, 257, 609, 1102. 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.

526 (2*263){PRIVATE }

ABRAKALA abrakala. Original form of Abracadabra.

DV PRTzVPIN duparaytzophin. the two faces. King of Queen = Tiphareth and Malkuth. [Franck: The Kabbalah pp.168-169] "The 'king' and the 'queen' commonly called also the 'two faces' DV PRTzVPIN (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 from 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."

KVRSh Koresh. Cyrus, king of Persia. [Isaiah 44:28] "That said of Cyrus, he is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shall be built: and to the temple, thy foundation shall be laid.: Variant spelling, see 520, 540 (korshid), 950, 956.

ShRVK sayroc. Siroc; a shoe-latchet. In American Freemasonic lodges, it is a significance word in the ?Mark Master degree? (It is the name of the true grip of a Mark Master Mason, meaning "mark well"). Possibly a veiled reference to its metathesis, KVRSh, Cyprus. [Mackey: 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."

ShPIPVN shaypipphon. cerastes, 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 (DN). see 54.

MShQVP masheqoph. 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.

527 (17*31)

ZMH ZMH OZA RChMH OZIH zammah zammah ozzah rachamah ozai.
Thought, thought, the power of the womb of the strength of Yah
(see 2467).

MThBOVTh matbeoth. coins; corresponds to pentacles suit of the
Tarot minor arcana, and to Assiah, the world of Action or
physical plane.

ChKMh AMTh AHBH chokmah emeth ahebah. wisdom, truth, love.
Suggest Father (Chokmah), Mother (Truth = Tav = Binah, sphere of
Saturn and intuition, which revels truth) and son (love = Sun =
heart = Tiphareth). see 73, 441, 13, 1081.

PLIAVTh payliawth. wonderful, miraculous, mysterious; wondrous.
Spelled MPLAVTh in [Job 37:16] "Does thou now the balancing of
the clouds, the wondrous works of him which is perfect in
knowledge?" see 126, 111.

528 (3*11*16)

32 = 528. Mystic number of the 32nd Path of Tav.

ShKL QBVO Sekhel Qavua. Measuring, Cohesive, Receptacular, Arresting, Receiving, Settled, or Constant Intelligence of the 4th Path of Chesed. see 178, 72. "It is so called because from thence is the origin of all beneficent power of the subtle emanations of the most abstract essences which emanate one from another by the power of the Primordial Emanation." These are powers of Chokmah, powers of the universal light-force which is also the life-force of mankind. These beneficent powers emanate from one another by the power of the Primordial Emanation, Kether. They are abstract essences because they are subdivisions or specializations of the life-force, like waves in an ocean, or currents within it, though not really separate from the whole expanse & depth of the sea. The possessor of this path is linked to the cosmic seat of memory, where the "Laws of Nature" are rooted. His actions express beneficence and compassion.

"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]

HOGNTh Hogenth. Haagenti; Goetic demon by night of the 3rd decanate of Cancer. The letters of the demon's name suggest a perversion of the power of inner vision (Heh) interpreting outer appearance (Ayin), resulting in false memory (Gimel) of the purposes of reproduction (Nun), thus freezing personal consciousness from further growth (Tav). The 3rd decanate of Cancer is ruled by Neptune and Jupiter and has the qualities: sympathetic, courteous, ceremonious. The influence of the demon suggest subconscious imbalance, resulting in negative aspects of these qualities. In the Tarot minor arcana this decanate is assigned to the 4 of Cups. This represents Chesed, or cosmic memory, in Briah, the creative world. The demon's influence can lead to material gain, but through injustice; sorrows resulting from satisfaction of [text ends]

MPThCh maftayakh. 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. Thus the Key is the secret which gives power to open the temple, and enter therein, even to the Holy of Holies. Here is a clue the reader will do well to follow up in his meditations." [Paul Case: True and Invisible Rosicrucian Order (4th), p.93] see 954, 273 (Greek).

529 (23*23)

IOLV BThHV Yelu Battohun. They go to nothing [Job 6:18].

530 (2*5*53)

AThH OMDI attawh immawdiy. 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."

KNSTh kaymeseth. congregation, assembly. [Waite: The Holy Kabbalah, p.219] "KHL = bride, connects with KNSTh = 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..." see 55, 156, 586. Also: gathering, storage; synod; community.

ChBThLTh khaebatzeleth. 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)] ChNTz KNSTh in [Song of Songs 2:1] "I am the rose of Sharon and the lily of the valleys." see 294 (Greek).

QLTh qalath. voices. see 130.

QLTh receptacle under the millstone (to receive flour dust); QLTh women's work-basket.

ThQL tawqahl. weighted. [Daniel 5:27] "Tekel; thou art weighted in the balances, and found wanting." see 30, 74. suggest Libra. see 158. Mathers: "A word of the 'writing on the wall' at Belshazzar's fabled feast."

531 (9*59)

LAShR steward. [Genesis 43:16] "When Joseph saw Benjamin with them, he said to the steward of the house..." [Gutman Locks: The Spice of Torah, p.235]

LRASh 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."

VThONH 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."

MNHIG HACHDVTh menahig ha-achadoth. Driver of Unities (literally). The 13th path of the letter Gimel. Also: The Uniting Intelligence, Conductive Intelligence of Unity, Conducting the (powers) of the unities, Leading to Unity. "The perfection of the truths of spiritual unities." The noun [MNHIG], menahig, "driver," is from the verb [MNChG], minhag, "to drive" (as a chariot). To a Qabalist, therefore, this word would convey a definite reference to the whole meaning of the Tree of Life, inasmuch as the study of the Tree and its relations is often termed "The Work of the Chariot." see 108, 424, 419, 882.

*** [beginning of text missing] Thus menahig signifies "the apportionment of the power of Yod, the father, through Gimel. Ha-achadoth, the unities: its first letter, Heh is not only the definite article but is also the special letter of Binah, the mother. The next three letters AChD, "one", add to 13, the number of the path of Gimel. The fifth letter is Vav, which is the Hebrew conjunction, "and" and corresponds to the path linking Chokmah to Chesed, and is used many times as a sign for Tiphareth, the son. finally, the sixth letter is Tav, the last letter of the alphabet. Thus the veiled meaning is: "the (Heh) first (AChD) (one) "and" (Vav) the last (Tav). yet another is: "The mother is first and last."

The path of Gimel is the link between God and Man, centered through the pituitary body, behind the root of the nose. The work of the 13th Path is closely related to alchemical sublimation, the completion of which is the philosopher's stone. The magus performs the Great Work by divesting the serpent-power (astral light) of all appearances of manyiness. One passes from Tiphareth (Sun) through the path of Gimel (the Moon). The Magus has full comprehension of the principles of cyclic motion, exemplified in astrology, and knows how to apply them. He has a transmutation of consciousness as well as a command of physical forces which enable him to alter the structure of atoms. He aim at some realization of beauty. He knows that he does nothing of himself, and his word that is an expression of true will vitalizes him to overflowing with an abundance of power. is one rule of actions is that of Jesus: "As I hear (Vav), I judge."

ABN HChKMVTh eheben ha-chokmoth. stone of the wise.

ABN HDOTTh eheben ha-da'ath. Stone of knowledge. "... The work of the 13th path must be closely related to the alchemical operation called 'sublimation'. The completion of that work is the confection of that which may be called either ABN HChKMVTh, stone of the wise (i.e. philosopher's stone) or ABN HDOTTh, stone of knowledge. In connection with the latter name note that the place of DOTTh, Da'ath, knowledge on the Tree of Life is in the 13th Path, at the point where the 14th Path crosses it-midway between Chokmah and Binah... In brief, then the great work makes the sun of wisdom rise, perfect the stone of the wise. It is a work

wherein Chokmah (Ab) supplies the mathematical knowledge of principles, wherein Binah (Aima) provides the specific understanding of concrete application, and wherein Tiphareth (BN) contributes the motive of beauty. Thus the powers of a Magus (Chokmah) and a Master of the Temple (Binah) are conjoined in an operation which begins from the level of the seemingly interior grade of Lesser Adept (Tiphareth)." [Paul Case: True and Invisible Rosicrucian Order (4th), pp. 460, 463]

ChMH HChKMVTh Khammaw ha-Chokmath. Sun of Wisdom.

ChMH HDOTTh Khammaw ha-Da'ath. Sun of knowledge. The son in Tiphareth has perfect knowledge of union with the self in Kether. see 474.

IHVH HVA VChLThV IHVH hu nakhalatho. "Tetragrammaton is their inheritance" [Deuteronomy 18:2]. The Lord unites with the light of the vast countenance in Kether, igniting the powers of memory.

LChM ThMID lekhem tawmid. perpetual bread. The whew bread, 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 MZLA, influence, which represents the active power flowing through all 32 paths of Wisdom, is the numerically 78, which is also the value of LChM, Lechem, bread. The "influence" is the real support of human existence, our true staff of life.

Greek

Alpha (Gr). The Greek spelling of the name of the first letter of the alphabet. Transliteration of the Hebrew Aleph, the Ox. see 111.

kalumma (Gr). A veil [2 Corinthians 3:15]. In the New Testament passage cited, this word is a symbol for ignorance. It is the veil of appearances which hides the radiance of the Limitless Light behind the phenomena of name and form.

533 (13*41)

ThBL VILVN ShMIM tebel (tabal) viyalon shamaim. "Immersed (baptized) in the door of heaven." Veil of the Firmament; the First Heaven corresponding to Yesod of Malkuth. ThBL = to dip, immerse; to make produce subject of priestly dues. ThBL = to dip (into salt, vinegar, etc.) to season; to baptize; VILVN = door, curtain; door-curtain. see 395.

MLK BLHVTh melek balawhoth. King of Terrors. [Job 18:14] "His confidence shall be rooted out of his tabernacle, and it shall bring him to the King of Terrors."

534 (2*3*89)

3-4-5 triangle

3 = vertical = Osiris = AB = Father

4 = the horizontal = Isis = AIMA = Mother

5 = the hypotenuse = Horus = BN = son.

The area is 6, the perimeter 12. The angle of base and hypotenuse is 37 = HBL (transitory breath); the angle of hypotenuse and perpendicular is 53 = ABN = stone; the angle of perpendicular and horizontal is 90 = MIM = water = Tzaddi = fishhook. Note that the constant relation between perpendicular and base is expressed by 90 = Tzaddi, which, according to the Zohar consists of Nun surmounted by Yod, representing together the male and female principles. 90 is also the value of IKIN Jakin ("firm one"), of SVD HVVG the mystery of sex, a technical name of Qabalah, of MIM, water, etc. The Tarot Keys are Key 12, (MIM), and Key 17 (Tzaddi).

The relation between Isis and Hours, the ascending hypotenuse, or son, is expressed by 37, which as HBL transitoriness, or continual change of form and state, but as IChIDH reminds us of the unchanging self, the indivisible one, persisting throughout forms. This transitory character is in contrast to the stability and solidity of 53 = ABN stone (form a root meaning "to build") and this "stone" is the "head of the corner". Note that 53 is also $\alpha \alpha \alpha$, acacia, guilelessness, from $\alpha - \alpha o$, without evil, unknowing of ill.

ChVRM MLK TzVR Khurum melek Tzor. Hiram, King of Tyre.

Greek

Eureka (Gr). I have found it! "Freemasonry preserves the tradition that when Pythagoras discovered the secret of his triangle he shouted, "Eureka!" The Greek word is itself a formula for this triangle, since its number is 534, whose digits expresses the unit value of the tree sides of the triangle." [True and Invisible, page 74] "The property of the right-angled triangle is itself a formula for the construction of such a triangle, because... 534 is a number whose digits give the values of the hypotenuse (5), the shorter side (3), and the longer side (4)." [OP. Cit. page 187-188]. see 758.

535 (5*107)

HLK hawlak. to go, depart, disappear; traveler (see 55).

MRKBH + ChSR merkabah + khoser. chariot, vehicle plus want, lack, poverty. The personality is the vehicle through which divine creativity functions. Its use or misuse brings wealth or poverty. see 267, 268.

HLK hawlak. to walk, to go; to walk about, to proceed; to depart, go away; to pass away, disappear.

HLK traveler, flowing. see 55. The divine traveler is Aleph, the spirit or eternal fool, who passes through one cycle of evolution, and apparently departs, to begin another. see 111.

QHLTh qoheleth. 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."

Greek

α ε π ε ο Θεο kai heipen ho theos. "And God said"; the creative Word or powers which brought forth the universe. Septuagint translation of VIAMR ALHIM (343) in [genesis 1:3] "and God (Elohim) said 'let there be light', and there was light." see 343, 86, 284 (Greek), 3218.

kteis, cont. Mackey writes: "The female personification of the productive principle. It generally accompanied the phallus, as the Indian Yoni did the Lingam (see Key 7); and as a symbol of the prolific powers of nature, was extensively venerated by the nations of antiquity." [Encyclopedia of Freemasonry, p.199]

MSLVTz 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.

ChKMTh HMDIDH chakmath ha-medidah. geometry. The measurement of spatial relations is basic in practical occultism. This is linked to its source in the stars [Post-Talmudic]. see 124.

MQVM-SPIR maqom-saphir. 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 [ABNIH], which breaks down into [ABN IH], ehben Yah. As Yah, is the special Divine Name attributed to Chokmah, and [ABN], expresses the union of the Father with the Son, or the union of Chokmah with Tiphareth, ANHIB, 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.

BITH-ODN Beth-Eden. House of Eden [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.

OVLM HOShIH Olahm ha-Assiah. The World of Action (Assiah), or the Material World. The commentary on this is the statement in [Proverbs 3:19]: IHVH BChKMh ISD ARTz, Jehovah be-chokmah yasad eretz, 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.

ShIR-IHVH shiyr-Jehovah. Song of Jehovah [2 Chron. 29:27; Psalm 137:4]. All manifestation is vibration. The universe is the "Song of Jehovah." see 270.

ThLITH LBNH tallayth lebanah. a white cloak. Intimating Yesod, the purifying Intelligence. see 777.

ShKL NSIVNI Sekhel Nisyon. Intelligence of Probation, Tentative Intelligence, Intelligence of Temptation or Trial. The 25th path of Samekh. Connects the Egoic body (Sun) with the vital soul and its astral body (Moon). The Work of this path is a testing of those in whom is active the spirit of Mercy (The "compassionate"- (Chasidim). To devote oneself wholly to receiving instruction from the One-Self, and to minister to the welfare of Humanity, is necessary. Instruction received must be tested in the fires of experience. One must practice directing the mental stream always in the way desired it should progress. The spirit test daily that we may interpret our experiences as cosmic events, as well as personal activities. Right recollectedness provides a clear pattern via the suggestion that one never can do anything of himself. Eternal being manifest itself in the special functions of temporal existence. It is the true foundation of personal attainment. see 176, 666, 120, 800 60, 310, 216, 162, 166, 260.

"The path of the Intelligence of Probation or Trial, attributed to the letter Samekh follows the path of Imaginative Intelligence because it signifies the testing of the ideas and innovations suggested by the Imagination. It joins beauty to foundation because only by experiments, trials and test can the harmony of Tiphareth become actualized in the established certainty implied by the term foundation. Note that foundation is the propagative sephirah and you will have a clue to many problems." [32 Paths]. "I am the Intelligence of Probation, proving all knowledge in the fires of experience." [Meditations on the Paths of Wisdom]

ShPO NBDL Shepa Neobedal. Mediating Influence. The 6th path of Tiphareth. Shepa (ShPO), 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 [Yetzartik Text]. Neobedal is from the ancient Hebrew word OBR, 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.

MTzVTh metzivath. commandments, precepts [Jeremiah 35:18]. That is legislation, in direct correspondence with Key 11, Justice (Lamed). Also, with different vowel points MTzVTh means: strife, contention.

PIThVM paytom, pehtom. A magician; necromancer, conjurer,

ventriloquist. [neo-Hebrew, Greek] The false magicians shall be tried by fire, in the meditating influence. Then darkness shall be dispelled, and they will walk the highways of righteousness, singing the Lord's song.

LMON ShMV he-maon shemo. for his name's sake. [Psalm 23:3] "He restores my soul: he leads me in the paths of righteousness for his name's sake." see 349, 885.

*** [beginning of text missing] "... sees under the sun, Resh. NKR is from a verbal root meaning to distinguish differences. By Tarot Keys: 13, 10, 19. That is the appearance of endless mutation, the turning wheel of change, the appearance of limitation (wall in Key 19). But when the wheel becomes the fairy-ring (under foot, viz. understood) then the land is no longer strange. The commentary on this is in [Proverbs 3:19] "By wisdom the Lord laid the earth's foundations, by his knowledge the deeps were divided, and the clouds let drop the dew." [Paul Case Notes]: "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. Thus NKR, strange = RO, which is created [Isaiah 45:7]. It is the darkness. Yet NKR ADMH, strange land = 319 = life for evermore ChiIM OL-OVLM, the blessing of Psalm 133. The clue is in NKR, 'strange', form a verbal root meaning to differentiate, to make distinctions. If we are in the state of consciousness where we are preoccupied with the differentiated appearances of multiplicity, we do to perceive that the world of Assiah, the world of making or construction, is really the song of Tetragrammaton, i.e. the harmonious concord of all the manifestations of the life-power. The song seems to be a discord, and the discord is evil or RO. Note, too, that ADMH 'land' is a metathesis of Adam HADM = 50 = the letter Nun, and also the gates of Binah, the mother, which are always represented by 50. Furthermore, the word for blood is probably a contraction of Adam, and certainly is derived from the root ADM, to be red. Here we have an allusion to the earthy, or carnal consciousness. While we are in this, we cannot sing the song of Tetragrammaton, that is, make our own personal 'makings' in unison with the song of Tetragrammaton... When we forget Zion, because we are 'in a strange land' we are in Babylon, i.e. confusion. Then all our constructions are faulty, and we cannot sing the song of Reality... But except Tetragrammaton build the house, they labor in vain that build it [Psalm 127:1]. The builder is Tetragrammaton, and all our building is clumsy unless our hands are consciously working as instruments of Tetragrammaton, and unless or conception of the material world is that it is truly the song of Tetragrammaton." [Troward on Psalms, pp.178-192]

537 (3*179)

ATzILVTh Atziluth. Nobility; the Divine or Archetypal World. Rosenroth in [K.D.L.C.K. p.146] gives: emanatio, system of emanating.

PThR-RChM pheter-rechem. that opens the womb. [Exodus 13:12] "That thou shalt set apart unto the Lord all [KL] that opens the matrix [womb], and every first-born that comes of a beast which thou has; the males shall be the Lord's." [The above quotation is listed in the Hebrew Lexicon, as meaning: "opening of the womb, first-born" PThR = opening, firstling, first-born]. see 587, 248, 289. Rosenroth in [K.D.L.C.K. p.644] gives apertio uteri, and links it to Malkuth.

ChVTh HShDRH khoth ha-shidayraw. spinal cord; back-bone. Conveyer of the nerve-currents of the life-force through the planes of consciousness to Kether, the crown, in Atziluth. [ChVTh = thread, cord, line; sinew]. see 23. 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.

*** [beginning of text missing] ... "It is written [1 Samuel 2:3] 'since AL DOVTh is Tetragrammaton.' Daoth, or of knowledge (plural), properly speaking, for he acquires Daoth by inheritance. Through Daoth are all his places filled, as it is written [Proverbs 29] 'and in Da'ath shall the chambers be filled.' And therefore Da'ath is not furthermore revealed, for it occultly pervades him inwardly. And it is comprehended in the brain, and in the whole body, since 'El Daoth is Tetragrammaton.' In the 'Book of the Treatise' it is said concerning these words, 'since El Daoth is Tetragrammaton, read not DOVTh, of knowledges, but [by metathesis] ODVTh edoth, of testimony. For HVA, hoa, he himself, is the testimony of all things, the testimony of the two portions. And it is said [Psalm 78:5] 'And he established a testimony, ODVTh, in Jacob.'" see 182, 31, 26.

538 (2*269)

Daleth/Tzaddi, Venus in Aquarius.

BTh QVL Bath Kol. 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]

[HMNHIG HACHDVT] Ha-Menahig Ha-Achadoth. The Driver of the Unities. 13th Path of Gimel.

AIN BRVHV RMICH ayin beruacho remiyah. In his spirit there is no guile [Psalm 32:2]. Quoted by Jesus in reference to Nathanel [John 1:47]. Nathanel means "Gift of El" which relates to Chesed, whose divine name is El (AL). The indwelling spirit has masks of veils-it is impersonal BTh QVL, 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).

Greek

he-noetike aletheia (Gr). "The truth perceived by direct cognition."

noesis (Gr). knowing. Direct cognition of truth by the lucid mind, apart from any reasoning reason.

To me on (Gr). "That which is not." A reference to Ain, AIN, the No-thing and no number (0, the Foll), the first veil of the absolute. see 61, 560, 48, 31. [Clementine Homilies]. "The place of God is that which is not." Refers to the Central Point within-the meeting point of the 'sic boundless lines' or the interior center of the Cube of Space.

539 (7*7*11)

ChKMH VAMTh VAHBH chokmah ve-emeth ve-ahebah. Wisdom and truth and love. [Cloud Upon the Sanctuary, p.4] "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 sprit of truth; this light illuminates us and makes supernatural things objective to us." see 888, 1480, 2368 (Greek), 73, 441, 13, 527, 533.

540 (4*5*27)

RMSH remes. Creeping thing.

ShMR sawmer. keeper or guard. [Canticles 3:?] "The watchmen that go about the city found me: to whom I said, saw ye him whom my soul loves?" see 546, 1087, 545.

IHVH IH TzBAVTh IHVH Yah Tzebaoth. 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 IHVH IH TzBAVTh." see 525.

HVA ChIIK hia hayekaw. she is thy life. [Proverbs 4:13] "Take fast hold of instruction, let her not go; keep her, for she is thy life." see 12, 18.

Greek

Hoi eklektoi (Gr). the elite, the chosen. see Colossians 3:12, 220, 518.

δ δασ α ο didaskalos. a teacher, instructor, master. Written δ δασ α ο in [Romans 2:20] "An instructor of the simple, a teacher of babes; having the form of knowledge and truth in the law." Written δ δασ α ε in [John 1:38] "And Jesus turning, and seeing them following, says to them, 'What do you seek?' and then said to him 'Rabbi (which signifies, being translated, teacher), where you dwell?" see 1850, 185 (Greek); 212 (Hebrew).

541 (prime)

AILK akilak. farther, further. see 61.

ALIK alika. to thee, towards thee. see 61.

AMK ammeka. thy mother. see 61.

hawlok, hillook [HLVK]. walking, motion. The root idea is "a series of steps" the power assigned to Nun. However, free from action the absolute may appear to be, it is itself the very essence of progress and advancement. It is dynamic being-in-action, the Primal Will, craving, urge toward the production of beautiful results. see 61, 50. [Kaph = 500]

IShRAL Israel. [From the original typewritten manuscript, Book of Tokens, commentary of Aleph, 1924] "1. Israel. This name, which occurs so often in the text merits consideration. In Hebrew it is spelt IShRAL, 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 Qabalist regard at the basis of the whole alphabet. Thus the name IShRAL 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 Qabalist 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." The Zohar [I: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 (ADM) with Israel (IShRAL). see 45.

LChTh ABNIM lukoth aebawnim. tables of stone. The two tablets on which the law of God was carried my Moses. [Exodus 39:1,4] "And the Lord said unto Moses, hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tablets, which thou brakest", "And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up into mount Sinai, as the Lord had commanded him, and took in his hand the two tablets of stone." Also: [Deuteronomy 5:22] "These words the Lord spoke unto all our assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And we wrote them in two tablets of stone, and delivered them unto me." [The word for stone is the plural for ABN]. see

53, 546, 642 (Greek).

IM HThIKVN yawm ha-thikon. the Mediterranean sea. [Fama Fraternitatis] "He [C.R.] sailed over the whole Mediterranean sea, to come unto Fez, where the Arabians had directed him." Paul Case: "This city is at the western end of the sea. It is therefore in contrast to Cyprus, where the first work of the transmutation occurred. Fez is also at the other end of the sea from Egypt, and if we remember that the sea is in the microcosm, we shall understand the allegory." [Paul Case: True and Invisible Rosicrucian Order (4th), p.135] see 87, 380, 870 (Greek). [ThIVN means inner, central, middle]. see 486. 486 is also the value of "in the midst of the Garden". [Genesis 2:9] see 546.

AShMR eshaymor. "I might observe". [Psalm 119:101] "I have refrained my feet from every evil way, that I might keep thy word." DBRK "thy word" refers to the path of Peh. see 226.

***HThVNN hithaylonen. to dwell, abide; to seek shelter, take refuge. This word is used with Yod as a prefix instead of Heh in IThLVNN in [text ends]

542 (2*271)

OVLM MVShKL Olam Mevshekal. Intellectual World.

IHVH ALH VDOTh IHVH Eloah ve'da'ath. "That which was, is and will be, strength and knowledge". Divine name of Tiphareth, the 6th Sephirah. 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: 37, 166, 26, 86, 31, 297, 525, 585, 363, 155.

*** [beginning of text missing] ... double letters of the Hebrew alphabet: Th, R, K, D, G, B, corresponding to the seven inner holy planets, and to the seven sephiroth from Binah to Yesod, or the creative (Briatic) and formative (Yetziratic) worlds. [KPVL = multiplication; KPVLH = fold]. "Doors suggest imaginative potencies inherent in Daleth, and expressed in all the double letter. They are hidden, or folded from the ignorant, and unfold the intelligible world to the wise. This is the "Mountain of the Elohim", approached by the sword of discrimination, and the path of dryness, or fiery devotion, purified from false desire.

543 (3*181)

AHIH ASHR AHIH Eheyeh Ahser Eheyeh. I AM THAT I AM [Exodus 3:14]. "And God said unto Moses..." 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.

BOL AMTh Baal Emeth. Lord of Truth. Title given to Philosophus (4=7, Netzach) in Rosicrucian initiation. [Note: BOL means lord, possessor, owner, proprietor; husband; the Canaanite God Baal. When pointed BOL it means to rule over, be married, have sexual intercourse]. see 102, 441.

BOBR HIRDN bayawbar ha-yaredden. Beyond (over) Jordan. IRDN 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 (AHIH ASHR AHIH) is beyond Jordan, because it is that which is meta, beyond and above the stream. "Difficult to crossover", the stream of Maya, the illusive power of manifestation. [OBR 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.]

ShMGR Shamgar. The 4th judge of Israel, who smote 600 Philistines and delivered Israel. [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 (17*32)

QDMTh on the east. [Genesis: 2:16] [Gutman Locks: The Spice of Torah, p.239]

NPThChV were opened. [Genesis 7:11]

TzMChVTh sprouting forth. [Genesis 41:6]

545 (5*109)

MShRH misayraw. "government"; dominion, rule; appointment, office, position. [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.

BShM IHVH AL OVLM be-shem IHVH El olahm. "On the name of Tetragrammaton, El everlasting." [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".

546 (2*3*91)

RIShA DLA Risha Dela. The Head Which is Not; a title of Kether.

LChTh HABNIM luchoth haw-ebawnim. the tables of stone.
[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.

MThVQ mawthoq. sweet, pleasant. [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.

ShVMR shomer. watchman, keeper, guard, as in ShVMR IShRAL, (God) keeper of Israel. see 1087, 545, 541, 540.

ShMVR shimmur. 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.

HIM HThIKVN ha-yom ha-tikon. the Mediterranean sea. [ThIKVN = inner, central, middle]. The Mediterranean is that inner, central, middle sea which brother C.R. crossed from Egypt to Fez. see 486, 540.

OLMVTh olamuth. eternity.

OLMVTh awlaymuth. youthfulness; strength, vigor.

OLMVTh aelmwmoth. a musical term. Musical harmony and strength are associated with the ability to experience eternity.

ShRHIAL Sharhiel. Lesser assistant angel of Aries. Aries is ruled by Mars, with is connected with youthfulness, strength, and vigor.

*** [beginning of text missing] weight = substance = wealth. That is gravitation which is the descending power. see symbolism of Key 1. KBVD = 32 the paths, just as IHVH is the whole Tree. HAVN = ChN = 58 = KBVD = IHVH the stone. The value of the 4 words add to this sentence "The vision (71) of the glory (32) of God (26) the ark" (417).

547 (prime)

ChKMTh HHGIVN hakaymoth ha-higgawyon. logic. Literally, "the wisdoms of meditation." HGVN, meditation = 74 = intention, device; logic, one of the 7 liberal arts. Also: gentle murmur, solemn sound. Meditation is the device through which we are guided to the divine intention. This develops the capacity for logic. see 74, 73. Logic is the result of the receptivity to wisdom.

548 (4*137)

IHVH ALVH VDOTh Tetragrammaton Eloah ve-Da'ath. 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.

ANI IHVH OShH KL-ALH Ani Tetragrammaton asah kal-elleh. 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 [BITH IVD NVN HH]. 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.

KI ChVLTh AHBH ANI keiy-khavolath ahebah ani, kay-haloth ahebah ani. 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.

BORIRVN Beayriron. Qlippoth of Aries. "The herd." Suggesting a misuse of the Mars-force, or divine strength. see 1198.

OBIRIRVN 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]. OB (72) = 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 AVD, which is the magic light itself. Lack of balance regarding the directive action of the serpent power, which Lamed represents, is also unresponsiveness to the ox-goad of divine volition. see 1198.

ShChRM Shakherim. the dawning-ones. see 3321.

***HTzGNTh Hatzegenoth. Night demon of the 3rd decanate of Cancer. The letters of the demon's name suggest the perverted power of vision (Heh) to influence or shape meditation (Tzaddi), and evoke subconscious memory (Gimel) or reproductive evil (Nun), thus limiting the soul's capacity to grow (Tav). This decanate of Cancer is ruled by Neptune and Jupiter and has the qualities: sympathetic, courteous, cermonious. The influence of the demon suggest subconscious imbalance, resulting in negative aspect of these qualities. In the minor tarot arcana this decanate is assigned to the 4 of Cups. This represents the operation of

Chesed or cosmic memory, in Briah, the creative world. The demon here can cause material gain, but through injustice; sorrows resulting from satisfaction of desire and getting what one has wanted but find no joy in it. The remedy is to make personality consciously receptive to the control of the one self, thus mental imagery in the substance of Briah becomes formed into right desires which are in harmony with cosmic principles. see 528 (HOGNTh).

Greek

Uriel (Gr). the angel Uriel. Archangel of Light, also called Lucifer, "Light-Bearer." see 248, 251.

heh krisis (Gr). 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."

αδελφη adelphē. a sister, born of the same parents. In [Luke 10:39, 40] "And she [Martha] had a sister called Mary, who also, sitting at the feet of the Lord, heard his word. (40) But Martha was perplexed with much serving; and coming near, she said, 'master, do you not care that my sister has left me to serve alone? Tell her, then, to assist me.'" Also a female friend, esteemed and beloved as a sister, in [Matthew 13:50] "For whoever shall do the will of the father of mine in the heavens, that one is my brother, or sister, or mother." In [1 Corinthians 7:15] "But if the unbeliever withdraw, let him withdraw; the brother or the sister is not enslaved in such cases, -but in peace God has called us."

549 (9*61)

MVRGSh morawgash. 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 OVLM MVRGSh, Olahm Murgash, Moral World, to describe the powers of the 4th, 5th, and 6th Sephiroth.

MVRGSh muregawsh. threshing-sledge, threshing roller. Compare this with the symbol of the skeleton-reaper in Key 13 (Mars as Nun or Scorpio).

IHVShO BN-NVN Yeoshua ben-Nun. Joshua, son of Nun. The successor of Moses. The name IHVShO is the original name of "Jesus."

RVCh SORH rauch seahrah. Whirlwind; wind storm [Ezekiel 1:4]. It comes out of the north, and is described as a great cloud, and a fire infolding itself. "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, ChShML, Khashmal, meaning: shining substance, electrum, fairy, angel; modern meaning: electricity. The word translated "brightness" is NGH, Nogah (a short spelling of NVGH) 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 (2*5*5*11)

NShR nasher. eagle.

*** [beginning of text missing] ...cosmic will. Scorpio ruled by Mars; Geburah is the sphere of Mars. To Geburah is attributed volition the activity of the Life-power which gives man the feeling that he has "personal will." Since the symbol of the eagle stands for Scorpio, the word NShR may be represented in Tarot by Key 13. [Also: NShR to drop, wall off; NShR to drop, let drop; to tear, lacerate]. [K.D.L.C.K. p.600] This reference is attributed to Malkuth by some; to Tiphareth by others; the Zohar says it is Malkuth when it is raised to the level of Tiphareth, as in [Proverbs 30:19] "the way of an eagle in the air". And likewise Binah is called the "great winged eagle", her wings being the six sephiroth (or Microprosopus). see 496; 576 (Greek), Nun = Scorpio; Shin = Fire and RVCh ALHIM; Resh = Sun. see 55 (Latin).

ShRThIAL Sharatiel. angel of Leo.

ShBTh BRZL shebet barayze. a rod of Iron. [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).

ShRIM sawrim. "princes" [Psalm 45:16] "Instead of thy fathers shall be thy children, whom thou may make princes in all the earth. see 898, 500. 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.

ShMIR shawmir. 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.

MOK. 42nd name of Shemhamphorash, short form, associated with the 5th quinance of Aquarius. see 70, 101 (Michael). Kaph = 500

551 (19*29){PRIVATE }

Anakh [ANK]. Plumbline (Amos 7:7-8).

552 (3*8*23)

ChMDTh IMIM khemidawth yawmim. desiderium dierum; desire of days. IMIM means days, seas, times, and refers to the influence or abundance of water, which is the mind-stuff carrying the life-force, as in [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 treasure hid in the sand." see 100.

MBSHRI mibesawri. in my flesh. [Job 19:26] "And though after my skin worms destroy this body, yet in my flesh shall I see God." [the Jewish translation is "without my flesh shall I see God". The prefix Mem is the short form of MN, Mem meaning from, of; being that, since; more than. see 615.

ThLMID ChKM talemid khawkam. disciple of wisdom; scholar, student. It is the task of the disciple to purify and prepare according to the cosmic law, represented by the tables of stone. Then he will be ready for the influx of wisdom, which is the life-power.

553 (7*79)

ShIR GDVL shiry gawdo. great song. [Light on the Path II:8] "You can stand upright now, firm as a rock amid the turmoil obeying the warrior who is thyself and thy king. Unconcerned in the battle save to do his bidding, 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 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 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." Note the correspondence between dragon and shir (510), the serpent of vibration in Key 10, the Wheel. "The straight, or true sense of sacred texts in their allegorical meaning, and the secret of that meaning is the secret of mentally controlled vibration." shir means song, enchantment, mantra yoga. see 510, 386.

ThNIN GDVL thannin gawdol. great dragon. Has to do with the serpent-power, symbolized by the letter Teth. see 418, 450, 358.

Greek

Satana (Gr). Satan [Matthew 4:10]. see 1042 Greek, 364, 69 Latin.

554 (2*277)

NQDH PShVTh Nequdah Peshut. the Simple Point, the small point. A title of Kether and the number One. see 620, 747.

ZRO ZRO zorea zara. bearing seed.

BChKMH IBNH BITH be-chokmah yebawneah bayth. "with wisdom the house is built" [Proverbs 24:3]. Chokmah, the cosmic father, carries the seed of life (Chaiah, the Life-force) to build the house of human personality. According to the Zohar, Chokmah here refers to Abraham (the father of Israel). see 2307, 2392, 1007, 831.

MLKVTh HABN malkuth ha-ehben. 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." [Paul Case: Daniel Master of Magicians]

KThM AVPZ ketem ah-Uphaz. fine gold of Uphaz. [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. See the angel in Key 14. Uphaz is related to the word Mophaz, "pure" [1 Kings 10:18] and to Ophir, the land where fine gold was obtained. Gold is assigned to Tiphareth.

MRChVSh Marchosh. Marchosias; goetic demon by day of the 2nd decanate of Pisces. According to Davidson "An angel who, before he fell, belonged to the Order of Dominations. In hell, where he now serves, Marchosias is a might ?marqus?. 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 7th throne after 1,200 years.'" [Davidson: Dictionary of Angels, p.183] The letters of the demon's name suggest perversion of mental substance (Mem), causing the solar regenerative force (Resh) to flow into personality levels (Cheth), aiding receptivity to false teaching (Vav) and thus transforming the soul into one consumed by its erroneous acts (Shin). The second decanate of Pisces is ruled by the Moon and has the qualities: pious, retiring, mediumistic. The influence of the demon suggest conscious imbalance, resulting in negative aspects of these qualities. This decanate, in the minor Tarot arcana, 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. The demon's influence is to generate images of separation and hostility. This can result in deceit in reference to a partner's money; loss on inheritance though some sort of swindle; danger of death on water, or through poisons or anesthetics; some reversal of fortune. The remedy is to transfer

the images of consciousness on the reality of the still calm of the one life at the center of being. the "mystical death" results in a real dissolution of physical cells impregnated with the images of separateness.

555 (3*5*37)

HQDMVTh ha-qadmuth. The primordial. A reference to Hod, the perfect intelligence called, "treasure" or "dwelling-place of the primordial" in the text of the 32 paths. Paul Case: "Every advance toward a greater perfection is but the utilization, the development, the unveiling, of the primordial treasure." [32 Paths of Wisdom #5, p.5] see 15, 1431.

OPThH aephawthawh. 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."

ALP-BITh-IVD-VV; A:B:I:V: Aleph-Beth-Yod-Vav. Abiff, written in full. Hiram Abiff is the Masonic personification of the Christos. see 19, 258, 290.

HNShR ha-nasher th eagle. "It is a stone and not a stone, viz. the eagle (Scorpio) stone. The substance has in its womb a stone, and when it is dissolved, the water that was coagulated in it burst forth thus the stone is the extracted sprit of our indestructible body. [Case: viz. the incorruptible body sown in the corruption of the natural body]. It contains Mercury, or liquid water, in its body, or fixed earth, which retains its nature. This explanation is sufficiently plain." [Hermetic Museum I, p.211] see 550.

Greek

ε μ εν humin. among you, in you. [James 3:13] "Who is a wise man and endured with wisdom among you? Let him show out of a good conversation his works with meekness of wisdom. Also among us (literally in us) in [John 1:14] "And the Logos became flesh, and dwelt among us-and we beheld his glory, a glory as of an only begotten from a father-full of favor and truth." "In you" in [Colossians 1:27] (the secret) "To whom God wished to make known what is the glorious wealth of the secret among the nations, which is Christ in you, the hope and glory."

α σ diakrisis. a discerning clearly, a distinguishing; a judging of, estimation; discrimination. Spelled δ α σ 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 δ α σ in [1 Corinthians 12:10] "And to another, operations of might works; and to another, prophecy; and to another, discriminations of spirits; and to another, different languages, and to another, interpretation of languages" (to one is given, through the spirit). Also: [Romans 14:1] "Now receive to yourselves the weak in the faith, not,

however, for differences of reasoning."

556 (4*139)

ThQVN tiqqun. restoration.

ANB + NShR agab + nesher. my means of, through, plus 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.

GRGShIM Girgashim. "Girgashites" [Genesis 10:16] (And Canaan begat) "And the Jebusite and the Amorite, and the Girgasite." Fabre D'Olivet renders this verse: "And (that of) the Jebusite (inward crushing), and (that of) the Aemorite (outward wringing), and (that of) Girgashite (continuous gyratory movement)." He comments: "The two distinct roots of which this word is composed, are GD, which designates all giratory movement executed upon itself, al chewing, all continued action; and GSh, which expresses the effect of things which are brought together, which touch, which contract; so that the meaning attached to the word GRGSh, appears to be a sort of chewing over and over, of doing over again or rumination, of continued contractive labor." [The Hebrew Tongue Restored, p.278-288]

557 (prime)

RAShVN rashun. first, former, primary.

SPR HZHR Sepher ha-Zohar. The Book of Splendor. One of the principle Qabalistic texts. see 340.

*** [beginning of text missing] ... as it has been slain, having seven horns and seven eyes, which are the seven sprits of God sent forth into all the earth." [James Pryse: The Apocalypse Unsealed, p.119] "The horns and eyes are the seven noetic powers of action and the seven noetic perceptive faculties... The lamb is a variant of the ram, Aries; and the 'lamb' here is identical with the 'lion of the tribe of Juda' [30], since the sign Leo is the sole domicile of the sun, and Aries is its highest exaltation. Microcosmically, also corresponds to the... 'third eye' and Aries to the... cerebral radiance. This lamb is the incarnated nous, the intellectual sun, which may be re??? are the third Logos-man as he is on earth... Thus the lamb represents the neophyte, whose inner nature is awakening, and who is about to undergo the perfecting, or initiatory ordeals."

558 (2*9*31)

ShIR HGDVL shiyir ha-gawdol. the great song. [Light on the Path II:8] "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." see 553.

559 (13*43)

NQDH PShVThH nequdah peshut. the Simple Point, a smooth point. A title of Kether. see 554, 747.

BRAShVN. in the first.

Greek

560 (5*7*16)

NQVDH PShVTh Nequdah Peshut. 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 NQDH PShVTh, Nequdah Peshuit, The Simple Point... from this simple beginning all things have their origin." [TL-9, p.5] [NQVDH point, dot; punctuation; phonology (grammar); PShVTh simple, straight, flat, level; the plain.

NQDVTh nayqudoth. 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.

ThMNO timna. restraint. The calms the serpents and brings illumination from the "still waters". (Capricorn = Ayin), bringing an abundance of gold and silver. A Duke of Edom (Mathers).

DRVShIM dayrushim. lectures, discourses. Thesis, dissertations; homilies, sermons all are attempts to implant the seeds of direct knowledge into the lower mind.

DOTh ALHIM Da'ath Elohim. Knowledge of God (the Elohim, or creative powers). Equivalent in Greek to ? σ ? ε (2517) according to John 17:3, this is eternal life. ("And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou mayest send." see 86, 474.

MKShR mekeshar Sorceress [Godwin]. This is composed to two Hebrew roots.

Fabre D'Olivet comments: "MK. The root AK, 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.

MK That which is attenuated, debilitated, weakened; distilled; humiliated." [The Hebrew Tongue Restored, p.390]

"ShR. This root admits of several significations, according to its composition. It is the sign of relative movement which is united simply to that of movement proper, there results from 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 AR, then it partakes of the diverse expressions of this root and develops ideas of strength, domination, power, which result form the elementary principle"... [The Hebrew Tongue Restored, p. 463]

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).

Greek

Hou min (Gr). Nothing.

561 (3*11*17)

33 = 561

OLH ThANH aeleh thanem. "fig-leaves"; so rendered 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."

1. Fabre D'Olivet translates this verse: "And the eyes of them both were opened, and they know that they were void of light (of virtue, sterile and unveiled in their dark principle), and they brought forth a shadowy covering, veiled of sadness and mourning and they made themselves pilgrims 'cloaks'". [The Hebrew Tongue Restored, p.318]

2. F.J. Mayers comments: "fig-leaves: Hebrew, aleh thaeneh. 'Alem' cannot mean 'leaves' because is a singular word -(one could not speak of sewing one leaf together). It means covering, a shade, awning, protection, overshadowing. It may be used of the leaves of a tree in the sense that they 'cover up' the bare trunk and branches and give the tree in a sense that they 'cover up' the bare trunk and branches and give the tree its seasonal 'dress'. But there is no tree in question in this verse-and if there had been, it could hardly have been a fig-tree. One commentator says rather naively: 'some kind of fig no longer ascertainable is meant by the fig-tree of paradise.'" [The Unknown God, p.190] see 456, 703 (note); 105. Mayers adds: "In any case the general meaning of the verse is now quite clear: - when the eyes of 'Adam' and his 'Aisha' [#306] were opened, they realized their ignorance and lack of guiding intelligence, and that knowledge covered them with mutual grief and confusion; they feel that they have cast themselves out from their former 'unity' with God, and know not what to do or where to go." [IBID, p.191] see 400.

3. 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).

4. Gaskel suggest that fig-leaves as aprons is "a symbol of spiritual growth unobserved by the lower nature." [Dictionary of All Scriptures and Myths, p.273].

OThNIAL Athnial. Othniel, son of Kenaz, a hero in Israel and one of its judges. [Judges 3:11] "So the land had peace for forty years, until Othniel son of Kenaz died."

562 (2*281)

RAShVNH rashunah. the Primary (or first) point.

LO ThNAP lo thi-ne'aph. Thou shalt not commit adultery [Exodus 20:14]. The comment on this is in the New Testament in [Matthew 5:27, 28] "You have heard that it was said, 'thou shalt not commit adultery; but I say to you, that every man gazing at a woman in order to cherish impure desire, has already committed lewdness [i.e. adultery] with her in his heart." see 1282; 1440 (Greek); 31.

IHVH ShMK LOVLM IHVH shamay kaw le-olahm. Tetragrammaton thy name endures forever" [Psalm 135:13] "Thy name, O Lord, endures forever; and thy memorial, O Lord, throughout all generations." [Troward on Psalm, p.175] "The realization of the spirit from the innermost to the outermost (Sol to Saturn), and consequently 'the return'-the recognition of this in the eternal worship. This is the significance of this Psalm." see 146, 340.

IHVH ALHIK IHVH Elohekaw. The Lord thy God. [Deuteronomy 15:4] "Save when there shall be no poor among you; of the Lord shall greatly bless thee in the land which the Lord thy God gives for an inheritance to possess it." see 82, 26. [Kaph = 500]

563 (prime)

G + ThMNO Gimel + timna. camel plus restraint. The Uniting Intelligence, through universal memory symbolizes travel, communication and change. The restless mind must be restrained from excesses so that it assimilate only the pure nourishment of the divine. see 560, 3.

KPTh + KBVD-AL kawphath + kaybod-El. to tie, bind, fetter plus the glory of God. Alchemical Gold, until its liberation, is fettered by the mind, through ignorance and lack of concentration. see 500, 63.

ABN HRAShA eheben ha-roshah. the head-stone. [Zechariah 4:7]
 "Who art thou, O great mountain? Before Zerubbabel thou shall
 become a plain: and he shall bring forth the headstone thereof
 with shoutings, crying, grace, grace unto it." [Zerubbabel means
 'offspring of Babel' or "grief of Babel" and is recognized as the
 rebuilder of Jerusalem and the temple after the Babylonian exile-
 Standard Bible Dictionary. see 241]. 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, 801.

VIHI HADM LNPSH ChIH vayehi ha-adam le-nefesh chaiah. And man
 became a living soul [Genesis 2:7]. Explained in the Greater Holy
 Assembly (Zohar) as a reference to the physical Body of Man.
 [I.R.Q. 941]: "And Adam was formed into a living soul, so that it
 (the physical nefesh form) might be attached to himself
 (otherwise, so that it might be developed in him), and that he
 might form himself into similar conformations; and that he might
 project himself in that Neshamah from path into path, even unto
 the end and completion of all the paths. That is into
 conformations similar to those of the supernal man." see 1124.

ChLM ISVDVTH 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 ChLM,
 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.

MI ShChVR Mae Shihor. Water of Shihor [Jeremiah 2:18]. ShChVR
 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.

ChNVK Chanokh. Enoch. Initiated. With different vowel points
 Innok, meaning: inauguration, consecration, training, dedication.
 [Genesis 4:17]. (Kaph = 500, see 84).

Greek

Heh Phemem (Gr). 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 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.

Latin

Nequaquam Vacuum (Lt). Nowhere a vacuum. The sign Leo. The element Fire. Numerical value 170.

Legis Jugum (Lt). The yoke of the law. the eagle, Scorpio; element Water. Numerical value 113.

Libertas Evangelii (Lt). Liberty of the Gospels. Man, Aquarius, the element Air. Numerical value 155.

Dei Gloria Intacta (Lt). The untouchable glory of God. Taurus, the Bull. Earth. Numerical value 126.

$170+113+155+126 = 564$. These are the 4 numbered mottos on the round altar in the vault of C.R. They are definitely related to the 4 elements. (In ancient Babylonian pantheon there were 2 divine principles. Apsu, the primeval sweet-water ocean. The male. And Tiamat, the primeval salt-water ocean. The female. Tiamat was formerly thought of as a dragon, but, in the Babylonian myth she and Apsu became the Mother and Father of the Gods. So Vivekananda also refereed to Kundalini, the serpent, as the Mother. the deep is Binah, Ama, the Mother; and the Fire of Yod is concealed in Her.)

565 (5*113)

KI BIH IHVH TzVR OVLIM ki be-Yah IHVH tzur olahmim. "For in Yah Tetragrammaton, rock everlasting." [Isaiah 26:4] "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." [This is the last phrase of Isaiah 26:4. TzVR is translated "strength" in the authorized version.] see 26, 196, 146.

ShLITH BRVCh shalliati ba-rauch. who has power over the spirit. [Ecclesiastes 8:8] "There is no man that has power over the spirit to retain the spirit; neither has he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it." see 214.

OD-QTzCh HARTz ad-qaytzeh ha-aretz. unto the ends of the earth. [Psalm 46:9] "He makes wars to cease unto the ends of the earth; he breaks the bow, and cuts the spear in sunder; he burns the chariot in the fire." see 3205 (Greek).

566 (2*283)

IShRVN Jeshurrn. 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 IShR (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 BINH. see 511.

TzLMVTh tzalmaeth. shadow of death, deep shadow, great darkness. Godwin says this is The 2nd Hell, corresponding to Hod. Paul Case notes 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.

NQVDVTh nequdoth. points, dots. Refers to the points of manifestation, originating as Kether. see 160, 165.

ThIQVN tigon, tikkun. restitution, restoration, reintegration. The goal of the personality of the aspirant. see 1216.

SMK-VV-DLTh 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.

ChMDTh KL-HGVIM chemedath kahl-ha-goyim. The desire of all nations, The choicest things of all nations [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." "In the Hebrew '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..." [20th Communication]. see 59, 412, 32, 100, Key 18.

MShICH BN-IIISP mashiah ben-Joseph. 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.

ChKMVTh KVKBIM chawkaymuth kokawbim. 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.

567 (3*3*3*3*7)

ASVK awsook. vessel, flask, cup, pot for holding anointing oil. Refers to Yesod as the receptacle of influences flowing down from above. see 87. [Kaph = 500]

ShKL BHIR 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). see 217, 412, 8, 2080. The adjective BHIR is closely related to the word AVR, aur, light. Here we must bear in mind that Beth is used in Hebrew as the preposition in and into.

The 12th path of Beth brings understanding into activity. [32 Paths]. "I am the Transparent Intelligence, penetrating all veils of ignorance with the light of life eternal." [Meditations on the Paths of Wisdom]

RAShVNI 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 (8*71)

HNChSh HQDMVN ha-nachash ha-qadaymon. the primordial serpent; the original serpent, seducer of Eve. see 358.

BMTzVLTh into the depths. [Exodus 15:5]

569 (prime)

OMQ HShDIM emeq ha-siddim. the valley of Siddim. Siddim means "plains"; this is the name of the plains afterwards occupied by the Dead Sea. [Genesis 14:3] "All these [kings] were joined together in the valley of Siddim, which is the salt sea. see 354.

ε α eulogian. "blessing". Septuagint translation of BRKTh "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 (2*5*57)

NPThLI 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 blood-stream 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 pictured as the hermit until false structures of separateness are broken down and united to the subconscious field pictured by the High Priestess. When one know, 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.

KSPITH Kasepith. Quicksilver, Mercury. A reference to the first matter of the stone.

LMK Lamech. "powerful". Name of biblical patriarch who, according to Masonic tradition, was the father of that ancient craft. [Genesis 4:18]. see 90. [Kaph = 500]

MLK 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. [Kaph = 500] see 90.

ROSh ra'ash. quaking, shaking, quivering, earthquake, commotion. From the verb ROSh, to quake, shake, to storm, rage [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." [Nahum 3:2] "The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots."
Rosenroth in [K.D.L.C.K. p.691] says that ROSh (earthquake) with allusion to RShO wickedness is that impiety, which seduces and moves the earth, and in a moment loses all sense of justice and balance.

RShO raesha. wickedness, viciousness, injustice, wrong, guilt; wicked men. [Psalm 5:5] "The foolish shall not stand in the sight: thou has all worker of iniquity." Also RShO rawshaw.

wicked man; villain, sinner, guilt, wrongful claimant. [Job 20:29] ""This is a portion of a wicked man from God, and the heritage appointed unto him by God."

ShKL ThHVR 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 wreath 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]

ShOR sha'ar. Gate, entrance; market; meeting place [Amos 5:12], measure, estimate, estimation, proportion. In later Hebrew a title page of a Book. A title of Malkuth [Judges 16:3].

OShR asar, essar. the number ten; wealth. The 10th Sephirah, the Kingdom of Earth.

Fabre D'Olivet comments: "OShR, ten. This is to say,. the congregation of power proper, of elementary motive force. This meaning result form the two contracted roots OSh-ShR. By the first, OSh, is understood, every formation by aggregation; thence, the verb OShVH to make; by the second, ShR, every motive principle; thence the verb ShVR to direct, to govern. [The Hebrew Tongue Restored, p.154] For other numerals see 13, 400, 636, 273, 348, 600, 372, 395, 770, 441.

Of OSh, he adds: "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, OSh a work, a composition; a creation, a fiction, a labor of any sort, a thing; action of doing in general. The Arabic [word] has lost the radical sense, and instead of a formation in general, is restricted to designation a particular formation, as that of a nest, garment etc. [Arabic word] signifies to commit fraud, falsification; to feign, dissimulate, etc." [The Hebrew Tongue Restored, p.422]

Of ShR he writes: "This root admits of several significations, according to its composition. If it is the sign of relative movement which is united simply to that of movement proper, there

results from this abstract mingling of the circular line with the straight line, an idea of solution, opening, liberation; as if a closed circle where opened; as if a chain were slackened: if one considers this same sign of relative movement, being united by contraction to the elementary root AR, then it partakes of the diverse expression of this root and develops ideas of strength, vigor, domination, power, which results form the elementary principle; if sign of movement proper, one discovers here the expression of that which is directed according to just and upright laws; thence according to the first signification: ShR that which liberates, opens, brings out, emits, produces; as the navel, a field, etc." [The Hebrew Tongue Restored, pp. 463-464]

OShR awsare. to tithe; take a tenth part of. As an intransitive verb, "to make rich, become rich."

ORSh oras. to bind, to roof.

ORSh eres. 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 OSR, ten, because it [Malkuth] stands under the decade or 10 Sephiroth.

ISK yawsak. to pour. [Exodus 30:32] "Upon man's flesh shall it not be poured, neither shall ye make any other like it [holy anointing oil], after the composition of it: it is holy, and it shall be holy unto you." [Kaph = 500]

VIThO IHVH ALHIM GN BODN MQDM and the Lord God planted a garden in Eden eastward. [Genesis] 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.

RIShIN reshin. heads.

*** [beginning of text missing] "you have lifted up the shrine of your Mokech, the pedestal of you idols, the star of your God- which you made for yourselves." [Kaph = 500] see 90. Davidson says that his is also a fallen angel in Paradise Lost II:4 of Milton, where he is described as the fiercest spirit that fought in heaven; now fiercer by despair." Solomon built a temple to him. [Davidson: Dictionary of Angels, p.198] see [1 Kings 2:7].

Greek/Latin

ho thronos (Gr). the throne; seat, chair of state, judge's chair, teacher.

hoi huioi (Gr). the sons [Matthew 13:38]. "The field is the world; the Good seed are the sons of the Kingdom..."

Visita Interiora Terrae Rectificando Invenies Occultum Lapidem

(Lt). Visit the interior of the earth; by rectifying you shall find the hidden stone [Secret Symbols page 17]. The earth is GVPh, Guph, 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)

MLAK Maleak. messenger, angel, one sent. applied also to a certain type of human personality who is a messenger of the higher self. see 91 [Kaph = 500]

MThQLA methegela. balance. From ThQL tekem [Daniel 5:27] "Thou art weighed and balances, and art round wanting". Suggest weighing. [Note in the Hebrew Lexicon ThQL = to weigh). Thus it leads to the whole series of ideas represented by Libra, and also to those described in the judgement scenes of the Book of the Dead. According to Mathers, MThQLA 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].

572 (4*11*13)

ChSDK khese-d-ka. 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. see 93. [Kaph = 500]

IHVH ALHIK Jehovah Elohekah. Lord, thy God.

MThQBL mitheqabal. 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 multiplies (Qoph) the concentration of Light (Beth) and teaches the perfect law of balance (Lamed).

PVRPVR phurayphur. Day demon of 1st decanate of Pisces. This decanate is co-ruled by Jupiter and Neptune and suggest conscious imbalance, resulting in negative qualities of malignant, inhospitable and avaricious behavior. The fact of the brotherhood of man is lost, emotions are unrefined, and this can express in religious, political or national fanaticism. The 1st decanate of Pisces corresponds to the 8 of Cups, or the activity of Hod, sphere of self-conscious activity in Briah, the creative world. When ill-dignified, there is momentary success, the person is impressionable, erratic and unsteady in his emotions with a querulous disposition. the intellect of man is a mirror for the universal mirror of wisdom and understanding associated with Briah. When it mirrors this level incorrectly, it confuses personal opinion with truth. When intellect mirrors this level correctly, it manifest as obedience of all personality activities to cosmic law. Then there is charity and helpfulness, interest in spiritual things expressed by strong, positive emotions.

ChKMVTh KVKBIM chawkaymuth kokawbim. 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)

BRAShIKM 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."

574 (2*7*41)

QVL VRVCh DBVR qol ve-ruach ve-dabur. voice and breath (spirit) and word. Variant spelling [Sepher Yetzirah 1:8] "Voice, spirit and word: this is the spirit of the holy one. His beginning has no beginning and his end has no ending." see 568.

IRChShVN yerakhshon. Has a general meaning of "movement" [Sepher Dtzenioutha 19:, pp.83, 87] "It is written, Genesis 1:20 'Let the waters bring forth the reptile of a living soul (ChIH living creature, 23]. another explanation; 'Let the waters bring forth abundantly.' In this place, in the Chaldee paraphrase, it is said IRChShVN 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)." [IRCh = Moon, as wanderer, to wander].

MQL ShQD mawel shawqed. "A rod of an almond tree" [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. [ShQD = to wake, be watchful; to watch, keep watch, keep guard; to be studious, be zealous, be industrious; ShQD diligence, sedulity]. see 404, 170.

*** [beginning of text missing] ... 113, 155, 136. These are the four numbered mottos on the round altar in the vault of C.R. they are definitely related to the four elements. [In ancient Babylonian pantheon there were two divine principles: Apsu, the primeval sweet-water ocean; the male. Tiamat. The primeval salt-water ocean; the female. Tiamat was formerly though of as a dragon, but, in the Babylonian myth she and Apsu became the mother and father of the Gods. So Vivekananda also referred to Kundalini, the serpent, as the mother. The deep is Binah, the mother or Aima; and the fire of Yod is concealed in her.] see 496.

575 (5*5*23)

VIAMR ALHIM IHI AVR vayomer Elohim yehi aur. "And the Elohim said, 'Let there be light.'"

OShRH asarah. ten (10). see 570.

ITzR-HRO yawtzer-ha-roa. Impulse to evil, evil tempter. [Zohar I. p.76] "The ef'eh (adder) bears off-spring 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." see 358. What redeems is a force, improperly understood, which pollutes.

AR KShDIM aur Kasaydim. Light of the Chaldees. This is the "astral light" or universal radiance from the stars. see AVR, 207, 251, 581, 571.

HQRCh HNVRA ha-gerach ha-noraw. 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." [QRCh = ice]. Ice and crystal suggest a lens of consciousness or Mercury.

BAR ShBO bay-er sheba. Beer-sheba, "well of the seven" [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 on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba." [Genesis 21:31, 33] "Wherefore he called that place Beersheba; because there they swore both of them; and Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God." Also: [2 Samuel 21:7] [BAR = well, pit, BAR to make plain, distinct, to explain, elucidate. ShBO seven, seven-fold; seven times, many times; ShBO to swear; ShBO to do something seven times.] see 203, 373, 248.

576 (24*24){PRIVATE }

QVLVTh maqqeloth. wands.

SVR MRO sur meraw. 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 BINH. see 643, 917, 1953 (Greek).

ShOVR sheur. measure, magnitude, size, lesson. The measure of man is the measure of his wisdom and understanding. see 626.

ShVOR shoer. gate-keeper, porter; a metathesis of ShOVR. In [2 Kings 7:10] "so they came and called to the porter of the city: and they told them, saying 'we came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as there were.'"

TzDQ VShLVM tzedque ve-shalom. righteousness and peace. [Psalm 85:10] "Mercy and truth are met together, and righteousness and peace have kissed each other." see 194, 376, 73, 441, 995 (Greek).

Greek

α ε α ε α angelos alethelas. angel of truth.

αετ hetos. an "eagle". Written αετ 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." Written αετ ? ? in [Revelations 8:13] "and I saw, and heard an eagle flying in mid-heaven, saying with a loud voice, 'woe!, woe! to those who dwell on the earth, from the remaining blast of the trumpet of the three angels who are about to sound.'" And in [Revelations 12:14] "And there were given to the woman the two wings of the great eagle, that she might fly into the desert, into her place, that she should be nourished there a season, and seasons, and half a season, from the face of the serpent." see 550. Connected with Scorpio and the regenerative force.

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.

Pasa ekkelesia (Gr). the whole church. see 283, 294.

Paratheke Israel (Gr). a hostage (deposit) of Israel. see 227, 349.

577 (prime)

PRV VRBV + O + BDA phayr uraybu + Ayin + bawdah. Be fruitful and multiply plus Ayin, the "eye" plus 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.

ShR + OZ sawr + oz. prince, noble, ruler plus strength, power might. OZ is related to Capricorn and thus gives foundational power to MZLA Mezla, the influence from Kether. This builds the ruler or son, which is Tiphareth. see 500, 77, 78.

RChP + PThR richeph + pawtar. to flutter, hover plus 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.

Greek

ε α ε euaggelion. 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." [This entry was originally under 577]

578 (2*17*17)

579 (3*193)

ThRQ + MRIM tawraph + miriam. to tear to pieces, to seize forcibly, mix, confuse plus 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.

ChTzVTh LILH chatozoth lailah. midnight. media nox, or "middle night", according to Rosenroth in [K.D.L.C.K. p.361]. He says that in the Zohar Malkuth is called medietas, 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.

ThONVGIM thonugim. "Sons of Adam", according to Mathers. Fabre D'Olivet gives for the root ThO: "That which is false, illusory, vain; that which has only appearance, semblance." While for the root ThN he gives: "Every idea of substance added, of corporeity increasing more and more; an extension, an enlargement, a largess, in a restricted sense, a gift." [The Hebrew Tongue Restored, pp.469-470] Both meanings have to do with the uses of human consciousness.

580 (4*5*29)

OTHIQ ahthiq. old, ancient, antique. [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. see 620, 647, 696. Also OTHIQ eminent, choice.

GIA TzLMVTh gey tzalmaveth. Valley of the Shadow of Death. [Psalm 23:4] "Yea, though I walk through (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." see 566, where TzLMVv 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 3826 (Greek).

ShOIR sair, sawyir. 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." Also: scapegoat, shaggy. [Leviticus 16:22] "And the goat, HShOIR, shall bear upon him all their iniquities into a solitary land; and he [Aaron, "lofty"] shall let go the goat, ATh-HShOIR, in the wilderness." see 1329, 401, 256.

OSHIR yawshir. 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.

LNK Nelak. 21st Shemhamphorash, short-form, associated with the 3rd quincunx of Scorpio. see 131. [Kaph = 500].

ShRP Seraph. Fiery Serpent [Numbers 21:8]. Ruler of Fire; one of the Seraphim.

PRSh peresh. dung. an alchemical term, a blind for Seraph, by transposing the letters. see 711.

PK pakh. flask, bottle. [1 Samuel 10:1] "Then Samuel took a flask of oil and poured it on Saul's head and kissed him saying, 'Has not the Lord anointed you leader over his inheritance.'" [Kaph = 500]. see 100.

PRI + RMIM phayriy + remim. fruit, off-spring, product, result plus 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.

Greek

A α alleluia. Hallelujah; from Hebrew HLLVIH praise ye, 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. Also [Revelation 19:3, 4, 6] "And a second time they said 'Hallelujah!' and her smoke rises up for the ages of the ages. and the twenty-four elders and the four living ones fell down and worshiped that God who sits on the throne, saying 'amen, Hallelujah!'... and I heard as it were a voice of a great crowd, and as the sound of many waters, and as a noise of mighty thunders saying 'Hallelujah; because our Lord God, the omnipotent reigned!'"

James Pryse: "Here the main action of the drama is resumed: the chorus, which is the seventh and last, is a paeon 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." [Apostolic Gnosis, p.198]

581 (7*83)

OThIQa ahthiq. The Ancient One, ancient of. In The Kabbalah Unveiled (page 23) it is spelled OThIQa. see 580 for Biblical spelling.

AVR KShDIM Ur Kasdim. Light of the Chaldees (astrology). [Genesis 11:31] "And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife: and they went forth with them from Ur of the Chaldees, to go into the land of Canaan..." In the Old Testament Kasdim was a blind for astrology. see 848, 291, 352, 126, 201, 713, 406, 400, 251, 575.

BOL HDOTh Baal 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 (DOTh) 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. It also means: knowledge, mind, reason. see 80, 474, 479, 84.

DRK HBSHn Derek ha-Bashan. The way of Bashan. see 352, 291.

PVThI PRO KHN AN Poti-phaera kohen On. Potiphaera, priest of On. The father-in-law of Joseph. [Genesis 41:45] "And Pharaoh called Joseph's name Zaphinath-paaneah; and he gave him to wife Asenath the daughter of Potiphaera priest of On." Potiphaera and Potiphar (whose wife attempted to seduce Joseph) are identical names. Their Egyptian name means is, "He whom Ra Gave." (Ra is the Egyptian sun-god). So the inner significance of "Potiphaera" 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).

KHN HRASH Cohen ha-rosh. Chief priest [2 Kings 25:18].

Ath-MQLI ayth-mageu. 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.

ShOVRH shorah. barley.

VLShMRH vu-leshawmerah. (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.

*** [beginning of text missing] .relates to the multiplication of the loaves and fishes (Pisces, alchemical multiplication) by Jesus to feed the multitudes to its cost (less expensive than wheat). Divine nourishment is less costly to him who knows the secret of purifying Yesod, and to bears rich fruit, the "oil" or nerve-force and the "wine" or regenerated blood. [Paul Case, commenting of D.D. Bryant's Alchemical writing says: "The (5) loaves are the five corporeal centers, the 2 fishes are the two centers in the head (in this story 5000 were fed 12 baskets remained. In another miracle 4000 were fed and 7 baskets were left). These numbers are the clue to the mystery. Note that fewer can be fed with seven loaves, and that there is less food reaming than the five loaves. The refers to a transformation in the in the 'fish centers' which makes them 'loaves', and then the 'few fishes' [Matthew 14:234?] are brain centers not specifically indicated. In this later miracle the two fish of the former miracle have become loaves. That is to say, 'fish' which are germinal, or rudimentary (Nun, fish = NVN, to sprout) have been transformed into loaves, which are products of art. The 'food' miraculously multiplied from the seven loaves feed fewer persons, because not so many people can receive the mental "meat" sent forth by a teacher who has transformed his 'two fishes' into two 'loaves'. Observe that this transformation makes wheat = Ceres - Aima = Maia = Mary = Venus the material of the centers. There is also less waste in the second miracle, because the 4000 are the better prepared for this 'meat' than the 5000 whose mental digestion although it could be fed by the product of 5 loaves and two fishes, nevertheless found no use for 12 baskets. Observe, too, that the baskets are 12, the number of the signs and 7, the number of the planets."] see 671, 700.

582 (2*3*97)

BMShMR in the ward (prision). [Genesis 40:3] [Gutman Locks: The
Spice of Torah, p.249]

MBShRM of their flesh. [Leviticus 11:8]

583 (11*53)

ThMIRA DThMIRIN Temira De-Temirin. The Concealed of the Concealed, a title of Kether. see 620, Kabbalah unveiled, page 23.

*** [beginning of text missing] ...it, first in your own heart. At first you may say "it is not there; when I search I find only discord." Look deeper. If again you are disappointed, pause and look deeper again. There is a natural melody, an obscure fount in every heart. It may be hidden over and utterly concealed and silenced-but it is there... Look for it there, and once having heard it, you will more readily recognize around you."

MSThGP misetageyph. a hermit; literally, "a hidden body". Both these refer to Key 9 which pictures the Concealed One as the solitary Watcher on high. [GP = body, MSTh = hidden]

ACHD OShR achad awsawr. 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.'" Also in [Exodus 26:8] Concerning the tabernacle: "All eleven curtains are to be the same size-30 cubits and four cubits wide."

ABIMLK Abimelek. "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 Abimelek King of Gerar sent for Sarah and took her."

ShRI HChIIM Shawiyr hachaiim. A song of life.

Greek

Kybalion (Gr). a coined word: Qabalah + Cybele. A book of Hermetic philosophy. Cybele is the Asiatic "mother of the Gods" (Empress in the Tarot).

"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.)

In Greek letters, KYBALION is written ?[α]?, and its numeral value is 583. This is 11 x 53, and since 53 in alchemy is referable both to [ABN], ehben, stone, and to [ChMH], 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.

Lithos epi Lithon (Gr). A stone upon a stone [Matthew 24:2].

584 (8*73)

VIThOTzBV and they were grieved. [Genesis 34:7] [Gutman Locks:
The Spice of Torah, p.249]

ThLChTzNV and shall oppress him. [Exodus 22:20]

585 (9*5*

12*12 + 21*21 or 144 + 441. Represents mathematically the fullest manifestation and the perfect expression of Kether.

ALHIM TzBAVTh 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 [IHVH TzBAVTh], Jehovah Tzabaoth, is the extended form of [IH], 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.

HShRP 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 NChSh in Genesis and ShRP in Numbers 21:8, where Moses made a "serpent of Brass." see 580, 358, 630.

LChVP ANITH le-khop ahnith. 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 haven of ships..." Zebulon means "habitation" or "home" and is the tribe corresponding to Cancer, a watery sign. Cancer, as the 4th sign, 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
ammudi shibeaw he-chokmah [OMVDI ShBOH HChKMH]. 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.

PRShH parahshaw. Sum [Esther 4:7], declaration [Esther 10:2]. Also: exact statement; branching off, sea voyage; crossing the ocean, section of scripture. Relates to Zebulon, with the aid of

Mercury.

ThQIOH tequiaw. horn blast; Blowing of Shofar, pledging (by striking hands). Suggest Key 20. see [K.D.L.C.K., page 386], #586.

HShOIR ha-sawir, ha-saweer. The goat [Leviticus 16:22]. "And the goat shall bear upon him all their iniquities into a land not inhabited: and he shall let go the goat in the wilderness." 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.

586 (2*293)

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. Note that Tiphareth, being 1081 (ThPARTh), is both 10 and 1, or both Kether and Malkuth. Thus 1, 6 and 10 are all essentially the same. But ISVD is 80. However, consider this: IVD, SMK, VV, DLTh. Now add.

(The sum of these letter-names is 586, reducing through 19 to 10 and 1.)

586 gives you the Mother again (19, of ChVH), also Malkuth (10) and Kether (1), so that the whole idea is of the manifestation of Unity in the Kingdom; and the center, which is the Son, is also ADM and MLK." [13th Communication]

IRVShLM Jerusalem. (older spelling) "abode of peace," or "founded in peace." see 596.

"At the beginning of the journey [of brother C.R. in the Rosicrucian allegory], the intended destination is Jerusalem. The name of the city means 'abode of peace'. The desire to visit Jerusalem typifies the longing for contentment, the hunger for rest from strife, the quest for peace. These usually are the dominant motives which animate us when we seek entrance to the way of initiation. Here also, something is intimated with shows the real purpose of the manifests, despite their outward parade of sectarian Christianity. At the period when the allegory says brother C.R.C. began his journey, the last crusade had been abandoned only a little more than a hundred years earlier, and Jerusalem was a place of pilgrimage to the holy sepulcher. Thus a pilgrimage to Jerusalem was a type of that reverence for the dead forms of the past which, oddly enough, is often associated with the state of mind found in those who are just beginning there quest for truth." [Paul Case: True and Invisible Rosicrucian Order (4th), p.109] see 111, P.A.L.

IVD SMK VV DLTh Yesod. Basis, Foundation, spelt in full.

"Yesod called the Sphere of the Moon, and that same Moon pertaineth also to Gimel, the letter of Union. Blessed are they who hear and understand, and understanding, live as they know. ...intelligence assigned to Yesod is TAHOOR, which means pure. The Text hints also that man, of all living creatures, enjoys a special privilege, that of multiplying the astral radiance by subtle means which transcend physical generation. The Text however points out that repudiation of physical generation betokens a basic error that is enough to thwart any effort at direction of the astral power to finer and higher uses. This is an error of which true Qabalists have never been guilty. They

have never condemned the normal functions of life, nor have they ever considered them to be essentially unclean. What they, and their oriental Brothers, have taught and practiced, is sublimation - not repudiation. So as you think and meditate on the Text, let your point of departure be this: the astral is not evil, nor is it to be feared. It is the plane which is actually the basis of our physical existence, and that basis is Light and Life. Take this for your clue and you will never be confused by any pseudo occult parading of dread terrors of the astral. You might as well as scared of your own breathing!" [27th Communication]

PVK Pook. Antimony, stibium; first matter (see 106).

PRVSh parush. abstinent person, hermit [Case]. Also abstemious, saintly, pure; pharisee; PRVSh explanation; commentary, one who knows the "secret" of purifying Yesod eventually becomes a saint.

ShVPR shofar. war-trumpet, shofar. see Key 20, #585.

In [Exodus 19:16] "And it came to pass on the third day in the morning, that there were thunders and lighting, 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."

MThVK HSNH mayttok haseneh. out of the midst of a thorn-bush. [Exodus 3:2] "and the angel of the Lord [IHVH] 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)

PVRASh purash. Day demon of the 1st decanate of Aquarius. This decanate is ruled by Saturn and Uranus and implies conscoius imbalance, resulting in absent-mindedness, impracticality, irrepressible curiosity and frankness to the point of being rude. The first decanate of Aquarius also corresponds to the 5 of Swords, or the Operation of Geburah, the will-force in Yetzirah, the formative world. Ill-dignified, it can here bring trouble and anxiety due to misunderstanding the true nature of the situation- personal desires to get something for nothing, to over-reach somebody else or to get rich-quick, are thwarted. Suffering and defeat are the results. Yet the willingness to face a problem with lead to the revelation of the means for its solution.

588 (3*4*7*7)

IHVH ALHI LA-OZR LBN-ALHIM IHVH Elohay lo-etzer leben-alaymanah. "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.'" [In France] "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, p.881] see 1018, 1002. [Lo, help = HN-OVRTh, 732; the no-thing the help = AIN-OVRTh]

BR IShVO Bar-Yeshuah. Bar-Jesus. [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." Greek εἰς (991) whose name translated is εἰς μαγ, the sorcerer (676). [Acts 13:8] It is curious that the redeemer of Israel, his holy one [Isaiah 49:7] is also this number (991). see 1060, 676.

*** [beginning of text missing] ...is properly the uppermost stone, the cap-stone of a pyramid. [Also: PNH = corner, turret]. But in modern building erected according to the traditions of Freemasonry, the corner stone is a perfect cube, placed at the N.E. corner of the building. Thus, by direction, it corresponds to the letter Heh [Sepher Yetzirah V: "gd let the letter Heh predominate in speaking, crowned it, combined one with the other, and formed by them Aries (the Ram), etc..."] Also to Aries and key 4 in Tarot, and the N.E. line of the cube of space. When a cubical corner-stone is thus laid, its own N.E. line coincides with the N.E. line of the building. In it sits placed records, etc. It is the determining stone of the edifice, with may be regarded as being both head and root. It is the point expanded to the cube, symbol of AMTh, emeth, truth. In a pyramid, its pinnacle stone is the pattern stone for the whole structure. By meditation on RASh HLBN and ABN PNThH, it will become evident that they both truly refer to KThR. 588 is the product of 21 = AHIH multiplied by 28 (7 = 28), and 28 = IChVD unity (in later Hebrew), also KCh power, strength.

589 (19*31)

KBVD RAShVN Kabode Rashun. 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.

590 (2*5*59)

ShRTz sharatz. to bring forth abundantly

ShRTz sheretz. Creeping thing, moving creature.

APRVCh + PThVR epheruh + patoor. young bird plus 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.

TzLOTh tzaleotha. ribs. [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. Fabre D'Olivet renders this verse: "and Yahweh Aelohim cause 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)."

He comments: "... what is the meaning of the root OH? Is it not that which is attached to all the curving all circumferential form, to all exterior superficies of things..."

Therefore the word TzLO signifies exactly, and envelope, an exterior covering, a protecting shelter. This is what the facultative TzVLO proves, to be enclosing, covering, enveloping: This is what is proved also by the word... by which the Samaritans have rendered it. This word which is derived from the root OL, characterizes a thing raised to serve as covering, canopy, etc. The Chaldaic makes use of the word OLO, analogous to the Samaritan and having the same signification." [The Hebrew Tongue Restored, p.89]

*** 2. F.J. Mayers adds: "What was done to the 'rib' was exactly what was done to the 'dry bones' in the valley of Ezekiel's dream-(and those 'dry-bones', by the way, we were told, were 'the whole house of Israel'-in other words, they were quite symbolic 'bones'.) The point is that, just as the bones of the dream were given human forms and life again, so that rib was built up into complete human form and given life. The form given to it was however, not a ... [text ends]

591 (3*197)

NAQThM their groaning. [Exodus 2:24

VShRP and burn. [Leviticus 4:12]

ShVPR horn. [Leviticus 31:10]

592 (16*37)

ShKL MTzVChTzCh Sekhel Metzochtzoch. Scintillating or Fiery Intelligence. The 11th Path of Aleph. From a root meaning: brightness, clearness, splendor. The channel for the first outpouring from Kether, the concentrated brilliance of the Limitless Light.

*** [beginning of text missing] ... the first outpouring from Kether, the concentrated white brilliance of the limitless light. see 111, 620. It is the "essence of the veil" because in its outpouring the divine self-expression veils its inner expression- "the spirit clothes itself to come down." The "superior causes" are the 3 supernal sephiroth, the "inferior causes" are the 7 remaining sephiroth, or the "7 genii". The spirit, Aleph is in search of the experience of a clear vision of the divine unity. When one is attuned to the qualities of the genii he has the knowledge and power of prana or Ruach. The genii correspond to the archangels from Binah to Yesod, thus he becomes an open unobstructed channel for the outflow of Ruach, the holy spirit. see 242, 111, 831.

"Now consider the order of the paths. The eleven, Aleph, brings wisdom into activity." [32 Paths] "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].

POVLVTh pehulloth. activities.

Greek

theotes (Gr). divine nature, divinity. see 284, 744 Greek.

hagiotes (Gr). sanctity, holiness. see 744.

593 (prime)

BA + ShPIR baw + shaphir. coming, future; to go out and in plus 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.

RMVN + ALHIM GBVR rimon + Elohim gibbor. Pomegranate plus 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 (2*11*27)

ISHVO BN-IVSP Yeshua ben-Yoseph. Jesus, son of Joseph. "Jesus is the liberator, and his self-conscious centers upon the idea of releasing men from 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.

VHARTz HDM RGLI ve ha-aretz haedom ragelawi. and the earth is my footstool. [Isaiah 66:1] "thus says the Lord, 'the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? And where is the place of my rest?" see 1080, 486, 759.

*** ShDI-IOR [beginning of text missing] ...clue). Note also that he found it in ShDI-IOR "the fields of the wood" = 594... The vow indicates the intensity of the quest, and it should be noted that in consequence of the vow the thing sought was first heard of, and then found. The point is that we have to be wholly dedicated to the quest, like the story of the Yogi who held the chela's head under the water." [Troward on Psalms p.172A] Note: the numeration given for "in the last days" is 726. a more correct rendering is AChRITH IVMIA ("the latter days") from [Daniel 2:28]. see 344 PRDS pharoydis, 280, 314, 686, 331.

595 (5*7*17)

ShPIR ABB shahphir + awbab. beautiful, fair, right, good plus 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.

AMN AVR + AVPIR amen aor opir. amen our light plus "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.

Greek

kentron (Gr). Center, pierce; sting, prickle.

596 (4*149)

ShMRVN Shomron. Samaria, capital of Israel.

IRVShLIM Ierusalaim. Jerusalem, the "abode of peace." The holy city of Israel. Later from of spelling-Hebrew Lexicon. see 1010, 586, 370.

597 (3*199)

APQIVTh aphaqiyuth. horizontals. Another word for balances or scales, in later Hebrew. See MAZNIM, #148. 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. see 501, or alchemical sublimation. [From APQI horizon, level]. see 191.

MLAK malak angel, messenger or "one sent" and includes human, as well as non-human messengers of the Higher Self. see 91, 133 (Greek).

Vav precedes the Mem in MLAK in the Hebrew of [2 Kings 1:3]: "But the angel of the Lord said unto Elijah the Tishbite, arise, go up to meet the messengers of the king of Samaria, and say unto them, is it not because there is not a God in Israel, they ye go to enquire of Baalzebub the God of Ekron?"

Greek

σ δ ε sidereos. iron; the metal of Mars. Written σ δ ε (792) in Septuagint translation of BRZL (239) in [Genesis 4:23] "Zillah also had a son, Tubal-Cain, who forged all kinds of tools out of bronze and iron." see 239, 792.

598 (2*13*23)

LMD-MIM-DLTh Lamed-Mem-Daleth. Ox-goad, seas or water, door. spelling of Lamed, "to teach, instruct" in plentitude. The letter-name implies that instruction is the goad from levels above and within, working within the water or mental substance to alter the desire natures that its images are in harmony with positive forms of creation. The correspondence should also noted in the gematria as indicted that instruction is the fruit of 'our iniquities", OVNThINV. see 74, 90, 434.

OVNThINV our iniquities.

599 (prime)

*** check [The Hebrew Tongue Restored, p.444-445]

600's{PRIVATE }

600 (3*5*5*8)

Final Mem.

ZVLThI AIN ALHIM zulahthiy ain Elohim. 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.

ThHVR ORPL tawhore arawfel. the pure darkens. The obscurity of the universal subconscious plane of life activity, represented by Yesod. (The path of Samekh connects Yesod with Tiphareth).

IRM QRN yawrem qeren. He lifted up a horn (for his people) [Psalm 148:14]. see 1186.

MINQTh meynehgeth. 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.

MINQTh menaqgiyth. 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.

MSK mawsak. to mix (liquids). The angel in Key 14 pours the water from the vase. [K = 500].

MSK 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.

MTzPTz MTzPTz matzpatz matzpatz. (Temurah for) IHVH IHVH. A qabalistic cipher for Tetragrammaton Tetragrammaton (IHVH IHVH), the first 2 names of the 13 categories of Mercy. [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.

PLIAVTh ChKMH peliyahoth Chokmah. hidden (admirable) Wisdom. (From PLIAH, miracle, marvel, wonderful deed).

SMK Letter name Samekh. tent peg, to prop, support, hold.

Connects Tiphareth to Yesod on the Tree of Life. On the Cube of Space Samekh joins the faces West (Jupiter) and above (Mercury) on the line west above. 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. [Kaph = 500]

QRSh qeresh. board, plank. As a Mishnaic or Talmudic word, Unicorn. (Greek μ ϵ , Latin monoceros)

QRSh 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. for unicorn see 103, 190 (Latin).

QShR qahshar. to bind, to tie, to bind with cords (as the hanged man), to plot, conspire.

QShR qushshar. to be strong, be vigorous.

QShR qehsher. alliance, in both good and bad sense, plot, conspiracy, band of conspirators; knot, band, loop; protuberance, joint; problem.

ShSh shesh. six; white marble, linen, white stone. Related to the white linen robes and white stones in the apocalypse [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. see Genesis 41:42. As a masculine noun, same pointing, white marble, Byssus. Byssus is the name of a fine linen or cotton. Among the ancients, a cloth of exceedingly fine texture. [Song of Solomon 5:15]: His legs are a pillars of marble, set upon sockets of fine gold; upon Joseph's hand, and arrayed him in ventures of fine linen, and put a gold chain about his next ... [Proverbs 31:24] She makes fine linen, and sells it ... see 6, 60, 186, 162, 800.

Fabre D'Olivet comments: ShSh six. The root ShV contains all ideas of equality, of equilibrium, of fitness, or proportion in things. United to the sign of relative duration Shin 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, ShShTh, and the Chaldaic read ShTh: 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. [The Hebrew Tongue Restored, p.153] For other numerals see 13, 400, 636, 273, 348, 372, 395, 770, 570, 441.

TzITzITH tzeytzeyth. lock, forelock, tassel, fringe. from

TzITzH: blossom, flower. Refers to the white stone, the opened center in the head which receives the glory of God and adorned with a fringe.

Greek

ε τ Heh Theotes. the Godhead, divine nature. The divine nature and perfection. The cosmos is of one substance with Godhead.

συ kosmos. Order, arrangement (of the Universe). The intelligible world or order of all things which includes the intelligible word or reason (Logos). A Gnostic term [John 14:17: "The spirit of truth which the world cannot receive."] 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. Also 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. Only in this sense is it to be taken as synonymous with (see 530 Greek). 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 128. A tabernacle of Moses, a cubical room was a symbol of this cosmic order. see 670, 128, 2670, 2541, 2516, 2219, 1850, 1517, 849.

James Pryse points out that The primary meaning of the word 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, through 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 Ionesco, p.75]

Chi. 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 συ .

601 (prime)

AM am. womb, origin, mother. Refers to Binah, the Great Mother, symbolized by the Empress in the Tarot, see Key 3, #41. [Mem = 600]

ShKL MAIR 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 (Latin), 434, 4.

This path is said to be the 'Instructor of Arcana', that is, the establisher of things shut up, because Daleth represents not the doorway, but the valve of the door, the ear to entrance. The 14th path of Daleth is termed also the 'Foundation of Holiness', or more accurately, the 'Holy Foundations'. The word translated Foundations is ISVDVTh, Yesodoth, the plural being in the feminine form. Here is a very plain intimation that by Venus and Copper, alchemy refers to the feminine basis of manifestation which is recognized throughout the various versions of the ageless wisdom. Described here in the plural, because in what is so designated is the root of the bewildering multiplicity of forms which does, indeed, act as a barrier to the aspirant's entrance into the secret place where the great treasure is hidden at the center. It is the same as what Krishna, in the Bhagavad-gita calls my mysterious power, difficult to cross over. To pass this barrier, to open the door, is to clear the way to what the Chadean Oracles call the adytum of God-nourished silence'. [In the Rosicrucian allegory, the Fama] The combined power of memory and intuition, the table and the nail, bring with them the stone of conscious union with the Higher Self, and thus the door of liberation is revealed. This is the door which leads to understanding of the mathematical and psychological principles at work in the construction of the universe. Thus the Fama says that through this door the brethren gained access to such a treasure of knowledge as would serve for the complete restoration of all the arts and sciences. [Paul Case: True and Invisible Rosicrucian Order (4th), p.179-180]

Beauty being established, the 14th path, Daleth, unites Wisdom and Understanding, and the central point of this path where it crosses the 13th is Da'ath, in Hebrew knowledge, for all knowledge has its root in the divine contemplation of the perfect

primal beauty. [32 Paths]

I am the Luminous Intelligence, enlightening my entire experience with the Wisdom of the Ages. [Meditations on the Paths of Wisdom]

ThAR tawar. to mark a boundary, describe, compress, go round. Also: ThAR to mark out, delineate, trace out; to give a fine appearance to; to compass, to go round; ThAR 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...

HPOILVTh hapeyelooth. the activities. Refers to the activities of Teth, the serpent-power, which are controlled and directed by acts of creative imagination. see 600.

602 (2*7*43)

AVR PShVTh Aur Pashot. Simplest Light, a title of Kether. see 620, 207.

*** [beginning of text missing] ...attributed to the 6th Sephirah, Tiphareth. David means love . Paul case writes: Jesus... in Hebrew... is consciousness of divine will (Yod, Intelligence of Will) reflected in the realization that human personality is essential immortal (Shin, Perpetual Intelligence)... combined in a knowledge... destined to triumph over all error and failure (Vav, Triumphant and Eternal Intelligence) which is the true catholic church, having for its foundation Jesus' personal triumph over the devil, and communicating to its adherents a knowledge of the unreality of evil and the subordinateness of matter to thought, which is destined to make all things new (Ayin, renovation intelligence). [Notebook: From Day to Day , p.91] consciousness of divine will is inherent in the illumination material of the 'simplest light .

MN-BNVTh DN men-benith Dan. 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.

BThR bawthar. to divide. [Genesis 15:10] And he took unto him all these, and divided them in the midst...

QTzVVTh getzaoth. boundaries, ends; extremitates, according to Rosenroth in [K.D.L.C.K. p.677] He cites as examples MB, the written name of God, QV, cord, measuring line and DOTH Da'ath knowledge. Written QTzVTh 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.

603 (9*67)

ThGR tiger. To haggle; the basis of the name ThGRIVN (869) tagirron, The Hagglers, the title of the Qlippoth of Tiphareth, the contending forces of disunity and hate. see 869.

GM gam. together, also. [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 GM-ICHd = 65 = ADNI... The dwelling together of breathern, as a family, or BITH, is suggested. [Troward on Psalms, p.173]

ShLHBIRVN Shalhebiron. The Flaming Ones, Qlippoth of Leo. Kenneth Grant writes: 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. [Night-side of Eden, p.204]. 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).

604 (4*151)

DM dam. blood. Formed from the second two letters of ADM, Adam. It is from blood that the substance used in the great work is derived. [Mem = 600] see 44.

AGRTh Agrath. a Queen of Demons.

DRK MTzRIM derek mitzraim. The way of Egypt. [Jeremiah 2:18] And now what has thou to do in the way of Egypt, to drink the waters of Sihor? Or what has thou to do in the way of Assyria, to drink the waters of the river? see 224, 380. [Shihor or Sihor is the Nile).

LRKB BShMI lawrokeb bishaymi. to the rider in the heavens. [Psalm 68:33] To him, that rides upon the heavens of heavens, which were of old; lo, he does send out his voice, and that a mighty voice. [RKB = charioteer, driver; RKB chariot, upper millstone, drawn for grafting]. see 574.

BKL-LBKK bay-kawl-layeawkekaw. with all thy heart. [Deuteronomy 30:2] And shall return unto the Lord thy God, and shall obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul. [Kaph = 500]. see 124, 32, 50.

MZRIO ZRO mezerio zerao. yielding seed. [Genesis 1:11] And God [Elohim] said, let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds."

***[beginning of text missing] mighty, falling in a trance, but having his eyes open). [Genesis 48:21] Naphtali is a hind let loose: he gives goodly words . MAIR luminous (rare spelling). The five stones therefore represent words and words embody light. AMR = word = promise = matter = thing. Here is a clue to the right understanding of the inner doctrines. See 251. D.D. Bryant adds: Strange as it may seem, these five 'stones' are expressive of the same idea as the 'five wise virgins' of the Christ parable, the same also as the 'five loaves', which, with two 'fishes' fed the multitudes. Paul Case: The 'loaves' are the five corporeal centers, the two 'fishes' are the two centers in the head... [the Philosopher's Stone IX:2] see 14, 581 (barley and note), 700, 106.

605 (5*11*11)

ADM Adam. Man (see 45). [Mem = 600] The Zohar [I:34B. p.130] says: ...the words 'let us make man' [in our image, after our likeness-Genesis 1:26] may be taken to signify that God imparted to the lower beings who came from the side of the upper world the secret of forming the divine name 'Adam', which embraces the upper and the lower in virtue of its three letters, Aleph, Daleth, and Mem final. Paul Case: emphasis on Mem final suggest ADM here = 605 = GBRT^h, enclosure, wall, or mistress, sovereign lady.

ADM Adhom. red.

HM Hem. they (masculine). Written HMH in [Psalm 23:4] Even 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 comfort me. [Mem = 600] see 45.

VShPN^I ThMVNI ChVL vu-shayphnnei temunei chol. 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, ThMVNI secret knowledge, counsel. see 756, 44.

GBRT^h gebereth. mistress, sovereign lady. also inclosure, wall. [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 manes of Malkuth, the physical plane, i.e. the seat of the lower shekinah. see 496, [K.D.L.C.K. p.226]

ShShH six. [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. This is the number of the hexagram, the cross of six squares and Tiphareth. see 600.

ARPKShD Arphaksad. Arphaxad, Arpachshad; the third son of Shem and the second in line of descent from Shem to Abraham. [Genesis 10:22] The sons of Shem: Elam, Asshur, Arphaxad, Lud, and Aram. see 340. Since the 2nd half of the name is the singular form of Chasdim, or Chaldees, it almost certainly forms here a separate word with that significance. [Standard Bible Dictionary p.236] [beginning of text missing]

Fabre D'Olivet divides this word (ARP-KShD) and comments: Restorer of providential nature and says: VARP-KShD, and aprha-cheshad... the two words is separate here, are joined in the original; but this conjunction appears to have been the consequence of a mistake of a copyist anterior to Esdras. The first word, ARP, comes from the root RP, 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 ε by the Greeks, and by us, Orpheus. The second word, KShD, nearly as famous, since it was the favorite epithet of the Chaldeans, is derived from the root ShD, applied to providential powers, to productive nature. Thence the name given to God himself, ShDI, providence. In this instance this root ShD, is inflected by the assimilative article Kaph. [The Hebrew Tongue Restored, pp. 292-293]

Greek

Telos (Gr). end accomplished; completed state. In [Romans 10:4] Since Christ is the end of the law for righteousness to every one believing. And in [1 Corinthians 15:24] Then, the end, when he shall give up the kingdom to the God and father; when he [Christ] shall have abrogated all government and all authority and power. to have an end, to come to an end, to be destroyed. In [Mark 3:26] And if the adversary rises up against himself, and is divided, he cannot stand, but has an end. And in [Revelation 22:13] I am the Alpha and Omega, the first and the last, the beginning and the end. Also the end, the final lot, ultimate fate, in [Romans 6:21] What fruit, therefore, had you at that time in things of which you are now ashamed? For the end of these things is death. Of a declaration, prophecy-an end, accomplishment, fulfillment, in [Luke 22:37] For I tell you, that this which has been written must be fully accomplished in me, 'And he was numbered with lawbreakers;' for also the things concerning me to have an end. An end, final purpose, that to which all parts tend and in which all terminate; the chief point in [1 Timothy 1:5] Now the end of the commandment is love, from a pure heart, and a good conscience, and an undissembled faith. see 1776 (Greek), 2146, 2627, 1235, 3747.

606 (2*3*101)

QShIR qishur. nexus, ligature, binding, tying, contraction. see QShR.

QShIR qawshoor. tied together, joined. Spelled QShIRH in [Proverbs 22:15] Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. Also: obligation; ?obsolete?: impotence due to magic.

ACHIZTh OINIM aechizath einaim. Hocus-pocus. Jugglery; delusion by optical deception. Relates to the appearance symbolized by Ayin and by Key 15. see 70, 130.

RVTh Ruth. Ruth; companion ; ancestress of King David of Israel. [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. Also: RVTh, a turtle-dove.

POLTh IHVH peulluth IHVH. 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 . see 136, The voice is in the heart. see 138, 612.

ThVR tor. 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 IVNH, is united with Venus, and passion. see 71.

607 (prime)

ARThV Erato. Greek muse of lyric and love poetry.

VThRA. and she saw. [Genesis 3:6] [Gutman Locks: The Spice of Torah, p.254]

RAVTh. see. [Exodus 10:28]

ZRTh. a span. [Exodus 28:16]

BHRTh. a bright spot. [Leviticus 13:2]

608 (19*32)

ChM Ham. warmth, heat; Noah's son. [Genesis 9:18] And the sons of Noah, that went forth of the Ark, were Shem and Ham, and Japheth: and Ham is the father of Cannan. see 48. [Mem = 600]

ShKL MZHVR Sekhel Mazohir. Illuminating or Radiant Intelligence. The 2nd path of Chokmah.

ABN H-NShR ehben haw-nesher. eagle stone. [Glory of the World, p.211] Note that HNSHR of the eagle = 555 = land of Jordan = επ μ in you , longing, desire, with the bad sense; rendered power in 1 Corinthians, ε μ in you , among you [James 3:13] = Who tuned the rock into a pool of water [Psalm 114:8]. see 120, 441, 350.

BBA BThRA bawba bathayra. the last gate or third gate. [K.D.L.C.K. p.184]. Kabbala Denudata says that this is a title of Talmudic book cited in the [Zohar III:92] see 5.

ThRCh Terah. Terah; father of Abraham. [Genesis 11:16] After Terah had lived 70 years, he became the father of Abram, Nahor and Haron.

ChThR chawthar. entreaty, begging for forgiveness. Rosenroth in [K.D.L.C.K. p.640] says that this word is related to OThR (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 MZL (Mazel-constellation) are its influence.

Written ChThR-NA I pray you dig, dig now!. in [Ezekiel 8:8] (7) "Then he brought me to the entrance of 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 (3*7*29)

VARBTh and the windows. [Genesis 7:11] [Gutman Locks: The Spice
of Torah, p.254]

AChRTh another. [Genesis 26:21]

610 (2*5*61)

HADM ha-Adam. Archetypal idea of Man, the first man. Genesis 2:25] And they were both naked, the man and his wife, and were not ashamed. [Mem = 600] see 50.

IMINK yeminehkah. your right hand. see 130.

OMK immekah. with thee. [Psalm 36:9] For with thee is the fountain of life: in thy light shall we see light. [Kaph = 500] see 130.

IM yam. 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.

AThRVG ethayrog. citrus, one of the 4 plants used on the feast of the tabernacles. Also: citron, lime, lust and desire. [K.D.L.C.K. p.178] ...it is Malkuth, and it is a symbol of the heart, which denotes Shekhinah [the divine presence]. see 613.

