Sepher Sapphires:

A Treatise on Gematria
The Magical Language
Volume II

Wade Coleman

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A Treatise on Gematria

'The Magical Language of the Mysteries

Volume 2

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Section 4

Numbers 400-499

400

I. (2^4 x 5^2)

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

ת Tav. signature, mark. The actual mark is a cross having four equal arms. Last letter of the Hebrew alphabet. In ancient Hebrew it was written as a cross of equal arms, similar to a plus sign +, and sometimes like the multiplication symbol x. The letter Tav as a cross appears on the breast of the High Priestess in Key 2. The secret of the stone of the wise is also the secret of the cross which is the end (Tav). This fulfillment or completion is symbolically represented by the 22 letters of the Hebrew alphabet. Note also the direction attributed to Tav is center, "the place of holiness in the midst."
see 1271 (Greek).

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

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

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

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

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

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

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

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

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

II. "This character as consonant, belongs to the sibilant sound. The ancient Egyptians in

consecrating it to Thoth, whose name they gave it, regarded it as the symbol of the universal mind. As grammatical sign in the Hebraic tongue, it is that of sympathy and reciprocity; joining, to the abundance of the character ד, to the force of resistance and protection of the character ת, the idea of perfection and necessity of which it is the emblem. Although not an article of speech, it appears often at the head of words, thus it was probably used as such in one of the Egyptian dialects, where without doubt it represented the relation את; in the same manner that the character פ represented the relation פא, פה or פי. [d'Olivet, 1976, pp. 465-466.]

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

הנני יסד בציון אבן Isaiah 28:16: "Behold, I lay in Zion for a foundation of stone".

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

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

פשטה Literal sense of the text of the scripture. The "outer garment" of the law. From פשט, straight, plain; simple, flat, level; the plain sense.

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

ספרין 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.

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

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

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

שמין 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.

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

קש 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."

כי עירמים that they were naked, literally, that naked ones.

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

II. "כי עירמים *that-void-of-light*. Refer to first verse of this chapter. It is also way the same root עור, containing the idea of ardor, of a vehement fire, literally as well as figuratively. Formed from the root אור, 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. It the above example, the sign of manifestation ', has replaced the sign of the mystery of nature, and it 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 Samaritan word rendered as עדמים, belongs to the root עמ, the image of *darkness*, united to the root שם, which develops all ideas of inflation, of vacuity, of vanity. The word עמס, which is formed from it, signifies an *enormous excavation*, and also a *savage, voracious animal.* [d'Olivet, 1976, pp. 101-102.]

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

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

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

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

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

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

"Upsilon, closely resembling in from our letter *Y*; and his letter is the initial of the noun *huios* [Y4oH], meaning 'son.' In Gnostic Christianity, therefore, it was a familiar symbol of the second Person of the Trinity, god the Son, viz., Jesus Christ. ... readers familiar with the Pythagorean

doctrines would have been struck by the correspondence for the Romans called Upsilon the 'letter of Pythagoras" who is said to have taught that it represented by its two horns the different paths of virtue and vice, the right branch leading to the former and the left to the latter. Thus this letter was the symbol of the way of life, and here we may remind ourselves that God the son, or Jesus Christ, who is also represented by the letter Upsilon, is reported to have said: "I am the way.:" Finally, alchemist also used the letter to designate their great secret. One text says: "This heavenly dew and its power contained in everything. It is treated by the world with contempt and reject by it. As it grows, it becomes divided into two branches, white and red, both springing from one root "Y".

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

οινος. oinos (Gr). Wine (symbol of Life).

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

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

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

401 (prime)

את Word used to indicate a direct object; in Golden Dawn usage, essence or Spirit. Symbol of God. Ate Thou.

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

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

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

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

נשיאם princes. Genesis 17:20.
תא and.

אמפרודיס Amprodias. Sentenial of the 11th path of Aleph on the inverse Tree of Life.