MOShr maeser. tithe; a tenth (offering). [Deuteronomy 26:12] When thou has made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and has given it unto the Levite, the stranger, the fatherless, and to the widow, according to all thy commandments which thou has commanded me: I have not transgressed thy commandments, neither have I forgotten them.

AGVRTh aegorath. small coins, pennies. [From AGVRH something gathered, to gather together, accumulate. Refers to the unity of all life]. see 215.

KRMI ShLI karemi shellay. my own vineyard. [Canticles 1:6] Do not look at me because I have dark skin, because the sun has tanned me; my mother's sons contended with me; they made me the keeper of the vineyards; but my own vineyard I have not kept. see 260.

IRTh Yereth. The 27th name of Shemhamphorash, short form, associated with the 3rd quinance of Sagittarius. see 641.

Θς α ho Theos alethes. very God. [John 3:33] He who receives his testimony has set his seal that God is true (or the true [very] God is). related to Jesus. see 888, 1480, 2368 (Greek).

ThVRH Torah. Law. 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 from the right hand [Deuteronomy 33:2], although the left was included in it to attain perfect harmony. this light is included in the 207 [AVR = light = 207 = AIN SVP, 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 [ISh = 310 = MThRVNH matrona) of them: 207 belong to the right hand and 103 [ABNIM, stones = 103 = HVA HALHIM, 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.

AShISh 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. see Key 13, 50, 106, 700. It is the operation of Spirit (Aleph) to transform (Shin), the divine will (Yod) which transfigures through fire (Shin). see 1017.

ADV M Edom. edom, red (variant spelling). Land S.E. of Palestine, a name given to Israel. Connected with unbalanced force. Note that red is the color of blood, the carrier of consciousness, and is connected with Mars. [Mem = 600] see 51, 45, 342.

AIM Goetic Demon by day of the 2nd decanate of Scorpio. This decanate is ruled by Jupiter and Neptune and has the qualities: Sagacious, analytical, penetrative. The letters of the demon's name suggest conscious immoral use of energy (Aleph) to divert the divine will into personal goals (Yod), resulting in a reversal of receptivity from spiritual to material influences (Mem). In the Tarot Minor Arcana this decanate is also assigned to the 6 of Cups. This represent Tiphareth, the central Ego, or sphere of the Sun, in Briah, the place of mental images and creative thinking. It takes the discriminative, distinguishing action of the Ego consciousness to relate these desires to their archetypal essence by purging them of the separateness and personal attachment with which they have become mixed, due to the influence of this demon. This can result in deceit in reference to partner's money, loss of inheritance through some sort of swindle; danger of death on water, or through poisons or anesthetics, some reversal of fortune. [Mem = 600] see 51.

612 (3*4*51)

ShKL MZHIR 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, 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]

BRITH berith. covenant; treaty, oath of fidelity. [Ezekiel 20:37] ...and I will bring you unto the bond of the covenant. Refers to the covenant made between God and Abraham, and between God and Moses regarding spiritual Israel. see 700, 618. [Psalm 25:14] The secret of the Lord is with them that fear him; and he will show them his covenant. Also: day demon of the 1st decanate of Capricorn. This decanate is ruled by Saturn and indicates fearfulness and caution regarding one's personal covenant to life, when materiality inhibits spiritual vision. Pointed BRITH means: alkali, soap, lye. The purified shall be bound to light. see 638, 68 (Greek).

ADV N HAVR VHChShK aydon ha-aor ve-ha-khoshek. Lord of the light and of the darkness. Part of the gnostic adoration. see 61, 207, 328, 616.

POLVTH IHVH peolooth IHVH. The work of Tetragrammaton. It is to spread the light and to illuminate the darkness. see 606.

BIM Bim. BIM ; goetic demon by day of the 2nd decanate of Sagittarius. This decanate is ruled by Mars and has the qualities: audacious, astute, adventurous. The influence of the demon suggest conscious imbalance, resulting in negative aspects of these qualities. The demon's name suggest attention (Beth) concentrated on diverting divine will (Yod) into personal objectives, reversing receptivity to spiritual states of mind (Mem). The 2nd decanate of Sagittarius is attributed, in the Tarot minor arcana, to the 9 of Wands. These represents Yesod, the pattern world of subconsciousness, in Atziluth, the archetypal plane of ideas, or the principles behind the reproductive power of the One Self. The influence of the demon causes the error of separateness in subconsciousness, and can result in danger, obstinacy, violence in foreign places or during long journeys; difficulties with relatives of the marriage partner or conflict with persons prominent in religion or law. The remedy is to analyze and apply reason to destroy this error or dissolve it repeatedly until it becomes an automatic habit pattern. [Mem = 600] see 52.

IBM yabam. brother-in-law. [Genesis 38:8] Then Judah said to Onan, 'lie with your brother's wife and fulfill your duty to her as a brother-in-law to produce offspring for your brother. (9) But Onan knew that the offspring would not be his; so whenever he lay with his brother's wife he spilled his seed on the ground to keep from producing offspring for his brother. (10) What he did was wicked in the Lord's sight; so he put him to death also.

IBM Yebem. 70th name of Shemhamphorash, associated with the 4th quinance of Cancer [According to Godwin]. [Mem = 600] see 52.

Greek

Zeus (Gr). Greek God.

613 (Prime)

Number of bones in a human body.

ABIM Aebiyawm. Father of the sea. AB Ab is Chokmah, the cosmic father; IM yawm is the sea, a title of Binah, the cosmic mother. Here a union of the two is implied. The path that connects them is Daleth, or creative imagination through acts of desire. It is spirit-fire (father) involving itself in manifestation (the sea). [Mem = 600] see 53, 50, 3, 52, 73, 434, 4, 474.

MShH RBINV moshe rabbinu. Moses, our Rabbi. Moses is Mem = Water, Shin = Fire, Heh = 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.

614 (2*307)

ChVM khoom. burned swarthy, black, brown. (see 54).

ThRID you shall break loose. [Genesis 27:40]

HACHRTh the next. [Genesis 17:21]

615 (3*5*41)

ADM MLK Adam Melek. King Adam. This the One Ego or Higher Self, also called the Stone, seated in Tiphareth, to attain union with King Adam is to become the Stone. see 45, 90, 570, 135, 1081, 53.

The ordinary human falls far short of the true purpose of incarnation. That purpose is to provide an adequate personal vehicle through which the Central Ego, or Adam the King may express itself. [Great Work #52, p.2]

HDVM haedom, ha-dom. a footstool; a stool resting-place for the feet. [Isaiah 66:1] Thus says the Lord, the heaven in my throne and the earth my footstool: where is the house that you build unto me? And where is the place of my rest? Note that Malkuth is the only Sephirah referred to the element earth. [Mem = 600] see 55.

616 (7*8*11)

IVM yom. day, the manifest. also IVM to be warm or bright. [Mem = 600] see 56.

OThIK IVMIN Atik Yomin. The Ancient of Days; a title of Kether [see 620, 1266, 1290]. In the Greater Holy Assembly [IRQ 1:22] it says: 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. Also in [IRQ 6:64] Nevertheless the [brain] membrane is opened from below. And this is that which we have said: among the signatures of the letters is ThV Tav; 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.' [pp.368-369] see 696, 1346, 1746.

ChRBVTh charavoth. swords. [Isaiah 21:15] They flee from the drawn swords, from the bent bow and from the heat of battle. Written ChRKVThM 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.

MMSLVThM mimaysilotham. in their courses. [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.

IThRV Yethayro. Jethro. his excellence . Father-in-law of Moses. Inman: He abounds, excels, is superior , or He is prominent . [Exodus 18:1] When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt. 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 gave Moses Zipporah his daughter. Note that Midian means the seed of Dan. see 104, 54, 50, 345.

ThIRV Tihro. The Pentateuch. The first 5 books of the Bible, also called the law of Moses . Note that this word is a metathesis of Jethro.

ShIMIRVN 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 dependance of personalty upon life itself, and to express oneself in works of charity and altruistic service to one's neighbor.

617 (prime)

DGIM dagim. fishes; Pisces, the 12th sign of the zodiac, attributed to Qoph, the corporeal or body-building intelligence, and to sleep. It is the direction south-below on the Cube of Space, or the operation of the Sun (Resh = south) in subconsciousness or the Moon (Gimel = below). [Mem = 600] see 57.

ATh-DBRI eth-daybawri. the essence of my word. [1 Kings 6:12] Concerning this house which thou are in building, if thou will walk in my statutes, and execute my judgements, and keep all my commandments to walk in them; then will I perform my word with thee, which I spoke unto David thy father. see 401, 206.

AIVM iyoom. threat, warning; terror, fright; formidable, terrible. The mighty acts and essence of the Lord is formidable and terrifying to the ignorant. [Mem = 600] see 57.

RHBITH rahbith. a King of Edom. Edom denotes unbalanced force. ARM means red and suggest Mars. It is spelled with the same letters as Adam, generic humanity. ADM is spirit (Aleph) in blood (DM). see 45, 44.

RIShA OLAH resha illawtha. the supernal head. A title of Kether, the crown of primal will. see 620, 511, 200, 106.

618 (2*3*103)

RIBVTh riboth. contentions, strife, quarrels, controversies.
[Deuteronomy 17:8] If there arise a matter too hard for thee in judgement, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shall thou arise, and get thee up into the place which the Lord thy God shall choose.

DAGIM dagim. 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. [Mem = 600]

BITHVR Bethor. Olympic planetary spirit of Jupiter, according to Davidson: 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: Dictionary of Angels, p.75] 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.

CHITH KP MIM HH. Chokmah; spelled in full. Chokmah is the wisdom of the sphere of the zodiac. see 73, 418, 100, 90, 10.

619 (prime)

AChRITH ahaerith. The end (of space, time); future; latter end; result; posterity. [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.

α εο doksa theou. glory of God. Septuagint translation of KBD ALHIM (112) in [Proverbs 25:2] It is the glory of God to conceal a matter; to search out a matter is the glory of kings. see 135. The kings are those alchemist involved in the great work of personality transmutation.

Kether [KThR]. 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, 1032, 157, 352, 507, 364, 602, 397, 736, 837, 583.

The letters of this word form part of the doctrines of the Rosicrucian grade of Ipsissimus. They are as follows: 1) Kaph the Wheel of Fortune. All activity is spiritual activity, and the center of all spiritual activity is the One Self. The limitless light; condensing itself in a single point, begins a whirling motion. The small point is within. It is the point of consciousness, the center of expression for the One Identity. It is for every human being the point of contract with absolute first cause. The indivisible one depends on nothing whatever. It is itself does not act, but from it all action proceeds. There is no limitation to its power to initiate cycles of expression. Precedent does not restrict it. Condition do not affect it. Contingencies do not modify it... 2) Tav The world. the world for any human being is really the projection of the screen of space and time, of mental imagery. This projection is from within outward. Self-consciousness is the lens through which absolute reality is projected as relative imagery. Happiness and freedom are ours to the extent that our personal world, or the projection of our personal interpretation of experience, coincides with the real world which is the expression of the One Identity... 3) Resh The Sun. When the conscious and subconscious phases of mentality are regenerated, or born anew, a human personalty becomes a radiant center through which the life-power manifest itself. the Ipsissimus knows that circumstances are the projections of his interpretation of reality. He has made this knowledge deep-rooted and permanent. Therefore his mode of life is incomprehensible to the merely natural man. He is a free channel for the expression of omnipotent spirit. [Paul Case: True and Invisible Rosicrucian Order (4th), pp.470-472] see 111, 149 (Latin).

As a verb, it is used in [Psalm 22:12] beset me round Paul Case also gives Psalm 142:7 Shall encompass me about (others shall crown, i.e. glorify, themselves with me). Also [Proverbs 14:18] VORVMIM IKThRV DOTh but the prudent are crowned with knowledge . [Judges 20:43] KThRV to besiege . [Habakkuk 1:4] 'compass about . [Job 36:1] KThR-LI suffer me [only in Job is the form KThR used, having the same numeration as the noun. Also means KThR to surround; to wait, tarry; to crown. see 833, 557, 588, 727, 1238, 1225, 996, 696, 721, 559, 733, 391, 422, 616, 1239, 617.

DVRITH dorith. generations (special spelling). From the root DVR, a revolution of time, an age, an aeon. The supernal is the origin of all generations.

TzPNTh zaphenath. thou hast 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 [41:45]. Hebrew transliteration of an Egyptian meaning savior and refers to the salvation of the Egyptians from famine. The name given to Joseph (TzPNTh PONCh, Zaphenath-paneam) 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 truly occult or hidden. TzPNTh is related to the word TzPVN north, about which it is said: 'gold comes from the north.' [Gematria of the Ten Sephiroth] see 226.

ShORIM shawrim. 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.

OShIRM. Pluto.

ChKMH-BINH-VDOTh 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.

MShPR Mishpar. Angle of the 3rd (Venus) decant of Virgo.

KRTh karath. to cut off, to make a covenant [Psalm 105:9]. ASHR KRTh ATh-ABRHM, 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.

NThIB nathib. a path, road or way (of progress).

TzVRI ShDI Zuri Shaddai . Rock of the Almighty.

RShOIM rawshawim. wicked men [Psalm 1:1 and 4]. see 12, 21, 37, 157, 1032, 501.

RVChVTh ruachoth. winds; breezes, airs, spirits, souls, minds. Used in [Psalm 104:4]: Who makes winds, thy messengers, the flaming fire thy ministers (the King James version: Who maketh his angels spirits, his ministers a flaming fire)

ShShK shashak. Temurah of BBL, Babel [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 surprised! How is Babylon become an astonishment among the nations! see 34.

OShrIM esrim. twenty , value of Kaph, attributed to Jupiter. see 1180.

AISh ShDH ish saweh. a man of the field , i.e. one living in the open country. [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.

Greek

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 sutratma, thread-soul.

Teleios (Gr). complete, ripe, matured. Used in the New Testament [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.

$\sigma \alpha$ thysia. a sacrifice; the act and rite of sacrificing; as an expiation for sin, as 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 (23*27)

HIVM] ha-yom. this day (see 61).

RAIThI haive I seen. [Genesis 7:1] [Gutman Locks: The Spice of Torah, p.258]

ThIRAI fear. [Genesis 21:17]

BACHRITH in the end, the last. [Genesis 49:1]

622 (2*311)

BDRThIV in his generation. [Genesis 6:9] [Gutman Locks: The Spice of Torah, p.258]

BRThI my covenant. [Genesis 6:18]

BRKTh blessing. [Genesis 28:4]

Haimatos (Gr). Streams of blood.

623 (7*89)

RVCh HQDSh Rauch ha-Qodesh. Holy Spirit.

BVIIRvA barietha. extraneous doctrines; conclusions made outside Jerusalem. Jerusalem is the Abode of Peace . see 586. BRITh b'rith, is a covenant, pact, treaty, oath of fidelity. see 612.

AIN ThPVCh en-Tappuah. "foundation of the apple" [Joshua 17:7] "And the coast of Manasseh was from Asher to Michmethah, that lies before Shechem: and the border went along on the right hand unto the inhabitants of en-Tappuah." A place-name. The land of Tappuah belonged to Manasseh, the border between the land of Manasseh and Ephraim. see 395, 331. "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. see 70, 130. The apple is connected with the serpent-power, with Mars and with knowledge. see 474, 494, 418.

ChIRVTh kiruth. liberty. The liberation of the spirit is part of the great work.

HGVIM ha-goyim. the nations, gentiles. All of the unredeemed humanity who are not yet part of spiritual Israel. In the microcosm, the millions of unspecialized body-cells, which have not been transmuted into light-bearers by higher vibratory rates. [Mem = 600] see 64, 59.

NChShIRVN Nachashiron. Qlippoth of Sagittarius. "The snaky ones". Suggest unbalanced force, resulting in negative qualities of material ambition, self-deceived and cruelty blunt, stuffily over-conventional. Connected with Samekh and Key 14, the test and trials of the Holy Guardian angel can overcome these tendencies, as the soul is purified. see [Kenneth Grant: Night Side of Eden, p.227], 1274.

625 (25*25)

NThIBH nathibah. path, road, way (feminine).

***HRI ARRTh the mountain of Ararat. [beginning of text missing] day of the month upon the mountain of Ararat." Ararat means "burst up into light", from AVR light and RTh to boil up [Inman]. The seventh month can be seen as the seventh zodiacal sign, i.e. Libra; 17 is the Tarot Key the Star = Tzaddi = meditation. The ark is a symbol of the causal body as a means for the preservation of the individuality and the qualities of the soul, while lower conditions of growth are swept away." [Dictionary of All Scriptures and Myths, p.65-66]. Noah means "rest, cessation". see 58. Case: "Whereon the Ark of Noah, symbol of salvation, came to rest."

626 (2*313){PRIVATE }

QLIPVTh 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.

OShRVN the tenth portion [Mathers]. [Exodus 29:40] "And with the one [sacrificial] lamb a tenth deal of flour..." This word is spelled with the Vav omitted in this passage. 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.

ShOVRIM sherurim. 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.

627 (3*11*19)

ChVG HARTz + ShThH choog ha-artz + shittiah. 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. see 313, 314, 291. The Acacia is a symbol of immortality, and its wood was used to make the tabernacle and its furniture.

628 (4*157)

BRKVTh. benedictions.

CHIIM chayim, chaim. life, the living ones; sustenance, maintenance. [Psalm 16:11] "Thou will show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." [Mem = 600] see 68.

ALP-VA-RISH Aleph-Vav-Resh. AVR aur, light, spelled in full, with Vav spelled VA instead of VV. see 111, 12, 510, 207.

NVN-VV-RISH Nun-Vav-Resh. NVR nour, fire, spelled in full, with Vav as VV. see 106, 12, 510, 256.

NVN-TzDI-ChITH Nun-Tzaddi-Cheth. NTzCh, Netzach, victory, spelled in full. see 106, 104, 418, 148.

ADNI ShMOH BQVLI Adonai shemeawh be-qoli. Lord hear my voice. [Psalm 130:2] "Lord, hear my voice: let thine years be attentive to the voice of my supplications."

ABN ShLMH VTzDQ ehben shaylemawh vaw-tzedeq. A stone perfect and just. [Deuteronomy 25:15] "But thou shall have a perfect and just weight, a perfect and just measure shall thou have: that my days may be lengthened in the land which the Lord thy God gives thee."

Greek

*** 628 ο ατα α ho Satan. The adversary; Satan. [Matthew 12:26] "And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? [Mark 4:15] "And these are they by the wayside, where the world is sown; but when they have heard, Satan comes immediately, and takes away the word that was sown in their hearts." see 753. [John 13:27] "And after the morsel Satan entered into him, then said Jesus unto him 'that thou does, do quickly,' [Acts 5:3] "But Peter said, ?Anann?, why has Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land?'"

629 (17*37)

ZVLThI AIN ALHIM + HDK zeulawthi ain Elohim + hawdak. no God beside me plus break down, overturn, cast down. The realization of the unity of God and man breaks down all barriers of separation. see 600, 29.

ShORIM + GAH shayawrim + gaw'ah. gates, doors plus 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 by limitless light projects itself into manifestation. The trumpet-calls lifts up the vibratory activity of consciousness into a realization of union with the divine." see 620, 9.

RB HBVNIM + ShDI rab ha-bonim + shaddai. the almighty plus master of the builders. Divinity is the creator of all; the almighty is associated with Malkuth, or physical manifestation and with Shekhinah, the divine presence. see 314, 315.

630 (2*5*63)

35 = 630

ShRPIM Seraphim. Fiery Serpents, Fiery Angels. The Choir of Angels associated with Geburah (and Kether of Briah). Represents the purifying activity of the Divine Will. The Mars force is often symbolized by a serpent and refers to the reproductive energy which is utilized in the regeneration of personality (see 585).

TzPNThI Tzaphanathi. "I have laid up" (Psalm 119:11). The word is from a root, Tzaphan TzPN, to hide, conceal, to preserve, treasure up, keep in store. The fiery Mars force as it functions in Yetzirah is the basis for the patterns which serve as a storehouse for wisdom. It is also the basis of the patterns which express as the cosmic order of nature. These patterns conceal the true nature of the force they express. see 44, 661, 1335.

ShOIRM Seirim. Hairy ones; he-goats; demons. Connected with Capricorn and unpurified force. see 1190.

ShLSh shawlash. three, the number-name. Suggest Yetzirah, the 3rd of the 4 Qabalistic worlds. see 889, 1379, 1969 (Greek); 636.

RVChA QDISHA ruacha qaddeshaw. The holy spirit. The Seraphim express the holy spirit with respect to the Mars-force. Key 20 or Shin represents the holy spirit as Fire, transforming the personality into an agent of divine will. see 624.

ShMO BQVL OBDV shomed be-kol abeddo. That obeys the voice of his servant. [Isaiah 50:10] "Who is among you that fears the Lord, that obeys the voice of his servant, that walks in darkness, and has no light? Let him trust in the name of the Lord, and stay upon his God." His servant = ChSID Chassid or saint; one of the Hassidim rules Gemini: and suggest that purification of the Mars-force must be a self-conscious activity.

631 (prime)

ChPTz HMBVQSh khayfetz ha-meboqash. Desirous quest, inclination to seek; intelligence of the 21st path of Kaph. see 636.

SPRA DTzNIOVThA Sophra Dtenioutha. Book of Concealed Mystery.

POLVTh ADM payuloth Adam. "the works of man" [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).

HShOR LIHVH ha-sha'ar li-IHVH. The gate of Tetragrammaton. [Psalm 118:20] "The gate of the Lord, into which the righteous shall enter." see 570, 26; 2296 (Greek).

[Daniel 2:41] "And whereas thou sawest iron mixed with miry clay, that shall mingle themselves with the seed of men: but they shall not cleave to one another, even as iron is not mixed with clay. The meaning is posterity. see 277, 357, 2681 (Greek).

"Paul Case: "The Roman rule is appropriately represented... for iron is the metal of Mars, the war-god chiefly honored by the Romans... The Roman empire mingled itself with the seed of men, but while the Romans were great conquerors, they were not good colonizers. Thus the Roman empires in its later stages is perfectly symbolized by the feet of the image [of clay and iron], in which the iron of Roman military rule is mingled with the customs and traditions of the subjugated nations, without overcoming the essential characteristics of the nations" [Daniel, Master of Magicians]. Note that Pisces rules the feet and is attributed to Qoph. see 100, 259. The "nations" are the masses of unspecialized body cess in the microcosm.

Greek

α ατ death. Omikron writes: This word appears to equate the mortal conditions and apothanatos, if such a noun were in use, would signify the quitting to the mortal condition." The Immortals were the Athanato: 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 seems to be a synonym for [apo] thanatos. In actual usage, the native Greek world probably not be confused by the dropping of the preposition 'apo'. [Letters from Paulos, p.255]

Written [1 Corinthians 15:21, 54] "For since through a man, there is death, through a man, also, there is a resurrection of the dead," "And when this corruptible shall be clothed with incorruptibility, and this mortal shall be clothed with immortality, then will that world be accomplished which has been written, 'Death was swallowed up in Victory.'" Written α ατ in [Hebrews 2:9] H"But we beheld Jesus, on account of the suffering of death crowned with glory, and honor, having been made for a

little while, inferior to angels, so that, by God's favor, he might taste of death of behalf of every one." Written α ατ in [Revelations 21:4] "And he will wipe away every tear from their eyes, and death will be no more, nor mourning, nor crying; neither will there be any more pain; because the former things passed away." James Pryse: "Now the microcosmic 'universe', the lower self which had been evolved during the generative aeons, has fulfilled its purpose, and is superseded by a new universe, a new cycle of spiritual evolution transcendent in glory." [Apocalypse Unsealed, p.210] see 446, 50, 106, 700.

BLThShATzR Belteshazzar. Protect his life [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. "... Qabalists would recognize the close connection between the Rosicrucian ideas and those expressed in Daniel's prophecy." [True and Invisible, page 162].

[Daniel 4:18] "This dream King I Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou are able; for he spirit of the holy gods is in me."

BITH-KR Bayth-kar. House of the Lamb. [1 Samuel 7:11] "And the men of Israel went out of Mizeph, 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.

OVLM ISVDVTh Olam Yesodoth. The World of Foundations; the Sphere of the Elements; the part of the material world corresponding to Malkuth [Godwin]. see 1192, 486, 146.

TzPNThI + B tzawphanethi + beth. I have laid up (thy word in my heart) plus house. The hose 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.

Greek

?α α ατ ? Athanatos (Gr). Immortality, deathlessness [1 Corinthians 15:53 + 54]. "for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in Victory." [1 Timothy 6:16]: "Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see, to whom be honor and power everlasting..."

633 (3*211)

ABIKM abikem. your father. see 73

ZKR VNQBH BRAM zakar ve-negebah berawm. He created them male and female. [Genesis 5:2] "Male and female he created them; at the time they were created, he blessed them and called them humanity [ADM]." see 390, 45.

634 (2*317)

ChVRM MLK-TzR Khuram Melek-tzor. 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, and 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.

NChVSh ITzVQ VABN. 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."

ACHThI NOVL GN a garden enclosed is my sister. [Song of Solomon 4:12] (Actual values 628).

[In Great Work lesson 39, page 2 Paul Cases says these to entries, (garden enclosed is my sister, and copper is molten out of stone) are equivalent. However, the Interlinear Bible have these phrases off by a value of 6 (Vav).]

635 (5*127)

HILL BN-ShChR Helel ben-Shachar. Morning Star; Son of the Dawn; Lucifer. [Isaiah 14:12] "O morning-star, Son of the Dawn! You have been cast down to earth, you who once laid low the nations!" 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." [GVIM, #59]. 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.

ShLShH shelshah. the number three (variant spelling). see 636. Connected with Key 3, Daleth on Venus. Referring to the menorah or lampstand of the holy tabernacle, in [Exodus 25:32] "Six branches are to extend from the sides of the lampstand-three on one side and three on the other."

*** [beginning of text missing] qadomah + zahab saba). foundation of primordial wisdom plus gold of captivity. The foundation is Binah, the foundation or basis for the height (Chokmah). The "gold of captivity" relates to the seven alchemical "metals". see 317, 318.

LHM la-hem. Unto them. see 75.

ALP-DLTh-MIM Aleph-Daleth-Mem. The letters of ADM, Adam, or generic Humanity in plentitude. A title of Tiphareth. see 1081, 45.

636 (12*53)

HChPTz HMBVQSh ha khayfetz ha meboqash. "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).

ve-abiv ish-Tzori [VABV AISH TzRI]. and his father was a man of Tyre (Rock) [1 Kings 7:14]. Refers to the parentage of Hiram Abiff, hero of freemasonry. Hiram's father is further described as being ChRSh NChShTh khoresh nekhosheth, a worker in brass. Brass is the symbolic metal of Venus, creative imagination, so he who is a "worker in brass" is one who excels in creative imagination. (note that there is a correspondence between TzR, rock, and ABN, stone which is 53, key number of 636). see 1266, 611, 133, 1596.

va-yihi-ereb va-yehi-beker [VIHI ORB VIHI BQR]. Literally, "and it was evening and it was morning" (one day). [Genesis 1:5]. see 2309 (Greek)

ZHVR HACHDTh Zeyhoor ha-Achedeth. Splendor of Unity. A title of Chokmah [Yetziratic text], which is the goal from Chesed, through the path of Vav, of those who seek. see 218, 413.

MLKVTh OLM Malkuth Awlam. and everlasting kingdom. [Daniel 7:27] "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Refers to the same kingdom concerning which Gabriel is reported by Luke to have told Mary. see 496, 736, 1196; 1400 (Greek).

TzDIQ ATTh IHVH Tzaddi Attah IHVH. Just (Righteous) are you, God (Tetragrammaton). see 406, 204, 26.

TzDIQ VNVShO tzaddiq ve-noshah. He is just and having salvation [Zechariah 9:9]. Interpreted in the New Testament as a prophecy of Jesus Triumphant entry into Jerusalem. TzDIQ, Tzaddiq, just, is from the root, TzDQ, righteousness, particularly related to the 21st path because it is also Jupiter. True Justice (justitia) is based on comprehension, Kaph, KP. The Mercy of God consist in the fact that he gives freely of his own wise understanding to all who make knowledge of the divine order their primary object of desirous quest. They who seek 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 cometh unto thee, he is triumphant and victorious, lowly and riding upon an ass." see 2203 (Greek)

RASh PNH rosh pinnah. head of the corner or chief corner-stone (Hebrew translation); viz. the pinnacle stone of the pyramid.

[Psalm 118:22] "The stone which the builders refused is become the head stone of the corner." Concerns "the stone which the builders refused" (273), equivalent to HVRM ABIV, Hiram Abiff, and referring to Christ in the New Testament. The "rejected stone" refers to the words of man, when those words express the intelligence of the Desirous Quest (i.e. true science). These are the best evidences, hence Jesus said, "Believe me for the very work's sake." He promised that those who followed his method should not only equal, but even surpass, his own works of power. They who pursue his way of liberation must be doers, not merely hearers and talkers, of such is the everlasting Kingdom. see 135.

pehulloth ha-adam POLVTh HADM. the works of man, the deeds of man. The suggestion here is that when the works of man are rightly performed, they will constitute an everlasting Kingdom. Relates to the letter Kaph and to its basic meaning, grasp. see 631, 1196, 3450 (Greek).

TzPRIRVN Tzapheriron. Qlippoth of Virgo. Implies a mis-use of the Mercury or energy of attention on superficial, earthly, i.e. material things in the quest for enlightenment. Truth is found within.

The letters of this name suggest a misdirection of the power of meditation (Tzaddi) focusing on the destructive force of Mars (Peh) for personal use of the solar regenerative force (Resh) and thus a perversion of the divine will in creative acts (Yod), diverting the radiant energy of the sun (Resh) in obedience to false teachings (Vav) and linking oneself to endless cycles of reproductive error (Nun).

Kenneth Grant writes: "Narcissus, the flower attributed to this tunnel, yields a key to the nature of the formula of sexual magick associated with it, which in its dark aspect reflects karezza as a sterile, spending of magical force. This is confirmed by the letter Yod being regarded as sacred to Yamatu [connected with the Egyptian Set or Typhon]. Yod means a 'hand' and to this tunnel Qabalists ascribed the order of Qlippoth known as the Tzaphiriron, meaning 'the scratchers'. this light, or secret seed, concealed within the body suggest the idea of invisibility and this is the magical siddha attributed to this ray, as also is Parthenogenesis [virgin birth-C.F. the Virgo-virgin symbolizes] the work of the black brothers thus belongs naturally in the tunnel of Yamatu where the seed, spilt in a sterile act, renders the body bereft of light and therefore 'invisible'. It was the object of the new light ?sent? to retain the light withing, thus defying death and achieving immortality in the flesh... to be trapped in this tunnel is to suffer the death in life of petrification. They typical disease is paralysis, and the inclusion of all anaphrodisicas 'among the list of vegetable drugs ascribed to this ray again suggest the anti-vital nature of its sterilizing influence." [Nightside of Eden, pp.209-210] see 1286.

BThVK HBAR be-tovha habbar. in the midst of the pit. [2 Samuel 23:20, Zohar 1, p.26] "...He went down also and slew a lion in the midst of a pit..." Note that "in the midst" is BThVK, which may be read "in thy Tav", and ThV Tav is the mist or center of the Cube of Space, according to the Sepher Yetzirah. The quest for the Stone is "in the midst" of all things.

ShLVWh shalosh. the number 3. Fabre D'Olivet comments: "This word is formed from the two contracted roots ShL-LVSh, as opposed in their significations as in the arrangement of their characters. By the first ShL, is understood every extraction or subtraction: by the second LVSh, on the contrary, every amalgamation, every kneading together, in I may use this word. Thus the name of number three, presents therefore, in Hebrew, under a new form, the opposed ideas contained in one and two; that is, the extraction, consequence of the division, becomes a kind of relative unity. This new unity is represented in a great many words under the idea of peace, welfare, perfection, eternal happiness, etc." [The Hebrew Tongue Restored, pp.152-153] For other numerals, see 13, 400, 273, 348, 600, 272, 395, 770, 570, 441.

AVLM ulam. vestibule of the temple [Mem = 600] see 77.

PVRNASH Phuranash. Day demon of the 3rd decanate of Capricorn. This decanate is ruled by Mercury and suggest conscious imbalance, resulting in connivance and ruthless determination to further ones own ends, and suspicion of the motives of others. The 3rd decanate of Capricorn corresponds also to the 4 of Pentacles, which symbolizes the influence of Chesed, the sphere of Jupiter in Assiah, the material world. When the principles of manifestation are grasped, the beneficent, compassion and loving-kindness of Chesed behind the veils of appearance will be seen. Then the very power which has held us in chains becomes the force which sets us free.

ShALVSh Shaulsh. Day demon of first decanate of Libra. This decanate is ruled by Venus and suggest conscious imbalance, resulting in un-esthetic, unrefined and careless qualities. The 1st decanate of Libra also corresponds to the operation of Chokmah, in Yetzirah, or the order of the universe as it expresses through man, the microcosm. When negatively aspected, this brings falsehood, sorrow, tension, want of tact, injury to another, or to oneself. When well-dignified it implies strength through suffering, pleasure after pain, justice, unselfishness and the restoration of peace.

Greek

τ kretehs. judge; one who sits to dispense justice. Septuagint translation of RIN (#64) in [1 Samuel 24:16] "May the Lord be our judge (τ) and decide between us. May he consider my cause and uphold it; may he vindicate me by delivering me from your hands." see 64. Also in [2 Timothy 4:8] "It remains that there is laid up for me the crown of righteousness which the Lord, the righteous judge, will give me in that day, and not only to me, but also to all those who have loved his appearance." see 1257.

638 (2*11*29)

ChLM kholem. breaker; to bind, see visions. [From a root: "to be strong, healthy]. Suggest the breaking up of mental complexes portray in Key 16 and also the awakened inner vision which can emerge from it. [to dream: Godwin] [Mem = 600] see 78, 486, 564.

LChM lekhem. bread, food; a feast. The host or body of the Messiah. It is symbolized by the eucharistic wafer , the Tree of Life, which is the support and sustenance of man. Note that Bethlehem, "house of bread" where the Christos is born is the Virgo region in the body. [Mem = 600] see 78.

QDM IDOThI qedem yawdaithi. I have knowledge of old. [Psalm 119:152] "Concerning thy testimonies, I have known of old that thou has founded them forever." this section of the Psalm is under the heading of Qoph. see 100, 259. This refers to knowledge brought over from a time prior to the writer's incarnation. see 144, 494, 474.

639 (2*11*29)

OTz HDOTz Etz ha-Daath. Tree of Knowledge. It is the Life-power within which directs the heat of the serpent-fire toward the goal symbolized by the white stone. This is accomplished by eating the fruit of the Tree of Knowledge. Notice that 639 reduces to 18 (Qoph, Pisces), then to 9, the value of Teth. see 600, 30, 9.

TzPNThI + BBH tzawphanethi + bawbah. I have laid up plus cavity, something hollowed out, the apple of the eye. The fiery Mars-force as it functions in Yetzirah, the formative world is the basis for the patterns which serve as a storehouse for wisdom. this is laid up in the cavity of the heart. see 630, 9.

SRTn + NOR sahraytawn + na'ar. crab plus boy. The adept protects and isolates himself from the illusions of his environment by using magical speech (sound vibration correlated with imagery). By this means he builds an indestructible body of light. The boy is the result-the awakened Ego-consciousness turning inward and eastward to Yekhidah in Kether. see 319, 320.

OShRIM VACHD esrim ve-echad. twenty-one, 21; the number of the Tarot key corresponding to Tav, to Saturn and to the Administrative Intelligence at the center of the Cube of space. See 400, 713, 476; 1199.

640 (5*128)

ShMSh Shemesh. The Sun. In Alchemy the sun is gold. With different vowel points: battlement; servant, virile member.

ShMSh shimmashe. to minister, officiate, to serve; to perform marital duty (verb).

ThMR timmer. to rise up straight (like a palm tree).

TMR Tamar. ancestress of David (a palm tree).

ChVRM MLK-TzVR Khurum Melek-Tzor. Hiram, King of Tyre. The word Tzor (Tyre) is spelled defectively in the Hebrew text, TzR, 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, [2 Chronicles 2:3].

KVS ThNChVMIM kos tanchumim. cup of consolation, which is the same as the cup in Psalm 23, "my cup runneth over". see Key 2, 3, #1200, 1434.

ShILSh shalish. one third, name of measure, musical instrument; middle finger; arbitrator; triangle. Tiphareth is the third projection from Kether, Chokmah being first and Binah second. Here is a hint that the rulership which is implied by calling the sixth path Melek [MLK], King, is based on measurement.

Given a measure, i.e. "measured in [Isaiah 40:12]: "Who has measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure [ShLISh], and weighed the mountains in scales, and the hills in balance? Triangle, i.e. musical instrument in [1 Samuel 18:6] "And as they came, when David returned from the slaughter of the Philistines, the woman came out of all the cities of Israel, singing and dancing, to meet King Saul, with tabrets, joy and musical instruments." see 680. [K.D.L.C.K. p.719] Relates this it 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.

DBIR QRShK Debir Qadeshkah. the Holy Sanctuary. [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).

OINIK inekkah. thine eyes.

OTHiQIN Atiqin. Ancient Ones [Daniel 7:9 to 22]. "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire." In Daniel the singular is used. It refers to the Ancient of Days. see 510, 250, 90, 53, 200, 1290.

PNIK pahnehkah. thy face; thy presence (see 160).

TzPIIThN tzephiyathan. their appearance. Refers to the appearance of the 10 Sephiroth, comparing it to a flash of lighting [Sephir Yetzirah 1:5]. see 1290.

Greek

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)

MARTh meoroth. lights, luminaries. [Genesis 1:14-16]

*** cont. "...For the spouse is called the heaven, and the member of the treaty is the firmament, like as, therefore, the last two paths in the whole name IHVI, are designated by the letters Vav and Yod, so likewise these in this portion of the square are designated by the letters Yod and Heh. The Husband has dominion over the wife, since it is not written Vav but Yod, which is the symbol of the member of the treaty, and herein denotes the actual combination with the female: life as it is written [Proverbs 10:25] 'And the just man is the foundation of the world'. But this saying he illustrates his meaning; because by the letter Yod is understood the fundamental member by which the world is reserved in existence."

2. Fabre D'Olivet comments: MAVRVTh, sensible lights... This is the root AVR light, determined into form by the plastic sign Mem. I have resorted to the word the mother vowels which the Chaldaic punctuation had suppressed; I have done the same in the following; but I must state that the suppression of these vowels is here necessitated by the hieroglyphic style. For 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 BRAShITH. This is why the word MARTh is deprived of the luminous sign not only in the singular, but also in the plural. [The Hebrew Tongue Restored, p.44-45]

***Supernal lights radiate in that 'firmament of the heaven' to fashion in the lower world the requisite shapes, as it is written 'and God set them in the firmament of the heaven... and to rule by day and by night.' (pp.86-87)... Let there be lights in the firmament of the heaven to give light upon the earth. The word Meoroth (lights) is written defective. Rabbie Hizkiah says that this indicates that this firmament is the home of the rigor of Justice. Rabbi Jose says that the defective spelling indicates the lowest, namely the moon, which is the cause of croup in children. It is also the cause of other misfortunes, because it is the smallest of all the luminaries, and sometimes it is obscured and receives no light at all. In the Firmament of heaven; this is the firmament which includes all the others, since it receives all lights and it illumines the one which has no light of its own. Rabbi Isaac said: 'Even that firmament which has no light of its own is called by us 'the kingdom of heaven' and 'the land of Israel' and 'the land of the living'. It is the heaven which illumines this firmament. Hence the word Meoroth is written defectively, to show that without Vav there would be death to the world. Everything is included in it, and through it Lilith also finds a place in the world. (we derive this from the recurrence of the word 'there' in the sentences: 'The small and the great are there [Job 3:??] 'The Lord shall be with us there

in Majesty [Isaiah 33:21], and Lilith reposes there [Isaiah 34:14]'. Rabbi Eleazar said: 'The word Meoroth (lights) being written defectively, indicates a shining body which has no light of its own, but only reflects the light of other more luminous bodies. It is written: 'Behold, the ark of the covenant, the Lord of all the earth' [Joshua 3:11]. The ark here is the 'unclear mirror'; the covenant is the 'clear mirror'. The ark is the receptacle for the written Torah, whereas the covenant is the sun that illumines it. The covenant is the 'Lord of all the Earth', and on its account the ark is also called Adon [ADV N] (Lord) which is the same as Adonai [ADNI] (the Lord). Observe that stars and planets exist through a covenant which is the firmament of the heaven, in which they are inscribed and engraved'. Rabbi Yeha the elder used to explain thus: 'the words' 'Let there be lights' refer to the moon, which is suspended in the firmament of the heaven. The words "And let them be for lights", indicate the sun' (pp.126-127) ... Let there be lights in the firmament of the heaven, the omission of the Vav from the word Meoroth (so that it can be read Meeroroth (curses)) indicates the inclusion of the evil serpent which befouled the moon and separated it from the sun; thus causing the earth to be cursed [Genesis 3:17]. the word IHI Yehi being in the singular shows that the word 'lights' refers to the moon, while 'the firmament of the heaven refers to the sun. thus the whole [text ends]

*** [beginning of text missing] darkness. The sub-conscious mind alone was developed in him. He could not 'think for himself'; he followed the promptings of instinct. The subconscious mind was his light and guide in the 'night'. Its greatness and its latent possibilities have, however, scarcely been realized in modern times.' [The Unknown God, pp.46-47, 50-51]

IRThAL Ierathal. "God who punishes the wicked". 27th Shemhamphorash; 131°-135°. 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. Protects 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, 1525.

The angel is attributed by Godwin to the 3rd quinance [10°-15°] of Sagittarius, and is also said to be the 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). Paul Case writes: "It is important to recognize that which is represented by Yesod on the Tree is in

its essence basically clean. Such impurity as may be found it is nothing that is characteristic of Yesod itself. 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 is seen to be the principle behind the reproductive power of the One Self... we must realize that reproductive functions, no matter upon what plane they are expressing, are not evil potencies in themselves. When the reflection from Tiphareth is distorted, as 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 Tiphareth is brought to bear upon Yesod." [Oracle of Tarot, #11, pp.1,2.4] see 60, 120, 80.

AMRTh dema purpureum [purple]. This is the color of yesod, the foundation or firmament. see 80, 233 (Greek).

Latin

MDCCLXXVI + annutt coeptis + novus ordo seclorum + E pluribus unum (Lt). 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 (2*3*107)

ZHVR HACHDVTh Zhir Ha-achadoth. 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 (AChD) is by no means empty and abstract. It a unity of Unities, a fullness rather than an emptiness. see 712, 73, 536, 15, 23.

LHAIR OL-HARTz le-haaair el-haeretz. "To give light upon the earth". [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.

PVRShVN Purson. Day demon of 2nd decanate of Scorpio. "Before he fell Purson was an angel of the order of virtues and partly also of the order of thrones... his appearance is that of a man with a lion's face, carrying a viper in his hand and astride a bear." [Davidson: Dictionary of Angels, p.?] The 2nd decanate of Scorpio is under the combined rulership of Neptune and Jupiter, suggesting psychic unbalance and religious pride, both obstacles to spiritual unfoldment. The lion, serpent and bear are obvious allusions to the Mars-force and to its use or abuse. see 1292.

643 (prime)

SVR MRO BINH sor me-rawao Binah. To depart from evil is understanding. [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.

644 (4*7*23)

ADDA ZVThA QDIShA Idra Zuta Qadisha. Lesser Holy Assembly.

Emmanuel (Gr). "God with us." One of the titles of Jesus. see 644, 1768, 800, 656, 1480, 1408, 1844, 888.

645 (3*5*43)

HMM hawman. to rout, confuse, to drive, impel. see 85.

MShRQH Masreqah. Masrekah, the home of King Samiah, who once ruled over Edom. [Genesis 36:36] "When Hadad died, Samiah from Masrekah succeeded him as king." Note that Edom suggest unbalanced force.

646 (2*17*19)

ALHIM Elohim. strengths, creative name of God. Angelic Choir associated with Netzach. [Mem = 600] see 86.

MVM moom. blemish, defect, spot, stain. [Canticles 4:7] "All beautiful you are, my darling; there is no flaw in you." [Mem = 600] see 86.

MVM Mum, "blemish", name of the 72nd Shemhamphorash, short form, otherwise written MVMIH Mumiah (#101). Angel of the 4 of Cups or Chesed, sphere of Jupiter (Mercy) in Briah, the creative world. Also associated with the 5th quinance of Cancer. This word, as "defect" appears in Canticles 4:7 (see above). [Mem = 600] see 96, 101. According to Davidson, Mumiah is an angel who controls the science of physics and medicine and is in charge of health and longevity. His corresponding angel is Atembui. Cario Soares comments on the Biblical passage: "The key word of the verse is VMVM oomoom... in which the male energy is seen as being doubled by two Vav, so as to meet the duality. One Vav is received by the biosphere Mem (VM) and the other is projected cosmically, still retaining its male quality (VM). This happens when, mystically speaking 'the flesh gives birth to, or becomes spirit.'" [The Song of Songs, p.97]

LVIM Levim. Levites, the class of priest among the Jews. [Deuteronomy 18:1] "The priest, who are levites-indeed the whole tribe of Levi-are to have no allotment or inheritance with Israel. They shall live on the offerings made to the Lord by fire, for that is their inheritance." [Mem = 600] see 86.

MShVSh mishoosh. touching, feeling.

MShVSh mishayosh. groper, slow walker. see 1383.

IH IHVH ADM Yah IHVH Adam. 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."

647 (prime)

ZMM zahmam. to think, plot, devise; plan (see 87).

VThAMR and she said. [Genesis 3:2] [Gutman Locks: The Spice of Torah, p.262]

648 (8*9*9)

NR LMSHICH I ner le-meshichi. a lamp for mine anointed. [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." see 250, 358. [In the middle ages MSHICH I = Christian, messianic] [Troward on Psalms] "The horn of David: the principle of power, and the lamp = principle of illumination."

ChVRM ABIV + ShLMH Churum Abiv + Shelomoh. Hiram Abiff plus Solomon. The architect and builder of the temple of God and the King, representing the Sun. see 273, 375.

OTz CHIIM ThAVH BAH etz chaim tauah bah. Desire fulfilled is a Tree of Life. [Proverbs 13:12] "Hope deferred makes the heart sick: but when desire comes, it is a Tree of Life." see 160, 68.

Greek

πα α α α ε heh panagathia Theou. the holy God. see 484.

- εμ α ε heremia Theou. the quiet God.

α αμ μ τ Mariam methehr. Mary the mother. see 192, 456.

[All of the above examples are from Bond and Lea: A preliminary Investigation of the Cabala, p.78]

LThIM lataim. enchantments, illusions. [Exodus 7:22] "And the Magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said." [Mem = 600] see 89. The incarnate life veils the consciousness through the illusion of separation. see 883 (Greek).

ThRDMH trance, deep sleep. Fabre D'Olivet comments: "ThRDMH a sympathetic slumber... This is a kind of lethargy or somnambulism which takes possession of the sentient faculties and suspends them; as is testified by the Chaldaic NRDM and even the Arabic... The hieroglyphic composition of the Hebrew word is remarkable. It can cause strange reflections anent certain modern discoveries. The two contracted roots RD-RM, 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 Tav and the emphatic article Heh are here at 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, or simply sympathetism. I must moreover state that the Hellenists who say ε σιῶσ , a trance are not so far from the truth as Saint Jerome who merely says 'soporem' a deep sleep." [The Hebrew Tongue Restored, pp.87-88]

650 (2*5*5*13)

DVMM domam. a great silence, still, silent, dumb in silence [Mem = 600] see 90.

IMM yamin. hot springs [Genesis 36:24] [Mem = 600] see 90.

MIM 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.

NThR nawthar. to tremble, to fall off (as the foliage or fruit of a tree).

NThR 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.

NThR nether. 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.

MDBR QDSh midebbar kadesh. the wilderness of Kadesh. [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 DBR is "word" and Mem may be "from" or "from the holy word". see 246, 404. The Lord cleanses and sanctifies with proper use of speech.

651 (3*7*31){PRIVATE }

HALHIM ha-Elohim. The Creative Powers (of God) [Mem = 600] see 91.

MI IOLH LNV HShMIMH. Who shall go up for us to the heavens?

ThMVRH Termurah. Permutation and substitution of letters. Hebrew cryptology.

?*** Also: recompense [Job 20:18] "that which he labored for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein." Also: permutation, change in QBLH Qabalah; Temurah, a tractate of the Talmud. see 441, 2945.

ShThVLVSh Shatulosh. Day demon of 3rd decanate of Pisces. This decanate is ruled by Mars and suggest conscious imbalance, resulting in negative qualities of lack of attention, impoliteness and lack of tact. The 3rd decanate of Pisces corresponds to the 10 of Cups or the power of Malkuth, the physical plane, in Briah, the creative world. The Neptunian and Jupiterian forces of Pisces are combined with the Scorpion Mars force. There is tremendous power of receptivity and psychic development which, when the personality instrument is too physically oriented, can cause much disturbance through over-receptivity to other thoughts and wishes, indecisiveness, and danger from psychism. If one does not interpret emanations from the creative plane with spiritual understanding and wisdom, these emanations can be the basis for the self un-doing and obsession connected with the ill-dignified aspects of the 10 of Cups. There is possibility of being influenced by others through the desire nature, when ill-dignified. When well-dignified, it can bring permanent and last success through inspiration from higher levels of consciousness.

Greek

τε στα telestai. mysterious, "mystic rites". from τε στ , a making perfect: initiation in the mysteries, the celebration of mysteries.

α (cont). Applied to a ship by the Greeks gives it a cosmic meaning... it is probably for this reason that the church was called a ship..., since the temple was designated as an image of the universe." see 659 (Greek).

δ πα ε ho parthenogenehs. The virgin-born; an epithet of Jesus. Related to the phrase "Logos of virginity". see 1480. Adds to 2368, the value of Jesus Christ. see 888, 2368, 570.

652 (4*163)

KTzL IMINV OL-HARTz katzel yawmenu Al ha-eretz. He hath made the earth by his powers [1 Chron. 29:15]. Translated in American Version as "For we are strangers before thee, and sojourners, as were all our fathers: Our days on the earth are as a shadow, and there is none abiding." Appropriate enough if we consider that the order, as raised to a cube by the second four brethren form the square suggested by the first four, is a symbol which from the days of Pythagoras has been associate with earth. [PFC, True and Invisible, Page 161]. Note: these words appear in Jeremiah 10:12, 51:15 as OShH ARTz BKChV, Oseh eretz bekcho and their numeration is 702. Paul Case notes: "In the original HARTz is written with a large Aleph, so that the phrase may also be reckoned as 1651 = 127*13, which however, the Massoretic text use does not give the large Aleph. Also, "He hath made the earth by his power"-which is 652 is significant to a Christian Qabalist because it is twice 326, and 326 is the value of the Christian Qabalistic spelling of Yehoshua, or Jesus: IHShVH. this is a spelling found in innumerable Qabalistic writings contemporary with the FAMA, or published within the next 50 years. It has, of course a direct bearing on the Rosicrucian motto: Jesus Mihi Omnia..." [Paul Case: (4th) page 161]. see 312, 8, 150 Latin; 632, 702, 291.

RBThIM rebbothim. two myriads [Psalm 68:17]. "The chariots of God are 22,000, even thousands of angels: the Lord is among them, as in Sinai, in the Holy Place." (AmericanVersion) The word "myriad" means ten thousand.

Greek

α ις hoi gigantes. the mighty men. Septuagint translation of HNPILIM (#785) in [Genesis 6:4] "There were giants on the earth in those days; and also afterward-when the sons of God went to the daughters of men and had children by them. they became the might men of old, men of renown." see 785.

653 (prime)

MAVRVTh meorith. Lights, luminaries; light-holes. see 666.
[ML52:5] 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.

ThGRN Tageran. The Haggler; one of the Qlippoth of Tiphareth (ThNRIRVN). As a demon, represents the contending force which seeks to disrupt harmony. see 1303; 1519, 869.

ANKI IHVH ALHIK anokiy IHVH Eloheka. I am the Lord your God. [Exodus 20:2] "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 (2*3*109)

BVA HShMSh bo hash-shamesh. going down of the sun; sunset.

MDIM Madim. Mars; "powers of vehement strength". variant spelling, according to Godwin. see 95, 655. [Mem = 600] see 94.

ZLBRHITH 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).

655 (5*131)

MADIM Madim. Mars, Powers of vehement strength. The masculine plural of MAD, Meode, "strength, might," and as an adverb: very, exceedingly. see 95.

HMIM ha-Mem. the waters. see 95.

SPR ITzIRH Sepher Yetzirah. the Book of Formation, or one of the principal Qabalistic texts. "Ascribed to the patriarch Abraham. It treats of the cosmogony as symbolized by the ten numbers and the 22 letters of the alphabet, which it calls the '32 Paths'. The term 'path' is used throughout the Qabalah to signify a hieroglyphic idea, or rather the sphere of ideas, which may be attached to any glyph or symbol." [ML 1:5]

ShHM IQR Soham Yaqar. the precious onyx [Job 28:16]. see 80, 85, 549, 226, 876, 345.

HIKL OTzM ShMIM hekel etzem shamaim. 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.

HQDVSh BRVK HVA ha-Qadosh Barukh Hu. The Holy One, blessed be He [Godwin]. Referred to in [Isaiah 10:17] "And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day." see 1135, 12, 228, 207, 541, 44.

MShM ROH mishahm roeh. from thence is the shepherd. [Genesis 49:24] "But his [Joseph's] bow abode of strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the shepherd, the stone of Israel)". The Zohar has "From the ??? is fed." A power which protects, shelters and nourishes. Plainly stated here, the shepherd "is from the Stone." The "the precious onyx" is the Stone, "the light of the stars", "Shiloh" and "high". see 594.

KI-QRVB ALIK HDBR MAD kei-qarob alika ha-dabar medde. But the word is very nigh unto thee. [Deuteronomy 30:14] "But the word is very nigh unto thee, in thy mouth, and in thy heart that thou mayest do it." see 1633, 978, 308, 206, 61.

656 (16*41)

A pentagram between two hexagrams (6-5-6). Geometrical figures of initiation.

MThNVTzO Mathnaztzo. 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. see 1006, 496, 65. From the verb nawtzatz [NTzTz], to glitter, to bloom, to flower. Malkuth is often called the flower of the Tree. May also be understood as the "Blossoming Intelligence." see 1026, 230, 496, 570, 656.

"By Tarot, MThNVtzO, "resplendent", is the sequence: The Hanged Man (Mem); the World (Tav); Death (Nun); The Hierophant (Vav); the Star (Tzaddi); the Devil (Ayin). From these keys of the Rosicrucian Rota are derived the 6 initiatory truths, which are: 1) The Hanged Man, Key 12 (Mem): Every human personality is absolutely and unqualified dependence upon the universal existence... 2) The World, Key 21 (Tav): The universe is an orderly, rhythmic manifestation of life, determined by fixed laws... 3) Death, Key 13 (Nun). The dissolution of physical bodies is a necessary and beneficent manifestation of life, but is not the cessation of self-conscious existence... 4) The Hierophant, Key 5 (Vav): The self of man is a life which includes a consciousness above man's personal intellectual level is the birthright of every human being... 5) The Star, Key 17 (Tzaddi): Nature unveils herself to man when man practices right meditation... 6) The Devil, Key 15 (Ayin): Evil is the appearance presented to us by natural processes which we do not understand. It is the veil of terror hiding the beautiful countenance of truth." [Paul Case: True and Invisible Rosicrucian Order (4th), pp.268-272]

ThNVR thanoor. 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. see 662, 85 (Latin). Also ThNVR an oven (Aramaic ThNVRA, Septuagint). Leviticus 2:4] "... an oblation of a meat offering, baked in an oven..." Observe that NVR (Aramaic for fire) + Tav (Saturn).

ShVShN shoshan. rose (the lexicon gives "lily". but in [Canticles 2:1] "I am the rose of Sharon and the lily of the valleys" This word is used in the feminine plural, ShVShNTh). see 1617. The rose is a symbol of the human soul, or air and of aspiration. see 661, 1056, 1617, 1071.

ShShVN sahsone. delight, joy; exultation, rejoicing. [From Hebrew lexicon "oil of joy" [SMN ShShVN, oil used for anointing on joyous occasion.

ARTz NShIH ertz neshyaia. land of forgetfulness. [Psalm 88:12]

"Shall thy wonders be known in the dark? And thy righteousness in the land of forgetfulness". Under 365 Paul Case credits NShIH to "Earth of Tiphareth". It is also "pasture land, on the 7 earths". see 658. Man for sets the righteousness of the Ego, veiled by the physical plane [sentence does not make sense but was copied exactly]. see 291, 482 (Greek).

GILI MAD BTh-TzIVN geliy meod bath Tzion. rejoice 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"; GILI is 53, the value of ABN. see 53, 45, 402, 156.

Greek

Messias (Gr). The Anointed. A title of Jesus. see 644, 1768, 1480, 1408, 1844, 888, 358, 2183, 2220.

$\alpha \epsilon$ aleuron. meal. [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).

? $\phi \alpha \mu$? Ephraim. "A double fruit"; fruitful. Septuagint translation of APRIM (331) in [Genesis 48:20] "In your name will Israel pronounce the blessing: 'May God make you like Ephraim and Manasseh! so he put Ephraim ahead of Manasseh.'" Tribe of Israel corresponding to Taurus, and to alchemical congelation.

657 (9*73)

ZLBRChITh Zelbarachith. An angel of Leo. This connects with the heart, the Sun and Tiphareth, which is the "location" of the order of Melchizedek.

BN ADM Ben Adam. son of man. [Psalm 8:4] "What is man that you are mindful of him, the son of man that you care for him?" 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).

ShBTh SVPR shebet sopher. 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; ShBTh also means rod, scepter, tribe, race. see 311, 95.

NZRTh Nezereth. 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 (Latin).

VThRVDIAL 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.

658 (2*7*47)

VBRKThIK and I will bless you. [Genesis 26:25] [Gutman Locks: The Spice of Torah, p.264]

ThRBVN may increase [Deuteronomy 6:3]

ThChRIM you shall destroy. [Deuteronomy 7:2]

Greek

Phren (gr). Seat of the lower mind; reins.

659 (prime)

α heh naus. the ship. "The church was called a ship, since the temple was designed as an image of the universe." [Canon, p.73] see 651.

ε ε ετ σ egeneto sigh. There came to be silence. [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: "This chakra, the conarium or pineal body, is the 'third eye' of the seerer-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." [James Pryse: The Apocalypse unsealed, pp.134-135]

660 (3*4*5*11)

SThR sawther. (verb) to hide, to veil, to cover, to conceal.
Root of Nesether (NSThR), 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.

IMIM yawmim. days, seas, times.

KLIM kaylim. vases, utensils; weapons.

SM sahm. spice; drug; poison. Only in plural, SMIM, "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 be equal weight; (35) and you
shall make it a perfume..." Of this root, Fabre D'Olivet
comments: SM. the circumferential sign being universalized by the
collective sign Mem, becomes the symbol of the olfactory sphere,
of every fragrant influence given to the air, thence SM, every
king of aromatic. The Arabic [word] appears to have preserved
more of the development and even more of the radical force than
the Hebraic analogue. This root characterizes that which is
penetrated with force whether good or evil. Thence, in the modern
idiom the verb... which signifies to bore, a mole, to pierce."
[The Hebrew Tongue Restored, p.410] [Mem = 600] see 100.

ShGG VMShGH segeg ve-masayggeh. the erring and the seducer. [Job
12:16] "With him is strength, and wisdom; the deceived and the
deceiver are his" (the Lord's). see 306, 311.

ThINR Given without comment in [Sepher Sephiroth, p.57] Fabre
D'Olivet comments on the first two letters:

"ThH [analogous of ThI]. root analogous to the root ThA [Every
idea of determination, designation, definition]; but whose
expression, more moral, characterizes the influential and
sympathetic reason of things.

Arabic [word] signifies literally to be led astray, lost in empty
space. By the compound [Arabic word] a vain thing; by the verb...
a thing which is liquefied."

Of the root NR which characterizes the second half of this word
he says: "The root AVR, 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, NR, a lamp, a beacon, a torch: a sage, a
guide; that which enlightens, shines, is radiant: metaphorically,
a public festivity, an extreme gladness. The Arabic [word]
signifies literally, fire. see 250. [The Hebrew Tongue Restored,
pp. 404, 467] 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).

QVL ThChNVNI qol takaenuni. the voice of my supplications. [Psalm 130:2] "Lord, hear my voice: let thine ears be attentive to the voice of my supplications." see 4006 (Greek).

OTh QTz ayth gaytz. The time of the end. Note: QTz in the Hebrew lexicon is given as meaning "the time of redemption, the Messianic age."

NITzITzITh Nitzizith. sparks. [The Hebrew lexicon gives the feminine plural as NITzVTzVTh 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] calls this word 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.

QShVIN kesheron. connection; zones, members, knots [IRQ:999] "In the first arm (otherwise in the holy arm) [of Microprosopus] these members (or divisions) are bound together." Note: as 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 QShRIN, 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".

*** [beginning of text missing] "Though hand join in hand, the wicked shall not be unpunished..." Paul case notes: NMLTh, to be delivered, to be saved, to slip away, to escape if from MLTh, to be smooth, to be slippery. Here there is more than meets the hasty eye!"

ShLL shawlahl. spoil, booty. [Joshua 22:8] "And he spoke to them, saying 'return to your tents with much riches, and with very much cattle, with silver, and with gold, and with brass and with iron, and with very much raiment: 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."

Greek

ε ε τ elektois. chosen. Septuagint translation of BChIR 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.

***?µ ? [Psalm 133:2] Septuagint translation of ShMV (390, 395). "It is like precious oil poured upon the head, running down on the beard, running down on Aaron's beard, down upon the collar of his robes."

661 (prime)

AMRThK emrawthaka. thy word [Psalm 119:11].

ASM awsam. a granary or storehouse. [Mem = 600] see 101.

BLHThIHM belahatahem. By their secret arts, by their enchantments [Exodus 7:11]. see 101.

ChLLH IDV NChSh BRCh kallah yado nachash beruach. 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 ThITh, Teth. see 418, 358, 20. 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 1885.

SVD HPOLVTh sod ha-pehulloth. 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 Chesed). see 667, 1502.

ShVShNH shoshannah. a lily (white); a lily ornament, a rose (late use). Also: 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. 1, page 3] says, ShVShNH 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.

ThVRH HADM torah ha-adam. the law of Adam (Humanity), the manner of Humanity, the coming generations of men. [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? This is the authorized version translation. In 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.

KI-LQCh AThV ALHIM ki-lawqah otho Elohim. for Elohim took him, . [Genesis 5:24] "And Enoch walked with the Elohim, and we was not, for Elohim took him." see 84, 1831.

IShThVLVSh Ishtolosh. Day demon of the 3rd decanate of Pisces. The name of the demon suggest the powers of personal will (Yod) which burns and transforms personality (Shin) by diverting the serpent power (Teth) through psychic receptivity (Vav), resulting in misguided action (Lamed), falsely linked (Vav) to the Holy Spirit (Shin). This decanate ruled by Mars and has the qualities: vigilant, cordial, suave. The influence of the demon suggest conscious imbalance, resulting in negative aspect of these qualities. The 3rd decanate is also attributed to the 10 of Cups in the Tarot Minor Arcana. This corresponds to influence between experience in the world and creative thoughts and images. When negatively aspected, as here, this can indicate danger from psychism; probability of being injured mentally through unwise attempts at meditation, in spiritual questions; otherwise the danger of self-undoing from psychism; prodigality; possibility of being influenced by others though the desire nature; tendency to drug habits and drunkenness; disgust resulting form over-indulgence; exist in pleasure. The remedy is to overthrow errors in conscious thinking, purify and transmute the physical body to serve as a instrument for the expression of spiritual powers.

662 (2*331)

ATh HNVR eth ha-nour. Essence of Fire, Athanour. Alchemical term referring to the human body and its finer counter parts (subtle bodies). Described as "A self-feeding, digestive furnace, in which an equable heat is maintained." Symbolized by the figure of the pentagram. see 256, 301, 656, 401.

"Take counsel: be not so careful of the fire of the athanor as your internal fire. Seek it in the house of Aries [i.e. the head or brain, particularly the sight center = Heh], and draw it from the depths of Saturn (i.e. the basal center = Muladhara chakra = Tav); let Mercury be the interval, and your signal the doves of Diana." [Atwood: A Suggestive Inquiry into Alchemy, p.283]

MLAK ChALChIM maleak ha-Elohim. angel or messenger of God (the Creative Powers); King of the Gods. The inheritance of those who have learned to rule as sons and daughters of the most high. [Kaph = 500] see 182.

Latin

Corona Dei. Crown of the Lord. Rosenroth in [K.D.L.C.K. p.86] says it is the name of God which Rabbi Moses says refers to Malkuth and that is this, says Rabbi Ishmael, which is blessed and the fount of blessings. For Rosenroth it also refers to Briah, as signifying all forms and manifestations which are born [i.e. imaged] from the crown of the Lord.

663 (3*13*17)

Length of the Staff that the Fool carries. Gimel + Samekh + Tav = 463.

BNAIM Bonaïm. 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. Note that his word is a metathesis of the word for "stones" (spelled here BVNIM). A Rabbinical word. [Ezra 4:1] "Now when the adversaries of Judah and Benjamin heard that the children of the captivity were the builders of the temple unto the Lord God of Israel". [Psalm 118:22] "The stone which the builders refused is become the headstone of the corner." [Mem = 600] see 103, 108, 1379 (Greek).

HKVKBIM ha-kokabim. the stars. [Genesis 1:16] "And God made two great lights, the greater light to rule the day, and the lesser light to rule the night: He made the stars also." God is Elohim, the 7 Creative Powers, corresponding to the 7 interior "stars" in the microcosm. [Mem = 600] see 103. [Judges 5:20] "They fought from heaven; the stars in their courses fought against Sisera. see 1777 (Greek), 48.

Fabre D'Olivet comments: "The word KVKB, vulgarly translated star, is composed of the root KVH, which is related to every idea of strength and of virtue, physically as well as morally, and of the mysterious root AVB which develops the idea of the fecundation of the universe. Thus according to the figurative and hieroglyphic sense, the word KVKB signifies not only star, but the virtual and fecundating force of the universe. Therein can be found the germ of many ancient ideas, where relative to astrological science, concerning which it is known that the Egyptians thought highly, or whether relative to the hermetic science... The Samaritan and Chaldaic versions do not differ here from the Hebrew." [The Hebrew Tongue Restored, pp.47-48] Recall that Chokmah is the sphere of the zodiac or stars is the center also of ChIH Chaiah, the Life-force. see 73, 23.

Hu (or Hoa) ha-Elohim [HVA HALHIM]. He is God [The Elohim]. [Deuteronomy 4:38] "Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else." [Mem = 600] see 103, 1994 (Greek).

ABNIM awbaynayim. stones. Plural of ABN ehben, the Stone. [Genesis 31:46] "And Jacob said unto his brethren, gather stones; and they took stones, and made a heap: and thy did eat there upon the heap"; [1 Kings 5:17] "And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house." [Mem = 600] see 103, 53.

664 (8*83)

IHVH TzVRI + AVR HIQVD IHVH tzuri aor ha-yeqod. Tetagrammaton my rock plus the burning light. The rock is the Stone, which burns with the light of illuminated consciousness. see 332.

SDM Sodom. Sodom; "burning, conflagration". The Biblical city which was destroyed by God because of its perversity. The come combines Samekh = alchemical incineration (162) to DM, blood. see 44, 60, 108. [Genesis 18:26] "And the Lord said, 'If I find in Sodom 50 righteous within the city, then I will spare all the place for their sakes.'" Note that 50 = Nun, the "fish", which is hooked by Tzaddi, and burned by Samekh. It also represents transformation, and represents Fire in alchemy. [Mem = 600] see 104, 50, 106, 700, 385 (Greek).

NChVM Nacham. Nahum, "comfort"; one of the minor prophets. In [Nahum 1:1] "The wound of Ninevah, which is in the book of the visions, of Nahum the Alkoshite." Of his prophecy it is said: "The striking pecuniary of Nahum's thought is its fixed gaze on the enemies of God's chosen people. The prophet evidently has no fear for the people themselves. At all events, he alludes neither to their sin nor to any impending wrath to be visited upon them. Presumably, the destruction of Assyria meant to him the deliverance of Israel from a source of distress and a menacing danger." [Standard Bible Dictionary, p.604] [Mem = 600]

665 (5*7*19)

PThH OINIM poawtah einayim. The eye-opener. [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'). [PThH socket, female pudenda; PThH to be open; to be simple, be foolish; to be deceived; PThH to be seduced]. PThH = 485 = "out of the heavens"; OINIM = 180 = QP Qoph, "back of the head". see 100, 259, 130, 70.

KVRSh MLKADI BBL koresh makekaw di dawber. Cyrus, King of Babylon. [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.

BITH HRChM. the womb [Mathers: Sepher Sephiroth, p.57]

*** [beginning of text missing] cont. The Zohar [I:18B, 19A] also comments: "Fruit tree bearing fruit. One degree above another, these combining male and female. just as 'fruit tree' produced the most of 'trees bearing fruit', so the latter in true produced 'cherubim and pillars'. 'Pillars' are those that go up in the smoke of the sacrifices and derive their strength there from, and hence are called 'pillars of smoke', and all of them exist permanently for the 'service of man', whereas the 'grass' has no permanence being destined to be consumed as food, as it is written: 'Behold now Behemoth, which I made with thee; he eats grass like an ox' [Job 40:15]. The words 'fruit tree bearing fruit' indicate the form of male and female in combination (p.79)... The four letters of the Tetragrammaton... are engraved on the throne, and the throne is decorated with them, one to the right, one to the left, one in front, and one behind, corresponding to the four quarters of the world. The throne when it ascends is stamped with these four likenesses. These four supernal names bear along the throne, and the throne is comprised in them, and collects a harvest of longing desires. When it has collected these desires, it descends with its burden like a tree laden with branches on all sides and full of fruit. As soon as it descends these four likenesses come forth in their several shapes emitting bright flashes which scatter seed over the world. Hence it is written, 'herb yielding seed', because these scatter seed over the world. But of the issuing forth of the likeness of man which comprises all the other likenesses [of the Cherubim] it is written, '"Fruit tree yielding fruit after its kind, the seed of which is in it one the earth.'" It produces no seed save for propagation. The term 'in it' should be noticed. It teaches us that man may not emit his seed idly. This is hinted in the word 'verdure' which can be shaped or engraved in any manner at all. Such things show themselves but to vanish: they have not acquired form and likeness, and have no permanency; they exist only for a moment and then are consumed in the fire which devours fire, and are continually renewed or devoured." (pp.80-81)

666 (2*9*37) [15*15 + 21*21]

36 = 666. Also the square of the first 7 prime numbers (1, 3, 5, 7, 11, 13, 17)

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.

We think of this number usually as being that of the mysterious Beast mentioned in Revelation. It is actually a solar number, and in the Apocalypse its special meaning is a cryptic reference to the Roman Empire, and to one particular Caesar, Nero. For 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.

ALHIKM Elohim. 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). (M = 600, see 106)

SThRV sithru. His secret place, his covering. [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.

ASThHR Istahar. the planet Venus (Aramaic), and the goddess Ishtar. Remember that BN Ben the son, and AIMA Aima, the mother are both the number 52.

HShLK OL-IHVH IHBK VHVA IKL KLK]. Cast your burden upon Jehovah and He will sustain you (Psalm 55:22). This phrase is numerically 666. see 1554.

IHI MARTh yehi meoroth. "Let there be luminaries."

SVRTh 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.

ShMSh IHVH Shemesh-Jehovah. Sun of Jehovah (Tiphareth). "He had assumed divinity and used solar symbols." [Revelations 13:16]

ShM IHShVH Shem Yeheshuah. The Name Jesus, Qabalistic spelling. It signifies The idea (name or word) that the nature of Reality is to liberate. "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. [Paul Case: The Name of Names] see 326, 340, 1226.

NThN LHM HALHIM Nahthan le-hem ha-Elohim. God gave them.

NRVN QSR Neron Caesar. 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.

RVMIITh Romayeth. 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.

ThSRV. you shall turn aside (G.G. Locks).

ARVN HQDSh Ayron ha-qodesh. The Holy Ark (on which the tables of the law were written). see 257

OMMV SThN Ommo-Saittan. Ommo-Satan, the 'evil triad' of Satan-Aphras, 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]

HADVMIM ha-Edomim. The Edomitites; i.e. those who ruled the kingdoms of unbalanced forces. [Paul Case, Notes on Numbers]. [Mem = 600] see 106.

OShH ARTz "he has made the earth" [Jeremiah 51:15, 10:12]. "He has made the earth by his power, he has established the world by his wisdom, and has stretched out the heaven by his understanding." see 702, 652, 1476.

NShIMIRVN Nashimiron. "Malignant women" or "the Snaky"; Qlippoth of Pisces. see 1316.

Greek/Latin

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 Acts 19:25 "Gold, material wealth, 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.

φ Heh phren (Gr). Lower Mind. Probably from ***** "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.

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."

πα αδ σ pharadoisis (Gr). 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. Omikron adds" **** ('tradition'). 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." [Letters from Paulos, p.261]

***?671? Syene. An Egyptian place-name [Canon, p.77], which indicated the boundary of the sun's path: "When Eratoshenes took his observations for determining the circumference of the earth, he is said to have been informed that when a pit was dug at Syene in Egypt, the sun's ray's at the summer solstice shone perpendicularly into it. This place was subsequently considered by the Greeks to mark the northern tropic." It was known that the sun's orbit was contained in an arc whose internal length was 666 of its own diameter.

Teitan (Gr). Sol, Phoebus.

*** ?663? τ με α ε to mega therion. the great beast. i.e. nero.

?α τ ε τ ? Antithos esti. He is anti-God.

απ με α Apollumentha. we perish. [Matthew 8:25] "...Lord save us, we perish"

οπς α ho speiras. 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.; V.I. (Lt). Sum of the only 6 numerical letters the Romans used.

Ecce Bestia Magna (Lt). Here is the Great Beast.

667 (23*29)

ShMN LMAVR shemen le-mawaur. "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.

SVD HPOVLVTh Sod Ha-Pehooluth. Secret of all spiritual activities. The 19th Path of Teth. see 1502, 206, 409, 380, 358, 661.

HVA GLA OMIQThA Hua galah omikatha. He reveals the depths (the unfathomable things). For those who know the secret of the lighting of the oil. see 38.

*** [beginning of text missing] [Isaiah 40:26] "Lift up your eyes on high, and behold how has created these things, that brings out their host by number: he calls them all by names by the greatness of his might, for that he is strong in power; not one fails.

[Zohar I, p.8] "'He who' expresses something definite and absolute a being universally recollected and without equal... 'by number' [382]: six hundred thousand are they, and they have produced according to their kinds beyond all number. 'All of them', whether the six hundred thousand or the rest of the hosts, 'he calls by name'... He proclaimed his own name so as to bring about the emergence of each sort of being in its full form... further, the words 'by the abundance of powers' [Isaiah 40:26] refer to the supreme grade where to all the ?dolstions? ascend by a mysterious path. 'And mighty of strength': the word 'strength' (KCh) symbolizes the supernal world which assumed the name Elohim... 'No one is missing' of the six hundred thousand which energized by the power of the name." see 600, 1000.

668 (4*167)

BVNIM Bonim. Builders [Mem = 600].

GIHNM 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. It means "The valley of Hinnom." a figure of everything suggestive of disgust and abhorrence; a place of punishment for the wicked. Hinnom was the 'valley of (the sons of) Hinnom,' the broad valley which encloses Jerusalem on the west and south. The boundary line between the tribes of Judah and Benjamin [Joshua 15:8, 18:16]. It was the place where children were sacrificed to the God Melek (Moloch) [2 Kings 23:10, Jeremiah 2:23]. Later Jewish abhorrence to this practice caused the name Gehenna to be used as a name for Hell.

ShM IHVH AQRA Shem IHVH ehqayarah. I will proclaim (publish) the name of Tetragrammaton. [Deuteronomy 32:3] "Because I will publish the name of the Lord: ascribe ye greatness unto our God." The name lights up all areas of darkness and ignorance symbolized by Gehenna. see 345, 26, 340.

SChRTh sokereth. negotiatrix, i.e. a female who manages or conducts a matter requiring skill or consideration, such as an obstacle or test of strength. Also: trader, trafficker. Gesinius has "a stone used (with marble) in paving" [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).

ZRO VShMMH zero ve-shammah. fruitfulness and sterility. [Sepher Yetzirah 14:3 Kalisch] "Seven double letters serve to signify the antithesis to which human life is exposed... the antithesis of... fruitfulness, childlessness". The pairs of opposites attributed to Resh. Illustrates the sun's effects on land. Sun + Water = ZRO; Sun - Water = ShMMH.

OTz BRVSh etz berosh. Fir or Cyprus wood. [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." BRVSh, 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 (3*223)

SThR + BGD sither + beged. to hide, veil, cover, conceal plus a cloak, covering, garment. Beneath the garment of outward forms is veiled the secret of Venus. SThR is the root of NSThR, the Hidden or Occult Intelligence of NTzCh Netzach, the sphere of Venus. It is the higher self (Samekh) in limitation (Tav) to produce the regeneration of the soul (Resh). see 660, 9.

HBVNIM HDBIR + HR SINI ha-bonaim ha-debir + har Sinai. The builders of the Adytum plus 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.

670 (2*5*67)

OM Am. nation, populace, kinsman. In [Leviticus 16:33] [The priest is to] "Make atonement for the most holy place, for the tent of meeting and the altar, and for the priest and all the people of the community."

OM im. with, together with, by, close to, near. In [Daniel 2:43] "And just as you saw the iron mixed with baked clay, so the people will be a mixture and will not remain united, and more than iron mixes with clay." Fabre D'Olivet comments: "OM Hum. Matter universalized by its faculties: tendency of its parts one toward another; the force which makes them gravitate toward the general mass, which brings them to aggregation, accumulation, conjunction; the force whose unknown case is expressed, by the relation with, toward, among, at. OM every idea of union, junction, conjunction, nearness: a bond, a people, a corporation. The Arabic [word] presents in general the same sense as the Hebrew. As a verb, it is the action of generalizing, of making common. By [Arabic word] is understood a painful condition, a sorrow, an uneasiness, etc." [The Hebrew Tongue Restored, p.418] [Mem = 600] see 110.

NShIMIRIN 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.

671 (11*61)

ALP DLTh NVN IVD Adonai. spelt in full. Divine name of Malkuth. see 65, 55, 95.

"Now the name Adonai in Hebrew numeration is 65, but written in full it is ALP DLTh NVN IVD and the value of this is 671, which is also the value of ThROA the gate, one of the names for Malkuth, to which Sephirah the name Adonai Melek is assigned. See now, Malkuth is the Bride, and to her is properly assigned the one name Adonai. Yet is this name always combined with Melek which is specially assigned to Tiphareth the Son. Thus the hidden knowledge in the name of Adonai, which is the particular object of quest in one grade of our Order, is indicated as being something having to do with the union of the Son and the Bride. The Bride is the breaker of the foundations, and to her the body, Guph, is attributed. The Son is the Central Self, not the indivisible Yekidah in Kether, but the Ego in Tiphareth. The hidden knowledge is really in Yesod, for it is in Yesod that the Bride and the Son are combined. Thus in the grade we have mentioned, the aspirant seeks, but has not yet attained the knowledge. That is the DOTH, 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. Yet must he know from whence he comes, and until he recognizes this, he cannot go on to the discovery of the knowledge to which he aspires.

He may endeavor to follow the Path of Good, but he is faced with the fact that he cannot surely define "The Good." Or he may, if he has sufficient temerity, essay the Path of Evil, but here the same ignorance turns him back, for in that ignorance, even his will to "Evil" may be adulterated by some inadvertent invasion of good. The point of this is, that at the beginning of the way the aspirant simply does not know what is good or what is evil. Unfortunately he usually has some very strong convictions as to good or evil, and these have little foundation in fact. Thus in the grade of our Order 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. To make it 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." For this is fact.

Even a physical fact, which many who aspire to occult knowledge find it convenient to forget." [20th Communication]

Aleph-Ayin-Mem A.O.M. Variant of the Hindu pranava Aum and of α = beginning, μ = middle and Ω = end. Said to be a veil for the wheel of the Law, ROTA. see 851.

ARTh MTzRIM Ertez Mizaim. Land of Egypt. This confirms what has been said of Malkuth and its relations to "Egypt". [Deuteronomy 15:15] "And thou shalt remember that thou was a bondman in the land of Egypt, and the Lord thy God redeemed thee."

BKL-HR QDShI be-kawl-har qahdeshi. In all my holy mountain. [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).

geburathekem [GBVRThKM]. your strength. [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.

GBVRThKM Geburathekem. Intelligence of Daath.

VBABNIM vo-ba-ehbanim. and in (vessels of) stone. [Exodus 7:20] "Stretch out thy hand upon the waters of Egypt...that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone." see 111.

VBABNIM vo-baehbanim. Spirits (of Daath).

SAIM seim. a dry measure for grain (1/3 of an epha). [Isaiah 27:8] "In measure when it shoots forth [i.e. the blossoming of Israel], thou will debate with it: he stays his rough wind in the day of the east wind."

OVShH PRI osah periy. bearing (producing, making) fruit. see 290, 160, 450.

ROThA Rota. Wheel. The cosmic wheel of manifestation. The hidden name of the Tarot. see 48 (Latin).

ThARO Taro. The "wheel" of Tarot, which speaks the law of Hathor (mother nature) in this Latin phrase: Rota Taro Orat Tora Ator. see 48 (Latin).

ThORA Torah. the Law; as that given to Moses by God.

ThROA Throa.. 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.

NPITH APIM nepith apim. "fallen on their faces."

ASThIR. I will hide.

Greek

Artos (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 78, 450, 181, 3254. See parable of the loaves and fishes in the Bible [Matthew 14:17,

15:24], and note, 581, 741, 1995, 1071, 1443.

Paradeisos (Gr). Paradise; A park or pleasure ground. Used in the Septuagint for the Garden of Eden.

672 (3*7*32)

IHVH ALHIM Jehovah Elohim. the special Divine Name of Binah, the third Sephirah. see 112

BINH ADM Binah Adam. "The understanding of Adam" [Proverbs 30:2] "Surely I am more brutish than any man, and have not the understanding of a man." [Mem = 600] see 112, 67, 45.

BBL TzBI MMLKVTh bawbel tzaybi mamaylawkoth. "Babylon, the glory of the kingdoms" [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.

ChIDVTh MNI-QDM hidoth minni-gedem. dark saying of old. As in [Proverbs 1:6] "To understand a proverb, and the interpretation; the words of the wise, and their dark sayings." [ChIDH = riddle, puzzle; MNI QDM from ancient times; MNI God of destiny]. see 140.

KBD ALHIM kebode Elohim. glory of God. [Proverbs 25:12] "It is the glory of God to conceal a matter; to search out a matter is the glory of Kings." [Mem = 600] see 112, 619 (Greek). KBD has connotation of weight and gravitation, as well as "glory". see 32.

673 (prime)

BARTz MTzRIM Beraytz Metzraim. In the land of Egypt [Deuteronomy 34:11]. see 380.

DBR-IHVVH AMTh Dahbar IHVVH emeth. Word of God is truth. see 52.

HBVNMIM ha-bonaim. the builders. [Psalm 118:22] "The stone the builders rejected has become the capstone." This is a reference to the Messiah or Christos. [Mem = 600] 113, 1389 (Greek).

Greek

Probaton (Gr). Sheep. While a probationer, the occult aspirant is the sheep who must listen to the inner instruction of the Master. This will bring him through the pitfalls of subconsciousness (Egypt).

ligyrion. ligure; a kind of precious stone, perhaps the jacinth. Listed in the Septuagint of [Exodus 28:19] as the seventh stone in the breastplate of the Jewish high priest: "And in the third row a jacinth [opal], agate, and an amethyst." Also in [Exodus 39:12] "And the third row, a jacinth, an agate and an amethyst. see 370 (LShM); 491 (Greek).

674 (2*337)

LDRThM throughout their generations. [Gutman Locks: The Spice of Torah, p.267]

BORBTh in the plains of.

675 (5*5*27)

ChShKI + ZHB ShChVTh chawsheki + kahab shawhut. my darkness plus fine and drawn gold. Out of the darkness of the waters of creation shall the fashioning of the heavenly sun (gold) take place. see 337, 338.

NKRThH let us cut (make). [Gutman Locks: The Spice of Torah, p.267]

HSIRTh the pots.

676 (26*26) {PRIVATE }

MThNVTzTz Mathnutzetz. Resplendent, dazzling. The 10th Path of Malkuth. Godwin's spelling. see 656, 1026, 230, 496, 570.

GLGLIM galgalim. whirlings, whirling motion (Mem = 600). galgalim is term for the sum total of the manifestations of the cosmic forces which have their beginning in Kether. The Path of Malkuth in any world is always a receptacle for the total forces and activities expressed by that world. Thus the primal formative forces corresponding to Kether in Yetzirah, and the formative powers of Ruach which express through man as his dominion over all that is below. see 116, 1032.

ORVTh erath. 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.

QHL IShRAL Qehal Israel. Congregation of Israel. [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.

ROVTh raooth. 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.

ThMIM POLV tawmim pawalo. His work is perfect. [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."

OThVR 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.

Greek/Latin

Lamech (Gr). "Powerful". Lamech, the Father of Noah, and the traditional founder of Masonry. Note that its Hebrew form MLK, is a metathesis of MLK, King. Alchemical Water is related to things having to do with creation and construction-with the building of form.

Elyman (Gr). A magician, a Jew and a false prophet [Acts 13:68].

see 991, 1060.

Iesus Christus; Amor Meus Crucifex; Fides, Spec, Charitas; Via, Vita, Veritas. 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)

ThBORH tabayeraw. burning, conflagration. Suggest the consequence of the Lord toward the ignorant-not being receptive, they are consumed by their own errors.

678 (2*3*113)

ORBVTh Arabhoth. Plains; the 7th Heaven corresponding to the 3 Supernals.

According to Godwin, the "plains" are the 7th heaven, corresponding to the 3 supernal sephiroth: Kether, Chokmah and Binah. Rosenroth in [K.D.L.C.K. p.634] calls this word planities coeli, and says that in the Zohar it refers to Yesod. Also that Tiphareth is called ORBITh 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.

ATh-HKRBIM eth-ha-kerubim. the cherubim. [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." [Written here with the sign of the ???, meaning Qabalistically "essence"]. see 277, 401.

ADM BLIAL Adam Belial. Arch-demon corresponding (according to Waite) to Chokmah. Belial means unprofitable or wicked; thus, "wicked man". [Mem = 600] see 118.

ChOM Cham. 38th Shemhamphorash, short form, associated with the 2nd quinance of Aquarius. Also written, ChOMIH, Hamiah, "God, the hope of all the children of the earth"; Angel of the 5 of Swords-Geburah of Yetzirah, or the operation of divine volition in the world of formation. see 133. It corresponds also to the 1st decanate of Aquarius, ruled by Saturn and Uranus. When well-dignified, it can indicate adversity in material affairs; in spiritual matters it portends apparent troubles which work out ultimately to good result. The angel's name suggest the power within the field of endeavor, (Cheth), welling forth in apparent limitation (Ayin), but resulting in stability (Mem).

ChMSh ThVShIH Chamish Tushiyah. Quintessence; the alchemical fifth essence or spirit. see 348.

*** 725*** LILH HCHShK VIQRA and he called the darkness night.
[This is my best approximation of this entry.]

*** [beginning of text missing] night, cont. According to Fabre D'Olivet" "LILH night... the formation of this word demands particular attention... it is the amalgamation of these three roots [LL, LV, and LA] that forms the word in question. The words naught and knot, holding to the same root as the word night, portray very felicitously the figurative and hieroglyphic sense attached to the Hebrew word LILH..." (p.35)

"LA, This root is symbol of the line prolonged to infinity, of movement without term, of action whose duration is limitless: thence, the opposed ideas of being and nothingness, which is used in developing the great part of its compounds. The Arabic develops the same ideas as the Hebraic root. In a restricted sense [Arabic word] is represented by the negative adverbial relation no, not. The verb [Arabic word] signifies literally to shine, sparkle, glisten. (p.377)

LV... every idea of liaison, cohesion, tendency of objects toward each other. The universal bond. The abstract line of which is conceived going from one point to another and which is represented by the relation, OH! if! oh that! would to God That! The Arabic [Arabic word] has not preserved the ideas contained in the primitive root as those have which are represented by the adverbial relations if, if not, thought. The verbs [Arabic word] which is attached to the root LH or [Arabic word] signifies to make divine power shine forth, to create; to give vital movement to matter. It is the sense of radiating which is continued in this root, that one applies the word [Arabic word] a pearl. (p.380)

LL... the sign of extension movement being opposed to itself, composes a root which gives the idea of circular movement: in the same manner as one sees in natural philosophy, this movement springs from the opposed forces, one drawing to the center, and the other drawing away from it. The Arabic [Arabic word] is not preserved; but one recognizes the Hebraic root in the verb [Arabic word] which expresses anxiety, despair of a person being tossed about." (p.382)

2. The Zohar (I:16B, 17A) says: "And the darkness he called night, he summoned to issue from the side of darkness a kind of female moon which rules over the night and is called night, and is associated with Adonai, the Lord of all the earth... the left flamed forth with its full power, producing at all points a kind of reflection, and from this fiery flame came forth the female moon-like essence. This flaming was dark because it was from darkness.. 'Night' is 'the Lord of all the earth' from the side of the left, from darkness. It was because the desire of darkness was to merge itself in the right, and it was not strong enough,

that night spread from it. When night began to spread, and before it was complete, darkness went and merged itself in the right, and the night was left defective. Just as it is the desire of darkness to merge itself in light, so it is the desire of night to merge itself in day. Darkness abated its light, and therefore it produces a grade which was defective and not radiant. Darkness does not radiate save when it is merged in light. So night which issued from it is not light save when it is merged in day."
(pp.70-71)

680 (5*8*17)

BORBVTh. In the sky or heaven or wilderness.

RVChNIVTh ruachnioth. Spiritual. Part of the title of the intelligence of Teth, Key 8 (strength), the secret of all spiritual activities. see 685, 1702.

KNIM kinnim. vermin.

PRTh Phrath. Euphrates, a river of Eden (associated with Earth).

According to Fabre D'Olivet "HVA PRTh, that is the fecundating cause... The Hellenist having seen the Tigris in the allegorical river HDQL the swift propagator spoken of my Moses, have not failed to profit here, by a slight resemblance in the sound of the words, to see the Euphrates in HVA PRTh, that which fecundates, without concerning themselves with what they had said of the two preceding rivers: but only a little attention is needed to see that HVA is a masculine pronoun which governs the nominal pronoun PRTh, the action of fecundating." [The Hebrew Tongue Restored, pp.81-82]. For Euphrates, see 1514 (Greek).

Gaskell says that the Euphrates river is a symbol of the physical plane, including the etheric. [Dictionary of All Scriptures and Myths, p.254]

PThR pawthar. to explain, interpret. [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.

ThPR tawphar. to sew, to sew together; to stitch, mend. [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." [Job 16:15] "I have sewed sackcloth upon my skin, and defiled my horn in the dust." see 350, 281. [Also ThPR (tepher). seam, stitch].

ThRP teraph. "the sustainer". Metathesis of the preceding three words. God is what sustains, interprets, binds together and makes fruitful the life of mankind.

ThRP toreph. The essential parts of a document, the variable particulars of a document as distinguished from the fixed formula; nakedness. see 730.

ShLShIM shelshim. "thirty"; value of Lamed, the ox-goad, which teaches and instructs through equilibrated action. see 30, 74. 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 slew 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 1240; 852 (Greek). Kindling anger and rise of Mars force into the Mercury center.

ShLShIM shawlishim. 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.

Greek

Huios (Gr). Son (reference to Jesus).

με α ε τ heh megaleiotehs. the majesty, greatness or glory. Written τ με α ε τ τ in [Luke 9:43] "And they were all struck at the majestic power of God..." And τ με α ε τ τ in [2 Peter 1:16] "For we have not been following cunningly devised tales, in making known to you the power and appearance of our Lord Jesus Christ, but were beholders of the greatness." Related to the phrase "the fullness". Adds to 2109. With α σ ε α, adds to 2368, the value of Jesus Christ. In the Septuagint this phrase translates the word ThPARTh Tiphareth, Beauty in [Jeremiah 33:9] "And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procured unto it." goodness = majesty.

681 (3*227)

APRTh epherath. ephrath or ephratah; "hamlets" or "heifers" [Inman]. The second wife of Caleb (52), and the mother of Hur (214), the ancestor of Beth-lehem. [Micah 5:2] "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting." see 490, 919, 541.

ThRVOH joyful noise; battle-cry; the sound (of a trumpet). [Joshua 6:5] "When you hear them sound a long blast on the trumpets, have all the people give a loud shout; then the wall of the city will collapse and the people will go up, every man straight in." Also: battle-cry; blast of trumpet or shofar; teruah, a succession of tremulous notes of the shofar, tremolo.

682 (2*11*31)

ChSDIM Chasidim. Merciful or Beneficent ones. see 122.

IRQ OShB yereq esev. Green herb.

MOSH MRKBH ma'aeseh merkawbah. "the work of the Chariot"

ORBITH Arebith. of the evening, of the west. On the Cube of Space, the western face is attributed to Jupiter and to Kaph, the direction of manifestation. see 272. [K.D.L.C.K. p.634] "plains of heaven"; in the Zohar it refers to Yesod. As Tiphareth is called ORBVTH (678), because Gedulah (Chesed) and Geburah are mingled within it, in Yesod are mingled Netzach and Hod, which are the powers of Gedulah and Geburah. [Also: evening time; evening prayer] As an adverb, Raven-like.

AL-HALHIM el ha-Elohim. "unto the Elohim"; unto God" [Exodus 19:3] "and Moses went up unto God, and the Lord called unto him out of the mountain, saying, thus shall thou say to the house of Jacob, and tell the children of Israel." [AL, pointed with a sighol, means "to, unto, at, by". So the name means "unto the Elohim", the seven spirits of God, the seven centers.] [Mem = 600] see 122.

683 (prime)

OVLM ATzILVTh Olam Atziluth. The World of Nobility, the Divine or Archetypal World. The reception of metaphysical truth from above is possible because the archetypal world is really within. see 36, 252, 315, 154, 224, 314, 29.

LILH LLILH IChVH DOTh lilah lilailah yikhavah-da'ath. 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.

QBLH OIVNITH Qabalah evneith. speculative Qabalah. The metaphysical tradition.

VLMQVH HMIM QRA IMIM vu-lemekaiah qarah yawmim. [Genesis 1:10] "And the collection of the waters he called [named] seas". Binah is the "Great Sea" of elemental waters, the archetypal womb of life. see 67.

Latin

Ex Deo nascimur, in Jesu morimur, per Spiritum Sanctum reviviscimus. From God we are born, in Jesus we die, through the Holy Spirit we live again. This appears at the end of the Latin Elogium which the Fama quotes from the end of the Book T.

684 (3*4*57)

VIITzR IHVH + ShLHBH va-yetzer IHVH + shilihebah. and
Tetragrammaton formed" plus a blase, flame. Illumination is the
reception of the divine flame of light in the Adytum which God
has formed. see 342.

ThRDP you shall follow, purse. [Genesis 16:20] [Gutman Locks: The
Spice of Torah, p.269]

HRVChNIVTh ha-ruachniyuth. 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.

ShIN HNOR sheyin haw-no'ar. Urine of the babe. Raymond Lully's name for the first matter. NOR also means boy, lad, youth; servant, retainer; scattering, scattered one. ShIN Shin is the letter-name symbolizing the element Fire; another translation might be "Fire of the Boy". In Key 20 the boy is the regenerated consciousness. see 320, 360, 501.

AIPTh TzDQ eiphah tzedeq. a just ephah. [Leviticus 19:36] "Just balances, just weights, a just ephah, and a just hin, shall you have: I am the Lord your God, which brought you out of the Land of Egypt." see 257, 302, 259, 194.

ANI ALHI KL BShR. I am the Lord, the God of all mankind (flesh) [Jeremiah 32:27] see 61, 26, 46, 50, 502.

1; Gaskell gives: "This symbol of one of the 12 disciplined qualities of the soul signifies the lowest of these qualities, the quality that happens to be the least raised of all of them. It becomes, therefore, the symbol of limitation,-the lowest point, on which the superstructure of the higher nature is built up from. In the process of involution of Spirit into matter, it is the Highest which descends to the lowest; but in the present process of evolution it is Spirit that ascends from the lowest point to the Highest. The lowest point, then, "Judas," contains the potentiality of all things evolutionary. It signifies the condition of absolute limitation, which seems nothingness from the physical or lower-mind standpoint, but from the Spiritual standpoint, but from the Spiritual side it implies all-being. Limitation (Saturn) is thus the symbol of its direct antithesis, illimitability, and its visible sign. So it is that the germinal point (.)-the least element in the production of form,-becomes the fitting symbol of life everlasting. In other words, the quality 'Judas' interiorly symbolizes that state whence blossoms perfection or finality. Superficially, 'Judas' may stand for prudence changing to contrition." He quotes [Matthew 26:21] "And as they were eating, Jesus said, 'verily I say unto you, that one of you shall betray me.'" And comments: "The Christ-soul knew that the lower nature was to yet completely purified,-hence his accusation of one of the qualities. Had the lower nature been completely purified there was no need for the anguish which was to be experienced at the crossing over. The connection between the 'cross' is the symbol of matter upon which the Christ-soul was, as it were, 'crucified', and Judas is a symbol of limitation which is at once the lowest and the foundation of the highest. Thus the least raised quality in the soul is a symbol of matter on which the spirit is offered up... the first drop issuing from a bottom tap in a barrel full of water may be taken as the first limited manifestation of the truth within, and therefore the

foundation of the actual which gradually evolves to perfection as the potential (water in barrel) externalized to completion. 'Judas' may signify the lowest drop at any stage of the process, and the lower limitation of the higher which is to follow." [Dictionary of All Scriptures and Myths, pp. 418-419]

2. Kingsford and Maitland write: "Thus the number 13, which on the earthy plane, and before the 'crucifixion' is, through the treachery of 'Judas', the symbol of the imperfection and ill-fortune, becomes, in the 'Kingdom of the Father', the symbol of perfection." [The Perfect Way, p.247]

3. Carlo Suares maintains: that "There are two 'Satans'. One is Peter. The other is introduced by Jesus into Judas. This may startle some readers, but is clearly stated by Matthew and by John. These two 'Satans' are direct illustrations of (for Peter) the refusal and (for Judas) the acceptance of the death-resurrection of Jesus, hence for themselves and for their world. The questions of who accepts and who reject a certain event may not be immediately apparent. It is, however, supremely important. It is the key, not only to the understanding of Jesus's teaching, not only to receiving the entire Biblical revelation, but also to an understanding of the causes of the generation failure to perceive clearly the cosmic vocation of perfect human-hood." [The Passion of Judas, pp.10-11]

686 (2*7*7*7)

ZRO HQDSh zerao ha-dodesh. the holy seed. [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.

687 (3*229)

BDA + PRTh bawdah + pharath. to form, fashion, produce something new plus fructifying, i.e. the blood-stream. the new image bears fruit in the chemical composition of the blood. see 680, 7.

688 (16*43)

NOShH ADM BTzLMNV naaseh adham be-tzelmenu. Let us make man in
our image.

IBVSIM Yebusim. Jebusites; from a "son of Canaan"; the ancient inhabitants of Jerusalem and the neighborhood, in early Palestine. Mentioned in [Genesis 15:21] "The Amorites, the Canaanites, the Girgashites, and the Jebusites." And in [Genesis 10:16] "And (that of) the Jebusite (inward crushing), and (that of) the Amorite (outward wringing), and (that of) Girgashite (continuous gyratory movement)."

Fabre D'Olivet comments: "VATh-HIBVSIM, and that of the Jebusites... The compound radical verb IBVM to tread upon, to crush with the foot, comes from the root BVS, which characterizes that sort of pressure by means of which one treads upon and crushes a thing [ex. grapes, for the wine press. see 166] to extract liquid and radical moisture." [The Hebrew Tongue Restored, p.287] In [Zechariah 9:7] "Jebusite" seems to mean "Jerusalemite". ("And I will take away their blood out of their mouths, and their abominations form between their teeth; and they shall also be a remnant for our God, and they shall be like the princes of Judah and Ekron shall be as a Jebusite", etc.) The prophecy looks forward to a time when the Philistine remnant shall be incorporated into the purified Jewish commonwealth.

*** [beginning of text missing] "Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goes out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased." "A wolf of the desert" is the Jewish translation. [ORBH desert plain, wilderness; steppe, prairie; plain; sky, heaven; poplar, willow branch, twines of the willow branch used on the Feast of Tabernacles] see 687.

690 (2*3*5*23)

MNRTh menorath. the candlestick. variant spelling. [Exodus 25:31] "And thou shall make a candlestick 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).

ThMRIM tomerim. palm trees. [Ezekiel 40:?41?] "And there were narrow windows to the little chambers, and to their post within the gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm trees." This is part of the description of a vision of the new temple and its gates as pomegranates are symbols of female reproduction, palm trees are symbols of male potency.

SLM sullawm. a ladder; specifically the ladder mentioned in Jacob's dream, in [Genesis 28:12] "And he dreamed, and behold a ladder was set upon the earth, and the top of it reached to heaven; and behold the angels of God were ascending and descending on it." Compare with the Tree of Life which is a ladder with rings, or a staircase with graded steps of consciousness. [Mem = 600] see 130. Gaskel suggest that Jacob's ladder is "A symbol of the soul's path from the lower nature (earth) to the higher nature (Heaven). the 'angels' ascending are the aspiration, and those descending are the divine responses to the soul. 'Jacob' represents the natural man turning to the Lord-the ideal within. He sleeps upon a stone, that is, he relies upon the spirit within." [Dictionary of All scriptures and Myths, p.439]

NMM Nemem. 57th name of Shemhamphorash, short form, associated with the 3rd quinance of Taurus. "God praise worthy". Angel of 6 of Pentacles. [Mem = 600] see 130, 145.

691 (prime)

VThRPH Euterpe. Greek muse of music.

*** ?ThVRPH? [beginning of text missing] misunderstood, and the attitude toward sexuality is irreverent. When reproduction is seen as a sacred light then obscenity turns into beauty and the door (Daleth = womb) of creative imagination is open to positive images.

ThRVPH teruphawh. healing, remedy, medicine. Metathesis of the preceding word. Here 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.

ASh ShMIM esh shawmayim. Fire of heaven. An old name for Key 16. The heavens are Fire (Shin) plus water (MIM). see 395, 300, 90, 301, 98.

MQVD IShRAL maqud Israel. 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] "Ye made also a ditch between the two walls for the water of the old pool, but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago." see 541, 346, 887.

Greek

πατμ Patmos. Pathos, a small island of the Aegean sea, where the apostle John was banished. [Revelation 1:9] "I John, your brother and Copartner in the affliction, and kingdom, and patient waiting for Jesus, was in that island called Patmos, on account of the word of God, and the testimony of Jesus." James Pryse: "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 Jesus') and the increasing light from the Logos-the whitening of the dawn of the new life-the aspirant becomes isolated, and in the drear liveness 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". [The Apocalypse Unsealed, p.88]

692 (4*173)

ATh-ZRO DVD eth-zero Dawvid. the (essence of the) seed of David. [1 Kings 11:39] "And I will for this afflict the seed of David, but not forever." [Jeremiah 33:22] "As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me." see 401, 277, 14, 1215 (Greek).

RBIOITH rebi'ith. fourth; one quarter; a liquid measure; a square block; Wednesday; a musical instrument. Short spelling in [Leviticus 19:24] "But in the fourth year all the fruit thereof shall be holy to praise the Lord withal."

ChSIDIM. Haesidim. Chasidim; godly men, saints, Merciful or beneficent ones. Those who have attained the consciousness of Chesed (universal memory, Jupiter) the forth sephirah also know as Master of Compassion. [Psalm 149:1,5] "Praise ye the Lord, sing unto the Lord anew song, and his praise in the congregation of the saints." "Let the saints be joyful in glory: let them sing aloud upon their beds." [Mem = 600] see 132, 269, 72, 194.

Greek

*** [beginning of text missing] the six faces of the cube is 21, a die is also related by number symbolism to the divine name, Eheyeh... 8, as well as 7 and 12, is definitely associated with dice, because exactly 8 points, or corners, are required to establish the dimensions of a cube... The Greek word kubos, which means both 'cube' and 'die', gives a total of $692 = 6 + 9 + 2 = 17 = 1 + 7 = 8$... the dimensions of a die... Present all the numbers especially sacred in this symbolism of the Hebrew cultus. It has 6 sides, corresponding to the hexagram... the four sides of each face correspond to the 4 sides of the breast plate, and to the 4 letters of the divine names AHIH Eheyeh, 'existence', ADNI, Adonai, Lord, and IHVH, the ineffable Tetragrammaton. Its 12 edges refer to the 12 tribes of Israel, and correspond to the 12 jewels of the breastplate... The dimension of a cube are established by 8 points, connected by 12 lines, which form 6 superficies, and the sum of 8, 12, and 6 is 26, the sum of the values of the letters in the Tetragrammaton, IHVH... Krishna says 'among things which deceive, I am the dice', for the semblance of luck, the appearance of chance, the manifold superstitions that arise from the illusion of manyness presented to our senses by the universe-these are the sources of the deceptions that hold every man in bondage until, by the right use of his God-given intellect, he penetrates behind the multiplicity of things to the one who is their source." [The Symbolism of Dice]. Spelled ε (gambling, sleight, artifice) in [Ephesians 4:14] "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Note that the cube is a symbol of light and truth. see 436 (Greek), 1543, 1547, 1554, 1587, 2331.

***α ατ akratos. unmixed, unpolluted. Spoken of the wine of God's wrath, as strong and intoxicating in [Revelations 14:10]
(9) "And another, a third angel follwed them, saying with a loud voice 'if any one worship the beast and his image, and receive a mark on his forehead, or on his hand, (10) Even he shall drink

GPRITH Gaphrith. 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. see 7, 73.

*** [beginning of text missing] the crystal which is the true
 philosopher's stone. (In the Aesch Mezareph or Purifying Fire,
 gophreeth is spelled GVPRITHA Gophritha and given the value 700.)
 the text says: "In the science of minerals the principle is
 referred to Binah, to the left because of its color... you must
 dig up this sulphur; and it is to be digged up out of the water,
 that you may have fire obtained from water." see 700, 7, 73, 738,
 1000, 158, 1298, 1436 (Greek). GPRITH is one of the names of the
 Red Stone, which is called also ABN HADM and ADM. see 45, 103.
 Also called brimstone. Pernety says in his Great Art, p.186 that
 this Red Stone is also termed phison, i.e. pison (PIShVN = 446).
 see also 76, 372, 961, 287, 98; 144 (Latin).

*** The complete text (Aesch Mezareph) reads: "Gophrith is
 Sulphur; in the science of minerals this principle is referred to
 Binah, to the left because of its color; and to the left also,
 gold is wont to be referred; and charutz (304), a kind of gold,
 is also referred to Binah, and being 7 in its lesser number
 agrees with that of Gophritha [700]. Therefore the gold of
 natural wisdom ought to be charutz; that is digged out, or the
 like not exalted. And this is the Sulphur, which has a fiery
 color, and is penetrating and changing to impure earths; to wit,
 Sulphur with Salt [Deuteronomy 29:23] ("And that the whole land
 thereof is sulphur, and salt, and burning, that it is sown, not
 bears, nor any grass grows therein, like the overthrow of Sodom,
 and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his
 anger, and his wrath".) Sulphur with fire, rained down upon the
 wicked,-that is the impure metals [Psalm 11:6] ("On the wicked he
 will rain fiery coals and burning sulfur; a scorching wind will
 be their lot.") You must dig up this Sulphur; and it is to be
 digged out of the water, that you may have fire obtained from
 water. 'And if you ways be righteous the Lord you iron shall swim
 upon the water' [2 Kings 6:6] "Go they way then to the river
 Jordan with Elisha", see verse 4. 'But who shall declare the
 Geburah of the Lord?' [Psalm 106:2] Many seek other sulphurs and
 he that has entered the 'house of the paths' shall understand
 them, [Proverbs 8:2] For the sulphur of gold and iron, the
 extraction where of is taught my many, and is easy; [missing
 section]

***also of gold, iron and brass; also of gold, iron, copper and
 antimony, which are gathered together after fulmination by
 vinegar, out of the lixiuum which are changed into a red oil,
 with mout hydragrym, do tinge silver. For from [Proverbs 21:20]
 ('There is treasure to be desire, and oil in the dwelling of the

wise; but a foolish man spends it up'), We know there is a treasure to be desired and also an oil to be found in the dwelling of a man of wisdom."

694 (2*347)

ALITzVRI + APRIVN elitzuri + aphyreyon. my god, my rock plus canopy, chariot. The God withing 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 (5*139)

OVLM MVRGSh Olam Morgash. Moral World

ShMRI HSP semayrei hassaph. keepers of the door. [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, to bring forth out of the temple of the Lord all the vessels that were made for Ba'al, and for the grove, and for all the host of heaven: and he burned then without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel." The "door" is Daleth or creative imagination, and it is also Venus or the power of desire. see 434 [SP = untel, sill, threshold]. see 896.

MTzPVN ZChK IAThH matzaphon zhub yathan. Gold cometh from the North [Job 37:22]. Enlightenment has its origin in the hidden sources of power which terrify the ignorant.

ShMNI HARTz shemeni ha-eretz. 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).

VIQRA ALHIM LAVR IVM vayekera Elohim la-aur yom. 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 (Greek).

TzVRTh tsoreth. form. [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 TzVR (tsoor) 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.

ASh HShMIM Esh ha-Shamaim. Fire of Heaven. The cosmic Life-force (Mars) pictured in Key 16. see 899, 434.

LA IHIH-LK ALHIM AChRIM OL-PNI lo yieyeh-leka Elohim acherim al-pana. Thou shalt 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]

AL ALHI HRVChTh El Elohay ha-?rauth? The God of Spirits. [Numbers 16:22] "And they fell on their faces, and said 'O 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] says: "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]."

OThIQ IVMIN awthiqa yomin. the ancient of days: A title of God. [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. see also Key 4, #647, 1395, 1233, 996, 581, 599, 620, 733, 391, 422.

697 (17*41)

IHVH TARO Jehovah TARO. Letter on the Wheel on Key 10.

ATh-HARTz eth ha-aretz. "(and fill) the [essence of] Earth [Genesis 1:28]. "And God blessed them (Humanity) and said unto them, be fruitful, and multiply, and replenish the earth." see 40, 291.

ARMNVTh Armanoth. Rosenroth in [K.D.L.C.K. p.156] refers to this word as castellum [castle] munitae [fortified], and refers to the Zohar where [Psalm 48:13] is cited: "God shows his might in her walled cities." He suggest that Netzach and Hod are called fortresses with respect to Malkuth. Because they gather the influence as by analogy the masculine testicles, from justice [Geburah], from whence they are transmitted to the female uterus [i.e. Yesod] when they are full (as "walled cities").

698 (2*349)

ThRTzCh shall kill, murder. [Exodus 20:13] [Gutman Locks: The Spice of Torah, p.272]

ThBTzRV you shall gather them. [Leviticus 25:11]

VBtzRTh and fortified. [Deuteronomy 9:1]

ThChRIMM you shall destroy. [Deuteronomy 20:17]

699 (3*233)

NBIAI IHVH + PLIAVTh ChKMH nebiyi IHVH + pelioth chokmah. The prophets of IHVH plus hidden (or admirable) wisdom. The prophets are those possessing the "wisdom of the stars." see 600, 99.

M + Tz + ADD Mem + Tzaddi + adad. water, seas plus fish-hook plus 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.

ShKL + BMONLI-TzDQ saykel + bemayegelay tzedek. intelligence, insight, awareness plus "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.

TzRDThH tzaradatha. Zaradatha, "to pierce, to puncture". Corresponds as a masculine word, to Jakin, the right-hand pillar. Richardson's Monitor of Freemasonry says (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.

700 (5*5*5*7)

Final Nun. Meaning fish. Alchemist "Would have know, also, that the meaning of the noun Nun, taken as a proper name, is 'perpetuity, eternity, or everlastingness'. And they would have known that the name 'Jesus' is merely a variant of Joshua, the successor of Moses, whose father was name Nun. The everlastingness... was unquestionably associated by the ancient Hebrews with ... procreative power... and it is an open secret that the mystery veiled by the letter of both Testaments.. is a mystery summed up in these words: generation and regeneration... Nun stands for the zodiacal sign Scorpio, which governs generation because it rules the reproductive function.. Scorpio, and is entitled 'death' because of the connection between Scorpio and the 8th house of the zodiac, termed 'the house of death'. Again, the 8th house is also the 'house of inheritance', and in all its meanings 'inheritance' signifies something transmitted by parents to offspring, so that it has a direct correspondence with the verbal meaning of Nun, 'to sprout'... That this wisdom is related to inheritance is not due to its being passed on from mouth to ear only, but also to the fact that is central mystery is a mystery of sex." [Paul Case: True and Invisible Rosicrucian Order (4th), pp. 68-69] see 1219, 407 (Greek), 8. See also the parable of the loaves and fishes in the Bible [Matthew 14:17, 15:34] and note, 581.

*** [beginning of text missing] God, in early times viewed as heron-like, later as like an eagle. He was worshiped especially at Heliopolis, and his periodical resurrection was viewed as a guarantee of the resurrection of the dead, who were hence regarded as phoenixes. Many legends of the life and resurrection of the phoenix developed. It was fabled to live for 500 years or longer, in Arabia, to be consumed in fire by its own act, and to rise in youthful freshness from its own ashes. Hence it is often an emblem of immortality." N.B. Phoenix = eagle = Scorpio = Nun, "to sprout".

KPRTh 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 KPR: to atone, make atonement; procure forgiveness. see 300. "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." [Howard Severance: Bible Encyclopedia]

"The Kapporeth concealed what was in the ark and the paroketh hid the ark itself; hence both words indicate occultation, secrecy and mystery. The four 'metals' represented forces of occultation, because their combined activity results in ordinary human consciousness. Thus they are forces which hide the sacred mystery from the eyes of the profane. Yet the same forces are employed by initiates to open the higher vision which enables man to comprehend the true meaning of the same mystery, which is the mystery of his own true nature." [Paul Case: True and Invisible Rosicrucian Order (4th), p.64]

MLKIM Melakin. Kings; angels of Tiphareth in Assiah and of Netzach in Briah. [Mem = 600] see 140.

MSRTh massoreth. a band or bond (covenant) [Ezekiel 20:37]. see 612.

MSThR mistawr. 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."

PRKTh 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 (Netsach, Hod, Yesod and Malkuth) or 1st order, from the Egoic triad (Tiphareth, Geburah, Chesed) or 2nd order. (Made of the same letters KPRTh, but in a different order-Mars, Sun, Jupiter and Saturn).

RK roke. tenderness, delicacy; gentle, bland [Deuteronomy 28:56] "The tender and delicate woman among you, which would not adventure to set the sole of her feet upon the ground for delicateness and tenderness..." [Genesis 18:7] "And Abraham ran into the herd, and fetched a calf tender and delicate..." Name of R.C. see 220.

ShRR sarar. to have dominion, to rule; to be a prince.

ShRR sharar. to twist, to twist together, to be firm, hard, tough, especially in a bad sense, and hence to afflict.

ShRR shorer. the umbilical cord.

ShTh shath. Foundation, basis, a pillar, noise, tumult. Pernety gives this as one name for the Quicksilver of the Sages at the white stage.

ShTh Seth. The 3rd son of Adam, signifying "replace" or "compensation" [Genesis 4:25, Daniel 3:1, Ezra 6:15]. Chaldee for "6". The name of Seth symbolizes an end, being composed of the last 2 letters of the alphabet in regular order [Zohar I page 174]. The name symbolized the reincarnation of the spirit which had been lost, being the same letters as the word ShTh in the sentence: "God hath replaced, ShTh, for me another seed instead of Abel" [Genesis 4:25].

1. "The 'blood' of Abel leads to the birth of Seth ['seed'] and from this seed the stone itself is brought forth." [D.D. Bryant, The Philosopher's Stone, VI, 7] see 44, 45, 53, 37.

2. Fabre D'Olivet observes: "ShTh. This root composed of the signs of relative and reciprocal movement, indicates the place toward which things irresistibly incline, and the things themselves which incline toward this place: thence,

ShTh the depths, the foundations, literally as well as figuratively; the place where the sea is gathered; the seas itself; every kind of depth, every kind of beverage.

The Arabic [word] 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. the other portion of the primitive sense is found in the analogue [Arabic word] which designates in general the bottom or the foundation of things, the seat and particularity the buttocks." [The Hebrew Tongue Restored, p.465]

3. ShTh 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 Shin, sign of relative duration and of movement, and that of reciprocity, of mutual tendency, of the liaison of things, Tav. United by the universal, convertible sign, they form the verbal root ShVTh, which is related to every action of placing, disposing, setting, founding. Considered as noun, the root ShTh, signifies foundation, in all of the acceptations of this word, 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 ShThVH to drink; because it is water, which, by its determined movement, indicates always the deepest place, that upon which is placed the foundation.

But not only does the word ShTh express at once, the foundation of things, and the element which inclines to it, but it also serves in Hebrew, to designate the number two, in its feminine acceptation, and in Chaldaic, the number six... That 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, it is true, 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 Sabaeism, have revered him as prophet; indeed many of the Gnostics called themselves Sethians: but it is known, on the other hand, that the Egyptian confusing him with Typhon, called him 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 ShTh the augmentative final VN. 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." [The Hebrew Tongue Restored, pp.146-147]

4. The Zohar [I:55B-56A] says: "and called his name Seth. It is to Seth that all the generations which have survived in the world and all the truly righteous of the world trace their descent. Rabbi Jose said: 'The two last letters of the alphabet were left in their order after the others had been reversed through Adam's transgression, and therefore when he repented he grasped at these two and called the son who was born in his likeness Seth, a name formed of the last two letters of the alphabet in proper order... when God created the world, he made this covenant and established the world upon it, as it is written BRAShITH [913], which we interpret as Bara Shith, 'he created the foundation', to wit, the covenant on which the world rest, and which is also called shith, because it is through from which blessing flow forth to the world. Adam broke this covenant and removed it from its place. This covenant is symbolized by the small letter Yod [in ShITH], the root and foundation of the world. When Adam begat a son, he confessed his guilt and called the child Seth; he did not venture to insert a Yod and call him 'Shith', because he had broken the covenant so symbolized. In recompense, God propagated mankind from Seth, and made him the fore-father of all the righteous who have lived since. Note also this when Israel stood before mount [text ends]

ThLISR thalisar. thirteen (13). An Aramaic word used in the Zohar wherever the number 13 is mentioned. Its first 3 letters spell ThLI, Theli, the Dragon; the last 2 SR, Sar, mean: rebellious, heavy, sad, sullen. Compare with Key 13 and its various meanings, and bear in mind that ThLISR, as 700 is the equivalent of Final Nun. see 7, 70, 175, 440, 260. [Sep. Dz. 2:3,5]: Also equals IH

(15) + AB (3) + MSLVTh (536) + KChMH (73) + ChKMH (73).

ThLI SR theili sar. Rebellious, sullen dragon.

GVPRITHA Gophritha. Sulphur. The alchemical principle attributed to Chokmah as spelled in Aesch Mezareph. see 693.

ChKMH + KChMH + MSLVTh +AB + IH Chokmah + kachmah + masloth + Ab + Jah. The names of the sephirah of wisdom (the zodiac); its power of formation, the "highways of the stars", the father and the divine name Jah, all attributed to Chokmah. see 73, 536, 3, 15.

ORLTh arelah. foreskins. [Deuteronomy 10:16] "Circumcise therefore the foreskins of your hearts."

***ORKThI araketti. I have ordained. [Psalm 132:17] "There I will make the horn of David to grow and I have ordained a lamp for mine anointed." see 648, 1348.

Greek

Chi-Rho. Greek monogram for Christ. There is a direct connection between this monogram and the initials C.R., which designate the founder of Rosicrucianism. see 220. In Egyptian these two letters spell Khor, Horus, which is also the monogram for Horus.

"Note that in this particular connection [X + R] the very same numbers [600 + 100] are the result of adding the values of the three letter Resh, and the five letters Kaph, which are the Hebrew equivalent of the letters R and C. Thus the three Hebrew R's add up to the number of a letter having a close affinity in sound with Hebrew Kaph, the Greek letter Chi. The five C's add up the number of a letter which is the same in sound and meaning as the Hebrew letter Resh, though its number is different. Here we may point out that the fundamental Christian attitude is an exact reversal of exoteric Judaism. Furthermore, the fundamental practical counsel of the esoteric Christian doctrine is all summed up in the one word reversal. [Paul Case: True and Invisible Rosicrucian Order (4th), p.66]

α■■■ατ■■ akroateis. a hearer. One who hears but does not regard. Written α■■■ατ?α in [Romans 2:13] (12) "Therefore, as many as sinned without law, will perish also without law; and as many as sinned under law, will be judged by law; (13) For not the hearers of law are just before God, but the doers of law will be justified." Also in [James 1:22] "But become doers of the word, and not hearers only, deceiving yourselves. (23) For if anyone be a hearer of the word, and not a doer, he resembles a man viewing his natural face in a mirror... but he who looks intently into that which is the perfect law of freedom, and continues it, not becoming a forgetful hearer, but a doer of its work, this man will be blessed in his deed."

701 (prime)

AN On. An Egyptian god. also Heliopolis, the city of the "sun" in the bible. [Genesis 41:45].

AN an. where? Written ANH in [Psalm 139:7] "Where shall I go from your spirit? Or where shall I flee from you presence?" [Nun = 700]

VHGH ShLShH ve-hinne shelshah. "And behold, three..." the first words of Genesis 18:2, describing Abraham's confrontation with 3 men represent God.

ALV MIKAL GBRIAL VRAPAL Elu Michael Gabriel ve-Raphael. "These are Michael, Gabriel, and Raphael." This tells who the 3 men were (see above).

ShKL HRTzVN Sekhel ha-Ratzon. Intelligence of Will. The 20th Path of Yod. Connects the cosmic memory of Chesed with the Ego in Tiphareth. Gives the ability to discern that the "Will" power felt in the body is the surge of the Light-force through the blood stream, nerve and tissue-the inner light of the Hermit's Lantern. True magical will is perfect obedience. It takes one from intellectual recognition of the true nature of the central Ego to perfect identification with cosmic memory by meditation-listening with profound attention to the instruction of the inner voice. The possessor of this path leads to knowledge of eternal laws of the infinite whirling motion of the Limitless Light. One does nothing of himself, but all details of Life, because of being an unobstructed channel for the divine beneficence-of the paternal wisdom and love-are perfect manifestations of the heavenly order. see 346, 107, 20, 351. "The Qabalistic commentary on the 20th Path says "it prepares all created beings, each individuality, for the demonstration of the existence of the primordial glory'... He perceives that any form of the Life-power's self-expression may preserve its identity through endless ages, and yet be free from the illusion of false isolation which is the root of all selfishness." [Paul Case: True and Invisible Rosicrucian Order (4th), p.108-109] see 1351

"Now comes the path of Yod, which carries the influence of Mercy into Beauty, concentrated in a complete realization of the cosmic purpose indicated by the name of the path, Intelligence of Will. In the Tarot the Hermit, far from being a conventional type of priest, illustrates the masculine expression of beneficence Chesed, through Yod, the letter of the father. This will be clear upon examination of the ninth key of the Tarot." [32 Paths] "I am the Intelligence of Will, knowing the way, the truth and the light." [Meditations on the Paths of Wisdom]

MLAKIM malakin. angels; messengers (see 141).

OZRVN BShM IHVH etzerenu be-shem IHVH. our help is in the name of Tetragrammaton. [Psalm 124:8] "Our help is in the name of the Lord, who made heaven and earth." Troward on Psalms: "We get God

on our side by putting ourselves on the side of God; i.e., we work from the principle of interior (=divine) power, realizing that the primary action takes place on the interior plane... 'Our help is in the name of the Lord.' How can a name help? 'The name of the Lord 's a strong tower: the righteous runs into it and is safe'. [Proverbs 18:10] The answer is that this name is IHVH. see 2607, 1101 (Greek).

ThPRA tekayrah. kinswoman. [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.

***NThDVRIAL Nathaduriel. Lesser assistant angel of ??? Night of Pisces.

***NPILTh APIM Nephitith Apihm. A slipping or falling down in the act. Rosenroth in [K.D.L.C.K. p.589] calls this phrase prolapsus in fariem, and refers to the Zohar. APIM also means "anger".

ARK Erech. a City in Ancient Babylonia, founded by Nimrod, and a center for the worship of Ishtar, the Semitic Venus. In [Genesis 10:10] "And the origin of his [Nimrod's] kingdom was Babylon, Erech, Akhar, and Caliah, in the land of Sinar." Fabre D'Olivet comments: "I have spoken more than once of the root RK or RQ whose effect is to depict the realization, the dissolution of things, literally as well as figuratively." [The Hebrew Tongue Restored, p.282] Elsewhere this is referred to as a city in the vicinity of Ephraim, the tribe associated with Taurus, ruled by Venus.

Greek

*** 506 ■α■■■ Saul. "Asked of God". 1. The first king of Israel. 2. The Jewish name of the apostle Paul during his early period of persecution of the Christians and before his conversion by "seeing the light", see 901 (Greek), 337, 781 (Greek).

■■■■ ■α■■δ Hulos Dabid. Son of David, i.e. Jesus. see 680, 21 (Greek),

702 (2*27*13)

BN ben. Son (see 52).

MChMDIM makhaymaddim. desires, delights, precious things. Delightfulness in [Canticles 5:16] "His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." [Mem = 600] see 142.

PChDIM pekhawdim. loins, thighs, testicles. Alludes to the seat of virile strength or Geburah as the sphere of Mars, which rules the reproductive functions. Also dread, terrifying in [Job 15:21] "A dreadful sound is in his ears: in prosperity the destroyer shall come upon him." [Mem = 600] see 142.

TzVRVTh tzuroth. Forms. Refers to archetypal or prototypical forms, centered in the Self in Kether. see 301, 464.

ShBTh 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. ShBTh the archetypal creation is divided into periods or cycles or rest and work. This is the divine pattern or plan. see 1460, 713, 1837. Rosenroth in [K.D.L.C.K. p.703] says it divides between Yesod and Malkuth, i.e. the Path of Saturn.

Ceased in [Joshua 5:12] "And the manna ceased on the morrow after they had eaten of the grain of the land; neither had the children of Israel manna any more; but they did eat of the produce of the land of Canaan that year." 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." [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."

*** ?Marble? [beginning of text missing] answers the required conditions. In astro-philosophy marble is connected with the sign of the columns, Gemini-Simeon in association with Levi-and is known as the day house of the planet Mercury. The Midrash Bemidbah gives the color of the sign as white, and Francis Barret expresses it as glittering'... The shining marble is the emblem of spiritual resurrection which is symbolized by the sign of the twins (Gemini). Mercury as the Egyptian Tehuti or Thoth, or the Greek Hermes, is ever connected with the spirits of the dead in the hall of judgement and, in harmony with the brilliant flashing white stone, the everlasting uplifting and spiritual progress... The association of marble with Hermes, the guide of the human race, is traditional, and evidence favors it as the third stone on the breastplate engraved with the name of the Tribe of Levi." [The Magic of Science of Jewels and Stones, pp. 25, 26, 28]

He continues: "Marble ... is carbonate of lime, pure when the color is white and of various shade of color when combined with oxide of iron and other substances. The marble favored by the ancients was the parain which is finely granular, waxy when polished, and lasting... Pure white marble was an emblem of purity and as such has always been regarded as fitting for tombstones and other sepulchral monuments. As an emblem of immortality it is expressed by the triform symbol of the planet Mercury (the cross, the circle and the crescent), with which is associated the Christ resurrection in Christian mysticism. Amongst Rosicrucian students the cross is symbolical of the pain of matter, for on it matter is fixed; -the circle, the ascent of the soul which is above matter and never ending; the semi-circle which surmounts the whole, the spirit which is over all everlastingly." [The Magic of Science of Jewels and Stones, pp.262-263]

BRK barakh. to kneel, bless. An epithet of ????. In [2 Chronicles 6:13] "For Solomon have made a bronze platform, five cubits long, five cubits wide, and two cubits high and had set it in the midst of the court; and he [Solomon] went up and stood upon it, and knelt down [VIBRK] upon his knees in the presence of all the people of Israel and spread forth his hands in prayer toward heaven." Also: berekh. knee, lap.

VIThPRV va-yathpheru. and they sewed. [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."

1. Fabre D'Olivet comments: "VIThPRV 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 PRVTh, 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 Jermome agreed with them. The Samaritan version and the Chaldaic targum offered him quite an easy way. 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] "VChThIThV LHVN ThRPI **Th**ANIN 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 excuse the extravagant Greek and Latin phrase: and they sewed fig-leaves!

2. F.J. Meyers adds: "'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]

RBK ravak. to be mixed, mingled; to dip, soak (into oil). Written MRBKTh in [1 Chronicles 23:29] "They [the Levites] were in charge of the bread set out on the table, the flour for the grain offering, the unleavened wafers, the baking and the mixing, and all measurements of quantity and size." Note that the mixing is also depicted in observations of Key 14, Temperance.

BLOM bielam. Balaam; "a stranger". In the Old Testament he stands for the unavailing curse of the heathen enchanter; in the New Testament he is the type of the tempter to idolatry, especially that part of it in which lust plays a large part. The incongruous qualities of a heathen soothsayer and a man touched by the spirit of the Lord. [Standard Bible Dictionary]. In [Joshua 24:9] "When Balak son of Zippor, the King of Moab, prepared to fight against Israel, he sent for Balaam son of Beor to put a curse on you."

BOLM Balam. Balam. Goetic demon by night of the 3rd decanate of Leo. This decanate is ruled by Mars and has the qualities: fearless, outspoken, animated. The influence of the demon suggest subconscious imbalance, resulting in negative aspect of these qualities. The name of the demon suggest concentration (Beth) on outward appearances (Ayin), resulting in unbalanced action (Lamed) and reversal of true values (Mem). The 3rd decanate of Leo also corresponds to the 7 of Wands in the Tarot minor arcana. This is the operation of Netzach, sphere of Venus in Atziluth, the archetypal world, or the drive, the motive behind personal desire. When negatively aspected, as here, this can indicate ignorance, pretense, vain glory, quarrels and wrangling, threats and very determined opposition, especially form subordinates and open enemies. The remedy is control and direction of the desire nature and to believe we have already received what we desire, through mediational practice.

703 (19*37)

■37 = 703, the complete expression of the power of IChIDh, Yekhidah.

RZI ISVDVTh Razi yesodoth. secret foundations. Refers to the 14th path of Daleth as the instructor in the secret foundations of holiness and perfection. see 486, 601, 80, 378.

ABN eben. stone. Upon which the Empress sits. see 53.

GN gan. garden (see 53). Both ABN and GN are emphasized by the symbols of Key 3, ABN by the great stone on which the Empress sits, and to by the garden which is the scene of the picture. Both are symbols of the Great Work, and of the power which is controlled and transmuted in alchemy. This is the power of Yesod, the reproductive energy. It is shaped, moreover, by acts of creative imagination. see 124, 45, 53.

ABRK abreach. tender father, translated "bow the knee" [Genesis 41:43]. The legendary "father R.C.", founder of the Rosicrucian order. [Kaph = 500] see 223.

AVTzRVTh aotzoroth. treasure; storehouse, granary; treasury. The treasure of seed-thoughts; the granary from the empress; garden.

MSGRTh mesegereth. strong-hold; border, rim; the which encloses. frame. This the cubic Stone.

VATh HARTz veath ha-eretz. and the earth. [Genesis 1:1] "In the beginning the Elohim cut apart the heavens and the earth." see 401, 291. The physical place is to be made into the garden.

ALP-LMD-ChITV-MIM-HH. Aleph-Lamed-Cheth-Mem-Heh. ALChMH or alchemy, written in full. see 84.

SATHARIAL Satariel. "Concealment of God". Qlippoth of Binah. The "adverse" Sephirah "who hides the face of mercy". Called Sheiriel in supplement to the Zohar [Gustav Davidson]. This implies an imbalance in creative imagination, which conceals the light of God, i.e. the appearances of physical plane illusion.

Greek

■α■αα■ Canaan. Canaan; the ancient name of Judea or Palestine, the Hebrew KNON (190). "And a famine came upon all the land of Egypt and Canaan, and great distress; and our fathers found no provisions." [Acts 7:11]. Also [Acts 13:19] "And having cast out seven nations in the land of Canaan, he distributed their land to them my lot."

Ho agois Israel, cont. This term does not appear in the New Testament, but occurs several times in the Old Testament, as in

[Psalm 89:18] "For the Lord is our defense; and the holy one of Israel is our king". [Isaiah 41:14] "Fear not, thy worm Jacob, and ye men of Israel; I will help thee, says the Lord, and thy redeemer, the holy one of Israel." [Isaiah 48:17] "Thus says the Lord, thy redeemer, the holy one of Israel; I am the Lord thy God which teaches thee to profit, which leads thee by the way which thou should go." [Isaiah 54:5] "For thy maker is thine husband; the Lord of Hosts is his name; and thy redeemer the Holy One of Israel; the God of the whole earth shall he be called."

Ho Theos Israel. Occurs only once in the New Testament and is spelled τῶς Θεοῦ Ἰσραήλ, in [Matthew 15:31] "So that the crowds beheld, with wonder, the deaf hearing, the crippled restored, the lame walking and the blind seeing; and they glorified the God of Israel."

704 (11*64)

DN Dan. Judge; a tribe of Israel associated with alchemical putrefaction, the disintegration of the alchemist's own personality (and the sign Scorpio). [Genesis 49:16, 17] "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that bits the horse heels, so that his rider shall fall backwards." Note that the horse is an alchemical symbol for Nun. [Nun = 700] See 54, 50, 106, 700.

DRK derek. way, path; manner of life; occasionally a metaphor for worship, or religion. [Psalm 110:7] "He shall drink of the brook in the way: therefore shall he lift up the head." This "head" is the serpent power, which is transmitted into the head or face (Resh) of the higher self. [Kaph = 500] see 224.

QDM qedem. front; east, ancient times; anterior. [Deuteronomy 33:15] "And for the Chief things of the ancient mountains, and for the precious things of the lasting hills."

QDM qadem. before, the east; ancient things. see 144.

NThDVRIGAL 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 patterns (Gimel); the spiritual force (Aleph) is goaded into balanced action within (Lamed). see 259, 180.

be-ehben [BABN] with (or in) a stone. [Exodus 21:18] "If men quarrel and one hits other with a stone or with his fist, and he does not die but is confined to bed" (the one who struck the blow must pay the injured man and see that he is completely healed). [Nun = 700] see 55, 53. The stone is the union of Ab the father and BN Ben the son, it represents regenerated personality.

HN hen. Lo!; whether, if. "Behold" in [Genesis 4:14] "Behold, you have this day driven me out from the face of the land, and from your face shall I be hidden; and I shall be a fugitive out from the face of the land, and from our face shall I be hidden; and I shall be a fugitive and a wanderer of the earth; and it shall come to pass, that whoever finds me shall slay me." Said by Cain to IHVH.

Fabre D'Olivet says of this root: "HN hen. The sign of life united to that of individual and produced existence, constitutes a root which characterizes existence and things in general; an object, a place; the present time; that which falls beneath the senses, that which is conceived as real and actually existing.

HN that which before the eyes and whose existence is indicated by means of the relation, here, behold, in the place; then, in that time. The Arabic [word] has in general the same idea as the Hebrew. It is anything distinct from others; a small part of anything whatsoever. As onomatopoeic and idiomatic root [Arabic word] expressed the action of willing, literally as well as figuratively." [The Hebrew Tongue Restored, p.332] [Nun = 700] see 55.

HQM Haqem. The 16th name, short form of the Shemhamphorash, also written HQMIH. see 160. Associated with the 4th quinance of Libra, and angel of the 3 of Swords (Binah of Yetzirah). The name means "God who erected the universe". [Mem = 600] see 145.

ThL AVRTh ThLK tal aroth talleka. "thy dew as the dew of lights." [Isaiah 26:19] Thy dead shall live, my dead bodies shall arise-awake and sing, ye that dwell in the dust-for thy dew as the dew of light, and the earth shall bring to light the shades." see 39.

The Greater Holy Assembly [??? 44-47, p.116] says, concerning the dew or moisture of the brain of the ancient one, Macroprosopus: (44) and from that skull a dew distills upon him which is external, and fills his head daily. (45) And from that dew which flows down from his head, that (namely) which is external, the dead are raised up in the world to come. (46) concerning which it is written [1 Canticles 5:2] 'My head is filled with dew'. It is not written; it is full with dew'; but NMLA nimla [121] 'it is filled'. (47) and it is written [Isaiah 26:19] 'The dew of the lights is thy dew'. Of the lights-that is, from the brightness of the Ancient One. (48) And by that dew are nourished the holy supernal ones. (49) And this is that manna which is prepared for

the just in the world to come."

*** [beginning of text missing] stones of darkness, and the shadow of death.") These "damp stones" are referred to in the Targum to Chesed, from the allegory of mankind coming forth from water, Adam being a humid nature. Moreover, in the Zohar, it mentions that certain "damp stones" are also included among three Qlippoth, some of which are "without form, and void", and connected with Chesed, through the Abyss. see 53, 103.

DBRK debahrekah. "thy word" [Psalm 119:105] "Thy word is a lamp unto my feet, and a light unto my path." The connection with PH mouth, is obvious. [Psalm 119:101] "I have refrained my feet from every evil way, that I might keep thy word." [Mem = 600] see 226.

OVLM Olahm. 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-time continuum. [Genesis 9:12] "And God said, this is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations [OVLM]. [Mem = 600] see 146. Also translated "of old" in [Deuteronomy 32:7] "Remember the days of old, consider the years of many generation; ask your father, and he will show you, your elders, and they will tell you." And in [Psalm 90:2] "Before the mountain were brought forth or ever you had formed the earth and the world, from everlasting to everlasting [OVLM].

KPThVR kahpaythor. Capital of pillar; knob, button. [Amos 9:1] "I saw the Lord standing upon the altar: and he said, smite the lintel [Capital] of the door, that the post may shake: and cut them in the head, all of them, and I will slay the last of them with the sword: he that flees of them shall not flee away, and he that escapes of them shall not be delivered." 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) or pure gold-two and a half cubits long and a cubit and a half wide."

*** Shoshanim, cont. Rosenroth in [K.D.L.C.K. p. 709] Translate this word as rosae, "roses", and adds that they are the superior and inferior shekinah (divine presence).

AVR OVLM + ShMChH aor olahm + simekhaw. everlasting light plus joy, gladness, mirth; a joyful occasion, festivity. The "blood of the grape" is the everlasting light and its reception is a time of joy.

707 (7*101)

AVN On. On, the city of the "Sun" or Heliopolis in Egypt. Variant spelling [Nun = 700](see 57, 51, 701.

BHN bohen. thumb, big toe. Has a distinct esoteric significance. [Exodus 29:20] "Then thou shall kill the ram, and take of his blood, and put it upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about." The represents is to the consecration of priest. [Nun = 700] see 57.

DGN sawgawn. corn, grain. [Genesis 27:28] "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine." [Nun = 700] see 57.

AVN own. strength, power; manly vigor; wealth, riches; grief. [Psalm 90:16] "The days of our years are three score years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cutoff, and we fly away." Also AVN awen. trouble, sorrow; wickedness. Idolatry in [Numbers 33:21] "He has not beheld iniquity in Jacob, neither has he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them." Also: AVN aun. skein of flax. [Nun = 700] see 57.

AVN Avnas. Night demon of the 1st decanate of Scorpio. This decanate has the rulership of Mars and the qualities: positive, forceful and energetic. The influence of the demon suggest subconscious imbalance, resulting in negative aspects of the qualities. The name of the demon indicates erratic force (Aleph), psychic receptivity (Vav) in endless cycles of reproduction error. See 57 for root analysis. The 1st decanate of Scorpio is also attributed to the 5 of Cups in the Tarot minor arcana. This corresponds to the operation of Geburah, sphere of Mars and divine volition in Briah, the Word of Creation. Here it expresses its aspect of dissolution, destruction and change. When negatively aspected, as here, it can indicate loss in pleasure, vain regret, disappointment, sorrow and loss of those things which have been much desire; treachery, deceit; unexpected troubles and anxieties; disappointments in love, broken engagements, broken friendships. These are often the necessary destruction before beginning a cycle of new and greater expansion and growth. The basic result is defeated desire; the remedy is to control and direct desire through right use of the reproductive energy.

ZN zan. species, kind. "Sort" in [Psalm 144:13] "Our barns will be filled with every kind of provision. Our sheep will increase by thousands, and tens of thousands in our fields." [Nun = 700] see 57.

ABDN awbedawn. abandon; destruction, predition. [Esther 8:6] "For how can I indure to see the evil that shall come unto my people?

Or how can I endure to see the destruction of my kindred." One of the 7 infernal mansions. [Nun = 700]

HBN hawben. comprehend. also: HBN ebony; HBN the son. [Nun = 700]

708 (4*177)

AHIH IH IHVH ALHIM Eheyeh Yah Jehovah Elohim. 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.

BNI ALHIM Beniy Elohim. 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.

ChN khane. grace, precious, favor; gracefulness, charm. see 58.

ChN khi. Notarikon for ChKMH NSThRH (788). "Secret Wisdom" (Qaballah).

MAZNIM moznaim. balances, scales; sign of Libra. Renewal through equilibration. see 148.

ShKL MChVDSH 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.

"The path of Ayin is perhaps the most obscure of all. The Renewing Intelligence completes the dynamic expression of Beauty by uniting it to Splendor on the side of the Pillar of Severity. The Key to the mystery of this path is the word limitation, and it is the Renewing Intelligence because it is the source of human consciousness of limitation, incompleteness, lack of bondage. Our sense of bondage, after all, is the reception of our intuitive knowledge of the freedom of that which is the essential self of very man. When we consider the small extent of our personal achievements the essential perfection of the One Self seems to be unattainable ideal. Millions of peoples personify this ideal as an externalized deity. Its opposite, to which they attributed limitation of all kinds they personify as a hostile and malignant agency, the devil. The sense of bondage, however, is what drives man to seek freedom and thus it leads at last to the splendor

which is the consequence of the strict justice of Geburah, and the outcome of the dynamic impulse towards beauty which pervades creation, while at the same time this splendor is the reflection of beauty." [32 Paths]

"I am the Renewing Intelligence, destroying apparent limitations that the law may be fulfilled." [Meditations of the Paths of Wisdom]

BRVK barukh. blessed.

MLAK HBRITH malakh ha-berith. the angel [messenger] of the covenant [Malachi 3:1] "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom you seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, says the Lord of Hosts." The "angel" is Key 15, the Devil, in disguise. see 1188.

ShChTh shachath. pit, pitfall; grave; former; "perdition". In [Genesis 13:10] it is ShChTh "destroyed"; also in the dictionary "to spoil, ruin, destroy; to corrupt, pervert." [According to IRQ "by burning, kindled fire"] Often the path of liberation is full of the pitfalls of hell, i.e. Key 15. see 911, 715. "Pit" in [Job 9:31] "Yet shall you plunge me in the pit, and my own clothes shall abhor me." "Grave" in [Ezekiel 28:8] "they shall bring you down to the grave, and you shall die the deaths 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."

BITH-TzVR beth-zur. house of the rock [Joshua 15:58]. The meaning of beth-zur depends on the significance of TzVR, which distinctly relates to IHVH. see 296.

QVL IHVH ALHIM kol IHVH Elohekah. the voice of Tetragrammaton.

ShBVTh shebuth. captivity. captives. In [Deuteronomy 30:3] "The Lord of your God will bring again your captivity, and have compassion upon you, and will return and gather you from all the nations where the Lord your God has driven you." Also in [Psalm 14:7] "Who shall give out to Zion the salvation to Israel? When the Lord brings back the captivity of his people, Jacob shall rejoice and Israel shall be glad." And in [Ezekiel 16:58] "I Samaria and her daughters; ?Taen? I will cause the captivity of your exiles to be carried among them." Also, something taken away, "loss", in [Job 42:10] "And the Lord restored to Job all his loss, when he prayed for his friends; also the Lord gave Job twice as much as he had before."

Greek

■■■■ chole. ripeness. According to Omikron: "The word suggest that which has been produced from below in the operations of nature: the high mark of development: great productiveness. a synonym is phloe, which implies great generative power. In the following the word ikhtys (fish) is to be understood symbolically." [Letters From Paulos, pp.264-265]

709 (prime)

*** be-aorekaw, cont. The beginning is in light. In [Psalm 36:9] "In thy light we see light" (see 692). "Thy Light" is represented by the seven doubles corresponding to the lights of the candlestick in the tabernacle.

Greek

■ ■ ε ■ ■ ε ■ ■ hoi eutheis. the upright. Septuagint translation of IShRIM [560] in [Psalm 49:14] "Like sheep they [the foolish] are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling." see 560.

*** ?en arche?. In [The Magical Message according to Ioannes, p.71] Pryse translates this as 'in the first-principle" and comments: "Gr. arche, first cause, inherent principle of evolution as opposed to the primary elements (stocheia), which are the first differentiations of the root-substance. It is the divine spirit of life pulsating through the chaos, or space. Considered as the kosmic matrix, or womb of the world, it was symbolized by the crescent moon (typical female generative power), and by the ark, or ship of life, floating on the 'great deep' or watery abyss of space, and preserving the germs of all living things during the intervals between the periods of kosmic objectivity. colloquially, enarche means 'at first', or 'in the beginning'; but there the word has the same philosophical meaning it has in [Hebrews 6:1] "Leaving the discussion (Logos) of the first principle (arche) of the Christos, let us refer to perfection [initiation]."

NSThR Nisetar. hidden, occult, mysterious, concealed. From the verb sawther [SThR], to hide, to veil, to cover, to conceal. Part of the path name of Netzach. The "brilliant splendor of all the intellectual power 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. Nun, the great magical agent is the force which kills and can be brought under control by training the desire nature. Samekh, The nature of the process whereby it is brought under control; the Holy Guardian Angel or Higher self is actively concerned in the Great Work, a power above the personality level which transforms it. Tav, the interpretation of existence in an occultist mind by his work. He in whom the occult intelligence becomes manifest sees nature with new eyes-a consciousness of the cosmos and of eternal life. Resh, the regeneration of human personality effected by occult practice. Through control of the secret force, attained by directing the emotions, one make's a new kind of body different from that of the average human being, including a degree of physical mastery almost beyond the power to imagine. Nun: the very beginning of true occult philosophy and practice is vigorous, vital, healthful use of the transforming power of imagination. Samekh, the work of the artist is a continual testing, and endless experimentation, a long probation. Tav, this work requires a thorough understanding of the principle of limitation-he must be specific. Rest, the adaptation of life to the expression of beauty demands a child-like mental attitude. see 1060, 148. Also NSThR to hide oneself; to be hidden, concealed; to be demolished, destroyed.

"The doctrines of the grade of Philosophus are six in number, and are derived form the letters of the words NTzCh Netzach, or Victory... and NSThR, nesether, meaning occult which designates the special mode of consciousness associated by Qabalist with the seventh circle. There are only six doctrines, although the two words comprise seven letters, because both Netzach and nesether begin the same letter, Nun... Death, Key 13 (Nun): The dissolution of form is a fundamental tendency of the cosmic process. All things change. All conditions pass away. Temperance, Key 14 (Samekh): Every human being is under the direct guidance of the One Identity. Every personal action is a special and particular expression of the One Identity's overshadowing activity. Knowledge of this is the secret of the perfect freedom of the truly wise. The World, Key 21 (Tav): all form is a limitation of the infinite energy of the Life-power. The primary cause of limitation is the image-making power of the universal mind. Every act of human imagination is really a particular expression, though a personal center, of this image-making power. hence human imagination is, in kind, though not in degree, the same as the imagination that forms the universe... the Sun, Key 19 (Resh): Human personality is a synthesis of all cosmic processes. Man summarizes all that precedes him, and is the point of departure for the manifestation of a new creature. The natural man is the seed of the spiritual

man." [Paul Case: True and Invisible Rosicrucian Order (4th), p.319-321, 328-329]. see 148.

IRK yarak. the thigh, but used as a euphemism for the phallus. In the Apocalypse (19:16), the Greek noun μῆρος (418) has the same esoteric meaning. This is linked closely to Qabalistic ideas which are associated with the 7th Path having to do with the activity of the generative and reproductive powers of the One Life. The forces at work in those parts of the human body which are the seat of man's strongest desires are the ones which must be controlled in order to win the victory of which the reward is liberation. The Hebrew lexicon gives: thigh, lion, side, flank; base; leg of a letter. [Kaph = 500] see 230.

BChN bakhan. to test or try; trial. A tried (stone) in [Isaiah 28:16]: "Therefore thus says the Lord God, behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believes shall not make haste." Also: testing, examination"; BChN watch-tower. The higher self watches our tests from within. May also be read BChN "in grace". see 60, 708.

QIM qayam. Stable, enduring, lasting, living. variant spelling. see 160.

IQRTh yekaerath. costly. [Isaiah 28:16] "a cost [precious] corner-stone." From IQR precious, costly, dear; rare, scarce; heavy, weighty; glorious, splendid. the prize of testing. see 310.

MORTh maarath. waste. Form MOR nakedness, pudenda (to source of "waste") Also MORH cave, cavern (the hidden source), MORH a bare, open space (which occult knowledge brings into the open).

ADM OLH Adam elah. celestial Adam. The heavenly man is the secret pattern upon which the wisdom of the microcosm is inscribed. [Mem = 600] see 151, 156, 150.

OMM Amem. The 52nd name of the Shemhamphorash, short form; associated with the 4th quinance of Aries. Also written OMMIH, Immamiah. Written IVOM in [Lamentations 4:1] "How the gold has lost its luster, the fine gold becomes dull." To bear (a load); to lay upon, to load. [Genesis 44:12] "... then they all loaded their donkeys, and returned to the city."

Fabre D'Olivet comments: "OMM... every union in great number; a multitude: action of gathering, covering, hiding, obscuring, heating by piling up." of its root, he says: "OM hum. Matter universalized by its faculties: tendency of its parts toward another; the force which makes them gravitate toward the general mass, which brings them to aggregation, accumulation, conjunction; the force whose unknown cause is expressed, the relations with, toward, among, at.

OM every idea of union, junction, conjunction, nearness: a bond, a people, a corporation. The Arabic [word] presents in general the same sense as the Hebrew. As a verb, it is the action of generalizing, of making common. By [Arabic word] is understood a painful condition, a sorrow, an uneasiness, etc." [The Hebrew Tongue Restored, p.418]

Greek

Σ■ ■■■■ ε■ ei hulos ei. "if you be the son." [Matthew 4;3] part of the temptation of Jesus by the devil: "Then the tempter approaching him, said: "if you be a son of God, command that these stones become loaves [i.e. bread]."

piston (Gr). faithful, true, trustworthy.

pneuma agion, 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.

Thuras (Gr). Door [John 10:1,2]. "He who comes in by the door is the shepherd of the sheep."

711 (9*79)

ADIN Adon. master, lord, possessor. see 61.

ANI Ani. I, myself. First person, singular pronoun. see 61.

BThN beten. belly, stomach, womb, the inmost part. see 61.

HVN hone. wealth, riches, substance. see 61.

esh metzazeph [ASh MTzRP]. a refiners fire [Malachi 3:2]. This is the alchemical fire used for sublimation. see 1431.

PRSh HSVS peresh ha-soos. 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 PRSh, peresh, to make ShRP, sahrhf or Seraph, fiery serpent. It is, in brief, the kundalini or serpent fire. The word SVS is a blind for APILH 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.

AIN Ain. Nothing, No-thing. First veil of the absolute. (see 61).

ZAGN Zagan. Goetic demon by night of the 1st decanate of Sagittarius. The name of the demon suggest the power of separation (Zain), unregulated energy (Aleph), psychic reflection of negative patterns (Gimel) in reproductive error (Vav).

Fabre D'Olivet says of the two roots from which the word is derived: "ZA za. every idea of movement and of direction; noise, the terror which results therefrom: a dart; a luminous ray; an arrow, a flash. The Arabic [word] indicates, as onomatopoetic root that state of being shaken in the air, the noise made by the things shaken...'

GN gn. The organic sign united by contraction to the root AV or AVN, forms a root from which come all ideas of circuit, closure, protective walls, sphere, organic self-sameness.

GN. That which encloses, surrounds, or covers all parts; that which forms the enclosure of a thing; limits this thing and protects it; in the same fashion that a sheath encloses, limits and protect its blade.

The Arabic [word] has all the acceptations of the Hebraic root. It is, in general, everything which covers or which surrounds another; it is, in particular, a protecting shade, a darkness, as much physically as morally; a tomb. As a verb, this word expresses

the action of enveloping with darkness, making night, obscuring the mind, rendering foolish, covering with a veil, enclosing with walls, etc. In the ancient idiom [Arabic Word] has signified a demon, a devil, a dragon; [Arabic Word] a shield; [Arabic Word] bewilderment of mind; [Arabic Word] an embryo enveloped in the womb on its mother; [Arabic Word] a cuirass, and every kind of armor; etc. In the modern idiom, this word is restricted to signify an enclosure, a garden.

712 (8*89)

BIN bin. to understand, discern, know, perceive, to distinguish, separate mentally-part of the discrimination which characterizes illumination. Also BIN between, among, during. [Spelled IBNH in [Proverbs 24:12] "If thou says, behold, we know it not; does not he know it? and shall not he render to every man, according to his works?"

ShBThI 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. see 713 for alternate spelling. Also personal name of Levite. [Ezra 10:15]

ShBITH shebith. captivity. [Numbers 21:29] "Woe to you, O Armon! Woe to you, O Moab! You are destroyed, O people of Chemosh; he has given his sons hostages, and his daughters into captivity to Sihon King of the Amorites." And [Ezekiel 16:53] "I will bring back their captivity, the captivity of Sodom and her daughters and the captivity of Samaria and her daughters; thin I will cause the captivity of your exiles to be carried among them." see 317, 312, 708.

ShBThAI Sabbathai. 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.

"Consider this: Through the Sphere of Saturn the Holy Mezlah descends into the World of Formation, entering the field of Microprosopus from AIMA, who is the Throne of Life, and the Gate through which the Power of the Supernal Triad rushes downward into the six that constitute BN the Son. Yet from BN to Kallah the channel of descent is also the letter of Saturn, and this letter stands in the Holy Temple in the midst. Now Saturn is Sheen, Beth, Tav, Aleph, Yod - Shabbathai..." [28th Communication]

"Now Shabbathai is rest, and there is a great mystery in rest. Think ye that the Eternal was tired of His work, so that He must cease it in order to regain His power? Not so. What can exhaust the endless? Thus it is written that our Brother who came into perfect union with AB, said the Sabbath was made for man - not man for the Sabbath. Man needs rest in order to restore his powers. But not so the Eternal. The completion of creation is itself the Sabbath, for when the Kabode Ale 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. Thus is the rest of the true Sabbath none other than the outer seeming of the ceaseless flow of the Holy Influence. Consider the letters of Shabbathai. The first of the Holy letter Sheen, sign of the consuming fire of the Ruach Elohim. The second is Beth, sign of the dwelling place of the Eternal in the Eternal Beginning. For does not creation begin anew with every moment of man's time? Is not the womb of AIMA ever virgin? Then cometh the third letter, which is the sacred sign of union and completion; yet, that none may think of completion as being an end, this Tav is followed by the Aleph which is the sign of Spirit before all beginnings and after all completions, and then the word is finished with the sacred seed of all letters, which begins the Holy Name, and is the special sign for Chokmah.

Thus to know God must man be still, yet is the stillness but the veil for the abiding Presence of the Living God. Now see: The number of Shabbathai is 713, and this is the Holy name AL multiplied by ChIH, Chaiah, which is the Life-force of all beings welling out from God Himself, for in Chokmah is Chaiah centered, and this same Chaiah is the power of AB the Father. Its number being 23 when AL, which is 31, is multiplied by it, a product thereof is ShBThAI, or rest.

Now AL 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....

...consider what it says about rest... What is any physical object, a stone for instance. It appears to be at rest; its main characteristic is what our Oriental Brethren call "Tamas," that is, inertia. Thus the completion of any cycle of creative activity brings forth something concrete, and what is manifested by things in general is this same quality of inertia, that is of apparent inactivity or rest. It is this that is the mystery of Shabbathai, this appearance of absolute quiescence, this semblance of darkness, to which indeed the color of Binah as well as of Saturn in Heraldry refer - the color black.

What the Text means in its quaint mode of expression, is that the 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" are expressed by a definite article ETA, followed by the noun from which your English word dynamite was coined. That is in Greek Delta, Upsilon, Nu, Alpha, Mu, Iota, Sigma, and the number of this, including the definite article ETA, which by the way, is pronounced heh, is 713. The power is the inertia, the darkness is that which comes into manifestation as Light. The whose light is darkness, of whom Jesus spoke, are they who confuse the manifested Light with its hidden Source. There is another word, this time Hebrew, which also adds to 713, and in the next portion of the Text it is carefully analyzed. But you had better ponder it first as a preparation for understanding the rather technical words of our Qabalists. The word is ThShVBH, which means many things in Hebrew. Consult the lexicon, but try to keep from forming any premature conclusions." [29th Communication]

"Now in Aima is the sphere of Shabbathai, and to Binah also pertains ThShVBH (Teshubah, #713), the power of Shabbathai expressed in the return of seasons, and in the conversion of the Ruach in Adam. To Malkuth also is Teshubah assigned, for the Kingdom partakes of the quality of Shabbathai which completes manifestation by rest. See that Binah is the sphere of Shabbathai; that Malkuth is completed by the letter Tav, to which Shabbathai also pertains; and that Malkuth herself depends from the Tree from the Path of Tav. Thus it is written that Tav is the Temple of the Holiness in the Midst, and is not that Midst a central point of perfect rest? Moreover 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 where is this to be found save in the Palace in the Midst.

Rest being one with the perfect work of creation, know that all unrest is but in completion, and truly it is by the way of return that completion cometh to the Sons of Adam, so that they become the Sons of the Elohim; and behold, these be the BNI HALHIM, Beni Ha Elohim, and if thou recognized their name with the full value of the letter Mem, it is 713. These are they who have followed a

path of return back to their Father's Palace in the Midst. Never have they been other than 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 well the emphasis throughout the Text on Saturn and on rest. On rest in particular, as the result of completion, which 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." The Palace is in the Midst, and one of its aspects on the Tree is Binah, while another is Malkuth, and to both of these Teshubah refers. Do you begin to see? Here is a plain statement, though very condensed, and perhaps even cryptic to minds unused to Qabalistic turns of phrase and thought. Yet really it is perfectly open, and what makes it so is the reference to the Beni Ha Elohim. This points the inquiring mind straight to the heart of the mystery, for the Sons of the Elohim are an order of Angels, which order is specially attributed to Hod, and so to the grade of Practicus. This is the work of the Chariot, and to transmute the very 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. One of the Rosicrucian texts speaks of the mingling of the dew of Heaven with the oiliness of the earth, and this means the same as what our Eastern Brethren speak of when they said that the Sun and Moon must be conjoined in make the nectar." [30th Communication]

"For see, the active Tribes are 11, not 12, for the Sons of Aaron are Levites, separate from the rest. Now 7 is the number of the Sabbath and of rest, and 17 is TVB, which signifies "goodness," and 7 multiplied by 11 and this by 17 [1309] is the secret number of Shabbathai. Yet is Teshubah also, and more plainly a sign of the same thing." [The letter names of Sheen, Beth, Tav, Aleph, Yod, the full spelling of Sabbathai add to 1309]

...special emphasis was placed on the Tribes and signs, and you will, if you think it through, see that all this has to do with a method which converts Sons of Adam into Sons of the Elohim, and makes them truly Angels in Heaven, for where is Heaven but here, and what is an Angel but a herald of the Divine Self. Thus the BNI-HALHIM belong to Hod, the Sphere of Mercury, and all magical practice is intended to make the Magician truly an Angel." [31st Communication]

ThShVBH teshubah. answer, reply; return to God (Noun). As a verb: to return (to a place); to return (in time), to recur; to return to former ways, to repent. Refers to the return of the seasons through the power of Sabbathai which gives us our ordinary time sense. It also expresses the idea of the conversion of the One Force (as expressed in Ruach) through Adam, man. This conversion has to do with a radical interior change that converts ordinary genus homo into "more than man" and is seen as the purpose behind

all alchemical practices. Pertains to Binah and to Malkuth. Sanctification is the result of following the way of return. The parable of the prodigal son is the comment. It is the power of Shabbathai to restrict, concrete and limit that holds and preserves wisdom and love in substance so that it can be continuously reapplied. see 1200.

BNI-HALHIM Beni ha-Elohim. Sons of the Elohim. Those who have followed a path of return back to their father's palace in the midst. Order of angels attributed to Hod and the Grade of Practicus. Refers of the descent of Tiphareth into Malkuth through Yesod. [Genesis 6:2] "That the sons of God saw the daughters of men that they were fair, and they took them wives of all which they choose." [Mark 12:25] "For when they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven." [i.e. Beni Elohim] see 153.

OGLIM egalim. calves. [Malachi 4:2] "But unto you that fear [revere] my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves in the stall." A full-grown calf has developed intuition (Taurus, the Bull, Vav) and has the superconsciousness of the "ox", which is Aleph. the stall is Cheth, the fence or field of personality. The "sun" is the higher self in Tiphareth. Mem = 600, see 153.

GDVN Dagon. A fish-god of the Philistines. [1 Samuel 5:1,2] "After the Philistines had captured the ark of God, they took it from Ebenezer to Ashdod. (2) Then they carried the ark into Dagon's temple and set it beside Dagon."

ABDVN abaddon. destruction; the angel of the bottomless pit; the Hebrew name for the Greek Apollyon, Ἀπολλύων (#1461) in [Revelations 9:11] "They have over them a king, the angel of the abyss, whose name in Hebrew is Abaddon; and in the Greek he has the name Apollyon." Also the angel (or star) that binds Satan for 1,000 years, as in Revelation 20. Abaddon has also been identified as the angel of death and destruction, demon of the abyss, and chief of demons of the underworld hierarchy, where he is equated with Samael or Satan. [Nun = 700] see 63, 57.

Greek

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 (2*3*7*17)

DIN Deen. Justice, the highest name for the 5th Sephirah, Geburah (see 64).

HGVN hahgun. Worthy, respectable, suitable. see 64.

VHABN ve-ha-ehben. "and this stone" (Genesis 28:22). see 64.

LChM VIIN lekhem va-yahyin.. bread and wine. [Genesis 14:18] "And Melchizedek King of Salem brought forth bread and wine: and he was the priest of the Most High God." 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.

OVLM HBA olahm ha-bah. the world to come, future world. According to some, means the same as GN ODN 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.

AThVN GVRA attun nura. fiery furnace.

715 (5*11*13)

NSThRH nesethrah. secret. [hidden; mysterious, occult; mysticism = NSThR] [Also: NSThRVTh mysteries, hidden things] see 710, 788.

ShAR RVCh sheawr ruach. the residue of the spirit. [Malachi 2:15] "And did he not make one [covenant]? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. the word translated is 'exuberance of spirit' [ShAR = remnant, in the Hebrew dictionary.]

ADMTh NKR adimath nekawr. a foreign (strange) land. [Psalm 137:4] "How shall we sing the Lord's song in a strange land?" see 270.

"The Lord's song (verse 4) is ShRI-IHVH = 536 = the world of making, Assiah, the material world OVLM HOShIH. "In a strange land" is OL ADMH NKR = 419 = ThIth [Note: the Biblical test gives ADMTh = 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 NKR strange = RO [evil] which is created [Isaiah 45:7]. It is the - or darkness. Yet ADMH NKR, strange land = 319 = life forevermore ChIIM OL-OVLM" [Paul Case: Troward on Psalms, Psalm 137, p.178] For a continuation of the discussion see note in 270. As = 815, the phrase 'in strange land' = "mighty" as in [Genesis 6:4] "mighty men which were of old, men of renown", referring to the giants. see 815.

QThVRTh qitoroth. perfumed, fumigated, censed. Spelled MQThRTh 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."

TzCh VARVM tzach ve-awdom. white and ruddy. [Canticles 5:10] "My beloved is white and ruddy, the chiefest among ten thousand." [Mem = 600] see 155, 98.

AM-GLH SVDV em-gawlah sodo. He reveals his secret. [Amos 3:7] "Surely the Lord god will do nothing, but he reveals his secret unto his servants the prophets." [Mem = 600] see 155.

SNH?M Sanahem. Lord of triplicity by day for Leo. the guardian support (Samekh) of the seed of change (Nun) constituted (Heh) into stability (Mem). [Mem = 600] see 158.

BAD-ShChTh bad-shachath. lowest pit; variant spelling. see 911. According to Godwin, the 4th hell, corresponding to Tiphareth. see 708, 7.

716 (4*179)

ADM OLAI adam Eelo-o. high man; the celestial or ideal man; the heavenly Adam. The life-power's perfect image of itself. [Mem = 600] see 156.

QIVM qiyom, qiyam. permanence, existence, duration, confirmation. Related to the 23rd path of Mem, the Stable Intelligence, as being "the power of permanence in all the sephiroth" [Yetziratic Text] [Mem = 600] see 156, 184, 90, 40, 510.

VShTh vasheti. Vashti, the queen. [Esther 1:9] "Also Vashti the Queen made a feat for the women in the royal house which belonged to king Ahasuerus." "The Queen" is one of the titles of Malkuth, i.e. Malkah.

AVRH AThKM BVD AL oreh ethekem be-yao-el. I will teach by the hand of God. or I will teach you concerning the hand of God (Jewish version). [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.

MThRVNIThA matrona. mother. [Lesser Holy Assembly 22, p. 334 paragraph 721] "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, the mother (i.e. the inferior mother) is joined unto the king and is found to form the one body with him. [722] And therefore are there found to be blessing upon the day. see 496, 65, 310.

Also in [I.Z.Q. 746-747] "when matronitha, the mother, is separated, and conjoined with the kings 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 forever, and unto the ages of the ages." (p.337) 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.

717 (3*239)

ZIN Letter name of Zain. sword. [Nun = 700] see 67.

QHLTh IOQB gehillath vaeqob. the assembly of Jacob. [Deuteronomy 33:4] "Moses commanded us a law, even the inheritance of the congregation of Jacob." see 551, 1268, 182.

ChITzIM khitziyim. arrows. see 158

*** [beginning of text missing, a educated guess that it comes under 718] [Zohar I:20] "The radiance which God produced at the time of the creation illumined the world from one end to the other, but was withdrawn, in order that the sinners of the world might not enjoy it, and it is treasured up for the righteous, i.e. for the zaddik, as it is written 'light is sown for the Zaddik' [Psalm 97:11]; then worlds will be firmly established and all will form a single whole, but until the time when the future world shall emerge this light is hidden and stored up. This light is issued from the darkness which was carved out by the strokes of the most recondite; and similarly from that light which was stored away there was carved out through some hidden process the lower-world darkness in which light resides. This lower darkness is what is called 'night'..."

In another passage, the Zohar [IV: 166B, p.75] comments: "It was this light that the holy one sowed in the Garden of Eden, and through the agency of the righteous, who is the gardener of the garden, where it grew, multiplied, and brought forth fruit which has nourished the world, as it is written: 'A light sown to the righteous' [Psalm 97:11] Thus all the world are nourished to repletion by that gardener who is called 'righteous'. Only when Israel is in exile does this light cease. In that time one might think 'the waters fall from the sea, and the flood decays and dries up' [Job 14:11], so how can the world be sustained at all? Therefore it says that 'a light is sown' [AVR ZRO "a light is sown", may be read "light is a seed"]. That is to say, continually sown. Now from the time when the stream was cut off from the garden, the gardener has ceased to visit it; but the light sows itself, bringing fruit of itself, like a garden which brings forth without being sown." see 484.

719 (prime)

Greek

τ■ ■■ tes gehs. of the ground. Septuagint translation of HADMH (#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 (5*9*16) 720 (5*9*16)

ShKL ShLM Saykel Shalom. the Perfect Intelligence, the 8th Path of Wisdom. Shalom means "whole, uninjured, full, complete. 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. Sphere of Mercury. The self-conscious process of forming plans to transform desires into realities, as in Key 1, The Magician. see 1431. Every advance toward a greater perfection is but the utilization, the unveiling of this primordial 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.

"The adjective translated 'perfect' is the title of the 8th path is ShLM Shalom, in Hebrew. it also means "well, peaceful, happy", and it is the root of the Hebrew proper name ShLMH, Shelomoh or Solomon. The three primary doctrines of the grade of Practicus correspond to the three letters of ShLM, and to the Tarot Keys representing these letters, as follows: 1. Judgement, Key 20 (Shin): Human life, even now, extends beyond the limits of the physical world... 2. Justice, Key 11 (Lamed): all the activities of the universe are held in equilibrium.... 3. the Hanged Man, Key 12 (Mem): The personal man is never the thinker, the speaker, nor the actor. Any thought any word, any deed is the operation of the sum-total of cosmic forces and laws, taking particular form in time and space, through the instrument of human being (or other vehicle of the cosmic life)... What the Practicus endeavors to perfect is the mental attitude expressed in the three truths. to achieve this result he must be continually on the watch. Such watchfulness is distinctly an operation of the self-consciousness and therefore properly related to the sphere of mercury. What is aimed at here is the formation of new habits of thought..." [Paul Case: True and Invisible Rosicrucian Order (4th), pp.298-300).

"It is the Absolute Intelligence, preparing ?themselves? according to the immutable and perfect law." [Meditations on the Paths of Wisdom]

IIN yayin. wine (see 70).

NOM noam. delight, sweetness, beauty, to be lovely, splendor. see 160

TzLM zehlem, tzelem. image; God's image, or mental self-representation. a likeness; shadow. This is the macrocosm-the manifest universe-as well as the microcosm, or man. Composed of Tzaddi (Key 17) mediation or Aquarius; Lamed (Key 11), action,

changes and adjustments in man's world or Libra; Mem (Key 12) or Binah, the reflecting mirror which turns God's idea of himself outward into the world of relative manifestation, thus seeming to reverse it. Keys 17, 11, 12 = 40 or 0 (the Fool) manifesting through 4 (the Emperor), who is a man, ADM, a husband, ASH and a king, MLK. "Man is God's image of himself" [Mem = 600] see 160.

QIIM gayam. stable, lasting, enduring. Intelligence of Mem, attributed to Water. From root meaning "to rise" or "to raise from below", i.e. the serpent power. [QIMH rising, raising, erection, putting up]. see 160.

KN ken. thus, so, just so, such, so much; honest. In [Genesis 1:7] "So Elohim made the ferment and separated the water under the expanse from the water above it. And it was so." Also in [Genesis 42:11] "We are all sons of one man. Your servants are honest [KNIM] men, not spies."

Fabre D'Olivet comments: "KN... this root, wherein the assimilative sign is united to the root AN, image of all corporeal circumspection, is related to that which enjoys a central force energetic enough to become palpable, to form a body, to acquire solidity: it is in general, the base, the point upon which things rest.

The Arabic [word] has not differed from the Hebraic root in its primitive origin; but its development have been different. The intellectual root HVH to be-being, almost entirely lost in Arabic, has been replaced by the physical root KN; so that in the Arabic idiom the word [Arabic word], which should designate only material, corporeal existence, substance in general, signifies being. This substitution of one root for another has had very grave consequences, and has derived more than anything else to estrange Arabic from Hebrew.

KN that which holds to physical reality, corporeal kind; stability, solidity, consistency; a fixed constituted, naturalized thing: in a restricted sense, a plant: in an abstract sense, it is the adverbial relatives, yes, thus, that then, etc.

The Arabic [word], in consequence of the reasons explained above, characterizes the state of that which is, that which exist, or passes into action in nature. This root which, in Arabic, has usurped the place of the primitive root HVH, signifies literally, it existed. It can be remarked that the Samaritan and Chaldaic follow the sense of the Hebraic root, whereas the Syriac and Ethiopic follow that of the Arabic.

KVN action of constituting, disposing, fixing, grounding; action of strengthening, affirming, confirming; action of conforming, qualifying for a thing, producing according to a certain mode, designating by a name, naturalizing, etc." [The Hebrew Tongue Restored, pp. 373-374] [Nun = 700] see 70.

ShRRK shawrerek. the navel. The root of this is ShRR, twisting, to twist, and suggest the double movements involution-evolution." [Paul Case: the Flaming Cube: Light of the Chaldes, p.2] see 700.

Greek

σπ[] sporos. seed; spore. [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, 451 (Greek), 50, 64 (Latin), 1728.

μ[] τ[] α[] heh meter alethes. the true mother; i.e. Binah.

μ[] τ[] α[] ε[] α[] meter alethetas. Mother of truth. α[] ε[] α[] is truth, and also the character of one who speaks truth. Binah manifest the word of God, which is the seed of truth.

ε[] α[] δ[] ο[] enadios oikos. In the Holy temple. That is ε[] "in", α[] δ[] reverence, august, venerable, ο[] a house, dwelling, abode, a room, chamber, temple. The house of deity is in the temple of human personality, grown and nourished by the true mother and completed by the perfect intelligence.

ε[] ε[] hierous. a priest, sacrificer. see 969, 1480, 1584.

ε[] + ο[] hieron + IEOU. temple + "bishop of light". In the gnostic books, according to Bond and Lea. [A Preliminary Investigation, p.35] Probably refers to Christ.

721 (7*103)

NQDH RAShVNH nequdah rashunah. the First, or Primordial Point, a title of Kether and the number 1. see 599, 620.

ADM OILAH Adam Illah. Heavenly Man.

722 (2*361)

IRIBK yeribeka. thine adversary. see 242.

KBShTh ewe-lambs. [Genesis 21:28] [Gutman Locks: The Spice of Torah, p.277]

ShKBTh a layer, flow. [Leviticus 15:16]

723 (3*241)

HShChITh had corrupted. [Genesis 6:12] [Gutman Locks: The Spice of Torah, p.278]

VZROThM and you shall sow. [Genesis 47:23]

ThShChThV you shall slaughter. [Leviticus 22:28]

724 (4*181)

OMDIM ammudim. the pillars. the state of perfect equilibrium in understood as the support or pillars of existence. The pillars of Solomon's temple were placed outside the entrance. [1 Kings 7:21] "And he set up the pillars in the porch of the temple: and he set up he right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz. [Mem = 600] see 164.

DIIN diin. leader, chief, judge. variant spelling. Spelled DIN in [Psalm 68:5] "A father of the fatherless and a judge of the widows, is God in his holy habitation." [Nun = 700] see 74, 64.

DKN dikkane. 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.

HGIVN higgayon. meditation, thought, musing, resounding music, reading, recitation of text, logic. [Psalm 49:3] "My mouth shall speak of wisdom; and the meditation of my heart shall be of understand." [Nun = 700] see 74.

GIHVN Gihon. a stream, the name of the second river of Eden, associated with water. Variant spelling according to Godwin. [Nun = 700] see 74, 77.

725 (25*29)

KHN kohen. priest. see 75.

HVA ShMI + ShDI AL ChI hua shaymi + shaddai El chai. My name is Hua or that is my name plus Lord of Life. The cause of the tree and the garden is that No-thing or Lord of the universe. see 362, 363.

HDD BN-BDD Hadad ben-Bedad. Hadad, son of Bebad. A king of Edom, associated with Tiphareth. In [Genesis 36:35] "When Husham died, Hadad son of Bedad, who defeated Midian in the country of Moab, succeeded him as King. His city was named Avith." Note that Edom signifies unbalanced force, and that the Qlippoth of Tiphareth are the "Hagglers". see 45, 1081. [Nun = 700] see 75.

726 (2*3*11*11){PRIVATE }

DM-ONB dam-aynahb. blood of the grape (see 166).

VIThRIOL 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 (Latin).

AGB + IIN agab + yayin. by, through, by means of plus wine; i.e. delight. the spirit within blood intoxicifies; then "the kingdom of spirit is embodied in my flesh." see 720, 6.

Greek

μετ ε■■■■■■ met eirenehs. "in peace". Septuagint translation of BShLVM ((38) 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.

727 (prime)

NQVDH RAShVNH nequdah rashunah. the Primordial Point. see 721

RASh DBRK all of your words. [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 RASh-DBBK, indicating the importance of "the beginning, the head." see 1168, 501, 226.

PRKTh + BKH paroketh + bawkah. curtain, veil, plus 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.

AVR MVPLA + ZRO ALHIM aor mopeleh + zerao Elohim. Hidden light plus a godly seed. The first point is the seed of this hidden light, or Kether, the "illumination material." see 363, 364.

728 (8*91)

ThShKCh tashakach. suggest a combination of ThSh weakness + PCH 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 PNIM face, countenance; anger, wrath, one's own person, appearance, way, manner. see 180.

MRChPTh merahepeth. hovering, moving over, brooding. [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."

Fabre D'Olivet comments: MRChPTh 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 from the same root; that is to say, which is always attached to the word RVCh, and which depicts, as I have already said, an expansive and quickening movement. [see 214, RVCh]. The sign Peh 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 NShP [to blow, breath upon], gives is the sense of agitation with a vital movement, of animating. Finally, the Hebraic verb RHVP is the same as RHVB, with the sole difference of the character Peh being substituted for the character Beth: it signifies, to dilate, to expand, to agitate prolifically. The Arabic [word] has the same sense." [The Hebrew Tongue Restored, p.32]

729 (27*27)

GN IHVH gan Jehovah. garden of God (see 79).

IACHIN Yachin. Jakin; one of the pillars in the temple of Solomon, corresponding to the masculine side or pillar of Mercy on the Tree of Life. Variant phonetic spelling, according to Godwin. [Nun = 700] see 79, 90.

LA ThRTzCh thou shall not kill. The sixth of ten commandments revealed to Moses by God, in [Exodus 20:13]. 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 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). For other commandments, see 2296, 696, 1506, 1026, 2942, 2397, 1837, 1888, 928, 1282, 563; 486, 2002, 1522, 483.

730 (2*5*73)

RK + ABIThVB roke + abitob. tenderness plus father of goodness. The Lord of all things manifests creation through tender love and for the purpose of goodness. see 700, 30. ABA (Abba) father. This is a name for the Sephirah ChSD Chesed or Mercy, sphere of cosmic memory. The tender father comes from the universal memory of the source. see 4.

KSILIM kesilim. "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, as in [Isaiah 13:10] "The stars of heaven and their constellations will not show their light. The rising sun will be darkened and the moon will not give its light." [Mem = 600] see 170.

MVODIM moadim. seasons.

N + L Nun + Lamed. fish plus 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. In order to change from the worship of the teraphim, one must be guided by the higher self to the perception of unity, which is God's name. see 700, 30.

MH-ShHIH + IHVH IGMR BORI mah shehaiah + IHVH igemer beadi. The thing that has been plus 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.

731 (17*43)

Total length of the visible paths when the Aleph line is 26 units long.

***numerical cont. whose sides = 20; of octagon whose sides = 15, of dekadon whose sides = 12; of dodekadon whose sides = 12, etc. Measurement of paths of Tree of Life: 14 lines of 26 units (364) + 7 lines of 45 units (315) + 1 line of 52 units (52) = 731.

BITH-HShThH Beth ha-Shittah. 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.

[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 writes: "It is generally said that this word means 'house of the Acacia', ShThH, 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 ShTh, shat, plural shathim, which signifies 'columns' or 'pillars,' in which case the meaning is 'the temple of the pillars'. [Ancient Faiths Embodied in Ancient Names, pp. 363-364] both explanations suggest the F■M■ lodge.

gibeah ha-Llohim [GBOH HALHIM]. Hill of the Elohim. An ancient Hebrew name for Bethel, The House of God, where Jacob had his dream of the ladder. This ladder is another symbol associated by Qabalists with the Tree of Life. (see 171).

ChZIVN chezawyon. vision. [Isaiah 22:1] "The burden of the valley of vision. What ails thee now, that thou are wholly gone up to the house tops?" see 81. The Zohar [?II: p.270?] says: "The valley of vision is an appellation of the temple when the Shekhinah dwells in it, and when it was the source from which all drew their prophetic inspiration; for although the various prophets proclaimed their message in various regions, they all drew their inspiration from the temple. Hence the appellation 'valley of vision'. (The term hizayon (vision) has also been interpreted to signify "reflection of all the celestial hues".) The words 'What ails thee now, that thou are wholly gone up to the houses tops?' Allude to the Shekhinah, who at the destruction of the temple revisited all the spots where she had dwelt formerly and wept for her habitation and for Israel who had gone into exile and all those righteous ones and saints that perished there." [Nun = 700] See GIA ChZIIN "valley of vision", #95, 745. It is obvious, from the gematria, that true vision (Key 4) is what preserves seed (Key 13) and brings us to the hill of the Elohim where the house of God is (Key 1). Thus we gain immortality as our consciousness expands.

KAIN Camio. Goetic demon by night of the 2nd decanate of Virgo associated with the 9 of Pentacles in the Tarot minor arcana. This is the operation of Yesod, sphere of the Moon, in Assiah the material world. When negatively aspected, as here, this can indicate discouragement and troubles through theft and knavery. The remedy is to define experiences, sensations and surrounding in harmony with the patters of reality of the physical plane. According to Davidson, Camio or Caim is a great president in Hell, and manifested in the forms of a thrush, a belted bird. As many as 30 legions of infernal sprits attend him. [Davidson: Dictionary of Angels, p.79]

732 (3*4*6 1)

LBN laban. white, whiteness; white of the eye, silver coin. White is the symbol of purity and innocence in Masonic symbolism, and on the great seal of the U.S. [Genesis 30:35] "And he removed that day the he goats that were ring-straked and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons." Spelled ?VIThLBNV? "and made white", in [Daniel 12:10] "Many shall be purified and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understood." [Nun = 700] see 82.

TzLM DChBA tzelem dahava. golden image.

RIShA ChVVRA reshaw chavvura. the white head, a title of Kether (variant spelling, see 736). [Franck: 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 RIShA ChVVRA reeshoh havroh, because all colors, that is to say, all ideas, all determined modes are blended in the form." RIShA ChVVRA white head, has the same meaning as RASh HLBN (rosh ha-lawbawn) [K.D.L.C.K. p.680] "Before the white-washing of changes", also attributed to KThR Kether. see 620. RASh HLBN = 588, which see. (588 = 21 x 28). see 733.

733 (prime)

RIShA HVVRH Risha Havurah. The White Head, a title of Kether.

BARTzThM in their lands. [Genesis 10:5] [Gutman Locks: The Spice of Torah, p.279]

734 (2*367)

ShM ShMIM + D Shem ha-shamaim + Daleth. The name of the heavens, i.e. God's name plus the door. Creative imagination through the doorway of desire reveals the name of God in all manifested things. see 730, 4.

VThKChSh then denied. [Genesis 18:15] [Gutman Locks: The Spice of Torah, p.279]

VThChShK and was darkened. [Exodus 10:15]

735 (3*5*7*7)

QL ADM kol Adam. the voice of Adam. [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 QDMAL kamael, spirit of Venus]. [Mem = 600] see 175, 130, 45.

LB-ABN Laib ehben. heart of the stone. see 85

BMRTzThG Bemaratzteg. Tiphareth, 42-fold name in Yetzirah, the formative world. see 1081. The 19th through the 24th letters of the 42-letter name of God.

RTzLThVTh. Retzeloth. Gates of death; the sixth hell, corresponding to Chesed also to the Moslem Jahim, reserved for pagans and idolaters [Godwin].

736 (23*32)

RIShA ChVVRH Resha Chavvurah. the White Head. A title of Kether and the number 1. (note spelling difference between (733)). see 837, 620, 222.

ARVN ChDTh Aron ha-edeth. Ark of the Testimony. Alternate spelling is HODVTh, see 742, 1386, 3793 (Greek).

OQLQLVTh ekalekalloth. tortuous ways, perverseness. From OQLQL crooked, winding; zig-zag. Suggest the spiral motion of spirit in macrocosm (whirling in Kether) and microcosm (the serpent-power).

Written OQLQLVThM in [Psalm 125:5] (4) "Do Good, O Lord, to these who are good, to those who are upright n heart. (5) But those who turn to crooked ways, the Lord will banish with the evil doers." Thomas Troward comments: "Firm trust in 'God' is the only true foundation of peace. 'Thou will keep him in perfect peace whose mind is stayed on thee: because he trusts in thee' [Isaiah 26:3]. It is the radiant center of life (Zion) which cannot be removed and abides forever. The reflect of the power within is a corresponding working without which is a circle of protecting mountains around Jerusalem, which is the habitation of our life. Zion, the radiating center of life in ourselves and center of the infinite, and Jerusalem the city of our habitation and all our circumstances and surroundings. The way to get this is to be upright in our hearts (verse 4) and to true aside from crooked ways (verse 5). The opposite to a crooked way is to act form love in sincerity, i.e. love, either form the person or the work. If we are doing it for a person, the purely for the persons's sake-if for a work, the purely for the work's sake, without arrieve pensee (second thoughts)-peace shall be upon Israel, even such as of a pure heart." [Troward on Psalms, Psalm 125]

MLKVTh KL-OLMIM malkuth kawl-olamim. an ever-lasting kingdom. [Psalm 145:13] "Thy kingdom is an everlasting kingdom, and thy dominion endures throughout all generations." see 636, 516. The kingdom of spirit embodied in flesh brings Kether into Malkuth. [Troward on Psalm]: "The keynote of this Psalm is the infinitude of the Lord" (= the spirit), supplying, supporting, and expanding the individual (a) cosmically and generically-'his tender mercies are over all his works'; and (b) in precise response to the recognition of the individual. This is scientific, and naturally results form the psychological relation of the individual mind to the universal mind. It is law, and it is by this natural law that the Lord particularly favors those who call upon him in truth (i.e. not as mere ceremony) and that love him (verse 18 + 20). The study of the Lord's working is commended, i.e. the operation of the law above referred to... It is a science and the root of all other science, and it becomes a kingdom (verse 13) the kingdom of perfected individuality." see 4401 (Greek).

LOVLM le-olahim. forever, to eternity. [Mem = 600] [Psalm 110:4]

737 (11*67)

ShLHBTh shalhebeth. Flame.

LAShThV of his wife. [Genesis 26:7] [Gutman Locks: The Spice of Torah, p.280]

VLShAth and for a rising. [Leviticus 14:56]

738 (2*9*41)

GPRITh ADM Gawphriyth Adam. Sulphur Adam.

ChLTzIM khalat zim. loins, lower part, strength.

LShChTh to destroy. [Genesis 6:17]

739 (prime)

ShKL MVGShM Sekhel Mughsham. Corporeal or Incarnating Intelligence. The 29th Path of Qoph. Connects the field of desire (Venus) to that of sensation (Earth). 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]

ShMSh VMGN shemesh vu-mawgen. sun and shield. [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.

ShMOVN BR-IVNH Shimeon bar-jona. hearing, son of the dove. [John 1:42] "... thou art Simon the son of Jonah: thou shall be called Cephas which is... the stone." Simeon is from ShMO sound, sonority + ShMO report, fame; meaning, sense; hearing capacity. ShMO hear, is part of the confession of the unity of God. see 410, 466, 273, 202, 71. IVNH "dove" is feminine of masculine IVN "dove" and IVNH Jonah, 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-chemical fixation, #446). Inner hearing is part of the body-building process.

NTzCh + HVD + ISVD + MLKVTh (Netzach + Hod + Yesod + Malkuth). The great lower triangle of the Sephiroth with ISVD at the center: Victory (Venus, desire), Splendor (Mercury, intellect), Foundation (Moon, astral body) and Kingdom (Elements, physical body). see 148, 15, 80, 496.

IKIN Jakin. the pillar of Mercy, the white pillar. On the Tree of life, the pillar of the sephiroth whose numbers 2, 4, and 7 add to 13, the number of unity and love. The magic of light or theurgy (God-working) depends on recognition of the One-ness of all, and is based on knowledge that it is essentially love. see 90.

LB-HABN liab ha-ehben. the heart of the stone, the stoney heart. [Ezekiel 11:19] "And I will give them one heart, and I will put a new spirit withing you; and I will take the stony heart out of their flesh, and will give them a heart of flesh." The "stoney heart" is a symbol of the sense of separateness pictured by the tower in Key 16. [Nun = 700] see 90.

MN mahn, manna. who? What? a chord. Literally "whatness". The mysterious food of the children of Israel. [Exodus 16:15] "And when the children of Israel saw it, they said one to another, it is manna: for they know not what it was. And Moses said unto them, this is the bread which the Lord has given you to eat." A root appearing in the word man, moon, month. [Nun = 700] see 90.

MN men. a portion, as in [Psalm 68:23] (22) "the Lord says 'I will bring you from Bashan; I will bring you from the depths of the sea, (23) That you may plunge your feet in the blood of you foes, while the tongues of you dogs have their portion."

Fabre D'Olivet comments on the root MN men: "This root, composed of the sign of exterior and passive action, united by contraction to the root AN, symbol of the sphere of activity and of the circumscriptive extent of being, characterizes all specification, all classifications by exterior forms; all figuration, determinate, definition, qualification.

The Arabic [word] has not followed the same developments as the Hebrew, although they have come from an identical root in the two idioms, as is proved by the usage of this root as designative relation represented by of, from, etc. As noun the Arabic root [Arabic word] designates a thing emanated from another, a gift; as verb, it characterizes the state of that which is benign, beneficial; action of that which is deprived in order to give, to distribute; that which is weakened to reinforce, impoverished to enrich, etc.

MN the kind of things, their exterior figure, mein, image, that is conceived; the idea that is formed, the definition that is given to it; their proper measure, number, quota." [The Hebrew Tongue Restored, p.391]

SPR Th Sepher Tav. Book of Tav. [beginning of text missing] "And in the Qabalah the planet Saturn is attributed to the letter Tav or T. Thus we may understand book T to be the record of all time, written upon the flesh of the human body, within and without. Rightly does the Fama warn us that the great treasure ought not to

be delivered to the censure of the world. [Paul Case: True and Invisible Rosicrucian Order (4th), p.216-218]

DIVNSIM Dionsim. The last 7 letters of the 22-letter name of God [Godwin]. see 180.

Greek

Kuklos (Gr). Cycle. All creation goes through cycles.

Kteisis (Gr). Creation. Magic is creation.

Heh thermoteis (Gr). Heat, which is vibratory force. Creation controls this vibratory energy.

Aitheros Melos (Gr). Music of the Spheres. The great secret of the practical occultist is the secret of sympathetic vibration, whereby impulses of what might be called a certain pitch induce the activity of cosmic forces far beyond the range of the limited powers of the physical man. The magic circle symbolizes all these ideas.

■επ■ πασ■ ■ε■■ ho epi pasi Theos. The god over all. Deity creates using the pairs of opposites; Kether emanates Chokmah (Jachin) and Binah (Boaz). see 284 (Greek)

α■μα ■■σ■■ haima iesou. 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.

■■■■■ε■■ Aodpmeus. Sun of Egypt-Greek worship; hades, the God (of death = Nun = Change = reproductive power).

741 (3*13*19) Σ38 = 741

AMN Amen. so be it, to support, be firm or nurture; artificer, artist, master workman. A title of Kether which as a verb signifies: to be firm, to support, to rear up, to nurture, to foster; also faithfulness, truth, credibility (see 91).

AB LABN Ab lebehn. Father of Fathers.

AMShTh amasmath. 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.

LRAIK Leraik. Leake; Goetic demon by day of the 2nd decanate of Leo. The demons's name suggest mis-guided action (Lamed) and use of regenerative solar force (Resh) in erratic activities (Aleph) resulting in a false sense of personal will (Yod) in an endless quest to manifest that will (Kaph). The 2nd decanate of Leo is ruled by Jupiter and has the qualities: kindly, tolerant, urbane. The influence of this demon suggest conscious imbalance. In the Tarot minor arcana this decanate corresponds to the 6 of Wands, which is the operation of Tiphareth, sphere of the Sun or higher self, in Atziluth, the world of archetypes. When negatively aspected, as here, it can indicate loss through love affairs or by the opposite sex; waste in pleasure and trouble through pride of riches or through intolerance based on success. The remedy to this is correct understanding of the true source of personal egoic feelings.

742 (2*7*53)

MLAK HALHIM Melakh ha-Elohim. Messenger of God. see 182

MShBTh to dwell. [Genesis 36:7] [Gutman Locks: The Spice of Torah,
p.281]

BShMTh in names. [Numbers 32:38]

743 (prime)

MGN mawgen. shield; defense, to deliver. see 93.

MGN miggane. to deliver up, deliver to. [Genesis 14:20] "And blessed be the most high God, which has deliver thine enemies into thy hand..." [Nun = 700] see 93.

VLAShThV and for his wife. [Genesis 3:21]

744 (3*8*31)

HVA IROH AVThM Hu yire-eh otawm. He shall feed them [Ezekiel 34:23]. "And I will set up one shepherd over them, and the shepherd shall feed them, even my servant David." see 270, 288.

KCh-QIVM kach-qiyom. The power of permanence. see 184

Greek

■α■α α■τ■ Maria hagiotes. holy Mary. see 592.

πα■ε■ + ■ α■ parthenos + ho aneq. Virgin + the man; i.e. the resurrected Christ, who is born of the "virgin".

745 (5*149)

HMN hahman. to be turbulent. to rage. Multitude in [Ezekiel 5:7] "Therefore thus says the Lord God; because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgements, neither have done according to the judgements of the nations that are round about you." (I am against thee) refers to the restless activity associated with Mars and with Geburah. [Nun = 700] see 95.

Fabre D'Olivet says of the root HM, that it is "universalized life: the power of the universe. Onomatopoeic and idiomatic root, which indicates every kind of tumultuous noise, commotion, fracas. The Arabic [word] characterizes, in general, that which is heavy, painful, agonizing. It is literally a burden, care, perplexity. as a verb [Arabic word] expresses the action of being disturbed, of interfering, of bustling about to do a thing.

HVM action of exciting a tumult, making a noise, disturbing with clamor, with an unexpected crash; every perturbation, consternation, trembling, etc. [The Hebrew Tongue Restored, pp. 331-332]

ZBLVN Tribe of Zebulon. "habitation." Cancer (see 95). Note: Godwin's says this tribe is associated with Capricorn.

746 (2*373)

MMVNIM mammonim. chiefs, commander. The governing powers of the individual soul are contained in the One Ego seated in the hearts of men. [Mem = 600] see 186.

MQVM maqom. place, locality, dwelling-place. Misunderstanding of the Corporeal Intelligence [Qoph = sleep] is a great cause of error, which has its roots in a misconception of the significance of "place" or "locality" and of the true inwardness of what seems to be increase or addition. The Book of Concealed Mystery says: "The balance hangs in the MQVM (place) which is AIN (not). see 61. [Exodus 21:13] "And if a man lie not in wait, but God's deliver him into his hand; then I will appoint thee a place whither he shall flee." [1 Kings 8:30] "And harken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place; and when thou hearest, forgive." [Mem = 600] see 186.