I. THE 11th path or *kala* is attributed to the element Air and its negative aspect is the demon or shadow known as Amprodias whose number is 401. 401 is the number of Azoth which signifies the 'sum and of all conceived as One'. In its negative phase this essence is conceived as None and is the Void from which manifestation proceeds. The nature of this void is also 401 as את, the Hebrew word meaning 'out of'; its root is the Egyptian *Ut*, whence uterus, the gate of outrance. It is out of the womb of the *Ain*, via Kether, that manifestation issues.

The sigil of Amprodias exhibits a gaping mouth typical of the uterus which utters the Word. This Word is the Hidden Light, the symbol of which is the whirling cross or swastika. It is identical with the letter A or *Aleph,* the letter attributed to the 11th path. In the magical grimoire 231, the following verse pertains to this *kala*:

A, the heart of IA0, dwelleth in ecstasy in the secret place of the thunders. Between Asar and Asi he abideth in joy.

The thunderbolt, or *dorje*, is the lightning-borne weapon of the Hidden Light that streaks downward from the void, reifying as it does so earth or matter. The number 401 is also that of the word ארר which means 'cursing'. It is the primal curse of the Fire of the Spirit imprisoned in bodily form, described in the Holy Books as 'the Wrong of the Beginning', the beginning being considered as Kether, through which flash the lightnings of the *Ain* or Eye of the Void.

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

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

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

Eleven, being the 'general number of Magick, or Energy tending to change', the 11th path represents particularly the path of reversal and the point of turning back from the hither to the other side of the Tree.

The disease typical of the 11th path is the 'flux', which in magical terms is expressed as unbalanced or 'untimely' discharges of lunar energy. It is therefore the *kala* of the Black Moon-Blood. It warns of a leakage of vital fluid which, on overflowing, forms a residue of unbalanced magical energy. This breeds phantoms that appear in the form of sylphs; elementals associated with air or aethyr. Like the fairies and sprites of childrens' tales they are depicted as diaphanous and beguiling creatures. The title of the tarot trump ascribed to the eleventh *kala* is the 'Spirit of Aethyr'. On the hither side of the Tree this spirit is more resplendently beautiful and luminous than words can describe, but its reverse or reflex is as described above; so also are the bubbles blown by the Fool of the Tarot in his mad career on the edge of the pit. [Grant, 1994, pp. 154-161.]

402

איש האלהים Man of God; Husband of God (Glory).

שבילין paths; spelled שבילי 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"

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

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

יהה סלום "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.

שבק 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

גת wine press.

באת came. see Genesis 16:8.

אבת fathers. see Exodus 12:3.

המשחם the annointed. see Numbers 3:3.

404

Shows the essential order (4) of the Limitless light (0) expressing itself in the regulation of all things (4).

שקד Almond. Name refers to the earlieness of its flowers and fruit. From the verb *siqod*, which means to a 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. see 43 & Numbers 17.8.

קדש Sanctity, holiness. see 454, 650.

דת royal command, commandment, a law, edict. With different pointing: 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).

יהה אחד ושמו אחד 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

נשימה Neshamah. Divine soul (in Binah). Variant spelling. See 395, 450.

סהרנץ Saharnatz. Angel of the 2nd decanate of Libra.

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

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

406

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

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

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

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

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

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

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

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

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

ת/ו. Saturn (Tav) in Taurus (Vav).

אתה Thou; you (singular), to thee. Refers to the central reality of Tav, the Self or I AM. Since the את and אתה 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.

דאאת knowledge. variant spelling. See דעת, 474.

ופרסין 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.

כשוף magic. sorcery, witchcraft. That which unites us to Tav is magic, that which divides us is sorcery. see 1126.

כשלון a fall [Proverbs 16:18].
יקצרו they reap [Hosea 8:7].

עם-הארץ 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.

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

שנוים 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.

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

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

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

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

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

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

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

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

This refers to the twins, Set Horus, embracing and becoming one with the Black Sun (Osiris or Shaitan), the God of the Crossing.

The sigil of Raflifu exhibits the horned trident of Typhon (or Choronzon) flanked on either side by the axe or *neter* sign and surmounted by a black sun in the arms of a crescent moon. The horned trident is the triple deity. The axe is the sign of deity. It is the instrument of cleaving and is therefore of the Goddess, the Cleft One, who is *neter*; that is, she is neither male nor female but neter (neuter) for she is both male and female in a mystical sense that is indicible. The axe sign is represented by the Arabic figure of 7. Her planetary vehicle is Venus, one of whose names is AHA, whose number also is seven.

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

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

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

407

ארור 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.

תבה Ark (Noah's). also: a chest, a ship, a sarcophagus. With different pointing: be תבה, *tabah*, "to be bellied, or hollow out." see 971, 1844, 1988, 888, 58, 936.

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

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

III. "תבה, 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, תבה 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 אוב (i.e. the fire of magic, especially black magic): for I must recall here the fact that the Egyptians did not give chariots to the sun and moon as did the Greeks. But a sort of round vessel. The vessel of Isis was no other than that *theba*, that famous ark which we are considering; and it must be stated, the very name of Paris... is only the name of the Thebes of Egypt and of Greece, that of Ancient Syparis, of the Babel of Assyria, translated into the tongue of the Celts. It is the vessel of Isis, (Bar-Isis) that

mysterious ark, which, in one way or another carries ever the destines of the world, of which it is the symbol.

Besides, this word אוב, 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 form the same source, a mass of expressions, which starting from the same radical principle, show all its importance.

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

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

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

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

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

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

408

חת 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."

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

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

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

make merry; jest, play; to mock, beride.

שחק 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."

שחק 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."

זאת this. The Zohar [Prologue, 10A, p.43]: "Who is this that comes up (olah) out of the wilderness? The words מי (who, 50) and zoth זות (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 מי *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)

טת 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 יהוה because every circle equals 22 and every cross 4. The cross, as Tav is a symbol of the Tree of Life, and the Circle is a symbol of the "Power of the Letters." see 9, 380, 358, 1502, 400, 419.

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

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

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

אבות fathers.

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

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

410

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

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

ית Chaldee sign for an objective case.

משכן Mishkan. tabernacle.

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

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

my heritage Israel, whom they have scattered among the nations, and parted my land."

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

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

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

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

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

שקו butter.

ארדט 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."

"ארדט *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 know that the catastrophe of the flood was imminent. It is well known that the Greeks called λνκορεος, the *luminous mountain*, the place of Parnassus where Deucalion rested; but perhaps it is not generally known that the Americans had also a celebrated mountain, upon which they declared that the remnants of mankind had taken refuge, and whose name they consecrated by the erection of a temple dedicated to the sun. The name was *Olamgi*. It would certainly be very easy for me to prove that these names... all have a connection with the course of light...

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

After this explanation one can feel that the word ארדט, 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 ארדט, by a simple a proper name of the mount, but Chaladic and Samaritan words סדנא, *axis, wheel, orbit*; and רוב or ריב, *effluence, emanation*: so that it offers a translation quite exact of the sense that I have given to the word ארדט: that is to say, instead of signifying simply *the reflected course of light*, it *signifies the orbit of luminous effluence*." [d'Olivet, 1976, p.226-227.]

משכן to give a pledge, to take a pledge, seize, levy, (for debt).

411

הכל רצון Palace of delight, will, grace, desire. Briatic (heavenly) mansion corresponding to Tiphareth, i.e. the creative place of the central Ego. With different pointing: means will, desire, wish, goodwill, favor, grace, delight. see 1061, 346, 65.

משכנא habitation, dwelling, tabernacle.

סדר זמנים order of times (ordo seclorum on the great seal). זמן = plan, device; appointed time, title; temple (gram.). With different pointing: prepare, to invite, to say grace after meals in company. see 971.
Rosenroth in K.D.L.C.K. (p.43) gives: *ordo temporum*, and says they are Tiphareth, with respect to days and Malkuth with respect of night; in which are contained or understood all times of nature.