Greek

■ ■ ■ ■ ατ Evilat. Havilah, the "land" where there is gold. Septuagint translation of ChVILH (59), in [Genesis 2:11] "The name of the first [river of Eden] is Pison: it winds through the land of Havilah, where there is gold."

■ ■ απε ■ ■ α Θε ■ ■ heks apiera Theou. six boundaries of God; i.e. those which form the cube of manifested space.

■ α ■ α ■ μ α charagma. a mark, stamp or sign; engraving. see 400, 2886 (Greek).

747 (9*83)

BN ADM Ben Adam. son of man. [Psalm 8:4] "What is man that you are mindful of him, the son of man that you care for him?" Refers to man as the means whereby the divine grace becomes manifest through correct understanding of the desire nature. [Nun = 700] see 97, 657, 1307, 2198 (Greek).

AMVN amon. artificer, master-workman, architect, designer. Corresponds to the number 7 and the heptagram (the inner planetary centers) as symbol of skill developed through trial and error. Also AMVN aemon. faithfulness. Variant spelling of AMN. [Nun = 700] see 187.

AMVN is also the day demon of the 1st decanate of Gemini, ruled by Mercury. It suggest self-conscious imbalance of spiritual energy (Aleph) resulting in mental inertia (Mem), psychic receptivity (Vav) and cycles of reproductive error (Nun). In the Tarot minor arcana it corresponds to the 8 of Swords, which is the operation of Hod, sphere of Mercury in Yetzirah, the formative world. It can indicate as here, wasted force, ill-directed action, crises in affairs, malice; ill-natured, too much concern with personalities, pettiness and over-carefulness in details.

AVPNIM Ophanim. Wheels. Choir of angels of Chokmah. see 187

MShH AISH HALHIM moshe aish ha-Elohim. Moses, man of God, or Moses, man of the Elohim. [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.

[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 (4*11*17)

MShChTh you annoint. [Genesis 31:13] [Gutman Locks: The Spice of Torah, p.282]

ShLChThI I sent, I had put forth. [Genesis 38:23]

ChMShTh five. [Numbers 3:47]

749 (7*107)

ThIth ChIVN tit-ha-yaven. miry clay; clay of death; One of the seven infernal mansions. The infernal abode corresponding to Geburah [Godwin says Tiphareth]. [ThIth = clay, IVN = mire, mud] Translated "the mire clay" in [Psalm 40:2] "he brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established by goings." [Nun = 700] see 99, 28, 74, 102.

IShVO HmShICh Yeshua ha-mawshiyah. Jesus, the messiah. This spelling of Jesus shows Shin, the letter of Fire, combined with Yod, Tav and Ayin, assigned to the earthy signs Virgo, Taurus and Capricorn, respectively. The messiah is the anointed one or king, assigned to Tiphareth. Attainment of the oil of illumination is to master the powers of the serpent-power on the physical plane. see 386, 358.

750 (2*3*5*5*5)

MDVN mahdone. contest, quarrel, exertion; contraction; extension, length, height. All outer strife is the play of the light and darkness of God. All semblance of effort and exertion is performed by the one actor. [Psalm 80:6] "Thou makes us a strife unto our neighbors: and our enemies laugh among themselves." see 100.

MIN min. species, kind.

LShKTh lishekawth. chambers, cells; compartments; rooms connected with sanctuary. [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." [Ezekiel 40:44] "And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north."

OPRTh ophereth. 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.

***The Aesch Mezareph [VI, pp.33-35] says: "Ophereth, in the doctrine of natural things is referred to wisdom [Chokmah], for a great treasure of wisdom lies hid here. And hither is referred the quotation [Proverbs 3:19] 'The Lord in wisdom has founded the earth; I say, the earth', concerning which Job speaks [28:16], 'which has dust of gold'. Where, take notice of the word ophereth, i.e. lead. This lead, by a mystical name is call chol [KL, the all, #50], because therein lies the system of the whole universe. For its figure [circle with cross on top] has a below circle, the sign of universal perfection, and over the circle is a cross formed of four Daleths, whose angels meet in one point; so you may know, that all quaternity lies here, and the quaternious 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 enfolding itself, and at length the desire splendor [a brightness as the color of amber] breaks for. Also the natural sephirah 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, thee will appear the wonderful creation: after which thou shall have the emanation of the desired natural light. And note, that the word [KL] chol, whose number is 50, multiplied by 15, according to the number of the sacred characteristic name in the

sephirah of wisdom, will produce the number of ophereth, i.e. 750...

Chokmah, in the metallic doctrine, is the sephirah 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, verse 8, is spoken concerning the stone of lead ("And he cast the weight of the lead upon the mouth of the Ephah) 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, and [Amos 7:7] Anak (ANK, #71), a leaden plummet, denotes the thread of Chesed. for Anak, [text ends]

ShLKTh shalleketh. 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){PRIVATE }

AIsh ThM Iysh toom. a perfect man. see 311, 440, 1351, 1000.

VIHI KN va-yehi khen. "and so it was."

NThDVRINAL Nathdorinal. 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. see 259. 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.

Xlpxu Chiram. 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 ChVRM (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 comments: "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 pineal gland is 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. The legend of Hiram Abiff is based upon the ancient Egyptian mystery ritual of the murder and resurrection of Osiris..." [Secret Teaching of All Ages: pp.78, 79, 95] see 254, 273, 1351 (Greek), 2270, 634.

752 (16*47)

VILVN vilon, wilon. veil; the 1st Heaven of 7 corresponding to Yesod, the astral and Malkuth, the physical plane. [Nun = 700] see 102.

BShNTh in the year of.[Genesis 7:11] [Gutman Locks: The Spice of Torah, p.283]

LShBThK [Exodus 15:17] you to dwell in.

753 (3*251)

GNN gawnan. gawnan, to hedge about, protect, shield (see 103).

MGDVN Megiddon. rendezvous. The place of the battle of Armageddon in the Apocalypse. [Zechariah 12:11] "In that day shall there be a great mourning in Jerusalem, as the mourning of Haddad-Rimmon in the valley of Megiddon." We must come to this place of rendezvous, where the peace of illumination during quiet meditation is experienced, after the storm and conflict of early awakenings have passed. Rendezvous means "render yourself" its root is in "surrender". One in meditation surrenders to the indwelling shekinah, who is the "daughter" of the seven (planets). He makes his appointment, and to her faithful lovers she unveils. [Nun = 700] see 103, 222, 958; 247 (Greek).

Ανάστας anastas. having arisen, arise. [Acts 10:13] "And a voice came to him, 'rise, Peter, kill and eat'". [ἀνίστημι: to make to stand up, raise up, set up: to raise from sleep, and from the dead: to setup, build; also to build up again; to rouse to action. To rise, to go, set out. [Luke 15:18] "I will arise and go to my father, and will say unto him, father, I have sinned against heaven, and before thee."

754 (2*13*29)

MLKI-TzDQ MLK ShLM Malchi-zedel Melek Shelem.. King of Salem
(Melchizedek).

MDIN Midian. Midian; one of the sons of Abraham by Keturah; later one of a number of tribes in NW Arabia. [Judges 8:22] "Then the men of Israel said unto Gideon, rule thou over us, both thou, and thy son, and thy son's son: for thou has delivered us from the hand of Midian." According to Inman, Midian is probably derived from MI, mi, water or seed, and DN, Dan, the judge, connected with Scorpio and alchemical putrefaction. see 54, 55. Thus is signifies "the seed of man". [Arabia signifies "sterility" in the Rosicrucian allegory; NW on the cube of Space is the direction assigned to Lamed, "Justice". Abraham (254) means "father of a multitude"; Keturah is "frankincense"; assigned to the Sun]. [Nun = 700] see 104.

ABN + Lapis. This combination of the Hebrew and Latin words for Stone occurs often in secret writings of the western tradition. [Nun = 700] see 104.

755 (5*151)

Greek

***πετρος [beginning of text missing]

***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 [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." [The Magical Message According to Ioannes, pp.86-87] see πετρος (#486).

2. Omicron says πετρος is literally "a stone". As a symbol, the word is connected with the preceding [πετρα], 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." [Letters from Paulos, p.262]

3. 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.

756 (4*7*27)

ABN ShABTh ehben shebeth. lode-stone, magnet (see 762).

HVA NHRI DChKMThA hu nehiryu de-chokhmatha. That is the light of wisdom [Lesser Holy Assembly]. Refers to the "place of beginning." [HVA is read as "that."]

VHABN GDLH ve-ha-ehben gedolah. and a great stone. [Genesis 29:2] "And he [Jacob] looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the wells mouth." [Nun = 700] see 106.

KI ShPO IMIM IINQV ki shefa yammim yinaqu. 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. see 95, 100, 44. "Seas" are mental substances; "Sand" is spiral, twisting motion directly connected with sound and with thought; root of Havilah, the land where there is "gold", i.e. Tiphareth.

NVN Letter name Nun. fish, to grow or multiply. see 106, 50, 700.

SORTh IHVH sa'arath IHVH. Whirlwind (storm) of Tetragrammaton [Jeremiah 23:19].

SPIRVTh Sephiroth. Countings, emanations, spheres; numbers. The ten divine emanations in the Qabalah. [The singular is SPIRH, 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 NVN and to the corresponding Tarot Key 13. see 1326.

OVLMIIM olamim. ages; worlds.

OVRPRTh ophereth. 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. And hither is referred the quotation [Proverbs 3:19]: "The Lord is wisdom has founded the earth." [Aesch Mezareph VI] see 750.

ShNVTh shenath. years. Transmutation takes years of practice.

Greek

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).

Mawgen David [MGN DVD]. Shield of David, or Shield (or star) of Love. Refers to the hexagram. It is the great macrocosmic star in the hermit's hexagonal lantern, referring to the Ego in Tiphareth linked to the paternal and maternal cosmic forces. [Nun = 700] see 107.

AVNN onawn. 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). In [Genesis 38:4] "She [Shua] conceived again and gave birth to a son and named him Onan." And in [Genesis 38:9] "But Onan knew that the offspring would not be his; so whenever he lay with his brother's wife, he spilled his seed on the ground to keep from producing offspring for his brother." Connected with self-pollution. Note the power of spirit (Aleph) lined (Vav) to reproductive force (Nun) in perpetual cycles of its own use, and abuse (Nun). [Nun = 700] see 107.

The Zohar [II:186B, 187B, 188A] has these comments: "... while the holy soul is still within man's body, it is incumbent of him to multiply the image of the king in the world. There is herein an esoteric thought involved, namely that just as the celestial stream flows on forever without ceasing, so must man see that his own river and spring shall not cease in this world... (p.212) "And raise up seed for thy brother", as that seed is needed for the purpose of putting things right by growing into human shape and form then and thus preventing the stock form being severed from its root. And when all has been put right, then those concerning receive praise in the other world, as the holy one is pleased with them (p.216). Now of all the sins which defile a man, that which defiles him the most, both in this world and in the world to come, is the sin of spilling one's seed (semen). A man guilty of this sin will not enter within the heavenly curtain, and will not behold the presence of the ancient of days." (p.217).

NChShTh nahkhawshah. serpents (feminine); 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. "Attached to his table was a nail, which when it was pulled out, took with it a stone, leaving an opening which exposed the hidden door (see 100). The *Fama* uses the noun "Brass" as does the English translation of the Old Testament, to indicate, not the mixture of copper and zinc, nor any other alloy, but, as the original Hebrew shows, the metal copper, which the alchemist call Venus...we may compare this memorial table to the emerald table of Hermes, for as Brass or copper is the metal of Venus, so is the Emerald the precious stone of the same planet. [True and Invisible, page 175]. Venus is connected with desire and creative imagery. Desire is the open door to the higher life, but untrammelled, it can bring the filthiness of lower imagery.

Note that NChSh are the letters for "serpent", and ShRv spells 6 (Sheth), the number of Tiphareth, to which Vav, the "nail" is attributed. It also spells Seth, whose name means: replacement, or compensation. This is the reward of those who master the serpent-power; they become united with the son in the Sephirah call Beauty. see 358, 700, 6, 12, 1171, 1266. "That is, the word [Nekosheth] is a formula for the vault." [Paul Case: True and Invisible Rosicrucian Order (4th), p.187].

"Among the planets Nogah, Venus corresponds to it. A necessary instrument to promote the metallic splendor. Yet it has more the part of the male [red] than female [white] for do not deceive thyself, to believe a white splendor it promised to thee, as the word Nogah infers. But Hod ought to receive a Geburic influence, and gives it also. O how great is thy 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." [Aesch Mezareph V, p.32?, unsure of origin of quote]

MShChVTh mashchith. The Destroyer, corruption. [Jeremiah 5:26] "For among my people are found wicked man: they lay wait, as he that sets snares; they set a trap, they catch men." Also: destruction, perdition [IRQ:666] "And if thou says wrath and fervor, it is well, since it is written, [Deuteronomy 9:19] 'Since I have feared because of wrath and fervor'. For these are the black and the red smoke. but when is added MShChITH perdition? [667] Because it is written [Genesis 13:10] "Before that Tetragrammaton destroyed Sodom and Gomorrah." But the word ShChTh Shachith, denoted perdition brought about by burning kindled fire." see 854. Also in [Exodus 12:23] "When the Lord goes through the land to strike down the Egyptians, he will see the blood on the top and on the sides of the door frame and will pass over the doorway, and he will not permit the destroyer to enter your house and strike you down."

759 (3*11*23)

VThGShN and they came near. [Genesis 33:6] [Gutman Locks: The Spice of Torah, p.284]

VHShLChThI and I will send. [Leviticus 26:22]

VHShChThM and shall deal corruptly. [Deuteronomy 4:25]

760 (5*8*19)

KNPIM kanawphim. wings. [Malachi 4:12] "But unto you that fear (revere) my name shall the sun of righteousness rise, with healing in his wings." A direct reference to the sun. [Mem = 600] see 200, 1005 (Greek).

KThR + ChKMH + BINH Kether + Chokmah + Binah. Crown plus Wisdom plus Understanding. The names of the three sephiroth composing the supernal triad on the Tree of Life. see 620, 73, 67.

MQBIL VMThQBL magebiyil ve-mathqabal. both active and passive, said in Qabalah concerning the sephiroth. [Inman I. pp.221-222] Refers to Elohim as having male and female connotations.

QROShMN Qaroshaman. Yesod, 42-fold name in Yetzirah, i.e. the foundation or astral plane in the world of formation. The 7th through 12th letters of the 42-letter name of God. [Associated by Godwin with Chesed]

BTh BBL HShDVDH bath babel ha-shedudah. daughter of Babylon, who are to be destroyed. [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.

OTzM Etzem. bone, body, substance, essence, life. see 200.

QSM gesem. divination, witchcraft.

DMIVN dimyon. Resemblance, image, like.

761 (prime)

ABN ChN ehben khane. precious stone. see 111

AShKILK + MSPR asekilekaw + misepawr. I will instruct thee plus number. The secret wisdom of Egypt and of occult scient is "hid in number" [Book of Tokens, Teth] "Number" here is the "thick darkness" which veils the power of the Elohim. see 380, 381.

NShAThI I have lifted up. [Genesis 19:21]

762 (2*3*127)

ABN ShVABTh ehben shebeth. lode-stone, magnet. Property of the letter Nun as in the Hebrew dictionary. see 756, 53.

ThQBRNI bury me. [Genesis 47:29]

Greek

η κυβικη Εκκλησια heh kubikeh ekklesia. the cubic church.

η οθονη μεγαλη Κυβικη heh othoneh megaleh kubikeh. the cubic "great sheet".

763 (7*109)

NShChThH it was corrupt. [Genesis 6:12] [Gutman Locks: The Spice
of Torah, p.285]

HMSChITh the destroyer. [Exodus 12:23]

HNChShTh brass, brazen. [Exodus 35:16]

764 (4*191)

ChMIShThV its fifth. [Leviticus 5:16]

ThNChShV divination. [Leviticus 19:26]

VThQRBVN and you came near. [Deuteronomy 1:22]

765 (5*9*17)

ShKL HQDVSh 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, 199, 265, 395, 415, 450, 410.

"It is the Sanctifying Intelligence the foundation of primordial wisdom and the creator of faith. [Meditations of the Paths of Wisdom]

VIBRK ATm ALHIM va-yebarekh otham Elohim. And God [Elohim] blessed them. [Genesis 1:22] "And the Elohim blessed them [the creatures of water and fowl of he air], saying, be 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.

HShThChVI-LV hesawttahayvei-lo. worship thou him. [Psalm 45:11] "So shall the king greatly desire thy beauty; for his is thy Lord; and worship (do homage unto) thou him." The path to Tiphareth (Beauty) is filled with worship and sanctification of the personal vehicles of consciousness. see 776.

IRATH ADNI HIA ChKMH yereath Adonai heia Chokmah. "The fear of the Lord that is wisdom." [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."

766 (2*383)

MKVN makhon. emplacement; fixed place, foundation, institute, institution. Name of the 7th Heaven corresponding to Chesed. Also: MKVN a kind of tool, vise.

MKVN mekuawn. in a line; a corresponding; exact, precise. The benevolent lines of heaven (Jupiter) are connected with the foundation (Moon) of the earth (Chesed and Yesod). [Nun = 700] see 116.

GMIGIN Gamigin. Goetic demon by day of the first decanate of Taurus [Godwin]. Also spelled HMIGIN, Hamigin. see 768.

767 (13*59)

[ATh-ShM IHVH eth-shem IHVH. The essence of Tetragrammaton's name [Psalm 135:1]. Grammatically, ATh, is the sign of the accusative. see 366.

ZQNIM Zagenim. The Elders. Refers to a state of preexistence. (see 207).

ThBL VISHBI BH. The world and they that dwell therein [Psalm 24:1]. This pair of numerical correspondences intimates that the mystical meaning of ZQNIM 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)

MZIQIM mezziqim. Demons; injurers. According to [Godwin]. The letters of the name suggest a negative reversal of mental substance (Mem) which causes separation and discrimination (Zain), a false sense of personal will (Yod) embodying itself during the sleep state (Qoph) and creating for itself (Yod) a continuous cycle of stability and inertia (Mem). [Mem = 600] see 207.

VIQCh IOQB ABN VIRIMH MTzBH va-yekkach yawrekob ehben ve-yerimeah tzebeh. 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 ABN (53); the pillar is Jakin, "firm one, strong one", alluding to Chokmah, where the essence or Life-force of IHVH, is to be found. see 90.

ARVRH HADMH BOBVRK ayrurawh hawaydamah ba-aybusake. [Genesis 3:17] "and unto Adam he said, because thou has hearkened unto the voice of thy wife, and has eaten of the tree, of which I have commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shall thou eat of it all the days of thy life." Humanity (ADM) has lost the vision (Heh) of the true meaning of the physical plane (ADMH) or ground, and of its "essence". see 2800.

768 (3*256)

NChShThI necheshethi. coppery, brassy. In [Lamentations 3:7] "He has hedged me about [i.e. God], that I cannot escape; he has made by brassy chains heavy." see 758. Copper and brass are connected with Venus; a brass tablet led to the discovery of the vault of C.R.C.

ShTh + HBVNH shath + ha-boneh. foundation, basis plus the builder, founder. The foundation is one name for alchemical quicksilver or mercury of the sages at the white stage. This is the builders of the Stone. see 700, 68.

ABH + B-ChN + GVPRIThA abah + be-khane + gophritha. to desire to breath after, want, need plus 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.

ANI BINH LI GBVRH + BOBRK + IDO aeni binah li Geburah + baebureka + yawdah. I am understanding, I have strength plus for thy sake plus to know. It is meant for man to know understanding (Saturn) and strength (Mars) for the sake of the divine plan of evolution. This plan is based on the foundation stone. see 384.

HMIGIN hamigin. Hamigin or Gamigin (see 766). Goetic demon by day of the 1st decanate of Taurus.

Fabre D'Olivet comments on the root HM, from whence this word is derived: "universalized life: the vital power of the universe. Onomatopoetic and idiomatic root, which indicates every kind of tumultuous noise, commotion, fracas. the Arabic [word] characterizes, in general, that which is heavy, painful agonizing. It is literally a *burden, care perplexity*. As verb [Arabic word] expresses the action of *being disturbed*, of *interfering*, of bustling about to do a thing. [The Hebrew Tongue Restored, p. 331]

The demon name suggest faulty vision or reason (Heh), stabilized into reversal of dependence on universal life (or reality) [Mem], willing itself (Yod) into patterns of memory (Gimel) which link it into union (Yod) with cycles or reproductive error (Nun).

The first decanate of Taurus is ruled by Venus and has the qualities: devoted, artistic, sympathetic. The influence of the demon suggest conscious imbalance resulting in the opposite negative qualities. This decanate is also attributed to the 5 of Pentacles in the Tarot minor arcana, which is the operation of Geburah, sphere of Mars, in the material world of Assiah. When negatively aspected, as here, it can mean toil unrewarded, loss of money; poverty; trouble thorough lack of imagination or foresight. The remedy is to welcome change and desire perpetual transformations instead of embalming oneself in some set form of

existence. Personal will must be seen as the instrument of universal will. [Nun = 700] see 118.

769 (prime)

VMZRQThIV. and its basins. [Exodus 27:3] [Gutman Locks: The Spice
of Torah, p.286]

770 (2*5*7*11)

MKIN mawkheen. strengthening, renewal. see 120.

ININ. "Shall be continued (see 120)."

OQVRv aeqweeth. unfuitful, barren. [Psalm 113:9] "He makes the barren woman to keep house, and to be a joyful mother of children."

ININ yenin. shall be continued. [N = 700]. see 120.

MKIN mawkheen. strengthening. "The fullness of those days shall see the strengthening of thy weakness, O Israel." [Book of Tokens, Samekh]. see Keys 8, 14. [Nun = 700] see 120.

NPLIM Nephilim. Nephilites, distinguished, illustrious nobel men. Translated "giants" in [Genesis 6:4] "The Nephilim were on the earth in those days- and also afterward when. the sons of God went to the daughters of men and had children by them. They were the Heroes [mighty men] of old, men of renown."

Fabre D'Olivet translated this verse: "And the Nephilim (elect among men, noble illustrious ones) were upon the earth in those days: and also after than, sons (spiritual emanations) of Aelohim has come in into (mingled with) daughters (corporeal faculties) of Adam (universal man) and they had produced through them those same Ghoborim (might men, those famous Hyperboreans) who were of old, corporeal man (heros) of renown."

NHPLIM then-the-Nephilites... That is to say, men distinguished from others by their power or their strength; for the *giants*... that the Hellenist and Saint Jerome have seen here, have existed only in their imagination, at least if these translators have understood by this, what the vulgar ordinarily understands, that is, men of greater stature than others. If the Hellenists, who, in other instances, have copied the Samaritan translation, had given attention to this one, they would have see that the word by which this translation renders NPLIM is... used alike in the Hebrew GBRIM, and which is placed precisely at the end of the same verse, as synonymous epithet; for this word is nearer than one imagines to the epithet which the [Greek word] bear: those famous *Hyperboreans*, whose origin has so troubled the savants.

These savants had before then, the Latin word nobilis, which comes from the same root as the Hebrew NPLIM, and presents the same characters with the sole difference of the *b*, which, as in numerous derivative words, has taken the place of *p*, or of *ph*. They have not seen that the Latin word nobilis, have passed from Asia into Europe, was the real translation of the word NPLIM; and that consequently, in the *Nephilites* of Moses must be seen, not giants, nor men of colossal stature, but *Great Ones*; illustrious, distinguished men, *Nobles*, in fact.

... It is PL which always develops the idea of a thing apart,

distinguished, raised above the others. Thence the verbs, PLVA or PLH, used only in the passive movement HPLH or NPLA, *to be distinguished, illustrious*; of which the continued facultative NPLH or NPLA, *becoming distinguished, illustrious*, gives us the plural NPLIM which is the subject of the note.

... the articles PLA or PLH, and they will see among others, NPLAIM *marvelous, wonderful things*; NPLAVTh, *unheard-of exploits, astonishing things, miracles*; NPLATh, *a profound mystery*, etc.
[The Hebrew Tongue Restored, p. 179-180]

2. [Beginning of text missing] ...Rabbi Isaac said: 'When Uzza and Azael fell from their abode of sanctity above, they saw the daughters of mankind and sinned with them and begat children. These were the Nefilim (giants) of whom it is said, the Nephilim were in the earth [Genesis 6:4].' Rabbi Hiya said, 'the descendants of Cain were the 'sons of God' [IBID. 2]. For Cain was born from Samael and his aspect was not like that of the other human beings, and all who came from his stock were called 'sons of God.' Rabbi Judah said that the Nephilim were also called so. The same were the mighty men. There were sixty on the earth, corresponding to the number above as it is written, 'three score mighty men are about it.' [Song of Songs 3:7]. Which were of old, the men of name. Rabbi Jose saw in the word 'name' an indication that they were from the upper world...." (pp. 99, 138)

3. Gaskell suggest that the Nephilim, interpreted as 'giants' were "early human physical forms; mostly Lemurian, some Atlantean. In these rugged forms mind is first aroused... These Nephilim are the monsters which are pre-human and semi-animal. They correspond to soul life to the early attempts at self-realization, which are possible only through the agency of such clumsy modes of expression as are appropriate to the sub-human kingdoms of nature. The ideals of the minds, or spiritual egos (sons of God), conjoined to the processes of the lower planes, give rise to the 'children of men', the progeny of mind, or mental-astro-physical forms. It is as the cosmic forces work through the personality while guided from the individual, that the 'sons of men' are born, that is, the successive incarnations are engendered."
[Dictionary of all Scriptures and Myths, pp. 529-530]

ThShO teshah. the number "nine" (9); in [Genesis 5:5] "And all the days that Adam lived were nine hundred and thirty years, and he died." Fabre D'Olivet renders this verse: "And all the days (luminous periods) during which Adam (universal man) existed, were nine hundred cycles and three tens (on ontological mutation), and he produced Aenosh literally, lime cement, draws with it all ideas of cementations, consolidation, restoration, conservation, etc. The verb ShVO, which comes from it, expresses the action of cementing, plastering, closing carefully. Therefore the name of the number, being visibly composed of this root ShO, governed by the sign of reciprocity Tav, should be understood as cementation, as mutual consolidation. It maintains with number three [636], a very intimate relation, containing like it, ideas

of preservation and salvation." [The Hebrew Tongue Restored,
p.154] For other numerals, see 13, 400, 636, 273, 348, 600, 372,
395, 570, 441.

771 (3*257)

ShOIR ANPIN Seir Anpin. The Bearded Countenance; a title of Microprosopus or Tiphareth. see 1421, 1081. "The beard, considered in itself, has nine portions, but when that of Macroprosopus sheds down its light and influence they are found to be thirteen." [Waite: The Holy Kabbalah, p.138] "For in this disposition of those nine conformations which are the name of IHVH, Tetragrammaton, are they cut off from the earth. This is that same which is written, 'In the name of IHVH I will destroy them.' Also this we learned in the Book of Concealed Mystery. David has here enumerated the nine conformations; of which six consist of the holy name, for there are six names [of deity]; and there are three in the word ADM, or man." [IRQ. 781-783]

ShLThIAL Shelathiel. Angel of Virgo.

772 (4*193)

ShBOTH seven. [Genesis 8:10] [Gutman Locks: The Spice of Torah,
p.286]

ShBOTH the oath. [Exodus 22:10]

MShLBTh joined. [Exodus 26:17]

773 (prime)

KChN HGDVL kohen ha-godhol. the high priest. [Leviticus 21:10]
"The high priest, head and who has been ordained to wear the
priestly garments, must not let his hair become unkempt or tear
his clothes." see 75, 43. [Nun = 700] see 123.

*** ChMSh KNGD ChMSh. [beginning of text missing] opposed to, or
chief above; five. [Sepher Yetzirah 1:2] "Ten are the restricting
numerations (Sephhiroth). The number is that of the fingers, five
as chief above (as over against, or opposed to) five, and the
pure unity enthroned in her strength in the word of renewal, and
in the word of might." [IRQ: 1065] "The superior crowns in
special, are comprehended in the fingers of the hands, which are
ChMSh KNGD ChMSh five over against (or opposed to, or chief
above) five."

774 (2*9*43)

ODN eden. delight, pleasure; time (see 124).

*** MODNM maadannim. delicacies, delights, fetters. MODNI MLK royal dainties in [Genesis ???] "out of Asher his bread shall be fat, and he shall yield royal dainties." [Mem = 600] see 214.

BTh ShBO bath (maden, daughter)-sheba (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 ALIShBO, and that Binah moreover, in another section is so called.

775 (5*5*31)

ThShOH tishah. the number "nine". in [Leviticus 23:32] "it is a Sabbath of rest for you, and you must deny yourselves. From the evening of the ninth day of the month until the following evening you are to observe your Sabbath." Recall that the number nine represents the end, or completion of a cycle, as in Key 9, The Hermit. see 770 for masculine form of this word.

Fabre D'Olivet comments: ThShO: nine. The root ShO, which signifies literally, *lime, cement*, draws with it all ideas of cementation, consolidation, restoration, conservations, etc. The verb ShVO, which comes from it, expresses the action of cementing, plastering, closing carefully. Therefore the name of this number, being visibly composed of this root ShO, governed by this sign of reciprocity Tav, 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." [The Hebrew Tongue Restored, p.154]

2. 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 or 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 (8*97){PRIVATE }

MLVN Mahlon. lodging, inn, night quarters (see 126).

OVN aon or ahvon. to lie down, rest; to dwell; to move, agitate; guilt, iniquity, punishment, sin, crime, cohabit. [Genesis 4:13] "And Cain said unto the Lord, my punishment is greater than I can bear..." [Nun = 700] see 126, 160.

SIVN Sivan. Sivan, the ninth month of the Hebrew year, corresponding to June-July, and thus to Cancer. In [Esther 8:9] "At once the royal secretaries were summoned-on the twenty-third day of the third month [i.e. from the vernal equinox], the month of Sivan." As symbol of Cancer, connected also with alchemical separation. see 95, 1360. [Nun = 700] see 126, 418 (Cheth).

*** unity, peace and plenty, cont. Richardson's Monitor of Freemasonry says (p.22) That these words correspond to the three columns of Freemasonry, and are also related to the pillars of the Tree of Life.

777 (3*7*37)

OVLM HQIPVTh Olahm ha-Qlippoth. 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 QLIPH, Qlipah, "peeling, scaling.") In it also is the abode of the evil spirits, called shells by the Qabalah. see 626, 536, 385.

ACHTh TVCh ALHIM CHIIM Achath Ruach Elohim Chayyim. One is the Spirit of the Living God.

MThShAL Methusael. Methusael, father of Lamech, Old Testament name. [Genesis 4:18] "To Enoch was born Irad, and Irad was the father of Mehutael was the father of Methushael, and Methushael was the father of Lamech." One of the "antedisilvian" patriarchs in the Cannite list. The name is Babylonian, meaning "man of God". Fabre D'Olivet translates this name "death's fathomless pit", or "abyss of death" (i.e. ShAL sheol).

BOIVN HR-QDSHl be-tzion har-qawdeshey. "in Zion my holy mountain". [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).

BRQIO HShMIM beraykeyaw ha-shamaim. in the firmament of the heavens. [Genesis 1:14] The phrase which precedes this is "Let thee be luminaries", and its number is 666. (The number 666 is gained by using a short spelling for the Hebrew word for luminaries. see 666. "The light shines in the darkness, and the darkness comprehended it not." [John 1:5]

Greek

τα ε■ ■ ■ ■ τα ta enouta. "[of] the things which are within" [Luke 11:41] "But give in alms the things within, and behold, all things are pure to you."

■ π ■ ■ ■ ■ ε ■ ■ ■ ■ μ ■ ■ ■ ■ ■ heh prothesis heh megaleh. 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."

■ ■ ■ ■ ■ τ ■ ■ ■ ■ α ■ ■ ■ ■ ε ■ ■ ■ ■ hoi kletoi basileia. Those called to the kingdom. see 259 (Greek).

■ ■ ■ ■ ■ α ■ ■ ■ ■ ε ■ ■ ■ ■ helios basileas. sun of the kingdom.

778 (2*389)

ShLChThM you sent. [Genesis 45:8] [Gutman Locks: The Spice of Torah, p.287]

ThShBOV you shall be filled. [Exodus 16:12]

ThShBOV you shall swear. [Leviticus 19:12]

779 (19*41)

Hilasterion (Gr). The lid, cover. In the Septuagint it describes the cover of the Ark. In the English Bible, "Mercy Seat." Described by the Hebrew word KPRTh, Kapporeth. see 700, 180.

780 (3*4*5*13)

■39 = 780.

AISh MKABVTh Ish makoboth. A man of sorrow. [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 KABVTh is the feminine plural of KAB "pains"].

MLIN milayin. decrees; prophetic sayings; words, commands, things (Aramaic). see 130.

[OIN Letter name Ayin, eye as an organ of sight. look, face, appearance, color; fountain; investigate; balance. see 130.

MASV HBVGIM mahasu ha-bonim. Refused by the builders [Psalm 118:22]. Refers to the stone, and thus to Christ and the Masonic Hero, Hiram Abiff. see 220, 273, 53

ShLMITH shelomith. peaceableness. The liberating stone gives peach (Shalom). see 376

ShPTh shawfath.. to set, place, to put the pot over the fire; to ordain, establish. By placing spirit (Shin) as the one reality over matter, one becomes illuminated (Peh) and thereby establishes dominion (Tav).

ShPTh shepath. language, speech, words, lips, border, edge, margin, rim, shore, bank. Dominion over 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.

ShKNThI shawkanithi. I dwell, have dwelt. [Proverbs 8:12] "I wisdom (ANI ChKMH), dwell with prudence, and find out knowledge of witty inventions." [I.R.Q. 1122] "Hence it is said... I wisdom, have dwelt with prudence"; read ?it? not Shekenethi, I have dwelt; but shekeneth-I my shechinah or my presence."

VMLAV ATh HARTz vu-melayau eth ha-eretz. And fill the earth. [Genesis 1:28] "And God blessed them [humanity], and God said unto them, be fruitful, and multiply, and replenish [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth." see 1974 (Greek).

SPLIM shphalim. cups. The suit of cups in the Tarot minor arcana corresponds to Briah, the world of creation, and to the first Heh of IHVH. Psychologically, the cups are symbols of the powers of imagination. The universal subconscious substance is directed and given pattern through mental imagery, and the whole suit of cups

is receptive to universal principles initiate in Atziluth. [Mem = 600] see 220.

PN pen. a removing, hence, that not, "lest" (as a warning) in [Genesis 3:22] "Then IHVH Elohim said 'behold, the man [ADM] has become like one of us, to know good and evil; and now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever.' (23) Therefore IHVH Elohim set him forth from the Garden of Eden, to till the ground from whence he was taken." [Nun = 700] see 130.

Greek

Ophis [Gr). Serpent, snake. This Greek word has a definite connection with the whole mystery of which "the Devil" is a symbol. see 358.

781 (11*71)

VOShThH and do. [Leviticus 5:17] [Gutman Locks: The Spice of Torah, p.288]

Greek

Sophia (Gr). Wisdom see 1000.

πα■■■■ Paulos. Paul. Saul's mystery name. "single minded in wisdom". see 701 (Greek). [Acts 13:9] "Then that Saul, also called Paul, being filled with holy spirit, looking intently on him..." see 901 (Greek).

π■α■■ praus. meek, humble, mild, gentle. Spelled π■α■■ 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." [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."

δ■■α■■σ■■■ heh dikaiosuneh. righteousness. [Romans 10:6] "But the righteousness from faith thus speaks, 'say not in thine heart, 'who shall ascend into heaven?' That is, to bring Christ down." [2 Corinthians 9:9] "As it has been written, "he has dispersed, he has given to the poor; his righteousness remains for the age." [Galatians 3:21] "Is the law then contrary to the promises? By no means; for it a law were given which was able to make alive, certainly righteousness would come from that law." see 1453, 1962, 2292, 2010, 1850, 2233.

782 (2*17*23)

ALHI ABRHM ALHI ITzChQ VALHI IOQB Elohi Abraham Elohi Itzchaq ve-
Elohi Yaaqob. The God of Abraham, the God of Isaac, and the God of
Jacob.

BOShThI the eleventh. [Deuteronomy 1:3] [Gutman Locks: The Spice
of Torah, p.288]

BShMThM by their names. [Genesis 25:13]

783 (27*29)

GPN gephen. 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". [Judges 9:13] "And the vine said unto them, 'should I leave my wine [70], which cheers God and man, and go to be promoted over the trees? [Hosea 10:1] "Israel [541] is an empty vine, he brings forth fruit unto himself: according to the multitude of his fruit he has increased the altars; according to the goodness of his land they have made goodly images." [Nun = 700] see 133.

GDOVN Gideon. Gideon; "hewer" or "feller"; the fifth judge of Israel, in [Judges 8:22] "the Israelites said to Gideon- "rule over us-you, your son and your grandson-because you have saved us out the hand of Midian." [Nun = 700] see 133.

784 (28*28)

MThVShLCh Methushelach. Methuselah.

ShIChRIRVN Sihariron. Qlippoth of Cancer. This sign is ruled by the Moon, and suggest subconscious imbalance and obsession by negative entities.

785 (5*157)

The power of intuition (5), through the agency of reciprocal action (8) resulting in attainment (7).

NRITH ADM neperith Adam. The separation of Adam. One of the Alchemical names of the Red Stone. see 157, 738.

HNPILIM ha-nephilim. the mighty men. [Genesis 6:4] "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." [Zohar I, p.138] "There were sixty on the earth, corresponding to the number above, as it is written, "three-score mighty men are about it." see 780, 652 (Greek).

GVSIVN Gusion. Goetic demon by day of the 2nd decanate of Cancer. This decanate is ruled by Mars and has the qualities: intense, patriotic and tenacious. In the Tarot minor arcana it is connected with the 3 of Cups or the operation of Binah, sphere of Saturn in Briah, the creative world, the demon's influence is through conscious imbalance, and indicates danger of the 'triangle' situation in relationships, trouble through attachments to the opposite sex; misunderstandings; prodigality and sensuality.

*** [beginning of text missing] the great waters the seed of Sihor, the harvest of the river, is her revenues, and she is a mart of nations." Shihor is the Egyptian Nile, and is Qabalah Egypt is a symbol of the physical and astral planes. "Seed" is Nun, the energy of Key 13 which becomes the word of Key 16. the "great waters" are those of Binah, mother of form. see 508, 277.

786 (2*3*131)

ASh MN HShMIM esh min ha-shamaim. 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.

MMVN mammon. wealth, value; money; fines; penalties. The word comes from the root aman, 'to trust' (ma'mon, Aramaic "that which is made secure or deposited") [Nun = 700] see 136.

ISVD OVLM Yesod Olam. Eternal Foundation of the World, a title of Yesod.

PShVTh peshut. smooth. the smooth point is a name of Kether, the spiritual sun and origin of the "fire of heaven". see 559.

ShLVMITH shelomith. peaceableness (variant spelling). To be in harmony with the celestial fire brings peaceableness. see 780.

ARVN OTzI ShThIM aeron etzei shitim. an ark of Acacia wood. [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 breadth, 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.

***PVRK Phurk. Furcas; goetic demon by night of the 2nd decanate of Leo. A fallen angel; a renowned president or duke of hell: "here he devotes his time to teaching rhetoric, logic and mathematics. He can render people invisible; he also knows how to restore lost property." Has 29 legions of demons to do his bidding, according to De Planky in Dictionnaire Inferom. [Davidson: Dictionary of Angels, p.???] Furcas is connected with the 6 of Wands, or the central ego in the world of archetypes, and thus with pride and dissension, in principle. [Kaph = 500] see 306.

*** [beginning of text missing]

ATV HRQIO eth ha-raquia. the firmament. the expanse. [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 ATTh 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 Qabalist. see 410. Where the prefix Lamed is used instead of Heh and without ATTh. see 1821 (Greek), 380, 1451 (Greek).

According to Fabre D'Olivet, it is translated: ATTh HRQIO, that-selfsameness-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, ATTh [401] having rendered ATTh HShMIM 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 Heh, as in the instance the substance itself, the ipseity, the objectivity, the self-sameness of the thing which it designates. [The Hebrew Tongue Restored, pp. 37-38]

2. F.J. Mayers adds: "The Hebrew word is 'rakia'. The root of the word is 'rak' [RQ] 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 'R-Ch' (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 is 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]

3. Gaskel suggests that the firmament is a 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.

*** [beginning of text missing] because all the upper waters are collected in it, and it then transmits them to these hayyoth, and so they draw from there. It is written: 'A garden shut up is my sister, by bride, a spring shut up, a fountain sealed' (Song of Solomon 4:12). This firmament is called a 'garden shut up', because the whole is enclosed and embraced in it. It is called 'a spring shut up', because the supernal steam as it courses enters it but cannot issue, the water being congealed. For the north wind blows on them, and so they become congealed and cannot issue, being made into ice; nor would they ever issue were it not for a wind from the south which breaks up the ice. The appearance is this highest firmament is like that of the ice which collects all

the waters. Similarly it collects waters and separates the upper from the lower waters." (pp.122-123).

787 (prime)

AVPN ophan. Wheel; one of the Ophanim, order of angels assigned to Chokmah; a circuit of celestial forces in both macrocosm and microcosm. Also means circle; manner, way. Davidson says Ophan is "identified by the ancient sages as the angel Sandalphon." [Davidson: Dictionary of Angels, p.213]. Sandalphon is connected with Malkuth. [Nun = 700] see 137, 280.

ChZVN MIHVH khozon mi-Jehovah. visions from Jehovah. see 137.

788 (4*197)

ChKMH NSThRH Chokmah Nisetarah. Secret Wisdom. i.e. the Qabalah.
see 58, 111, 708.

ShPChTh handmaid of. [Genesis 16:8] [Gutman Locks: The Spice of
Torah, p.289]

LMShChITh to destroy. [Exodus 12:13]

789 (3*263)

ThShPTh you shall judge. [Leviticus 19:15] [Gutman Locks: The
Spice of Torah, p.289]

790 (2*5*79)

*** TzN tzen. thorn. In plural TzNIM 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. [beginning of text missing] Produces thorn and thistle, and the hereditary God-seed produces grape and fig. The two growths in the same individual strive for the mastery, and from the deep contrast between them emerges the perfected life of the child of God. [Problems, p.81]

NShMTh the breath of. [Genesis 2:7] [Gutman Locks: The Spice of Torah, p.289]

ShMNTh eight (8). [Genesis 17:12]

BMVShBThM in their dwellings. [Exodus 10:23]

Greek

■■■■■ Kyros. Cyrus, king of Persia. Septuagint translation KRSh (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.

791 (7*113)

NAMN ne'eman. Faithful, firm, loyal. Part of the title fo the
22nd Path. see 141

KVS ThROLH. staggering cup. [Isaiah 51:22] This is what your
Soverign 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. see
86.[KVS = cup, goblet; cavity, ThROLH = reeling, staggering,
poison].

792 (8*9*11)

El ha-ehben ha-gedolah. On the Great Stone. see 142

VThPShV then they shall lay hold. [Deuteronomy 21:19] [Gutman
Locks: The Spice of Torah, p.289]

793 (13*61)

OTz-HChIIM etz ha-chaim. "Tree of Life". [Genesis 2:9] "And IHVH Elohim made to grow out of the earth every tree pleasant to the sight and good for food; the Tree of Life also in the midst of the garden, and the Tree of Knowledge of good and evil." [Tzaddi = 90, [Mem = 600] see 233, 228, 1603, 1625 (Greek).

ABTzN ibtzan. Ibzan, the ninth judge of Israel. In [Judges 12:18-10] "After him [Jephthah], Ibzan of Bethlehem led Israel. He had thirty sons and thirty daughters. He gave his daughters away in marriage to those outside his clan, and for his sons he brought in thirty young women as wives from outside his clan. Ibzan led Israel seventy years. Then Ibzan died, and was buried in Bethlehem." [Nun = 700] see 143.

794 (2*397)

VShPChTh and maidservants. [Genesis 12:16] [Gutman Locks: The Spice of Torah, p.289]

VShMChThM and you shall rejoice. [Leviticus 23:40].

ChTzVTzRTh trumpets. [Numbers 10:2]

795 (3*5*53)

MThMVN matmon. treasure; hidden or secret thing.

ShPThIH her lips. [Numbers 30:7] [Gutman Locks: The Spice of Torah, p.290]

HThShIOI the ninth. Numbers [7:60]

Greek

Kestos (Gr). the girdle worn by Aphrodite.

796 (4*199)

MShNThV out of his sleep. [Genesis 28:16] [Gutman Locks: The Spice of Torah, p.290]

ThQTzRV you shall reap. [Leviticus 25:5]

BChTzTzRVTh trumpets. [Numbers 10:8]

797 (prime)

OTzM HKBVD etzem ha-kabode. essence of glory, referring to the 13th path. see 237

GML MIM LMD. Letter-name Gimel-Mem-Lamed, spelt in full. see 237

ShMIM + GAH + ChPShI shamaim + gaw'ah + hawphyshiy. the heavens plus to grow, increase, be lifted up plus 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 (2*3*7*19)

ChLM IShVDTh Cholom yesodoth. Breaker of the foundations; name attributed to the sphere of the elements, i.e. Malkuth. Variant spelling. see 564, 496, 78. [ChLM 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.]

HR GRIZIM VHR OIBL hargerizim ve-har ebal. "Mount Gaerizim and by Moses, in [Deuteronomy 11:29] "When the Lord your God has brought you into the Land you are entering to possess, you are to proclaim on Mount Gaerizim the blessing, and on Mount Eval the curses."

AMAIMVN Amaimon. Demon king of the north and south. In the Goetia, the demon king of the east. [Nun = 700] see 148.

*** is dormant, but which awakens when he turns to the serious considerations of the higher life. The reasoning faculty, hampered by the material brain, is poverty-stricken; but when freed from the trammels of matter it is rich in ideas. The pseudo-ioudaians are the irrational dogmas of exoteric religion, which are put forth as divine revelations, through they are obviously opposed to reason, and are but the mere vagaries of the phrenic mind when under the stimulus of the perverted devotional nature, and come, therefore, not from the Logos but from his adversary, Satan, the foe of the intellectual light. The Hebrew language was at first a secret sacerdotal jargon of Egyptian origin, and St. Gregory of Nyssa asserts (oratio, p.12) that the most learned men of his day knew positively that it was not as ancient as other languages and did not become the spoken language of the Jews until after their departure from Egypt. The word "Jew" is used throughout the Apocalypse in its Kabalistic meaning, for one having esoteric knowledge, an initiate; as in the Kabalistic maxim, 'the stone becomes a plant, the plant an animal, the animal a man, the man a Jew and the Jew the God'. Hence came the myth of the 'chosen people'. The 'ten days' refer to a zodiacal decan and paranatellon-here, the constellation Draco, the 'archaic snake', who is the prosecutor or accuser, the theological 'devil' and 'Satan'. The chakra [Mars]... is the starting point of ida and pingala (sun and Moon, which are allegorized in the Apocalypse as the 'two witnesses', the shushumnia being the third. The reward of the conqueror is conscious immortality: he is to wear the crown of life, and nothing that originates in the spiritual mind shall pass into the oblivion of the second death." [Apocalypse Unsealed, pp.98-99]

799 (17*47)

HShPChVTh the handmaids. [Genesis 33:1]

Final Peh. 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 Svadisthana chakra, is the seat of the apas tattva, the tattva of Water. see 80, 85, 899.

QShTh qesheth. 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.

1. Gaskell says that the rainbow is a "symbol of the higher mental plane which forms a bridge, as it were, between the higher and lower natures (heaven and earth). The rainbow is a peculiarly appropriate symbol of the 'bride 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 full reflect the higher, then the 'bridge' may be transverse the victorious Egos returning to their home above." [Dictionary of All Scriptures and Myths, pp.609-610]

2. According to 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]

ShRSh shoshan. a root (of a plant), source, origin; stock, race, genus. bottom, lowest part; stem of a word. Indicates that whatever significance there may be in the word QShTh "the bow" will lead to a better understanding of that which is the root or

fundamental reality from which spring all forms of growth and development. The rootless root concentrates the Limitless light, and so sets up the double activity of that restrictive, boundary-setting phase of the Life-power symbolized by Saturn. see 60, 850, 37.

ThTh Tath. Profuse. A title of Kether-The Profuse Giver (ThTh ZL). see 837.

ShK soke. abode, dwelling, booth, pavilion. The first two letters of ShKL, intelligence. [Kaph = 500] see 320. Also: thorn. see 320.

RM ram. High One, lofty, elevated, exalted. Applied to the spirit of brother C.R. at the beginning of the story. [Mem = 600] see 240, 320. [Job 32:2] "But Elihu son of Barakel the Buzite, of the family of Ram became very angry with Job for justifying himself rather than God."

LRQIO ShMIM la-rawqiya shamaim. firmament of heaven. [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.

OPRTh ZHB LV aferoth zawhab lo. 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 ARTz, Eretz, Earth. [ARTz MMNH ITzA-LHM]. "earth, out of it cometh breath?..." is the part alluded to. see 291, 78, 14.

ORLVTh LBBKM awreloth lebabikem. foreskins of your heart. [Jeremiah 4:4] "Circumcise yourself with IHVH, and take away the foreskins of your heart." This should explain the phallic coloring of Qesheth.

QN gen. cell, chamber, room, nest in [Job 29:18] "I thought, 'I will die in my own nest (QNI, i.e. house), my day as numerous as the grains of sand.'" Plural QNIM in [Genesis 6:14] "So make yourself an ark of Cypress wood; make rooms in it and coat it with pitch inside and out." m=7 see 150.

Greek

■ δ■α■μ■ μ■ε■α■ he dynamis megaleh. The great power. [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 [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.

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, 1768, 656, 1480, 1408, 1844.

πιστις pistis. 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."), kurios and pistis are brought into immediate juxtaposition. see 1304, 1581, 1628.

801 (9*89)

AThTV Othoth. signs; tokens.

AP ahph. anger, wrath; passion. Also: nose, nostrils, as a conjunction, ????. In [Proverbs 22:24] "Make no friendship with a man of anger; and with a man given to wrath you shall not go." Unbalanced Mars (Peh) through speech is suggested here. And in [Amos 2:11] "And I raised up some of your sons for prophets, and, some of your young men for Nazarites. Is it not even thus (HAP), O you children of Israel', says the Lord." [Peh = 800] see 81.

Greek

Alpha and Omega (Gr). The first and last letters of the Greek alphabet. They express the ideas of basis and completion, necessary for the Great Work in which all students of occultism seek to participate. A name for Christ [Rev. 1:8]. see 1480, 9, 324, 419, 1, 900.

Endymata (Gr). Robes. Practically the same as the three veils of the absolute. They are robes of light; three of which are mentioned in the Pistis Sophia. see 1500, 851, 61, 207, 414.

Peristera (Gr). The dove. The dove is the symbol of the Holy Spirit, or Ruach. Also a symbol of spiritual Israel. see 71, 214.

BNIMN Benjamin. a tribe of Israel associated with Scorpio.

ThBTh tehebath. An ark, as of Noah, in [Genesis 6:14] "So make yourself an ark of Cypress wood; make rooms in it and coat it with pitch inside and out."

1. Gaskell suggest that this ark is "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." [Dictionary of All Scriptures and Myths, pp.65-66] see 407, where this word is spelled ThBH and 37 (Greek); 432.

2. Fabre D'Olivet commenting of this word spelled as 407 says: ThBH, 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, ThBH 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 AVB (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 Sypris, 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 destinies of the world, of which it is the symbol.

Besides, this word AVB, 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 AB, developing the general idea of fructification, of generation, of paternity; then, it is that of will, in ABH; that of love, in AHB: it is all blossoming, in the Syriac... it is every awakening, in the Arabic [word] all immensity, every unknown place, in [Arabic word] every inner and profound sentiment, in [Arabic word] finally, without seeking to link with this root any other signs than the one which enters into the composition of the word ThBCh, it is the action of being moved in oneself, of returning, of retiring into, of withdrawing to oneself through desire, in the three verbs ThVB, ThVBB, and ThAVB: it is even the name of the Universe, in the compound ThBL. One cannot see in all this, either the coffer of the Hellenist [Greek word] of the chest of the Latin translator, "arca". [The Hebrew Tongue Restored, pp.191-192]

B. An ark, as of Moses, I [Exodus 2:3] "And when she could no longer hide him [Moses], she took for herself an ark made of Acacia wood, and daubed it with slime and with pitch, and put the child into it; and laid it among the reeds by the river's bank.

1. Gaskell suggests that the ark of bulrushes of the babe Moses is "A symbol of the mental condition of simplicity and aspiration in which the nascent moral nature is brought up.

... And when the growing moral nature (Moses) became distinguishable from the emotion-nature (woman) that gave it birth, the emotions separated it off and by craft limited its scope, leaving it in simplicity and solitude to its aspirations (bulrushes, reeds). The ethical beginnings (Moses) could not have endured the complexities of the external warring conditions, of multifarious lower plane activities: and must needs be nurtured in isolation and truth (water), and be related by an affection-the daughter of a ruler of the lower nature." [Dictionary of All Scriptures and Myths, p.65]

2. The Zohar [III:11B] comments: "She took for him an ark of bulrushes: Thereby prefiguring the ark that contained the 'tables of the covenant': and daubed it with slime and with pitch, prefiguring again the ark which was overlaid with and without...an alternative explanation... she guarded him with signs against the power of the fishes that swim in the ocean-that is, the evil spirits- 'wherein are things creeping innumerable [Psalm 104:25] She protected him from such harm by apprecious covering composed of two colors, black and white (grace and might). She laid the child between the hues, in order that he might become familiar with them, and later ascend between them to receive the Torah

[Law, i.e. commandments]." (pp.35, 36)

IShIBH ShL MOLH ishebah shal meolah. assembly or school or supernal grades (Kether, Chokmah, Binah) which are above the abyss. Rosenroth in [K.D.L.C.K. p. 461] says it is consessus vel schola vel academia superna: "Rabbi Simeon Ben Jochai [in the Zohar] refers this name to Binah, as it happened, where all members therein reside."

NQM-BRITH nequam berith. "Vengeance for the covenant". [Leviticus 26:25] "and I will bring a sword upon you, which shall avenge the breaking of the covenant; and you shall flee to your cities; I will sent pestilence among you; and you shall be delivered into the hand of the enemy." see 612. The covenant is that between God, Abraham and Moses, regarding spiritual Israel.

803 (11*73)

GP Gaph. back, top; body, person.

BAThTh by signs. [Deuteronomy 4:34] [Gutman Locks: The Spice of Torah, p.291]

VMShNAThV because he hated. [Deuteronomy 9:28]

804 (3*4*67)

AGP Aqaph. troop, squadron; shut a door. see 84.

ThShMThNH you shall let it rest. [Deuteronomy 23:11] [Gutman
Locks: The Spice of Torah, p.291]

MShThChVIM were bowing down. [Genesis 37:9]

805 (5*7*23)

DID NAMN Dode neheman. faithful friend. see 155.

HQShTV the bow. [Genesis 9:14] [Gutman Locks: The Spice of Torah,
p.9:14]

QShThH cruel. [Genesis 49:7]

806 (2*13*31)

ODN KBVD Eden Kabode. Eden (paradise) of glory. Applied to the 16th Path of Vav, "called the Triumphant and Eternal Intelligence because it is the delight of glory, the glory of Ain, the nothing, veiling the name of him, the fortunate one, and it is called also the Garden of Eden, prepared for the compassionate." [Text on the 22 Paths]. see 177, 124, 32, 156. [Nun = 700]

OIN IHVH ayin Jehovah. the eye of Tetragrammaton. [Psalm 33:18] "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy." [Nun = 700] see 156.

TzIVN Zion. Zion, the holy of holies. [Psalm 110:2] "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." [Psalm 50:2] "Out of Zion, the perfection of beauty, God has shined." [Nun = 700] see 156, 105.

ShVThQ shotheq. silent; the condition of gaining inner receptivity, i.e. intuition. see 815.

RVM ray'em. monoceros, unicorn.

RVM room. height, loftiness, pride; to rise up, a title of Kether; "on high" in [Habakkuk 3:10] "The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high." see 246.

ATh BL ARTz HChVOLH eth ha-havilah. The whole land of Havilah. [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.

RAVM raum. Raum; Goetic demon by night of the 1st decanate of Taurus. Davidson says that before he fell, Raum was one of the Order of Thrones. "In hell he is a great earl and manifest in the from of a crow. His mission or office is to destroy cities and subvert the dignities of men. He commands 30 legions of infernal spirits... Raum also answers to the name of Haborym and is pictured.. with three heads-man, cat, viper." [Davidson: Dictionary of Angels, p.242] The 1st decanate of Taurus is ruled by Venus and has the qualities: devoted, artistic, sympathetic. The influence of the demon suggest subconscious imbalance, resulting in negative qualities of psychism, lack of sympathy and materialism. This decanate is also attributed to the 5 of Pentacles in the Tarot minor arcana, which represents the force of Geburah, sphere of Mars or divine volition, in Assiah, the material world. When, misunderstood and feared, because of the demon's influence, the Mars force can have negative degenerative manifestations as physical disease and death. Other effect are toil unrewarded; loss of money; poverty and trouble through lack of imagination and foresight. The counterbalance to this is to welcome change, desire perpetual and progressive transformations and become receptive to inner vision and hearing. [Mem = 600] see 247.

SMN ZITh shemen zayith. olive oil. [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 burn always." see 390.

808 (8*101)

NChShThN Nehushtan. the bronze serpent. Name given by Hezekiah to the brazen serpent of Moses.

"He removed the high places, smashed the sacred stones and cut down the Asherah poles. [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

ThChTh tachath. Under.

ABRHM 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. see 248, 59, 248. [Mem = 600]

ChP Chaph. pure, innocent. In [Job 33:9] "I am pure and without sin; I am clean and free from guilt. (10) Yet God has found fault with me; he considers me his enemy." [Peh = 800] see 88.

ChShK Choshekh, kheshek. darkness, adversity (328). Also the 9th of the ten plagues against Egypt, mentioned in [Exodus 10:22] "So Moses stretched out his hand toward the sky, and total darkness covered all Egypt for three days. see 444, 924, 380, 541.

RChM racham. carrion bird; vulture. [Leviticus 11:19] "These are the birds you are to detest and not eat because they are detestable. The stork, any kind of heron, the hoopoe and the vulture." [Mem = 600] see 248.

MAZNIN mozenin. scales, balances [Chaldean]. Refers to the zodiacal sign Libra, corresponding to Justice (Key 11) in Tarot. [Isaiah 40:15] "'Behold, the Nations are as the drop of a bucket, and are counted as the small dust of the balance: behold, he takes up the isles as every little thing." Intuition enables one to establish the balance of Key 11. Libra is under the same planetary rulership (Venus) as Taurus, which corresponds to the 16th path. Note the meaning of "Nations" and that "bucket" suggest the sign Aquarius (44) and alchemical dissolution. Meditation and equilibrium are thus implied. [Nun = 700] see 158.

BTzIVN be-Tzion. in Zion. [Isaiah 28:16] "Therefore thus says the Lord God, behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believes shall not make haste." Refers to the center of human personality, the point within, where man makes contact with the one reality. It is the place in the midst, which we call the adytum, or holy of holies. Zion is a Qabalistic name for the feminine aspect of Yesod. [Nun = 700] see 158, 156, 513.

809 (prime)

GVP guph. The physical body, person, substance, essence, or one of the four elements (see 89).

HDP hadaph. To cast out, to drive out, eject (see 89).

ThP taph. children. Mentioned in the departure of the Israelites from Egypt, in [Exodus 12:37] "The Israelites journeyed from Ramses to Sukoth. There were abut sic hundred thousand men on foot, besides women and children. [Peh = 800] see 89.

810 (2*5*9*9)

AL ChI HOVLMIM El Chai Ha-Olahmim. Living God of Ages. see 250.

BABRHM be-Abraham. by or through Abraham. see 250.

BH BRAM beh bawreahm. He created them with Heh (H). [Mem = 600] see 250.

B^HBRAM behibawream. When they were created. [Genesis 2:4] "These are the generations of the heavens and of the earth when they were created." Heh is raised as it to hint that it represents the second Heh in IHVH, which is called "the upper, or superior Heh." This corresponds to the Sephirah Binah, to the element Water, and Briah, the creative world. [Mem = 600] see 250, 813 (Greek).

The Zohar [I:25A] says: "It is in this way that God created worlds and destroyed them, viz. those who do not keep the precepts of this law; not that he destroys his own works, as some fancy. For why indeed, should he destroy his sons, of whom it is written: behibar'am (when they were created) in this passage, which may be analyzed into behe'beraam, 'He created them by means of Heh.' (symbolizing the attributed of mercy)?"

DRVIM dawrom. south, south wind; killed by beast. see 250.

ANThIMN Ahntiman. Antimony [Rabbinical Hebrew]. Metal of the earth. Perhaps the reason for Basil Valentine's emphasis on Antimony in his alchemical writings. Alchemists say that their Antimony is identically with the permanent water and the celestial water. It is therefore the same as the philosopher's Mercury. It is a cleansing and purifying agent. [Nun = 700] see 160.

SIMN simahn. mark, sign, omen; symptom, paragraph. [Sepher Yetzirah 2:4] "22 basal letters: they are placed together in a ring, as a wall with 231 gates. The ring may be put in rotation forwards or backwards and its token is this: nothing excels pleasure (ONG) in good, and nothing excels NGO plague in evil." [Nun = 700] see 160.

QIN Cain, Qahyin. Cain; a lance or spear; that which is pointed. Name of the first murderer. Refers to the false crown of will-power (Key 16) that is shattered by divine illumination from QNH to get, to gain, obtain. [Genesis 4:8] "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." [Nun = 700] see 160.

4. Jacob Boehmn avers: "Cain, whereby is understood in the language of nature, a source out of the center of the fiery desire, a self-full will of the fiery might of the soul." [Mysterium Magnum, p.166]

5. Gaskell says that Cain is "A symbol of the center of the

personality-the I am I feeling in the lower mind, which causes the illusion of separateness, and represents the lower self... The sense of self and separateness supervises the growth of the lower desires which spring from the lower nature... and the lower self, the personal 'I', now gains the power necessary for its evolution, and contrives to obscure the love element in the soul. The 'death of Abel' occurs when the higher general motive of love gives place to the dawn of individuality on the astral and mental planes." [Dictionary of All Scriptures and Myths, p.18, 136]

6. Finally, Carlo Suares has these observations: "Qaheen, being YHWH itself, incarnate but in a state of amnesia, worships an image of itself, which he projects, thereby creating a distance between himself and himself. Since this form of worship reflects a lack of self-knowledge, it is rejected. This drama is at the core of human experience. We are told that Christ is within, or that there is an atman, immortal soul or essence within us. Instead of plunging into that living life, what do we do? We worship a picture of what we suppose it is, which cannot be but a projection of its shell or container... [Then] Qaheen understands its message. He becomes the container of timeless life; and, as such, he goes toward Hevel-man conditioned according to his time and location-and speaks to him, although their separation has already taken place. But Hevel cannot understand; he cannot even hear Qaheen's parable, and he dissolves into what he essentially is: a bladder of blood. This blood is drunk by the female, earth. The text does not say that Qaheen slays Hevel: it says that he is yaqam, meaning elevated, raised, exalted above him. So YHWH and Qaheen look for Hevel and do not find him. There is only that pool of blood, which Adamah [50] the enormous female-to-be-conquered, is drinking. And it is the curse of this female which is upon Qaheen. It is preposterous to think that he is cursed by 'God'. On the contrary, it is written: Therefore, whosoever slays Cain, vengeance (of IHVH) shall be taken on him sevenfold [Genesis 4:15]. Qaheen will always re-emerge seven times more strongly: his number is 7: Qoph-Yod-Nun terminal, it is an intense life, terrifying to whoever curses it. Qaheen, as life-death, life-death is the ceaseless, he is here, now present, as he was present always, although more often than not unidentified." [The Cipher of Genesis, pp.137, 140-141] see 37.

ThAKL ALK HGN OTz MLK you are free to eat from any tree of the garden. [Genesis 2:16]

1. Fabre D'Olivet comments: **AKVL** ThAKL 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 from 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 OVL, 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 Syriac [word] and in the Greek ■■■, was famous among the Egyptians who made it play an important role in their mythology. One finds in Ethiopic the word achal signifying substance, essence, matter, nourishment. Element and aliment, hold to this through their common root.

Furthermore, this root is used in Hebrew only in a restricted sense, and as it were, to nurse an infant, to give it its first nourishment. One finds OVLL to designate, an infant at the breast. When the Chaldic punctuation materializes completely this root in making consonantal the mother vowel Vav, then it develops ideas of injustice, crime and perversity. But if, instead of materializing the vowel, the character of the physical sense Ayin, is softened by substituting the sign of assimilated life Kaph; then this root written thus, KVL, expresses ideas of apprehension, of violent shock; of measure, of substantiation; if it is reduced to the single character KL, 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 Aleph. In this state, the verb AKVL 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 OVL of which we are speaking is precisely the same as that which the Samaritan translator used to render the substance called OTz, by Moses, and the objects of alimentation expressed by the verb AKVL. [The Hebrew Tongue Restored, pp. 82-84]

2. Swedenborg affirms that "to 'eat of every tree', is to know from perception what is good and true; for, as before observed, a 'tree' signifies perception." [Arcana Coelestia, p.61]

3. The Zohar [I:35B] says: "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 eats thereof thou shalt surely die, because thereby he would be separating the shoots." (p.133)

4. Gaskell, commenting on verse 16 + 17 says: "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 main'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." [Dictionary of All Scriptures and Myths, pp. 767-768]

QShThI my bow. [Genesis 9:13]

***[beginning of text missing] Appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. Containing, that is to say, all shades of all colors. The same is referred to in the text I have sent my bow in the cloud. The 'bow' here has a parallel in the text, 'but his bow abode firm' [Genesis 49:24] i.e. the covenant of Joseph, because he was a righteous man, had for its symbol the bow, since the bow is linked with the covenant, and the covenant and the righteous are integral in one another. And because Noah was righteous, the sign of his covenant was a bow (the word vyopozu, mentioned in connection with Joseph, is akin to the term paz (fine gold) in the passage, 'more to be desired are they than gold, yea, than much fine gold' [Psalm 19:11], and it means that his arms shone with the luster of the most desirable substance, they shone with the light supernal, since he had observed the covenant; hence he is named 'Joseph the righteous'. And the rainbow is therefore called 'covenant' because they embrace one another. Like the firmament it is a supernal resplendent glory, a sight of all sights, resembling the hidden one (the Shekhinah), containing colors undisclosed and unrevealable. Hence it is not permitted to gaze at the rainbow when it appears in the heavens, as that would be disrespectful to the shekinah, the hues of the rainbow here below being a replica of the vision of the supernal splendor, which is not for man's gaze. Hence when the earth saw the rainbow as a holy covenant, it was once more firmly established, and therefore God said, and it shall be for a token of a covenant between God, etc." (pp.340-342)

4. Gaskel adds that 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." [Dictionary of All Scriptures and Myths, p.123]

Greek

*** [beginning of text missing]

James Pryse says Parakletos is "a legal assistant, advocate; a

helper. The advocate is the breath manifesting in man as a positive force or creative principle. It is the pure fire, the vital electricity which awakens the 'third eye' of the seer. The accuser (diablols) is the reverse aspect of the same principle; the two are the forces respectively of generation and regeneration, of birth 'from below' and birth 'from above'. The Parakeltos can manifest only in the purified ascetic, in whom it becomes the initiator, the advocate with the father." [The Magic Message According to Ionnes, p.176]

811 (prime)

ShBTh Shebet. rod, stick, staff or scepter (see 311).

Greek

Attis (Gr). The name of a beautiful shepherd of Phrygia, beloved of Cybele. he proved unfaithful to he Goddess, and was thrown by her in to a sate of madness, and was changed into a fir-tree. This myth is associated with certain of the Greek Mysteries. Has a connection to the Title of Key O. see 72 Latin.

IAO (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 IHV, 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 (4*103)

BNIMIN Tribe of Benjamin. "son of the right hand". Sagittarius
(see 162).

LMSHBThH when she was having difficulty. [Genesis 36:43] [Gutman
Locks: The Spice of Torah, p.292]

HATHVTh the signs. [Genesis 4:9]

ARARITVA Ararita. 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."

HChShK VBIN HAVR BIN ALHIM VIBDL. The Elohim seperated the light from the darkness.

1. Fabre D'Olivet comments: VIBDL, and he made a division... the verb BDVL springs from the two contracted roots BD-DL. By the first BD, should be understood every idea of individuality, of isolation, of solitary existence: by the second BL, 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." [The Hebrew Tongue Restored, p.34]

2. 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 [IHV 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]."

3. F.J. Mayers writes: "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]

VIAMR ALHIM IHI AVR VIHI VIHI AVR and Elohim said let there be light.

According to Fabre D'Olivet VIAMR, and-he-said... it can be seen... it signifies not only to say, but according to the occasion, it can attain a signification 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. As the Judicious Maimonides said, 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 AMVR, a power which declares, manifest and reflects itself without, upon the being which it enlightens.

AVR, light... It is derived directly form the word AVR fire. The only difference between them is, that in the word which designate fire, it is the universal convertible sign Vav which forms the link between the sign of power Aleph, and that of movement proper Resh: whereas in the second, it is the intelligible sign Vav. Let us proceed further. If, from the words AVR and AVR, one takes away the median sign Vav or Vav there will remain the elementary root AR, composed of power and movements, which is all known tongues signifies by turns, Earth, Water, Air, fire, Ether, Light, according to the sign joined thereunto. see also, radical vocab. root AR.

VIHI, and there (shall be)-became... I must not neglect to say that Moses, profiting by the hieroglyphic genius of the Egyptian tongue, changing at will the future tense into past tense, depicts, on this occasion, the birth of light, symbol of intelligence corporeity, with an animation that no modern tongue can render except the Chinese. He writes first AVR-IHI there shall be light; then repeating the same words with the single addition of the convertible sign Vav, he turns suddenly the future into the past, as if the effect had been sustained before hand the outburst of the thought IHI-AVR and there (shall be) became light.

This manner of speaking figuratively and hieroglyphically, always comes from the primitive meaning given to the word BRASHITH: the heavens and the earth created in principle, and passing from power into action, could unfold successively their virtual forces only as far as the divine will announces in the future, is manifest in the past. The being of beings knows no title. The Egyptian tongue is the only one in which the wonderful trope can take place even in the spoken tongue. It was as spoken effect in which form the

hieroglyphic style passed into the figurative, and from the figurative into the literal." [The Hebrew Tongue Restored, p.33-34]

814 (2*11*37)

ABN APL ehben ophel. the concealed (hidden) stone. stone of thick darkness. [Job 28:3] "He sets an end to darkness, and searches out all perfection: the stones of darkness, and the shadows of death." [Nun = 700] see 164.

ABN PLA ehben pehle. the wonderful stone. Wonderful is an adjective applied to Kether and also to Christ [Isaiah 9:6] "And his name shall be called, wonderful, counselor..." In all true Rosicrucian texts Christ is identified with the hidden stone of the alchemist. When man rectifies his conception of the life he finds within himself, he discovers the hidden stone. [Nun = 700] see 164.

ChITzVN khitzon. outer, external, exoteric. The manifested cosmos is seen as external to the self and as proceeding from that self as the heart of all being. In Tarot the emperor symbolizes civil authority, as contrasted to the hierophant as spiritual authority. He suggest material matters-the successful business executive, the result of an orderly use of the mind and direct focussed will. [Nun = 700] see 164.

ChVRM Churam. Chiram or Hiram Abiff. The personification of the Christos in the Roman allegory. Analyzed as ChVR, whiteness, and RM ram, height. Spelling of Hiram used in 2 Chronicles. [Mem = 600] see 254.

ShKL ThMIDI 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.

*** [beginning of text missing] or prana, or the Life-breath in the human body¹; "the revolutions of the zodiac" are the cycles of successive incarnation, and 'their judgement' is a reference to the spiritual body, which is evolved form the natural body at the completion of the creative process by the spiritual fire of Shin.

¹"The sun, in the microcosm, is the cardiac plexus. The moon is the

pituitary body. A current of the life breath flows between these two centers and regulates their activity. Occult practice has much to do with the control of this current." [Paul Case: True and Invisible Rosicrucian Order (3rd), p.65]

*** [beginning of text missing] release from three-dimensional limitations... the simple truth is that precisely this kind of practice is used by members of the very highest grades of the invisible order. No matter how far advanced one may be toward adeptship, the practice of symbolic mental imagery is a daily and indispensable mental exercise. Thus the further advance one really is, the better does he understand the value of this practice, and the reasons for its value. It is the mark of the tyro to underestimate the very things which are the chief treasures of the adept." [Paul Case: True and Invisible Rosicrucian Order (4th), p.291-294] see 464.

RChVM Rachum. merciful, compassionate.

VChShK ve-kheshek. and darkness. [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 [Elohim] moved upon the face of the waters." The processes of transformation take place gradually and in relative "darkness" until the light dawns. [Kaph = 500] see 1389.

815 (5*163)

OOL ADMTh NKR. in a strange land.

ShThIQH shethiqah. silence.

Greek

■α■α■■■■ ■■ ε■■■■■■π■■■■ makarioi hoi eirehnopoio. "blessed are the peacemakers"; one of the beatitudes. [Matthew 5:9] "blessed are the peace makers; because they will be called sons of God." see 745, 987. Recall that inner peace is ShLVM. see 370, 376, 181 (Greek).

816 (16*51)

MOVN mahown. dwelling place, temple, lair, den (see 166).

OLIVN oliun, elyon. the Most High; the Supreme, title of Kether.
(see 166).

DBRIM devarim. words; Hebrew title of Deuteronomy, the fifth book of the Bible, so-called from its first word. [Deuteronomy 1:1] "These are the words Moses spoke to all Israel in the desert east of the Jordan..." Deals mostly with an expansion of the Mosaic legal code, and seeks to combine the teachings of prophesy with traditional practices of religious and social life, all attributed to Moses. [Mem = 600] see 256, 345.

817 (19*43)

ChRThM chartom. magician, sage. Written in plural in [Genesis 41:8] "And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh." Also in [Daniel 2:2] "The king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, to show the king [the interpretation of] his dreams." [Mem = 600] see 257.

PVRLAK Phorlakh, Phorlak. Ruling angel of element Earth. Name of an angel inscribed on the 7th Pentacle of the Sun in the Greater Key of Solomon. The angel's name suggest the power of Mars or activity (Peh) receptive to the instruction of intuition (Vav) in the use of solar regenerative force (Resh) and guided through balanced action (Lamed) into new adventures of experience (Aleph) in never-ending cycles of growth (Kaph). [Kaph = 500] see 337.

ASIMVN Asimon. The unnameable one; a demon, associated, according to Godwin, with the north-west. On the Cube of Space this direction is attributed to Lamed, and thus to Justice in Tarot, and to alchemical sublimation. see 501, 309. The demon suggest unbalanced force, unexpectedly changing and destroying (Aleph) the support from within (Samekh) and creating through personal will (Yod) a mental reversal away from the source of all (Mem), uniting itself instead (Yod) with unending reproduction of error (Nun). [Nun = 700] see 767, 167.

AVRIM Urim. lights; one half of a priestly divinatory device.

818 (2*409)

ChIRM Chiram. Hiram: 1. King of Tyre; 2. architect of the Temple of Solomon. see 258.

VBQShThI and with the bow. [Genesis 48:22] [Gutman Locks: The Spice of Torah, p.293]

MVShBThIKM your habitations. [Exodus 12:20]

819 (9*91)

NThShThNI suffer me, allow me. [Gutman Locks: The Spice of Torah,
p.293]

820 (4*5*41)

■40 = 820

VRDIM veradim. roses. 260.

KRM kerem. vineyard. 260.

KP Letter name Kaph. rock, hand. see 100.

ThShOIM tishim. ninety (90). Value of MIM, water and Tzaddi fishhook. [Genesis 17:17] "Abraham fell face down; he laughed and said to himself, 'will a son be born to a man a hundred years old?' see 1380, 90.

MISN Nisan. Nisah, the first 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, and thus to alchemical calcination. see 7,8. [Nehemiah 2:1] "And it came to pass in the month of Nisan... that... I took up the wine and gave it to the king." Also mentioned in [Esther 3:7] called ChRSh HABIK, "month or ears" in the Pentateuch. see 5. [Nun = 700] see 170.

821 (prime)

VHShQITh you shall giveher to drink. [Numbers 20:8] [Gutman Locks:
The Spice of Torah, p.294]

822 (2*3*137)

khadarim [ChDRIM]. secret places, conclaves; chambers. [Proverbs 24:4] "And by knowledge shall the chambers be filled with all precious and pleasant riches." Knowledge is DOTh da'ath. see 474. [Mem = 600] see 262, 367 (Greek), 825.

ShBLTh + IKIN shibboleth + yawchin. a flowing stream (i.e. custom, habit) plus 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.

ShBLTh MIM waterflood. [Psalm 69:15] "Let not the water flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me." see 732, 90.

823 (prime)

ThChThIH in its place. [Leviticus 13:23] [Gutman Locks: The Spice
of Torah, p.294]

824 (8*103)

DM-KR Dam-Car. Blood of the lamb. locale of R.C (see 264).

ADRA RBA QDIshA Idra Rabba Qadish. Greater Holy Assembly.

825 (3*11*25)

IM HQDMVNI yawm ha-qadmoni. the primordial sea. A Title of Binah, considered as being the great deep or abyss of chaos, whose root is in the AIN ain or unmanifest. [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."
[Mem = 600] see 265.

HLBNH LABN ha-lebanah le-ehben. Brick for stone. see 175.

IKIN BVOZ Jahkin-Boaz. The two pillars. see 175.

826 (2*7*59){PRIVATE }

OVNN aoon. to conjure, do magic, soothsay (see 176).

NSIVN nisyon. trial, temptation.

TzMTzVM tzimtzum. contraction.

827 (prime)

HThBVDDVTh hitbodedut. meditation.

GN ODN Gan Eden. Garden of Eden; the temporal and sensible sphere, according to Fabre D'Olivet. Mentioned in [Genesis 2:15] "and IHVH Elohim took Adam, and put him into the Garden of Eden, to dress it and keep it." [Nun in GN = 50]. see 177.

828 (4*9*23)

MShPChTh families. [Genesis 10:32] [Gutman Locks: The Spice of Torah, p.294]

VKThBTh and imprints. [Leviticus 19:28]

VKThBTh and you shall write. [Deuteronomy 27:3]

829 (prime)

KThBVATh as the increase of. [Numbers 18:30] [Gutman Locks: The Spice of Torah, p.294]

ThBVAThK of your produce, increase. [Deuteronomy 14:28]

IShShKR Tribe of Issachar. He will bring a reward [Genesis 49:14]. Associated with Capricorn and alchemical fermentation. (Note: 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. see 7, 95, 30, 570, 50, 54, 331, 358, 708.

"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]

ThLTh telahth. three, third (Aramaic). Suggest that the spirit, as ox-goad (Lamed) is the third principle working between the soul (the 1st Tav or divine soul as world-dancer in Key 21) and the body (the 2nd Tav as representing Saturn and the physical form). In this interpretation Lamed, though work or action, is the "flying serpent". see 430.

BRICHIM beriyakhim. bars, bolts, latches; axes, clavicles, shoulder-blades. The same letters may be read to mean: flying serpents. In the Old testament this second meaning is associated with the "crooked serpent" and also called "Leviathan." There is a whole body of secret doctrine behind this reference which connects it with NChSh (358). [Mem = 600] see 270.

IHVH BQRBK IHVH be-qirebbek. Tetragrammaton is the midst of thee. [Zephaniah 3:15] "The Lord has taken away the judgements, he has cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shall not see evil anymore." [Kaph = 500] see 360.
Greek

Hye kye (Gr). Esoteric term in Eleusinian rites. Hippolytus, in his refutation of all heresies, says "This is the Christ who in all who have been generated is the portrayed son of man from the unportrayable Logos. This is the Great unspeakable mystery of the Eleusinian rites-Hye Kye." Here hippolytus is giving an account of the doctrines of the Nasseni, a sect of Christian Gnostics,

who worshiped the Logos under the name and image of the serpent.
There name is itself form NChSh, Nahkhash. see 130, 780, 358, 17.

831 (3*277)

ALP letter-name Aleph. Ox; family, clan, cattle; to teach or instruct. The ox or bull of solar fire. see 111.

LAThTh le-oththo. for signs [Genesis 1:14] Also, with different vowel points: to moisten grain.

Greek

he mesotes (Gr). the mean, middle or midst. A mean between two extremes. Christian Gnostic designation of the Ogdoad [Thrice Greatest Hermes, 2:25], which they also called "Jerusalem above."

Makrokosmos (Gr). Macrocosm (see 901).

π αμ pyramis. pyramid. An Egyptian (Greek) word. Means "fire in the middle" and is an proper late symbol of Aleph, the spiritual fire in initiation. see 901.

α phallos. Phallus; membrum virile, a figure thereof, which was borne in Solemn procession in the Bacchic orgies, as an emblem of the generative power in nature. see 418, 901.

Note: according to the Zohar DOTh (Da'ath, "knowledge", associated with generation and conception) in [Proverbs 24:4] refers to Jacob: "And by knowledge shall the chambers be filled with all precious and pleasant riches." Jacob means 'supplanter'; thus the creative imagination which brings knowledge and insight into the higher worlds though mental generation is what supplants the baser imagery associated with what α symbolizes: "Psychologist know that in primitive minds the chief outlet of imagination is erotic, and this erotic tendency is never eliminated, even in the highest aspirations. All that is changed is the mode of expression, although the higher forms bear little outward resemblance to the crudities of gross imagination, so that we do not always find it easy to recognize the fundamental identity. You must wholly alter your conception of sex in order to comprehend the ancient wisdom... The error into which seekers or truth so often fall as soon as they realize this fact [that all the great symbols of the ancient wisdom have a decidedly phallic aspect] is in supposing that the way of regeneration is somehow related to the reproductive function of the sex organism. Nothing could be further from the truth. It is the interior nervous system, not the external organs, that is always meant in phallic symbolism..." [Book of Tokens Nun (note)]. Note: "goodly words" is attributed to Naphtali in Jacob's blessing [Genesis 49:21] Naphtali is associated with Virgo (Key 9) and with alchemical distillation-this involved creative imagery. see 474, 182, 570.

832 (13*64)

IHVH AISH MLChMH IHVH ShMV IHVH Ish Milchamah IHVH Shemo. The Lord is a man of war; IHVH is His Name (Exodus 15:3).

MTzIVN MKLL-IPI + QDVShV mi-Tzion mikelahl-yophi + qedosho. Out of Zion, the perfection of beauty plus 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.

LBNTTh SPIR lebenath sephir. albedo crystals, 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."

ChIVTh HQDSh Chayoth ha-Qadosh. Holy Living Creatures; Angelic Choir associated with Kether. These are the Cherubim of Ezekiel's vision [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 refereed 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 (=26), or IHVH. On the arms of Masonry, the Living Creatures indicate ChVRM ABIV (Churam Abiv¹). The motto on the arms is: QDSh LIHVH [460], "holiness to the Lord" (833 +460 = 1293) see 460, 1293, 26.

¹ Khurum Abiv, or Hiram Abiff [ChVRM ABIV]. the name of the central figure in the legend of Freemasonry (see 273).

"Their course is like the lightening-flash," saith the Sepher Yetzirah, for theirs is not a going forth in time as man reckons time, neither is it a 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 wherein he labors with pain. But this exile is not forever, neither shall the gate be guarded forever with the two-edged flaming sword. For the sword is also the lightening-flash, and what is hidden is the return of that outgoing power to the source whence it proceeds. Therefore is it also written that the living creatures ran and returned.

Now these creatures are the elemental powers, and these are the powers of the four letters of Tetragrammaton. They are the Holy Living Creatures seen by the prophet Ezekiel, and that which comes 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 is the first veil." [23rd Communication] see 78, 61, 32, 73, 31, 63, 620.

According to the Book of Concealed Mystery [I:33, p.56]: "'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 Yod."

Mathers comments: "The Qabalists by the term ChIVTh HQDSh, the Holy Living Creatures, understand the letters of the Tetragrammaton. With regard to the 'letters of the Tetragrammaton, which is sometimes hold the last place, and sometimes the first,' the following are two examples-namely, as in the form IHVI, 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 IHVH, Yod, Heh, Vav, Heh, the letter Heh, is in the second and last place." [IBID].

OVBH OL RPSHO avebah ahl raphasho. transiens super prevarications. Crossing over deviation from truth, or "overcoming falsehood". The deviation or lie is the false illusion of separation.

τ επ σ μ to episemon. the six-number. "St. Irenaeus tells us of a six-letter name... which is σ (888)... τ επ σ μ appears to be the name of the Vav or digamma, standing for the number six in the numerical use of the alphabet." [Bond and Lea, Apostolic Gnosis II, p.100] St. Irenaeus: "For, they say, before the six-number of this name appeared to his children, men were in great ignorance. But when the six-letter name appeared, he that clothed himself in the flesh that he might descend to man's perception, having in himself these very numbers, the six and the twenty-four [i.e. 888 = 24 x 37], then knowing him, they ceased from their ignorance because the name became to them a way to the father of the truth." [Erenaeus I:8-13, Harvey, p.?149?] see 2541.

834 (2*3*139)

VOVBR OL PShO va-ghober ghal peshang. passing-over transgressions. [IRQ 365] "What does this phrase teach 'passing over transgression'? ShPO shepha, influence, it teaches, if Shin be placed before the Peh..." Note: This refers to the 3rd part of the bread of the Macroprosopus. The word PShO transgression, is the metathesis of ShPO, influence, emanation, abundance. "P + Sh + O = 80 + 300 + 70 = 450 = ThN than, the dragon. Ergo, according to the exegetical rule of gematria, the dragon will be the symbol of the transgression. But 450 is also the numeration of ShPO, influence: therefore is the dragon also a symbol of influence and of power. But this influence passes over into Microprosopus; now one of the Qabalistical axioms given by Pistorius is 'paradise is the sephirotic tree. In the midst thereof the great Adam is Tiphereth.' Therefore the influence passing over into Microprosopus is also the serpent entering into the Garden of Eden." [I.R.Q. 365] see 450.

835 (5*167)

LThThVh to give her. [Exodus 22:14] [Gutman Locks: The Spice of Torah, p.295]

ThOShINH shall be done. [Leviticus 4:2]

VShPThThM and you shall judge. [Deuteronomy 1:16]

836 (4*11*19)

ATh-GID + ChThATH eth-giyd + chattawth. The "sinew" with the creative essence + sin, punishment, a mist. The sinew is 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. [ChThA to sin, miss the target]. see 418.

HALP halaph. Halphas, i.e. ALP-H ("the spirit"); Goetic demon by night of the second decanate of Aries. This decanate is ruled by the sun and has the qualities of: exalted, enthusiastic, loyal. The influence of the demon suggest subconscious imbalance, resulting in self-centeredness and pride. The name of the demon suggest faulty vision and reason (Heh), forcing the Life-power into faith in false teaching (Lamed), perpetually goading in misdirected action (Peh). The 2nd decanate of Aries is also attributed to the 3 of Wands in the Tarot minor arcana. This corresponds to the operation of Binah (Saturn) in the archetypal world of Atziluth. It is the principle behind distinction, and thus the root of form, developing the awareness of potentially toward demonstration or manifestation. When ill-dignified, as here, it represents all manner of conceit, arrogance and insolence of the "know it all"; the concentration of self-conscious energy in established strength. To overcome the demon, there needs to be ability to rightly apply that power from above to the various centers below the Egoic level. [Peh = 800] see 116.

837 (9*93)

ThTh ZL Tayth Zal. the Profuse Giver. Kether and the number 1.
see 736, 397, 620.

LSRBH lamarbah.. for multiplying.

ALVP aluph. chief, duke (as the dukes of Edom, #51); head of a family or tribe; friend, intimate companion; tame, docile; a champion in a game; guide. [Peh = 800] see 117. [Genesis 36:15]
"These were dukes of the sons of Esau: the son of Eliphaz the first born son of Esau; Duke Teman, Duke Omar, Duke Zepo, Duke Kenza.

PAIMVN Paimon. "tinkling sound"; demon King of Fire. When invoked, he takes the form of a young woman mounted on a dromedary with a crown upon his head. Under him are 200 legions of spirits, partly angelic, partly potentates (powers). Specifically, he is the goetic demon by day the 3rd decanate of Gemini. This decanate is co-ruled by Saturn and Uranus, and has the qualities of: adaptable, intuitive, original. The influence of the demon suggest conscious imbalance, leading to negative expression of the qualities. The 3rd of Gemini also corresponds to the 10 of Swords in the Tarot Minor arcana, which is the operation of Malkuth, sphere of the elements, in Yetzirah, the formative world. In Yetzirah, Malkuth expresses subtle and abstract astral forces in limited specific forms with veil and conceal their true nature. The influence of the demon can be suddenly unexpected changes in material affairs, interference from others, failure, desolation, misery and destruction, unless counterbalance is achieved, through proper understanding of inner power and their use. [Nun = 700] see 187.

KI AM-GLH SVDV AL-OBDIV HNBIAIM AChBTh kiy im-gawlah sodo el-aebawdawyou ha-naybiayim + ahabethaw. But he reveals his secrets (counsel) unto his servants the prophets plus thou shall love.
see 408.

838 (2*419)

KRVBIM Kerubim. Cherubim; "the strong" or "the mighty ones". Angelic Choir associated with Malkuth (some sources Yesod) and of Binah of Briah, the sphere of Saturn of form-building in the world of creation. Written KRBIM in [Genesis 3:24] "After he drove the man out, he placed on the east side of the Garden of Eden Cherubim and a flaming sword flashing back and forth to guard the way to the Tree of Life." [Mem = 600] see 278, 272. Others attributed them to Yesod, sphere of the Moon.

Fabre D'Olivet says "HKRBIM, that self same Cherubim... the root RK, which contains the idea of all multiplication, of all infinite number.. It is used to the plural and governed by the assimilative sign Beth." [The Hebrew Tongue Restored, p.120]

OVLM HMVThBO Olam ha-Mevetbau. Natural world.

BRICHIM + AHB beriyachim + awhab. flying serpents plus to live, affection, desired, beloved. Serpents are connected with the "crooked serpent", also called Leviathan, which is the reproductive force. This must be transmuted into the beloved, through love, which is the higher self expression. see 830, 8.

839 (prime)

AChRVTh + ShLMIM acheduth + shilemim. unities plus perfection, wholeness, peaceable. The 13th path of Gimel, assigned to Key 2, the High Ppriestess, 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.

ShMSh TzDQH shemesh tzedakah. Sun of righteousness; an epithet of Christ. [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) The verse concludes "and you will go out and leap like calves released from the stall."

840 (3*5*7*8)

KNON Canaan. Canaan, the son of Ham and the original name of the Land of Palestine. Also: flat, low (see 190, 54, 160).

In the Canon [p.302] we read: "But not only was the whole earth conceived as an illustration of the canon law, but every country was seemingly made to conform to the same hypothetical standard-Palestine for instance, being regarded by the Jews and Christians as the canonical land, while a similar idea guided the Greeks in assigning a mystical significance to the various regions and cities of their country. The word Canaan, applies to the holy land seems to have some connection with the word canon. In Greek α is derived from α α or α , a reed, and meant a measuring rod or carpenter's rule. The Hebrew word for a reed is QNH (kanah), and is presumably of a kindred origin. Numerically QNH is equivalent to 155, and this number denotes its purport as a symbol.. and the land of Canaan, or Palestine, measures from Dan to Beersheba about 155 miles. The Hebrew name KNON yields 840, a number... discussed in the name microcosmos.

IHVH BQRBK Jehovah be-qirebbek. Jehovah in the midst. see 360.

TzVR ILBK Tzoor yelawdekah. Rock that begat thee. see 360.

ShMK shemkah. "thy name." see 360.

PNIN Panin. Pearl; one of the titles of Malkuth, the Kingdom. [Nun = 700] see 496, 190.

Gaskel says that the pearl is a "symbol of experience with its outcome, the Gnosis or knowledge of the soul-process. The Gnosis is ultimately found first through the awakenment of the Ego by the clamor of this kama-manasic [desire-mind, or animal soul] nature, for it is through this desire side of his nature, that he first begins to function as a truly human entity, and it is from this mentality, therefore, that the germ of experience which from this viewpoint is another expression for the "pearl", is collected and transferred to the higher plane of the beings consciousness. It must be remembered that all experience is only the reflection, piecemeal, upon the lower plane of that compete Gnosis which is above; the ideal actualizing, as it were... the divine parents enjoin- 'If thou, our son, journeys deep down into the domain of illusion, and carries forth from thence the 'pearl' of experience giving control of the lower realms and bringing intuitive knowledge-the Gnosis-which 'pearl' is in the astral keeping, betwixt the lower emotions and the desire of the flesh, ?hard? by the passions and animal sense, wherein experience and power to control is gained; then shall thou arise and assume for thyself thy higher vehicles causal and buddhic, and with our brother, thy causal self, thou shall inherit the heavens." [Dictionary of All Scriptures and Myths, p.565]

MP Moph. Memphis; the capital of Egypt. A variant name-see 850.

Sometimes used as a name for Egypt itself. see 380. Mentioned in [Hosea 9:6] "Even if they escape from destruction, Egypt shall gather them and Memphis will bury them. Their treasures of silver will be taken over by briars, and thorns will overrun their tents." see 120.

LMMSHLTh to rule. for-governing-of. [Genesis 1:16] "God made two great lights-the great light to govern the day and the lesser to govern the night."

According to Fabre D'Olivet" LMMSHLTh, for-a-symbol-representation... The Hellenist have translated this... 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 MShVL means, it is true, 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 ShV which, containing in itself every idea of parity, similitude and representation, is joined to the signs Mem and Lamed, 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 Mem, which doubles the force of its action.

The word [Samaritan word], made use of by the Samaritan version in this instance, signifies likewise to speak allegorically, to use parables." [The Hebrew Tongue Restored, p.46-47]

2. F.J. Mayers comments: "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.

841 (29*29)

APIN Anpin. face, countenance.

Greek

AMΩ amo. 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. "The inclusion of the M restores the more perfect form of the mystery [στ , #1178] of the Alpha [beginning] and Omega [end]." M here means middle. [Bond and Lea: A Preliminary Investigation of the Cabala, p.83]

π ε heh plinthos eis lithon. brick instead of stone. Septuagint translation of HLBNH LABN (#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 (2*421)

ARALIM Aralim. Thrones. The choir of angels associated with Binah (see 282).

ARCh ChII LMOLH LMSHkIL Awrach chaieh lemalelah le-maskil. The way of life is above for the wise, (that he may depart from hell beneath) [Proverbs 15:24]. Note: maskil, wise, erudite, is a title of Yesod. see 400.

OMVD ASH + KShVIOIH ammud esh + kashuiyah. a pillar of fire plus 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.

MKPIRIM IChIDThI me-kephirim yechidawthi. my darling from the lions. [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] KPIRIM is translated 'young lions'. [IChIRH = the only one, epithet of the soul, of life, of Israel. IChDVTh = solitariness, loneliness, privacy, unity, oneness]. see 300, 310, 37.

843 (3*281)

TzVR ILDK + AB tzur ye lawdekaw + ab. the rock that begat thee plus father. "The rock" is a title of God; it is identical with the life-force in Chokmah. see 840, 3, 296.

ARIK ANPIN + ChZVTh arikay ahnepin + hawzuth. The vast or great countenance, title of Kether, plus 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 (4*211)

HKChVTh HShLKIM ha-kachoth ha-Sekhelim. 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.

BAR ALIM bar elim. well of the Gods. In Isaiah 15:6 it speaks of desolate waters and 'no green thing'-the waters of consciousness are fruitful when the green of creative imagination becomes the "well of the Gods"; reflecting the divine will. see 284.

LI LOVLM ChSDV kay le-olahm ha-saeddu. for his mercy endures forever. [Psalm 136:1] "O give thanks unto the Lord; for he is good: for his mercy endures forever."

Thomas Troward comments: "The keynote is the mercy of God. This is the very opposite of the conception of God which looks on him as always seeking vengeance, and this therefore is the true ideal of God. We realize our idea... "gleichst dem geist dendu begreifst" says Goethe, and that is the Alpha and Omega of the whole matter. God alone is the door (verse 4). God is said to create by wisdom (verse 5). cf. Proverbs 8:22, Psalm 148:5 and Jeremiah 10:2. The God of gods (verse 2) cf. Daniel 11:36. This is as distinguished from the God of forces. God is both = but it is the former conception that is life-giving to us, for it means refection itself as individualizes God... John 10:36."

***Paul Case comments: "Mercy in Hebrew is Chesed, the 4th Sefirah, and mercy is properly translated 'beneficence, kindness, love'. It is from a verbal root signifying primarily 'to be filled with earnest and eager desire.' the continually recurring phrase is the Psalm is written KI LOVLM ChSDV = 284. This number is the reciprocal of 220, and is the number of OIRD, 'fugitive'. In Greek, 284 is the number of α α , "good", or α , 'holy sacred', and of Θε , 'God'. The divine name attributed to [text ends]

845 (5*169)

NPThVN Neptun. Neptune.

ThHMTh the deeps. [Exodus 15:5,8] [Gutman Locks: The Spice of
Torah, p.296]

846 (2*9*47)

VKNH ASHR-NThOH IMINK ve-kanawh aeshher-nateaw yaymiehnekaw. and of the stock which thy right hand has planted. [Psalm 80:15] "And the vineyard stock which thy right hand had planted, and the branch that thou made strong for thyself. see 130, 610, 260. [KNH = plant, shoot; stand, ruler. Note that the large Kaph. As a verb KBH, to give a name, give a title; to surname, nickname; to express by a substitute.]

ThVLDVTh thuledoth. generations, spelled in full. [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." [Ruth 4:18] "Now these are the generations of Pharez: Pharez begat Hezron". Pharez means "a breach".

MVRM Murum. Murmus; goetic demon by night of the 3rd decanate of Virgo. The decanate is ruled by Venus and has the qualities: chaste, romantic, selective. The influence of the demon suggest subconscious imbalance, resulting in negative absorption of thoughts or guilt complexes form others. The 3rd decanate of Virgo is attributed to the 10 of Pentacles, which relates to Malkuth, sphere of the elements, in Assiah, the world of physical action. Personal interpretations of experience and imagery (Venus) are wrong, causing errors to reproduce themselves in the body cells. Heaviness and dullness of mind, slothfulness and material loss, even with some success are indicated. [Mem = 600] see 286.

847 (7*11*11)

AL OLIVN El Elyon. Mosh High God.

OTzM HBRIAH + ThHV-BHV etzem ha-briah + tohu-bohu. essence of creation plus 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.

848 (16*53)

HR-ALHIM HR-VShN Har-Elohim Har-Bashan. The mountain of God (is) the mountain of Bashan [Psalm 68:15]. see 291, 352, 86.

ARBOH-OShR arba'ah-asar. Fourteen (14); the number of the Tarot Key corresponding to Samekh, Temperance, Sagittarius, the Holy Guardian Angel, Michael, alchemical incineration and verification through test and trial. Mentioned as the measurement of the seat of the altar in the temple, in [Ezekiel 43:17] "And the seat shall be fourteen cubits long and fourteen broad in its four squares; and the border about it shall be half a cubit; and the base of it shall be a cubit round about; and its steps shall look toward the east." see 60, 120, 162, 168.

849 (3*283)

MLAK HmShChIth Malakh ha-Maschith. Angel of Destruction.

AMVNH AMVN Emunah Amen. Creation of Faith, Firmness of Faith, Basis of Faith. see 199.

Greek

σ μ α schema. a form, scene. [1 Corinthians 7:31] "And those who are using this world, as not using it; for the form of this world is passing away."

Ω μ ε α omega. the last, the end. Spelled Ω in [Revelations 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.

μ ε α σ μ megas kosmos. great cosmos. Cosmos is the universe-the intelligible world or order of all things which includes the intelligible word or reason. see 600 (Greek).

μ α ε τ α δ heh monas entriadi. the one in three.

τ α ε μ α δ heh trias en monadi. the three in one. The last two phrases suggest the supernal triad of Kether, Chokmah, and Binah. [All except the first example are taken from Bond and Lea: A Preliminary Investigation into the Cabala, pp. 43, 45]

μ ε σ ε meh phobeisthe. be not afraid. The words of Jesus to the disciples when walking on the water in [Mark 6:50] "For they all saw him and were terrified. And immediately he spoke with them, saying 'take courage, it is I; be not afraid.'" see 2352, 1053 (Greek).

850 (2*5*5*17)

NShRSh nesharash. Radical, root (race). The 5th path of Geburah.

"So called because it is akin to the primary force of the Archetypal Binah, which itself is enclosed within the strength of the Primordial Wisdom." The first 3 letters spell [NShR], nasher, the noun meaning "eagle" and the last 3 form the noun [ShRSh], sharash, "a root." Therefore, the Radical Intelligence is the "Root of the Eagle." see 800, 1200, 216, 64, 92, 95, 297.

ThKLTh tekheleth. a violet tint (translated as blue). The Zohar (3:135A) says "Tekeleth, corresponds to passover, which established the dominance of the true object of faith, symbolized by the color blue, which would predominate only after the punishment of the first-born of Egypt was accomplished, so all colors seen in dreams are of good omen, except blue." In Heraldry blue is Jove or Jupiter, corresponding to the Egyptian Gon Amun, whose body was painted blue. In Freemasonry, and in the National arms of the U.S., blue represents Justice (DIN). see 64.

KLP keleph. to clap or strike; a hammer. The hammer relates to iron, and to the Mars-force; it strikes the "nail", which is Vav, or interior-hearing, as the grasp KP of the blue of Lamed, which is Justice, or right action, is accomplished. [Peh = 800] see 130.

QDMVN gadmon. ancient, old; archetypal. Epithet of God. see 86 (Greek), 200.

[Daniel 3:6, 7:9] "Whoever does not fall down and worship will immediately be thrown into a blazing furnace"; as I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; The hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze."

MRIM Miriam. Mary, sister of Moses, signifying "rebellion, perversity, antagonism". [Exodus 15:21] "and Miriam answered them, 'sing ye to the Lord, for he has triumphed gloriously; the horse and his rider has he thrown into the sea.'" These meanings are mental states having close association with strong, but unfulfilled desires. [Mem = 600] see 290.

NP Noph. Memphis, the capital of Egypt. [Ezekiel 30:13] "Thus is what the Lord God says: 'I will destroy the idols and put an end to the images in Memphis. No longer will there be a prince in Egypt, and I will spread fear throughout the land.'" Egypt is the symbol of the subconscious plane. [Peh = 800] see 130, 380.

ThMThI temathi. my perfect one. In [Canticles 5:2] it is written ThAVMThI "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." [see 857]

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.

Greek

Ho ophis (Gr). the serpent [Revelation 12:9]. A symbol of the evil and destructive aspects of the 5th Path.

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.

851 (23*37){PRIVATE }

APIQI MIM Aphiqi mayim. torrents of Water. see 291.

HR ALHIM har-Elohim. Hill (or mountain) of God. see 291.

NShMThHVN neshemothon. 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, NShMThHVN, 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 NShMThHVN, 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)."

AMRIM amorim. Amorites; the early inhabitants of Palestine [Godwin]. In [Genesis 14:7] "Then they turned back and went to En Mishpat (that is, Kadesh), and they conquered the whole territory of the Amelekites, as well as the Amorites who were living in Hazon Tamar." [Mem = 600] see 291.

Greek

τελεστα telestia (Gr). complete, fulfilled; mysterious. Generally, any religious ceremony, a solemnity, especially of marriage. see 800.

hyparxis (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.

Written παρ in [Hebrews 10:34] "For indeed you sympathized with the prisoners, and submitted to the seizure of your possessions with joy, knowing that you have for yourselves a better and an enduring possession."

AMO (Gr). The Beginning Alpha, the Middle Mu, and the End Omega. see 671.

Narcissos (Gr). A Greek freed man who acted as a restraining influence towards the Christians under Claudius's, but was killed by Nero. see 1776, 666, 888. Also, beautiful youth for vain love of whom Echo died (means "torpor" in allusion to the narcotic properties of the flower). Nemesis (fate = karma = Lamed) punished his indifference by causing him to fall in love with his own reflection which he saw in the water [Mem] of a fountain

[Ayin]. He pined away in desire [Venus, Daleth] for it and was changed into the flower which bears his name [Webster]. Can be interpreted that when desire remains stagnant, the appearances of what one depends on are illusive. The true self is hidden in false images.

πα α α heh panarchia. the all-powerful; an epithet of deity.

μ απ στ mia pistis. one-faith. [Ephesians 4:5] "One Lord, one faith, one immersion." see 800

παστ pastos. a bridal chamber or bridal bed; a shrine. Related to the Rosicrucian mysteries.

Θε τ + ας ε α theotes and basileia. godhead plus kingdom. "The kingdom of spirit is embodied in my flesh." see 592, 259 (Greek).

852 (3*4*71)

BN QShTh ben qesheth. arrow, literally, "son of the bow". see 52, 800. 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.

MVShIO + ThVK moshiyah + tawvek. Savior, deliverer; a title of Tiphareth plus 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.

853 (prime)

NGP negeph. plague. Described in the retribution of God upon Egypt (380), during the Passover of Israel (#541) in [Exodus 12:13] "And the blood shall be to you for a sign upon the houses where you are; and when I see the blood, I will make you glad, and the plague shall not be among you to destroy you when I smite the land of Egypt." [Peh = 800] see 133.

ShKH ThPVChIM sedeh tappuchim. 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.

*** [beginning of text missing] the Vast Countenance plus a wise, skillful, prudent person plus to flow down in drops, to weep. The Vast Countenance is a title of Kether, the source of all. The nature of wisdom is to become receptive to the influence from above and to have sympathy and compassion for one's fellow men. see 426, 427, 400, 27.

854 (2*7*61)

ALHI ABRHM Elohi Abrham. The God of Abraham.

LVIThN NChSh Leviathan nachash. Dragon, the sea-serpent [Isaiah 27:1]. see 496, 358.

MLKVTh MShICH Malkuth Mahshiah. The Kingdom, Messiah.

855 (3*5*57)

VIITzR IHVH ALHIM + ShLMIM + DBA vayi-yetzer IHVH Elohim + shilemim + dobeth. "And IHVH Elohim formed (man out of the dust of the ground) plus perfection, wholeness plus 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.

ThMLA HARTz ChMM thimawlea ha-aretz hawmam. the earth was filled with violence. [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.

856 (8*107)

VThThN and she gave. [Genesis 3:6] [Gutman Locks: The Spice of Torah, p.297]

ThThNV you shall give. [Genesis 5:18]

ThShPKNV you shall pour it out. [Deuteronomy 12:16]

857 (prime)

ALHIM GBVR Elohim Gebur. Literally, "Creative Powers of Strength", God the strong, God of battles. Almighty God. Divine name of Geburah, the 5th sephirah, which is the special seat of the Mars force and the volition or will-power on the Tree of Life. The name indicates the descent of the power of Binah into Geburah through the path of the letter Cheth. [Mem = 600] see 297.

IHIV LATHTh yehawyou leothoth. and let them before signs.
[Genesis 1:4] "And God [Elohim] said, let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years."

Eleh ha-devarim [ALH HDVRIM]. "These be the words"; Hebrew title of the book of Deuteronomy.

ARK HABR + MNI-ChShK ereck ha-ebar + minni-khishek. long pinions plus 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.

858 (2*3*11*13)

Ateh Gibor le-Olam Adonai [AThH GBVR LOVLM ADNI]. Thou art mighty forever, O Lord; "Thine is the power of the aeons, O Lord." In magical manuscripts, we find often the "name" [AGLA], Agla as a Notarikon (shorthand) for the above. see 65, 76, 406, 1445, 1418, 211, 176.

BTzLM ALHIM BRA AThV be-tzelem Elohim bara othu. In the image of God created he them.

RChMIM Rachamim. Compassion, a title of Tiphareth.

NShMTh ChiIM neshemath chaim. the breath of life. [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.

1. Fabre D'Olivet translates this phrase as: "A being exalted, an essence of the lives", and comments: NShMTh, a being exalted... this is the verb ShMVCh, whose root ShM expresses that which is exalted, employed according to the enunciative form, passive movement, as continued facultative, feminine construction." [The Hebrew Tongue Restored, p.75] see 340.

2. 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)

3. Gaskell calls the breath of life "A symbol of the spiritual essence-the divine spark, atma-buddhi, which is immortal", and comments: "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." [Dictionary of All Scriptures and Myths, p.126]

4. Carlo Suares comments: "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 nephesh. Peh stands for all the undeveloped strata of energy. It is given life in Adam by Shin, 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." [The Cipher of Genesis, p.105]

***5. Swedenborg adds: 'The reason why life is described by

'breathing' and by 'breath', is also that the men of the most ancient church perceived states of love and faith by states of respiration, which were successively changed in their posterity. Of this respiration nothing as yet can be said, because at this day such things are altogether unknown. The most ancient people were well acquainted with it, and so are those who are in the other life, but no longer any one of this earth, and this was the reason why they likened spirit of life to 'wind'... That the 'breath; (spiragulum)' is used for the life of faith and of love appears from Job: "He is the spirit in man, and the breath of Shanddai gives them understanding [22:8]" [Arcana Coelestia, pp.50-51] [incorrect quote]

VATH-HMVTh ve-eth ha-haweth. and the death. [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 sub-consciousness who is receptive to the angel. see 3760, 932 (Greek).

ShKL RGVSh Saykel regash. Disposing Intelligence. Variant spelling without Heh (the). see 863.

"Note that 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. Beauty is Tiphareth, the seat of the Ego-consciousness. the place of the supernals is the archetypal world of the Qabalists, which includes the three supernal Sephiroth, Kether, Chokmah and Binah, corresponding to the three highest grades of the Order. It is because the path of Zain leads to Binah that its influence is said to be in the place of the supernals... This [the fact that subconsciousness is always amenable to control by suggestion], as the text says, 'disposes the righteous to faithfulness.' For the righteous are those who have brought their thought, feeling and action into harmony with the universal order. And the faithfulness to which they are disposed is represented by Key 11 in Tarot... Men and woman who are so disposed to faithfulness are said to be 'clothed with the holy life-breath' and this is another reason for the nudity of the human figures in Key 6. They are clothed with spirit, and the word for spirit, in all tongues is synonymous with air. They have nothing to hide. In yet a deeper sense such persons are clothed with the life-breath, for they are invested with powers unknown to ordinary human beings." [Paul Case: True and Invisible Rosicrucian Order (4th), p.429-431]

The path of Zain, Disposing Intelligence, suggest by its name the operation of the supernal understanding, Binah, in separating the creatures produced by the Constituting Intelligence into species, classes etc. The fundamental separation is that of sex, and hence this path is indicated by Zain, the sword and by the lovers in the Tarot. [32 paths]

"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].

*** [beginning of text missing] the fruit of love, which conquers death and gives immortality. 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. The personality of the man engaged in this practice becomes a free, unobstructed channel for the out-pouring of the holy life-breath, which "clothes the compassionate". Breath is air, and to be clothed with breath is literally seen in Key 6. A master of compassion is free from guile, free from all the concealments which characterize the consciousness of those who are deluded by the sense of separateness. The place of the supernals includes Binah, understanding. Binah is the Yesod, or foundation of Tiphareth, because without understanding the Ego in Tiphareth would have no firm basis. see 508, 513.

NThBVTh nethboth. paths, trodden paths. Variant spelling. see 868.

*** Gihon. The second river in the Garden of Eden is the Gihon; it winds through the entire land of Chush." see 77, 446, 142, 680; 1560, 623, 1514 (Greek).

Greek

859 (prime)

*** [beginning of text missing] p. 739] adds "connect with NShR." this word means "eagle", which is a symbol of the reproductive power of Scorpio, leading to man's conscious union with the cosmic will, depicted in Key 13. It is attributed to Malkuth to some, to Tiphareth by others; the Zohar says it is Malkuth when it is raised to the level of Tiphareth. see 550. Rosenroth also quotes [Deuteronomy 6:8] "And you shall bind them [phylacteries] for a sign upon your hand, and they shall be as token between your eyes."

Greek

getelestai (Gr). It is finished [John 19:30]. Last statement made by Jesus on the cross after he had drunk the vinegar.

α he ano. the on high. [Galatians 4:26] "But 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).

πα he uparksis. The substance. [Hebrews 11:1] "Now faith is the substance of things hoped for, the evidence of things not seen." (Here a different word is used, π σις (hypostasis), or "basis", rather than "substance".)

φαι phatne (Gr). manger, cave or grotto. The place where the infant Jesus was born. [Luke 2:7, 12, 16] "And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." (12) "And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." (16) "And they came with haste, and found Mary and Joseph, and the babe lying in a manger." 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.

In the Greek text φαι is written φαι with Iota, subscript under , which if counted would make the value of the word 869. see 867, 869. In Luke 13:15 it is translated "stall". While this is the classical meaning of the word, it has been pretty clearly demonstrated that in the New Testament it means the open court yard of the inn, or khan, which was inclosed by a fence of some kind where the cattle were shut up for the night." [Bible Encyclopedia and Scriptural Dictionary] Also means "feeding-place" [Standard Bible Dictionary]. see 1472.

860 (4*5*43)

RVCh ALHIM Ruach Elohim. the Life-Breath of the Gods. The breath on the Mighty Ones, the Spirit of God. see 300.

"Then I retired to rest... and fell into a deep slumber; when, behold, Solomon appeared to me in all his power, wealth, and glory, and with him came his whole harem: sixty were queens, eight hundred concubines, and of virgins there was a countless number." [Hermetic Museum I, p.58]

SP saph. threshold, entrance.

Fabre D'Olivet comments: SP sph. Every idea of summit, end, finish; anything which terminates, consummates, achieves. SP the extremity of a thing, the point where it ceases; its achievement, consummation, end: the defection, the want of this thing: the border, top, summit, threshold: that which commences or terminates a thing; that which is added for its perfection: also, reiteration of the same action, an addition, supplement; the final thing where many others come to an end: a time involving many actions.

The Arabic [word] has preserved of the radical sense only the idea of a thing reduced to powder, which is taken as medicine. The Syriac [word] characterizes every kind of consummation, or reducing to powder by fire." [The Hebrew Tongue Restored, p.411]

***ShPRPR shepharephar. aura, dawn (Chaldean). Written BShPRPRA 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. It reads: "in the morning". see 863.

MShONTh misheahnethey. staff. [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 Key 9, #880, 442 (Greek).

AShR ShM HZHB aesher shawm ha-zahab. where there is gold. [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).

MOMQIM ma'aemaqim, depths. [Psalm 130:1] "'Out of the depths' means out of the innermost or deepest principle of his individuality, the central I AM. (see LB OMQ "the heart is deep", [Psalm 64:6] "They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep." [Paul Case: Troward on Psalms, p.170] [Mem = 600]

Greek

choiroi. swine. part of the parable of the prodigal son in [Luke 15:16] "And he would fain have filled his belly with the husks that the swine did not eat: and no man gave unto him." see 940.

σ α α ε Iesou Nazarehe. Jesus, Nazarene. [Luke 4:34] (the obsessed man cried) "Saying, let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the holy one of God."

σ στ skotos. darkness. Septuagint translation of ChShK (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.

α α α Anazao. to revive, to live again; of sin, to gain strength. Written α ε σε in [Romans 7:9] (8) "but sin having taken opportunity, through the commandment, worked in me all strong desire. Apart from law, however, sin is dead." Written ε σε in [Romans 14:9] "For Christ died and lived for this end, that he might rule over both the dead and the living."

861 (3*7*41)

ShPRPRA shaypharephara. dawn. the definite or emphatic form of ShPRPR, the Chaldean word for Dawn. [Daniel 6:19] "Then the king arose very early in the morning [i.e. dawn], and went in haste unto the den of lions." see 963, 990 (Greek).

ahsaf [ASP]. to collect, put away; store (see 141).

Greek

τ π α utopia. utopia [from not + τ π] any place or state of ideal perfection, an imaginary locality, an ideal society.

τ ε ε α μ telia mou. my flawless one. Septuagint translation of ThMTh (#850) 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 lips with the drops of the night.'" see 850.

π φ apophis. 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 (Latin), 203, 1871 (Greek).

Aeon (Gr). World, universe; a billion years. Written α 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."

James Pryse: 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 pheumatikon) 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." [The Magical Message According to Ioannes, p.97]

862 (2*431)

ThBNITh pattern, likeness. [Exodus 25:9]

863 (prime)

ShKL HHRGSh Sekhel ha-Hergesh. 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 immortality. 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.

VIRA ALHIM Va-ya-re Elohim. and God saw.

ThChThIHM was under them. [Numbers 16:31]

864 (27*32)

QDVSh QDShIM Qadosh Qadeshim. Holy of Holies.

ShMSh VIRCh shemesh ve-yerach. 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. see 640. Given by Mathers in [Sepher Sephiroth, p.64]. [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 you God has apportioned to all the nations under heavens."

α α α α σ α ho naos athanasias. temple of immortality, and of the resurection of the spiritual body. see 321.

ε σ α oikos ekklesias. house of the church. see 370, 294.

π απε heh polis apeiros. the city of the ignorant. see 390.

σμ α ε α kosmos aletheias. true world or order. see 600, 264.

α α α σ α σα athanasia sarkos. immortality of the body. see 273.

π ε protheus. the most profitiable [Fama Fraternitatis].

δεμεε kurios demeï. the Lord builds his tabernacle.

α hagon. sanctuary. Septuagint translation of MQDSh (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 (5*193)

NThThIH I give it. [Genesis 23:11]

ThBVAThNV our increase. [Leviticus 25:20]

866 (2*433)

SVP Suph. end, close, to limit, to perish (see 146).

NQIVN niqqayone. cleanliness, innocence (see 216).

ShDI ChThPVChIM Referred to in the Greater Holy Assembly [I.R.Q. 27:552, p.179] 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 ThPVCh is connected with the serpent-power (Shin) with Mars and with knowledge. see 494, 39.

IRKThI TzPVN yarekethi tzaphon. 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.

Greek

μετὰ α + ε heh metanoia + eirenes. the repentance, reformation, change of mind plus peace, concord. see 381, 485.

*** veil of the absolute [Peh = 800] see 146. [Ecclesiastes 3:11] "He has made everything beautiful in his time: also he has set the world in their heart, so that no man can find out the work that God makes from the beginning to the end."

Ab ha-rachamim, cont. this phrase is also the Hebrew of the original Greek in [2 Corinthians 1:3] "Blessed be God, even the father of our Lord Jesus Christ, the father of mercies, and the God of all comfort."

867 (3*17*17)

BITH HShPO Beth ha-shepha. House of Influence. Intelligence of Cheth, the 18th Path. Also: "House of overflowing, House of Abundance." Beth, mercurial outpouring-the Life-power provides itself with a house' Yod, the Life-power unites all through will; Tav, this power is the dance of Life. Cheth, the whole universe is Life's definition of itself. Shin, the overflowing abundance of the 18th path is fiery, the Life-breath of the creative powers; Peh it is martian and disruptive, yet curbed and directed by mens of the saturnine power of Limitation; Ayin, to travel the 18th path of the way of return is suggested by reversing the letters of HShPO thus: OPShH. see 1217, 414, 418, 95, 319, 450.

ALHI ABIK ALHI ABRHM ALHI ITzChQ VALHI IOVQB Elohay abikaw Elohay Abraham Elohay yitzoq ve-Elohay Jacob. The God of thy father, the God of Abraham, the God of Isaac and the God of Jacob. Spelled ABThIKM (aebotkekem) in [Exodus 3:15] "And God said more over unto Moses, thus shall thou say unto the children of Israel, the Lord God of our fathers, the God of Abraham, the God of Isaac and the God of Jacob, has sent me unto you: this im my name forever, and this im my memorial unto all generations." see 1301, 248, 208, 182.

Greek

He phatene (Gr). the manger [Luke 2:7, 12, 16]. There may be an obscure connection between this and the part of the physical body ruled by cancer, which contains the stomach. Cancer also governs the breast from which infants are fed. see 859 Greek.

868 (4*7*31)

NThIBVTh nitivoth. Paths, trodden paths [Proverbs 3:17]. English like the noun "ways" a synonym for stages, measures, degrees, states, modes, phases or categories. Refers to the 10 sephiroth and 22 sacred letters, the 32 paths of wisdom, modes or phases of the manifestation of Chokmah. These are: 1) the power of the fixed stars and zodiacal signs; 2) the power of the cosmic life-force (Chaiah). see 350, 73.

Rosenroth in [K.D.L.C.K. p.601] gives: semitae, and says they are 32, referring to wisdom, which is called PLIAVTh (mysterious), because they are hidden channels.

MIM-ShIN-ChITh Mem-Shin-Cheth. The spelling of MShCh, oil, in plenitude. This word is the root of messiah, the anointed. see 348, 358, 390, 90, 360, 418.

ChSP khasahf. clay. [Daniel 2:33] "His legs of iron, his feet part of iron and part of clay." Part of the image revealed in the king's dream. Also: ChSP revelation, laying bare and ChSP to lay bare, reveal, draw water. see 148.

SChP sakhaph. to withdraw, retire. Also: to sweep, or scrape, away; to bear down, to cast down. [Proverbs 28:3] "A poor man that oppresses the poor is like a sweeping rain which leaves no food." [Jeremiah 46:15] "Why are thy valiant men swept away? They stood not, because the Lord did drive them." see 148.

IHVH ALHI IShVOTHI IHVH elhi yeshothi. God of my salvation. [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).

ThGRIRVN Tageriron. the haggler; Qlippoth of Tiphareth. Also called Tagaririm (Mathers), Togarini (Waite), Tagiriron (Regardie) and Thagiriron (Crowley). see 620, 1519. The contending forces of disunity and hate. see 1599; 1303, 653.

*** [beginning of text missing] forms the spirit of man within him." [Zohar II, p.249] "This points to a certain grade which forms the reservoir of all spirits and souls. The word 'within him' seem superfluous, but in truth this expression has a two-flow recondite meaning. It bears allusion to that ever-flowing celestial whence all the souls emerge and fly forth. For this purpose it gather them in one central place or grade, and that grade 'forms the spirit of man with itself', like a woman who has conceived and forms the child within her womb.

[Paul Case: AIN = BThN = central point = Aleph, the first letter of AIN] from the moment of conception until it is fully developed; so the spirit remains in the grade until a man is created in the world to whom he assigns it. Alternatively, God 'forms the spirit of man' within him, to wit, in his body literally. For when a man is created and God assigns him his soul, and he emerges into the light of day, the spirit within him finds no body in which to expand, and remains cramped in one corner, as it were; but with the growth and expansion of the body the spirit also grows and expands; and in response to growing it continues to receive from on high, in ever greater abundance, vigor and energy, which in its turn it infuses into the body. Further, the statement that the holy one 'forms the spirit of man within him', indicates that the spirit needs sustenance in the same way as the body, and as the body goes on developing, so is the spirit granted increased strength and energy. Observe that when Joseph [multiplier, 156] was lost Jacob [supplanter, 182] was deprived of that increase of spirit through the departure of the shekinah. From him, but afterwards, 'the spirit of Jacob their father received' [Genesis 45:17], that is, it regained its former increase and growth." see 4993 (Greek).

Greek

α μ α akmazo. to be at the highest point, to be in full bloom or vigor, to flourish, in the New Testament, to be fully ripe, as fruits in their best state. Written μ α α in [Revelations 14:18] "And another angel came forth out of the altar, having authority over the fire, and he called with a loud cry to the one having the sharp sickle, saying, send thy sharp sickle, and cut off the clusters of the vine of the earth; because her grapes are fully ripe."

James Pryse comments: "The second of the two reapers is the second Logos, and he reaps the spiritual dynamic nature, which on the plane of creative forces corresponds to the five fold noetic group. The 'vine' of this conquest is identical with the 'river

Euphrates' of the three other conquest. Physiologically, it is the spinal cord, the path of the five pranas, of life-winds, which are now... metamorphosed into bunches of grapes. These solar forces, permeating and energizing the aura (the wine-vat outside the city), produce a return current to the chakras of the four somatic divisions... and into the solar body... it is a process analogous to the nutrition of the foetus in utero."
[Apocalypse Unsealed, p.175]

870 (2*5*87)

KNP Kanaph. wing, skirt; winged.

AVR HKVKBIM Aur ha-Kokabim. Light of the Stars, Astral Light; The Great Magical Agent see 300.

Greek

*** πα α ?coming?. see [Thessalonians 5:23], [2 Thessalonians 2:9], [James 5:7, 8]. see also 862, with "first and last" (870) this phrase = 1712. With "word of love (#666) it has the value of 2378.

Ho Kurios (Gr). The Supreme Lord. [Matthew 21:40] "When therefore, the owner of the vineyard comes what will he do to those occupants?"

Cypros (Gr). Cyprus, the island in the Fama, where brother P.A.L. is said to have "died". To say P.A.L. dies, however, does not mean that this impulse is extinguished, in occult literature and especially in alchemical writings, death means transmutation (Key 13). What is meant here is that the superconscious impulse is transmuted into the special activity of the certain center, indicated by the name Cyprus. Cyprus is the most easterly island of the Mediterranean sea. Its name is the Greek root of the English noun copper, because Cyprus is where the copper mines which supplied the ancient world. Copper is the metal... of Venus, and Cyprus was the fabled birthplace of Aphrodite... In Hebrew Venus is Ashtoreth (1370)... sum of the values of the Hebrew words for Wisdom, Strength and Beauty. 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 a nerve-plexus in man's throat. It is the most easterly island because it is nearest to the original source of power. It is the link between the 4 lower centers in the body, and the 2 higher center in the head. Through the Venus center, an alchemist would say, the sun rises to be joined to the Moon hence there can be no beginning of true development until Brother P.A.L., who represent the metaphysical power of spiritualism, "dies at Cyprus", which means that the superconscious impulse received through the sun center is changed into the awakened functioning of the Venus center [Aleph=bull=throat=Venus]. Observe that the state of consciousness produced by the awakening of this center is predominantly emotional. The desire nature is stirred into intense activity. Little or no progress in practical occultism is made by persons having no stronger motive than intellectual curiosity. The feelings must participate. The inner door, must open, toward the heart, rather than toward the head. This, remember, at the beginning of the work, Later, the same door must swing the other way, to let the force from the heart center rise through the throat to enter and energize the brain. But at first there must be deep and genuine emotion if there is to be any effective action. This is the Great practical lesson of the part

of the Fama. [True and Invisible, page 110-113] see 87 (Latin),
111 (P.A.L), 434, 4; 358 (note).

α ματ ι haematites. 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, ADM, oden;
52 (Greek).

871 (13*67)

MALP Malpw. Malphas; Goetic demon by night of the 3rd decanate of Aries. A president commanding 40 legions, he appears as a crow; assumes human form upon request and speaks hoarsely. Powers: builds houses and high towers; reveals thoughts and desires of enemies; gives good familiars. [Peh = 800] see 151.

872 (8*109)

VNThThIV and I will make him. [Genesis 17:20] [Gutman Locks: The Spice of Torah, p.299]

ThThOB you shall abhor. [Deuteronomy 23:8] [Gutman Locks: The Spice of Torah, p.873]

Greek

α α agiazon. sanctifies. [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 (9*97)

GOP Gaap. Goetia demon by day of he 3rd decanate of Aquarius
[Godwin spelling].

874 (2*19*23)

MMShPChThV of his family. [Leviticus 25:49] [Gutman Locks: The
Spice of Torah, p.299]

OThDTh things that are to come. [Deuteronomy 32:35]

875 (5*5*5*7)

ADM RO Adam Roa. evil man (see 315). "The violent man... follows only force in all his methods-not the Law of Growth by the planting of the seed. Consequently, he sees only from the standpoint of his isolated personality and produces a corresponding activity in the universal divine, which therefore creates powers of a similar sort as ruling this man's life, i.e. destructive powers, and so evil haunts him to his overthrow, unless he reverses his attitude towards the divine. He makes a God of the limited, and therefore antagonistic, instead of the infinite and unified. The apparent curses in this Psalm are only a statement of the inevitable consequence of fighting against the infinite..." [Troward on Psalms, pp.190-191]

NThTVIH I give it. [Genesis 23:11] [Gutman Locks: The Spice of Torah, p.299]

MShONThV his staff. [Exodus 21:19]

876 (3*4*73){PRIVATE }

ThKVNTTh tekunath. 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.

MLKVTh ORPL Malkuth Arawfel. 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.

OVP oof. to cover with wings, to fly, fly away; to flicker. Also OVP fowl, bird, winged creature. [Peh = 800] see 156.

IVSP Joseph. Multiplier, addition. [Genesis 49:26] "The blessing of your father have prevailed abode the blessing of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Yesod as the generative power of Tiphareth is one meaning; it is the dwelling place of the "multiplier". The separated brethren are multiplied into unity. Note: The correspondence of IVSP and to OVP, both representing the positive aspects of the North, just as MLKVTh ORPL and ShQVTz ShMM are terms relating to the negative aspects. see 156.

ORVM orem. subtle. [Genesis 3:1] "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, yea have God said, ye shall not eat of every tree of the Garden? [Mem = 600] see 316.

TzPVN tzaphon. north, dark, hidden. Also: north-wind. The face on the cube of space attributed to Peh or Mars; the place of greatest symbolic darkness, from where Uriel ("Light of God") comes forth. [Nun = 700] see 226.

ShQVTz ShMM shikkutz shomame. abomination of desolation. [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 ShQVTz is numerically equivalent to MLKVTh, and ShMM = ORPL. 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.

SR-ShLVM Sar-Shalom. Prince of Peace [Isaiah 9:6]. A name of Kether. see 111, 157, 507, 620, 589.

GOP Gaaph. Goetic demon by day of the 3rd decanate of Aquarius. This suggest self-consciousness imbalance, resulting in faulty meditation and revelation. "Once of the order of potentates (Powers), now a fallen angel, Gaap serves in hell, as a great president and a mighty prince. As king of the south, he rules 66 legions of infernal spirits... pictured in the form of a human being with huge bat wings." [Davidson: Dictionary of Angels, p.???] [Peh = 800] see 153.

877 (prime)

ZOP zahaef. anger, wrath. see 157.

GLVTh + ABN ShLIMH gawluth + ehben shelaymah. exile, banishment, captivity plus 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.

878 (2*439)

ThVOBTh thabath. abomination. [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."

MMShPChThI of my kindred. [Genesis 24:40] [Gutman Locks: The Spice of Torah, p.300]

879 (3*293)

880 (5*11*16)

KSP Kehseph. Silver (alchemically the Moon) (see 160).

NThThIK have I made you, permitted you. [Genesis 17:5] [Gutman
Locks: The Spice of Torah, p.300]

881 (prime)

DBRI HIMIM Debere ha-yamim. "Events of the days," Hebrew title of Chronicles.

VThMLA HARTz ChMS va-thimmawlea ha-aretz hamas. and the earth was filled with violence. [Genesis 6:11] "The earth also was corrupt before God, and the earth was fill with violence." see 2552, 291.

Greek

α halon. A threshing floor. Written α α in [Matthew ??:12] (11) "I, indeed, immerse you in water in order to reformation; but he who is coming after me, is more powerful than I, whose sandals I am not worthy to carry; he will immerse you in holy spirit and in fire. (12) Whose winnowing shoves in has hand, and he will effectually cleanse his threshing-floor; he will gather his wheat into his granary, but the chaff he will consume with the fire inextinguishable."

882 (2*3*3*7*7)

ShKL MNHIG HACHDVTh Sekhel Manhig ha-Achdoth. Uniting 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.

*** [beginning of text missing] force of the radiant energy concentrated in Kether. It is the "perfection of the truths of spiritual unities" because "all the paths, when they are united with the supreme unity are joined thereto through this 13th path, for AChD echad, unity, resolved into a number gives 13." [Latin Commentary]. The power of recollection is basic to this path. The master of this path realizes that the Ego is really the reflection of Yekhidah in Kether. To "reign with all heaven" is to be an open channel for the expression of the primal will-to-good in Kether; one's thoughts, words and actions are acts of conscious participation in the divine life. To be "served by all hell" is to be able to put to good use all the powers of the astral plane.

"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]

"I am the Uniting Intelligence, linking all opposites together with the bonds of perfect peace." [Meditations of the Paths of Wisdom]

IBRIM Ibrim. Hebrews. With prefix Heh in [Exodus 7:16] "And thou shalt say unto him, the Lord God of the Hebrews has sent me unto you, saying, let my people go, that they may serve me in the wilderness: and, behold, hither to thou would not hear." [Mem = 600] see 322.

LB RMIM Lebarmem. Lesser assistant angel of Sagittarius; Lord of triplicity by night. Sagittarius is a mutable Fire sign, attributed to support and to the Holy Guardian Angel. the name may be analyzed as LB heart = 32 + Resh face, head = 300 + MIM water = 90 = Tzaddi meditation. [Mem = 600] see Key 14, 322.

883 (prime)

ARBOIM arbaim, arebawyim. forty (40). The number of Mem, the "water" of consciousness. [Exodus 16:35] "And the children of Israel did eat manna (90) forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan." [Mem = 600] see 323, 541, 190.

HThVOBTh the abominations. [Leviticus 18:26] [Gutman Locks: The Spice of Torah, p.300]

884 (4*13*17)

BNAIM HDBIR Bonaim Ha-Debir. Builders of the Adytum (see 324).

885 (3*5*59)

APSI-ARTz + BThVLH aphey-eretz betulah. the ends of the earth plus 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 (2*443)

ShKL ShPO NBDL Sekhel Shepha Nivdal. Intelligence of the
Mediating Influence. The 6th Path of Tiphareth.

VNThThIK and I will make of you. [Genesis 17:6] [Gutman Locks:
The Spice of Torah, p.300]

VThThKS and she covered herself. [Genesis 24:65]

ThLVNTh the murmurings. [Exodus 16:12]

887 (prime)

888 (3*8*37)

ChPP chapaph, chawphaph. to cover, protect; to enclose, surround. ChPP in [Deuteronomy 33:12] "And of Benjamin (162) he said, the beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." [Peh = 800] see 168.

OShVTh IHVH ALHIM aesoth IHVH Elohim. "IHVH Elohim made. [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.

MShH + AHIH ASHR AHIH Moshe + eheieh asher eheieh. Moses plus "I am that I am." MShH 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. ASHR 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).

ThPThCh you shall engrave. [Exodus 28:11] [Gutman Locks: The Spice of Torah, p.301]

ThPThCh you shall open. [Deuteronomy 15:8]

*** [beginning of text missing] MSPRIM translated "declare" also means number. Thus the phrase could read "the heavens number the glory (when refers to gravity) of AL El [divine name of Chesed].

Greek

σ Iesous (Gr). Jesus. From the beginning the church has set apart 8, as the Dominical number, or number of the Lord, referring to Jesus as "One with the Father," who, as IHVH (26) is also 8. see 971, 1844, 1988, 1480, 2368, 644, 1768, 800, 656, 1408, 496, 1776, 688, 326.

"For Jesus (σ) is a name arithmetically symbolical consisting of six letters, and is known by all those that belong to the called." [Irenaeus].

εστ Logos esti. He is the word; a reference to Christ.

δ μ α ε α ho oikodemos aletheias. the architect of truth, or the builder of truth; epithet of Christ.

α ε με aletheuomenos. the one who is fulfilled, the fulfiller.

ου nikeh kosmou. victory of the world. Mentioned in [1 John 5:4] as α τ μ "Because all that has been begotten by God overcomes the world; and this is the victory which

overcomes the world-our faith."

victorious Lord.

ε legon. Legion; variant spelling of ??? [Mark ??:] "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 (7*127)

890 (2*5*89)

*** [beginning of text missing] thus "his anointed, Cyrus", is a veil for MShIHV KDMVThNV "his anointed (or his Messiah), after our likeness." Observe also that 526 = ShPIPVN, adder, which is DN (Dan-see above) and thus is related to Cyrus, by gematria. (the adder or cerastes = Scorpio). see 526, 361.

His anointed Cyrus, cont. [Isaiah 45:1] "Thus says the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates, and the gates shall not be shut."

[Note: in the Interlinear Bible his anointed, Cyrus is LKVRSh (to Cyrus, 556) LMSHlChV (to-anointed-of-him, 394)]

MORTH HMKPLH meawrath hammekeppelaw. cave of Machpelah. [Genesis 23:9] "That he may give me the cave of Machpelah..." Abraham's cave in the field of Machpelah. Machpelah means "duplicity", and aptly characterizes the double-meanings of the two previous examples [which are missing]. The "cave" is a symbol of the lower nature of the soul which is immersed in the duplicity or appearances of the physical plane. see 175. Out of this state comes the Messiah through right direction of the force represented by Scorpio. Rosenroth in [K.D.L.C.K. p.545] gives: speunca duplex and cites the Zohar.

Greek

Topan + Timel (Gr). The All plus Honor (or reverence). see 370, 131, 388 Greek.

α enaulon dios. divine abode. Mount Olympus was considered by the ancient Greeks to be the home of Gods.

891 (11*9*9)

APRIM Ephraim. double fruit. The Tribe of Israel (Taurus). (see 331).

Greek

α ho logos ho alethinos. 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.'" (α). Note: the second "o" has been inserted for numerical purposes, otherwise the value would be 821.

α α α σ ε α ourania basileia. heavenly kingdom. see 1477.

α ho kuriakos. the church. The word also means, "pertaining to the Lord."

δ δ α α ε α didache aletheias. teaching of truth.

π ε α σ π ε hyperaspieth. shield. Septuagint translation of MGN (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.

α 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. [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.

892 (4*223)

VHIKN BChSD KSA ve-hukan ba-chesed kissay. And in mercy shall the throne be established. [Isaiah 16:5] "And in mercy shall the throne be established: and he shall sit up it in truth in the tabernacle of David, judging, and seeking judgement, and hasting righteousness." [Nun = 700] see 242. The "thrones" in Binah established in Chesed, indicate that the outflow of fire from the supernals, has reached the level of cosmic memory, the highest for human evolution. see 3111 (Greek).

APRAIM Ephraim. a double fruit (variant spelling, Godwin's). The Tribe of Israel connected with Taurus, with Vav and with alchemical congelation. [Mem = 600] see 332, 331. [Deuteronomy 34:17] "His glory is like a firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

ShPO ALHVTh Shepha elohuth. Divine Influence (21st path). A Rabbinical term. The descending current of MZLA, the general influence which is the active principle in the Tree of Life. Relates to the 21st Path of Kaph. see 78, 636, 183.

893 (19*47)

VMOShH IDIV MGID HRQIO uma'aeseh yawdayu maggid ha-rawqia. and the firmament shows his handiwork. [Psalm 19:1] "The heavens declare the glory of God, and the firmament shows his handiwork." see 318.

TzBA + ORLVTh LBBKM tzawbah + awreloth lebabikem. to go forth in a body (to war), to assemble, to mass plus 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.

AIOTzH OLIK OINI + AMVTh yaeotzah awlayka eyini + amuth. "I will guide you with mine eye plus 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.

894 (2*3*149)

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. see 800, 90, 4.

MORT^h HMKPLH + ABA mayawrath ha-makpelah + abba. cave of duplicity plus 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 bodes are formed by the power of the father, or Chokmah. see 890, 4.

895 (5*179)

ADM QDMVN Adam Qadom. the archetypal of heavenly man; protogonos. Represented by the ten sephiroth in their totality and unity. QDMVN means eastern, ancient, old; epithet of God. [Nun = 700] see 245, 200.

ISVDVTh HQDSH yesodoth has-qadosh. 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.

AShKLVTh + TzMCh ashkoloth + tzemakh. clusters, bunches of grapes plus the branch. The "clusters" refers to HOD and NTzCh Netzach; and this value of 757 equals KThM AVPIR gold of Ophir. The "branches" is the name of the Messiah, i.e. he who builds the temple of the Lord. see 757, 138. Netzach and Hod are the spheres of desire and intellect, which must be balanced by the guidance of the higher self.

DMLKVTh HShMIM de-malkuth ha-shamaim. 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.

Greek

αυυ ho huioi Habraam. The son of Abraham; epithet applied to Jesus in the genealogy of Matthew: appears as αυυ (son of Abraham) in [Matthew 1:1] "A register of the lineage of Jesus Christ, son of David, son of Abraham."

μ εσσ α ho amen ho Messias. the amen: the Messiah. Epithets of Christ. see 2368, 91, 656, 258.

δ α Ho Hudranos. The Lustrator; title of hierophant in the lesser mysteries. [from δ α , to water, sprinkle, bedew with water; to wash oneself, bathe. Also note that δ α = water-serpent] "In his true Hellenic character Ioannes (whose name appears to be a variant of Oannes) is 'the bather'... in the text hydranos has been replaced by baptistes, 'baptist', and ho baptizon, 'the baptizer'. But baptistes is proper 'a dyer'; the substitution is not clever, not even specious, but the forger had to get rid of the word hydranos, which even the most ignorant Greek would have recognized the title of the lesser hierophant. This rite of lustration, a symbolic purification by water, was not employed by the Jews, and is not mentioned in their scriptures; but it was the most important ceremony in the lesser mysteries of Greeks." [James Pryse: The Restored New Testament, p.22]

*** 795*** εστ keston. Literally, stitched, embroidered. Latin

cestus. A girdle, especially the girdle of Aphrodite (Venus), which gave the wearer the power of exiting love. (Paul Case, in his texts, mentioned the "girdle of Venus", but did not give its Greek name). Its number, 895, reduces to 22, the number of a circle (the Girdle), and the number of Hebrew letters.

Latin

pater, filius, spiritus sanctus, natura divina, Deus + anima, corpus, spiritus, natura humana, homo. Father, Son, Holy Spirit God plus soul, body, spirit, human nature, man. Sum of the two phrases in [Secret Symbols]

896 (7*128)

ASh-MIM-RVCh-ARTz esh-mayim-ruach-eretz. Fire plus Water plus Air plus Earth. The 4 elements, completed by spirit, the Quintessence, depicted in the uppermost point of the pentagram. These elements are those of the personalty, corresponding to desire, intellect, astral and physical bodies, or the four lower sephiroth from Netzach to Malkuth. see 301, 90.

RPDVNI NThPVChIM raphiduniy bathaphuchim. comfort me with apples. [Canticles 2:5] "Stay me with flagons, comfort me with apples; for I an sick of love."

TzVP tzup. overflow. [Lamentations 3:5] "Waters flowed over mine head; then I said, I am cut off." By itself, the personality can do nothing; the waters of consciousness have no purpose of the soul with is "sick of love". But the spirit overcomes all sense of separation.

897 (3*13*23)

Ath-LChTh ChABN eth-luchoth ha-ehben. tables of stone. [Exodus 24:12] "And the Lord said unto Moses, 'come up to me into the mount, and be there: and I will give you tables of stone, and a law, and commandments which I have written; that you may teach them.'" see 450, 53.

ShRSh + BN ADM soresh + ben adam. root, stock plus 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.

NPSChI + BHR IHVH IRAH Nephesh chai + behar IHVH yirayeh. breath of life plus 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.

PRZIM Perizzim Perizzites; one of the races in Canaan which the Israelites were expected to displace. Also: hamlet-dwellers [Esther 9:19] "Therefore the Jews of the villages [HPRZIM], that dwelt in the unwallled towns, made the fourteenth day of the month Adar, a day of gladness and feasting, and a good day, and of sending portions one to another." [Mem = 600] see 237.

Greek

π στᾱτα epistata. "Master", an epithet applied to Jesus. [Luke 5:5] "and Simon answering, said: 'Master, we have labored through the whole night, and have caught nothing; yet, at your word, I will let down the nets.'" [Luke 8:24] "And approaching, they awoke him, saying, 'Master, Master! we are perishing.' Then arising, he rebuked the wind and the raging of the water; and they ceased, and there was a calm." [Luke 8:45] "And Jesus said, 'Who touched me?' and all denying it, Peter and those with him said 'Maser, the crowds press on and crowd you, and does thou say, 'who touched me?'" [Luke 9:33] "And it occurred, when they were departing from him, Peter said to Jesus, 'Master, it is good for us to be here; and let us make three booths; one for you, and one for Moses, and one for Elijah', not knowing what he said." [Luke 9:49] "And John answering said, 'Master, we saw one expelling demons in you name; and we forbade him, because he does not follow us.'" [Luke 17:13] "And they lifted up their voice, saying, 'Jesus master, pity us.'"

α ε τ σ α ε σ α hai z enteh Asia ekklesiai. The 7 churches in Asia; identical to the 7 interior stars of alchemy. Mentioned in [Revelations 1:4] "John to those seven congregations in Asia; favor and peace to you from God the one who is, and the one who was, and the one who is coming; and from the seven spirits

which are before his throne." Asia is OShIH Assiah, the word of action or the material world of the Qabalists. see 809, 979, 1987, 4303.

898 (2*449)

SHRIM BKL-HARTz sawrin be-kawl ha-aretz. Princes in all the earth. [Psalm 45:16] "Instead of thy fathers shall be thy children, whom you may make princes in all the earth. The "earth" is the manifested world, or Malkuth. see 550, 500, 50, 291.

KSP ChI keseph chai. Living silver; Quicksilver, the Mercury of the sages. Also called the first matter of the Stone, ABN. Attributed to the 4th sephirah, Chesed, beneficence or Mercy, sphere of Jupiter or cosmic memory, an aspect of the Moon, attributed to silver. It also implies Yesod, sphere of the Moon. Memory helps to dedicate the forces of generation to making the stone. [Peh = 800] see 178, 570, 949.

Greek

τε π Euterpe. 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 (μα στα ε τε πτ) 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]

αστε ε hoi zeta-z-asteres. the 7 stars. Written επτα αστε ε in [Revelation 1:20] "As for the secret of the seven stars which you saw in my right hand, and the seven golden lampstands; the seven stars are messengers (angels) of the seven congregations, and the seven lampstands are the seven congregations." see 897, 979, 1987, 4303. Note that 7 + 1 (Christ) = 8 ε τε π .

ShKL MVRGSh 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. "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] There is a definite connection between consciousness which forms itself into speech and the electrical energy which is the basis of all activity-the "Word of Life," the whirling breath that emanates and returns like a lighting-flash. The power of Peh is that of the Mars-force, an electrical fluidic aspect of the cosmic mind-stuff, identical to the fiery "water" of the Alchemist. It has its root in the nature of Geburah, the divine volition. The possessor of this path knows God directly as an indwelling presence and the knowledge it brings carries powers to forecast the course of human events. It is as if the current descending from Geburah through Tiphareth to Netzach were reflected back to Hod through this path. The one reality is the exciting cause of all manifestation throughout the universe. From it is formed the spirit, or inner essence, of every creature. From it proceeds the motion, or activity, to which they are subject. [Paul Case: True and Invisible, (3rd) p.75] see 549, 503, 91, 474, 84, 786, 90, 395, 80, 85, 696.

"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]

"I am the Exciting Intelligence, breaking down all structures of error and false knowledge." [Meditations on the Paths of Wisdom]

MThMNI MStHRIM matemeni masettawrim. hidden riches of secret places. [Isaiah 45:3] "And I will give you the treasures of darkness, and hidden riches of secret places, that you may know that I, the Lord, which call thee by your name, am the God of Israel." These "hidden riches" are linked to the use of the power

of Peh. [Listed with the connective Vav, under 905.]

HBITHV AL-TzVR ChTzBThM ha-beytu eltur chutzbethem. Look to the rock from which you were cut. [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.

NR ALHIM nare Elohim. lamp of God. [Samuel 3:3] "The lamp of God has not yet gone out, and Samuel was lying down in the temple of the Lord, where the ark of God was." [Mem = 600] see 336.

900 (30*30)

Tz 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.

ShM Sham. there, then.

ShM Shem. location, sign, token, memorial, son of Noah. Often used in Qabalistic writing to designate the divine name IHVH. Refers to Tav and Mem at the center of the Cube of Space. [Genesis 12:8] "From there he [Abram] went on toward the hills east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to the Lord and called on the name of the Lord." Bethel means "house of God". East is the direction of illumination.

ThK Tokh. Oppression.

RN ron. 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.

PRI-OTz + HZChLTh pereee-etz + ha-zo-hehelth. the fruit of the tree plus the serpent. It is the serpent power, rightly directed through meditation, which makes man the "fruit of the tree". see 450.

ThRSh Tarash. to be strong, hard, firm. Root to ThRShISh, 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.

ThShR tawshar. 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. [this was found under entry 800]

901 (17*53)

ARN Oren. The pine, a fir or cedar; strength. see 251.

ARN Aron. Ark (of the covenant).

Greek

Iaccus (Gr). Dionysus. The Eleusinian mystery name for Dionysus. see 811.

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. The phallus; I.e. creative power symbolized in India by the Shiva-lingam. see 831.

Saulos (Gr). Saul, name of the apostle, who before his conversion, persecuted Christians [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. Dr. Case comments: 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.

902 (2*11*41)

BTz botz. whitish clay, mire. see 92.

HIKL LBNTh HSPIR Hekel Lebanath ha-saphir. Palace of the Pavement of Sapphire Stone, Heavenly Mansion corresponding to Yesod and Malkuth.

903 (3*7*43)

GShM Gawsham. to rain violently; a hard shower. see 343.

VIAMR ALHIM Vay-yomer Elohim. And God said

904 (8*113)

905 (5*181)

HShM Ha-Shem. The Name, Tetragrammaton.

906 (2*3*151)

QVP Letter name Qoph. back of head; ape. see 186.

MVSP Musawf. Increase or addition; attachment. see 186.

ThVK Tavek. Middle, center, midst. see 426.

907 (prime)

908 (4*227)

ChTz chez. arrow, lighting; punishment; wound. Also choz. Out!
Avaunt! Go away!

909 (9*101)

RAVBN Tribe of Reuben. "see, a son". Pisces (Godwin says
Aquarius). see 259.

910 (2*5*91)

VIRA ALHIM KI ThVB va-ya-re Elohim ki tov. "And God saw that it was good."

911 (prime)

AShIM Ishim. "The fiery ones," the flames. The choir of angles associated with Malkuth. see 351.

RAShITH rashith. First, beginning, primal, chief, first-fruit, choice, best, magistracy, office. see 913, BRAShITH.

BAR-ShChTh bar shachoth. Pit of decay. One of the 7 infernal mansions. see 337, 57, 99, 1026, 566, 108, 291.

Greek

Opmhalos (Gr). Anything like a navel: the raised know or boss in the middle of the shield. the center Dephi was called the navel or center of the Earth. see 500 ShR, 140, 321, 327. In this context, navel seems to employ the center of the Mars force.

Stasis (Gr). a position, post, station; a standing, the posture of standing; the state or condition in which a person is: Latin Status.

Charis (Gr). Charity, love, favor grace, loveliness; thanks, gratitude. In Greek mythology Charis was the consort of Hephaistos or Vulcan, associated with the Hebrew letter Shin. see 1289.

912 (16*57)

BRQIM bawrahqim. lighting (see 352).

AHRVN Aaron. lofty; name of Moses' brother and spokesman. see 262.

BTh ShR bath shir. song-maiden; muse.

913 (11*83)

BRAShITH Bereshith. In the Beginning [Genesis 1:1], in principle. Hebrew title of Genesis. Reduces to 13, thus the beginning is indicated as being n love and unity. see 13.

914 (2*457)

ATh ABIK Eth Abika. "The essence of thy Father." (see 434).

ShDIM shedim. Demons.

915 $(3*5*61)$

916 $(4*229)$

917 $(7*131)$

918 $(2*9*51)$

DBIR HIKL AVL M debir-haikal-ulam. Adtum-temple-vestibule.

919 (prime)

920 (8*5*23)

IShIM Ishim. The Flames, Fiery Ones. see 360.

ROMIM Rahamim. Thunders. see 360.

ShKM Skekem. Shoulder-blades; Old Testament city. see 360.

921 (3*307)

922 (2*461)

923 (13*71)

ZRO ALHIM Zera Elohim. a godly seed, seed of God or offspring of God. see 363.

924 (3*4*7*11)

ChShK APLH khoshek-aphilah. thick darkness. see 444.

VIBRA ALHIM ATh HADM BTzLMV vay-yi-vera Elohim eth ha-adham be-tzalmu. "So God created man in his own image."

925 (5*5*37)

polei (Gr) . sells.

926 (2*463) {PRIVATE }

927 (9*103)

928 (29*32)

KBD ATh-ABIK VATH-AMK kamedh eth-abika ve-eth-immeka. Honor thy father and thy mother.

929 (prime)

OVLM H BRIAH Olahm Ha Briah. World of Creation. see 269.

HIKL QDVSh QDShIM Hekel Qadesh Qadeshim. Palace of the Holy of Holies; Heavenly Mansion corresponding to the Supernals.

930 (2*5*93)

The number of years Adam lived (Genesis 5:5).

ShLM shalom. whole, complete, healthy; to complete, to be safe, peace, perfect. see 370.

SNDLPVN Sandalphon. Archangel associated with Malkuth.

931 (7*7*19)

RvCh HRVChVTh HLBNNH Ruach ha-Ruachoth ha-Lebanah. Spirit of the Spirits of the Moon (a literal Hebrew translation; see 3321). [Godwin]

932 (4*233)

KBShIM kebeshim. young lambs. see 372.

OTz HDOTz ThVB VRO Etz ha-Daath Tov Va-Ra. Tree of the Knowledge of Good and Evil.

933 (3*311)

ALHI HOBRIM Elohi ha-Ibrim. God of the Hebrews.

934 (2*467)

KShVIM Kasdim. Chaldees (reference to Astrology).

935 (5*11*17)

936 (8*9*13)

ShVLM shalom. peace, health, prosperity, friend (see 376).

ThQL VPRSIN tekell upharsin. Weighed and divided. Part of the handwriting on the wall [Daniel 5:25]. Use to indicate that Belshazzar failed to come up to the standards of the divine order.

NH-ShM-HM-IPTh Noah-Shem-Ham-Japheth. Noah, (rest, cessation) is cessation from action, or Pralaya. The rest-period between cycles of active manifestation. Shem (name, location); everything manifest has a name and a place or location. Ham (hear, warmth); when a cycle of manifestation begins, the concentration of energy sets up whirling motion which generates heat. Hapheth (expansion); its diffusion makes it assume a vast number of forms. Thus Noah and his sons are linked to the idea of renewal symbolized by the number 8. (There were 8 persons in the ark, and the Rosicrucian order was founded by 8 persons.) see 58, 340, 48, 490, 676.

Kekruptai (Gr). (is) Hid. The verb in the sentence: "Your life is hid with Christ in God." [Colossians 3:3]. From the same root as the English noun "crypt." In Rosicrucian symbolism it is connected with the vault or sepulcher or brother C.R. The vault, like the ark, is a symbol of man the Microcosm. There, as in Noah's ark, were hidden all things needful for complete revival of the Rosicrucian wisdom.

937 (prime)

IVBB BN ZRCh Yobab ben Zerah. Hobab, son of Zerah; a King of Edom associated with Chesed.

938 (2*7*67)

939 (3*313)

ChBRH ZRCh BQR AVR Chevrah Zerach Boger Aur. "Society of the Shining Light of Dawn"; official Hebrew name of the Hermetic Order of the Golden Dawn.

940 $(4*5*47)$

MTzRIM Mizraim. Name given to Egypt by the Jews. see 380.

MTz motz. chaff.

941 (prime)

942 $(2*3*157)$

943 $(23*41)$

944 $(16*59)$

945 (5*7*27)

946 (2*11*43)

947 (prime)

ARMVN armon. fortress, castle, citadel. see 297.

ShBOH-OShR shivah-asar. seventeen (17).

948 (3*4*79)

949 (13*73)

MGVShM megusham. magician, sorcerer. see 389.

MVGShM mogashem. Corporeal, incarnating, realized, materialized.
see 389.

GPRITV KSPChI MLK gawphriyth, keseph, khai, melakh. Sulphur,
Mercury (literally Living silver), Salt. The constituents of the
Stone. see 389, 57, 259.

Peritomeh Kardias (Gr). Matter of the Heart [Romans 2:29]. "The
real Jew is the man who is one inwardly, and real circumcision is
a matter of the heart, a spiritual, not a literal thing." This
circumcision of the heart is an apt figure of speech for the
purpose and method of the Great Work. It is a work involving
purpose of making the stone. Yesod and the letter Yod represent
the part of the Man's body affected by the symbolic rite. see 613.

950 (2*5*5*19)

SPRIM sepharim. letters. see 390.

ShMIM shamaim. Heavens, firmament, sky. "what is heaved up." see 390.

NTz Netz. flower; hawk.

*** HRPV VROV + ShMVAL hareppu urayou + Samuel. be still and know plus God has heard. Recollection come from quieting the outer sense. Then we are receptive to the presence of God, who has heard our call before we have made it. see 377, 573 .

951 (3*317){PRIVATE }

TzDQ ILIN BH tzedeq yahin ban. Justice abides in her. see 301.

AMITz ammitz. strong, mighty; strength, might. see 141.

ShMO IShRAL Shema Israel. "Hear, O Israel."

RVM MOLH Rom Maalah. The Inscrutable Height, a title of Kether.

952 (7*8*17)

ShBILIM shevilim. Paths.

953 (prime)

954 (2*477)

MPThCh BITH-DVD Maftayakh Beth David. "Key of the house of David [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. Thus the key is the secret which gives power to open the temple, and enter there in, even to the Holy of Holies. Here is a clue to the reader will do well to follow up in his meditations. {True and Invisible, Page 93}.

955 (5*191)

HShMIM ha shamaim. the heavens. see 395.

956 (4*239)

SPR HThVRH Sepher ha-Torah. Book of Law.

958 (2*479)

NChTz nakhatz. to press, to urge; to be urgent, to require haste.
see 148.

ChMShIM chamishim. fifty (50).

Greek/Latin

Ho Jesus (Gr). The name Jesus.

Sanguinalis animala rosa hierichuntis spiritualis. Lucida,
argentea, lactea-stillata ex candida lilia in valle Josophat (Lt).
[Secret Symbols, page 13]. Animal blood, the spiritual roe of
Jericho. Shining, silvery, distilled in milk from which comes the
lily of truth in the valley of Jehoshaphat. see 478.

959 (7*137)

960 (3*5*64)

MDVRIN medorin. habitations. see 310.

ShNIM shenaim. years.

ShNIM shenaim. two, double. see 400.

ShKLIM sekhelim. Intelligences.

NShIM nashim. Women, wives.

961 (31*31)

962 (2*13*37)

AISH hALHIM Ish ha-Elohim. Man of God; Husband of God (Glory). see 402.

OIN IOQB ayin Jacob. the fountain (eye) of Jacob (see 312).

963 (9*107)

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.

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.

964 (4*241)

MTTRVN Metatron. the Archangel of Kether. see 314.

965 (5*193)

ShM HMPRSh 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 quinarys (division of 5 degrees) of the zodiac. see 72.

ShMNH-OShR shemonah-asar. eighteen (18).

966 (2*3*7*23)

KMVTz Kamotz. Angel of 1st decante of Scorpio. see 156.

967 (prime)

968 (8*11*11)

BNVTh ShIR banoth shir. Song maidens; muses.

969 (3*17*19)

MKVN BAMTzTz] makuam be-emehtza. standing in the midst. see 319.

SRTn Sartain. the Crab, the sign Cancer. see 319.

970 (2*5*97)

OTz etz. a tree, wood, gallows. see 160.

ShNIM-OShR shenaim-Asar. twelve (12).

ThRShIS Tharsis. Ruler of Water.

971 (prime)

Heh Anastasis (Gr). The resurrection. Refers to Christ. see 1844, 1988, 888, 1480, 644, 1768, 800, 656, 1408, 326, 963.

972 (4*3*3*3*3*3)

973 (7*139)

ATh IHVH ALHIK Eth Jehovah Elohekah. the Lord, thy Lord. see 493.

974 (2*487)

MQVR ChIIM maqor chaiim. fountain of lives. see 414.

MShVThThIM mashottim. goings forth. see 414.

MITTRVN Metatron. Angle of God's presence. see 324.

975 (3*5*5*13)

976 (16*61){PRIVATE }

KL OShB ZRO ZRO kal esev zorea zara. Every herb bearing seed.

977 (prime)

ShKANVM Shakanom. a title of Tiphareth.

978 (2*3*163)

979 (11*89)

980 (4*5*7*7)

BITh-LChM + ThMIM beth-lechem + tawmim. the ■house of bread■ plus 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.

981 (9*109)

982 (2*491)

ShBOIM shivim. seventy (70).

983 (prime)

OTzM HBRIAH etzem ha-briah. essence of creation, creative force.
see 324.

984 (3*8*41)

985 (5*197)

SDM VOMRH Sodom ve-Amorah. Sodom and Gomorrah.

986 (2*17*29)

ShKL HChPTz HMBVQSh Saykel ha-khayfetz ha-meboqash. Intelligence of Desirous Quest, Intelligence of Conciliation, Rewarding Intelligence of Those Who Seek, or Desired and sought Consciousness. The 21st path of Kaph. Desirous Quest (literally, "the inclination to seek"), is from a root word meboqash meaning "emptiness," and has a meaning akin to the English nouns "hunger" and "thirst." In Man's quest for abundance, like his other personal activities, is a response to the descending influence of the Life-power. We seek because what we seek is really within us, and whatever we gain is actually a recollection of what the One Identity already has in store for us. Links memory (Chesed and desire (Netzach). One part of the secret of this path has to do with radical transformation in the physical body. perseverance in right desire, in meditation, and courage to face difficulties and learn to solve problems are required. Desire is the motive-power which leads to grasp the law of rotation and cyclicity (circulation of the universal Life-breath or "Wheels with Wheels.") Through this path of Jupiter we receive the divine influence and partake of the blessing it distributes to all modes of being. It must permeate subconsciousness through practice of recollection. Recognition of the identity of the Ego in man with cosmic Self changes the alchemical metals with the celestial gold of spiritual enlightenment. This is the "Great Reward" of the possessor of this path. see 448, 100, 194, 477, 20, 178, 636.

987 (3*7*47)

988 (4*13*19)

ChPTz khahphatz. desire, love; to bend, serve. see 178.

ChShMLIM chashmalim. The Merciful Ones. Angelic Choir attributed to Chesed.

989 (32*43)

SMNGLVP Semangeloph. One of the 3 angels invoked against Lilith.

990 (2*5*9*11)

■44 = 990

MSPRIM mesaperiym. declare, are telling. see 430.

SPR MIM Sepher Mem. Book of Moses. see 430.

PRQIM phereqim. joints, parts, members. see 430.

TzDIQ SVD OVLM Tzadiq-Yesod-Olam. The Righteous Is the Foundation of the World, a title of Yesod.

991 (prime)

AShPIM Ashpim. Men wise in astrology and music. see 431.

992 (31*32)

993 (3*331)

HChPTz hakhahphatz. to bend or curve. see 183.

(V)ONVIM IIRShV-ARTz enaeim yeyereshu aretz. "The meek shall inherit the earth." see 999, 176, 526, 291, 484.

994 (2*7*71)

ThL HShMIM tal ha-shamaim. dew of heaven (see 434).

ThShR + GVPH thawshar + guphaw. to present, to make a gift plus body, corpse. The physical body is a gift from the divine. see 900, 94.

995 (5*199)

996 (3*4*83)

RTzVN ratzon. delight, favor, will. name of the 20th path (see 346).

OThIQa QDIshA Atiqa Qadisha. The Most Holy Ancient One, a title of Kether.

997 (prime)

998 (2*499)

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.

999 (27*37)

ShPThIM shophetim. judges.

Gematria{PRIVATE }

1000

Large Aleph. The Fool. see 1, 61, 111.

ThM Tome. 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. (Mem = 600, see 600, 440).

ThM Tam. Whole, complete; simple, pious, innocent, sincere, mild, perfect (see 440).

QTz Qetz. End

ShMNIM Shemonim. eighty.

ShN Shen. tooth, fang.

1001

HRTzVN ha ratzone. Will, good pleasure. The 20th Path of Yod (see 351).

1002

BShN Bashan. soft, rich soil; OT location (see 352).

QRBN garebahn. offering, sacrifice; form of vow (see 352).

BOL ShM Baal Shem. "Master of the Name," a Jewish magician.

1003

1004

DM ShQ Dam sack. blood sack (see 444).

PRI OTz ZRO ZRO Peri etz zorea zora. The fruit of a tree yielding seed.

1006

ShKL MThNVTzO Sekhel Mitnotze. Resplendent Intelligence. The 10th Path of Malkuth. [Note that Godwin spells Resplendent with a final Tzaddi instead of Ayin. This is PFC spelling as shown in True and Invisible under the grade of Zealator.

ThVRTh Torath. Law. The kingdom of Malkuth, the manifested world, is the Law in Expression. One form of the Hebrew noun for "Law."

QVTz Qotz. Thorn.

Greek

He Nymphē (Gr). The bride. see 998.

He kore kosmou (Gr). The Virgin on the world. Title of an ancient Hermetic Book of Initiation-treats of the creation of the world-order, and formation of the microcosm (human personality), which is the expression, in the space-time framework of the physical plane, of the whole range of cosmic forces. In tarot, the Virgin of the World is symbolized by the Dancer in Key 21, the true center or Self (I am). see 55, 543, 496, 998.

1008

BN-AShH Ben-isah. 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. see 254, 273, 358.

KShN Khoshen. Breastplate of the High Priest. With different vowel points Choshen, Angel of Air (see 358).

1009

ShThN Satan. Adversary, accuser, archdemon of Kether.

1010

IRVShLIM HQDShH Ierusalaim ha-qodesh. Jerusalem the Holy. Engraved on the Copper (Venus) ring of magical wand. see 470, 1480, 414, 596.

KShPIM Keshaphim. Witchcrafts, sorceries.

QITz Qayitz. Summer.

ShIN Letter name Shin. flame, tooth, fang (see 360).

1011

ATh HADM eth ha-adam. essence of man. Genesis 1:27 (see 451).

ThHVM Tehom. the abyss of the waters, great deep Genesis 1:2 (451).

ShNANIM Shinanim. angelic Choir sometimes associated with Tiphareth.

1014

ChShVN Cheshvan. The 2nd month of the Jewish calendar.

1015

HLK Hawlak. to go, depart, disappear; traveler (see 535).

HShIN Ha-shin. The tooth.

1116

KThR MLKVTh Kether Malkuth. "The Crown of the Kingdom." It is a familiar Qabalistic saying that Kether is in Malkuth, and Malkuth in Kether.

1018

ShChQIM Sechchaqim. Clouds; the 3rd Heaven corresponding to Netzach.

1024 (32*32)

BDGTh HIM bi-degath ha-yawm. over fish of the sea (464).

ZRZIP Zarziyph. Showers [Psalm 72:6] (Peh = 800). 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. see 1008.

1026

(V)ThVRThK. (And) thy Law [Psalm 119:97]. Also Psalm 119:165: "Great peace have they that loe thy Law." see 1032.

(V)IShLCh ATTh HORB. And he sent forth the raven [Genesis 8:7]. see 1032.

ShKVN Shawkoon. living, dwelling, inhabited, establishment, as a masculine noun (Shikkoon, ShKVN), realization, execution, repose, rest, provision of houses. This is probably the correct spelling, instead of ShVKN given by PFC.

ShORI-MVTh Shaari Mawveth. Gates of Death. One of the 7 infernal mansions, the 3rd Hell corresponding to Netzach. Psalm 9:14: "Thou that liftest me up from the gates of death." In Isaiah 38:10, it is "Gates of Sheol." see 337, 57, 911, 99, 566, 108, 291.

OVLM HITzIRH Olahm ha-Yetzirah. world of formation (466).

ThVRThK. thy Law.

OShRIM VShNIM Esrim u-Shenaim. Twenty-two (22).

LA ThOShH-LK PSL lo tha'aseh-leka pesel. thous shalt not make unto the any graven images.

1030

NPTz Nahphatz. to break to pieces, cloud burst (see 220).

1031

KSP NMAS Keseph nimeas. reprobate silver (evil ones) (311).

Eloi, Eloi, lama sabachthani [ALChI ALChI LMA ShBQThNI]. "My GOD< MY God, why hast thou forsaken me?"

Vay-yomer Elohim naaseh adham be-tzelmenu [VIAMR ALHIM NOShH ADM BTzLMNV]. "And God said let us make man in our image."

1032

RAShITH HGLGLIM Rashith ha-galgalm. "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.

TzDQ VShLVM NShQV Tdedek ve-shalom. "Righteousness and peace have kissed each other [Psalm 85:10]. TzDQ is the name of the planet Jupiter, whose quality of expression is the 1st letter (Kaph) in Kether. ShLVM, shalom is completeness, fullness, at the end or limit of a cycle (Th in KThR). KTh 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.

ThVRTh IHVH Torath Tetragrammaton. 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.

VThVRThK ve-Torathkah. and thy law [Psalm 119:14]. see 1026.

VISLCh ATH HORB va-yeshalach eth ha-oreb. And he sent forth the Raven [Genesis 8:7]. see 1026, 157, 21, 12.

VIOSh ALHIM va-ya-as Elohim. And God made

1034

ZKR VNQBH BRA ATThM zakhar u-negevah bara otham. male and female created he them.

1035

VHIH LIHVH LAVTh OVLM vehehyeh la yod-heh-wah-heh leoth olahm. It shall be for the Lord for a name, for an everlasting sign [Isaiah 55:13]. The goal of the creative process is the manifestation of the divine name, the complete expression and actual representation (sign) of all that is expressed by IHVH, "what was, what is, what will be." The conclusion of the Great Work is the perfect manifestation of God's idea of Himself, and when completed it is perfected forever. see 45, 1480, 26, 351, 9, 18, 27, 36, 45, 54, 63, 72, 81, 90.

ALChI ALChI LMH ShBQThNI Eloi, Eloi, lama sabachthani. "My God, my God, why hast thou forsaken me?" (see 1026).

1039

ShLThN Shuletawn. Rulership, dominion, sultan.

1040

ShMN Shemen. oil.

NTzTz natzatz. to sparkle, gleam.

1042

Upage Satana (Gr). Getone (Depart)...Satan [Matthew 4:10]. "Then saith Jesus unto him, get thee hence, Satan: For it is written, thous shalt worship the Lord thy God, and Him only shalt thou serve." see 553 Greek, 364, 69 Latin.

1044

MShPThIHM mishpatiham. their judgements; their laws (see 484).

1045

ThHLIM tehillum. Psalms.

HShMN ha-shahmen. the oil.

1048

RTzVN HQDM + ZRO HIHVDIM Ratzone ha-qadom + Zeroh Hayehudim. The Primal Will plus the seed of the Jews. see 346, 144, 691, 277, 75, 357.

1050

ThShMISh tashemish. 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.

BITH LChM Beth-lechem. House of bread; Bethlehem (490).

MPRIN. (the) books (see 400).

1052

TzVR OVLIMIM tsore olahmim. Everlasting ROCK. Everlasting Strength (492).

1056

HDM HVA HNPSH Ha-dam hu ha-nefesh. Blood is the life (see 496).

VPhRSIN upharsin. divided (see 406).

KShLVN kishshawlon. a fall (see 406).

1057

ThAVMIM Teomim. Twins; Gemini.

1059

Pleroma (Gr). Fullness; balance. Identified with the Logos or creative word, the fire of life which the orientals call Prana or Holy Spirit. see 300, 170 Latin.

1060

ShKL NSThR saykel nisetar. Hidden or Occult Intelligence. The 7th path of Netzach. From the verb sawther [SThR], to hide, to veil, to cover, to conceal. Nesether, the Seventh Path, called the Hidden or Occult Intelligence [SKL NSThR], Saykel nesether, from the verb sawther, [SChR], 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.

MShKN mishkan. tabernacle.

1061 (prime)

HIKL RTzVN Hekel Ratzon. Place of Delight, Heavenly Mansion corresponding to Tiphareth.

1062

TzMR LBV zehmer lahban. white wool. see 412.

SMN HThVB shem ha-tobe. precious oil (or ointment). see 412.

1063

BITH HALHIM Beth-ha-Elohim. The House of God (see 503).

1064

OIN IHVH AL IRAIV ayin Jehovah al-yeraia. "The eye of Jehovah is on them that fear him." King James translation. see 414.

1065

ZAVIR ANPIN Zauir Anpin. The Lesser Countenance, a title of Tiphareth.

1066

ROH TzAN. a shepherd of flocks. see 416.

IVD SMK VV DLTh Yesod. Basis, Foundation, spelt in full. see 507.

HMAVR HQThN ha-maor ha-qaton. the lesser light.

PRTzVPIM partzuphim. faces. persons.

1067

BOLI HShMIM daali ha-shamaim. Masters of the heavens, astrologers (see 507).

1070

ShKL QIIM Sakhel Qayyam. Stable intelligence. 23rd path of Mem
(see 510).

1073

AVRKA DANPIN Arika Danpin. ■Vast Countenance,■ one of the titles
of Kether. see 423.

1075

ShIR HShIRIM shir ha-shirim. The Song of Songs.

1081

Σ46 = 1081

ThPARTh 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, the holy influence, from Kether. Represent the formative world of Imagination (Ruach, RVCh)-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 ChMH, Khammaw, or ShMSh, Shemesh, the Sphere of the Sun. Sun-gods are gods of justice and its administration. Thus Apollo, among the Greeks, was the rewarder 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."

[See glossary for further commentary under "Tree."]

NVThRIQVN Notariqon. The cabalistic theory of acronyms (see 431).

LK AVTzRVTh ChShK Lekah Otzeroth Khoshek. 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.

RKB ALHIM RBThIM ALPI rekeb Elohim ribothaim aliphiy. "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.

1082

BN OISh Ben Ayish. Son of Ayish; Ursa Minor.

1085

ZRO ABRHM zerah Abraham. seed of Abraham (see 525).

1089 (33*33)

1090

HRMSh HRMSh ha-remes ha-romes. The creeping thing that creepth.

TzRP tzaraph. to refine, to melt together, to connect, to combine;
also to try, to examine. see 370.

1091 (prime)

1092

LChM ThMID lekhem tawmid. perpetual bread. see 532.

1094

MKTh BKVRVTh makath be-khoroth. The Slaying of the First born.

1096

OVLM HOSHIH Olahm ha-Assiah. the World of Action or the Material
World. see 536.

MQVM-SPIR maqom-saphir. place of sapphires. see 536.

SPR SPIRVTh Sepher Sephiroth. Book of the Sephiroth (numbers,
emanations).

PIShVN Pison. A river of Eden associated with Fire.

1098

LRKB BShMI ShMI-QDM larokeb beshemi shemi-qedem. "Who rides upon
the heavens, the heavens of ancient days [Psalm 68:33].

ShNI HMARTh HGDLIM shene ha-meoroth ha-gedholim. Two great
lights.

1100

ShVKN OD shoken ad. dwelling in eternity. see 450.

ThV Tan. sea-serpent or monster; jackal. see 450.

RTz ratz . piece.

1101

ARTz Aretz. earth. one of the 4 elements; one of the 7 earths corresponding to the Supernals see 291.

AShP Ashshaph. astrologer, enchanter, magician.

1102

OVLM MVShKL Olam Mevshekal. Intellectual World.

1104

VThTzA HARTz DShA va-totze ha-aretz deshe. and the earth brought forth grass.

1107

AThVN Attun. furnace.

1109 (prime)

1110

MTzPTz Matz-Patz. a name of God by Temurah.

1116

KThR MLKVTh 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].

ShMOVN Simeon. A tribe of Israel associated with Pisces.

1117 (prime)

1118

ShMO IShRAL IHVH ALHINV IHVH AChD Shema Israel IHVH Eloheinu IHVH Echadh. "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4).

MNA MNA ThQL VPRSIN mena mena tekem ppharsin. numbered, numbered, weighted and divisions; the handwriting on the wall (alternate spelling).

1120

KShP Kashaph. witch, magician. see 400.

1121

NChSh HNChShTh nachash ha-nechsheth. brazen serpent.

1124

VIHI HADM LNPSH ChIH vayehi ha-Adam le-nefesh chaiah. And man became a living soul [Genesis 2:7]. see 564

ChLM ISVDVTh Kholem Yesodoth. Breaker of the Foundations. the Sphere of the Elements. see 564.

1125

Σ49 = 1125. The theosphic extension of the Kamea of Netzach.

OThIQa-DOTHIQIM Authiqa-de-Athiqin. The Ancient of Ancients.

1126

MNH MNH ThQL VPRSIN mene mene tekem upharsin. "Numbered, numbered, weighted and divisions"; the handwriting on the wall.

KShVP kishshoof. magic, sorcery, witchcraft. see 406.

1128

ZOIR ANPIN Zauir Anpin. Lesser Countenance. see 478.

1131

ADIRIRIN Adiryaron. "The Mighty One sings" (?); a title of Thipareth.

1134

ChTzR-OINVN Hretzar enon. "Enclosure of the Fountains." [Nun = 700]. A point near Dan on the ideal N.E. boundary of Cannan. Has alchemical significance. see 484, 993, 190, 54.

1135

VIAMR ALHIM IHI AVR vayomer Elohim yehi aur. "And the Elohim said, 'Let there be light.'" see 575.

HQDVSh BRVK HVA ha-Qodosh Barukh Hu. The Holy One, blessed be he.

1141

AVR KShDIM ur Kasdim. light of the Chaldees (astrology). see 581.

AMRThK emrawthaka. "thy word." see 661.

ShKL NAMN Sekhel Ne'eman. Faithful Intelligence. 22nd path of Lamed (see 491).

1145

ALHIM TzBAVTh Elohim Tzabaoth. God of Armies, Creative Powers of Hosts. The Divine Name attributed to Hod, Water, the West (see 585).

1146

IRVShLM Jerusalem. (older spelling) "abode of peace," or "founded in peace." see 586.

LVIThN Leviathan the dark serpent, Dragon (see 496).

1150

NShP nahshaf. to blow, to breathe, evening twilight (see 430).

NThN Nathan. to give.

1156

Tetelestai (Gr). It is finished. see 859.

1160

ThNIN Tanniyn. serpent, dragon, whale. see 510.

1161

ARTz NVD Eretz Nod. The land of Nod. Old Testament place name. see 351.

1165

Aretz ha-Tachtonah [ARTz ThChThVNH]. Nethermost Earth.

1166

ISVD HThPARTh Yesod ha-Tiphareth. Foundation of Beauty.

1171 (prime)

ADNI HARTz Adonai Ha-Eretz. Lord of Earth (Malkuth). Divine name associated with Malkuth, Earth and the North. see 361.

1175

ShShH-OShR Shishshah-Asar. sixteen (16).

1176

PRTzVP partzuph. person, face.

1180

ShORIM shawrim. gates. see 620.

RShOIM rawshawim. wicked men. see 620.

OShRIM esrim. twenty (20).

1182

ABN HChKMVTh eheben ha-chokmoth. stone of the wise. see 532.

1186

BITH-ODN Beth-Eden. House of Eden. see 536.

1188

AIN BRVChV RMIH ayin beruacho remiyah. In his spirit there is no guile. see 538.

1190

ShRPIM Seraphim. Angelic Choir associated with Geburah.

1192

OVLM ISVDVTh Olam Yesodoth. The World of Foundation; the Sphere of the Elements; the part of the material world corresponding to Malkuth.

1196

MLKVTh HADM Malkuth Awlam. "and everlasting kingdom." (see 636).

POLVTh HADM Pehulloth ha-adam. the works of man (see 636).

1198

BITH IVD NVN HH Binah spelt in full (see 548).

1199

OShRIM VACHD Eshrim ve-Achad. twenty-one (21).

1200

KVS ThNChVMIM Kos tankhumim. cup of consolation (see 640).

ShKL NShRSh Sekhel Nesharash. Radical Intelligence. The 5th Path of Geburah. Derived from a noun meaning "Root." The first three letters of NShRSh (Nesharash) spell NShR Nasher, meaning "Eagle" and its last three letters from ShRSh Sharash, "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.

ThV-ShIN-VV-BITH-HH Tav-Shin-Vav-Beth-Heh. Letter-name values for Teshubah, Return. The secret value of ThShVBH 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.

1206

ThQVN Tiqqun. restoration.

1207

RAShVN Rashun. first, former, primary (see 557).

1210

ThRShISH Tarshish. blackness. Also name of angel of Geburah of Briah. "It is the name of a precious stone, derived from ThRSh = 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, 5]. The gold used by Solomon in the Bible to adorn his temple was said to come from Tarshish [1 Kings 10:22, 22:48]. see 900, 345. 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 cometh 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). (See 54). Jehoshaphat means "God has Judged" and is connected with Geburah, sphere of Mars. see 410, 478.

1215

ShHM IQR. The precious onyx (see 665).

1217

ShKL BITH HQDVSh 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 superconsciousness. The field of mastery, is that of speech, both thought and vibratory combinations of sound vibrations. see 450, 100, 867, 414.

1219

Ichthys (Gr). Fish. The Greek equivalent for the Hebrew letter-name Nun (NVN). The great symbol of the early Christian. "...by drawing the fish on the ground, where it could be instantly erased, members of the early Christian secret society tested strangers and made themselves know to each other... the initials of the Greek sentence meaning "Jesus Christ, son of God, Savior, spell the Greek noun Ichthys, fish. [True and Invisible, page 67]. see 106, 700. Alchemists "might have known that the numeration of Icathys by Greek Gematria is 1219, and that 1219 is also 23 (the number of ChIH, Chaiah, the name for Life-force) multiplied by 53 (the number of ABN, the Hebrew known meaning: stone), used by more than one alchemist to designate the philosopher's stone, which stone was also the Elixir of immortality."

1221

ThVRH HADM Torah ha-Adam. the law of Adam (Humanity) (see 661)..

MLAK HALHIM Melakh ha-Elohim. Messenger of God (see 181).

1223

Azoth (Gr). Begining and end. Alchemical term relating to the first matter, the Quintessential (see 158 Latin), or the 5th essence, akin to the Akasha of Hinduism. The true meaning of the word Azoth is to be discerned in the fact that its first letter may betaken either as Alpha, Aleph or A, its 2nd letter as the final letter of the Latin alphabet, its 3rd letter as the last of the Greek alphabet and the concluding Th, the last Hebrew

letter... in short, to arrive at the completion of the Great Work is to pass out of the limitations of time into the freedom of eternity, where past and present and future meet in a timeless now, just as any point on the circumference of a circle is at once beginning and end, Alpha and Omega, Aleph and Tav, A and Z. [True and Invisible, page 84]. see 1, 400, 800, 801, 22. "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

Σ49 = 1225. The total value of the numbers in a magic square of Venus.

OTHiQA DOTHQIN Athiqa de-Authiqin. The Ancient of the Ancient Ones, a title of Kether. A title of Kether, the Crown. see 620, 49, 175.

1226

ShMSh IHVH Shemesh-Jehovah. Sun of Jehovah (Tiphareth) (see 666).

1231

GBRVrThKM geburathekem. your strength [Isaiah 30:15] (Mem = 600) see 671, 216.

1223

ThMIRA DThMIRIN Temira De-Temirin. the Concealed of the Concealed (a title of Kether). (see 583).

1239

KBVD RAShVN Kabodh Rishon. First Splendor, Primal Glory, a title of Kether (see 589).

1240

Trophos (Gr). nurse.

1242

APISTh HROIvTh Aphiseth ha-royuth. Defective thoughts, thinking. A source of sorrow, sin, and the illusion of separateness. see 691, 551.

1255

OVLM MVRGSh Olam Morgash. Moral World (see 695).

1256

ASh HShMIM Esh ha-shamaim. Fire of Heaven (Key 16) (see 696).

1260

PRI OTz Periy etz. the Fruit of the Tree (see 450).

1266

ChRSh NChShTh Khoresh nekhosheth. 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.

KI-OMK MQVR ChiIM BAVRK NRH-AVR. For with thee is the fountain of life (and) through thy light do we see light [Psalm 36:9].

1271

Stauros (Gr). Cross. Latin Crux. Relates to the letter Tav as the cross (Saturn) at the center of the cube. Some say Stauros 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 on the 9th century B.C. inscription of Debon. see 406, 713, 126, 291, 400, 58 Latin.

Heh Gnosis (Gr). the wisdom; i.e. chokmah, The secret wisdom is the Qabalah (Reception). The Gnosis is in very truth, based on knowledge of the true meaning of the Staurus. or cross, represented in the Hebrew alphabet by the letter Tav... the [Rosicrucian] manifestoes [Fama + Confessio] were announcing the work of the order of the rose-cross, inasmuch as the Greek word for "rose" is Rhodon, and its number, 294, is the number also of ekklesia, or "church." Rose-cross, therefore, would mean to the initiated, "Church of the Gnosis." [Paul Case: True and Invisible, page 42]. see 294, 137, 1378, 73.

Heh kleronomia Hagion (Gr). the sacred inheritance. "The cross would be a verbal symbol of a sacred treasure of wisdom, handed down from the wise men of other days, a Gnosis having to do with the secrets of time and space, summed up in the symbolism of the cubic stone of what the cross of 6 squares is a pattern." [True and Invisible, Page 234].

He gewetria (Gr). the geometry.

1274

ALHIM ChIIM Elohim Khayim. Elohim of Lives, Living God (see 154).

1278

MIM ChIIM mem chaiim. living waters (see 158).

1280

ShKL ShLM saykel shalom. the Perfect Intelligence (see 720).

1290

OTVIQIN Atiqin. Ancient Ones.

TzPIIthN tzephiyathan. Their appearance (Sephiroth) (see 640).

1298

GPRITH ADM Gawphriyth Adam. Sulphur Adam (see 738).

1299

ShKL MVGShM Sekhel Mughshan. Corporeal or Incarnating Intelligence. The 29th Path of Qoph (see 739).

1309 (7*11*17)

ShIN-BITh-ThV-ALP-IVD Shin-Beth-Tav-Aleph-Yod. The secret number of ShBThAI Shabbathai or Saturn, meaning "Rest". These be the letter names, and if thou recountest their value, their number is the perfection of the Tribes of Israel (1309)...for see, the active tribes are 11, not 12, for the sons of Aaron are Levites, separate from the rest. Now 7 is the number of the Sabbath and of rest, and it is TVB, which signifieth "goodness," and 7 multiplied by 11 and this by 17 is the secret number of Shabbathai. Yet is Teshubah also, and more plainly a sign of the same thing." [31st Communication]. see 713, 1200.

1311

AISh ThM Aish Toom. A perfect man. (Mem = 600), see 311, 440, 751, 1000.

1303

MSThGP misetageyph. a hermit (lit., "a hidden body"). (see 583).

1304

HVA IROH AVThM Hu yire-eh otawm. He shall feed them (see 744).

1305

HShRP ha-seraph. the fiery serpent, fiery angels. (see 585).

LChVP ANITh le-khop ahnith. "For a haven of ships." (see 585)

1306

ShQVTz shiqqootz. disgusting, filthy, an abomination, an idol (see 496).

1313

ABN HADM Ehben ha-Adam. "the Stone of Adam" (see 103).

1316

NRVN QSR. Nero Caesar (see 666).

1317

ShMNLMAVR shemen le-mawaur. "oil for lighting." (see 667).

1320

MIM IVD MIM Mem-Yod-Mem. the letter-name Mem, spelt in plentitude (see 200).

1327

ATh-ShM IHVH Eth-shem Jehovah. The essence of God's name (767).

1336

DM ONBIM Dam enabim. Blood of grapes (see 216).

1337

OVLM HQLIPVTh Olahm ha-Qlippoth. The World of Shells or Demons. Assiah (see 777).

1346

MTzPVN ZHB IHThH. Gold cometh from the north (see 696).

1348

BN ALHIM Ben Elohim. Son of God (see 138).

1349

GN ALHIM Gan Elohim. Garden of Elohim (see 139).

1351

Crustallos (Gr). clear ice, ice; rock crystal.

1352

SVD HPOVLVTh HRVChNIVTh Sod ha-pehulloth ha-rauchnioth. The secret of all spiritual activities. The 19th Path of Teth. (see 1702).

1355

Monokeros (Gr). Unicorn.

1358

Pshcye (Gr). Psyche, personality; Rauch [RVCh].

1359

The total of the 6 Hebrew words in Psalm 118:22. "The stone the builders rejected is become the chief corner-stone." ABN (53) MASV (107) HBVNIM (420) HITHH (420) LRASH (531) PNH (135) see 151, 273.

1360

LVQIO ShMIM la-rawqiya shamaim. Firmament of Heaven (see 800).

ORLVTh LBBKM awreloth lebabikem. Foreskins of your heart (see

800).

1364

LChM VIIN lekhem va-yahyin.. Bread and Wine (see 154).

1370

OShThRTh Ashtoreth. The Hebrew name of the Goddess Aphrodite, whose fabled birthplace was Cyprus, where copper was mined. She is identified by mythologists with Asthrte, or Ishtar, the great mother whose worship was introduced in Cyprus by the Phoenicians from Sidon, and whom the Romans later identified with Venus. [True and Invisible, page 110-111].

ChKMCh-GBVRH-ThPARTh 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.

1378

$\Sigma 52 = 1378$

$13 \times 106, 25 \times 53.$

1386

Eteleiosa (Gr). I have finished [John 17:4]. see 1984, 859 Greek.

1400

LK IHVH HGDLH VHThPARTh VHNTzCh VHHVD Lekah Jehovah ha-Gedullah, ve-ha-Tiphareth, ve-ha-Netzach, ve-ha-Hod. Thine Oh Lord are the Greatness, and the Beauty, and the Victory, and the Splendor.

1408 (8*176)

Sotehr (Gr). Savior. One of the titles of Jesus. see 644, 1756, 1480, 656, 1844, 1988, 888.

1431

ThKVNTh HQDMVTh Tekunath ha-qadmuth. "dwelling place of the Primordial" or the Treasure of the Primordial". The Perfect Intelligence of the Eighth Path, Hod. see 876, 550, 481. 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 876, 15.

ASh MTzRP Esh metzareph. A refiner's fire [Malachi 3:2]. see 711, 301.

Hego emi ampelos heh alehthineh (Gr). I am the true vine [John 15:1]. In some old alchemical diagrams, a vine grows from a crevice of the cubical stone, or else a fine full of grapes twines round the cube. see 133, 260, 53, 44.

1445

LShAIRITH-NChILThV Leshairith Nachalton. "The remnant of his heritage."

AThH-MLKVTV-VGBVRH-VGDVLH-LOVLM-AMN 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.

1455

Enoch (Gr). Enoch, the Patriarch. Means: Initiated. see 84, 564.

1480 (8*185)

ShBO ShBThVTh Shabo Shabathoth. Literally, "7 Sabbaths." Seven periods of 7 days are 49 or 7*7. Related to the powers of Venus (Netzach), important in practical occultism. see 1010, 470.

Greek

Ho phandocheus. The host (of an inn).

Telesphorphus. Ripener, perfecter, finisher.

Christos. 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 from the meaning of the letter 9. see 80, 324, 9, 1222. see 644, 8, 1768, 800, 656, 1408, 971, 1844, 1988, 888.

Ho Pandoxeus (Gr). The host. Used in Luke 10:35 (though not with the same spelling as in the Greek original. The original designates the host of the inn mentioned in the parable of the Good Samaritan. The host of the inn is a symbol of the sheltering and projecting power which offers its aid and comfort to all who are travellers on the way of return.

Unios:Kurios (Gr). Son:Lord. A combination of the 2 names given to the Christos, throughout the New Testament.

Mathesis Sphairas (Gr). Doctrine of the Sphere.

Lithos trisepapeiros (Gr). Stone of the 3 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 3 boundless dimensions." [True and Invisible, page 202]. see 2368 Greek.

1500

Greek

Phos (Gr). Light. Written with letters which are variant of the Hebrew Peh, Ayin and Shin. The mouth or utterer Phi), the seer (Omega, literally, "Great O" or "Great Eye") and the devourer (Shin, tooth, or Epsilon, associated with Fire). "Knowledge of Light," in the Chaldean Oracles, is a technical term of the Mysteries. see 851, 801 Greek, 441, 207.

Endyma Kyriou (Gr). The robe of the Lord. see 801.

1552

ARIK ANPIN Arik Anpin. The Greater Countenance, or Macroprospus. A title of Kether and name of the number 1. see 422, 620, 1346.

1554 (14*111)

Total summation of the lines of magic square of the sun.

Pan dorhema teleion (Gr). Every perfect gift [James 1:17]. The context says every such gift "is from above, and cometh down from the father of lights, with whom there is no variableness, neither shadow of turning.": The total summation of the Magic square refers, therefore, to the influx of spiritual powers into Tiphareth, from the Sephiroth above; and indicates clearly to what man should turn for supply for every need. see 666.

Anastasis Sarkos (Gr). Resurrection of the body.

Ependusis Kokkon (Gr). The clothing-upon of the seed [2 Corn. 6].

Koi,esis Spermatos (Gr). The sleep of the grain.

Jesous ho spareis (Gr). Jesus the seed-corn.

1577

AIN SVP En Soph. the Limitless, no boundary. [Nun = 700, Peh = 800, see 207].

1702

ShKL SVD HPOVLVTh HRVChNIVTh Saykel sod ha-pehulloth ha-rauchnioth. The Intelligence secret of all spiritual activities. The 19th Path of Teth. Links the Receptacular 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.

1708

Psyche (Gr). Breath, Life, Spirit. The psychical nature which includes the ordinary elements of personality, selfconsciousness and subconsciousness. Connected with the Hebrew Ruach (RVCh). see 214, 576, 69 Latin.

1755

QDVSh QDVSh QDVSh IHVH TzBAVTh qadosh, qadosh, qadosh, Jehovah Tzabaoth. 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.

1768 (8*221)

Ho Kurios hemon (Gr). Our Lord. One of the titles of Jesus. see 644, 800, 656, 1480, 1408, 1844, 1988, 888.

1766

He soteria Isteal (Gr). The salvation of Israel. The number on the bottom course of the pyramid on the reverse of the Great Seal of the US. The new world order begun in 1776 was the first to admit Jews and Gentiles to political, social and economic equality. Esoterically, it has several profound meanings, one of which is a reference to the liberation of those who constitute the true spiritual Israel. The doctrine of the Holy trinity is concealed in this phrase. It represents the three Godheads, being 3*592 or

Theothes.

Iesous esti Logos (Gr). Jesus is the Word.

To Alethinion Mysterion (Gr). The mystery of truth.

Katezon (Gr). Refers to a person living at the time of Nero (Narcissus-Claudius, former secretary) who exercised a function of restraint over the beast (Nero) towards the Christians-a servant of the solar sovergnity of Rome. see 85, 666.

1784

AIN SVP AVR Ain Soph Aur. The Limitless Light. The 3rd veil of the absolute [Nun = 700, Peh = 800, see 414, 61, 146, 17, 84].

1813

Kurios Sabaoth (Gr). Lord of Hosts. Greek version of IHVH TzBAVTh. see 525, 800, 1013 Greek, Romans 9:29.

1836

ShKL MThNVTzTz Saykel Mitnotzetz. Resplendent Intelligence. Title of Malkuth. Mem MThNVTzTz shows that every human personality is absolutely dependent upon the universal existence, Tav that the universe is an orderly, rhythmic manifestation of Life, determined by fixed laws, Nun that the dissolution of physical bodies is necessary and beneficent, but not the end of selfconscious existence, Vav that the Self of man includes a consciousness above his personal intellectual level and guidance from this level is man's birthright, Tzaddi that nature unveils herself to man when man practices right meditation. see 656, 496, 1026, 676.