אלישע 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."

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

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

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

שלמיאל "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. [Rf. *Pirke Hechaloth*). [Dictionary of Angels p.272] see. 314, 296.

עפר + אין no-thing + 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.

טבת Tebeth. Tevet, the 4th Hebrew month, December-January, corresponding roughly to the period when the sun is in Capricorn. See Esther 2:16.

412

בית Letter name Beth, meaning 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.

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

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

ואתה and thou. This indicated the true house

(Beth) of spirit as the central point of personality (see 406). ואתה 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 (יהוה ואתה)," the two invocations are, in effect one. That is בית and יהוה are designations of a single reality.

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

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

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

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

שמן המוב 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.

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

413

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

תביא you will bring. see Genesis 6:19.

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

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

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

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

414

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

2. The Golden Treatise of Hermes, IV says: "Behold, that which the philosophers have concealed is written with seven letters..." Paul Case: אין סוף אור 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.

גדד סוף אור enclosure without limit.

רבה סוף אור growth without limit.

רז סוף אור mystery without limit.

אזות Azoth. Alchemical term for the first matter and the Quintessence. A and Z (Lt), Omega (Greek), and Tav (Hebrew). Initial and final in 3 languages.

אני יהוה אלהי אברהם אביך I am the God of Abraham thy father [Genesis 28:13]. The Limitless Light is the Creative God, the only God. "God is light, and in him there is no darkness." This declaration occurs in the story of Jacob's dream of the ladder. The ladder represents the Tree of Life.

הגות 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.

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

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

משתמים goings forth. From the Limitless Light spring all appearances of "going forth," that is, of emanation. see 974, 770.

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

שחוק Mirth, laughing, derision, sport, play. Attributed to the letter Ayin. Equivalent in meaning to the Hindu lila [leela: "play of the gods or cosmic play"] of Brahma. God creates, as do all artist, from the exuberance of inner feeling - not only the pretty but also the ugly, not only heroes but also clowns, and he enjoys his cosmic play. see 1784, 708, 358.

נחשן enchanter.

415

שמעה hearing. The function assigned to Vav, the nail of intuition. see 12, 32, 53, 158, 177, 508.

מעשה work, action, employment, the function assigned to Lamed, the ox-goad. see 74.

הקדוש The sanctifying; the holy one; i.e. Kether, the ancient of days. As "the sanctifying" it is a title of the 3rd Path of Binah. see 410, 450 (alternate spelling), 765.

ממשלה dominion, rule, reign. The function attributed to Tav, the mark or signature. Also: government. see 400, 406.

קדישא holy. From מלא קדישא (*Mezla Qadisha*), the holy influence, from Kether.
I.Z.Q. Para. 673: "What is to be understood by כח יהוה *kach Tetragrammaton*, the power of Tetragrammaton? This is *Mezla Qadisha*, the holy influence, called, even the Concealed with all Concealments. And from the influence that strength and the Light depend." [Mathers, 1993, p. 328] see 493, 54, 620.

קשוט The forms of truth, the light of truth. With different pointing: 1. *qeshot*: the forms of truth, the light of truth; 2. dress, toilet; ornament, cosmetic.

I.Z.Q. Para. 359: "Who is hidden and not manifested, through those vestments of ornament which are the vestments of truth, QShVT, *Qeshot*, the forms of truth, the lights of truth." [Mathers, 1993, p. 294]

אחות sister; female relation; companion, mate. i.e. Gimel, Key 2. see 73.

אבר אחדבר The voice of the chief seer.

עשליה "Just God, who indicates truth". 47th Shem ha-Mephorash. 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. Associated with the 5th quinance of Pisces; Angel by day of the 10 of Cups. see 400 and Appendix 3.

416

הכאור צקטן the lesser light.

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

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

גבהות 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 אדם (45). This word is from גבה gobah, height, altitude, exaltation, grandeur; pride, haughtiness, point of illumination.

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

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

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

רעה צאן 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

שבאנום a title of Tiphareth. see 977.

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

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

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

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

עץ חיים + הדרך The Tree of Life + the way. The tree is the map of consciousness, a model of the macrocosm in the microcosm. see 228, 229.

זית olive. Genesis see 8:11.

ביתה her house, her household. see Genesis 39:14.

418

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

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

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

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

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

חמאת 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 חמא meaning "to miss the target, to sin".

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

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

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

בית הא House of Heh, House of the Window.

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

יהוה וישוע Tetragrammaton and Jesus. This combination expresses the idea "I and the Father

are One." 418 reduces to *echad* (13), unity.

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

תּוֹ וּ 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.

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

μηρος. 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)

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

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

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

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

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

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

III. This process demands unremitting vigilance, the exercises of great patience, and considerable ingenuity. To control the serpent power is difficult. Not is it enough to become conscious of the obscure sources of our complexes. New outlets for these tremendous forces of subconsciousness must be provided. We cannot afford to let them find expression in their raw, untrained forms. Nothing in the modern psycho-analysis has yet approached the perfection of the alchemical and magical methods of the inner

school. By these methods, of which Tarot study and Qabalah are important parts, the mighty forces of the libido may be tamed and transmuted. The accomplishment of this is truly called the great work, and it depends upon the law of consciousness which Qabalah calls 'the intelligence of the secret of all spiritual activities.' [Paul Case, unpublished notes]

ה-אין סוף אור The Limitless Light. See 414

ה-משוטטים The going forth.

ה-אוות the first matter.

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

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

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

מקור חכמה 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.

την γην. tehn gehn (Gr). the earth. Septuagint translation of את הארץ (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.

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

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

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

420

רצפים 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.

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

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

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

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

421 (prime)

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

חזות Vision, revelation (Chaldaic). see 439.

התבודד to meditate.

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

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

בשויעיה Angel of 10th house of Capricorn. Godwin's spelling. see 465.

422

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

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

שבעים 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."

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

בתב see Exodus 17:14.

423

עצם הבריאה 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 הוה ברא or הוה, Hawyaw, "to be" and ברא, Beraw, "to create." The inner meaning here is that the essential characteristic of being is creativeness. see 203, 20.

תוב-אתה "You are good" Psalm 119:68: "You are good, and what you do is good; teach use your decrees.

תחיה revival, resurrection. From the Hebrew dictionary "resurrection of the dead" המתים תחיה. The "essence of creation" revives and resurrects. see 818, 1313,

את היא the feminine sign. Literal symbol of she; thus "sign she". K.D.L.C.K. (p.66): "And shekinah is called את היא the feminine sign." Shekinah is the divine presence assigned to Binah. see 67, 419.

ερημος. eremos (Gr). wilderness. Lonely, lone, desert (places). Of persons; lone, solitary, desolate, destitute, helpless. A solitude, desert, wilderness.

424

האחדות The unities. Meaning: "The (Heh) First (אחד, One) and (Vav) the last (Tav)." Also: "The mother (Heh as Binah) is first (אחד) and last (Tav). Alpha and Omega (Greek). Affirmation of an underlying unity, veiled by the appearance of manifestation. see 108, 532, 419.

חיות Living Creatures.

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

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

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

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

425

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

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

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

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

גור אריה 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.

הגזית *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.

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

משיח נגיד 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.

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

426

כי אם-גלה סודו אל-עבדיו הנביאים "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."

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

מושיע 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.*

σπερμα. 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

ερματος. hermatos (Gr). of, or from Hermes. (Variant spelling, see 353). Latin *mercurius*. Relates to Mercury, Beth (Key 1) and self-consciousness, expressed through attention and concentration. "Not thine, but mine, is the power of attention, of observation, of discovery, of the discerning of sequence in the operation of nature. In all this, and in the power of discrimination, my superior nature works through thee." [Book of Tokens, Beth]

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

427

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

ויתחבא and hid themselves. see Genesis 3:8.

אותך you, thee. Genesis 17:2.