1844

Ego ehimi heh anastasis (Gr). I am the Resurrection [John 11:25]. Jesus own words. see 971, 1988, 888, 1480, 644, 1768, 800, 656, 1408.

1954

To oergon eteleiosa (Gr). The work I have finished [John 17:14].
see 1356, 859 Greek.

1988

Hanastasis nekron (Gr). Resurrection of the dead [1 Corn. 15:12].
see 971, 1844, 888, 1480, 644, 1768, 800, 656, 1408.

2080{PRIVATE }

■64 = 2080 (theosophical extension)

ThPTThRThRTh Taphthartharath. 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 ThPARTH (Tiphareth, 1081). The middle letters ThRTh (1000), the value of Aleph, written large. Also one of the many meanings of the word Aleph, ALP (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.

Artificer's fire (Gr). [John Michell].

Light and Fire (Gr). [John Michell].

First-born (Gr). Revelation 1:5.

2112

Hepta pneumation (Gr). Seven Spirits. The "Seven Spirits" of God referred to in Revelation 4:5. These are also the creative powers called Elohim (Genesis 1:1). The are connected with the 7 inner Holy planets, with the "7 churches" in Asia or OShIH, the physical plane, with the seven mystical seals of the Book of the Lamb, relating to the seven angels and the seven days of the week.

2236

AM-ThBQShGH KKSP VRMThMNIM ThChPShNH [Proverbs 2:4]. "If thou seekest her as Silver, and Silver, and searchest for her as for hid treasure." Refers to understanding. See 2368. 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. [Unsure of numerical value).

2311

To phur to alonion (Gr). The aeonian or everlasting fire [Matthew 25:41]. see 1571, 23, 11.

2368

$37 \times 64 = 2368$. Since 2368 is to 1480 as 815 to 5, all the phrases represented by the number 1480 may be said to be symbolized by the shorter boundaries of each of the walls of the vault and all the phrases that correspond to 2368 may be said to be symbolized by the longer boundaries.

Greek

Jesus Christos (Gr). Jesus Christ. The manifestation of the universal principle (Christ) through an incarnate human being. see 1480 Greek.

Jesous he thrua aneogmene. Jesus: the open door.

Jesous-Alpha-Omega-Amen (Gr). Jesus: first and last: amen.

Jesous ho alethinos huios marias (Gr). Jesus: the true son of Mary.

Jesous: Heh Eirene. Hlios Dikaiosehe (Gr). Jesus, peace, sun of righteousness.

Jesous, ho astertes agapes (Gr). Jesus, the star of love.

Hlama Iesus, heh agape, heh alethes gnosis (Gr). Blood of Jesus, love, the true Gnosis.

To Hlama Yesou, heh eksousia theou (Gr). The blood of Jesus, the power of God.

Logos agapes, ho monogenes Logos mepes (Gr). Word of Love, the only-begotten son, mediator.

Hiereus Salem ho epi-ierus theou (gr). Priest of Salem, high-priest of God.

Ho agios Israel, eksousia, melchsedek (Gr). The holy one of Israel, authority, Melchizedek.

Hagiotes, Melchsedek, Logos theou (Gr). Holiness, Melchizedek, Word of God.

Heh alethine mathesis, heh soteria Israel (Gr). The true teaching, the salvation of Israel. see 1776.

Theotes, heh soteria Israel (Gr). Godhead, the salvation of Israel.

heh ekklesia he pasa heh soteria Israel (Gr). The whole church,

the salvation of Israel.

Heh ekklesia heh pasa, ho petros eksapuros (Gr). the whole church, the metacubic stone.

Methesis ekklesias, ho Pythagorikos Logos (gr). Teaching of the Church, the formula of Pythagoras.

Ourania Basileia, kubikos petros (Gr). Heavenly Kingdom, cubic stone.

Heh thela sophia, halas Kubomorphon (Gr). The divine wisdom, the salt cube.

Hagiasma theou, ho eksagonos Lithos (Gr). Sanctuary of God, the hexagonal stone (Metacube).

heh petra heh kubike, heh zosa polis (Gr). The cubic stone, the living city.

Hals kubos teleios, ho petros (Gr). Perfect salt-cube, the stone (Peter).

Heh thela sophia, epiphaneia kubou (Gr). the divine wisdom, superficies of the cube.

Megethe Kubou, eikon naou (Gr). Dimensions of the cube, image of the temple.

Ho kubos, heh morphe huiou (Gr). the cube, the form of the Son.

Ho Lithos Akrogoniaios, emmanouel (Gr). the corner-stone, immanuel.

Heh thura, ierousalem epouranios (Gr). the gate, the heavenly Jerusalem.

Sio oros, domos theou (Gr). Mount Sion, abode of God.

To agion agion agathon (Gr). the Holy of Holies of the Lord.

Onoma Soterias, heh thura (Gr). name of salvation, the door.

Phos, domos theou (Gr). Light, house of God.

heh zoe, ho tekton (Gr). the Life, the builder.

Agiasma theou, kephale uonias (Gr). Sanctuary of God, the head of the corner.

Alethela, ho nomos tes symmetrias (Gr). Truth, the law of symmetry.

Hoi keklemenoi tes aletheasm keklemenoi kuriou (Gr). Those called of truth, the Lord's chosen.

Depinon Kuriou, heh philadelphia (Gr). the Lord's Supper,
brotherly Love.

Eucharistia, ho artos (Gr). Eucharist, the bread.

Ho artos zeos athanatos (Gr). the immortal bread of Life.

Ho zon, sperma zoes (Gr). The living one, seed of Life.

Karpos metras, messias, theotes (Gr). Fruit of the womb, messiah,
Godhead.

Ho logos, ho artos, heh alethine diatheke kuriou (Gr). the word,
bread, the true covenant of the Lord.

Basileia, ho ensomatos logos (Gr). Kingdom, the incarnate word.

Hlios, adonai, aggelos tes hemeras (Gr). the sun, adonai (Lord),
messenger of the day.

Ho theoplastes, palaios hemeron (Gr). the divine creator, the
ancient of days.

Ho theos tes ges, pneuma tes ges (Gr). the God of the earth,
spirit of the earth.

Pnoe pneumatos, hehe kore kosmou (Gr). Breath of the spirit,
Virgin of the World.

Gnosis tes sophias, heh agkura (Gr). Knowledge of Wisdom, the
anchor.

Ho kubikos Petros, ho alethinos logos (Gr). the cubic stone, the
true logos.

Heh elpis, Gnosis alethes, messias (Gr). the hope, true
knowledge, messiah.

Heh elpis, christos en humin (Gr). the hope, Christ in you.

Ho kubikos petros kuriakos (Gr). the cubic stone of the Lord.

Teleios logos, telios petros (Gr). perfect word, perfect stone.

Teleios lithos, ho oikos epi ten petran, perfect stone, the house
upon the rock.

He oikodomia en christo (Gr). the building in Christ.

He polis chrusous (Gr). The Golden City.

2557

ACHD RASh AHVDThV RASh YChVDVThV ThMVRThV AChD Achad rosh, achadotho rosh yechudotho, temuratho achad. "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. see 13, 501, 37, 620, 12, 25, 57.

2583

MLKA BThRS hISHIM OD BRVTh ShThRM Malka be-Tarshishim ad be-ruach shakarim. Queen among the Tarshishim forever in the spirit of the Dawning (ones).

2809 (53*53)

The area of the face of a cube, having lines of 53, it is the cube of stone. Reduces to 19 (HVCh, 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.

2960

Ho vios ton anothropon (Gr). Son of Man. Jesus called himself this epithet 37 times in the New Testament. see 37, Matthew 13:37].

3321

MLKA BThRShIShIM OD BRVCh ShChRIM Malka be tarshishim ad be-rauch shakarim (M=600). "Queen among the Tarshishim (a choir of angels assigned to the 5th Sephirah in Briah) forever, in the spirit of the Dawning (Ones)." 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. In his notebook Paul Case gave "The Intelligence of the Intelligence of the Moon" to Malka. see 369, 9, 1050, 2201, 41.

ShD BR-ShMOTH HShRThThN shad bar-shinath ha-sharthathan (N=700). This also 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.

Greek

Hos en ourano kai epi gehs (Gr). On earth as it is in Heaven [Matthew 6:10]. 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

Ho kruptos tehs kardias anthropos (Gr). The hidden man of the heart [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.

5000+

5000

Heh [H]. synthesizes the full expression of Binah, BINH, or the successive multiplication of the values of its letters ($2*10*50*5 = 5,000$). see 250, 4, 14, 104, 67.

7731

Ego to Alpha to Omega, Ho parotos Kai Ho Eschatos, heh arche kai to Jelos (Gr). "I am the Alpha and Omega, the beginning and the end, the first and the last." [Revelations 22:13]. see 859, 1, 800 Greek.

16,854

The total area of the 6 faces of a cube of 53 or $6*2809$ ($2809 = 53*53$). Final reduction is 6, the number of Tiphareth, which relates the surface of the cube to the idea of Beauty. see 2809, 148,877.

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.

0 NO-THING{PRIVATE }

All the power that ever was or will be is here now.

The undifferentiated Power preceding all manifestation.

Absence of quantity, quality, or mass

Freedom from every limitation

Changelessness

The unknown

Immeasurable, unfathomable, infinite, eternal Source, the Rootless Root of all creation

Infinite

Without boundaries or limits. Immeasurable great, as in extent or duration. Math: Existing beyond or being greater than any arbitrary large value.

Unfathomable

Incapable of being understood or measured.

The sacred ellipse representing the endless line of Eternity (the shape of the human aura).

Ellipse

A plane curve. A conical section taken neither parallel to an element nor parallel to the axis of the insertion cone. The locus of points the sum of the distance of each of which from two fixed points is the same constant.

The Cosmic Egg

Superconsciousness

The "time" before the big bang.

The "Ring Pass-Not" symbolized by the outside of the zero sign.

360/0 = undefined

The life power is the NO-THING. It is nothing we can define, nothing we can measure. Yet it really is, and it is limitless.

Zero:

The absence of all magnitude or quantity. A state of total absence or neutrality.

The number between the set of all negative numbers and the set of positive numbers (additive identity).

Nonentity

0 looks like a egg, and an egg contains potencies of growth and development. As a living body is formed inside the sell of an egg and then hatched from it, so is everything in the universe brought into embodiment within to Cosmic Egg of the Life-power.

Names for the no thing: See 61, 85, 146, 207, 414.

1 BEGINNING{PRIVATE }

I am a center of expression of the Primal Will-to-good which eternally creates and sustains the universe.

Names for the number 1: see 12, 21, 37, 397, 422, 1552, 620, 721, 559, 736, 837.

1 is the symbol of unity in its first manifestation. It is without nuance. Man reaches a state of unitary of consciousness in levels 1 and 10 only. In the others, consciousness is trinitarian. We should not forget, however, that 1 is the subtle, spiritual unity, 10 is also unity but in the solid world of matter.

In Pythagorean number system, 1 is not a number, but an abstract point. The central fire of God. Wisdom. The Alpha and Omega.

The Ace, or 1, represents the initiation of the creative process on all planes. Psychologically, in human personality, the creative process is begun by self-consciousness which initiates creativity by formulating premises or seed ideas. The beginning of the creative process, then, is the concentration of the Life-power at a center and its expression through that center. The sun of our solar system is such a center. Personality is also such a center. Through personality the Real Self or One Creative Energy expresses in infinite variety.

Inception: A beginning or commencement

Initiative:

The power, ability or instinct to begin or to follow through energetically with a plan or task. The first step: opening move.

The Primal Will

Primal: First in time. Of first importance.

Will:

The mental faculty by which one deliberately chooses or decides on a course of action: VOLITION. Exercise of will: CHOICE. Bearing an attitude toward others: DISPOSITION. The power to arrive at one's decision and to act on it independently in spite of opposition. The collective desire of a given group. Diligent purposefulness: DETERMINATION. Self-discipline: Self-control. To decide on: CHOOSE. To yearn for: DESIRE. To decree: ORDER.

Selection:

The act of choosing, or picking out among several. A carefully chosen collection. A process that favors or brings about the survival and perpetuation of one kind of organism.

Unity

The state of being one:SINGLENESSE. the quality or state of accord or agreement:CONCORD. Combinations or arrangement of parts into a whole:UNIFICATION. The unified entity thus formed. An ordering of all elements in a work or art or literature so that each contributes to a unified aesthetic effect. Singleness or consistency of purpose or action:CONTINUITY.

Singleness

The act of separation into an individual unit. Unaccompanied by another:SOLE. Undivided:UNBROKEN. Separated from others:DISTINCTNESS.

Individuality

The quality of being an individual:DISTINCTNESS. The aggregate of qualities and characteristics that distinguish one from others. A distinct entity.

Attention

Close or careful observation or heed:mental concentration. The ability or power to concentrate mentally. Observant consideration:NOTICE. Courtesy or considerate regard, as for others' feelings.

Intention:

A plan of action: DESIGN. An aim that guides action: OBJECT. a concept regarded as the product of attention directed to an object of knowledge.

Intention is self-contemplation and leads to our recognition of powers inherent in the Central Self. This is connected with the primary activity of the Life-power-- a spiral motion directed toward an inner center designated Qbalistically as the "Beginning of the Whirlings". It is a point around which there is rotary movement producing another spiral directed away from the inner center. The spiral directed away from the center would correlate with **attention**. Thus both intention and attention, our basic thought activities, are expressions of an actual force. The scientific name for this force is radiant energy. In occult philosophy it is called "fire". At the outset of any act of manifestation, universal or personal, it must begin with an act of intention, or a

turning toward a point within to begin. From this simple beginning, symbolized by the Ace of Wands, originate all things that later become manifest.

One-pointedness

Concentration:

The collection, at a center or focus, of units of power.

The act or process of drawing to a common center: FOCUS. The state of converging or meeting at a common center.

Concentration is the collection at a center or focus (Kether) of units of power (fire, wands). These are always units of the Life power. You do not concentrate attention. Attention (evolution) is the means that enables you to concentrate units of mental force, Intention (involution), which in turn initiates a new cycle of attention or evolution.

Self-consciousness

Singularity:

Math: A point at which the derivative does not exist for a given function of a random variable but every neighborhood of which contains points for which the derivative exist.

One:

A mathematical point

Being a single unit or thing.

Constructing a unified entity of two or more components

Existing or occurring as something not definitely fixed or placed.

The definite or manifest, as contrast with the indefinable Source.

At harmony, in a state of agreement

Geometrically, 1 is a point, particularly the central point. The beginning of the creative process is the concentration of the Life-power at a center, and its expression through the center. The point represented by the number one is the beginning of all measurement. The first principle of the hidden wisdom is the beginning of reckoning.

The number one is further a symbol of intention, a quest for ideas. Psychologically, the act of mental intention, before

any specific ideas have become related to it.

The number one represents First Principle, the ruling principle. It designates the Inner Center whose potencies we discover every time we formulate a definite intention. To formulate an intention, which is an act of will correlating with the Atziluthic plane, is to discover a power already resident in the Central Self.

Astrologically

$360/1 = 360$

Conjunction (0 degrees) subjective being

- a. concentrated focus. self adsorption.
- b. A release of power in answer to a need.
- c. Growth through spontaneous activity.
- d. Like a seed, an exact conjunction reverse to a "moment" of pure potentiality.

2 DUPLICATION{PRIVATE }

Through me unfailing Wisdom take form in thought and word.

Names for number 2: see 15, 37, 73.

2 is the symbol of duality, the symbol of the separation of the sexes, of space-time, etc. Any number with a numerical reduction of 2 has a characteristic of duality. The number 2 also concerns Wisdom. superstitious people say that 2 is the number of evil, which is not accurate. Duality is necessary for manifestation and consequently it is the first principle to allow for man's evolution. Note that 11 is the first number with a numerical reduction of 2. 11 is the number of our world's negative, involutionary forces. It is a prime number. It cannot be divided except by 1 or by itself and the result is either the number itself or 1. Each time we encounter a prime number higher than 10 there is an element of free-will and freedom.

Two, itself, implies harmony and balance, as does the order of the constellations. Two also intimates union of opposite forces, and as we have seen in IH.

In Pythagorean:

The Duad or Dyad. The Cosmic memory. Darkness or "evil" principle. Separateness, material, Divine Mother, the Deep, Sorrow or Sacrifice.

duplicate

Copied identically from an original. Existing or growing in double corresponding parts.

duplication (noun)

The act or process of duplication.

repetition (noun)

The act or process or an instance of repeating or being repeated.

Wisdom (noun)

Understanding what is true, right or lasting.

and Science (noun)

The observation, identification, description, experimental investigation and theoretical explanation of natural phenomena. Methodological activity, discipline, or study.

opposition (noun)

A geometric configuration in which the earth lies on a straight line between the sun and another planet. The act of opposing or of being in conflict. An act or attitude of resistance or obstruction.

polarity (noun)

The possession or manifestation of two opposing attributes, tendencies, or principles.

antithesis (noun)

Direct contrast, opposition. The juxtaposition (to place side by side, especially for contrast or comparison) of sharply contrasting ideas in balance by parallel words, phrases or grammatical structure. Milton: "He was for God only, she was for God in him."

succession (noun)

The act or process of following in order or sequence.

sequence (noun)

Following one thing after another. Related or continuous series. A melodic or harmonious pattern successively repeated at different pitches with or without key change.

continuation (noun)

An extension by which something is carried to a further point. Resumption after an interruption.

diffusion (noun)

Angular redistribution of radiation by a scattering, reflecting, or refracting system ideally producing an isotropic (identical in all directions) distribution in density. Gradual mixing of the molecules of 2 or more substances due to random thermal motion.

separation (noun)

The site of division. A space or interval that separates.

radiation (noun)

Emission and propagation of waves or particles. The propagation of particles, as light, sound, heat, or particles, emitted by radioactivity.

secondariness (noun)

Inferior. Lesser. Derived or resulting from what is primary or original.

subordination (noun)

Subject to the control or authority of another.

dependence (noun)

Something dependent or subordinate.

Subconsciousness (adj)

Occurring without the conscious perception of the individual.

A mathematical line. the connection of two points, ideas, thoughts.

Interlinking

Neural network

From K.2, words associated with SubC

SubC is Inductive:

The act or process of deriving general principals from particular instances or facts.

commerce

The buying or selling of goods on a large scale. Mutual exchange of ideas or social amenities.

change

To make different, alter. To exchange or replace by another. To make an exchange.

interchange

To switch each of (two things) into the place of each other. To give mutually. To change places with each other.

alteration: The act or process of making different or magnifying.

correlation

A causal, complementary, parallel or reciprocal relationship.
A structural, functional or qualitative correspondence between comparable entities. Simultaneous increase or decrease of in value of 2 numerically valued random variables.

correspondence

The act, fact or state of agreeing or conforming. Similarity or analogy. Letter exchange.

dissemination (of information)

To scatter widely, as sowing seed

education and science

The act or process of providing training or knowledge.

From K.2, words associated with the Moon

reflect: to throw bend back (e.g. light) form a surface. to form an image of (an object): mirror. To manifest as a result of one actions. to give back a likeness.

Reflection

An act or instance of reflecting or the state of being reflected. Careful consideration: meditation. The result of such consideration.

Period: An interval of time marked by the occurrence of certain conditions or events. The time occurrence between 2 successive occurrences of a recurrent event.

Periodicity: The act or state of being periodic.

Associate

To unite in a relationship. To connect or join together. To connect in mind or imagination. To keep company.

Association

A mental connection between thoughts, feelings, ideas, or sensations and someone or something specific.

Correlation (see above)

Accompaniment

Something that accompanies. A vocal or instrumental part that supports a solo part. An addition for embellishment, completeness, or symmetry. The Moon accompanies the Earth.

Geometrically, the number 2 is the line, the extension of the of the point (number 1). This is related to the subC power whereby the consequences of conscious thought and observation are developed. Note that the extension of the central point of a circle into a diameter (an extension in two opposite directions) divides the circle into two parts, each the exact duplicate of the other. In this power of duplication may be perceived the basic function of subC, memory.

$$360/2 = 180$$

Opposition (180 degrees) [360/2] realizing

a. objectivity. awareness.

The most basic significance of an opposition in a person's birth chart is that it defines a particular set of functional activities (planets), in fields of human experience (houses) and modes of operation (zodiacal signs) in which the person will be challenged to repolarize their being. It means transferring the center of one's being from the level what is represented by the opposing astrological factors that operate unconsciously, compulsively and essentially rooted in biological imperatives, to the level of being at which "mind" objective and conscious understanding dominates and purposely directs activity.

The foundation for intelligence and awareness is rooted in duality and contrast. This duality is symbolized by the opposition.

Consciousness as we understand it in the west implies and depends upon duality and separation, the division between the inner and outer realms. Because everything would be One, and One would not be conscious of itself or anything else. The opposition separates the "I" from "other".

When the subject faces the object, one cannot be altered without the other also being changed. No one can transform themselves without changing the universe.

In Geometry a Line:

Line: (Latin: string, thread)

a locus of a point having one degree of freedom

a set of points that satisfy the equation $ax + by + c = 0$

a constraint or limit

a mark for defining a shape or representing a contour

a cable, rope, string or wire.

a wire, pipe, or system that conveys water, power, etc.

a condition of agreement: Alignment.

One's trade, occupation or field of interest.

Archaic. One's lot or position in life.

a sequence of related things that leads to a particular ending

An ordered system of operations that makes possible sequential assembly or manufacture of printed own written words or symbols.

a source of information

a military formation

ready or available for payment

To fit a covering to the inside surface of

to cover the surface of

to fill generously, as with money or food

3 Multiplication{PRIVATE }

Filled with the Understanding of its perfect law, I am guided, moment by moment, along the path of liberation.

Names for the number 3: see 67, 42, 52, 265.

The response of the subC mental activity to the selfC impulse in the generation of mental images; hence, understanding.

The union of the ideas of individuality (1) and repetition (2).

3 is the number of trinity, the 3 aspect of the invisible man's consciousness. 3 is the number of Creation: 1, through differentiation, gives 2 other elements. The number 3 concerns Intelligence. 12 is the first number whose numerical reduction is 3. 12 is the number of the signs of the zodiac and above all the number of the obligatory steps after every evolutionary threshold.

In Pythagorean:

The Mediator, The first odd number. Wisdom, The number of perfect harmony. The law of the triangle.

Multiply: to increase in number, to make more by natural generation.

Multiplication:

The act or operation of increasing by multiplying. Creative Imagination is the way the principle of multiplication manifest itself in your mental life.

Amplification: The act, an instance or result of making larger or more powerful: INCREASING.

Augmentation The act or process of:

increasing, to make greater as in size, content or quantity: INCREASING.
making greater.

Elaboration

planned or done with careful attention to numerous details or parts.

Expansion The act, process or state of:

increasing the volume, size or scope of.
expressing at length or detail.

Math: to write (a quantity) as a sum of terms.

Extension The act or state of being:

opening or straightening out:UNBENDING.
stretching or spreading to full length.
exerting (oneself) completely.
increasing the influence of.
making more comprehensive or inclusive.

fecundity

Formation The process of:

shaping or structuring of something.

The essence of something. The mode in which a thing exist,
acts or manifest itself:KIND

forming:

to give form to:SHAPE. to shape or mold into a given form.
to come to have:DEVELOP. to develop mentally:CONCEIVE. to
put in order:ARRANGE. to come into being:ARISE.

Generation

growth

Increase To become greater or larger, to multiply:REPRODUCE.

Organization

The act or instance of organizing or the process of being
organized. Something comprising elements with varied
functions that contribute to the whole and to collective
functions:ORGANISM.

organize

to arrange or assemble into an orderly, structured,
functional whole. to give a coherent form to:SYSTEMATIZE.
to compose in a desired pattern or structure. to manage or
arrange systematically for united or harmonious action. to
develop into or assume an organic structure.

Productiveness:

The act or process of creating value or wealth by producing goods or services

productive

producing or able to produce. producing abundantly:FERTILE.
yielding useful or favorable results:CONSTRUCTIVE.

produce

to bring forth:YIELD. to create by physical or mental effort. to manufacture. to give rise to. to bring forth:EXHIBIT. a product.

Propagation

To cause (animal or plant) to multiply or breed. To hand down (characteristics) for one generation to the next. To make known:PUBLICIZE. Physics: to cause (e.g. a wave) to move through a medium:TRANSMIT.

3 points make a triangle; 2-D object; a picture

The repetition of the unit through the agency of the dual is reproduction. Reproduction is manifested as:

development: The act or process of:

realizing the potentialities.
aiding the growth of.
To cause to unfold gradually. To bring into being. To elaborate or enlarge.

fertility: The act or process of:

being capable of reproduction.
being capable of initiating, sustaining, or supporting reproduction.
being capable of growing and developing.

fecundity:

Generation

The act or process of bring into existence, especially procreation, organization or production.

Growth

The process of growing (to increase in size by natural process). Developing from a lower or simpler to a high or a more complex form. an increase, as in size, number, value, or strength. The result of growth: PRODUCTION.

renewal: The act or state of:

making new or as if new again: RESTORING.
taking up again: RESUMING.
repeating so as to reaffirm.

To regain (vigor): REVIVE. To arrange for the extension of.
To replenish. To bring into being again: RE-ESTABLISH.

Representing organization, it suggests arrangement and the right adaptation of parts to a whole. This implies:

anticipation: the act of anticipating

anticipate:

to feel or know beforehand: FORESEE. to look forward to, esp.
eagerly: EXPECT. to act in advance so as to
prevent: FORESTALL. to present or fulfill in advance. to
cause to happen in advance: ACCELERATE.

contrivance: The act of contriving or state of being contrived.

contrive:

to plan or devise. to bring about by artifice: SCHEME. to
invent or
fabricate. to
plot or scheme.

expectation: The act of expecting or state of being expected.

expect:

to look forward to the probable occurrence or appearance. to
consider likely or certain. to consider reasonable or due.
to consider obligatory: REQUIRE. to presume: suppose

invention.

the act or process of inventing a new method, device, or

process developed from study and experimentation. a mental fabrication.

invent:

to produce or contrive (something previously unknown) by the use of ingenuity or imagination.

Plan

a detailed scheme, program, or method worked out beforehand for the accomplishment of an object. A proposed or tentative project or purpose :INTENTION. a drawing or diagram made to scale showing structure or arrangement. one of several imaginary planes perpendicular to the line of vision between the viewer and the object being depicted.

Purpose

the object toward which one strives or for which something exist:GOAL. a desired or intended result or effect. determination:resolution. the matter at hand. to resolve or intend to accomplish or perform.

Just as 3 is produced by the combination of 1 and 2, so is the Empress a symbolic combination of ideas pictured by the Magician and the High Priestess. The activity resulting from the harmonious union of the forces symbolized by these two is shown by Key 3.

As the sum of 1 and 2, the number 3 is the union of the ideas of individuality (1) and repetition (2). The repetition of the unit through the agency of the duad is reproduction, and reproduction is manifested as renewal, generation, growth, fertility, development, and fecundity. Hence 3 is the number of production, formation, organization, propagation, elaboration.

$360/3 = 120$

Trine (120 degrees) [360/3]

a. creative expression and outward application

Two becomes three, the trine geometrically is the tendency to connect in a definite way the two sides of the circle differentiated by the opposition. The subject facing the object realizes that they can use the object for some purpose. The subject moves toward the object in order to use it, to include it in their life-experience and make it serve a purpose, in which both the ego and the object are victorious over fear and inertia as the opposition becomes the trine.

Vision and understanding, keywords for the trine, but also experiences ideas. The self begins to transform through relationships, these relationships can be with one own talents and capabilities, which one recognizes at the opposition. As the self seeks to meet the outer world in terms of ideas and mental vision, the inertia of the whole universe resists the transforming thoughts.

The Triangle

This triangle, typifying fire as it does, suggests the enclosure of power in form, which is precisely what the Sephirah Binah represents. Furthermore, this triangle represents the Divine Triad consisting of Kether, Chokmah and Binah; and, as a symbol of the Holy Trinity, represents Understanding, which is attributed to Binah and the number three.

4 ORDER{PRIVATE }

From the exhaustless riches of its endless substance, I draw all things needful, both spiritual and material.

Names for the number 4: see 48, 72, 1626 (Greek).

The number four is said to be the source of all numeral combinations and the origin of all forms. That is why the square, the form into which the swords in this Key are placed, is a symbol of the manifest. Eliphas Levi wrote of four "... This number produces the cross and square in geometry. All that exists, whether good or evil, light or darkness, exists and is revealed by the tetrad, (it is) the unity of construction, solidity and measure." Four is a number definitely related to the construction of form. This is brought out further by the Path connected with Chesed. It is called the Measuring or Receptacular Intelligence. In connection with Libra we have seen how measurement and balance are active in the power of formation. Thus the Four of Swords has to do with Chesed in its aspect of measurement and proportion, which are the basis for all adjustment, order and adaptation.

The arrangement in the Four of Wands shows the Wands forming a square. This symbolizes measurement, system, regulation, orderliness, supervision, control, authority, command and reason. These words are those which you have come to associate with the number four and the square. The Emperor, Key 4, associated with Aries is another aspect of orderliness. His key word is reason and his chief concern is the classification and arrangement of the flow of mental images from subconscious levels. His Tarot number, 4, further connects him with Chesed in its aspect of memory. The classifying and arranging attributes of the Emperor are what make memory useful to us.

4 clearly relates to the classifying activity of selfC, induced by the response of subC to impressions origination at the selfC level. This classifying activity is reason.

4 is the number of the quaternary. It corresponds to the framework in which man's evolution takes place. 4 corresponds to the "First Day of Creation," that is, man's entry into space-time (level 4). The number 4 concerns Mercifulness and esoteric problems. Every number whose numerical reduction is 4 concerns the solid aspect of things. 13 is the first number whose numerical reduction of which is 4. 13 is at once the number of death, of Love of the purifying Fire, of the Eternal. Life 11, 13 is a prime number, consequently man is free in the quaternary.

In Pythrgean:

The Tetrad. The symbol of the infinite principle of creation. In many religions God is a 4 letter word.

Tetractys	Y	Monad
	Y Y	Duad
	Y Y Y	Triad
	Y Y Y Y	Tetrad

4 extended is 10.

ORDER

A condition of logical or coherent arrangement among the individual elements of a group. A condition of standard or prescribed arrangement among component parts, such that proper functioning or appearance is achieved. Systematic arrangement or design. A sequential arrangement in space and time. An established sequence or procedure. An authoritative indication to be obeyed:COMMAND. A command issued by a superior military officer. An organization of people united by some common fraternal bond or social aim. Degree of importance of quality:RANK. A taxonomical category of plants and animals ranking above family and below the class. Math: An indicated number of successive differentiations to be performed. To give a command or instruction to.

System

A grouped of interrelated, integrated or interdependent constituents forming a complex whole. A method:procedure. A set of interrelated ideas or principles. A set of objects or phenomena grouped together for classification or analysis.

Regulation

an act of controlling or directing in agreement with a rule.
A principal, rule, or law for control or governing behavior.

ManagementThe act, manner or practice of directing or controlling the use of..

Supervision The act or process of directing or watching over the work of..

Control To exercise authority or influence over:DIRECT. To verify or regulate (by conducting an experiment). A restraining act or influence over:CURB.

Authority

The right and power to command, enforce laws, exact obedience, determine or judge. Freedom or right granted to another:authorization. An expert in a given field. An authoritative statement or decision that may be taken as precedent.

Command To give order to:DIRECT. To have authoritative control over:RULE. To have at ones disposal (command of languages). Natural or acquired faculty or skill:MASTERY. A signal that activates a device (like a computer).

Dominance

Exercising the most control or influence:RULING. Most prominent in position:Ascendent

Reason The basis or motive for an action, decision or belief. The capacity for rational thought, inference or discrimination. A underlying fact or motive that provides logical sense for a premise or occurrence. Sound or sensible judgement.

The Cosmic Order, considered as the underlying substance manifested in every form.

4 is represented by the square, an old symbol for the physical plane and for things concrete. Specific mental images, in definite, logical order are the foundations of reason and good sense.

4 is also connected with the idea of measurement, for by use of reason we are enabled to take the measure of our experiences so as to interpret them correctly. Without such rational right measurement of experience we continue to mistake the illusory for the real. Thus we make (for we cannot help being creative) conditions in our personal world which have the appearance of misery, poverty, disease, discontent, and the like.

4 points form a 3D object

Adam was given dominion over every beast on earth. Adam named the beasts.

$$0 + 1 + 2 + 3 + 4 = 10$$

The "theosophical extension" of 4, or sum of the numbers from 0 to 4, is 10. and the digits of 10 reduce to 1 by addition. Thus the Emperor is essentially 1, or the Magician, but the extension of his power is 10, or the Wheel of Fortune.

$$1 + 3 = 4$$

The Emperor is the union or sum of the Magician and the Empress. This is one reason for identifying the Emperor with the Magician.

$$4 = 2 + 2; 4 = 2 * 2.$$

The Emperor, though he seems to be thoroughly masculine, is really an expression of the power of 2, the root matter symbolized by the High Priestess.

Reason is an expression of memory. Beneath all forms of reasoning is the fundamental activity of retention and recollection, symbolized by K.2.

Develop these numbers hints in your notebook.

$$360/4 = 90$$

Square (90 degrees) [360/4]

- a. The creative impulse that seeks definite manifestation.
- b. The "crisis of incarnation". Incarnation means taking on the form.
- c. Dividing by four produces the cross within the circle. The opposition divided by 2.

The cross within the circle stands essentially for the focusing of universal energies through a particular bi-polar form. The circle represents the lens, and the cross drawn through it the means to focalize with extreme accuracy the image projected. The cross within the circle is a symbol of concrete incarnation, a symbol of solidity, of actual material form. The negative aspect of the square inertial resting of its base, it may refer to the imprisonment of spirit by matter.

The word "crisis" comes from the Greek word "crino", "to decide". De-cision, in turn, literally means "cutting away". Any "crisis of decision" involves the choosing among alternatives, leaving some, and embracing others. But more deeply and fundamentally, it is between two basic inner qualities. The two inner qualities are courage and fear.

5 MEDIATION{PRIVATE }

I recognize the manifestation of the undeviating Justice in all circumstances in my life.

Names for the number 5: The Pentalpha see 64, 92, 216, 1200.

5 is the number of adaptation, adjustment and selfC. The special human expression of the Life-power acts by adaptation. Thus 5 is the number of Man... it is Man, and Man only who can achieve the full flower of selfC. This great attainment cannot be accomplished by the sub-human and subconscious levels of being. These lower levels are mere averages within the amorphous plasma, or primordial stuff in which the expanding roots of selfC are planted and from which the full bloom of the selfC ego emerges.

5 is the number of man. Every number which can be numerically reduced to 5 concerns man or an aspect of humanity - often aspects of strength, of seriousness. $14 = 1 + 4$ or $7 + 7$ which concerns the twofold aspect of man's occult septenary.

In Pythagorean:

The first union of an even and odd number; equilibrium.

The # of nature. Multiplied by itself it returns to itself
 $5 * 5 = 25$.

In mythology the dragon (4) is slain by the sword (1).

4 is the number of the elements, 1 the quintessence.

Therefore 5 is vitality, health and inner penetration.

Also 4 is the cross and 1 is the Christ. Only as the lower self is subjugated to the ZHigher does the ego rise.

Mediation:

The act or state of settling and resolving by acting as an intermediary between two or more opposing parties. An attempt to effect a peaceful settlement between two disputing parties through benevolent intervention of a neutral party.

5 is the number of mediation because it is the middle term between 1 and 9. So is man, whose number is 5, the mediator between God and nature. Here is a clue to many mysteries of Tarot and of practical occultism.

Man is the mediator between the animal nature and the divine.

Adaptation:

The state of being adjusted to a specific use or situation.
Behavior change of an individual or group in adjustment to
new or modified cultural surroundings.

Intervention: The act or process of:

appearing, coming, or lying between two things
coming between to modify or hinder.

Adjustment; hence Justice

The act of making fit or comfortable. The settlement of a
debt or claim.

Accommodation: The act or state of:

doing a favor or service
acclimating or adjusting.
Reconciliation of opposing views:COMPROMISE.

Reconciliation: The act or process of:

re-establishing a friendship,
settling or resolving a dispute
bringing oneself to accept.

The minimum points necessary to form a 4D object.

The number of man. 5th age, 5 races, 5 senses, 5 fingers, 5
powers, etc.

$360/5 = 72$; quintile

A subC elaboration of the classifying activities of the Emperor,
and the formation of deductions therefrom, which are projected
back into the self-conscious level, results in the mental states
termed intuitions. Even the form of the figure 5 suggests this.
The top is a right angle composed of straight lines. The bottom
is a swelling curve. The straight lines are masculine and relate
to selfC. The curve is feminine, symbolizing subC.

5 corresponds to the pentagon and to the pentagram, the 5-pointed
star developed from the pentagon.

The pentagram is one of the most important occult symbols. Each
of its 5 lines is divided in exact extreme and mean proportion
(the famous Golden Section or Divine Proportion.) With a single
point uppermost, it suggest, the head and four extremities of the
human body. On this account it is a symbol of man and especially
of man as the microcosm.

Quintile (72 degrees) [360/5]

- a. The level of creative formulation.
- b. The quintile present the challenge to actualize the innate potentiality of one's own creative genius, however brilliant or inconspicuous the flame of it may be.

Produced by dividing the circle by 5. This operation results in a pentagram, pentagon, or 5 pointed star. These stand as symbols of creative Man. The 5 pointed star is an expression of Man's Starry (literally astral) being. The upward point suggesting purpose and direction, of mind over matter (4).

The quintile can operate, if it operates at all for most people can only operate up to the vibration of the square, in one of two basic directions or polarities:

1. The upward-pointing star that identifies with it the spiritual power of the creative mind centered in the head, in a sense, the power or utterance of the power of the **Word**. Spirit emanated power to be used in the context of a large evolutionary process.
2. The downward pointing star identifies the fifth limb with the sex organ, through which biological generation is expressed. Purely material, intellectual or selfish desires (regression). The power of "life" coupled with some degree of individualization seeks only its own self-perpetuation and aggrandizement.

What is important by the time the level of the quintiles is reached is not "mindless" proliferation of life-forms, but fulfillment of the truly human potential achieved by exercising the faculty of conscious mental creation.

The Pentagram and pentagon are formed by the intersection of 3 circles or spheres. Which suggests a three fold development of the sphere (spirit) is necessary for man to develop his 5 fold powers and senses.

The construction of a pentagram cannot be done precisely by a compass and a straight edge, suggesting the workings of Spirit.

The pentagram is associated with iron, suggesting severity, and the use of "personal" volition or will as the highest power exercised by man. A power to create and destroy. A vessel through which God can remake and renew the world. It is noteworthy that humanity uses warfare to renew and reform their societies, i.e. WW1, WW2, the crusades, etc..

Man power of flight.

4 is the number of consciousness of generic humanity

5 is the number of man who vibrates at "I."

6 is the number of those above us.

I am 5, we are 6.

5 is the agency through which the power of reason (4) coupled with the listening to the inner voice (5) yield the harmonious balance symbolized by the lovers (6).

6 RECIPROCATION{PRIVATE }

In all things, great and small, I see the Beauty of the divine expression.

Names for the number 6: see 45, 52, 80, 311, 1081, 548, 666.

6 symbolizes universal forces, like light, heat and electromagnetism.

reciprocation, interchange, response, coordination, harmony, symmetry, equilibration and beauty. Thus six is a number that relates to the harmony and balance between the pairs of opposites.

The number concerns beauty, harmony, symbolizing the union of the 2 worlds. The number of balance which contains 2 trinities: 3 + 3. 15 is the first number with a numerical reduction of 6. Note that $15 - 5 + 5 + 5$ or 3 times the number of man. At level 6 man can contact his higher trinity.

In Pythagorean:

Mutiplied by itself it returns to itself
 $6 * 6 = 3\underline{6}$.

The perfection of all the parts.

The form of form

At the level of 6, all Soul are all harmonic.

Marrage, the fire and water triangle.

The first perfect number.

$$1 + 2 + 3 = 6$$

$$1 * 2 * 3 = 6$$

Reciprocation The act of:

interchange, giving or owning mutually
being performed, experienced or felt by both sides.

An alternating back and forth movement. the act of
reciprocation:INTERCHANGE. The quotient of a specific
quantity divided by 1, $1/X$.

Interchange

To switch each of (two things) into the place of each other.
To give mutually. To change places with each other.

Correlation

A causal, complementary, parallel or reciprocal relationship,

especially a structural, functional or qualitative correspondence between comparable entities. Simultaneous increase or decrease of in value of 2 numerically valued random variables.

Response The act of:

replying or replying positively or favorably.

A reply:ANSWER. A reaction as that of an organism or mechanism, to a particular stimulus.

Coordination The act or state of:

being of equal importance, rank and degree.
harmonizing in a common effort
working together harmoniously

To arrange in order.

Cooperation

An association for mutual benefit. The act of working together for mutual benefit.

Correspondence

The act, fact or state of agreeing or conforming. Similarity or analogy. Letter exchange.

Harmony

Agreement in feeling or opinion:ACCORD. A pleasing combination of the element forming a whole. A state of individuals who are in total agreement.

Concord Latin: com-same, cors-heart

A state of harmony:ACCORD. A treaty establishing peaceful relations.

Equilibration

The act or state of bring about a condition in which all acting influences are canceled by others, resulting in a stable, balanced, or unchanged system.

equilibrium

Physics: The condition of a system in which the resultant of all acting forces is zero and the sum of all torques about any axis is zero. Emotional or mental balance: POISE.

Symmetry

A relation of characteristic correspondence, equivalence, or identity among constituents of a system or between different systems. Correspondence of form and arrangement of parts of opposite sides of a boundary, as a plane, or line or around a point of axis. Structural or functional independence of direction: ISOTROPY. Beauty resulting from balance or harmonious arrangement.

Beauty

A pleasing quality associated with harmony of form and color, excellence or craftsmanship, truthfulness, originality or another often unspecified quality. A quality or feature that is most effective, gratifying, or telling.

$360/6 = 60$; sextile

The 6 pointed star in the Hermit's lantern. Cosmic principles and laws. The ray of light from the spiritual sun to the 8.c.

6 represents the universal energies like light, heat, electricity, and magnetism, chemical forces, etc.. By means of concentration we may perceive the true nature and laws of these forces.

6 means reciprocation, the act of giving and receiving mutually. This is a relationship between distinct and seemingly separate entities, or a relationship between parts of an organism or mechanism. Reciprocation is the relationship between selfC and subC phases of mental activity. SelfC gives suggestions to subC. The latter receives the suggestions, works them out, and gives back the results to selfC. In connection with K.6, reciprocation is also the relationship between superC and human personality, when the latter is considered to be a combination of the two poles of personal mentality, selfC and subC.

Reciprocity between opposites, when it is harmonious, expresses itself in the field of the emotions as love. An inharmonious relationship is akin to hate, the inversion of love.

$$1 + 5 = 6$$

$$2 + 4 = 6$$

Sextile (60 degrees) [360/6]

- a. Creation in understanding.
- b. A relation indicating a syncretic capacity, the capacity to draw upon and synthesize materials from a number of sources.
- c. A capacity for a practical type of organization which makes everyday life possible and significant.

Sextile brings the individualized consciousness to a point at which it should feel the need to participate in self-encompassing process of universal evolution by expressing its own essential genius in harmonious relation to these larger processes.

The level of consciousness and activity reached at the sextile is thus one at which spirit and matter can be integrated through adequate management and organizational genius.

2×3 ; 6 is a higher octave of 3 or The Lovers (K.6) is an expression of Venus (K.3); $1+2+3 = 6$. or Saturn (3) $\times 2 = 6$ (Sun).

A central circle can be inscribed with 6 circles, suggesting the 6 fold arrangement of the zodiac (6 signs with their polar opposites).

7 EQUILIBRIUM{PRIVATE }

Living from the Will, supported by its unfailing Wisdom and Understanding, mine is the Victorious life.

Names for the number 7: see 148, 528, 710.

The result of equilibration; the concrete application of the laws of symmetry and reciprocation.

7 is at once very important and very complex. Every number which can be numerically reduced to 7 concerns spiritual victory. 7 also concerns the 7 days of Creation, the 7 days of the week, the 7 Double Laws which rule and govern the manifest world through the Planetary Geniuses. 16 expresses the fact that 7 rules the quadruple aspect of the quaternary or the twofold evolutionary field of man 8+8 - involution and evolution.

Among the meanings of 7 you find mastery, conquest, peace, safety, security. All these are related to the root-meaning of the verb which signifies, to be filled, satisfied." We associate peace and safety with abundance and plenty.

In Pathogrean:

The Heptad. 3 descending into 4. the Cube of Space, 6 sides plus a center. 6 pyramids radiating out from the center.

7 is the ruler of the universe. Cannot beget no be gotten, therefore is motionless. 7 neither creates or is created. On the 7th day god rested. Note that you cannot use 7 to created a number les than 10 of have as a product the number 7.

2 * 2 = 4
2 * 3 = 6
2 * 5 = 10
4 * 2 = 8
3 * 3 = 9

Note that 7 is not represented.

Also

1/7 = 0.142857 }27}1
2/7 = 0.285714 }27}1
3/7 = 0.428571 }27}1
4/7 = 0.571428 }27}1
5/7 = 0.714285 }27}1
6/7 = 0.857142 }27}1
7/7 = 1

Equilibrium

A condition in which all acting influences are canceled by others, resulting in a stable, balanced, or unchanged system.

Physics: The condition of a system in which the resultant of all acting forces is zero and the sum of all torques about any axis is zero. Emotional or mental balance: POISE.

Mastery

Possession of consummate skill. The status of master or ruler; control: (mastery of the seas). Full command of a subject of study.

Poise

To carry or hold in equilibrium: BALANCE. to be balance or held in suspension. A state of balance or equilibrium: STABILITY. Freedom from affectation or embarrassment: COMPOSURE.

Rest

Cessation of work, exertion, or activity. Peace, ease, or refreshment resulting from sleep or the cessation of an activity. Sleep or quiet relaxation. The repose of death. Mental or emotional tranquillity. Termination or absence of motion.

Conquest The act or process of:

defeating or subduing by force, especially by force of arms. overcoming or surmounting by physical, mental, or moral force.

Conquest, another meaning of 7, is the result of carrying definite purpose into action. Peace follows conquest, and conquest itself leads to the establishment of equilibrium between contending forces. As an ancient occult ritual says:

"Two contending forces, and one reconciler between them." Tarot K.7 symbolizes a power which can establish harmony, can bring order out of chaos. It is a power of adaptation and adjustment.

Peace

The absence of war or other hostilities. Freedom from quarrels and disagreement; harmonious relations. Public security and order. Inner contentment; serenity. A request for silence. To maintain and observe law and order.

Safety

Secure from danger, harm, or evil. Free from danger or injury: UNHURT. Free from risk. Affording protection. A repository for protecting stored items.

Security

Freedom from doubt, anxiety, or fear: CONFIDENCE. something that gives or assures safety. Computer Science: The level to which a program or device is safe from unauthorized use. something deposited or given as assurance of the fulfillment of an obligation; a pledge.

Art

Human effort to imitate, supplement, alter, or counteract the work of nature. The conscious production or arrangement of sounds, colors, forms, movements, or other elements in a manner that affects the sense of beauty. A nonscientific branch of learning: one of the liberal arts. A system of principles and methods employed in the performance of a set of activities (the art of building). Skill that is attained by study, practice, or observation. Skill arising from the exercise of intuitive faculties.

Victory

Defeat of an enemy or opponent. Success in a struggle against difficulties or an obstacle. the state of having triumphed. Victory in the most general term, refers especially to the final defeat of an enemy or opponent.

The result of correct application of K.0 to K.6

It takes 6 radians + a fraction for the circumference of a circle (6.2832).

A 7 sided figure, a heptagon, is found also in many alchemical diagrams typifying the perfection of the Great Work. Such perfection is, of course, a victory over all obstacles, and this idea of victory, linked with the number 7, is associated with Venus because Qabalists call the 7th Sephirah the Sphere of Venus.

The Pythagoreans, whose doctrine was known to the inventors of Tarot, called 7 the vehiculum, vehicle, of man's life.

$360/7 = 51.4286$ ($51 \frac{3}{7}$); septile, an irrational number.

Septile (approx 51.5 degrees) [$360/7$]

- a. A potential gate to immortality, as well as the possible assumption of a collective and historical destiny.
- b. Septile implies some kind of psychological complexes or

spiritual compulsion, and in that sense it may be called an expression of "fate".

Wherever a septile is found in a chart, and the individual is able to realize at least to some extent its positive implications, the septile indicate the direction in which the individual is led to their destiny by some outstanding achievement or compulsion. The former being dependent the inner attitude of the individual. The septile implies some kind of psychological complexes or spiritual compulsion, and in that sense it may be called an expression of "fate". What seems to be fate or fatality to the personality may be differently interpreted in relation to spirit, which transcends (while including) the particular personality. Spirit compels the inclusion of whatever remains valuable in what has previously been devalued or denied.

In occult arithmetic, 10 and 7 are related. The sum of 0 to 7 = 28; $2 + 8 = 10$. What is weighed and measured by the scales of Justice is the complete manifestation of the personal activities symbolized by Key 7. These activities, through seemingly originating in the field of personality, are really cosmic operations also. Hence the chariot moves because it is on wheels and the wheels represent what is more explicitly symbolized in Key 10. The Law of Karma is the consequence of the rotation of the cosmic cycles.

7 is associated with the Sphere of Venus. Suggesting that Mastery is the exercise skill and creativity. The ability to envision and act. The down pour of creative imagination into the world of name and form.

$22/7 =$ approximation of pi.

8 RHYTHM{PRIVATE }

I look forward with confidence to the perfect realization, of the Eternal Splendor of the limitless light.

Names for the number 8: see 15, 370, 585, 720.

The number 8 is the number of Splendor, that is, the dazzling transformation of the man who finally recovers his original faculties in the course of evolution. Every number which can be numerically reduced to 8 concerns man's evolutionary field: magic, alchemy or astrology. 8 written horizontally is the symbol of infinity. 17 is the first number with a numerical reduction of 8. 17 is a prime number and the symbol of man's liberation by means of his recovered original faculties.

In Pythagorean:

The Ogdoad. The first cube $2^3 = 8$

Rhythm

Movement or variation marked by regular recurrence or alteration of different quantities or conditions. Patterned, recurring alteration of constraining elements of sound and speech. Music: A regular pattern formed by a series of notes of differing stress and duration. A harmonious or regular pattern created by lines, colors, and forms in the visual arts.

Periodicity The act or process of:

occurring in repeated cycles or periods.
occurring or appearing at regular intervals.

Alteration

The act or process of making different. The condition of being altered:MODIFICATION

Vibration The act of:

moving back and forth rapidly.
producing a sound:RESONATING.

PHYSICS: A rapid linear motion of a particle or of an elastic solid about a equilibrium position. A single complete vibration motion:QUIVER.

Pulsation

The act or process of expanding or contracting rhythmically:THROBBING. A single beat, throb or vibration.

Flux and reflux

A flow or flowing. Flow of matter as a fluid or considered to be fluid. The lines of force of a magnetic field. Change.

re-back. A flowing back.

Involution and evolution

(Latin: to enwrap) The act of involving or a state of being involved. Complexity:intracity. Something intricate or complex, as a complex grammatical construction. MATH: Multiplication of a quantity by itself a specific number of times.

(Latin: to unroll) A gradual process in which something changes into a different and usually better or more complex form. Gradual growth and development of something, as a social institution. A movement that is part of a set of ordered movements. MATH: Extraction of a root of a quantity.

Evolute

The locus of the centers of curvature of a given curve.

Education The act or process of:

providing training or knowledge especially via formal schooling.

providing training for a specific purpose, as a vocation.

providing with information.

stimulation or developing the mental or moral growth of..

The knowledge or skill obtained or developed by such process.

Culture

The totality of a society transmitted behavior patterns, art, beliefs, institutions, and all products of human work and thought typical of a population or community at a given time.

A style of social and artistic expression peculiar to a class or society. Intellectual or artistic activity. The act of developing the social, moral and intellectual faculties through education. Development of the body through special training. Cultivation of soil:TILLAGE. The growing of plants or breeding of animals especially to produce improved stock.

The response of subC to everything symbolized by 7.

Two forces pulling a 90 degrees creates a vector 45 degrees apart from each force and 1.414 times greater than any one force.

The motion of the Great Magical Agent is serpentine because it is both wavy, or undulating, and spiral. This coiling, spiral, vibratory motion of the serpent power is one reason for association it with the number 8, for 8 is a numeral symbol of rhythmic vibration.

To write 8, one begins at the top and describes a letter S, serpentine in form. S is also an alphabetical symbol for a hissing sound. Continuing the movement, one forms curves reciprocal to those first described. Thus in writing a figure 8 we make the same curved lines which are shown in the caduceus of Hermes by two intertwined snakes. These are also the lines of movement traced by the serpent power within the human body. Thus 8 is a diagrammatic representation of the path of the serpent power as it moves through man's nervous system.

Except 0, 8 is the only figure that can be written over and over again without lifting pen from paper. Thus it is a sign of endless activity. This relates 8 to the serpent, because snakes shed their skins, and the ancients, observing this, supposed that these animals renewed their whole organisms also. So, from time immemorial. the serpent has been a symbol of immortality and eternity.

8 is called the Dominical Number, or special number representing Christ. It is also a symbol for the Holy Spirit, sometimes described as a feminine potency. This is the reason the 8 in Key 1 and Key 8 is placed in a horizontal, or feminine, position.

8 symbolizes the ancient doctrine that all opposites are effects of a single cause, and that balanced, reciprocal action and reaction between opposites results in harmony. Pythagoreans even called 8 Harmonia. This is a great practical secret of Ageless Wisdom.

$$360/8 = 45$$

Semi-square or Octile (45 degrees) [360/8]

- a. Two squares interlaced is the eight pointed star, is the foundation of the semi-square.
- b. The urge to mobilization surfaces and intensifies.
- c. The momentum created by the focusing of imagines in the semi-sextile is beginning to be tested into action. One takes or contemplates taking a step toward future fulfillment. Memories of past experiences can create resistance or inertia for future growth.
- d. The square means the concretization of ideas; the semi-square their dissemination.

- e. Through the semi-square spirit scatter itself into matter; or at least the energy of spirit is allowed to permeate an expectant, but usually not comprehending chaos.

The square, which referred to a realization of the need to act and to make the vision concrete, is now interlace with a second square. The semi-square thus refers to the level of consciousness and activity at which the response of the people must be integrated into the vision having become a concrete social reality. Thus the semi-square refers to the need of structure or organization and its relationship with the public which will have to receive and use it. Or, in another field, the reaction of the body and its organs must be integrated with a new behavior based upon a new ideal of spiritual or more healthful living. Some kind of adjustment between need and concrete answer to this need is always necessary.

9 CONCLUSION{PRIVATE }

In thought and word and deed, I rest my life, from day to day, on the sure Foundation of eternal being.

Names for the number 9: see 80.

9 is the number of the Foundation, that is the basis of the Invisible, of its conjunction with our physical world. Every number which can be numerically reduced to 9 is linked to the 3 ways of initiation: $9 = 3+3+3$, way of rigor (Fire), way of balance, and way of Mercifulness (Water). They are also linked to Universal Justice. 9 is the Key which opens the astral world. 18 is $6+6+6$, the number of the Beast in the Apocalypse. It is the number of the man who incarnates into the world of matter in which he is covered with the "skins of beasts," the physical body.

In Pythagorean

The Ennead. $3^2 = 9$

9 is failure, shortcoming, because it falls short of 10.

Perfection or finish in the sense of 9 months of gestation for a human. Representing the ongoing cycle as the last number of a the series and therefore completion.

$360/9 = 40$ or 40 weeks of gestation.

CONCLUSION

The last part, end. The outcome or result of an act or process. A decision reached after deliberation. A final arrangement or settlement, as a treaty. Logic: The proposition that must follow from the major and minor premises in a syllogism. The proposition concluded from one or more premises: DEDUCTION.

Goal: The object toward which an endeavor is directed.

End

The outside or extreme degree: BOUNDARY. The point at which an act, event, or phenomenon ceases or is completed: CONCLUSION. A result, outcome. An ultimate extent: LIMIT. A goal toward which one strives. A particular area of responsibility. To bring to a natural and proper end. To form the end or concluding part: FINISH. Close. Complete. Conclude.

Completion (Latin: to fill out)

The act or process of coming to an end. Accomplishment.
Having all the necessary parts.

Fulfillment The act or process of:

bringing to actuality:EFFECT.
carrying out.
measuring up to:SATISFY.
to bring to an end:COMPLETE.

Attainment (Latin: attingere. to touch)

The act of accomplishing by mental or physical effort. The
act of arriving at. Successful gaining or accomplishing.

Perfection The quality, state or condition of:

undiminished or highest excellence.
lacking nothing essential to the whole.
being complete in its nature.
being undiluted. Pure.

Adeptship (Latin to arrive at)

A individual who has reached a high state of skill. Expert.

Closing together, which implies the union of elements which are
separate until the conclusion is reached (see K.9).

In writing the figure 9 in ordinary script, the first part of the
character is reproduction of the 0 sign, and, from the point where
the circle is closed, a straight line, descends. In writing the
upper part of the figure, one's hand describes a complete circuit
suggesting the completion of a course of action. Then the
straight line is drawn, a figure 1, symbol of beginning and
initiative.

The final result of the process symbolized by the series of
digits.

9 is the end of a numerical cycle and includes within itself the
series of digits.

The mystical "three times three" of Freemasons and other
societies.

9 times any number's product sums to 9.

A wave that collapse on itself forming a point.

A spiral galaxy with a singularity in the center.

The number 9 is said to be the symbol of adeptship and prophecy.

Novile (40 +/- 1.5 degrees) [360/9]

The geometrical figure that results combines three equilateral triangles. Trisection of a trine. Threeness gives the novile its basic significance.

The world of mind is a world of trinities and threefold relationship, even the quintile based on the Five is the third aspect after the opposition in the evolutionary series. Life is based on power, mind on meaning; and the capacity to see meaning in whatever there is in the world of life is what is called intelligence. Meaning is envisioned or conceived by the mind when the dualities and conflicts of the world of life are related to and include within a third factor, God, the Universe, Self, man as a spiritual being. In reference to which these conflicts and contest for power become productive and acquire purpose.

At the level of the Three, a human being discovers and envisions the meaning and purpose of what they experience, and orients themselves toward the fulfillment of this meaning and purpose. At the level of the Nine, the individual person discovers and envisions the meaning and purpose of what he or she is. The trine leads to planning for action; the novile leads to personal rebirth, or "Initiation", to a basic identification of the self with the purpose this self is seen to have within the harmony of the universal Whole.

The novile thus represents the level at which complete fulfillment of individual being is possible, either as an end in itself (negative approach) or as the condition for positive emergence into an altogether new and higher realm of being (beginning with the number 10). Thus the number Nine is the number of a fulfilling period of gestation (e.g. nine month of pregnancy) followed by birth. This period also contains 40 weeks, and the number 40 has been the symbol for a period of preparation for rebirth.

10: rotation, wealth and poverty{PRIVATE }

In Hebrew Wisdom, the number 10 is called Malkuth, the Kingdom. A kingdom expresses the will and authority of its ruler. The Tarot Keys from 0 to 4 inclusive add up to 10, and a few minutes inspection of these Keys will show you that they represent everything fundamental to the meaning of the noun "kingdom".

A Greek name for 10 was Pantelia, signifying "all complete," or, "fully accomplished." Westcott says: "Note that ten is used as a sign of fellowship, love, peace and union, in the Masonic third token, the union of two five points of fellowship." Ten is also the number of complete manifestation, according to the Qabalist.

A correct comprehension or mental grasp (Kaph) of the ten aspects of the Life-power mentioned in the statements numbered 1 to 10 in The Pattern on the Trestleboard serves to place the ruling power in its right position in our thought.

This ruling power is the Reality designated by the Hebrew divine name [4,9,4,9] Yahweh or Jehovah, identical in basic meaning with the Jove or Jupiter of the Romans.

The power of 0 manifested through the agency of 1. The undifferentiated power that precedes manifestation is expressed through the Primal Will. The eternal creativeness of the Life-power; the incessant whirling forth of the Self-expression of the Primal Will; the ever-turning wheel of manifestation. The number of embodiment; of the Kingdom; of Law in action. The combination of a characteristic feminine symbol, 0, with a sign of masculinity, 1.

The number 10 is a combination of 0 and 1. 10 symbolizes the eternal creativeness of the Life-power, the incessant whirling forth of the self-expression of the Primal Will, the ever-turning Wheel of Manifestation. Let us consider the meaning of this.

0 is a symbol for the One Force. 1 stands for the POINT wherein that One Force concentrates itself. At the Central Point within itself, the One Force becomes active. This, consequently, is the Point where motion begins.

What we are thinking of now is prior to all physical manifestation. It precedes the production of forms. It is the concentration of energy in free space. The free space, furthermore, is mental space. There is nothing but consciousness of itself at this Point where the One Spirit wakens into activity.

In occult arithmetic, 10 and 7 are related. The sum of the numbers from 0 to 7 is 28 and the digits of 28 add to 10. What is weighed and measured by the scales of Justice is the complete manifestation of the personal activities symbolized by Key 7. the

activities, through seemingly originating in the field of personality, are really cosmic operations also. Hence the chariot moves because it is on wheels and the wheels represent what is more explicitly symbolized in Key 10. The Law of Karma is the consequence of the rotation of the cosmic cycles.

In Pythagorean:

All that has been accomplished.

Heaven (0) and the world (1).

Heaven contains the world.

11: {PRIVATE }

Its digits equal each other. Thus 11 is a glyph of balance, or equilibrium. Hence it typifies equality, parity, symmetry and poise. 11 is similar to the zodiacal sign Gemini.

Combinations{PRIVATE }

10: rotation, wealth and poverty

The power of 0 manifested through the agency of 1. The undifferentiated power that precedes manifestation is expressed through the Primal Will. The eternal creativeness of the Life-power; the incessant whirling forth of the Self-expression of the Primal Will; the ever-turning wheel of manifestation. The number of embodiment; of the Kingdom; of Law in action. The combination of a characteristic feminine symbol, 0, with a sign of masculinity, 1.

11: equalization, action, work

The power of 1 manifested through the agency of 1. The power of the Primal Will is manifest through the application of attention.

12: reversal, suspended mind

The power of 2 manifested through the agency of 1. The outpouring of the powers of subconsciousness (2) through the fixation of self-consciousness in acts of attention (1). This is attained by practices which quiet the mind and suspend the formation of chains of ideas.

13: transformation, motion

The power of 3 manifested through the agency of 1. Growth and transformation is possible through attention and concentration on that which you desire.

14: verification, wrath

The power of 4 manifested through the agency of 1. The classification activity of the selfC is manifested through the powers of concentration. We verify our classifications and understanding of Cosmic Order by way of attention to our environment.

15: bondage, mirth

The power of 5 manifested through the agency of 1. As the subC forms deductions from our classifications, these conclusions are projected through selfC awareness. Our environment is a product of our attention formed through these projections.

16: awakening, grace and sin

The power of 6 manifested through the agency of 1. We respond to subconscious conclusions projected through the SelfC awareness. If we reasoned clearly, there is harmony. If our reason does not reflect Cosmic principles and laws, the need for equilibration is

brought to our attention, hence awakening.

17: revelation, meditation

The power of 7 manifested through the agency of 1. As we correctly apply the laws of symmetry and reciprocation, through the power of attention and concentration, there is revelation.

18: organization, sleep

The power of 8 manifested through the agency of 1. By careful attention to the principles of flux and reflux, involution and evolution, we begin to understand the organization of the cosmos.

19 regeneration, fertility and sterility

The power of 9 manifested through the agency of 1. As the cycle ends and that which is separate comes together, there is completion. Through our continuing attention and patience throughout the cycle, as the cycle ends, we can attain our goals.

20: realization, decision

The power of 0 manifested through the agency of 2. The undifferentiated Power preceding all manifestation is manifested through the subconsciousness. Realization is obtained when we suspend the selfC and allow the power of the superC work directly through the subconsciousness.

21: cosmic consciousness, domination and slavery

The power of 1 manifested through the agency of 2. By concentrating on our environment and paying attention to nature, we can become a creative center of expression for the Primal Will.

The manifestation of the Primal Will through the subconsciousness leads to Cosmic Consciousness. If our subC is operating from correct deductions, our thoughts reflect the way things are and we enter into a partnership with the Administrative Intelligence and have dominion over our environment. If our SubC perceptions are based on incorrect deductions we are enslaved.

THE FOOL{PRIVATE }

0 The No-Thing. The Life-power. Absolute unity. The one reality which is before all beginnings. It is nothing we can define, nothing we can measure. Yet it really is, and it is limitless

0 looks like an egg, and an egg contains potencies of growth and development. A living body is formed inside the shell of an egg and then hatched from it, so is everything the universe brought into embodiment within the Cosmic Egg of the Life-power.

111

Letter Name Aleph [ALP] Ox; family, clan, cattle; to teach or instruct.

Pehleh, [PLA], "wonderful," mystical, hidden; to search, to make special vows. used to describe Kether.

Ehben-khane [ABN ChN] A precious stone; sone of grace

Echad Hu Elohim [AChD HVA ALHIM] One is he, Creative Power.

Ophel [APL] Darkness, obscurity; misfortune.

Kepha [KIPA] Name for Perter; the Rock.

Olah [OVLA] Evil, settler; injustice.

Greek

Oika. House, abode, residence; family.

E pluribus. From many, out of many.

Trifolium. Trefoil.

THE MAGICIAN

1

Concentration, attention, a limiting of the field of activity.
Geometrically symbolized as a point.

412

Letter Name Beth [BITH] House.

Ve-Attah [VATHH] "and thou."

Khadath [ChdTh] New, fresh.

Yebaqqash [OBQSh] "Will seek out."

Zehmer lahban [TzMR LBV] White wool.

Rom Eleyon [RIM OLIVN] Height most high (Kether).

Shem ha-tobe [SMN HThVB] Precious oil (or ointment).

Tahavaw, ta' avah [ThAVH], "longing", desire, limit; lust.

HIGH PRIESTESS

2

Doubling or duplication. Subordination. Geometrically, the number 2 is the line, the extension of the of the point.

Gimel (3)

Ab [AB]. "father", and the number of the Sephirah Binah, "mother".

Baw [BA]. becomming, future. From this correspondence between Ab and Baw, Ab, the Father, is the cause of existence, and therefore antecedent to what is now part of our present experience, the life force named Ab is also the essential reality which is to find manifestation in every event and condition which, to our limited time-sense, appears to be in the future. Actually, the Eternal is beyond the limitations of past, present and future.

73

Letter-name Gimel [GML] Camel. As a verb, gamal, means to bring to an end or limit; to ripen, to become ripe; to give according to desert; to reward, to recompense, to benefit. In human thinking, this relates to the future inasmuch as we think of the end, or ripening, of the cosmic process as being something ahead of us in time.

In one sense, the scroll of the High Priestess is the record of past events which becomes the basis of future recompense. What is on the scroll therefore corresponds to what Hindu philosophy calls the Samskaras or impressions which become the "seeds of Karma." These impressions are the "load" carried by the "camel" on its journey from East, the plane of causation, to West, the plane of manifestation.

Chokmah [ChKMH] "wisdom", 2nd Sephirah; Wise woman.

Abikam [ABIKM] thy (your) father. In Isaiah 51:2 this refers to Abraham, some Qabalists refer Chokmah to that patriarch. However, the word אב [ABIKM] is also a link between Chokmah and another Qabalistic name for the number 2, which name is Ab, Father (see number 3).

Khasah [ChSH], to seek protection, to take refuge, to trust. To take refuge in Wisdom is the way of the true sage.

yom tob [IVM ThVB], a day of feast; literally, "day of good."

Kachmah [KChMH] "The power of what?" designates the Power of Formation. Power or substance, (KCh) of Mah (MH). Kachmah is a term associated with world of formation, Yetzirah. Kachmah is a

power whose essential nature is open to question, or unknown. Yet not altogether unknown, because Mah is furthermore the secret name of the world of formation. Mah (MH) adds to 45, which is also the number of Adam (ADM) man. Qabalists understand that this unknown power which is rooted in the Wisdom of Chokmah is also MAN. Kachmah is a term used to designate the power of formation, or the special activity which is associated with the World of Formation, Yetzirah, which has many points of correspondence with the Astral Plane.

ka-ehben [KABN] "as (or like) a stone." the successful completion of the Great Work combines the powers of Sulphur, Mercury and Salt into the Stone of the Wise.

[BLIAL] Demon-king of Hod and Night Demon of 2nd (Mercury) decante Aquarius

73 is the summation of the alchemical symbols of the three principles. Mercury = 37, Salt = 29, Sulfur = 7.

Greek

Charitas. Charity

Columbia alba. White dove.

THE EMPRESS

3

1 + 2 = 3: the union of the ideas of individuality (1) and repetition (2). The Magician's union with the High Priestess where by the cold virginity of Diana is transformed into the rich fertility of Venus. The activity resulting from the harmonious union of the forces symbolized by these two is shown by K.3.

The repetition of the unit (1) through the agency of the duad (2) is reproduction, and reproduction is manifested as renewal, generation, growth, fertility, development, and fecundity. Hence, 3 is the number of production, formation, organization, propagation, elaboration.

Representing organization, it suggest arrangement and the right adaptation of parts to a whole. This implies anticipation, expectation, purpose, plan, contrivance, invention. All these meaning of 3 are shown in the symbolization of the Empress because this Key typifies the working of your subC in the activities indicated by the words corresponding to the number.

Multiplication is a key-word to 3. To multiply is to cause to increase in number, to make more by natural generation. Multiplication is the act or operation of increasing my multiplying.

Creative Imagination is the way the principle of multiplication manifest itself in your mental life. The secret is in the definition of 3: "the response of subC to selfC in the generation of mental images."

3 is the return to unity, which seems to be broken by 2.

(4) Daleth

Abba [ABA]. Father.

Gay [GA]. conceited, haughty.

Gay and Abba, stand for opposite manifestations of Qabalistic ideas which correspond to the fourth Sephirah. This is precisely the significance of [GA], as used in Isaiah 16:7. "Therefore the Moabites wail, they wail together for Moab. Lament and grieve for the men of Kir Hareseth."

434

letter name Daleth [DLTh], "door"; page.

Ish milkamah [AISHMLChMH] "Man of War", (Exodus 15:3).

Bohu (spelled in full), [BITh-HH-VV], "chaos".

Tzale Shaddai [TzL ShDI] "the shadow of the Almighty".

Eth Abika [ATh ABIK] "The essence of thy Father."

Tal ha-shamaim [ThL HShMIM] "dew of heaven"

Greek

He ampelos. The vine.

THE EMPEROR

4 (Order) Meaning closely allied are: system, regulation, management, supervision. 4 relates to the classifying activity of selfC, induced by the response of subC to impressions origination at the selfC level. This classifying activity is reason.

4 corresponds to the square, an old symbol for the physical plane and for things concrete.

4 is also connected with the idea of measurement, for by use of reason we are enabled to take the measure of our experiences so as to interpret them correctly. Without such rational right measurement of experience we continue to mistake the illusory for the real.

Heh (5)

Ade [AD]. fog, vapor, mist. Genesis 2:6, "But a mist went up from the earth, and watered the whole face of the ground."

Awbab [ABB]. to blossom, to bear fruit.

Agee [AGA]. fugitive.

Bag [BG]. food.

Bah [BBA]. Door, gate; section of written work.

Gab [GB]. upper surface, rim (of wheel); vault (of arch).

Da [DA]. is (a pronoun).

10

Letter name Heh [HH] Woe, alas. The first Heh represents insight, or the Life-power's own knowledge of itself. The second Heh is a symbol of foresight, directed toward the outcome of necessary consequences following from what insight reveals.

Cheth/Beth [ChB] "Mercury in Cancer."

Ohad [AHD] unity; to be united

Ate [ATH] magician, soothsayer; softly, secretly.

Bawdahad [BDD] separation, alone, isolated; to scatter.

Letter Yod [I] "creative hand".

Dawaw [DAH] to fly, to soar.

Gawbah [GBH] altitude; pride, haughty, tall, lofty

Gaze [GZ] Fleece, shorn wool; shearing.

Bawzah [BZA] to divide, cut through or cleave.

Khobe [ChB] hiding place, bosom.

Du [DV] two; (the prefix) bi-.

Zawg [ZG] skin of a grape; husk, shell.

THE HIEROPHANT

5 Intervention, mediation and similar ideas.

5 corresponds to the pentagon and to the pentagram, the pentagram is one of the most important occult symbols. Each of its 5 lines is divided in exact extreme and mean proportion. With a single point uppermost, it suggest, the head and four extremities of the human body. On this account it is a symbol of man and especially of man as the microcosm.

5 is the number of mediation because it is the middle term between 1 and 9. So is man, whose number is 5, the mediator between God and nature. Here is a clue to many mysteries of Tarot and of practical occultism.

Vav (6)

Agab [AGB]. Through, by means of. (proposition of agency).

Bad [BD]. separated, alone; twig; white linen; empty talk.

Gehbeh [GBA]. a reservior, cistern; for a root meaning "to gatherer, to collect."

Gawg [GG]. flat roof; top of an altar.

Heh [HA]. to behold, to see (variant of HH).

Greek

Abba. Father.

12

Letter-name Vav [VV] nail, hook, pin.

Daleth-Cheth [DCh] Venus in Cancer.

Hu or Hoa [HVA] "He", one of the Divine Names associated with Kether. Also the name of a deity worshipped by the Druids.

Dwagh [DGH] to grow, spawn, or multiply. (as noun) a fish (fem.).
As a verb: to move rapidly, to spawn, to become numerous, to multiply. Note the combination of the idea of rapid movement with that of the production of seed, or spawn.

Awah [AVH] to wish for.

Khad [ChD] sharp.

Gaza (Greek), Treasury, riches.

THE LOVERS

6 means reciprocation, the act of giving and receiving mutually. This is a relationship between distinct and seemingly separate entities, or a relationship between parts of an organism or mechanism. Reciprocation is the relationship between selfC & subC phases of mental activity. SelfC gives suggestions to subC. The latter receives the suggestions, works them out, and gives back the results to selfC. In connection with K.6, reciprocation is also the relationship between superC and human personality (when human personality is considered to be a combination of the 2 poles of personal mentality, selfC and subC).

Cheth (7)

Ahabd [ABD]. to wander, to be lost, to perish.

Aha [AHA]. Notariqon of Adonai Ha-Eretz (361)

Ow [AV]. desire, will, appetite; or, either, but.

Bahdah [BDA]. to form, produce or invent; fabricate; feign.

Gad [GD]. God fortune, luck, a tribe of Isreal, Aries.

Dahab [DAB]. to melt away, become faint, pine away.

Dobeh [DBA]. strength, affluence, riches; rest, quiet, influx, to flow in.

Dahg [DG]. A fish; to multiply abundantly. (plural: ____ם_)

[ABD]. to scatter, to disperse

These words are related to the number of the diameter of the archetypal world. The diameter is what determines the size of a circle. These words shed some light upon the Qabalistic conception of the characteristic or determining qualities of this plane of cosmic seed-thoughts, which corresponds to the element of FIRE.

67 Letter name Zain [ZIN] weapon, sword. The sword symbolizes discrimination gained through trial and error, and understanding is the ripened fruit of discrimination. There is a distinct relationship between the third Sephirah, the Suit of Swords and the Yetziratic world.

Binah [BINH] "understanding", the third Sephirah. Sometimes Binah is translated as "Intelligence." This must not be confused with [ShKL], saykel, which is the more general term for intelligence, or more accurately, for consciousness.

Khanat [ChNTh] "to ripen", "to embalm or preserve", to spice food. Binah, Understanding, is a preservative and relates to the preservation of a body of wisdom inherited from the past. Binah perfects human personality through complete mastery of the physical organism. It is that which holds the Wisdom of Chokmah.

Zahlal [ZLL] "to shake, to tremble", to be vile; glutton. The root idea is vibration. Vibration is alternating activity, and the vibratory pitch of anything represents certain fixed limits or boundaries. This coincides with Binah as the first Sephirah of limitation and the basis of all form. Saturn is active in Binah because its root meaning is the same limitation and "fixing of boundaries" which is essential to the expression of anything at all.

nagiyd [NGID] "he who is foremost," or "he who is at the front." a leader, a prince, noble, a prefect (Daniel 9:25). The Hebrew name for the Rosicrucian Grade of Magister Templi (Master of the Temple), corresponding to Binah.

Ben Yah [BN IH] Son of Jah (God).

Kolyaw [KVLIA] Kidney; gonad.
Jesus. Latin spelling of Yeshua.

Natura. Nature; Mother Nature.

Unus. One; alone, single, sole.

THE CHARIOT

7 From ancient times the number 7 has held special veneration. It has certain peculiar mathematical properties which were noted by Pythagoras and other Greek philosophers, who named 7 Phyaactics, in reference to its supposed protective powers.

In Hebrew, the idea of 7 is expressed by a noun spelt with the same letters as a verb meaning "to be full, filled, satisfied." Another noun denoting "abundance, plenty," is spelt the same way. So is an adjective translated "satiated, full, satisfied." Finally, these same letters form a verb meaning "to swear, to vow, to confirm by oath, to express solemn intention."

Among the meanings of 7 are: conquest, peace, safety, security. All these are related to the root-meaning of the verb which signifies, "to be filled, satisfied." We associate peace and safety with abundance and plenty.

Conquest, another meaning of 7, is the result of carrying definite purpose into action. Peace follows conquest, and conquest itself leads to the establishment of equilibrium between contending forces. As an ancient occult ritual says: "Two contending forces, and one reconciler between them." Hence we may expect to find that the Tarot Key numbered 7 symbolizes a power which can establish harmony, can bring order out of chaos. It is a power of adaptation and adjustment.

Cheth (8)

Ahbaha [ABH]. to desire, want or need; to consent.

Ahgd [AGD]. to bind or collect; tie, knot, bundle.

Ahab [AHB]. to love or lust; love relationship

Awz [AZ]. into that place, there; at that time; therefore.

Dadab [DBB]. to go softly, flow gently; to slander; creep.

Dad [DD]. the breast, (as the seat of love)

Za [ZA]. Notariqon for Zauir Anpin (478), name for Tiphareth, and the Central Ego.

Beth-Vav [B/V] Mercury in Taurus

(418) Letter name Cheth [ChIth] "field or fence".

Eth-gid [ACh GID] With sinew, with tendon, with penis.

Khattawath [ChTATh] "sin" and "punishment". Derived from a verb meaning "to miss the target".

Jehovah ve-Joshua [IHVH VISHVO]. Jehovah and Jesus.

Issac [OShChQ] O.T. name (variant spelling).

Nozer chesed [NVOR ChSD] Keeping mercy. watchman of m.

Tav-vav [ThV VV]. Letter-name of Tav spelled in full.

Meros. Thigh (euphemism for phallus).

STRENGTH

8 Rhythmic vibration. 8 is a diagrammatic representation of the path of the serpent power as it moves through man's nervous system. In Christian occultism, 8 is the Dominical Number, or special number representing Christ, and for the Holy Spirit.

8 symbolizes the ancient doctrine that all opposites are effects of a single cause, and that balanced, reciprocal action and reaction between opposites results in harmony.

(9) Teth

Daleth-Heh [D/H]. Venus in Aries.

[ACh]. brother, kinsman, friend; member of same unit.

Vebaw [VBA]. "furture, coming."

Dahg [BDG]. "to multiply abundantly."

[BAV]. In desire.

Ga'ah [GAH] to swell, grow, rise or increase.

419 Letter name Teth, [TITH], Serpent, foliage.

Ha-Ayin Soph Aur, [H-AYIN SVPh AVR], "The Limitless Light". See 414

Mashottim, [H-MShVThThIM], "The going forth"

Ha-Azoth, [H-AZVTh], Alchemical term for the first matter.

Akheduth [AChDVTh] Unities, uniting; 13th path of Gimel.

Akothi [AChThI] My sister

THE HERMIT

9 Experience. Completion. Completion applied to human life is the attainment of adeptship and mastery. 9 is a symbol of adeptship and prophecy.

(10) Yod

Letter name Heh [HH]. Woe, alas. The first Heh represents insight, or the Life-power's own knowledge of itself. The second Heh is a symbol of foresight, directed toward the outcome of necessary consequences following from what insight reveals.

Khobe [ChB] hiding place, bosom. Cheth/Beth. Mercury in Cancer.

Ohad [AHD] unity; to be united

Ate [ATH] magician, soothsayer; softly, secretly.

Bawdahad [BDD] separation, alone, isolated; to scatter.

Letter Yod [I]

Dawaw [DAH] to fly, to soar.

Gawbah [GBH] altitude; pride, haughty, tall, lofty

Gaze [GZ] Fleece, shorn wool; shearing.

Bawzah [BZA] to divide, cut through or cleave.

Du [DV] two; (the prefix) bi-.

Zawg [ZG] skin of a grape; husk, shell.

20 Letter name Yod, [IVD], Hand (as a formative power), creative hand.

Kaph [K]

Dehyo [DIV] "fluid darkness" or "ink".

Akhavah [AChIH] Brotherhood; declaration, solution.

Khawzaw [ChZH] to have a vision of, to see or behold, prophet, seer; chest.

Hiyah [HIH] It was; to make; to be.

Heh-heh [HH-HH] Letter name Heh spelt in full

H'gaza, (Greek), The treasury.

THE WHEEL OF FORTUNE

10 The power of 0 manifested through the agency of 1. 0 is a symbol for the One Force. 1 stands for the POINT wherein that One Force concentrates itself. At the Central Point within itself, the One Force becomes active. This is the Point where motion begins.

(20) Kaph

Letter name Yod [IVD]. Hand (as a formative power), creative hand.

Dehyo [DIV]. "fluid darkness" or "ink".

Akhavah [ACHIH]. Brotherhood; declaration, solution.

Khawzaw [ChZH]. to have a vision of, to see or behold, prophet, seer; chest.

Hiyah [HIH]. It was; to make; to be.

Heh-heh [HH-HH]. Letter name Heh spelt in full

H'gaza (Greek). The treasury.

100 Letter name Kaph, [KP], grasping hand; rock.

Khawtzab [ChTzB] to hew out, chisel or cleave.

Qoph [Q] "back of head".

Kaylim [KLIM] vases, utensils; weapons.

Mahdone [MDVN] contest, quarrel, exertion; length, height.

Yawmim [IMIM] days, seas, times.

Mehey tabel [MChI ThBAL] Mitigation of one by another.

Mehetabel [ThChITHBAL] Better by God; O.T. name.

Ole [OL] Yoke, obligation, dependence.

Greek/Latin

Justitia. Justice.

Liber Domini. The Book of the Lord.

Signatura. Signatures.

Trygano. Triangle.

practicus. One who practices.

Anima Soulis. Soul of the Sun; Soul of Gold.

Deus Jehova. God Jehavah.

Machina mundi. Machine of the world.

JUSTICE

11 The power of 1, manifested through the agency of one.

5 + 6 = 11: Practical skill is discrimination (6) combined with intuition (5). Practical skill in adjusting one's life is an application of the power of discrimination for the management of the direction of our affairs.

11 is a pair of 1's. Key 1, the Magician, is unfolded, augmented, extended by doubling. Doubling is represented by 2, High Priestess. Hence 11 has to do with the recording and development accomplished by means of the activities represented by the High Priestess, and the result is balance.

(30) Lamed

Yehudah, Judah [IHVDV]. praised, celebrated; the tribe of Israel assigned to Leo.

[IHIH]. to be (the verb, future tense).

Deka (Greek). Ten.

74 Letter name Lamed [LMD] ox-goad; to learn or train. Derived from a verb spelled the same way signifying primarily "to beat with a rod," hence, "to discipline, to train, to teach."

A noun, LMD, limmud, which is used in Isaiah 50:4 to designate prophets, and applies particularly to the Chasidim.

Dikkane [DKN] This, the same, this specifically.

Higgawyon [HGIVN] Meditation, music, reading, logic.

Hadassh [HDSH] Myrtle plant; bride; Esther's name.

Diin [DIIN] leader, chief, judge.

Sawbeb [SBIB] a circle, orbit, circuit, the place round about, environs."

Yawsad [ISD] laws; to set, place, found or appoint.

Ad [OD] perpetuity, booty; witness, testimony.

Greek/Latin

Ai diathekai. The covenants, divine agreements.

Adytum. Sanctuary. holy or holies.

Axiomata. Axioms.

Concordia. Concord.

Rota Jehavah. Letters on Key 10.

THE HANGED MAN

12 12 expresses the manifestation of 2 through the agency of 1.
 12 suggests an outpouring of the powers of subC through the fixation of the conscious mind's power of attention. This is attained by practices which quiet the mind and suspend the formation of chains of ideas.

$12 = 3 * 4$. $7 = 3 + 4$. Key 12 is a symbol of the multiplication of the power of the Emperor by the generative potency of the Empress.

12: zodiacal signs; 7: planets known to the ancient astronomers. 12 is associated with the idea of completeness, because 12 months and 12 signs of the zodiac round out a year.

(40) Mem

Bakhal [BChL]. to loathe, feel nausea; puberty (fem.)

goale [GVAL]. redeemer, savior; kinsman, blood relative.

gawzal [GZL]. to cut off or flay, to take away, to strip off, as skin from the flesh; to robe or plunder.

chawbal [ChBL]. As a verb it means: to twist, to wind together, to bind; to pledge; to pervert, to damage. As a noun, a cord, a rope; pain, sorrow; a measuring line; a snare.

chawlawb [ChLB]. milk, fatness; the best of it.

Yod Tetragrammaton [ID IHVH]. the hand of Jehovah (formative power).

Greek/Latin

catena. A chain; things linked by common interest.

sol. The sun; gold.

90 Letter Name Mem [MIM] waters. (mute, dark mirror). Alchemical water, microcosmically, is the cosmic fire specialized in the nerve currents and chemistry of the blood. It is purified by the image-making faculty of the Ego expressing through human personality.

Tzaddi [Tz]

Melek [MLK] "King", one of the names for Tiphareth. As a verb, "to administer, to reign, to rule, to counsel." As a noun, "king, ruler, prince." It refers to Tiphareth as the seat of the Higher Ego or Christos which has dominion over all things. The essential Spirit of Man is the dominant power in creation.

Mahn, manna [MN] To apportion; who? What?/ chord. A root appearing in the word man, moon, month. It is the Sanskrit name for a measure of weight. It refers to man, the measurer, and is directly connected with the 6 of Cups as the seat of the distinguishing, discriminating faculty of the Ego.

Domam [DVMM] a great silence, still, silent, dumb.

Jakin [IKIN] the pillar of establishment, the white pillar; the firm or strong one; (Masonry) He will establish.

Yamin [IMM] Hot springs.

Kelewli [KLLI] Collective; all-inclusive. Saykel kellowli, the 30th path of the Collective Intelligence is from the adjective [KLL], kellowl, signifying "whole, complete." The 30th path has to do with the completion of the Great Work in the production of the new creature, evolved from the natural man by the Life-power, working through the mental, emotional and physical activities of a human personality.

Ha-Yesodah [H-ISVDH] the Foundation (fem).

Lamek [LMK] Powerful; O.T. name (Gn.4:18) who, according to Masonic tradition, was the father of that ancient craft.

Goalenu [GALNV] our redeemer.

Liab ha-Ehben [LB-HABN] the heart of the stone (see 85).

Kaph/Ayin [K/O] Jupiter in Capricorn.

Sod Ha-*** [SVD HVVG] The mystery of sex (technical Qabalistic term).

Arbor aurea (Latin). Golden tree.

DEATH

13 1: unity. 3: love. The One Power whence all things proceed, the Love Power which is the cause of all attractions and affinities, is also the Death Power which brings about the dissolution of physical bodies. There are not two antagonistic powers. There is only One Power having opposite forms of manifestation.

The power of 3 manifested through the agency of 1. Growth is possible through attention and concentration on that which you desire.

(50) Nun

Kaph/Lamed, Jupiter in Libra.

Adamah [ADMH]. red earth.

Yahm [IM]. the sea.

Ha-Adam [H-ADM]. Generic humanity. the Adam.

Ha-Zazel [H-ZZAL]. The spirit of Saturn.

Ha-Hem [H-HM]. the abundance.

Nun [N]

Jonah [IVNH]. "a dove".

Dag Gedul [DG GDVL]. "great fish".

Khobli [ChBLI]. pains and sorrows.

Kole [KL]. all, whole, every.

Awtam [AthM]. "to close, to contract, to shut up"; limiting activity.

Le-khah [LK]. "to thee".

Mi, may [MI]. water (in name); what? which? (see 64).

106 Letter name Nun [NVN], fish, to grow or multiply.

Tsawkhakh, Zawkhakh [TzChCh] to glare, to be bright, to be dazzling white.

Kav [QV] "thread", a cord, a measuring line. thread; measuring.

Eloheykem [ALHIKM] "your God."

Dawbaq [DBQ] to adhere, overtake; to solder.

Ha-melukah [HMLVKH]. The kingdom or realm.

Ve-ha-Ehben Gedolah [VHAB GDLH]. and a great stone.

Eliyah [OLAH]. Supernal.

Ullo [OLV]. "His yoke."

Pook [PLV] Antimony, stibium; eye-paint.
gan ayden [GN ODN], "garden of delight," Garden of Eden. Refers to the 16th path of Wisdom. It is the garden in which grow the lilies and roses at the Magician's feet and the Empress sits. Both gan and ehben are numerically 53, intimating that the both stand for the state of conscious identification of the EGO with the cosmic, or universal SELF. They represent the state of Consciousness from which human personality is driven when it falls into the delusion of separateness resulting from eating the fruit of the Tree of Knowledge.

Rhea (latin). Earth goddess Rhea (or Cybele).

TEMPERANCE

14 14 is the numerical value of gold. The gold of enlightenment, verified truth.

The power of 4, manifested through the agency of 1, the principle of reason (4), expressed through the agency of concentration (1). The verification of a hypotheses arrived at by reasoning is carried out by concentration. Concentration is the focusing of the vibratory activity of the serpent fire at a definite point in the brain. The means whereby concentration is directed from above toward a plane below (the Magician's garden).

$1 + 4 = 5$, the number of the Hierophant. The goal of verification is reached by following carefully the instruction imparted by the "still, small voice" of intuition. 5 is also the number of adaptation and desire, and proper adaptation of the forces of desire through intelligent direction, results in the attainment of the higher consciousness.

(60) Samekh

Bawkhan [BChN]. "tried by fire". "to try or to test," having special reference to the testing of metals by fire. As a noun bawkhan means "a watch-tower," and, with different vowel points, signifies "trial," or "proof."

Bawkhan can be read Be-khane, by taking the intitial B as a preposition signifying "in", and then it will be translated "Grace".

Gawawn [GAVN]. sublimity, glory; rising, swelling; highness, majesty.

Makhazeh [MChZH]. vision.

keliy [KLI]. anything completed, prepared or made. any utensil; weapons; prepared instrument. Specifically, it means "vase or vessel," and this refers to the secret vessels of alchemy.

halahkah [LKH]. traditional law.

Hinnay [HNH]. behold!

Teneh [ThNA]. basket (metaphor for prosperity).

nitre (latin). alchemical term as a stage of salt.

120 Letter name Samekh [SMK]. prop, support.

Moade [MVOD]. the time of the decree, appointed time; place.

Mawkheen [MKIN]. strengthening, renewal.

[ININ]. "Shall be continued."

Miklahl [MKIN]. perfection.

Mawsak [MSK]. Mix drink; curtain.

[OMDV]. "Stand ye."

Ammiwd [OMVD]. Pillar, column.

saykel damyoniy [ShKL DMIVNI], (350 +120). The 24th path is the Imaginative Intelligence.

Greek/Latin

Clavis Artis. Key of Art.

In principio. In the beginning, principle.

medicina catholica. Universal medicine.

pax profunda. Peace profound.

120 is the symbolic number of the perfected life of man.

THE DEVIL

15 Expresses the power of 5, manifested through the agency of 1.

$1 + 5 = 6$, and by comparing Keys 15 to 6, you will see they are in contrast, yet contain similar details. It is as if K.15 were a caricature of Key 6.

15 is also the sum from 0 to 5. The Devil sums up the powers pictured in Tarot from the Fool to the Hierophant, inclusive.

14 is related to 5. Since 15 is the "theosophic extension" of 5, there is a connection between K.14 and 15. Compare these two keys.

XV is composed also of the numbers X and V. X (10) is the Wheel of Fortune which symbolizes the mechanical aspect of the cosmic manifestations of the One Force.

Man's conception of the universe as mechanism has been built up from his observation of the cycles of the seasons, and other observations of recurrent phenomena, like those studied by astronomers. The greater part of the observation responsible for mechanistic theories and philosophies are in fields below the human level. The phenomena so observed seem to be the working of a blind aggregation of forces, operating by necessity according to the law of averages.

When man examines his environment and the fields of existence below him, he builds in his mind the conception of mechanism symbolized by the Wheel of Fortune. When he turns his attention inward toward the Center of his own existence, he discovers the indwelling presence of the Great Revealer, the Hierophant. And discovers the principle of consciousness which is hidden by the mechanical appearance of the universe.

Thus X in XV represents the world of objective appearances through which man gains his knowledge of the outer aspects of the manifestation of the One Force. V in XV stands for the subjective world of consciousness whence man derives his knowledge of the significance of the whirling cycles of change revolving round him.

By combining these two kinds of knowledge, X and V, man finds within himself a guidance which enables him to control his environment.

Forces are being brought to bear which will enable all humanity to exorcise the Devil by adding L to XV, and making V central, as in the word LVX.

(70) Ayn

Ahdahm ve-Havvah [ADM VChVH]. Adam and Eve.

Hasah [HSH]. Hush! Be silent! Hold your peace!

Yayin [IIN]. Wine.

Layil [LIL]. Night (lit. to twist from light).

Sobob [SVBB]. circle, ring, circumference.

Sode [SVD]. a council, assembly; secret; to plaster.

Latin/Greek

Hagneia. Purity, chastity.

Filius. Son.

Tartar. a part of the alchemical salt.

THE TOWER

16 The power of 6 expressed through the agency of 1. 6 (discrimination) expressed by means of selfC (1). The reduction of 16 is 7, the Chariot, is attribute the function of speech.

(80) Peh

Gibah [GBOH]. hill.

Yesod [ISVD]. foundation. 9th Sephirah.

Yah Adonai [IH ADNI]. God of Yesod. Malkuth of Briah.

ha-Yehudim [HIHVDIM]. the Jews. (Esther 6:13). One of many hints that the forces represented by the Tribe of Judah (related to Leo, to Teth, and thus to Fohat) are fundamental in human life.

va'ad [VOD]. a gathering, a meeting or assembly. Refers to Yesod as being a Sephirah in which are conjoined the influences of the paths above it on the Tree,

kalal [KLL]. to complete, to finish, to make whole, principle, rule, generalization; community; total sum. Compare this with the meanings of 9, the special number of Yesod.

Miy Yehudah [MI IHVDH]. waters of Judah (Isaiah 48:1). [MI] is a Hebrew figure of speech for semen virilis. This has a connection with the Qabalistic doctrine that Yesod represents the generative organs of the Archetypal Man.

Yah [IO]. shovel for ashes.

Sod Yod [SVD I] "Secret of Yod."

85 letter name Peh [PH]. the mouth as organ of speech. The utterance of the Word, the Creative Thought. Peh represents the Mars force, or the principle of action. The No-Thing establishes apparent limitation by the utterance of its Creative Thought, and this utterance is the active principle of manifestation.

[Suph [SVP] - Ain [AIN] = 85] These words represent the means whereby Ain the No-thing, establishes Suph or limitation.

Yesodah [ISVDH]. Basis, foundation (fem). Ninth center of the Tree of Life. Corresponds to the reproductive chakra of Adam.

Hawi [HOI]. heap, ruin.

Aphad or Ahfad [APD]. to clothe, to glorify, steadfast; to bind

about, to gird; steadfastness, constancy. The No-Thing establishes apparent limitation within itself by circumscribing a field of manifestation in which to express its infinite potencies.

Boaz [BVOZ]. The plack pillar of severity.

Hawmam [HMM]. to route, to confuse, to impel, to drive, to put into strong action; to disturb; to bring into confusion, to confound. The No-Thing disturbs its own perfect rest in order to manifest its potencies, and sets up intense activities within the field of seeming limitation it establishes in itself. The primary manifestations are chaotic, disturbed and confused, yet order eventually evolves out of the primary chaos.

Laib ehben [LB-ABN]. "Heart of the Stone."

Gobiya [GBIO]. bowl, a goblet; the calyx of a flower. The cup on the Magician's table, and the flowers in his garden. The "cup" is the creative pattern in the Universal Mind.

Miylah. Circumcision. Notariqon for "Who shall go up for us to heaven?" (see 651).

Greek/Latin

Dominus, Lord. Latin word for God as the ruler of the universe.

Veritas, truth. "Truth" has to do with something we must regard as being intermediate between the Absolute No-Thing and the field of seeming limitation which embraces all things having form, quality, mass, and other definable characteristics.

THE STAR

17 The power of 7 expressed through the agency of 1. 7 is the Chariot, symbol of the receptivity which is so necessary for meditation. K.7 is related to the mode of consciousness known as the Intelligence of the House of Influence. Something which flows down into the field of personal consciousness, when we are quiet and receptive, is active in meditation.

(90) Tzaddi

Letter Name Mem [MIM] waters. (mute, dark mirror). Alchemical water, microcosmically, is the cosmic fire specialized in the nerve currents and chemistry of the blood. It is purified by the image-making faculty of the Ego expressing through human personality.

Melek [MLK]. King. One of the names for Tiphareth. As a verb, "to administer, to reign, to rule, to counsel." As a noun, "king, ruler, prince." It refers to Tiphareth as the seat of the Higher Ego or Christos which has dominion over all things. The essential Spirit of Man is the dominant power in creation.

Mahn, manna [MN]. to apportion; who? What? a chord. A root appearing in the word man, moon, month. It is the Sanskrit name for a measure of weight. It refers to man, the measurer, and is directly connected with the 6 of Cups as the seat of the distinguishing, discriminating faculty of the Ego.

Domam [DVMM]. a great silence, still, silent, dumb.

Jakin [IKIN]. the pillar of establishment, the white pillar; the firm or strong one; (Masonry). He will establish.

Yamin [IMM]. Hot springs.

Kelewli [KLLI]. Collective; all-inclusive. Saykel kellowli is the 30th path of the Collective Intelligence is from the adjective [KLL], kellowli, signifying "whole, complete." The 30th path has to do with the completion of the Great Work in the production of the new creature, evolved from the natural man by the Life-power, working through the mental, emotional and physical activities of a human personality.

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Kaph/Ayin [K/O] Jupiter in Capricorn.

Sod Ha-*** [SVD HVVG] The mystery of sex (technical Qabalistic term).

Greek/Latin

Arbor aurea. Golden tree.

104 Letter name Tzaddi [TzDI]. "fish-hook."

lah-ad [LOD]. for, into; forever; put in order.

Nahemo [NChMV] Repent or comfort ye; change mind; New Mind.

Greek/Latin

Lux Mundi. Light of the World.

Mons Zion. Mount Zion, (signifies the brain)

Lapis + ABN. Latin and Hebrew for Stone.

Art Notaris. Universal science.

Mater Ecclesia. Mother church (Binah).

Terra Damnata. Reprobate earth.

MOON

18 Number 18 expresses the power or potency of 8, manifested through the agency of 1. K.8 is a symbol of control of the animal nature having special reference to the functions of the 4th Chakra (Sun Center). K.1 symbolizes the direction of subC powers by means of acts of attention. K.8 represent the power of the sun. K.1 symbolizes Mercury. Thus it represents the Law of Suggestion symbolized by K.8 as being applied through the directive activity of attention typified by K.1.

The Moon, by number and title, illustrates the occult meaning of Qoph corresponds to the alchemical dictum:

"The Great Work is nothing but the operation of the Sun and Moon performed by the aid of Mercury."

(100) Qoph

Letter name Kaph [KP]. grasping hand; rock.

Khawtzab [ChTzB]. to hew out, chisel or cleave.

Kaylim [KLIM]. vases, utensils; weapons.

Mahdone [MDVN]. contest, quarrel, exertion; length, height.

Yawmim [IMIM]. days, seas, times.

Mehey tabel [MChI ThBAL]. Mitigation of one by another.

Mehetabel [ThChIThBAL]. Better by God; O.T. name.

Ole [OL]. Yoke, obligation, dependence.

Greek/Latin

Justitia. Justice.

Liber Domini. The Book of the Lord.

Signatura. Signatures.

Trygano. Triangle.

practicus. One who practices.

Anima Soulis. Soul of the Sun; Soul of Gold.

Deus Jehova. God Jehavah.

Machina mundi. Machine of the world.

186 Letter name Qoph [QVP]. back of head; ape.

Ehben echud/ ve-ain ehben [ABN AChD VAIN ABN]. One stone and no stone (see 156).

Ehben nehgef [ABN BGP]. A stone of stumbling.

Musawf [MVSP]. Increase or addition; attachment.

Maqawm [MQVM]. place, locality, dwelling-place.

Nisawyuni [NISVNI]. The 25th path is the Intelligence of Temptation or Trial. The adjective is derived from [NMIVNI], nisawyun, meaning "trial, temptation, test, experiment, experience."

Pawahlo [POLV]. "His work."

Tzone Adam [TzAN ADM]. "flocks of men."

Greek/Latin

Gilgotha. A skull; hill of crucifixion.

Ennia. A thought, idea, intent, design.

Brother of the Rosy Cross.

THE SUN

19 The end of a cycle is represented by 9, and the beginning by 1. 19 indicates the working of 9 through 1, The Hermit manifesting through the Magician. The effect that is destined end (9), produces, through acts of selection and initiative (1).

The Hermit represents Universal Will, the only free will-power there is, the Will of the One Identity. The Magician represents the plane of personal selfC. Thus in Tarot the number 19 denotes the expression of the One Will through human selfC.

(200) Resh

Etzem [OTzM]. bone, body, substance, essence, life. Psalm 139:15, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth." The human body and the earth are identified. The "substance," of course, is the universal radiant energy.

Kanawfim [KNPIM]. wings. Malachi 4:12 "But unto you that fear my name shall the Sun of righteousness rise, with healing in his wings." Note the direct reference to the Sun.

Mem-Yod-Mem [MIM IVD MIM]. the letter-name Mem, spelt in plentitude. One of several intimations that Light is fluidic.

Seliq [QILS]. finished; the end. Used in Rabbinical writings as we employ the Latin Finis to mark the end of a book. The more recondite meaning has to do with the idea that the manifestation of suns, or luminaries, is the final step in the condensation of the Limitless Light into physical forms.

Qadmon [QDMVN]. archetypal. Its correspondence with Resh intimates that the primal or archetypal substance is the universal radiance.

510 Letter name Resh [RISh]. contenance, head; poverty.

ab ve-am ben ve-bath [AB VAM BN VBTh]. Father and Mother, Son and Daughter. The Father is Chokmah, the Mother is Binah, the Son is Tiphareth; the Daughter is Malkuth. Note that the number 510 reduces to six, which is assigned to Tiphareth, the Sphere of the Sun.

Daqquth [DQVTh]. thinness, fineness, subtlety. The primal radiance is subtle and hard to distinguish.

Deroosh [DRVSh]. Allegorical sense; thesis, sermon.

Dereshu [DRShV]. "seek ye."

Yawshar [IShR]. to go straight, right upright.

Shiyr [ShIR]. song or poem, remnant. A suggestion of the correlation between sound and light. The vibration of the eternal radiance make Plato's "music of the spheres."

Saykel Qayam [SKL QIIM]. Stable intelligence of Mem, 23rd path.

Tanniyn [ThNIN]. serpent, dragon (Exodus 7:9). A symbol of the cosmic vibratory radiance, the serpent power.

Taphel [ThPL]. slim, untempered mortar; folly. As a figure of speech, taphel means "folly; licentiousness; uncontrolled desire." It has this significance in Freemasonry. There is a hint of the same notion in some versions of Key 19.

Greek/Latin

Kronos. The god Cronus (Saturn).

Nuks. night; goddess of night.

Poihmata. Things which have been made.

JUDGEMENT

20 20 expresses the operation of the No-Thing (0) through memory (2), or the working of the Fool's vision through the law of the High Priestess.

20 represents K.4, the Emperor, multiplied by K.5, the Hierophant. The Emperor is also the Tarot symbol of the sovereign reason which leads to decision, or right judgement.

(300) Shin

Ruach Elohim [RVCh ALHIM]. the Life-Breath of the Gods. the breath on the Mighty Ones, the Spirit of God.

Yetzer [ITzR]. formation, to form, to mold; concept.

Kafar [KPR]. atonement, expiate, to cover, to condone, to placate, to cancel.

Pirawad [PIRVD]. sepration.

Ha- Messiah [HMSH IH]. The Anointed One (see 303).

360 Letter name Shin [ShIN]. "flame." "tooth" or "fang"

Ishsho ha-geodolah [AShV HGDVLH]. "his great fire."

Ha-nawsheh [HNSH H]. It shrank (see 355).

Jehovah be-qirebbek [IHVH BQRBK]. Jehovah in the midst.

Jehovah Gubbor Milkahmah [IHVH GBVR MLChMH]. Might in battle.

???? Ishim [IShIM]. Fiery Ones. (Angels of Yesod.)

Kokebay boqer [KVKBI BQR]. The Morning Stars.

Neshi [NSHI]. Loan, debt; forgetful; the world.

Tzoor yelawdekah [TzVR ILBK]. Rock that begat thee.

Rahamim [ROMIM]. "Thunders."

Skekem [ShKM]. Shoulder-blades; O.T. city.

Shawlawl [ShLL]. plunder, profit, to pull out.

Shemkah [ShMK]. "Thy Name."

Shawni [ShNI]. scarlet, crimson; second.

Greek/Latin

Arthrikon. The uttered Word.

He nike aletheias. The true victory.

Prosole. A putting forward (as a weapon).

THE WORLD

21 The expression of the power of 1 through the agency of 2. 21 expresses the manifestation of the selfC through the activity of subC.

This selfC is not personal. It is the self-awareness of the One-Identity, and the subC is through which it works is the all-inclusive subconscious level of the Life-power's being. The final outcome of the Great Work is really a recollection of powers most persons have forgotten they possess.

21 is the sum of the numbers from 0 to 6, it shows the completion or extension of the power of the principles represented by the 7 Keys from 0 to 6. Thus there is a close affinity between K.21 & K.7 for as 21 is the consequence of adding the digits from 0 to 6, so 7 follows 6 in the numeral scale.

(400) Tav

[HGGI ISD]. Behold, I lay in Zion, for a

[BOIVN ABN]. foundation, a stone.

Kashawf [KShP]. magician.

Maskil [MShKIL]. instruction, erudition; wise person.

[MPRIN]. (the) books.

Peshutah [PShVThH]. Literal sense of Scripture.

Shenaim [ShNIM]. two, double.

Sack [ShQ]. Sackcloth, bag, sack.

Greek

Krios. Ram (sign of Aries).

Oinos. Wine (symbol of Life).

Oksos. Vinegar (symbol of death).

406 Letter name Tav [ThV]. "mark" or "cross." Saturn in Taurus.

Ahtah or attah [AThTh]. Thou; you (singular).

Da'ath [DAATh]. knowledge. varaint spelling. See [DOTh] 474.

Upharsin [VPhRSIN]. divided.

Kishshoof [KShVP]. Magic. sorcery, withcraft.

Kishshawlon [KShLVN]. a fall.

Am-Ha-Eretz [OM-HARTz]. people of the earth.

1st Path is Sekhel Mopla, [ShKL MVPLA]
507{PRIVATE }

The 1st path (Kether) is called the Admirable or Wonderful Intelligence, the Supreme Crown. It is the light of the Primordial Intelligence, and this is the Primary Glory. Among all created beings, none may attain to its essential reality.

Mopla, a variant of PLA, pehleh, is used in Isaiah 9:6: "Wonderful Counselor."

The Wonderful Intelligence is the light of the Primordial Intelligence, a Conscious, Radiant Energy. In whatever world we find it manifest, we are dealing with something which is living, conscious light.

The 2nd path (Chokmah) is called the Illuminating Intelligence. It is the Crown of Creation, and the Splendor of Unity, to which it is the most nearly approximate. In the mouths of the Masters of the Qabalah it is called the Second Glory.

The Light in Chokmah is the reflection of the original light of Kether. Chokmah is often referred to as the Kether of Briah, the Crown of Creation.

The whirling Life and Light force attributed to Chokmah is Chaiah. Life is inseparable from consciousness. The order of the heavens is a mental order, and the energy manifested in that order is radiant, conscious and vital.

3rd Path is Sekhel Ha Qodesh, [ShKL HQDVSh]
759

The 3rd path (Binah) is called the Sanctifying Intelligence. It is the Foundation of Primordial Wisdom, termed Firmness of Faith, and Root of thy Mother. It is the Mother of Faith for the power of Faith emanates from it.

Qodesh is from a root: "to make pure, to set apart, to consecrate". This is the purifying, consecrating aspect of Binah, seat of the Divine Soul, Neshamah. The Divine Soul is called The Untouchable Glory of God in Latin. No matter how a humanity may "sin", the Divine Soul is the well-spring that cannot be touched by humanities misinterpretations of reality.

Binah is the field of separative activity whereby the infinite possibilities of the Life-power are made manifest in a multiplicity of finite, specialized forms.

The 4th path (Chesed) is called the Measuring, Arresting or Receptacular Intelligence. It is so called because from thence is the origin of all beneficent power of the subtle emanations of the most abstract essences which emanate one from another by the power of the Primordial Emanation.

These are powers of Chokmah, powers of the universal light-force which is also the life-force of mankind. These beneficent powers emanate from one another by the power of the Primordial Emanation, Kether.

They are abstract essences because they are subdivisions or specializations of the life-force, like waves in an ocean, or currents within it, though not really separate from the whole expanse & depth of the sea.

5th Path is Sekhel Nesharash, [ShKL NShRSh]
1200

The 5th path (Pachad, Geburah or Deen) is called the Radical Intelligence. It is so called because it is the very substance of Unity, and is within the substance of that Binah which itself emanates from within the depths (literally, "from within the enclosure") of the Primordial Wisdom.

The first 3 letters of nesharash spell nasher, eagle, & the last 3, sharash, a root. Therefore, the Radical I. is the "Root of the Eagle."

The eagle stands for Scorpio. Conscious immortality symbolized by K.20 is a direct consequence of the direction of the force which is the active principle symbolized by K.13 & is closely connected with the feeling of personal will.

6th Path is Sekhel Shepha Nivdal, [ShKL
ShPO NBDL] 886

The 6th path (Tiphareth) is called the Intelligence of Separative Influence. It is so called because it gathers together the emanations of the archetypal influence & communicates them to all those blessed ones who are united to its essence.

Tiphareth is like a reservoir into which are poured the influences of the 5 Sephiroth above it, & from which flow, by way of the paths of the letters Nun, Samekh & Ayin, the influences active in man's desire nature, man's intellect, & the Vital Soul which man shares with the rest of terrestrial organic life. Hence the 6th path of wisdom is called the Intelligence of the Mediating Influence.

The 7th path (Netzach) is called the Occult or Hidden Intelligence. It is so called because it is the brilliant splendor of all the intellectual powers which are beheld by the eye of understanding and by the thought of faith.

Hidden or Occult is from the verb sawther [SThR], 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 still deluded by the dream of personal separateness caused by the illusions of embodied consciousness. When 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.

8th Path is Sekhel Shalom [ShKL ShLM] 720
or 1280

The 8th path (Hod) is called the Perfect Intelligence. It is so called because it is the dwelling-place of the Primordial. It has no root in which it may abide other than the recesses of Gedulah whence its essence emanates.

Shalom means: perfect, whole, uninjured, full, complete, sound, healthy. Full refers to completeness in number, measure and weight. The 8th path indicates a kind of consciousness which brings forms to completion through applying the principles of mathematics to accurate measurement.

The 9th path (Yesod) is called the Pure Intelligence. It is 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.

Yesod is the seat of the Vital Soul, [NPSH] Nefesh, the light and life force common to man and all forms of being below him. The Nefesh in Yesod is like a filter, or like a distilling apparatus. In our human personality the Vital Soul is the active agency of subconsciousness. The field in which a power is at work in the shaping, maintenance and transformation of our bodies.

10th Path is Sekhel Mitnotzetz [ShKL
MThNVOTz] 1026 or 1836

The 10th path (Malkuth) is called the Resplendent Intelligence. It is so called because it is exalted above every head and sits on the throne of Binah. It illuminates the splendor of all the lights and causes the flowing forth of influence from the Prince of Countenances.

Resplendent is from a root nawtzatz [NOTz], to glitter, to bloom, to flower. The number of Mathanutzatz is the same as Galgalim, [GLGLIM], whirlings or whirling motion. Galgalim is term for the sum total of the manifestations of the cosmic forces which have their beginning in Kether. The Path of Malkuth is always a receptacle for the total forces and activities expressed by that world.

11th Path is Sekhel Metzochtzoch [ShKL
MTzVChTzCh] 592

The 11th path (Aleph, joining Kether to Chokmah) is called the Scintillating or Fiery Intelligence. It is the essence of the veil placed before the dispositions and order of the superior and inferior causes. He who possesses this path is in the enjoyment of great dignity for he stands face to face with the Cause of Causes.

Scintillating or Fiery is root word meaning brightness, clearness, splendor. Thus the 11h path is the channel for the 1st outpouring from Kether, the concentrated white brilliance of the Limitless Light.

The 12th path (Beth, joining Kether to Binah) is called the Intelligence of Transparency because it is the image of that phase of Gedulah (literally: "of that wheeling of Gedulah") which is the source of vision in those who behold apparitions.

The adjective Transparency or Light [BHIR] means clear, bright, transparent, lucid. Light in Hebrew is [AVR], Aur. This light is universally diffused. The Hebrew account of creation says light manifested prior to the formation of luminaries, suggesting that the selfconscious attentive power of Beth is necessary to concentrate these units of diffused power into a central focus. Note that Bahir, BHIR has the same numerical value of word [AVIR], Fiery.

13th Path is Sekhel Menhig ha-Achdoth [ShKL
MNHIG HACHDVTh] 882

The 13th path (Gimel, joining Kether to Tiphareth) is called the Uniting Intelligence, or Conductive Intelligence of Unity, because it is the essence of glory and the perfection of the truths of spiritual unities.

Uniting or Conductive Intelligence of Unity, literally is: "Driver of Unities." The noun [MNHIG], menahig, driver, is from the verb [MNChG], minhag, to drive (as a chariot). Note that the study of the Tree of Life and its relationships is often called "The Work of the Chariot."

The 14th path (Daleth, joining Chokmah to Binah) is called the Luminous Intelligence, because it is the essence of that which is the instructor in the secret foundations of holiness and perfection.

Through the 14th path the creative male life-force (same as the energy streaming through space from the stars) passes into the field of differentiation & specialization represented by Binah. This activity is the generation & development of the paternal seed (Chaiah), & its expression in mental imagery. The Life-power brings the universe into being by creative imagination. We utilize the same power, and shape our world & its circumstances in the image of "holiness", which is completeness, or perfection.

The 15th path (Heh, Chokmah to Tiphareth) is the Constituting Intelligence because it constitutes creative force (or, the essence of creation) in pure darkness. According to masters of contemplation, this is that darkness mentioned in Scripture: "Thick darkness a swaddling-band for it."

The creative force is OTzM HBRIAH etzem ha-briah, "essence of creation." The word etzem is closely related to the word etz, signifying tree. Like the Hyle of the Gnostics, its primary meaning is wood, but etzem is also translated in Bible as "body, bone, life, and substance." By its numeration (200), etzem is related to radiant energy, Resh (the Sun). The creative force is "made to rise" in "pure darkness." "Pure" is tahoor, intimating that the creative force is a reproductive energy associated with Yesod.

The 16th path (Vav, joining Chokmah to Chesed) is called the Triumphant or Eternal Intelligence because it is the delight of glory, the glory of Ain, the No-Thing, veiling the name of Him, the Fortunate One, and it is called also the Garden of Eden, prepared for the compassionate.

The 16th path "veils the name of Him, the Fortunate One." This is because the letter-name [VV], Vav, has the value (12) as the Divine Name [HVA], Hu, or Hoa, "He," a third personal pronoun, one of the titles of Kether. Thus the Hierophant may be considered to be a symbol for the Cosmic SELF, Yekhidah, acting as the Inner Teacher of mankind.

17th Path is Sekhel ha-Hergesh [ShKL
HHRGSh] 863

The 17th path (Zain, joining Binah to Tiphareth) is called the Intelligence of Sensation (or, the Disposing Intelligence). It establishes the faith of the compassionate, clothes them with the Holy Life-Breath, and is called the Foundation of Tiphareth in the plane of the Supernals.

The Disposing Intelligence is called the "Foundation of Tiphareth in the plane of the Supernals." The power active in this path is the power of the Divine Soul, symbolized by Raphael in Key 6. The plane of the Supernals consists of Kether, Will; Chokmah, Wisdom; Binah, Understanding. Of these 3, Binah is the Yesod, or Foundation, of Tiphareth, because without Understanding the EGO in Tiphareth would have no firm basis.

18th Path is Sekhel Beth ha-Shepha [ShKL
BITH HShPO] 1217

The 18th path (Cheth, joining Binah to Geburah) is called the Intelligence of the House of Influence; and from the interior walls of its perfections the arcana flow down, with the hidden meanings concealed in their shadow, and therefrom is union with the **innermost** reality of the Most High.

Influence suggests the notion of water. Shefah occurs once in the Old Testament, where it is translated "abundance." "They shall suck the abundance of the seas." Here the idea of abundance is directly connected with water. In this passage there is also an occult reference to time, because the word for "seas" is [IMIM], yomim, identical in spelling with a noun which signifies "days."

19th Path is Sekhel Sod ha-pauloth
ha-Ruachnioth [ShKL SVD HPOVLVTh
HRVChNIVTh] 1702

The 19th path (Teth, joining Chesed to Geburah) is called the Intelligence of the Secret of all Spiritual Activities because of the influence spread by it from the supreme blessing and the supernal glory.

Whatever exist, including the conscious imagery of man is a form of spiritual energy. All forms below are subject to its direction. It in turn is subject to the influence which descends from superC levels. This flows down into subC levels through the agency of the mind of man, which is the mediator between above & below. Therefore, recollection is the dominant influence & part of the secret of this path.

20th Path is Sekhel ha-Ratzon [ShKL HRTzVN]
701 or 1351

The 20th path (Yod, joining Chesed to Tiphareth) is called the Intelligence of Will because it forms all patterns, and to know this Intelligence is to know all the reality of the Primordial Wisdom.

Rawtzone, Will, (also delight, favor, good peasure) by its 4 letters represent radiant energy or fire (R); air (Tz); earth (V); and water (N). Suggesting a synthesis of the 4 elements, which synthesis is none other than the One Reality, the Ancient of Days represented by the Hermit, and customarily designated by the Divine Name Jehovah.

What men feel in their very bodies as the power called "will" is the surge of the light-force through blood stream and nerve and tissue.

Sekhel ha-Chaphutz ha-Mevupash [ShKL HChPTz
HMBVQSh] 986 or 1796

The 21st path (Kaph, joining Chesed to Netzach) is called the Intelligence of Desirous Quest because it receives the divine influence, which it distributes as a blessing to all modes of being.

Desirous Quest ("the inclination to seek"), is from a root meaning: emptiness, with a similar meaning to the English nouns hunger & thirst. Man's quest for abundance is a response to the descending influence of the Life-power. What we seek is within us, and whatever we gain is actually a recollection of what the One Identity already has in store for us.

One secret of this path is the balance of the chakras through meditation. To succeed in meditation one must have a strong desire for freedom.

22nd Path is Sekhel Ne'eman [ShKL NAMN] 491
or 1141

The 22nd path (Lamed, joining Geburah to Tiphareth) is called the Faithful Intelligence because by it spiritual powers are increased. All dwellers on earth are under its shadow.

The psychological drive in this 22nd path is volition. It is fiery and Martian in quality, but it is also the "Pranic force," partaking of the spiritual power which is associated with air or breath.

Its urge is toward increase, and because increase is growth, we may understand the power of the 22nd path to be related to the reproductive drive which insures the continuation of species.

23rd Path is Sekhel Qayyam [ShKL QIIM] 510
or 1070

The 23rd path (Mem, joining Geburah to Hod)
is called the Stable Intelligence because
it is the power of permanence in all the
Sephhiroth.

Stable is from a root meaning: to rise, to
raise from below. This has to do with the
controlling, raising or sublimating the
serpent-power, Kundalini.

"The power of permanence in all the
Sephhiroth" is related to rhythmic,
controlled vibration. The Hebrew term is
[KCh QIVM], kach-qiyom, the power of:
duration, existence, or permanence.
Concentration is the start of the practical
work of this path. The impersonality
suggested by K.12 is a direct consequence
of the realization that personality is what
is pictured by K.7.

24th Path is Sekhel Dimyoni [ShKL DMIVNI]
470

The 24th path (Nun, joining Tiphareth to Netzach) is called the Intelligence of Resemblance (or, Imaginative Intelligence) because it constitutes the similarity in the likenesses of all created beings.

The work of the 24th path have to do with modifications of the blood. The first 2 letters of Dimyoni are DM, blood. The rest [INVI], is numerically equivalent to [ChBIVN], "hidden treasure." The secret of this path has to do with valuable occult properties of blood. Nun is the 1st manifestation of the dynamic or projective aspect of Tiphareth. Beauty works through imagination in bringing about new modes of expression. This involves the passing away of the forms which are supplanted by those which imagination calls into existence.

25th Path is Sekhel Nisyoni [ShKL NISVNI]
536

The 25th path (Samekh, joining Tiphareth to Yesod) is called the Intelligence of Probation or Trial because it is the first test whereby the Creator tries the compassionate.

The adjective is derived from [NSIVN], nisawyun, meaning: trial, temptation, test, experiment, experience.

Probation or Trial, signifies the testing of the ideas and innovations suggested by the imagination. It joins Beauty to Foundation, because only by experiments, trials and tests can the harmony of Tiphareth become actualized in term Foundation. (Note that Foundation is the propagative Sephirah, and you will have a clue to many problems.)

26th Path is Sekhel Mechudash [ShKL
MChVDSH] 708

The 26th path (Ayin, joining Tiphareth to Hod) is called the Renewing Intelligence because thereby God--blessed be He--renews all things which are begun afresh in the creation of the world.

The Life-power is not only the Creator and the Preserver, but also the great Renewer. In the process of renovation, old things pass away, and the unenlightened, clinging to familiar forms, distrust and fear these changes. This is why ignorant misunderstanding hates innovations, and looks upon the leaders of new movements as being inspired by the devil.

27th Path is Sekhel Morgash [ShKL MVRGSh]
899

The 27th path (Peh, joining Netzach to Hod) is called the Exciting or Active Intelligence because thence is created the spirit of every creature under the supreme orb, & the assemblage of them all.

The 1st path flowing from Netzach is Peh, symbolizing the overthrow of "common sense" by spiritual intuition. It stands also for the Mars force which is active in Geburah, and which finds expression in the activities pictured by the Emperor and by Death. It is the force which works in man's brain to give him the higher vision which sees into things, instead of just looking at them. It is the force which is not only the means whereby man's physical life is reproduced in his posterity, but also the power which enables him to reproduce himself in new patterns of circumstance.

The 28th path (Tzaddi, joining Netzach to Yesod) is called the Natural Intelligence because by it is perfected the nature of all things under the orb of the sun.

As a verb Tawbah, [ThNO], means to press in, to impress, to sink. As a noun it means nature. The meanings of this word imply that nature is like the impression made on wax by a signet ring. Closely related is the occult doctrine that nature is impressed with characters written by the Hand of God. This is a figurative way of stating what is strictly true. One needs only pay close attention to events and things in order to read their inner meaning.

29th Path is sakyel Mughsham [ShKL MVGShM]
739 or 1299

The 29th path (Qoph, joining Netzach to Malkuth) is called the Corporeal (Incarnating) Intelligence because it marks out the forms of all bodies which are incorporated under every revolution of the zodiac, and is what constitutes the arrangement and the disposition thereof.

From a root gawsham, meaning: to rain violently, as a noun: a hard shower. K.18 pictures a shower of 18 Yods (10). $10 \times 18 = 180$, the # of degrees in a semicircle. 180 is a symbol of a "day," or incarnation period of a personality. Because the sun traces a semicircle through the day.

This path effects all structural transformations. It is the immediate agency of evolution. "Informs" archic meaning: to form, vitalize, make or inspirit.

30th Path is Sekhel Kelali [ShKL KLLI] 440

The 30th path (Resh, joining Hod to Yesod) is called the Collective Intelligence because thence astrologers, by the judgment of the stars and the zodiac, derive the perfection of their knowledge of the revolution of ruling principles.

Kellawliy is derived from KLL, kellawl: whole, complete. The 30th path has to do with the completion of the Great Work in the production of the new creature, evolved from the natural man by the Life-power, working through the mental, emotional and physical activities of a human personality.

Individual who posses the power of this path have become masters of their interior stars, & interpreting the influences of external celestial forces.

31st Path is Sekhel Temidi [ShKL ThMIDI]
814

The 31st path (Shin, joining Hod to Malkuth) 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.

Temidiy is derived from ThMID, temidi, signifying continuance, or indefinite extension, and referring to perpetual time. The Perpetual Intelligence is the spiritual power which, without a single break in the continuity of its operation, works to perfect every one of its personal vehicles by providing each of them with the spiritual body of the new creature.

The 32nd path (Tav, joining Yesod to Malkuth) is called the Serving, or Administrative Intelligence, because it directs all the operations of the seven planets, and concurs therein.

Tav is called the Serving, aiding, or Administrative Intelligence. It is the only path proceeding from Yesod, joining the Sphere of the Moon to the Sphere of the Elements, the field of the automatic consciousness and the vital soul to the field of sensation and physical embodiment.

Without the propagative power of Yesod the Resplendent Intelligence of Malkuth would be barren and unproductive.

Paul Foster Case - Gematria file of the Old Testament{PRIVATE }

(Hebrew Editor's notes: nearly 250 transliteration typos were corrected in this document. Wherever Hebrew spellings were corrected the original was crossed out and the new version replaced. Additionally the corresponding Hebrew word was added for verification. Often, words were mis-spelled backwards by the original typist; the editor apologizes for everything else missed as he has not had the chance as yet to review every single word of this file. Hebrew words were taken either from the Masoretic Old Testament or the Biblia Hebraica Stuttgartensia. Sept. 22, 2004)

3

BA - coming. Gen. 6:13
AB - Go. Gen. 7:1

6

AD - stream. Gen.2:6

8

BV - him; in it. Gen.1:11
 On him. Gen.3:3
BV - over him. Gen.4:7

9

BAV - they came. Gen. 7:8

11

VH - Now the. Gen1:2
VAD - But stream. Gen.2:6
AI - where. Gen.4:9

12

HVA - He. Gen.3:6
HVA - She.Gen.3:12
ZH - this. Gen.5:1

13

BHV - empty. Gen 1:1
AChD - first, one, unity.(The first day). Gen.1:5
ABI - father of. Gen.4:19

17

ThVB - Good. Gen.1:4

HZH - this Gen. 7:1

18

VChBA - so I hid. Gen.3:10

AIBH - enmity. Gen.3:15

VZH - and this. Gen.6:15

19

VBHV - and empty-Gen.1:23

AHI - brother of me. Gen.4:9

IBAV - They will come. Gen. 6:20

VIBA - and he entered. Gen.7:7

20

HIH - He was. Gen.3:1

HIH - he became. Gen.3:22

IDV - hand of him. Gen.3:22

21

HIV - they were. Gen. 6:4

they came Gen 7:10

~~KA - only. Gen 7:23 ??????????????~~

AK - only. Gen 7:23 (corrected by Heb. Ed.)

7x

22

HGID - he told. Gen.3:11

23

ChIH - living. Gen.1:20

24

VAIBH - and enmity. Gen.3:15

VChI - and he live.

25

IHI - he, (they) will be. Gen.1:3

AChIV - brother of him. Gen.4:2

VIBA - and they came - Gen. 7:15

26

IHVH - Yawhweh. Gen.2:4

27

VHIV - and they will be. Gen.2:24
VHIV - they will be. Gen2:24
VHIV - They shall be. Gen. 6:19

28

HChIH - the animal. Gen. 7:14

30

KI - that Gen.1:4
for - Gen.3:5
L - to the. Gen.1:5
HIHI - he will be. Gen.1:29
IHIH - He appeared. Gen.2:5
KI - for. Gen.2:5
KI - really. Gen.3:1
KI - because. Gen.3:10
since. Gen.3:19
when. Gen4:12
KAHD - like one of. Gen.3:22

31

VIHI - and He (there) was Gen1:3
LA - not. Gen.2:5
LA - into. Gen. 7:1
to. Prep.
God. El, God expression of dce
VIHI - and he became. Gen.2:7
and He fell. Gen 7:12

33

KChH - crop of her, (the earth). Gen.4:12

35

HL - and to the. Gen.1:5

36

ALH - These. Gen.2:4
AIKH - where are you. Gen.3:9
AHL - tent. Gen.4:19
VKI - and that. Gen. 3:6

37

VIHIV - and they were. Gen.2:25

VLA - and not. Gen.2:25

HLB - Abel. Gen.4:2 ~~???????????~~ (Verified by Heb. Ed.)

הבל

38

LBV - heart of him. Gen.6:5

39

ACHIK - brother of you. Gen.4:10

40

VDL - Great. Gen.1:16

LI - to me. Gen.3:12

41

AM - mother of. Gen.3:20

ALI - to me. Gen.4:10

42

HLVA - not. Gen.4:7

IBL - Jabal. Gen.4:20 ** See 48 (Verified by Heb. Ed.)

יבל

HGDL - the great. Gen.1:16 (corrected by Heb. Ed. See 45)

הגדל

43

GM - also. Gen.3:6

VHBL - but Abel. Gen.4:4

GDVL - More. Gen.4:13

44

LHTh - flame of. Gen.3:24

ILD - he fathered. he fathered. Gen.4:18

ILD - youth. Gen.4:23

45

~~HVDL - the great. Gen.1:16 fix this one~~ See 42 (Heb. Ed.)

ADM - Man, Adam, Gen.1:26

MAD - very. Gen.1:31

great. Gen. 7:18

HM - they. Gen.3:7
MH - what. Gen.4:10

46

IBDL- separated. Gen1:4
DMI - blood of. Gen.4:10
AMH - Cubit. Gen. 6:15

47

AMV - Mother of him-(his mother). Gen.2:24
VAM - but if. Gen.4:7
BADM - with the man. Gen.6:3

48

ChIIK - Life of you. Gen.3:14
~~IBVL - Jubal. Gen.4:21 **~~
IVBL - Jubal. Gen.4:21 ** (Corrected by Heb. Ed. See 42)

יובל

ChM - Ham. Gen.5:32 ** (Corrected by Heb. Ed.)

חם

50

ADMH - Ground. Gen.1:25
HADM - The man. Gen.1:27
KL - every of. Gen.1:20
MI - who. Gen.3:11
LK - to you. Gen.3:11
for you. Gen.3:19
with you
ADMH - soil. Gen.4:2 *this word =Adam +Heh.
IVLD - he was born. Gen.4:18
the width. Gen.6:15
KL - whole of . Gen. 7:1
MI - waters of. Gen 7:7
HMH - they - Gen. 7:14

51

VADM - and man

52

VIBDL - and he separated. Gen.1:4
BHMH - livestock. Gen.1:24 [BHMI]
animal. Gen. 6:7
BN - son of. Gen 7:6

53

MBIA - Bringing. Gen. 6:17

54

ND - wandering. Gen.4:12

AMChH - I will wipe away. Gen.6:7

VChM - and Ham. Gen. 7:13

55

AHDMH - the ground. Gen.2:5

the earth. Gen 7:4

BGN - in the garden. Gen.3:8

HN -see

HADMH - the soil. Gen.4:3

56

IVM - Day. Gen.1:5

VKL - and any of. Gen.2:5

57

VAKL - and I ate.

and he eat- Gen.3:22

BNH - building. Gen.4:17

BNV - son of him. Gen.4:17

HBHMH - The animal Gen. 7:2

HBHMH - The animal. Gen 6:7;

58

VBKL - and over every of. Gen.1:26

BIVM - by the day. Gen.2:2

In the day. Gen.3:5

on the day. Gen. 7:11

IBIVM - In that day. Gen.3:5

NCh - Noah. Gen.5:30

LChII - to life of. Gen. 7:11

60

HNH - see. Gen.1:29

IMI - Days

VND - and wandering. Gen.4:12

61

AIN - was not. Gen.2:5

HIVM - the day.

IAKL - He is eaten. Gen. 6:21

ALIK - For you. Gen. 6:21
To you. Gen. 6:20
HLVK - to continue. Gen 8:3

62

BIN - between. Gen.1:4
MAD ThVB - very good. Gen.1:31

63 ABIN - His father (Father of him). Gen.2:24

64 VIMCh - and he was wiped out - Gen. 7:22

65 HGBHIM - the high ones. Gen 7:19

66 VIKL - and he finished. Gen2:2

67

VIAKL - and he ate. Gen.3:6
VANI - And I. Gen. 6:17
VIKLA - and he stopped Gen. 8:2

68

ChIIm - Life. Gen.2:7
VBIN - and between. Gen:3:15
HAZNH - hear. Gen.4:23
BNIV - sons of him. Gen 7:7

70

KN - so. Gen.1:7
IDVN - he will contend. Gen.6:3
~~VICHMV - and they were wiped out. Gen.7:23~~
VIMChV - and they were wiped out. Gen.17:23 (Corrected by Heb.Ed.)

וימחו

72

VIKLV - Thus they were done. Gen.2:1

73

HChiIM - the life. Gen.3:22

74

~~ID - to. Gen.6:7????????????????????~~
OD - A'ad - to. Gen.6:7 (Corrected By Heb. Ed.)

עד

MIDK - from your hand. Gen.4:11

75

LILH - Night. Gen.1:5

LHM - for themselvs. Gen.3:7

LADM - for Adam. Gen.3:21

76

IBD - working of. Gen.4:2

MLAH - She is filled.

77

MLAV - fill. Gen.1:22

78

LChM - food. Gen.3:19

79

ODH - A'adah. Gen.4:19 ** (Corrected by Heb. Ed.)

עדה

80

HLILH - the night. Gen.1:16

~~ChNVK - Enoch. (this is the first Enoch, born to Cain and his wife.) Gen.4:16 See 84 (Heb. Ed.)~~

OVD - again. Gen.4:24

vnydy - Hands of us. Gen.5:29

IBAV ALIK - They will come to you. Gen. 6:20

OVD - from now. Gen. 7:4

81

ANKI - I. Gen.3:10

VLADM - and to Adam. Gen.3:17

VLMH - and why. Gen.4:5

IVGB - flute. Gen.4:21

VLHM - And for them. Gen. 6:21

AP - in deed. Gen.3:1

82

BINK - betwen you. Gen.3:15

BIDV - Gen. 7:16

83

VMLAV - and fill. Gen.1:22

LGN - of the garden. Gen.3:24
HILVA AM - not if. Gen.4:7
HMBVL - The flood of. Gen. 6:17
HMBVL - The Flood Gen. 7:7

84

IDO- Knowing
ChNVK - Enoch*. (this is the son born to Cain and his wife, not
the Enoch that walked with God.) This is also the name
of the city built by Cain, which he named after his son.
Gen.4:17
ChNVK - Chanuk - Enoch. Gen. 5:22

(Hebrew Spelling חנוך is correct - Heb. Ed.)

85

MADM - from man. Gen. 6:7

86

ALHIM - God, creative powers. Gen.1:1
MBDIL - separating. Gen.1:6
LAKLH - As food. Gen. 6:21
LAKLH - for food. Gen.1:30

87 VOVGB - and flute.

88

VBNIK - And sons of you. Gen. 6:18
LNH - to Noah. Gen.7:1

89

IOZB - He will leave. Gen.2:24
IGVO - He will perish. Gen. 6:17
VHMBVL - and the flood. Gen. 7:6 ???????? (corrected by Heb. Ed.)

והמבול

90

MIM - water . Gen.1:2 waters Gen 7:6
LKS - to you. Gen.1:29
MKL - from all of; more than all of Gen.3:1
from any of. Gen.3:1
from every of. Gen 7:2
MN - from. Gen.2:5
LMK - Lameck. Gen.4:18
KKL - as all Gen 7:4

91

MAKL - Food. Gen. 6:21

92

HGDLIM - the great ones. Gen.1:16

93

MGN - from the garden. Gen.3:23

94

IDOI - knowing of. Gen. 3:5

95

HMIM - the water. Gen.1:2

HMN - from. Gen.3:11

PIH - mouth of her. Gen.4:11

MChVIAL - Mehujael. Gen.4:18 ** (verified by Heb. Ed.)

מחויאל

VIGVO - and he perished. Gen 7:21

96

VIDOV - and they realized .Gen.3:7

VMKL - And from all of. Gen. 6:19

98

KVKBIM - stars. Gen.1:16 (Corrected by Hebrew Ed.)

הכוכבים (the word in Gen. 1:16 is "The Stars" **כוכבים**)

99

BAPVI - into nostrils of him. Gen.2:7

100

OL - over, on, across, above. Gen1:2

IMIM - seas. Gen.1:10

~~KVKBIM - stars. Gen.1:16 ?????? See 98 (Heb. Ed.)~~

101

NAKL - we may eat. Gen.3:2 ~~??N WAS IN G)??~~ (Corrected by Heb. Ed.)

נאכל

LA IDVN - he will not contend. Gen. 6:3
TzVH - He commanded. Gen. 6:22
BTzDH - Inside of her. Gen. 6:16

102

BNIM - Children. Gen. 3:16
BIMIM - in the days. Gen. 6:4
VIKSV - and they were covered. Gen. 7:19

103

MNChH - offering. Gen. 4:3

104

VIPCh - and he breathed. Gen. 2:7

105

OLH - leaf of. Gen. 3:7
NLKH - let us go. Gen. 4:8
IMI ADM - days of Adam. Gen. 5:4

106

MINV - kind of him. Gen. 1:11
HKVKHIM - the stars. Gen. 1:16
LOBD - to work. Gen. 2:5
KALHIM - Like God. Gen. 3:5

107

VITzA - so he went out. Gen. 4:16
TzVHV - he commanded him ?????? Gen. 7:5 (Corrected by Heb. Ed.)

צוהו

Note: TzVH root, command, take charge - see 101 (Heb. Ed.)

108

~~ChMS cme - violence. Gen. 6:11 (S WAS Sh) ?????~~
ChMS chawmaws - violence. Gen. 6:11 (Corrected by Heb. Ed.)

קחם

QCh - Take. Gen. 6:21

109

AM KL HI - mother of all of the living. Gen. 3:20

111

ALK KM - To eat you. Gen.3:5
APIK - brow of you. Gen.3:19
KLHIVM - all of the day. Gen.6:5
VHNNI - so now I. Gen 6:13
VMChBHN - and from fat of them. Gen.4:4

112

VDBQ - and he will unite. Gen.2:24

114

VINChM - and he was grieved. Gen.6:6

115

IOLH - he came up Gen.2:5
OMH - with her. Gen.3:6
HNNI - Now I. Gen. 6:17

116

AINNH - she is not. Gen. 7:8

118

~~IQAch - he married. Gen.4:19 ?THIS IS 119?????~~
IQCh - he married. Gen.4:19 (Corrected by Heb. Ed.)

ויקח (Note: יקח YaQach by itself is 118)

120

LMIM - from the waters. Gen.1:6
NO - leing restless. Gen.4:12
120-the years of man. Gen.6:3

121

LMAKL - for food. Gen.3:6

122

IQVV - let them be gathered. Gen.1:8

123

VAINNV - then he was not. Gen.5:24

125

TzLH - Zillah. Gen.4:19 **
(Strong: 06741 Pronunc: tsil-law' - Lamach's Wife - Heb. Ed.)

130

LIMIM - for days. Gen.1:14
to days. Gen. 7:4

PN - or. Gen.3:3

PN - least. Gen.3:22

MQTz - In course of. Gen.4:3

130 years - The numbers of years old Adam was when Seth was born,
(in his image and likeness.) Gen.5:3

131

MTzA - he (Noah) found. ~~Gen.6:7~~ Gen. 6:8 (Heb. Ed.)

132

VIPLV - and they were downcast. Gen.4:5

133

TzBAM - all array of them. Gen.2:2

135

LMINH - to kind of her. Gen.1:22

136

LMINV - to kind of him. Gen.1:11

VLIMIM - and for days. Gen.1:14

MIMNV - From Him. Gen.3:3

QVL - Sound of. Gen.3:8

voice of. Gen.4:10

MMNV - from us. Gen.3:22

OVNI - punishment of me. (my punishment). Gen.4:13

~~MHLLAV - Mahalalel. ** Gen.5:12 - ??????????????????ADDS TO 112~~

MHLLAL - Mahalaleel. Gen.5:12 (Corrected by Heb. Ed)

מהללאל

138

LQCh - he was taken. Gen.3:23

LQCh - he took. Gen.5:24

140

PNI - surface of. Gen.1:2

face of. Gen.4:14; Gen.1:20

lim. from above. Gen.1:7

From on. Gen.6:7

OINI - eyes of. Gen.3:7
MOL - from above. Genesis 4:14
from in Genesis 6:7

141

TzAN - flock. Gen.4:2
MTzAI - one finding me. Gen.4:14

142

BOINI - In eyes of. Gen. 6:7

144

VLQCh - and he take. Gen.3:22

145

MN HADMH - from the ground. Gen.4:10

146

PNIV - face of him. Gen.4:5
QVLI - voice of me. Gen.4:23

148

BTzLMV - in image of him. Gen.1:27
ITzMCh - He sprung up. Gen.2:5

150

KNP - wing. Gen.1:21
QLK - sound of you. Gen.3:10
IQM - he will suffer vengeance. Gen.4:15
IQM - he is avenged. Gen.4:24
VMChVTz - and the outside. Gen.6:14

153

BNI HALHIM - Sons of God. Gen.6:2

156

OVP. bird. Gen.1:20
VIQM - and he attacked. Gen.4:8

157

NQBH - female. Gen.5:2

158

KL IMI ChiIK - All the days of your life. Gen.3:14

160

OTz - Tree. Gen.1:11

QIN - Cain. Gen.4:1

161

HIVP - the bird. Gen.7:8 -

161

HIQVM - creature. Gen. 7:4

162

VOVP - and bird. Gen.1:20

163

VNQBH - and female. Gen.1:27
And female. Gen. 6:19

164

VBOVP - and over bird of. Gen.1:26
INChMNV - he will comfort us. Gen. 5:29
BOTzB - in pain. Genesis 3:16.

165

NOMH - Na'amah. Gen.4:22 (corrected by Heb. Ed)
HIQVM - the living. Gen. 7:23

166

LQVL - to voice of. Gen.3:17
VQIN - and Cain. Gen.4:2
NPLV - are they downcast. Gen.4:7

168

BOINI IHVH - in the eyes of Yawehweh. Gen.6:7

169

KACHD MMNV - like one of us. Gen.3:22

170

LOLM - forever Gen. 3:22; Gen.6:3

OTzI - woods of. Gen.6:14
LPNI - before me. Gen. 7:1

172

OQB - Heel. Gen.3:15

180

NPNI - from face of him.(from his face.) Gen.3:8

181

MKL MAKL - Every kind of food. Gen. 6:21

184

MQDM - on the east. Gen.3:24

186

MQVM - place. Gen.1:8
MOVLM - of old- Gen.6:4

187

VLMQVH - and to the gathering of. Gen.1:10

190

VMPNIK - and from prssence of you. Gen.4:14
QTz - end of. Gen. 6:13

195

PNI HADMH - face of the land. Gen.4:14

196

QVTz - thorn. Gen.3:18
MOVP - from bire of. Gen. 7:3

200

MOTz - from the Tree. Gen.3:22
QNIM - rooms. Gen.6:14

201

VMQNH - and livestock raisers. Gen.4:19
MHOVP - from the bird. Gen. 6:20

202

VQVTz - and thorn. Gen.3:18
BOTzM - one of every. Gen. 7:13

203

BRA - he created. Gen 1:1

204

TzDIQ - righteous. Gen.6:9; Gen. 7:1

205

VIQChV LHM - and they took from them. Gen.6:2

206

~~VLMODIM - and for seasons. Gen.1:14 - ???160???~~
VLMVODIM - and for seasons. Gen. 1:14 (=206 Corrected by Heb. Ed.)

ולמועדים

207

AVR - Light. Gen.1:3
RBH - Great. Gen. 6:5

208

RBV - increase. Gen.1:22
ARBH - I will increase. Gen.3:16
HRG - killing. Gen.4:15

209

~~ChRB - sword. Gen.3:24 - ??? 210???~~ (Incorrectly typed. See 215)
AChR - another. Gen.4;25

210

LOINI - thine eyes. Gen.3:6
MLPNI - from presence of. Gen.4:16
QINN - Kenan ** Gen. 5:9

211

IRA - he saw. Gen.1:4
GBRV - they rose. Gen. 7;19

212

HAVR - The light. Gen.1:4
IRB - Let him increase. Gen.1:22
HRBH - to increase. Gen.3:16
BDVR - In the generation Gen. 7:1

213

ChRH - he is angry. Gen.4:7

214

RVCh - spirit Gen.1:1
 breath. Gen.7:15
 wind. Gen. 8:1
VRBV - and increase. Gen.1:22
IRD - Jared. Gen.5:15 **

215

HChRB - the sword. Gen.3:24 (Verified by Heb. Ed.)
HNPLIM - the Nephilim. Gen.6:4
MLMOLH - From above. Gen. 6:16
RHBH - Width of her. Gen. 6:15
IRAD - IRAD - (son of Enoch #1). Gen.4:18 **
HRI - mountains of Gen. 8:4

216

VRDV - and rule

217

VIRA - and he saw. Gen.1:4
MGN ODN - from the garden of Eden. Gen.3:23
~~BChRB - on the dry land. Gen. 7:22~~
BChRBH - on the dry land. Gen. 7:22 (Corrected by Heb. Ed.)

בחרבה

218

BTzLMNV - Image of us. Gen.1:27
VAIRA - and I was afraid. Gen.3:10
BOTzBVN - painful toil. Gen.3:17

219

ThHRH - clean. Gen. 7:8

220

VRVCh - and spirit of. Gen1:2

BOTzBVN - by painful toil. Gen.3:17

~~ARK - Ark. Gen. 6:15 - ??????221??????~~ (See 221. Heb. Ed.)

BOTzBVN - in pain. Gen.3:16

221

ARK - Arek or Ark. Gen. 6:15 (Corrected by Heb. Ed.)

אֶרֶךְ

223

ARBOIM - forty. Gen. 7:12

224

DRK - way of. Gen. 3:24

VIHR - so he was angry. Gen.4:5

RVChI - spirit of me. Gen. 6:3

VIRBV - and they increased

225

MPNIHM - from face of them. Gen.6:13

226

VIRDV - and let them rule. Gen.1:26

227

RKZ - male. Gen.1:27

VIGBRV - and atthey flooded. Gen. 7;24

228

NBQOV - they burst. Gen. 7:11

229

HZH BDVR - This generation Gen. 7:1

230

DRKV - way of him. Gen. 6:12

HThHVRH - The clean Gen. 7:2

231

IHRGGI - he will kill me. Gen.4:14

235

VIHRGHV - and he killed him. Gen.4:8

238

VIVRK - and he blessed

239

BRZL - Iron. Gen.4:22

242

LHAVR - to give light. Gen.1:15; Gen.1:16

243

BRAM - he created them. Gen.5:2

VIRA IHVH - and Yawehweh saw. Gen.6:5

VIZKR - but he remembered. Gen. 8:1

244

LRVCh - in the cool. Gen.3:8

245

VBRZL - and iron. Gen.4:22

246

IOVPP - let him fly. Gen.1:20

249

ThRM - not yet. Gen.2:5

250

BHBRAM - when to be created. Gen.2:4

VNPQChV - and they will be opeaned. Gen.3:5

251

IAMR - he said. Gen.1:3 The light. Gen.1:16 *Mem added.

VAKL VChI LOLM - and he eat and he live forever. Genesis 3:22.

252

HMAVR - The Light. Gen. 1:16

254

MChRV - they chose. Gen. 6:2

255

MN HOTz - from the tree. Gen. 3:12

VIAMR - and he said. Gen.1:3

257

VIAMR - and he said. Gen 3:1; Gen.3:3 (the serpent speaking).
now he said. Gen.4:8

and then he said. Gen.7:1

VIAMR - and he answered. Gen.3:10

HMAVR - The light. Gen.1:16 *Mem added.

VIAMR - so he said. Gen.6:7

259

LHTh hChRB - the flame of the sword. Gen.3:24

260

HGBRIM - the heros. Gen.6:4

HHRYM - the mountains. Gen 7:19

264

HMThIR - He sent rain. Gen.2:5

VMOTzVN - and in our toil. Gen.5:29

270

RO - evil. Gen.3:22

271

LAMR - to say. Gen.1:21; Gen.3:17

272

ORB - Evening. Gen.1:5

KRBIM - cheribum. Gen.3:24

273

MOTz HChIIM - from the Tree of Life. Gen. 3:22

275

ROH - Keeping of. Gen.4:2

276

VRO - and evil. Gen.3:5
OVR - skin.Gen.3:21
KNVR - harp. Gen.4:21

277

ZRO - seed. Gen.1:11
HKRBIM - the cheribum.
ZRO - child Gen.4:24
ZRO - kind. Gen. 7:3

279

VISGR - then he shut in. Gen.7:16

280

OIR - city. Gen.4:17
LPTzOI - for wound of me. Gen4:23

281

VHRNK - and children of you. Gen.3:16

282

ZROH - offspring of her. Gen.3:15

283

IHVH VIAMR - Then Yawehweh said. Gen.6:3
GPR - cypress. Gen.6:14

286

PRV - be fruitful. Gen.1:22

290

PRI - fruit. Gen.1:11
VICHsRV - and they went down. Gen 8:3

291

ARTz - Earth. Gen.1:1

292

RBIOI - fourth. Gen.1:16

293

BARTz - On earth. Gen.1:22

295

TzHR - Roof. Gen. 6:16

296

HARTz - the earth. Gen.1:1

297

ZROK - offspring of you. Gen.3:15

299

MMThIR - sending rain. Gen. 7:4

300

BOBVRK - because Gen.3:17

ITzR - Inclination of. Gen.6:5

RQ - only. Gen.6:5

RHBH - 300, The length of the Ark. Gen. 6:15

302

VHARTz - Now the earth. Gen.1:2

BQR - Morning. Gen.1:5

BKPR - with the pitch. Gen.6:14

VISKRV - and they were closed. Gen. 8:2

304

VNChMR - and being desieable.. Gen.3:6

305

DShA - vegetation. Gen.1:11

LRVCh HIVM - In the cool of the day. Gen.3:8

306

AShH - woman. Gen.3:1

309

ShDH - field. Gen.2:5

310

IRO - Green. Gen.1:29

TzOQIM - Ones crying. Gen.4:10

311

IQRA - he called. Gen.1:5

AISh - Man-Generic humanity. Gen.2:24; male. Gen 7:2

HShAH - The woman. Gen.3:1

BShDH - In the field. Gen.4:8

312

IShB - living of. Gen.4:19

314

HShDH - The field. Gen.3:1

ShDI - he knew. Gen.4:1 (sexual union)

314

BHDSH - in the month of. Gen. 7:11

VShVB - and to recede. Gen. 8:3

316

ORVM - crafty. Gen.3:1

317

VIQR - and he called. Gen.1:5

- but he called. Gen.3:9

- and he named. Gen.3:20

318

VIShB - and he lived. Gen.4:16

320

OIRM - naked. Gen.3:10

322

HIBShH - the dry ground. Gen.1:9

323

ARBOI - forty. Gen 7:4

VIShAV - and they lifted. Gen. 7:17

324

VBSHIV - and they receded. Gen. 8:3

327

~~ΘIRZM - seed bearing. Gen.1:11 ???????????~~

MZRIO - seed bearing. Gen.1:11 (Corrected by Heb. Ed.)

מזריע

328

ChShK - darkness. Gen.1:1

ShVBK - to return you. Gen.3:19

330

MPRI - from frut of. Gen.3:2

331

AIShK - husband of you. Gen.3:16

333

KseH - and the darkness. Gen.1:4

HsBkv - and subdue her. Gen.1:28

334

VChShVK - and darkness. Gen.1:2

336

VMPRI - but from the fruit. Gen.3:3

MPRIV - from fruit of him. Gen.3:6

IShKN - he placed.

337

LAVR - to the light. Gen.1:5

338

LChSH - forging. Gen.4:22

340

ShM - name of. Gen.3:20

SPR - account of. Gen.5:1

342

LChDSh - to the mouth. Gen. 7:11

VIShKB - and they receded. Gen. 8:1

343

VITzA MLPNI IHVH - so he went out from the presence
of Yawhweh. Gen.4:16
ShGM - indeed. Gen.6:3

345

BShGM - for indeed. Gen.6:3
HShM - the name. Gen.6:4
ChMSh - five . Gen. 7:20

346

LAIShH - to husband of her. Gen.3:6
ShMV - name of hem.. Gen.5:28
VShM - and Shem. Gen. 7:13 **

347

LIBShH - to the dry ground. Gen.1:10

348

IShLCh - reached out. Gen.3:22
ChMSh - five. Gen.5:6
HGShM - the rain. Gen. 7:11

350

OPR - dust. Gen.2:7

351

NShA - to bear. Gen.4:13
SHMVH - eight.Gen.5:4

353

BARTz NVD - in the land of Nod. Gen.4:16

355

ShNH - year. Gen.5:2

356

VOPR - and dust. Gen.3:14
VISHM - them he put. Gen.4;15

357

ANVSh - Enosh. Gen.5:6 **

358

NChsH - Serpent. Gen.3:1

360

ShNI - second. Gen.1:8

ShNI - Two of. Gen.1:16

OIRMM - naked ones. Gen.3:7

NShI - wives of . Gen. 7:13

363

HLChShK - and to the darkness. Gen.1:5

HNChSh - the serpent. Gen.3:1

365

VIShLChHV - so he sent him. Gen.3:23

365, the years of Enock. Gen.5:24

HShNI - the second. Gen. 7:11

366

ORVMIM - Naked ones. Gen.2:25

VNShI - and wives of. Gen. 7:7

VIShN - and he placed. Gen.3:24

368

ChMISHI - fifth. Gen.1:22

369

VHNChSh - now the serpent. Gen.3:1

372

OShB - Plant of. Gen.2:5; Gen.3:18

375

OShH - bearing. Gen.1:11 He made. Gen.6:6

OShH - Make. Gen. 6:14

376

OShV - plant. Gen.1:11

HShIANI - he decieved me. Gen.3:13

377

ShBOH - Seven Gen. 7:2

379

BShBIH - on seven. Gen. 7:11

380

RQIO - Expanse. Gen.1:6

IMShL - he will rule. Gen.3:16

MShM - from there. Gen.3:23

383

ShVBK HADMH - to return you to the ground. Gen.3:19

386

VIOSh - so he made. Gen.1:6

OShIV - and he had favor. Gen.4:4

VIOSh - So he did Gen. 6:22

VIOSh - and he did. Gen. 7:5

388

VILBShM - and he clothed them. Gen.3:21

390

ShMIM - Sky. Gen.1:8

391

MNShA - than to bear. gen.4:13

392

VIOShV - and they made. Gen.3:7

394

AL HNChSh - to the serpent. Gen.3:2

395

HShMIM - the heavens Gen.1:1

HShMIM - the air. Gen.1:26

395

LHShKIL - To gain wisdom. Gen.3:6

397

HShBIOI - the seventh. Gen.2:2

398

ChShIM - the number 50, the width of the width of the Arc.
Gen.6:15

400

ShNIM - years. Gen.1:14
ShNIM - Two. Gen. 6:19
pair. Gen. 7:8
NShIM - wives. Gen.6:2
ShNIM - Second ones. Gen. 6:16

401

ATh - and Gen.1:1
OIRM ANKI - I was naked. Gen.3:10

402

BShR - Mortal. Gen.6;3

404

MNChThV - offering of him. gen.4:4 ?????????? Corrected by Heb.
Ed)

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405

ShNIMH - both of them. Gen.2:25

406

AThH - you. Gen.3:11
ARRH - He crushed. Gen. 5:29
AThH - Her. Gen. 6:14
AThH - You. Gen. 6:18

407

VATh - and . Gen.1:1
ARVR - being cursed. Gen.3:14
ThBH - Ark. Gen.7:1
AThV - with him. Gen.7:7
AVTh - mark. Gen.4:15

408

IATh - this. Gen.3:13

~~RDRD - thistle. Gen.3:18 - ????????????????~~

DRDR - thistle. Gen.3:18 (Correct by Heb. Ed. See 414)

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409

BDGTh - Over fish of. Gen.1:26

BA AThH - Go you. Gen. 7:1

VBATH - And you will enter. Gen. 6:18

410

HShQH - He watered. Gen.2:6

ARRTh - Ararat - Gen. 8:4

411

ThHV - fromless. Gen.1:2

412

ThAVH - Pleasant. Gen.3:6

ARVRH - being cursed.Gen.3:17

VAThH - And you. Gen 6:21

HThBH - The Ark. Gen 7:1

413

ThBIA - You shall bring. Gen. 6:19

414

VDRDR - and thistle. Gen.3:18

415

HThBCh - The Ark. Genl 6:18

416

VHShQH - and he watered. Gen.2:6

IShVPK - he (she) will crush you. Gen.3:15

417

BIVK VBIN HShH - between you and between the woman. Gen.3:15

418

ChITh - animal of. Gen.3:1

420

HIThH - she was. Gen.1:2
she would be. Gen.3:20

421

VACHVTh - and sister of, (his sister) Gen.4:22
AThK - With you. Genl 6:18

424

ChIThV - animal of. Gen.1:24

425

NOShH - let us make. Gen.1:25

426

AThK - you. Gen. 7:1

427

ATh IHVH - with Yawheh. Gen.4:1

428

VThVK - In the middle of. Gen.3:3
BThVK - among. Gen.3:8

430

NPSH - breath of. Gen.1:20 *note the usage of breath, and
soul for the one word
NPSH - creature of. Gen.1:24

431

ThIThIBI - you do right. Gen.4:7
KI MRIO ANKI - because I was naked. Gen.3:10
HKVTh - to kill. Gen.4:15

432

VIShMOV - then they herd. Gen.3:8
BITHK - Family of you. Gen. 7:1

438

AThHBL - with Abel

440

OPRMN - from dust. Gen.2:7
VThLD - and she bore-Gen.4:17

441

AThM - them. Gen.1:21
with them. Gen. 7:13
MATH - one hundred. Gen.5:3

443

HThBH - Into the Ark. Gen. 7:1

444

ThLDI - you will bear. Gen.3:16

446

MVTh - to die. Gen.3:4
TzOQ ALI MN HADMH - crying to me from the ground. Gen.4:12
ARBH OTzBVN - I will increase your pain. Gen.3:16
(the pain of seperation).
MThM - they died. Gen. 7:22

447

MAVTh - Hundreds. Gen. 6:15

450

ThLK - you will crawl.Gen.3:14

451

ThHVM - Deep. Gen.1:2
AKLTh - you ate. Gen.3:11
ThAKL - you will eat. Gen.3:14
you must eat. Gen.3:17

452

MBITH - on the inside. Gen.6:14

453

NPShChIH - breath of life. Gen.1:30
LHChITH - To keep alive. Gen. 6:19

454

LChIVTh - to keep alive. Gen. 7:3

456

ThANH - leaf of. Gen.3:7

VIMTh - then he died. Gen.5:5

KI AThK - for you. Gen. 7:1

VThLK - and she floated. Gen.7:18

457

ThAKLV - You must eat. Gen.3:1

VThAKL - and she ate. Gen.3:6

and you ate. Gen.3:17

VAKLTh - and you will eat. Gen.3:18

DRK OTz HChIIM - the way of the tree of life. Gen.3:24

458

BDMVThV - in likeness of. Gen.5:3

460

ShMON - listen. Gen.4:23

LNPSH - into being. Gen.2:7

464

LLDTh - to bear. Gen.4:2

VThNCh - and she rested. genl 8:4

471

VITHHLK - and he walked. Gen.5:22

472

LBLThI - not. Gen.3:11

474

MAVTh - hundreds. Gen.7:6

VMChITHI - and I will wipe away. Gen. 7:7

476

ThIBD - your work. Gen.4:12

478

PN ISHLCh - least he reach out. Gen.3:22

479

ThGOV - you must touch. Gen.3:3
BZOTh - by sweat of. Gen.3:19

481

VOThH - and now. Gen.3:22

482

LAThAKL - you must not eat. Gen.3:17

487

VOThChBA - and he hid. Gen.3:8

488

VKL BITHK - and whole family of you. Gen. 7:1

490

IPTh - Japheth. Gen. 5:32
ThMIM - blameless. Gen.6:9

494

VPThCh - And Door of. Gen. 6:16

495

~~ThMHIK - Walking. Gen.3:8 - ????????? (Incorrect Typing)~~
MThHLK - Walking. Gen.3:8 (Corrected by Heb. Ed.)

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496

AThH MKL - above all of you. Gen.3:14

497

MLAKVTh - work of him. Gen.2:2

501

AShR - which. Gen.1:7
AShR - that. Gen.3:3
RASH - head-Gen.3:15
AShR - Whom. Gen.6:2

How. Gen. 6:15

502

BShR - person. Gen.6:12
creature. Gen. 6:17

503

VThVTzA - and she produced. Gen.1:12

504

LDOTh - to know. Gen.3:22
IDO ThA ChvH - He knew Eve. Gen.4:1

505

NThNH - she gave. Gen.3:12
ThKLNH - You finish her. Gen. 6:16

506

ThAKLNH - you will eat of her. Gen3:17
MMOSNV - In our labor. Gen. 5:29

507

VAShR - and whom. Gen 7:23

508

ChRSh - tooling of. Gen.4:22
NVTh HADM - Daughters of Men. Gen. 6:2
NChMThI - I am grieved. Gen.6:7
ThQCh - you take. Gen. 7:2

510

MOTh - from on. Gen.4:14

513

IGRSh - he drove out. GEen.3:24

514

VThQCh - and she took. Gen.3:6

517

VIShAR - and he was left. Gen. 7:23

518

LQH MShM - he was taken from there. Gen.3:23.

519

VIGRSh - and he drove out. Gen.3:24

521

RAIThI - I found. Gen. 7:1

KARSh - just as. Gen.7:16

523

QGITHI - I brought forth. Gen.4:1

525

LA IDOThI - I know not. Gen.4:9

528

LPThCh - at the door. Gen.4:7

532

LVShR - as flesh. Gen2:24

535

ACHIK TzOQIM ALI MN HADMH - your brothers blood cries to me
from the ground. Gen.4:10 ??????

536

TzVITHIK- I commanded you. Gen.3:17

538

LQChTh - you were taken. Gen.3:19

LQChTh - to receive. Gen.4:11

540

RMSh - crawler. Gen.1:24

Moving. Gen. 7:9

ThSP - she will continue. Gen.4:12

541

TzANTH - flock of him. Gen.4:4

544

NPThChV - they were opened. Gen. 7:11

545

LBSHR - As one flesh. Gen.2:24

HShMR - Keeping of. Gen.4:9

546

VRMSh - and crawler. Gen.1:24

546

VThSP - and she continued. Gen.4:2

VThRM - and she rose. Gen. 7:17

547

VASPTTh - And you store. Gen. 6:21

548

ThTzMICH - she will produce. Gen.3:18

551

QVMThH - Hight of her. Gen. 6:15

552

KL BShR - very person. Gen. 6:12

BShNTh - in the year of. Gen. 7:11

555

HThNINM - The sea creatures. Gen.1:22

561

OLH ThANH - fig leaf. Gen.3:7

570

LShMR - to guard. Gen.3:24

GDVL OVNI MNSHA - My punishment is more than I can bear. Gen.4:13

OSR - ten. Gen. 7:12

MOINTTh - springs of. Gen 7:11

573

MOVLM ANShI - men of old. Gen. 6:4

575

PTzThH - she opened. Gen.4:11
HShRTz - the swarmer. Gen. 7:21

578

VIThOTzB - and he hurt. Gen.6:6

590

ShRTz - Creature. Gen.1:20
BZOTz APIK - by the sweat of your brow.

598

ThVBL QIN - Tubal Cain. Gen.4:22

600

ShSh - Six. Gen. 7:11

601

VHQMThN - But I will establish. Gen. 6:18

606

IShRTzV - Let them team. Gen.1:20

607

AThRA - and she saw. Gen.3:6
HBSHR - The creature. Gen. 7:15 ???? (Corrected by Heb. Ed.)

הבשר in Gen. 7:15 refers to: the
(carnivorous) flesh

608

HGRTh - coverings. Gen.3:7

609

VARBTh - and floodgates of . Gen. 7:11

610

ShShI - sixth. Gen.1:31

611

VThHR - and she concieved. Gen.4:1
VThHR - and she became pregnant. Gen. 4:17

612

LQChTh MIDK - to receive from your hand. Gen.4:11
VThRAH - and let her appear. Gen.1:9

613

BRATHI - I created. Gen.6:7

615

HShShI - The sixth. Gen.1:31

616

VIThOTzB LBV - and he hurt in his heart. gen.6:6

618

HRGThI - I killed. Gen.4:23

622

BDRThIV - in his contemporaries. Gen.6:9
BRITHI - covenant of me. Gen.6:18

630

ShLSh - Tree of. Gen. 6:15

645

HShMR AChI ANKI - am I my brothers keeper. Gen.4:9

647

VThAMR - and she said. Gen.3:2

649

VThPQChNH - and they were opened. Gen.3:7

650

ShLISHI - third. Gen.1:13
LChBRThI - for injury of me. Gen.4;23

651

AMRThI - my words. Gen.4:23

661

ASThR - I will be hidden.

663

VIBRD AThM - he blessed them. Gen.5:2

667

LMAVRTh - for lights. Gen.1:15

668

MBKRVTh - from firstborn of. Gen.4:4
DMTh ODN - East of Eden.

670

ROTh - wickedness of. Gen.6:5

676

KDKL AShR TzVH - All that he commanded

680

ShLShIM - thirty. Gen.5:3

686

VShLShIM - And third ones. Gen. 6:16
VShL ShIM - And thirty. Gen. 6:15

700

ShTh - Seth. Gen.4:25 **
ShTh - he granted. Gen.4:25

701

ShATh - to be accepted. Gen.4:5

702

ShBTh - rested. Gen.2:2
VITHPRV - and they sewed. Gen.3:7

705

ThDSHA - let her produce. Gen.1:11

706

VKPRTh - and you coat. Gen. 6:14

707

AShThV - wife of him. Gen.3:8

708

~~BVShTh - you will return. gen.3:19 ???????????~~

ThShVB - you will return. gen.3:19 (Corrected by Heb. Ed.)

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709

BAShThV - To his wife (to wife of him). Gen.2:24

710

ShThI - two of. Gen.4:19

711

AShITH - I will put. Gen.3:15

712

IShBTh - he rested. Gen.2:2

713

VAShThV - and wife of him. (his wife). Gen.3:8

VAShThV - and mate of him Gen. 7:2

718

VIShBTh - and he rested. Gen.2:2

719

HAZNH AMRThI - hear my words. Gen.4:23

728

MRChPTh - Hovering. Gen1:1

738

LShChTh - to destroy. Gen. 6:17

743

VLAShThV - and for wife of him. Gen.3:21

750

ThShIM - You put. Gen. 6:16

763

NShChThH - she was corrupt. Gen.6:11

770

ThMShL - you must master. Gen.4:7

775

ThIShH - you make. Gen.6:14

776

OShVTh - to make. Gen.2:4

746

VShMTh - Breath of. Gen.2:7

750

MChShBTh - thoughts of. Gen.6:5

758

NChShTh - bronze. Gen.4:22

775

ThOShH - You build; you make. Gen. 6:15

777

MThVShAL - Methushael.Gen.4:18 ** (Corrected by Heb. Ed.)
The years of Lamech (777). Gen.5:31

780

OShITH - you did. Gen.4:10

ThPSh - playing of. Gen.4:21

784

MThVShLCh - Methuselah. Gen. 5:22

798

MShChIThM - destroying them. Gen.6:13

800

ThTh - to yield. Gen.4:12

800 years. the number of years Adam was when he had more sons and daughters after Seth. Gen.5:5

802

ThBTh - Ark of. Gen.6:14

806

LOShVTh - -to do , had done. Gen.2:3

807

HThBTh - the ark.

808

ThChTh - in place of. Gen.4:25

810

ShMOTH - you listened. Gen.3:17

814

VShMTh ChiIM - breath of life. Gen.2:7

820

ShMOTH I - I heard. Gen.3:10

OShIThM - I made them. Gen.6:7

822

ShBOTHIM - seven times

825

~~HM IShITh - what have you done. Gen.4:10 ??????????????~~

MH IShITh - what have you done. Gen.4:10 (Heb. Ed.)

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831

LAThTh - As signs. Gen.1:14

840

LMMShLTh - for governing of. Gen.1:16
ThVLDTh - lines of (age of). Gen.5:1

842

ThShVPNV - you will strike him. Gen.3:15

846

ThVLDVTh - generations of. Gen2:4

855

NThThH - you put. Gen.3:12

856

VThThN - and she gave. Gen.3:6

857

NThNH LI MN HOTz VAKL - She gave to from the Tree, and I ate.
Gen.3:12

858

ThHThIM - Lower ones. Gen. 6:16

860

NThThI - I give. Gen.1:29

876

KThNVTh - garments of. Gen.3:21

884

MThChTh - from under. Gen.1:7

895

The years of Mahalalel 895 years old

896

ThMThVN - you will die. Gen.3:3

903

GRShTh - you drive me. Gen.4:14

905

The years of Enosh. Gen. 5:6

910

the years of Kenan. Gen.5:9

912

The years of Seth. Gen.5:6

913

BRASHITH - In the beginning. Gen.1:1

930

The number of years of Adam. Gen.5:5

950

HMThHPKTh - the one flashing around. Gen.3:24

962

KI ThOBD ATTh HADMH - when you work the ground. Gen.4:12

963

~~VITHHLK ATTh HALHIM - and he walked with God. Gen.5:22 - ????~~

VITHHLK HALHIM ATTh - and he walked with God. Gen.5:22 (Heb. Ed.)

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969

the years of Methusalah. Gen.5:22

970

QLKShMOTThI - I heard the sound of you. Gen.3:10

996

VINChM IHVH KI ATTh HADM - and he was grieved that he made man.
Gen.6:6.

1010

ATh HALHIM HThHLK NCh - Noah walked with God. Gen. 6:9

1018

IThBShShV - They felt shame.Gen.2:25

1027

MAH VOSHRIM ShNH - 120 years. Gen.6:3

1036

VShLShTh - and three of

1037

LShMR DRL OTz HChiIM - to guard the way of the tree of life.
Gen.3:24

1110

ShThI NShIM - two women. Gen. 4:19

1152

KThNVTh - Garments of skin. Gen.3:21

1212

ThShVQThV - desire of him. Gen.4:7

1226

ThShVQThK - Desire of you. Gen3:16

1358

VIDO QIN ATh AShThV - Cain knew his wife. Gen.4:17

1454

VThShChTh HATzR - the earth was corrupt. Gen.6:11

1547

ShMVH MATH ShNH - 800 years.

1557

AIShK ThShVQThK -your desire will be for your husband.Gen3:16

1177

ThShO MAVH ShNH - 900 years. Gen.5:4

1831

KI OPR AThH VAL OPR ThShVB - for dust you are and to dust you shall return.

A

Ab, [AB], "father", [3].

Abide 1. to put up with; tolerate. 2. to wait patiently for. 3. to be in store for; await. 4. to withstand. intr. 1. to remain in a place. 2. to continue to be sure or firm; endure. 3. to dwell or sojourn. idiom. to conform to; comply with.

Achad or Echad, [AChD], "unity" [13].

Adam, [ADM], it particularly refers to man the microcosm [45].

Adonai, [ADNI], Divine name associated with Malkuth.

Adore [Latin, to pray to]. 1. to worship as God. 2. to regard with deep, often rapturous love. 3. to like very much. to worship.

Adytum (Latin) "temple" The place of holy Habitation. "The seven double consonants are analogous to the six dimensions: Height and Depth; East and West: North and South and the Holy Temple that stands in the Center which Sustains them all." The innermost point, which is No-thing. The Center of the Cube of Space. Greek for "inner Shrine: or Holy of Holies." In ancient temples, the Adytum was the House of God, the inner Shrine where dwelt the Deity in whose honor the temple was erected. The abode of the Lord of the Universe. The Central Point of authority and rulership, extending boundless influence throughout the Cosmos. Where the Father and the Son are in perfect Union establishing the New Kingdom that will have no end. The habitory of the Shekinah. The "Lodge" (The dwelling-place of the Most High). Beth, the Hebrew letter assigned to Mercury. This is associated with the Temple, which in Greek is called "adytum". It symbolizes the Holy Temple Within; The Holy of Holies; the Sanctum Sanctorum. This building has to do with the completion of the function of the pineal gland. Tarot Key 1, Beth express this undertaking symbolically. As we work to bring Superconsciousness into consciousness, we are perfecting the Temple Not Built with Hands. Jesus was a carpenter, a builder, hence "Builders of the Adytum." A symbol representing Man's inner life.

Arsenic [From GW lesson 10]

In Hermetic practice, coagulation is the fixation of the volatile astral light in some physical form, for example, the cells of a human body. Thus the power of the dew of heaven is "turned into earth," where it becomes an integrating force. This coagulation is accomplished by means of arsenic which in this text refers to the volatile principle which performs the office of female. This principle is the alchemical Moon, and it is also the alchemical Venus. Others call it their vegetable Saturn.

Thus the arsenic is precisely what is represented also by the 2nd and 3rd and 21st Tarot Keys. It is the feminine agency of condensation. By careful consideration of these 3 Keys, as representing the agency whereby the dew of heaven is coagulated, an intuitive student will be led to right understanding of this part of the text.

Adept

One who has learned to determine what mental image shall occupy his field of attention. He selects them with care and sees to it that they are true images. This enables him to image creatively and thus he arrives at a true vision of man's place in the cosmic order. An adept succeeds in controlling himself and his world he has a rational grasp of the meaning of his personality.

An adept is one who has practical knowledge and makes continual use of everything he knows. Practical skill in adjusting one's life is an application of the power of discrimination combined with intuition.

The difference between a tyro in practical occultism and a great adept is this: the tyro has little or no knowledge of the fact that subC at the human level automatically responds to the predominant suggestions which originate at the conscious level. Hence he sets up activities having reactions which are negative and pain-bearing. His subC control of forces below his conscious level makes those forces take form as destructive reaction in his own body, and in the bodies of other persons. Furthermore, this destructive reaction extends into the realms of nature below the animal kingdom, and the result is that the person finds his control of subC working in reverse. Thus it comes about that everything and everybody seem to be against him.

An adept, on the contrary, knows that the subtle power of the Great Magical Agent conceals the true nature of things by seeming to expose them uncovered. Hence he takes nothing at face value. He looks attentively at the world reported by his senses. Thus he detects hidden relationships, and in the long run he comes consciously and subconsciously under the guidance of the One Self symbolized by the Hierophant, by the angel in Key 6, and by the charioteer in Key 7. Then his personal subC is purified and wears the white garment of wisdom, as in Key 8. The consequence is that the reaction from the kingdoms of nature below the human level are favorable.

There has been no change in the underlying law. Neither has the adept gained control which the tyro has not. The

adept uses the already existing law positively. The tyro employs the same law negatively. An adept is wise: a tyro is ignorant. That is all; but in that single difference is the difference between freedom and bondage, joy and misery, success and failure, health and disease.

For the adept the subC is always under the direction of the reasoning selfC. He is not the slave of moods, nor swayed by race-thought. When others are tossed about by tempests of passion, he remains unmoved. The Constituting Intelligence pictured in Tarot by the Emperor is the ruling principle in every detail of his life-experience. By clear mental vision he sees:

1. That there is only One Power.
2. That the One Power is centered everywhere.
3. That the One Power is therefore the central fact behind every mask of personality.
4. Whatever is done, apparently by some human being, is really accomplished by the One Power which acts through that person and, since the same power is the energy which takes form in all the immensity of manifestation we call the "universe," it must be true that whatever seems to be done by a person is actually performed by the sum-total of cosmic forces operating by means of the personal instrument.

What differentiates an adept from most persons. He sees through the surface of things. He discerns laws hidden below the illusive appearances on which the unenlightened base their judgments and their actions.

A practical occultist can work "miracles" because he has established himself in knowledge that the real worker within him is Omnipotence--not his limited personality. His training does not give him powers. It enables him to become an unobstructed channel for the One Power that accomplishes everything. Because this training includes practice in rational thinking, an adept never attempts what is really impossible. Nor does he try to "work magic" to further selfish personal ends. He has learned that there are not, nor can there ever be, any purely personal objectives or actions. For every personality is organically bound up with all other personalities and with the whole cosmic activity.

The training of a practical occultist establishes his confidence in the adequacy of the cosmic support. On that he depends utterly. Depends on it for his thoughts, as well as for things. Seeks earnestly to find the Kingdom at work within him and yields utterly to that.

"He who stands alone" also symbolizes adeptship. An adept, consciously identifying himself with all that is, sets himself apart by this very attitude from all but others like himself. He cannot share his knowledge with those who do not comprehend it. By reason of his superior knowledge, he must needs be a hermit.

This is by no means the proud separateness of an egotist. Yet the loneliness of a sage is not like the loneliness of the unenlightened. A sage has what the ignorant do not enjoy--continual companionship with the One Self, unbroken awareness of union with the One Reality which is the sage's own Identity.

Then, by exercising his power of mental vision in creative imagination, man is able to fix this primal substance into new shapes and forms. He may do this by the indirect method of invention using machines constructed in accordance with his scientific comprehension. Or he may work directly, by mental means only, upon the primal substance and so bring from the forms corresponding to his images. The who are able to do this constitute the inner circle of adepts.

To finish the Great Work is to develop the metaphysical senses which correspond to the physical senses. It is to have direct experience of identity with the One Self. We must always remember that this experience is not to be confused with theoretical knowledge about this identity, nor with philosophical speculation and religious creeds.

The exceptional human being does know, and because he knows, shares consciously in the administration of the laws of nature. His personal activities are at all times in harmony with the way things really are. He is adjusted to the cosmic rhythm. Thus whatever he does works as planned and he is free from the ups and downs of fortune.

Ageless Wisdom

Insight into Natural Law, or the Way Things Are, diversely expressed in every culture in the world.

Aheba or Ahebah [AHBH], "love", [13].

Aima [AIMA], "Understanding," "Bright Mother," the Supernal Mother, The Empress. Manifesting power of mind after insemination by the Paternal Yod [52].

Ain Suph Aur [AIN SVP AVR] "Limitless Light", LVX in Latin.

Also called the "Radiant Darkness." Background of the Tree of Life. The source of everything.

Ain

Ain, [AIN], the No-Thing, the "First Veil of the Absolute." It is what Tarot means by numbering the Fool, symbol of the Spirit which manifests the whole creation, with the zero sign. No conditions of time, space, or quality limit the perfect freedom of the Central Reality. At this center is the focus of all possibilities, conceivable and inconceivable, known and unknown.

Ain Suph [AIN SVP], "the Limitless."

Akasha (Sanskrit) "pure space"

The memory the cosmos has of itself. In Hindu occultism, the subtle principle of hearing is called akasha. Akasha is said to be the fundamental substance, like a great ocean in which all forms are waves. Akasha is the link between fire and water, between water and air, between air and earth. It is the connecting medium, uniting the various forms of cosmic activity. This means that sound-vibration connects all the appearances of the one energy and is the basic substance from which those appearances are built up.

Alchemy (Arabic)

A cosmology in which God and Nature are One Thing.

Aleph (Heb), [A], "ox." First letter of the alphabet. Symbol of the Life Breath. Associated with Key 0, The Fool.

Ama [AMA] "Dark Mother." Mind in its latent state.

Amen [AMN], so be it, a title of Kether which as a verb signifies: to be firm, to support, to rear up, to nurture, to foster; also faithfulness, truth, credibility [91].

AMEN means faithful. AMEN in the original Hebrew is the same as the word meaning "so be it" used in the confirmatory ejaculation at the end of prayers. AMEN, moreover, is one of the names of Kether, the Primal Will, so that it is related to the idea of the originating volitional impulse from which the Universe proceeds. The ordinary numeration of AMEN is 91, the sum of the numbers from 0 to 13. So take, it stands for the full expression of the concepts of Unity and Love (Achad and Ahebah). 91 is also the numeration of Jehovah Adonai, God The Lord. The word AMEN is fundamentally the nature of the Primal Will, and is the actual power by which forms are brought into manifestation. Thus St. Paul declared: "Faith is the substance of things hoped for and the evidence of things not

seen." Expression occurring in the Bible signifying assent to an oath (Deut. 27:15), agreement or corroboration (1 Kings 1:36), or blessing and praise of God (Ps. 41:14). The term was also used as a public response after prayers and blessings of the priest and Levites. From a Semitic root meaning "firm," "fixed," or "sure."

Ankh (Egyptian) "eternal life."

"Ancient of Days" or "Ancient of the Ancient Ones." Arikh Anpin, [ARIKH ANPIN], "Vast Countenance," one of the many titles of Kether. In Tarot, represented by a man's bearded face turned so as to show the left eye only.

Aquarius, The Hebrew name for Aquarius is associated by number with the circulation of the blood. The occult meaning here has to do with the fact that the organic state in which meditation becomes possible is really a chemical state of the blood. Blood is the "Astral fluid" All the elements entering into its composition are specialized forms of the radiant energy which comes to us from the stars. This cosmic radiant energy is sent out from the various suns, or fixed stars, throughout the universe.

Arcana (Latin) "Secret information known only to initiates."

ARCHANGELS: Aspects of the ONE LIFE.

Metatron [MThThRVN], the Archangel of Kether and the Ace of Cups. He is a personification of Yekhidah, the ONE SELF. Metatron also is the angel of Tiphareth in the creative world. In this aspect he refers to the awakened Ego, conscious of its essential identity with Yekhidah.

Ratziel [RTzIAL], the Archangel attributed to Chokmah and is the aspect of creative force active in the Chokmah of Briah. Ratziel is the angel who is Chief of the Supreme Mysteries which ties him in with the idea of Wisdom [331]. Also known as Rezial or Raziel. [NOTE: original Hebrew is RZIAL]

Tzaphkiel [ThPQIAL], "contemplation of God", the archangel associated with Binah, and related to the 3 of Cups. Tzaphkiel refers to the Divine Vision. This Divine Vision refers to the Life-power's perception of the

logical consequences of what It knows Itself to be. Tzaphqiel is the ONE POWER, manifesting itself as the Divine Soul, Neshemah, seated in Binah.

Tzadqiel (Tzedeqiel) (or Zadkiel) [TzDQIAL], "Righteousness of God", the Archangel of Chesed attributed to the 4 of Cups. Tzadqiel is the ONE POWER, manifest as the universal memory in Chesed. On the Life-Power's perfect recollection of ITSELF and of all of ITs manifestations is founded. ITs beneficent righteousness, ITs loving kindness, is expressed by the word Tzadqiel, "Righteousness of God."

Kamael [KMAL], "severity of God", the Archangel associated with the positive aspects of Geburah and the 5 of Cups. He is a symbol of the Life power manifesting as the force we feel within us as volition.

Michael [MIKAL] is the archangel of the Sun and of Tiphareth. The name designates the EGO in Tiphareth, and means "Like unto God."

Haniel, [HANIAL] [A'aNIAL] [ANAEL], "Grace of God", the Archangel of Netzach, the Sphere of Venus, and the 7 of Cups or the Netzach of Briah. The name means that the working of the desire nature in Netzach is really the manifestation of the Divine Grace which has already prepared for us the good gifts we desire.

Raphael, [RPAL], "God the Healer", the Archangel of Hod, the Sphere of Mercury, the archangel of air, of the east, and of Mercury. The name designates the Life-power as the active principle of intellect, whereby things are brought to fulfillment and perfection.

Gabriel [GBRIAL] is the archangel of the Sphere of the Moon, and of the automatic consciousness in Yesod. Gabriel, in the New Testament, is the angel of the annunciation, for his name stands for the Life-power's manifestation in all the processes of reproduction. It signifies "Strength (literally, virile or procreative force) of God."

His name stands for the Life-power's manifestation in the processes of reproduction and signifies the strength, virility and procreative force of God. Gabriel is also the Archangel ruling the West or the manifest. It thus corresponds to the Jupiterian good fortune assigned to

West on the Cube of Space. Gabriel is the active principle behind the apparently passive figure on the High Priestess. The angle on K.20.

These are not separate beings, flying from place to place. They are aspects of the one Life-power. They are present everywhere. It is ridiculous to suppose that they come in response to magical ceremonies or prayers. Each is a manifestation of a particular phase of the single Divine Power, and this is to be seen in the fact that all their names end with the syllable EL, "God."

Arieh (ARIH), lion, name of the sign Leo [216].

Aralim (ARALIM) (ERELIM), "Thrones", the choir of angels associated with Binah. The angelic forces or formative forces are those particularly related to the Yetziratic world, as the archangels are connected with the Briatic world and the Divine Names with the Atziluthic world [282].

Assiah: The Qabalistic world of the four elements or manifestation. Assiah = physical: Malkuth

Atziluth, The Qabalistic world of Fire or Emanation. The Primum Mobile. Atziluth = archetypal: Kether, Chokmah, & Binah

Astral Light: The substance of heaven and earth diffused throughout infinity. The First Matter of the alchemists, is the power whose superC manifestation is represented by Key 0, whose selfC modes of expression are symbolized by K.1, and whose subC law of operation is pictured by Key 2.

Atama (Sanskrit), "The Self." Corresponds to Kether on the Tree of Life.

Ayin, [O] "eye." Associated with Key 15, The Devil.

Aur ha-Kokabim [AVR HKVKBIM], "Light of the Stars, "Great Magical Agent," or "Astral Light,"

Authiga De-Authiqin [OThIQA DOTHIQIfN]. "The Ancient of the Ancient Ones," a title of Kether, the Crown. [1225]

Aur mopeleh [AVR MVPLA], Hidden Light;

Aur peshut [AVR PShVTh], Simplest Light;

Aur penimi [AVR PNIMI], Inner Light.

B

Beni Elohim [BNI ALHIM], "sons of God" or Sons of the Elohim.
The angelic choir or order of angels associated with Hod.

Beth (Heb) "house." Hebrew letter associated with Key 1, The Magician.

Bhagavad-Gita: (Sanskrit) "Song of God." Ancient scripture, often called the Bible of India.

Bhakti (Sanskrit): "love, devotion." The Yoga of the Heart.

Binah (BINH), "understanding, seat of the Divine Mother. See TREE OF LIFE.

Black Dragon of Putrification

Achemical term for the intestinal tract, governed by Virgo and attributed to Yod. The 3 letters [ShIN] reveal the main factors at work in the sixth stage of spiritual unfoldment. Shin [Sh], stands for cosmic fire. Yod [I], represents the working of that fire with the intestinal tract. The final Nun [N], is the symbol of that fire after it has been extracted from food, water and air by various assimilative processes, and, having been converted into nerve-force is stored up in the Mars center ruling the region corresponding to the sign Scorpio.

Ben [BN], "Son" [52].

Briah: The Qabalistic world of Water or Creation. The sphere of the zodiac. Briah = creative: Chesed, Geburah, & Tiphereth

Buddhi (Sanskrit) "discrimination intelligence." Corresponds to Chokmah on the Tree of Life.

Brain Sand

The "mount" is the highest of the seven centers energized by Kundalini, the serpent-power. It is a cone-shaped body in the brain filled with little "stones, " or minute crystals, tiny bits of calcareous matter known as brain sand.

Through this body, the pineal gland, the Life-power finds expression in our interior vision. Here, step by step, it shows us what lies before us on our journey along the path, which leads upward from the valley of sense-life and 3D consciousness to the heights beyond.

Brood. tr. to protect (young) by or as if by covering with the wings. intr. [intransitive] 1. to sit on or hatch eggs. 2. To hover enveloping; loom. 3. to be deep n thought; meditate. to

focus the attention on a subject persistently and moodily; worry.

Buddhi

Perceives real from unreal, substance from form or intrinsic from extrinsic, or discrimination; is a human mental faculty which is at the root of self-consciousness, since only the selfconscious mind that perceives things as unrelated parts, rather than a single unit. Therefore, it is the power that makes things seem real in themselves, rather than as manifestations of a single reality. As the power of discrimination, that which separates the real from the unreal, it is also the challenge to common sense which perceives only the appearances, thus Buddhi is also the faculty of the mind which re-unites the appearance of the many into the One.

C

Cabala (Anglicized Hebrew) "the Reception." The Secret Doctrine of the West. A body of Ageless Wisdom received by sages through divine inspiration.

Caduceus

The two serpents rise from Malkuth, which corresponds to Saturn. The red serpent is Sol and the white Luna. They represent the complete sublimation or upward redirection of the Serpent Fire. When this is accomplished, the interior stars are in perfect vibrator equilibrium, their lower rates of vibration having been raised to the rate of Sol and Luna. This work of art is known as the transformation of the Green Lion into the Red Lion which in turn manifest as the Old Lion.

The 2 serpents rest their heads upon Gedulah and Geburah which their equilibrium maintained by the 19th path of Teth. The serpents represent what is called the fixed blood of the red lion. Basil Valentine explains the secret this way: "... Dissolve and nourish the Red Lion with the blood of the Green One, since the fixed blood of the Red Lion is made from the volatile blood of the Green One, which makes them both the same nature." i.e. Solve means volatilization of the fixed. Coagula means fixation of the volatile.

Cerebellum: The brain structure responsible for coordination and complex voluntary muscular movement.

Chaiah [ChIH], The cosmic life-force seated in Chokmah. Chokmah is the seat of Chaiah, the vital principle resident in all forms throughout the universe. In its physical manifestation, this principle is identical with the radiant energy streaming from suns.

Chai [ChI], "life."

Chaiah [ChIH]. the life force (23). In organic life it is a whirling force inherent in the order of the constellations. This is a conscious, vital, life-giving potency. It is the masculine dynamic energy that is the basis of physical procreation. In Atziluth it is the Fire, the irresistible urge in us of the Universal Will. All our drives to understand, all our yearning to comprehend the underlying forces of existence, are rooted in this drive to establish order out of chaos, rooted in the Chokmah, or Wisdom.

Chakras (Sanskrit) "wheels." 7 vortexes of spiritual energy aligned with the human spine.

Check: 1. a sudden stoppage of a forward course or progress: ARREST. 2. one that limits, arrests, restrains. 3. to

restrain or diminish the action or force of: CONTROL. 4. to slow or bring to a stop. 5. to compare with a source, original, or authority: VERIFY.

Chesed [ChSD], "Mercy", "forgiveness, compassion, unconditional love." See TREE OF LIFE.

Cheth, "fence" or "field." Signifying circumscription and limitation. It implies the setting apart of a chosen area for the purpose of cultivation. Associated with Key 7, The Chariot.

Chokmah [ChKMH], "wisdom", 2nd Sephirah, seat of the Divine Father [73]. See TREE OF LIFE.

Christos, Christ, [107].

Chasmalim [ChShLM], the Choir of Angels associated with Chesed, and thus particularly with its expression in Yetzirah [428].

Chasidim [ChSDIM], "merciful or beneficent ones." The devout are those who are wholly devoted to realizing their identity with the One Reality. Chasidim are persons who partake of the quality of Jupiter, persons whose consciousness is akin to the nature of the fourth Sephirah, Chesed, the Sphere of Jupiter.

Conceive

From root words meaning to take, to conceive, to seize; to become pregnant; to bring into existence; to take into one's mind; to formulate, devise or imaging. To apprehend by reason or imagination, comprehend, to understand; to think or suppose, to be of the opinion; to perceive, to see, comprise, to produce, give forth or exhibit; to phrase or couch; to have an idea or opinion, to think; also Conception: the act of becoming pregnant, of fertilization, hence also beginning; the power of function or process of forming ideas, of grasping the meaning of words or other symbols; the result of abstract or reflective thinking such as an intellectual interpretation or design, ideal scheme, or plan of action; the abstract, intellectual or universal component on cognition, as opposed to the apprehension of concrete particulars; a fancy or notion, a conceit, the formation of an idea or plan.

Create: to bring into being, to cause to exist, to cause to by or to produce by fiat or by mental moral or legal action; to invest with a new form, character or office, to constitute by act of law or sovereignty, to appoint, to procure as by an act of grace; to form; to produce as a work of thought or imagination; Also creative: Having the quality or power of creating, given to creation, productive.

Chyle

See page 1082 Grays Anatomy

Chyle is an opaque, milky-white fluid, absorbed by the villi of the small intestine from the food, and carried by a set of vessels similar to the lymphatics, named lacteals, to the commencement of the thoracic duct, where it is intermingled with the lymph and poured into the circulation through the same channels. These 2 sets of vessels, lymphatic and lacteals, though differing in name, are identical in structure, and that the character of the fluid they convey is different only while digestion is going on. At other times the lacteals convey a transparent, nearly colorless lymph.

Chyle exactly resembles lymph in its physical and chemical properties, except that it has, in addition to the other constituents of lymph, a quality of finely divided fatty particles to which the milky appearance is due. It contains a little more proteid than lymph, but the chief difference lies in the large quantity of fats, soaps, lecithin, and cholesterol present in the former. Lymph and chyle, containing, as they do, fibrinogen in solution and leukocytes, clot on removal from the body, the coagulum being free from the red cells, and presenting a clear or whitish jelly-like appearance.

Chyle is a combination of lymph and microdroplets of animal fat. All lymph (including the chyle from the lacteals) passes finally through the thoracic duct reentering the blood stream at the superior vena cava just before it enters the right side of the heart. The heart pumps the blood to the lungs, back to the left side of the heart and then to all the body parts.

The whiteness of chyle is due to emulsified globules of animal fats which contain the fat-soluble vitamins (Vitamins A, D, E, and K). This is a combination of three complex carbon compounds (fatty acids): 1. oleic acid; 2. stearic acid; 3. palmitic acid. Each of these is a combination of atoms of 3 elements: oxygen, hydrogen and carbon.

Oleic Acid: $C_{17}H_{33}COOH$ An oily liquid occurring in animal and vegetable oils used in making soap.

Palmitic acid: $C_{15}H_{31}COOH$ A fatty acid occurring in many natural oils and fats and used in making soaps.

Stearic Acid: $CH_3(CH_2)_{16}COOH$ A colorless, odorless, waxlike fatty acid occurring in natural animal and vegetable fats used in making soaps, candles, lubricants and other products.

From Principles of Diet and Health

Countless portions of our intestine play this kind of vital

part during the breaking down of what we call food substance.

When enough of this substance reaches an emulsified condition, it arrives at a very special place, called "the Secret Place of Virgo"

because the intestinal system, assigned to Virgo is the place where digestion is completed and where the final selection is made between assimilable material and what is rejected as waste. There the body is able to extract a very fine substance, both physical and non-physical, that has been called chyle. This chyle, actually a type of light, is a very subtle substance that is part of what is required to get our blood chemistry in the proper condition so that the refinement of our vehicle can take place. In other words, our vehicle is preparing us to be able to experience states of mind and emotion that we would ordinarily be unable to experience.

[Picture of Thoracic duct, which empties into the subclavical vein, is on Page 624 Gray's Anatomy.]

Coagule (L) "to make solid." An alchemical term for the reconstitution of one's True Self, after one's small personal identity has been dissolved in the preceding Solve stage.

Corporal: Belonging to or relating to the body. a linen cloth on which the elements to be consecrated for the Eucharist are laid, a Communion cloth. The Corporeal Intelligence is that which "Forms every body which is formed and is the reproduction of them." It means body consciousness, and refers to the fact that "Illumination" is dependent on bodily states.

Cube of Space: A symbol of the physical universe. An alchemical diagram or 3-D model having 6 faces, 8 points, and 12 edges; these add to 26, the number of the Tetragrammaton. Meaning: God is immanent in creation; Reality is All That Is.

D

Da'ath [DOTh] "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. 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.

Daath is particularly knowledge gained by direct personal experience. Located between the 3 Supernals (Kether, Chokmah, and Binah) and rest the rest of the Tree, it represents the division between two levels of being, and thus may be thought of as the Sephirah of Becoming; The aspect of consciousness experienced as "relation."

{Following from Western Mandalas of Transformation by Soror A.L.]

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.

The Initiates of Knowledge (Daath) must possess unwavering concentration at the single point ahead to cross the Abyss successfully. Once one does jump, there is no turning back. The tolls we use to cross are the Sword of Geburah (Mars) and the Rod of Chesed (Jupiter). The rod serves as a balancing force and the sword cuts away all useless material, which then falls into the garbage pit of the abyss. Mars, in this Qabalistic scheme, rules the north, the place of greatest darkness. the number 11 is sometimes thought to be associated with the Qliphoth, or Shells, whence dwell the dark or demonic forces that were, in essence, exorcised from the Tree.

Garth Knight identifies Daath as the highest level of

awareness of Which the soul is capable, and says it is the "Sphere of the Upper Room at the descent of the Pentecostal Flames" (1965, page 103). This is an apt analogy connecting it to Mars at a higher level, or the great unknown represented by Plutonian energy. The path on the Tree ruled by Mars is Peh, which means mouth and represents the vehicle by which the Word becomes known. Daath, we now, represents Knowledge, or the combined concrete expression of Wisdom and understanding, its parents on the Tree, Chokmah and Binah. Allan Bennett, made a penetrating analysis of Daath's nature in an Equinox article many years ago:

"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 (IHShVH = 326 = 11) [1972, page 184].

Daath, as a chakra, is conceived as a silvery white light which emanates outside the body completely. As Mathers has noted, "Daath is the throne of Spiritual Consciousness and Spiritual Consciousness does not partake of the Body but is the light which radiates" Daath is conceived as a silvery white egg, within which swirl all of the colors of the rainbow, which are then distributed to the chakras as necessary. In this system it acts as the transmitter of the energies of the life-Force, and is the Sun behind the sun, since it resides behind Tiphareth in the Abyss. The number of Daath is 474, also adds up to 6, which is the number of Tiphareth, The Sun Sphere on the Tree.

Properly visualized, it is not just the etheric egg surrounding the body, but the point of contact through which we are made aware of the Great Transformation. In Tantra, this concept is thought of as the bindu point, which, through great concentration, can release tremendous power. It is the chakra that will open up vast new areas of consciousness in the future. It is represented by Pluto because true Plutonian energy is transformative beyond the power of the ego to control. It is rather like the chain reaction of a nuclear bomb, which is beyond anyone's control once its effects are underway. Its power is released both from breakdown (fission) and union (fusion). As the 8th planetary chakra it may be likened to the 8th heaven of the Gnostics.

It is this chakra that forms the gateway to other

universes, and in this sense can be compared to the singularity of modern physics, a boundary point beyond which lies a different understanding of reality altogether. At the singularity matter leaves the physical universe altogether and influences emanating from it are beyond the power of science to predict in any way, even theoretically. It is the closest thing science has discovered to something akin to supernatural. Yet it is this Wheel upon which turns all of the others. Jacob Boehme, the famous mystic, once said, "This wheel has seven wheels one in another, and one nave [hub of the wheel], and all seven wheels turn on that one nave."

If any Sephira can be compared to the Ain Soph, it is Daath, because both represent this unimagined territory, which religions philosophers of all traditions have said is the true nature of God. The Ain Soph is not a part of the Tree at all, being beyond all attributes. It is Incomprehensible nothingness, beyond all behind all manifestations, whose number is zero. Zero is the number of infinite space and time, and any number multiplied by it vanishes into its ocean of Infinity. However, from it proceeds all things. The Jewish Kabbalist ben Abraham ha-Lavan once said, 'Nothingness is more existent than all the being of the world.' The Christian mystic Meister Eckhart echoed this thought when he said that "God's niche fills the entire world; His something though is nowhere." This 'nowhere' is often thought of in Qabalistic terms as the chaos from which the Divine Being created the world. God, it is though, made the universe from Nothing.

the Sepher Yetzirah tells us that "He formed something actual out of chaos and made what is not into what is" (2:6). And the Gnostic Basilides said that the non-existent God made the cosmos out of the non-existent, casting down and planting a single seed containing within itself the whole seed-mass of the cosmos (Jonas, 1963). The Book of Proverbs tells us: "With wisdom God established the earth, with Understanding he established the heavens, and with his Knowledge, the depths (chaos) were broken up" (Proverbs 3:19-20). It is through Daath (Knowledge) that the creative power of the Elohim (emanating from Binah) begins to manifest something from the chaotic nothing.

Although masculine language is used in Proverbs, in Qabalah, these 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).

Dam [DM], blood, [44].

Daleth [D], "door." Letter associated with Key 3, The Empress. Deductive: Drawing a conclusion by reasoning. The process of reasoning in which a conclusion follows necessarily from stated premises. Logic

Desire: to long for, to wish for earnestly; to covet, to hope for, to express a wish for or to entreat, request, ask; to invite, to require, to demand, or claim; to feel the want, or absence of, to miss or regret; conscious impulse or movement toward an object or experience which promises satisfaction: an expressed wish, request, petition; anything which is desired, an object of longing, sexual appetite, lust, grief. Thus desire is a result of the conscious separation on the one hand, but also the gift of God which leads us back to Union with the One. Through it is the impetus to motion, it does not originate in the personal consciousness, but represents a downward and outward movement from the Primal Will to God. It clarifies and accelerates our formation of images and thus is the agency whereby the Life-power brings into expression those activities which carry the creative process beyond the general averages which are the limits of manifestation at subhuman levels. Human desire is rooted in the Life-power's perfect memory of what it IS.

Dawn: Attributed to Key 4. The Empress is a symbol for the direction East and the first stages of a manifestation: meaning to begin to grow light, to grow light with the rising sun, to begin to appear, expand, develop or give promise, to begin to make an impression, to begin to be perceived or understood; the first appearance of light in the morning; first opening or expansion, first appearance, beginning. Also associated with the Roman goddess, Aurora, goddess personifying the dawn, represented as arising from the sea, with dew dripping from her "rosy" fingers.

Desire-nature: The Life Power experienced as motivation energy. Qabalists are trained to recognize its divine source and to trust its guidance.

Dharma (Sanskrit) "That which is permanent and free to change." Universal Law. The Way Things Are. Truth.

Dispose: 1. to give tendency to: INCLINE. 2. to put in place: set in readiness. Arrange [Obs. regulate]. 3. to place, distribute, or arrange especially in an orderly way. 4. to deal with conclusively.

Dominical: [Latin dominicalis]. of or relating to Jesus Christ

as Lord. of or relating to the Lord's day. Dominical number is 888.

Door: The moveable frame or barrier or boards or other material by which the entrance to a house is opened and closed; an opening in the wall of a house by which to go in and out, an entrance; passage, means of approach or access. Related to the ideas presented by the letter Cheth, and through association Daleth, we see subconscious activity as the "door" by which the flow of the Life-force is brought into our field of attention.

Double letters (planets)

Beth:	B	Life	Death
Gimel:	G	Peace	Strife
Daleth:	D	Knowledge	Ignorance
Kaph:	K	Wealth	Poverty
Peh:	P	Grace	Sin
Resh:	R	Fruitfulness	Sterility
Tav:	T	Dominion	Slavery

Dweller of the Threshold: The "Dweller" is none other than your false self. On what threshold does he stand? On the threshold of the Adytum of "God-nourished silence." On the threshold of the Gate of Eden. On the threshold of Paradise. Remember that "paradise" means literally "an enclosure." The path of liberation leads within. The powers which release us are within

E

East: Coming from the roots meaning "it shines"; with the general connotation of "shinning" East is the direction of the breaking day, the direction on the right hand of one facing north, and specifically the location on the horizon marking the center of the solar disk as it rises on the Spring Equinox. The direction on the Cube of Space associated with daleth and key 3, The Empress. It represents that which is to come and the result of the continuous interaction of the Selfconscious activity of the Magician (Above) and the Subconscious potential of the High Priestess (Below).

El [AL], "strength, power", Divine Name corresponding to Chesed. The shortest name of God in the Qabala [31].

Elements: see separate files

Ehbben [ABN], "stone". The state of conscious identification of the EGO with the cosmic, or universal SELF [53].

Eheyeh [AHIH]. "I AM", Existence, Being, the Divine Name attributed to Kether. The Name of Names. The Supreme Divine Name attributed to Kether, the Crown of Primal Will. It is connected with this final Tarot Key because its number, like that of the Key, is [21]. This real Being, the true I AM within us, is the only God there is. In Hebrew, Eheyeh is the present tense of the verb "to be." Thus the true "God" is simply what really is, and that the only intelligible name of God is simply the announcement of Absolute Being.

Elohim [ALHIM], One of the Divine Names assigned to Binah, signifying "Creative Powers" or "to cut apart". The Feminine principle. Translated :The Lord God," but is a feminine noun with a masculine plural ending.

The divine name Elohim, is assigned to the third path. Note that it is plural in accordance with the idea that the three Sephiroth on the same side of the Tree as Binah are all associated with the idea of multiplicity. Elohim, moreover, is the name given in the first chapter of Genesis as the particular divine name associated with creation. It is the name of the divine self-expression, just as HU (HUA), and YAH (JAH), and [IHVH], Yehovah (Jehovah) (Yahweh), are names connected with the divine self-realization.

En [AIN], [273]. First Veil of the Absolute.

Echath or achath [AChTh], "She."

Endogenous: from endo- meaning within and -geny, meaning growth.

Endocrine gland: One of the ductless glands, as the thyroid or adrenal, the secretions of which pass directly into the bloodstream from the cells of the glands.

Eth Ha-Nour [ATh HNVR], "Essence of Fire."

Etzem ha-briah [OTzM HBRIAH], "essence of creation", or "creative force". The essential nature of the paternal force, which is concentrated primarily in Kether, and then becomes the radiant life force in the second Sephirah. [423].

evoke [Latin: to call] 1. to summon or call forth: actions that evoked our mistrust. 2. to call to mind by naming, citing, or suggesting: songs that evoke old memories. 3. to create anew, especially by means of the imagination: a novel that evokes the Depression in accurate detail. SYNONYMS: evoke, educe, elicit. The central meaning shared by these verbs is "to draw forth or bring out something latent, hidden, or unexpressed."

F

Faith: "the substance of things hoped for, and the evidence of things unseen," is the basis of right action. True faith is the habitual (therefore subconscious) conviction that nothing whatever is the cosmic order is inimical to man. Whatever is, is for our good; and when we have the wit to discover what is behind the appearances surrounding us, and the courage and skill to do what we know, we find that nothing in the universe is against us. Appearances to the contrary are due to our ignorance. When we measure facts correctly, especially the facts about human nature, we shall be able to establish justice in our lives and in our surroundings.

"Flaming sword" [259] (Gen. 3:24) is lawhat ha-khereb, [LHT HChRB]

Lawhat, which is translated "flaming," means also "magical," or "the force of enchantment." By numeration it is connected with the noun [DM], dam, blood. Ha-Khereb, the sword, is equal by numeration to a path, a narrow way, and to irradiate, to rise as the sun.

The Qabalistic correspondence is that the magical force is in the blood, that to direct it is to find liberation, and that as it rises in our consciousness and sends its radiance through our lives, we are set free. It is called the flaming sword in the story of the fall of man because that story refers to the descent of consciousness from higher and inner planes to the physical. The sword "turns every way" because it is the fire force in the blood stream circulating through our bodies, and therefore turning in every direction. It keeps us out of Eden, for the time being, so that we may gain knowledge of the physical plane. Yet this same force in our blood is what we must learn to use in order to overcome the delusions which cause all our difficulties.

Fire

Fire is [ASh], Esh. The first letter, Aleph, is attributed to Ruach, the Life-Breath, and this undifferentiated Life-breath termed the "Fiery or Scintillating Intelligence." The second letter is Shin, which corresponds to the element of fire, and to the "Perpetual Intelligence." Shin is called the "holy letter," because its number, 300, is the value of the words [RVCh ALHIM], Ruach Elohim, "Life-breath of the Creative Powers." Thus the two Hebrew letters which compose the noun for "fire" are both symbols of that element, and symbols also of the Life-breath. They are likewise the first and last of the three mother letters.

The alchemists' fire is actually Ruach, the all-permeating Life-breath. Its primary manifestation is shown in Tarot as the Fool, who represents the Life-breath as about to descend

into the abyss of manifestation. The alchemical fire, when it has entered into the abyss of manifestation, passes through the transformations typified by the numbered Keys of Tarot following the Fool, until it completes the circle of its activities in the resurrection pictured by Key 20, which is attributed to the letter Shin.

Four Cabalistic Worlds: "Broadly speaking"

- a. ATZILUTH, (537) to the Primum Mobile. Emanation
- b. BRIAH, (218) sphere of the Zodiac. Creation
- c. YETZIRAH, (315) to the planetary chain. Formation
- d. ASSIAH, (385) world of the 4 elements. Manifestation

The 4 worlds and attributes to the Sephiroth:

- a. Atziluth = archetypal: Kether, Chokman, & Binah
- b. Briah = creative: Chesed, Geburah, & Tiphereth
- c. Yetzirah = formative: Netzach, Hod, & Yesod
- d. Assiah = physical: Malkuth

G

Gan [GN], "garden." [53] or [703].

Garden of Eden, gan ayden, [GN ODN], "garden of delight" [106]. 16th path of Wisdom. It is the garden in which grow the lilies and roses at the Magician's feet. It is the garden too wherein the Empress sits. Because gan, garden, and ehben, stone, stand for the same state of conscious identification of the EGO with the cosmic, or universal SELF, their numeral value, 53, is identical. They represent the state of Consciousness from which human personality is driven when it falls into the delusion of separateness resulting from eating the fruit of the Tree of Knowledge.

Geburah [GBVRH], Strength. See TREE OF LIFE.

Gedulah [GDVLH], "magnificence," a name for Chesed.

Gematria (Heb) "complete measurement" Study of the hidden meaning and correspondences between numbers and words.

Genesis: from a foot meaning to be born; Origin or coming into being of anything; natural development into being, process or mode or originating; Name given to the first book of the Pentateuch because it contains the account of the creation of the world.

Gimel [G] Meaning "camel" and suggesting travel, commerce, movement from one place to another. Associated with Key 2, The High Priestess and the 13th Path of the Uniting Intelligence, The Moon Subconsciousness, the pair of opposites, Peace and Strife; the direction 'Below'. As a noun meaning: to carry, to carry a load, to ripen, as with fruit, to recompense, as in the idea of reward and punishment. Key 2 also symbolizes the Root Matter, the substance of all things.

Glory: Pride, boastfulness, eagerness for renown. Praise, honor, admiration or distinction accorded by common consent, an occasion for praise; Honor and praise accorded in worship; Brilliancy, splendor, radiant beauty, resplendence; The manifestation of the Divine nature to the blessed in heaven; celestial bliss; Heaven; Height of prosperity or splendor; a ring of radiant light, such as a halo or an aura: to exult, to triumph. The Inner Robe of Glory or the body, refers to the vehicle required to meet the test and trials.

Golem (Heb) "autonomous materialization."

gofreeth [GPRITH], Sulphur.

Grace: unmerited divine assistance given man for his regeneration or sanctification. A virtue coming from God disposition to or an act or instance of kindness or clemency.

Green Lion

Verdigris, Green Lion and Vitriol: The Basis of the Philosopher's Stone

By Beat Krummenacher [Stone May/June 97]

The designations 'green lion' or 'verdigris' are found in many alchemical works. From the context, it often emerges that with them is meant the vera prima materia to the philosopher's stone, therefore the true first matter, from which is gained the basis to the philosopher's stone by corresponding processing. The raw material is also often concealed under the household name 'vitriol'.

'Verdigris' is a translation from the Latin and originates from 'viride Hispanus', Spanish green, a name of an imported inorganic green dye from Spain in the Middle Ages. It dealt with green colored copper salts, mostly with basic acetates, also often with sulphates.

Today 'verdigris' means a poisonous green cover, emerging under the influence of atmospheric oxygen and vinegar fumes on copper or brass, which is copper acetates.

Verdigris in alchemy was often equated with 'vitriol.' Vitriol is taken from the Latin 'vitrum' (glass). Household vitriol is greenish salts of iron sulphate and resembles broken pieces of broken glass.

Alchemical 'vitriol' or 'Vitriolum' is not household vitriol. Vitriolum is a contraction of the initial letters of the following Latin sentence: Visita Interiora Terrae Rectificando Inveniens Occultum Lapidem Veram Medicinam. One translation is: "See in the interior of the purified earth, and you will find the secret stone, the true medicine."

Thus vitriol was a code name for the original substance of the philosopher's stone.

The household name 'vitriol' stands therefore not only synonymously for the Green Lion of the Philosophers as a substance, but it is also a symbol for the whole process of the operis magni. This illustrates a copy of the text of the Tabula Smaragdina, stamped among other in: Secret figures of the Rosicrucians, page 17.

Hermes Trismegistus' True Old Natural Way: "The green lion: With green they want to indicate its growth. They call it however allegorically a lion due to its power and intensity, because it is able to kill and to murder everything.

Take a matter out of nature, which the sages have shown you and which is called 'materia remota', materia cruda' etc. Thereby, it concerns a mineral which is still quite easily obtained today. Work up this mineral until you arrive at a salt, which is marked as 'first vitriol of the philosophers'. This first dissolution is mostly colorless or easily yellowish. Rarely, it can actually appear greenish to green-colored, according to the origin of the minerals used. the quite laborious processing steps of the materia remota lead to the purification of the crude earth, thus is spoken of the 'terra rectificando'.

Then one must see into the interior of the purified earth. another formulation of the essential reaction step, which should be indicated with it, is the following: "Sweep the interior to the outside". or more concretely: "Learn to transform the vitriol into a fluid and an oil through the application of fire." One receives as a product an easily volatile, combustible spirit, the so-called 'spirit of philosophical wine'. This is compared to the ordinary spirit of wine, because it owns similar characteristics, however it is called, philosophical because is it is much more penetrating .

Sulfate: 1. a salt or ester of sulfuric acid. 2. a bivalent group or anion SO₄ characteristic of sulfuric acid and the sulfates.

acetate: a salt or ester of acetic acid.

acetic acid: a colorless pungent liquid acid C₂H₄O₂ that is the chief acid of vinegar.

ester: any of a class of often fragrant compounds formed by the reaction between an acid and an alcohol usually with elimination of water

salt: any of the numerous compounds that result from replacement of part or all of the acid hydrogen of an acid by a metal or a group acting like a metal: an ionic crystalline compound.

Great Work Self-realization

Gunas (Sanskrit) "qualities". Described in the Bhagavad-Gita as sattva, rajas, and tamas. These correspond to the following:

sattva	Kether	mercury
ragas	Chokmah	sulfur
tamas	Binah	salt

Guph, (Heb), physical body

H

Haniel, see Archangles.

Ha-kal [HKL], "the All". Thus in the Kingdom are all the powers conjoined, and the Kingdom is the physical body of man to which the name Guph, is given [55].

Ha Shamaim [H ShMIM], "the heavens". Intuition is the operation, at the personal level, of the Causal Intelligence which established the cosmic order [395].

Ha Shahmen [H ShMN], "the oil". The esoteric meaning of oil relates to the influence of the illuminating. It is akin to the Sattva Guna of the Yogis and the "Illumination material" of the alchemists. Thus the influence from Neshamah is an actual substance [395].

Heh, "window." Letter associated with Key 4, The Emperor.

Hermes Trismegistus (Greek): "Thrice-great messenger of the gods." The inventor of occult science. The enlightened intellect.

Hod [HVD], "Splendor." The enlightened intellect. See Tree of Life.

Hu or Hoa [HVA]. "He", one of the Divine Names associated with Kether [12].

I

Idiom. 1. a speech form or an expression of a given language that is peculiar to itself grammatically or cannot be understood from the individual meaning of its elements, as in "keep tabs on".

Imagination: The act, power or process of imagining; formation of mental images of objects not present to the senses, especially of those never perceived in their entirety; hence mental synthesis or new idea from elements experienced separately; the faculty of having mental images; A mental image, conception or notion formed by the action of imagination; a creation of the mind, especially an idealized or poetic creation; also, a fanciful or vain notion: "Fancy does not require that the materials which she makes use of should be susceptible of change in their constitution from her touch; and, where they admit of modification, it is enough of her purpose if it be slight, limited and evanescent. Directly the reverse of these are the desire and demands of the Imagination. She recoils from every thing but the plastic, the pliant, and the indefinite... When the Imagination frames a comparison... the resemblance depends less upon outline of form and feature than upon expression and effect; less upon causal and outstanding than upon inherent and internal properties; moreover, the images invariably modify each other. The laws under which the processes of Fancy are carried on is as capricious as the accidents of things;.. but the imagination is conscious of an indestructible dominion." -Wordsworth.

Inductive: The act or process of deriving general principals from particular instances or facts.

Intelligences: "The Powers That Be." Various expressions of superconsciousness as symbolized by the 32 paths of wisdom on the Tree of Life.

Intransitive. Designating a verb or verb construction that does not require or cannot take a direct object, as drive or sleep.

Intuition: Intuition is communication of the Life-power's own knowledge of itself to the personal consciousness of a human being. [32 Paths, L4]

Invest: 1. to array in the symbols of office or manor. 2. to furnish with power or authority. 3. to grant someone control or authority over: VEST 4. to endow with a quality or characteristic: INFUSE.

Invoke [Latin in-in, into, vocare to call]: To call on a higher power for assistance, support, or inspiration. 2. to

appeal or cite in support or justification. 3. To call earnestly, solicit. 4. to summon with incantation; conjure.

Involve: To include or contain as a part.

Involution: The state of being enwrapped. Math: Multiplying a quantity by itself a specific number of times.

Ipsissimus (Lat): "he/she who is most himself." Highest of the Rosicrucian grades of initiation. Corresponds to Kether on the Tree of Life.

Israel "He shall rule as God."

J

Jah (Yah) [IH], The divine name attributed to Chokmah.

K

Kaph, "grasping hand." Associated with Key 10, The Wheel of Fortune.

Kabala "the reception."

Kadmael [QDMAL], the Spirit of Venus.

Kallah [KLH], "bride". The bride of Melek, the King in Tiphareth.

Karma (Sanskrit): "work, action." Action causes reaction, creating a chain of cause and effect.

Kephir [KPIR], a young lion.

Kether [KThR]. "Crown." The indivisible Self. The Primal Will-to-Good. See Tree of Life.

Kerabim [KRBIM], "The Mighty Ones". The order of angels associated with Yesod. These are the beings associated with the formative, reproductive powers of Yesod [272].

Khoot (Choot) [ChVTh]. "thread, line, to string together". In Eastern Philosophy, sutratma, thread soul. The line or ray of the Life-power's outflowing influence which serves as a link of connection between successive lives of a particular soul. Thus the Briatic watery substance holds the patterns which serve as a link throughout a whole series of incarnations related to a specific ray or individuality of the Life-power's self-expression [23].

Khanat (Chanat) [ChNTh]. "to ripen", "to embalm or preserve". Binah, as Understanding, is a preservative and has to do with the preservation of a body of wisdom inherited from the past. Binah has to do with the perfecting of human personality through complete mastery of the physical organism. It is that which holds the Wisdom of Chokmah [67]..

Khodesh (Chodesh) [ChDSh]. new moon, new, fresh [312].

Khool (Chool) [ChVL]. "sand." root of the noun is a verb spelled with the same letters meaning, "to turn round, to twist, to whirl."

Kokab [KVKB]. Mercury, the planet. It relates to all things Hermetic, and in particular to the power of attentive concentration pictured in Tarot by the Magician. Kokab, more general meaning is the generic Hebrew term for "star." [48]

Kole [KL]. "all, every".

Khamad (Chamad) [ChMD]. "something desirable, and object of

delight" [52].

Kundalini (Sanskrit) "serpent fire." The life force in the chakras. The attractive and repulsive force.

L

Lamed (Heb) "ox-goad." Letter associated with Key 11, Justice.

Lahat [LHTh]. magic flame.

Lecithin: One of several phosphatides. Any of the lipid compounds [H_3PO_4] cephalin and lecithin, consisting of glycerol and phosphoric acid and occurring abundantly in plant and animal tissue as stored fats.

Lemniscate (Lat) "infinity." Rhythmic interplay of opposing forces. The figure 8 above the head of the Magician and the women in Key 8.

Lebanah or Levanah [LBNH]. the Moon. "white or pale one", identifying the part of the work associated with Yesod with the alchemical "White work of the Moon", wherein is concealed the real secret of building the mystic temple of regenerated humanity [87].

Leviathan [LVITHN]. the dark serpent. 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 un-doing [496].

Levigation: is a term used in alchemy to indicate various processes for making a substance smooth, free from grit, or impalpable, like a very fine powder.

Then by thy Water make Air by levigation - Ripley

Here, Ripley intends it to represent the work which transforms alchemical Water into alchemical Air, so that it becomes invisible and intangible. [GW, L3].

Lingam-yoni (Sanskrit) "male and female sex organs." Symbol of the Divine Marriage. Union of opposites. The fire in the water. See Key 7 the emblem on the Chariot.

Logos: Creative WORD.

Lux Occulta (Latin) "hidden light" The principle of consciousness. Corresponds to the Ain Suph Aur.

Luminous: Shining; emitting, reflecting or suggesting light; brilliant, bright, full of light; lighted, clear, intelligible. The Luminesce Intelligence, associated with Daleth, and Key 3. The Empress, represents a formative and integrative force. This path is said to be the Institutor of Arcane: that is the establisher of things shut up, because Daleth represents not the doorway, but the valve, that is, the leaf of the door. It is also the Path termed the Foundation of Holiness, or the Holy Foundation. What is designated is the Root, (Foundation, Yesod) of the bewildering multiplicity of forms that acts as a barrier (Door) to the Aspirant is entrance into the secret place where the Great Treasure is hidden at the center. It is the same as what Krishna, in the Bhagavad-Gita, calls "My Mysterious power, difficult to cross over." To pass this barrier, to open the door, is to clear the what to what the Chaldean Oracles call the Adytum of God-nourished in silence.

Lymph: A clear, watery, sometimes faintly yellowish fluid derived from body tissue that contains white blood cells and circulates throughout the lymphatic system, returning to the venous bloodstream through the thoracic duct. Lymph acts to remove bacteria and certain proteins from the tissues, transport fat from the small intestine and supply mature lymphocytes to the blood.

M

Medulla Oblongata: The lowest, posterior part of the brain, extending to the spinal cord, into which it tapers off, containing the nuclei which governs respiration, circulation, and other involuntary function.

Medulla: Marrow, pith, essence. The marrow of the bones, the innermost tissues or substance of an organ or part.

Magic (Persian): Transmutation of personality into a conscious temple of the Holy Spirit. Magic begins with the analysis or evaluation of conditions which are now present before us because of the result of our past activity. All successful calculation of the probable future outcome of present action requires accurate estimation of the nature of the powers revealed by what has preceded the present moment.

Malkuth [MLKVTh]. "Kingdom." The physical universe. The extension of 31 is 496. See Tree of Life.

Melakh [MLCh]. salt, (78).

Man (Sanskrit: manas) "Focus of attention in the mind."

Manas (Sanskrit) "mind." Corresponds to Binah on the Tree of Life.

Mantra (Sanskrit): A phrase that an aspirant repeats continually in order to quiet the mind.

Mars: The astrological name of the force which gives tone to our muscles. It is the force which is sent from the brain, like an electric charge, along the paths of the motor nerves. These tiny electric shocks sent out from the brain set off the activity of the muscles somewhat as a spark from a battery sets off the explosion of a charge of powder.

Masloth [MSLVTh]. "highways" or "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.

Masseh: literally "The Work of the Chariot."

Mecavah (Merkabah): Masseh signifies Labor, a production of art, human conduct, and Divine Creation. Mercavah is the number 267, and is the number of MERKAZ, "Center," meaning the work of the chariot is the establishment in human personality of a living center for the reception of the Influence of the

Power of the Lodge. This work is the Way and the Way leads within.

Medulla oblongata: Located just below the posterior lobe of the cerebellum. It unites the brain to the spinal cord and its branches and connects the higher centers of sensation, thought and action in the head, and the subordinate centers in the trunk. The medulla oblongata controls (subC) breathing, swallowing and other vital functions.

The groups of cells located in the medulla we may come in touch with race-memories going back to the first emergence of animal life from water. The medulla oblongata is like a bridge between selfC & subC. Learning to control the breath is a means for re-establishing command over the whole cell-consciousness. These exercises modify cells in the medulla, establishing them in new habits of action which change the behavior of many groups of cells in other parts of the body.

By impressing suggestions directly on the cells of the medulla, with the understanding that they are the media through which other cell groups may be brought under control of selfC, much may be accomplished. When learning rhythmic breathing, if a clear idea of the cleansing office of the breath be realized and formulated in a suggestion addressed directly to the cells of the medulla, progress will be more rapid. Speak to the cells just as you would speak to an animal you were training. The cells are animals, and they are surprisingly intelligent, responding quickly to kindly, firm commands.

Image is transferred from the upper brain, through the Moon center, to the Venus center. From the Venus center it radiates through the entire sympathetic nervous system. At the same time it is transferred also to the cells of the medulla and from there to the cerebrospinal system.

The Moon center (pituitary body) and the medulla may be considered as being two related centers, as indicated by the Tarot Keys High Priestess and the Moon.

K. 2 - Pituitary body - sympathetic nervous system
K.18 - Medulla - cerebro-spinal system

Melek [MLK]. "King", one of the names for Tiphareth. It refers to Tiphareth as the seat of the Higher Ego or Christos which has dominion over all things [90].

Melakim [MLKIM]. Kings, the Order of Angels associated with Tiphareth and the 6 of Swords. The order of angels includes those human beings who have awakened to conscious awareness that the Ego seated in Tiphareth is an angel or messenger of

the SELF in Kether. The "Kings" also refer to the 7 interior metals or 7 principles or forces in the occult constitution of man.

Mem [MIM]. "water." Associated with Key 12, The Hanged Man.
Menstrum

misetageyph [MSThGfP]. a hermit (lit., "a hidden body"). Referring to the ninth Key of Tarot which pictures the Concealed One as the solitary Watcher on high. [583]

Messiah [MShICH]. the Anointed, which is translated Christos in Greek, and Christ in English, numerically equivalent to Nachash.

Metatron [MThThRVN]. See Archangels.

Mezla [MZLA]. "influence." Divine Grace. The conscious energy that flows through all things. The radiating energy projected from Kether is named mezla, and is usually translated "influence." The root of this term is [MZL], which is the singular form of the noun [MZLVTh], mazawloth, literally, the "wanderers," the Hebrew equivalent for our word "planets." Thus the force proceeding from the first Sephirah is identified with planetary influences; and remember that planets, like the moon, do not shine by their own light but by reflecting the light of the sun round which they revolve. That sun is the Kether of their World-system.

This Mezla is a whirling force, and in its physical expression is the spiraling, electro-magnetic energy which is the substance from which the atoms of the physical universe are constructed. Electrons and protons are whirling vortices of this energy, and they move within the limits of the little "solar systems" of atoms, whirling on their own axes and round one another, at terrific rates of speed.

Mopeleh [MVPLA] the 1st Path of Kether called the Admirable or Wonderful Intelligence.

Mother letters: Aleph, Mem, and Shin. An expression of the 3 Supernals.

N

Nachash [NChSh] "serpent, tempter." Kundalini. The serpent of temptation, numerically equivalent to Messiah.

N.B. nota bene (Latin). Note well. used to direct attention to something particularly important.

nequdah rashunah [NQVDH RAShVNH]. the Primordial Point. [727]

nequdah peshut [NQVDH PShVTh], the Simple Point.

Nefesh or Nephesh [NPSH]. the Vital Soul in Yesod, is the animating principle shared by man with the kingdoms of life below the human level. the primary meaning of the word Nephesh is "breath."

Nephesh Chaiah [NPSH ChIH]. the Breath of Life, or Vital Soul seated in Yesod. It is the level of consciousness it represents is the automatic or secondary consciousness which governs the functions of the physical body.

Neshamah [NSHMCh]. the Divine Soul seated in Binah, whose essential power is intuition. Neshamah has for its basic meaning "breathing" and is so used in Gen. 7:22 and in 1 Kings 17:17. It is that aspect of the Life Breath, of the element of air which manifests itself as intuition. In Yetzirah this intuition or Causal Intelligence expresses itself as the understanding we have spoken of which is gained through experience and pain. It is through feeling the pain of our misinterpretations of the true nature of the One Life that we are finally lead to liberation [395].

Nesether [NSThR]. Hidden or Occult. Part of the Name of the 7th path.

Netzach [NTzCh], "Victory." See Tree of Life. Overcoming ignorance. Opposite and complement of Hod.

Nitiveth [NThIBVTh]. Paths, trodden paths [Proverbs 3:17]. English Like the noun "ways" a synonym for stages, measures, degrees, states, modes, phases or categories.

Nogah [NVGH]. Venus.

Notarikon, a technicality of the Literal Qabalah, meaning "shorthand," whereby the letters in some words are taken as being themselves the initials of other words. For example, [ChN], khane, "grace," is said to represent the words Chokmah Nesethrah, "the Secret Wisdom," i.e., Qabalah. Again, in magical manuscripts, we find often the "name" [AGLA], Agla. In truth this is not a word at all, but a shorthand combination representing the initials of the sentence [ATHH

GBVR LOVLM ADNI], Ateh (Atah) gebur le-olahm Adonai, "Thine is the power of the aeons, O Lord." The idea of Notarikon is well expressed by the trade name SOCONY, shorthand for "Standard Oil Company of New York."

Nun [N]. "fish; to sprout." Letter associated with Key 13, Death.

O

[OB], darkness, cloud. This word is used to indicate the "secret nature of the archetypal world" associated with the suit of Wands. To our intellectual consciousness this highest plane of the Life-power's activity is wrapped in clouds and darkness. Furthermore, Jupiter is a deity connected with cloud and storm, as seen in Key 10.

Onomatopoeia. The formation or use of words such as buzz or murmur that imitates the sounds associated with the object or actions they refer to.

Ophanim [AVPNIM]. "wheels." The Ophanim are the circuits of the celestial forces, and they are also the circlings of the vital forces in the human body.

Ouroboros (Lat): A serpent biting its own tail, illustrating how life feeds on itself.

P

Pachad [PChD]. "fear." The beginning of wisdom. Attributed to the fifth center on the Tree of Life.

Peh [P] "mouth." Letter associated with Key 16, The Tower.

physiognomy: study of the attributes of the human face (countenance).

Phosphocreatine: An organic compound, $[C_4H_{10}N_3O_5]$, capable of producing physiologic energy, as in muscular contraction.

Phosphorous (Greek phosphoros; bring light) Atomic number 15.

Phosphorescence: to persist in emitting light, following exposure to and removal of incident light.

Pineal gland: Located at the roof of the third ventricle. The "mount" is the highest of the seven centers energized by Kundalini. It is a cone-shaped body in the brain filled with little "stones," or minute crystals, tiny bits of calcareous matter known as brain sand.

Through the pineal gland the Life-power finds expression in our interior vision. It shows us what lies before us on our journey along the path which leads upward from the valley of sense-life and 3D consciousness to the heights beyond.

Pituitary body: A small oval endocrine gland attached to the base of the vertebrate brain, whose secretions control the other endocrine glands and influence growth, metabolism, and maturation.

The pituitary body secretes chemicals and electrical impulses to the sympathetic nervous system.

Prima Materia (Latin) "first matter." Substance aspect of mind.

Prakriti (Hindu): Mental energy (root matter).

Prana: From NATURE'S FINER FORCES, Rama Prasad:

"Prana, the life principle of the universe and its localized manifestation; the life principle of man and other living beings. The suns are different centers of the ocean of Prana. Our solar system is filled to its extremist limit with Prana, and it is in this ocean that move the various heavenly bodies. It is held that the whole ocean of Prana, with the sun and moon and other planets, is a complete picture of every living organism on earth, or, for that matter, of any planet. Hence

is Prana spoken of sometimes as a person, or living being. All the manifestations of life in the body are known as minor Pranas. The pulmonary manifestation is known as Prana by pre-eminence."

precedent: 1. prior in time, order, arrangement, significance.

2. something done or said that may serve as an example or rule to authorize or justify a subsequent act of same or an analogous kind.

Principle: The laws or facts of nature underling the working of an artificial device. a comprehensive and fundamental law, doctrine, or assumption. A primary source: ORIGIN.

Q

Qabalah (Heb), "the reception."

Qoph [Q]. "back of the head." Associated with Key 18, The Moon.

Quintessence: Alchemical term. The fifth or last and highest power in any natural body.

R

R [R]. "head" or "countenance" corresponding to Key 19, the Sun. The head is the location of the brain which transforms radiant energy into various mental states. The force so transformed comes from the sun.

Rashum, "glory," has for its primary meaning "weight."

Rashith ha-Galgali, [RASHICH HGLGLIM], "the beginning of the whirlings," all manifestation is the result of whirling, spiral, or vortical motion, The Central Point is named [KTR], Kether, the Crown, because it is the control point for everything external and subordinate to it.

rajas. (Sanskrit) "fire, passion." Predominating rajas guna.

Rauch [RVCh]. "SPIRIT," "Life-Breath." In Latin, spiritus. Greek pneuma. Sanskrit prana. Through the association of Ruach with the letter Aleph, the element of air is the connecting link between the universal SELF, Yekhidah, seated in Kether, and the life-force, Chaiah, attributed to Chokmah.

Ruach Chaim [RVCh ChiIM]. "Breath of Lives".

Ruach Elohim [RVCh ALHIM]. "the Life-Breath of the Gods." "the breath on the Mighty Ones." [300].

Receptular

Ramayana (Sanskrit) Rambling epic from ancient India.

Rayi

A current of prana that is the cool, magnetic, lunar current. Yogis represent it by white.

rawtsone [RTzVN]. "Will." See 20th Path of Yod.

Red Lion: The Red Lion is the astral light in its physical manifestation after these have been modified by what Tarot represents by Key 1, the Magician, who symbolizes Mercury.

Religion, for Latin religo, meaning "to reconnect."

Render: to melt down: extract by melting. to transmit to another: Deliver. give up yield, to furnish for consideration, approval or information. to hand down (a legal judgement). to agree on a report (verdict). to give in return or retribution. GIVE BACK. RESTORE. to give an acknowledgement or dependence or obligation. to do (a service) to another.

Resh. "face," or "countenance." Associated with Key 19, the

Sun.

Rogaz [RVGN]. "trembling, vibration." This noun is particularly connected with the letter Samekh,

ROTA. the wheel which indicates that the basic law of the manifest, Malkuth, is the law of rotation.

S

Sabbathai [ShBThAI] "rest", Saturn, it relates to the 7th day of rest.

Salvation, form Latin, salvare, "to save", "to make whole."

Samadhi (Sanskrit)

A superconscious, formless state in which there is no distinction between subject and object.

Samekh [S], "tent-peg, prop." associated with Key 14, Temperance.

Sartain [SRThN] the sign Cancer [319].

Seraphim [ShRPIM]. "fiery serpents" and "fiery angels". The Choir of Angels associated with Geburah.

sattva (Sanskrit): "full of light." Predominating sattva guna.

Secret Doctrine. The inner teaching, common to all spiritual traditions, that God and the Self are One.

Sephiroth, "spheres." The 10 centers on the Tree of Life. Singular: Sephirah.

Shaddai El Chai [ShDI AL ChI] "Almighty God of Life". The Divine Name attributed to Yesod and to the Nine of Wands.

Shalom [ShVLM]. "Perfect". It has a great variety of shades of meaning. Among them are: peace, health, prosperity, completeness, wholeness, perfection, concord, friendship, and good of every kind.

Shin [Sh]. "tooth, fang." Associated with Key 20, Judgement.

Shekinah: The "Divine Presence" which rested on the Ark of the Covenant, placed in the inner shrine of the Temple of Solomon, which was built to and in the name "Jehovah." Associated with the Cloud of Glory which rested on the Ark of the Covenant. The Radiant Presence of God. The "Daughter of the Seven" like the central figure in Key 17. Must have a house (Adytum) to come to, built by creative imagination, combined with inspiration coming from Superconsciousness. Cheth and Key 7 are said to represent the path of Wisdom called "The Intelligence of the House of Influence." This is the influx of the Divine Presence which the Hebrews call Shekinah, the Cohabiting Glory.

Shemayah [ShMIA]. "Heavens" [351].

Shemen Le-Mawaur [ShMN LMAVR]. "oil for lighting." The lamps are the interior starts or chakras. The oil is the nerve force (a modification of Kundalini; see comment on Teth).[667]

sistrum: Ancient Egyptian percussion instrument made of metal rods or loops attached to a metal frame.

Solve (Lat): "to dissolve." An alchemical term for release from ego-mind. Followed by Coagula.

Sorath [SVRTh] the Spirit of the Sun,

Sura, The gold of the alchemist, or "sun," is a current of energy in the human body. Yogis call it Surya ("sun"), It is a hot, electric current, represented in esoteric diagrams of the yogis by the color red.

Sympathetic nervous system

Part of the automatic (subC) nervous system that contains adrenergic fibers and tends to depress secretion, decrease smooth-muscle tone and contractility, and cause vascular contraction i.e. blood vessels to constrict, stimulates sweating, increased heart rate, sphincter muscles to constrict.

The cells of the SNS lie outside of the spinal canal in cluster on either side of the cervical and lumbar spine near the points the spinal nerves exit the canal. The sympathetic nerves respond to stress and prepare the body to respond to threatening situation.

Sulphur

Sulphur "congeals Mercury," because one power of self-consciousness is its ability to bring down the volatile, or indefinite, states of superconsciousness into the field of self-conscious awareness, so as to apply universal principles to finite and particular circumstances. The Magician (Key 1) represents this power to perform the work described as the congelation of Mercury by Sulphur. The Spiritual seed of Sulphur is the secret fire. Sulphur is the fiery energy synthesized from the chakras- GW L16

Supernals, the first three Sephiroth, Kether, Chokmah, and Binah.

T

tamas (Sanskrit) "full of darkness." Predominating tamas guna.

Tao (Chinese) "The Way." What is. Reality

tapas (Sanskrit) Spiritual practice to discipline the mind.

Tav [Th]. "signature" or "mark." Associated with Key 21, The World.

Temenos (Greek) "a sacred precinct."

Temira De-Temirin [ThMIRA DThMIRIN]. the Concealed of the Concealed (a title of Kether).[583]

Teth [Th]. "serpent" or "snake." Hebrew letter associated with Key 8, Strength.

Tetragrammaton [IHVH]. "Name of four letters." That which was, is, and shall be. Symbol of the four elements. Formula of divine creation.

Yod [I]. corresponding to Atziluth. The active principle of all things. This divine essence is air, the breath of life, termed Prana in Sanskrit, Pneuma in Greek, Rauch in Hebrew and Spiritus in Latin. The highest terrestrial manifestation of the principle of man, the ruler of earth. Atziluth, the Archetypal world, is the sphere of this Pure Spirit. It is the world of original causes, in which impulses originate that determine what happens of the other planes. The essential idea therefore, implied by the letter Yod, by air, by the man and by Atziluth is dominion.

Heh [H]. corresponding to Briah and the element Water. "Creation took place with the letter Heh," which is sometimes called the Mother, and is said to be the sign of the universal substance. This second letter _ is also the symbol for the "World of Creation." The universal substance is held to be the receptacle of the divine essence; and the sphere of substance-Briah, the creative world-is also supposed to receive and circumscribe the impulses originating in the Archetypal World. This receptivity the essential idea behind the symbolism of the cup.

Vav, the 3rd letter of the name denotes the link, or affinity between the first 2 letters. The bond of union between essence and substance is motion or active forces. The sphere of this activity is the Formative World, Yetzirah. the corresponding element is fire, the universal radiant energy that is the root of all forces. This fire is what we have to tame in practical occultism.

The final Heh is held to be the synthesis of the other 3 letters, to which stands in relation similar to that existing between a grain of wheat and the ear of which the grain is a part. that is to say, all the potentialities of the other 3 letters are concentrated in the final heh. And because all these potentialities are involved in the divine essence represented by Yod, we are told that the final Heh is a Yod in germ. It corresponds to the outermost of the 4 worlds. Assiah, the plane of physical phenomena. Every physical condition is a synthesis of divine essence, universal substance and active force. Each phenomenon is a seed, whence a whole crop of new phenomena may be developed. The possibilities of the Archetypal World are made known by the actualities of the material plane, and the simplest thing has limitless capacity for unfoldment. Hence the most important fact about the material world is its exhaustless fecundity and reproductive power.

** Please note that the Archetypal world is assign to air and the formative world to fire. From Portico Spring 94.

Toom [TM], "completteness, perfection."

TREE OF LIFE: See separate file

Trinity of consciousness

Kether = superconsciousness
Chokmah = self-consciousness
Binah = subconsciousness

Tropism:

an innate tendency to react in a definite manner to stimuli.

thyroid gland

2 lobed endocrine gland found in all vertebrates. Produces hormone thyroxin.

thymus

A ductless gland like structure situated just behind the top of the sternum that plays part in building resistance to disease, reaching maximum development in early childhood but usually vestigial in adults.

Tiphareth [ThPARTh]. Beauty, [1081]. See Tree of Life.

TORA (TORAH). The law. The Kingdom is seen to be the result of the Life-power's perfect memory of the orderly sequence of its self-expression.

Trimurti (Sanskrit) "3-fold pantheon." Corresponds to the 3 Supernals.

Brahma the Creator
Vishnu the Preserver
Shiva the Destroyer

Tzaddi [Tz]. "fishhook." Letter attributed to Key 17, the Star.

Tzaphqiel [TzPQIAL]. "contemplation of God". See Archangels.

TWELVE TRIBES OF ISRAEL

Tribe of Gad [GD] (7). Aries. The Constituting Intelligence; the function of Sight; North-East; Key 4, the Emperor.

Tribe of Ephraim [APRIM]. (135) "a double fruit"; Taurus. Key 5, the Hierophant.

Tribe of Simeone [ShMOVN]. (466 OR 1116) "learning". Gemini. Key 6, the Lovers. The Disposing Intelligence; the function of smell; East-Above.

Tribe of Zebulon [ZBVLN]. (95) "habitation." Cancer. Key 7, the Chariot. The Intelligence of the House of Influence; the function of Speech; East-Below.

Tribe of Judah [IHVDH]. (30) Yehudah, "praised, celebrated." Leo. The sense of taste; the function of digestion; the direction North-Above; Key 8, Strength; the Intelligence of the Secret of all Spiritual Activities.

Tribe of Naphtali [NPThLI]. (570), "my wrestling". Virgo. The sense of touch; the function of coition; the Intelligence of Will; the direction North-Below; Tarot Key 9, the Hermit.

Tribe of Asher [AShR]. (501) Libra. Key 11, Justice. The Faithful Intelligence; the function of Work or Action; the direction of North-West.

Tribe of Dan [DN]. (54). Scorpio. the function of locomotion; the direction South-West; the Imaginative Intelligence; Key 13, Death.

Tribe of Benjamin [BNIMIN] (162). "son of the right hand". Sagittarius. West-Above; the mental state of zeal or wrath; the Intelligence of Probation or Trial; Key 14, Temperance.

Tribe of Issachar [IShShKR] (830). "he will bring a reward." Capricorn. the Renewing Intelligence; the mental state of Mirth; West-Below, Key 15, the Devil.

Tribe of Manasseh [MNShH] (395). "causing to forget." Aquarius. the Natural Intelligence; the act of meditation; South-Above; Key 17, the Star.

Tribe of Reuben [RAVBN] (259). "see, a son". Pisces. the Corporeal Intelligence; the function of Sleep; South-Below; Key 18, the Moon.

U

Upanishads (Sanskrit) "secret teachings." Parts of India's most ancient scriptures. The doctrine of the Self.

Upharsin, [VPhRSIN], "divided."

V

Vav [V] "hook, link." Associated with Key 5, the Hierophant.
Vav is used as a conjunction "and." Through its association with the sign Taurus, Vav refers to sound vibration.

The letter Vav stands for the WORD, or LOGOS, the Builder of the universe, identified in the New Testament with the SON, who is also the Mediator.

Vav stands for the sixth Sephirah, Tiphareth, Beauty. Tiphareth is named "Son," and is the seat for the special aspect of consciousness termed "Intelligence of Mediating Influence," which unites the Crown above to the Foundation and Kingdom below. Thus Tiphareth is the Son and the Mediator. Furthermore, Tiphareth is also named Melek, the King, which implies that this Sephirah is the "Anointed One," or Christos.

Venus: Second planet from the Sun, roughly equal to the Earth in size and mass and composition. The planet is covered with a thick, reflective atmosphere of mostly carbon dioxide. Venus day is 243 earth days with an extremely high surface temperatures and high levels of volcanic activity. Observed from the Earth, Venus like the Moon has phases and is, at its brightest, more brilliant than any of the fixed stars. It has been observed and named from early times as both the Morning Star (Lucifer) and the Evening Star (Hesperus). Mythology, Venus was an Italian goddess of blooms, garden and beauty, early adopted by the Romans. As the mother of Aeneas she was worshipped by them as Venus Genetrix. Venus is also identified with the Greek goddess, Aphrodite, with whom she shares many attributions, including dominion over vegetation and plant growth, representing love and beauty, both earthly and spiritual, Good luck (Venus Felix) and a goddess of war and victory (Venus Victrix). In heraldry, Venus is assigned the color green, as she is in Tarot; alchemy, Venus is copper and attributed the Sphere of Netzach on the Tree. Venus is also assigned to the Empress, the pair of opposites Wisdom and Folly, the 14th path of the Luminous Intelligence. Venus represents an integrative power, and is the ruler of the formative and image making power of Subconsciousness.

Verdigris: see Green Lion

Veritas, "Truth."

Vishnu (Sanskrit): "preserver." Second member of the Trimurti. Said to have incarnated as Krishna, Buddha, and Jesus.

Vita (latin), "life".

VITRIOL or 'Vitriolum' is a contraction of the initial letters of the following Latin sentence: Visita Interiora Terrae Rectificando Inveniens Occultum Lapidem Veram Medicinam. One translation is: "See in the interior of the purified earth, and you will find the secret stone, the true medicine."

W

Water: One of the elements having the property of moist and cold and typifying all liquid. One of the occult names for the Universal Subconscious. Water is the Seas, assigned to Key 12, the Hanged Man and the letter Mem. The Root Matter, the universal Substance, the One Thing from which all things are made: Alchemically, the Essence of Glory, the Astral Fluid which solidifies into all the forms on the physical plane.

Will: The human body is a vehicle (chariot) whereby universal forces are so interrupted that they produce various manifestations, psychical and physical. The process of limitation and specialization begun in Binah results in tensions which we feel. This feeling is the cause of belief in personal will, but careful discrimination demonstrates that every expression of will is really an equilibration of opposing tensions. This is produced by the Life-power itself working in the field of personality according to undeviating laws, mental and physical [32 Paths L:10].

Y

Yawmim [IMIM], "days", "seas", "time".

yang & yin: (Chinese) The eternal opposites. Corresponding to Chokmah and Binah.

Yeheshua, name of Jesus

Yekhidah [IChIDH]. "the single, the indivisible", the cosmic SELF in seated in Kether and associated with the Hermit ("He who stands alone.") Kether is the seat of Yekhidah [IChIDH], the universal SELF. This is the pure spiritual Being termed Atman in Hindu philosophy. Yekhidah is the Only One and is the point of living conscious energy which focuses the potencies of Ain Suph Aur, Limitless Light. [37]

Yekhidah is the cosmic Logos, as the solar Logos, or Christos, is the Logos of our system of worlds revolving round the sun. Yekhidah is the Supreme Head of the universal system designated by the term Rashith Ha-Galgalim, "Head (or Beginning) of the Whirlings."

Yekhidah is beyond the limitations of gender. These do not become manifest until Kether has projected itself, simultaneously, into the manifestations shown on the Tree of Life as Chokmah, Wisdom, and Binah, Understanding. Chokmah is Ab, the Father, and Binah is Aima, the Mother. Thus we may think of Kether or of Yekhidah as being the universal Father-Mother.

Yesod, ISVDHH, "Foundation." See Tree of Life.

Yetzirah [ITzRH]. the world of formation. In man, Yetzirah is the formative power operative in all 6 Sephiroth of the Lesser Countenance. The 7 of Swords refers particularly to the formative power of desire and to the influence of desire upon the Yetziratic plane of patterns and processes. The formative power, is the special power of the microcosm, reflecting the creative power (Briah) of the Vast Countenance. [315]

Yetzer [ITzR]. "formation. [300]

Yod, "open hand." A living flame. The Life Essence. Associated with Key 9, The Hermit.

Yoga (Sanskrit): "union" The end of dualism. Identification with the Only Self.

Z

Zain [Z]. "sword." Letter associated with Key 6, The Lovers.

ZZAL, the spirit of Saturn.

Zahlal [ZLL]. "to shake, to tremble", the root idea is that of vibration. Vibration is alternating activity, and the vibratory pitch of anything represents certain fixed limits or boundaries. This coincides with Binah as the first Sephirah of limitation and thus as the basis of all form. Saturn is active in Binah because its root meaning is the same limitation and "fixing of boundaries" which is essential to the expression of anything at all. [67]

Chyle

Page 1082 Grays Anatomy

Chyle is an opaque, milky-white fluid, absorbed by the villi of the small intestine from the food, and carried by a set of vessels similar to the lymphatics, named lacteals, to the commencement of the thoracic duct, where it is intermingled with the lymph and poured into the circulation through the same channels. It must be borne in mind that these two sets of vessels, lymphatic and lacteals, though differing in name, are identical in structure, and that the character of the fluid they convey is different only while digestion is going on. At other times the lacteals convey a transparent, nearly colorless lymph.

Chyle exactly resembles lymph in its physical and chemical properties, except that it has, in addition to the other constituents of lymph, a quality of finely divided fatty particles, the so-called "molecular basis of chyle," to which the milky appearance is due. It contains a little more protein than lymph, but the chief difference lies in the large quantity of fats, soaps, lecithin, and cholesterol present in the former. Lymph and chyle, containing, as they do, fibrinogen in solution and leukocytes, clot on removal from the body, the coagulum being free from the red cells, and presenting a clear or whitish jelly-like appearance.

From Principles of Diet and Health

Countless portions of our intestine play this kind of vital part during the breaking down of what we call food substance. When enough of this substance reaches an emulsified condition, it arrives at a very special place, called "the Secret Place of Virgo"

because the intestinal system, assigned to Virgo is the place where digestion is completed and where the final selection is made between assimilable material and what is rejected as waste. There, in that special place, the body is able to extract a very fine substance, both physical and non-physical, that has been called "chyle." This chyle, actually a type of light, is a very subtle substance that is part of what is required to get our blood chemistry in the proper condition so that the refinement of our vehicle can take place. In other words, our vehicle is preparing us to be able to experience states of mind and emotion that we would ordinarily be unable to experience.

[Picture of Thoracic duct, which empties into the subclavical vein, is on Page 624 Gray's Anatomy.]

One other important point alluded to in this key through use of Yod is the fire letter Yod. Yod, is a component part of every Hebrew letter, it symbolizes the flame of spiritual energy present in all forms of the Life-power's self-expression. Yod is attributed to the Key 9, the Hermit and to the astrological sign

Virgo. Virgo is a earth sign whose traditional symbol is a woman holding sheaf of wheat. It is said that the human body is woven from threads spun in the small intestine, which is governed by Virgo. Thus the Fire present in the food we eat is the fundamental constituent of our bodies.

Phosphocreatine: An organic compound, $[C_4H_{10}N_3O_5]$, capable of producing physiologic energy, as in muscular contraction.

Phosphorous (Greek phosphoros; bring light) Atomic number 15.

Phosphorescence: to persist in emitting light, following exposure to and removal of incident light.

ELEMENTS

The 3 Philosophical Principles are accessible to our senses in the form of matter which manifests in four different states: (1) solid, (2) liquid, (3) gaseous, (4) radiant or etheric. These manifestations are considered the four Elements. They are called Earth, Water, Air, and Fire, and are endowed with the properties cold, moist, dry, and hot.

Because of their dual qualities, the Elements can separate and intermingle. In each case, two Elements have one quality in common, and each Element also contains something of the other three. Fire from the Water Element, for instance, would be the product of detonating gas through the separation of hydrogen and oxygen by means of electricity.

The Elements of alchemy are therefore not basic substances in the sense of chemistry, but manifest as states of matter.

The symbols of the 4 elements combined together they form the symbol which is known as Solomon's Seal or the Star of David.

The alchemist Johannes Isaac Hollandus distinguishes between the two manifested Elements Water and Earth and the two inflowing Elements Air and Fire.

Air is concealed in Water,
Fire is concealed in Earth.

Water and Earth are fixed Elements; both are depicted by triangles standing on their points (descending). Fire and Air are volatile; they are represented by upward-pointing triangles.

FIRE

Bardon

The fiery principle are heat and expansion. The origin of light is to be sought in fire. Expansion is identical with extension. Electrical fluid.

Two basic quality which must be clearly distinguished in each element. Active +, and passive -. In the Universe there is neither good nor evil, because everything has been created according to immutable rules, wherein the Divine principle is reflected and only by knowing these rules, we shall be able to come near to the Divinity.

Light involves all the specific qualities of such as shining, penetrating, expanding.

JUNIS

The Element Fire is characterized by the emission of light and heat. Fire signifies warmth, expansion, the active; furthermore, the creative, the pure, the subtle, the noble, the virtuous, the masculine, potency, strength, the will, generosity, altruism, intuition.

PFC

Alchemical fire is the electric vital force which takes form as solar radiance and heat, the animating principle of all creatures. It is called fire because its action breaks down and consumes the forms through which it becomes manifest.

1. The fire of the alchemists is closely related to the First Matter, since, as Paracelsus declares, it is "the principal subject of this Art."
2. Some call it a "common" fire, meaning that it is common to all things.
3. It is not the ordinary fire of physical combustion, but a hidden energy characterized by its power of vivifying.
4. It is identical with the STONE.
5. It is one thing, from one root.
6. In many respects it resembles a fluid, so that alchemical writers often disguise it by the name water.
7. It is silent and invisible.
8. It is not generated, but manifested by the alchemical work.

9. It is purely natural, but the excitation of it is artificial.
10. It is the cause of the three principles, and of all that can be named.
11. According to Boehme, this fire is the root of light which is generated from it.
12. It is God Himself. ("The Lord our God is a consuming fire.")
13. It is the power which forms the physical body of man.
14. It is identical with Ruach, the Life-Breath (also Prana, Pneuma and Spiritus.)
15. This fire is what raises the "dead" (in the esoteric sense), as pictured in Key 20.
16. The Great Work is the means whereby this resurrection is accomplished.
17. In the human body. This fire is especially active in the nerve centers and organs which are concerned with the function of reproduction. It is active also in other centers as heretofore explained.
18. The alchemical fire is represented by the first letter of the Tetragrammaton, _____, consequently it is identical with the life-force in the human organism, because to this first letter of _____, Qabalists attribute the second aspect of reality, Chokmah, which is the seat of _____, [ChIH], Chaiah, the life-force.

See also Essay Trplicity of Fire.

AIR

Bardon

Do not regard this principle as a real element, but grant it the role of a mediator between the fiery and the watery principles, so that the principle of air will, in a certain way, establish the neutral equilibrium. The principle of air has assumed the quality of warmth from the fire and that of humidity from the water.

PFC

Tiphareth, the Sphere of the Sun, and Yesod, the Sphere of the Moon, are the only Sephiroth corresponding to the element of air.

On the Tree of Life, the element of air is represented first of all by Kether, the Crown. Kether is termed the Root of Air, because it corresponds to the highest aspect of Ruach. It is this Ruach which concentrates itself into the Small Point of Yekhidah, the Indivisible One or universal Self. Even this indivisible unity is Qabalistically related to the element of air.

Yekhidah, [ICHIDH], adds to 37, which is the number of HBL, meaning primarily, "a fleeting breath." The same word means "emptiness, vanity, nothingness," and this confirms what we have said concerning the identity between the element of air and En, the No-Thing. As a proper name, En is Abel.

The element of air is referred, as Ruach, to Tiphareth, the 6th Sephirah, where it stands for the vital principle concentrated as the personal Ego. One spelling of the proper name Koor, or Hur, is simply a reversal of Ruach (Koor, Hur, Ruaeh). Furthermore, Koor means "whiteness," and in one scale of color, Kether, the seat of Yekhidah, the universal Self, is represented as White Brilliance.

Through the association of Ruach with the letter Aleph, it is evident that Qabalists regard the element of air as being the connecting link between the universal SELF, Yekhidah, seated in Kether, and the life-force, Chaiah, attributed to Chokmah. The life-force in the path of Aleph is the whirling motion generated in Kether by the concentration of the Limitless Light. The same force manifests itself in the macrocosm as the movement of the heavenly bodies. In the microcosm, this whirling force manifests as the circulation of the life-force through the organisms of the various creatures, vegetable, animal and human.

Another clue to the inner mystery of the element of air is to be found in the astrological rulerships and exaltations of the

zodiacal signs corresponding to this element. Mercury rules Gemini. Venus rules Libra, and Saturn is exalted in that sign. Saturn and Uranus rule Aquarius. Uranus is also connected with the path of the letter Aleph.

The 3 body centers corresponding to these planets are dominant in the control of the element of air. They are:

1. K.1, The pineal gland, the brain center connected with the vibrations of Mercury and Uranus;
2. K.3, The throat center, associated with the planet Venus;
3. K.21, The Saturn center at the base of the spine.

JUNIS

The Element Air is gaseous and volatile. Air is denser than Fire, out of which it is precipitated, is the medium between Fire and Water. It is also the "carrier of the seed" and signifies in a broader sense wisdom, clarity, cleanliness, intellect, reason, the ability to communicate, and the expansion of being.

From THE CHALDEAN ORACLES

"There is above the Celestial Lights an Incorruptible Flame always sparkling; the spring of life, the formation of all beings, the original of all things. This Flame produceth all things, and nothing perisheth but what it consumeth. It maketh itself known by itself. This Fire cannot be contained in any place; it is without body and without matter. It encompasseth the heavens.

"There is a sence that the Tree of Life is rooted in the letter Aleph."

The eleventh path (Aleph, joining Kether to Chokmah) is called the Scintillating or Fiery Intelligence.

The element Air is said to be the agency through which the power of the solar rays or our sun are carried to earth.

The first letter of the Tetragrammaton, _____, is said to stand for the same element . This letter, Yod, is attributed to Chokmah on the Tree of Life. This also connects with the idea of fire, because Chokmah is said to be the "Root of Fire." This living fire in Chokmah is _____, [ChIH], Chaiah, the life-force; and we have seen before that Chaiah is the same as what Hindus call Prana, not only because it is the life-force of all creatures, but also because this Prana is thought of as being universally diffused, and as being one with the radiant energy streaming from and reflected by the various heavenly bodies.

Chaiah, _____, [ChIH], The cosmic life-force seated in Chokmah. Chokmah is the seat of Chaiah, the vital principle resident in all forms throughout the universe. In its physical manifestation, this principle is identical with the radiant energy streaming from suns.

In Tarot, therefore, the letter Yod is symbolized by an ancient, bearded, wise man. He is the Hermit, "He who stands alone." He is Ab, the Father, and Ab is one of the names for Chokmah.

The force he diffuses is represented by the light of a lantern. This light is the secret fire. It is symbolized by a six-pointed star held aloft on a mountain peak. Thus it corresponds to Masloth, "the highways of the stars," another name for Chokmah.

Another aspect of the secret fire is shown by the staff in the Hermit's left hand. This is one of the commoner phallic symbols, and in Key 9 it gives us a hint that the sublimation of the powers it typifies is part of the means whereby the heights of attainment are reached.

WATER

Junis

The Element Water is the liquid state. Water is the result of the coagulation of Fire and Air. Steam condenses and turns into water. Water is magnetic and is called "universal menstruum," also "mother of the things." It is either condensed air or liquid earth; its character is cold and contractive. In a broader sense, it signifies the passive, the absorbing, the penetrating, life, feelings, love of nature and of the great family. It acts as a mediator between Air and Earth.

PFC

The water is the cosmic mental energy, called water because it flows in streams, has currents, vibrates like waves, has tides, and is like a mirror or reflector.

In AESCH METZAREPH the element of Water is attributed to:

Chesed, the 4th Sephirah,
Hod, the 8th Sephirah.

The same book also attributes:

Silver (Luna) to Chesed,
Copper (Venus) to Hod.

Anything connected with the moon must partake of the nature of water. Venus, also, is sea-born, and we have already noticed that the First Matter is sometimes termed Venus, and that it is also frequently called Water.

Water is the **substance** aspect of the First Matter, having its root or source in what is represented on the Tree of Life as Binah, to which Sephirah the principle Salt is also attributed. This substance aspect appears also in the fourth Sephirah. Hence, in THE PATTERN ON THE TRESTLEBOARD, we associate Limitless Substance with Chesed.

In Chesed, the alchemical water takes the form of Silver, or Luna. Nevertheless, this metaphysical Luna is at the same time the field or sphere in which the operation of the power designated as Jupiter is at work. Even as the Sphere of Jupiter, Chesed is related to water, since Jove is the Lord of Rain, Jupiter Pluvius.

In the 8th Sephirah, the First Matter presents itself under the form of alchemical Copper, or Venus. Yet Hod is also the Sphere of Mercury, and the actual, physical metal Mercury is the only fluid, or watery, metal. These details require careful consideration, for they are clues to the right understanding of the whole mystery of alchemy.

Alchemical water, then, is the cosmic fire, specialized in the nerve currents and chemistry of the blood stream. The purification of this water must be the first work of the alchemist. He must choose true foods, and regulate his habits of eating. He must control his sex-life, and see that kidney elimination is what it should be. He must learn, little by little, to rebuild his body, sacrificing everything which clouds or obscures its transparency to the light of the Life-power. And, finally, he must impose a pattern of the New Image on its cells through the agency of his subconsciousness.

Franz Bardon

Coldness and shrinkage. Two poles, the active one being constructive, life giving, nourishing, and protective. The negative, (similar to fire) is destructive dissecting, fermenting, and dividing. Magnetic fluid. According to the rules of creating, the fiery principle would not be able to exist all by itself if it did not conceal inside as opposites pole the principle of water.

Darkness comes from the principle of water. Darkenness has the contrasting specific qualities of the light. Without darkness, light would not only remain quite unrecognizable, but without darkness there would never be any light at all.

PFC

The Blue Robe

The flowing robe and the color blue represents Water. Water is the primordial substance, known to the Hindus as "Prakriti" or mental energy (root matter) is symbolized by Water and the Virgin. The wavy lines of the robe represent vibration. This is one of the most important words in occultism.

We live in a vibratory universe and it is vibration in the root matter which puts us in touch with other points in the universe. These points are themselves centers of the conscious energy of the One Life-power. The same law of vibration, at work on the physical plane, brings to us the radiant energy of the sun and other forms of energy converging upon this planet from every point in space.

The root matter is identified with subC of which water is also a symbol. Water was the first mirror. Mirroring is duplication or reflection. The symbolism of water is directly related to the meanings of the number 2. It is the conscious energy of the One Force, acting upon itself in its subC aspect of root matter, which brings into being all physical structures, including the cells of your body.

Physical form may be thought of as being a condensation of the electro-magnetic "rain" which is the root-matter pervading all space and veiling the fiery energy of the One Force. This root-matter, with its interior fire, is the "water" of which occultists speak so often.

A symbol of flowing and fluidity. Thus it typifies the ever changing forms of life. It is drawn so as to seem to flow out of the picture. The robe is the source of all streams and pools among the symbols of the Keys.

Mem

The letter Mem means "waters" or "seas", and refers to Root Matter as do the crescent and upper garment (see key 2).

Mem signifies the Mother Deep, or Root of Nature.

Second of the Mother Letters.

Aleph: K.0: Air: SuperC awareness of Life
Mem: K.12: Water: SuperC awareness of Substance
Shin: K.20 Fire: SuperC awareness of Activity

These 3 letters represent 3 aspects of the Absolute, of the All.

Each of the Mother letters is a symbol for an aspect of superC, or awareness of the within. In K.12, this awareness is shown as a reversal of the mental attitude the average man who is concerned almost wholly with outward appearances and his mental and emotional reactions to them. K.12, through the letter Mem, thus connects the eastern face of the cube, attributed to Venus, fabled to have been born from the foam of the sea, to the western face, attributed to Jupiter, the sky-father, ruler of rains and lord of the thunderbolt.

The Element Water

Water was the first mirror it reflect everything upside down. Occult water is Astral fluid. All forms of matter are forms of energy built up from infinitesimal, widely separate "drops" of the "water" of the alchemists.

Occult water is the Astral Fluid the electro-magnetic energy which is the substance of all things. It is called the seed of minerals because every mineral is composed of atoms and every atom contains a certain number of corpuscles, or drops, of this primary substance.

This fact enables an aspirant to effect a total reversal in his interpretation of his environment. By means of this reversal he is able to free his mind from the subjection to appearances which

prevents most persons from using mental imagery to change conditions for the better.

From the connection with High Priestess, water is identified with subC which is the substance of every form in the universe, it is the One Thing from which all things are made.

The universal subC is also your personal subC. Its creative powers are those which you direct by means of suggestion.

There is no difference between the energy which takes form as thought and the energy which takes form as a diamond, a piece of metal, or any other physical object. Thought forms are centers of more intense and more lasting activity than physical things.

Angel

Gabriel. Angel of the element of water. Gabriel is the presiding genius of the meta-physical substance which is symbolized by water, and he is also the active principle behind the apparently passive figure on the High Priestess.

The presiding power in the scene is the power of reflection, the root-power of the Universal Memory. Gabriel means "Might of God," and the suggestion is that human personality is raised from the "death" of 3D consciousness by a power descending from above, rather than by its own efforts. The Spirit of Life in us never forgets itself, and when the day of judgement comes we hear the trumpet-call proclaiming our real nature and calling us from the deathlike sleep of belief in mortal existence.

The Mountains of Icebergs [Background]

Mountains represent abstract thought which finds its purest expression in the science of mathematics.

Similar to the figure in K.12, since they represent the arresting of the flow of mind-stuff, represented by water. It also refers to the alchemical dictum which says that in order to perform the Great Work we must fix the volatile. The volatile is the stream of conscious energy typified as water. Its flow gives rise to the illusions from which our delusions are derived. When we fix it, or make it solid by arresting the flow, we are emancipated from bondage.

K.12 shows the Hanged Man, or Suspended Mind, in connection with the element of water. The state of Samadhi, or perfect abstraction there pictured, culminates in the Perpetual Intelligence symbolized by K.20.

The higher consciousness arrests the flow or mental energy. Because it does this by means of abstractions having their basis in mathematics, the arrested flow of consciousness is represented by ice as it is in Keys 0 and 9.

EARTH

BARDON

The action of the 3 elements has been limited with the result of space, measure, weight and time having been born. (Proton, electron and neutron combine together to form matter). The reciprocal action of the 3 elements together with that of the earth, thus has become a tetrapolar so that the earthy principle may be labelled as a 4-pole magnet. The fluid in the polarity of the earthy element is electro-magnetic.

PFC

Earth is attributed also to Malkuth. The alchemist's earth is a synthesis of fire, air and water.

The magical earth is what Tarot symbolizes by the lantern of the Hermit, and the rays of light streaming from it.

All things are embodiments of the invisible earth, and the invisible earth is radiant energy.

Throughout this lesson we are dealing with the invisible magical earth which we have found to be the same as the Quintessence, or Akasha.

The following Tarot Keys are specially concerned with the magical earth:

K.21; the Saturn center at the base of the spine,
K.16; the Mars center just below the navel,
K.1; the Mercury center, or pineal gland,
K.3; the Venus center in the throat,
K.2; the Moon center, or pituitary body.

The manifestation of the Life-power through them is what enables us to control the forms which are assumed by the invisible earth here in the visible world of the physical plane.

Of these, the invisible earth is the original mode of the Life-power. It is without form and void, as described in the opening words of the Old Testament. Thus it is symbolically black, or deep indigo, the color attributed to Akasha, Saturn and Capricorn. This color is also that of the radiant darkness named Ain, Ain Suph and Ain Suph Aur, the Nothing, the Limitless, or the Limitless Light. It is also the color of the lower segment of Malkuth on the Tree of Life, as well as the color given to Binah, the Sphere of Saturn

JUNIS

The Element Earth is the concrete, solid condition of matter. It contains 3 other Elements in a specially noticeable way. We

recognize in it coagulated Fire, coagulated Water, and condensed Air (vapor). It is the mother of metals, minerals, plants, and animals, and is therefore also called the Great Treasurer. It is the mother of all material things, which are meant to attain to eternal life through evolution, and through the imperfection of things it provides the knowledge of that which is still lacking for completion.

Tohu va-Bohu [TvHV VBHV]. without form and void [Genesis 1:2]. A description of earth, or "That which is below" in the Biblical creation allegory. The mental image suggested is that of a vast abyss of fluid darkness. see 390, 291. The Surangama Sutra states: "The intrinsic nature of space is the real earth-essence."

Akasha

BARDON

The akasha is the ultimate, the supreme, the most powerful thing, something unconceivable, the ultimate cause of all things existing and created. Akasha is sapceless and timeless. It is the non-created, the incomprehensible, the indifinable. It is the fifth power, the orignal power. Everything created is kept in balance by it. It is the orgin and the purity of all thoughts and intentions, it is the causal world wherein the whole creation is subsisting on, beginning from the highest spheres dowh to the lowest ones. It is the quintessence of the alchemists, it is all in all.

JUNTIS

Within the four Elements a fifth is present, the Quinta Essentia or Quintessence, which is none of the four Elements, however. The Quinta Essentia is considered as permeating the whole of creation. In a way it can be compared to the ether or space (akasa) of the Indian tradition. "It does everything, and without it nothing can be done," says Raimundus Lullus.

The Quinta Essentia is the force that binds everything, the foundation without which the Elements would be dead matter. It is the spiritual core of all things and, according to Paracelsus, the extract of the Elements, that is, their incorruptible eternal substratum. As such it is simultaneously the origin and the goal of all evolution. The Quinta Essentia is the cohesive force of all living creatures and all existing things. It is also called Mother, Never-Failing Source, Heavenly Water, Universal Spirit, Mercurius, Earth Mother, Mother of the Waters, Ocean, Coelum, Substantia Coelestis, Celestial Menstruum.

The liberation of the Quinta Essentia, respectively of that which is in each case considered its principal carrier, is characteristic of many spagyric preparations. Thus many magisteria are also called the Quintessence from Wine or the Quintessence of Honey.

In laboratory chemistry various substances are often designated as Quinta Essencia, and a frequently heard theorem says that it is not one of the four Elements but proves to be one of the three Philosophical Principles. In this respect, the designation Quinta Essentia is also used for specific substances, for instance, for ethyl alcohol (spirit of wine) or for the Vegetable Stones, which will be discussed later.

Let us once again visualize a comprehensive diagram:

1. A Divine Principle, which manifests as a union of Prima Materia (primordial matter) and Prima Energia (primordial energy). The two Principles represent a reality and form the foundation of creation. The first part of the diagram is occasionally also simply called Prima Materia in alchemy.
2. Polarity or duality: the two Principles Sulfur and Mercury as opposites. In addition, also the opposition between the fixed and the volatile, the solve and the coagula, Sun and Moon, yang and yin, and so on. "The sun is its father, the moon its mother...", says the Emerald Tablet.
3. The triad or trinity or ternarius: the three Philosophical Principles, meaning the duality Sulfur and Mercury, to which the Principle Salt is added.
4. The quadruplicity or quaternity or quaternarius: the Elements Fire, Water, Air, and Earth.
5. The quintuplicity or set of five: the four forms of manifestation of nature (Elements) with the Quinta Essentia.

In hermetic philosophy nature is considered the totality of all beings in the universe. The totality is animated by the Divine Principle.

NADIS

Nicolas Flamel says of the relation between Sulfur and Mercury: "... these are two snakes that are attached around the caduceus or mercurial staff, by which Mercury derives his great power and transforms himself as desired... Figure 7 shows the mercurial staff, or caduceus, after a drawing by Hans Holbein the Younger. The two snakes around the staff bestow the power of the Solve et coagula : Dissolve and bind. The symbol of the snake-staff appears in many traditions, for instance as the staff of Moses, the staff of Asclepius, the vertebral column entwined with ida and pingala.

Figure 8 shows the three most important yoga nadis. The nadis (from the root nad, motion) are subtle channels through which flow the vital energies. The coarser channels are the nerves, veins, and arteries, which are also known to Western medicine, while the subtler, through which the prana energy flows, have no equivalent counterparts here, just like the meridians of Chinese medicine. The nadis with the energy centers (cakras) in the central channel, represented in Figure 8, are considered the most important nadis. They are called ida, pingala, and susumna. Here now follows a synoptical table of the principal nadis.

The susumna channel unites in itself the moonlike, the sunlike, and the fiery. Within the susumna channel there is the shining Vajra-nadi (also called vajrini-nadi), and within the latter flows the pale citra or cintrini-nadi, a moonlike channel whose interior is also called Brahma-nadi.

Name	Ida	Susumna	Pingala
Nature	Moon-like "Embodiment of the Nectar"	Fiery	Sunlike
Temperture	Cooling		Heating
Color	Pale	Fiery Red	Fiery Red
Sex	Female (Sakti-rupa)		Male (Rudra-rupa)
Course	From right testicle to left nostril	In the innermost of the vertabral column	From the left testicle to the right nostril
Corresponding River	Ganges	Sarasviti	Yamuna

Kundalini (literally, "the coiled one," i.e., the Serpent Power or Serpent Fire), which rises in the vertebral column (susumna) after its awakening and awakens the cakras (see Figure 8) one after another. When it reaches the highest cakra, the yogin simultaneously attains the highest level of consciousness.

The 3 Philosophical Principles

Manifestation of matter is maintained through the cooperation of three Philosophical Principles, which are also called the Three Essentials or the Three Substances.

The different proportion of the three substances in the countless forms of manifestation of matter accounts for their multiplicity. For this reason, the various materially existing things are sometimes also called Mixta (mixtures). A metal, for instance, is a Mixtum, likewise a plant. In this way specific proportions of the Three Substances, or the Philosophical Principles or Essentials, form the basis of every chemical (not alchemical) element.

The three Philosophical Principles form a unity in the triad, although they are different from one another.

In alchemistic terminology these Principles are designated as Sulfur, Mercury, and Salt.

Mercury:

The principle of life, or the vital power, the spirit (in the sense of "spirit of life"), the waters of life, further, the volatile, the etheric. In the Indian tradition, Mercury is also called prana. Mercury is considered anonymous and not conscious. It represents the feminine or passive principle.

The spirit (Mercury) in the alchemical sense is considered feminine. It is supple and plastic, but it can also have a corrosive effect. Arabian cosmologists use the term ruh (Hebrew ruach), which also signifies the motion of the air or the living breath (Sanskrit prana). The word is akin to the Arabic word rih (air). Living creatures inhale the vital force with the air, so that it can nourish the subtler bodies or organs. Hence the Indian breathing technique known as pranayama.

According to the Arabian philosopher and physician Averroes, the vital power is present in interstellar space as a substance. By specific breathing processes it can be assimilated, then transformed into life in the heart. This formulation brings back to mind the concept of ether in space. In the Indian tradition, it is called akasa (space or ether).

According to the Chinese conception, the vital power is differentiated into many further single vital forces, which are called different forms of chi. They are changing constantly, combine anew, are striving toward each other and again away from each other, and flow through organisms in various forms. Chi is elastic, moldable, adaptable. In breathing, in the Chinese view, cosmic energy mingles with the energies carried to the lungs from the spleen (and from other organs by way of the spleen). This composite energy now flows in the meridian system in the point

known as Lung 1.

In the body, the Mercury principle is especially strong in the blood and the semen as also in the breath and the heart. In Indian alchemy, Mercury is also said to be the semen of Siva. Siva, God as the creator, transformer, and destroyer (so that something new can be created), is the Lord of alchemy and the cause of every transmutation.

Sulfur:

The soul, consciousness, designated as atman or atma in the Indian tradition, that is, in the sense of jivatman, the individual soul (also called the central point in consciousness), and also sometimes in the sense of universal Sulfur, that is, the World Soul (paramatman). Sulfur is always conscious and never anonymous. In the Indian Samkhya philosophy the word prana is always used in the sense of soul, but that is a peculiarity of that philosophical system. Furthermore, Sulfur is the fiery, radiant, burning, and masculine or active principle.

Sulfur, or the soul, is the masculine principle. If Mercury is occasionally called the Moon, the lunar, or Diana, Sulfur is the Sun, the solar, Apollo, the original potency, the formative principle, the active, the principle of the "invisible fire," and also of love.

Salt (or sal):

The solid, the body, the vehicle, matter in the sense proper.

All things and beings in the universe contain the three Philosophical Principles. They are the three necessary substances that make the material condensation possible at all.

From the modern viewpoint, we can also call Salt the physical units; Mercury corresponds to undulation, while Sulfur represents the quantum of light. A likewise acceptable analogy would depict the correspondence between proton (Sulfur), electron (Mercury), and neutron (Salt).

In his work Alchymie und Heilkunst, Alexander von Bernus designates as "prime matter" negative electricity, which, as a chemical body, is atomistically organized.

Summarizing, we can say that we observe everywhere in the universe three forces or manifestations simultaneously:

1. The tiny building blocks of the atoms, which form matter, the Salt Principle.
2. The Life Principle, prana which tries to materialize in countless forms, from the simple molecules to the most

complicated structures. We recognize in it the Mercury Principe.

3. Consciousness, intelligence, which guides and forms all life.
It is the soul, jivatman, or atman, the Sulfur Principle.

These three Philosophical Principles are accessible to our senses in the form of matter which manifests in four different states: (1) solid, (2) liquid, (3) gaseous, (4) radiant or etheric. These manifestations are considered the four Elements. They are called Earth, Water, Air, and Fire, and are endowed with the properties cold, moist, dry, and hot.

Sagittarius - Incineration.

Related to Sagittarius and alchemical incineration, the 9th stage of the Great Work. Attributed to the letter Samekh, Key 14, Temperance and the mental state of zeal or wrath. Incineration is accomplished through the knowledge and conversation of the Holy Guardian Angel. It is the purging and refinement of the desire nature, which then becomes the great medicine. Incineration is the process which consumes the dross of erroneous thinking. It rids subconsciousness of the subtle residue of the thoughts, feelings and action of former lives, leftover from the stage of putrefaction. The sense of separate personality is reduced to absolute nothingness of blackness. Then the idea is substituted that what ever goes on in the field of personal expression is really the reflection of the one reality. Then events in the field of personal experience are found to be direct operations of the one identity.

Aether (Gr). the ether or quintessence. A symbol of the highest plane of manifestation, also called spiritual, heaven, light. It is the universe of spirit which preceds the lower universe which is patterned upon it. Called the 5th element by Plutarch-same as the alchemical 5th essence or Quintessence. The ancients considered Aether one of the elementary substances out of which the universe was formed. It was regarded as pure upper air, the residence of the Gods, or creative powers, and Zeus, Lord of Aether, or Aether itself personified. see 214, 86, 300, 600.

an ass, Chemor [ChMVR]. donkey, jackass. The ass is a symbol of the alchemical first matter.

Achdoth [AChTvI]. My sister [Song of Solomon 4:12]. "A Garden enclosed is my sister, my bride." The garden is ABN, Ehben, the stone. The phrase is equivalent to Job 28:2 "copper is molten out of the stone." see 53, 126, 661, 30, 216, 1496.

Black Raven. *Corvus niger* (Lt). An alchemical term which THE SECRET SYMBOLS OF THE ROSICRUCIANS (page 11) calls the "door of the art." The Black Raven is the first stage of the matter of the Great Work. It is called the "door of the art" because it is the point of entrance through which the power of the Divine Soul enters into the field of manifestation.

blood of the grape. *Dam-aynahb* [DM-ONB]. The mystical wine of initiation The occult "blood of the grape," which brings the exaltation of consciousness, to the awareness of our true dwelling-place, and to the knowledge of our essential identity with Yechidah, the One Self in Kether. This state of consciousness is often described in Sufi poetry as "intoxication". (see 166).

CIRCULATION

Circulation is a continuous distillation in which the distilled liquid falls back into the liquid to be distilled. This operation is designed to enrich the products in volatile elements (in the alchemical sense), this is to say spiritual elements.

Circulation is an important operation in alchemy. It can last many months. During the practical work, we shall find out that some liquids circulate almost spontaneously.

COHOBATION

In Alchemy, cohobation is the reassembling of purified elements.

D

DIGESTION

Digestion occurs in a closed air-tight container. There is no yeast as in the case of fermentation. The temperature conditions are the same, often 40C. It generally lasts longer than fermentation. In principle, no gas is released. Only the appearance of the matter and the circulation of the vapor in the flask gives any indication of the stage of digestion.

The flask should have a rather long neck and the matter shouldn't fill more than a third of its volume. It is very important that the temperature be constant during the whole digestion: as the cooling down of eggs kills a brood, likewise a momentary cooling down blocks the cohabitation resulting from the digestion.

Maceration concerns the preparation of the product. The term digestion is used to design a terminal operation in the making of the product. Digestion is sometimes combined with circulation.

According to Von Bernus definition, the aim of the effect of digestion is to obtain the loosening of the texture of substance to allow their opening and dissolution. This phenomenon must be considered as identical to the one that happens in the stomach of an animal. Cohabitation, in alchemy, is the assembling of the purified elements.

DISTILLATION

In Alchemy there are six types of distillation:

1. ordinary distillation
2. rectification
3. fractional distillation
4. vacuum distillation
5. steam distillation
6. philosophic distillation

The goal of distillation is to separate two or several mixed liquids; this separation is based on the difference between the boiling point temperatures of the liquids. The first liquid to boil is the first to evaporate. The still is comprised of a flask and its heating system, a cooling condenser and another flask which receives the distilled liquids. This is shown in the drawing and can be easily set up.

Dei gloria intacta (Lt).

"The untouchable glory of God." The divine soul, Neshamah, seated in Binah (67). The one operator in the Great Work. That spotless, imperishable principle whose purity cannot be soiled by even the worst of human beings. One of the Mottos in the vault of brother

C.R. It was written round a circle, one of the 4 engraved on the brazentip of the altar in the vault. In the circle was a picture of the head of a man. It represented the sign Aquarius. In this new age humanity will be controlled by those who understand that man is truly the untouchable, or virgin Glory of God.

Peresh Ha-soos [PRSh HSVS]. Dung of the Horse. Found in alchemical texts. 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 PRSh, Peresh, to make ShRP, Sahrahf or Seraph, fiery serpent. It is, in brief, the kundalini or serpent fire. The word SVS is a blind for APILH 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.

G

Gluten of the Eagle. The eagle has been applied by the philosophers to the Mercury after sublimation, firstly on account of its volatility, and secondly because as the eagle devours other birds, so does the Mercury of the sages destroy, consume, and reduce even gold itself to the first matter.

This eagle is also a symbol of Scorpio after the reproductive energy represented by that sign, and by the letter Nun, has been raised to its highest potency. The yogis call the gluten of the eagle Ojas, a word meaning: "the illuminating or bright." GW, L12

I

IMBIBITION

This operation consist in impregnation a solid, generally a salt, with a liquid, its Sulfur, its Mercury or a Menstruum. [Lesson 15 page 5 Spagrics].

Interior of the Earth. Interiora Terrae (Lt). Part of the alchemical phrase in Secret Symbols (page 17). The interior of the earth "is the inner, Life of Man. When one follows the alchemical admonition, and visits this region, he enters into the state of consciousness the Yogis call Samadhi. In sanskrit this word has affinities with the ideas of burial and self-immolation. The practices whereby it is attained are all directed toward arresting, or suspending, the flow of mental images. They are also aimed at abstracting attention from sensory perceptions.

L

Lily is the alchemical Mercury

M

MACERATION

In maceration, there is simply dissolution, in the maceration liquid, of the principles contained in the vegetable or mineral.

Maceration occurs at a lower temperature than fermentation, just so as to prevent fermentation from occurring. Generally, maceration occurs at room temperature, between 18 to 20°C.

In principle, there should not be any release of gas: maceration can therefore occur in a closed container. The maceration liquids used are generally water and ethyl alcohol or spirit of wine.

Maceration is mainly used in the preparation of plants. Dried plants are macerated in wine spirit, fresh plants preferable in distilled rain water, generally for 24 or 48 hours.

The water must be well distilled because if it were to contain some salts, they would contaminate the salt of the plant and the spagyric purification would no longer be possible.

The maceration is particularly important before extraction of essential oils through steam distillation.

It is better not to use too much water because it must be evaporated in order to recover the salts of the plant.

Menstrua

In Alchemy, Menstrua are the liquids which have the power to dissolve or extract the elements of various materials. In general, the Mercury proper to a realm is an excellent menstruum for that realm. Very often, the word ALKAHEST designates a menstruum with limited power: sometimes it acts only on one of the principles of Sulfur or Mercury, or in other cases it acts on only one part of its realm. For example, there is an ALKAHEST which is semi-metallic and satisfactory in the mineral realm but not in the metallic realm.

The menstruum is generally obtained or liberated through fermentation or putrefaction and it is separated by means of distillation. In the vegetable realm, the Mercury is vegetable alcohol.

This is valid for all the volatile substances of the vegetable realm.

Fermentation, distillation, purification and sharpening of the menstruum are necessary operations which will be covered in further studies. However, it is also useful to know that:

- a menstruum is a living being, that is to say the more pure

it is the more sensitive it is to psychic influences.

- a menstruum is contaminated by disharmonious sounds, negative words, selfish or malevolent thoughts. The closer the menstruum gets to perfection the more vigilant the operator must be with his (her) acts, words and thoughts.

Symbolically, one may say that the menstruum starts in the laboratory and ends in the Temple.

Labora	Orare
Work	Pray

Menstrua

universal menstrua
specific menstrua [fixed and volitile]

(volitiles heal temporary illness;s and the fixed, chronic diseases)

The first vegetabel fermentation is alchoholic, t gives a nenstruum that makes volatiles. The second vegetable fermentationis acetic and gives a "fixing: vinegar.

In the universal Menstrua we distinguish the following hieracrchy:

Philosphers Mercury
Philosophic Mercury
Menstrua extracted from human urine
the Archeus of Water

Magnum Opus (Lt).

Great Work. An Alchemical term to describe the process of regeneration of the personality (see 61, 73 Latin, 1081, 187, 67). "Now the alchemists say the Magnum Opus is "woman's work," and even our English speech uses the words "travail" and "labor" for birth. Many, coming this far, have strayed into the error that the Work has to do with genetics. It is not be eugenics that the "beyond man" comes. It is by a second birth within the heart.

The force that is used is, indeed, the Scorpio power; but in each human personality, whether its outer form be male or female, the new birth must take place, for flesh and blood cannot inherit the Kingdom, nor can it be transmitted by genetic processes to posterity. Thus never will the race evolve into the Fifth Kingdom, or superhumanity. Every person must transmute his own lead into gold. Evolution is a genetic process. The Magnum Opus goes beyond this, as you may see for yourselves, if you look up Magnum Opus in the Magical Language.

The Great Work transmutes the Microcosm into the Macrocosm. The Microcosm is illusory. It does not exist. Cosmic consciousness is truly Nirvana, or extinction. Thus the Great Work brings us

to the place of God at the Center, that is, Tiphareth - in heart, not in head, as we told you before.

Thus in all alchemical transmutation the genetic process is inhibited, as one may see from all texts of alchemy, magic and yoga. There is no more oft-repeated statement than this. Thus all the Rosicrucians of the first circle were "bachelors of vowed virginity."

But here you must remember that the Sons of the Doctrine are never to be so much suspected as when they write, most openly, as one of them says. So remember also, that they said also that some of them had children to whom they could not pass on their mysteries.

Evidently "vowed virginity" is not simply celibacy, or else priests and nuns would also be adepts, and they are not.

What we want you to see and understand is, that if the Scorpio force is used for generation it cannot be used for the Great Work.

Used it may be, in several ways; but whatever the special regimen, it always excludes physical procreation. In Tibet this is well-known, as it is in the Western School. The objective is the new birth as one of the Sons of the Doctrine. Meditation is the process. It is the physiological demonstration of a seed-idea, and the names ADM, BN, MLK are the statement of that idea.

Become the true ADM, and you become the Son who is King, and all that the Father hath is yours. The illusion of the Microcosm is transmuted into the reality of the Macrocosm. One of the many becomes the All." [13th Communication, May 28, 1947]

Mercury of the Sages:

So now you have definitely located on the Tree six of the Interior Stars, Mercury, that is the Mercury of the Sages is the 7th and highest, and this is Kether itself. So descending from it are the Paths of the Magician and the Fool. The first is Mercury, and so is the Fool in reality, for the Fool is the higher aspect of what the Magician typifies. Just as in astrology Uranus is the octave of Mercury. On the middle pillar than, is the Path from the Bride to the Crown, and here, if you have ears to hear is the hidden knowledge. [20th Communication 6/23/47].

Moon Center is chiefly concerned with the direction of the fluidic forms taken by solar energy as it courses through the veins, the lymphatics, and the nerve channels throughout the body. - GW, L12.

Prima Materia (Lt). First Matter. The substance of all things, the divine spiritual energy or mind-stuff, to be sought by alchemist in the "Bowels of the Earth" (see above). Manifested through subconsciousness.

R

Roses. Veradim [VRDIM]. Flowers of Venus and symbols of desires, whch, woven together intelligently, as shown in Key 8, may be used to control and direct the Lion-force of volition. see 220. The Rose is the alchemical Sulphur. - GW, L12

Red Lion

The red Lion is the astral light in its physical manifestation after these have been modified by what Tarot represents as Key 1, the Magician, who symbolizes Mercury. - GW, L12

So love linked with purified and perfected sulphur, 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 sulphur 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 purged too of that 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 Rota this is hinted at in many ways, but particularly by the white wand having two similar ends, so too the woman's taming a live lion. Here is a clue to the basis of many forms of magical working. Nothing which tells you to kill or atrophy the lower triad is true magic. These are the sources of all potency, and to deny them or flee them is to confess oneself unfit for the magical path in any of its forms. So take the conditions taken by the world-process eons before your birth as Saturn. You cannot change their basic nature, nor do you need to attempt this impossible task.

What you can do is transmute them, or bring them across into the field of enlightened understanding. This in no wise changes the basic nature of the powers embodied in your surroundings. It is the alchemist who is the real subject of the Great Work, and even he does not change his basic nature. How can he since that basic nature is the changeless one? Yet a similitude may help you grasp this: In a single seed lie all the potencies of growth and flower and fruit. These potencies are unfolded as the plant grows, but they were there all the time. So in what has been called man's animal nature are potencies few dream of, and fewer still unfold; because their presence, not being apparent, must be divined by Mercurial insight and Venusian imagination, and thus follows the actual work of which Key 8 is only one among thousands of glyphs." [19th communcation 6/18/47].

Solve et coagula (Latin).

Dissolve and coagulate. The summary of the entire alchemical process. In some versions of Tarot, solve, dissolve, is inscribed on the right hand of the devil in Key 15, and coagula (literally, to curdle) is written on his left arm. In Key 11, the sword corresponds to solve. The scales, for weighing and measuring ponderable substance, stand for coagula. The hidden operation of alchemy is a modification of the blood *serum, of its albumin (which is used extensively for clarifying liquids), by coagulation, directed by subconsciousness, under the immediate control of "Mercury."

* the clear liquid that separates from the blood when it is allowed to clot completely. It is therefore blood plasma from which fibrinogen has been removed in the process of clotting.

Blood Plasma is a pale yellow liquid making up 55% of the bloodstream and containing microscopically visible formed elements of the blood. Plasma contains 90% water, 8% proteins, 1% organic acids, 1% salts.

Sperma solis (Lt). Seed of the sun (or gold). see 60, 64.

Silver (living). argentum vivum (Lt). The alchemical Mercury, the fluidic metal which is the first matter of the Great Work. This "matter" in its white state is "Argentum Vivum." In its red state, it is DM-ONB, the "blood of the grape," The mystical wine of initiation (see 166).

Sun Center is that which admits the cosmic fire into the house of personality. - GW L12.

Virgin's Milk.

First Matter. An unctuous, oily "water" or chyle-a milky, fatty lymph which is one of the principal means whereby the blood is supplied with the energy derived from food. Formed in the Virgo region of the small intestine and contains compounds of oxygen, hydrogen, carbon, the seoteric fire (sulfur), water (mercury) and earth (salt). The form of the first matter used by adepts to perform the Great Work.