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

428

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

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

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

וייצר יהוה אלהים 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.

מני-חשך 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.

תו-הה-וו 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.

אבן שלמה 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 שלמה also spells Solomon. see 628.

בתוך 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.

געשבלה the breaker of pieces. Qlippoth of Chesed. **געש**: shaking, quaking, **כלה**: complete destruction.

429

משפט judgement, equality [Crowley, 1977, p. 45]. see Exodus 23:6.

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

430

ת/ל Saturn (Tav) in Libra (Lamed).

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

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

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

נפש 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. Nun is *nefesh* represents Scorpio, which governs the reproductive organs of Humanity. Peh represents the Mars forces. Shin stands for spiritual Fire. By understanding the secret of Nephesh and through desire flowing from the Ego in Tiphareth man may consciously further his own evolution and enter the 5th Kingdom. see 80, 570, 220.

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

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

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

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

ספר מם 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.

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

צדיק יסוד עולם 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.

צהו ובהו 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. 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 [ארץ]. see 291, 271, 390, 451.

I. "צהו ובהו, *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 says צדיק ודקביא: *divided to annihilation and vain.* The Hellenists translate: *invisible and decomposed.* Saint Jerome understands "*inanis et vacua*" *unanimated and vague,* or *unformed and void.* This first error depends upon the manner in which they have understood the first word of the Sepher, the famous בראשית. This word, having impressed them neither in its figurative or hieroglyphic sense, has involved all that follows, in the literal and material sense that they have given to it. I pray the reader to give strict attention to this, for upon this depends all the incoherences, all the absurdities with which Moses has been reproached. In fact, if the word בראשית 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 בראשית 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 צהו ובהו, in which he depicts with master hand that state of a thing, not only in contingent power of being, but still contained in another power of being; in short, without form, in germ in a germ. It is the famous χαος of the Greeks, that *chaos* which the vulgar have also gradually materialized and whose figurative and hieroglyphic signification I could very easily demonstrate.

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

Moses taking this root and making it rule by the sign of mutual reciprocity ת, formed the word תהו by means of which he expressed a contingent and potential existence contained in another potential existence, בהו; for here he inflect the same root by the mediative article ב.

Thus there is no need of conceiving the earth invisible, decomposed, vague, void, formless, which is absurd or contradictory; but only as existing still in power, in another seed-producing power, which must be developed in order that it may be developed." [d'Olivet, 1976, p.29-31.]

II. The Zohar [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 אלהים חם (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).

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

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

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

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

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

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

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

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

"Gr. *nomos*, that which is assigned or apportioned; custom, conventionism; law, ordinance. The Mosaic Law consists of ritualistic observances based upon the action of the forces ruling the material world. It is the law of cause and effect inherent in the elements (or, rather, the *spirits* of the elements) that keeps the soul in bondage in the world of matter, and holds it within the cycle of reincarnation, the mind being attached to the objects of the sense and to the results of actions. From this bondage the soul can become free only by purification and the acceptance of the 'free gift' of the Logos, when it is re-born in the divine essence and becomes 'the son of a God'. Thus Paulos says (Galatians 4:28): 'We also, when we were youngsters. Were enslaved under the elemental-sprits (*stoicheia*) of the Kosmos. But when the fullness of the time came the God sent forth his Son, born from a woman, born under law, that he might ransom those under law, so that we might regain the Sonship. And because you are Sons he sent forth the Breath of his Son into our *hearts*, loudly calling '*Abba*, father!' So that you are no longer a Slave, but a Son, and if a Son, also an heir of a God; but at that time indeed, not perceiving a God, you were enslaved by those who by origin are not Gods.'" [Pryse, 1967, pp. 78-79.]

431 (prime)

אשפים 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.

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

א + ל + ת 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). Note that Tav as "mark" is an abbreviation for something profound. see 400, 30, 1

קרנים + אל God, the strong + horns. The strength of God is the strength of "my servant Moses". **משה** = 345 = **חשם** 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.

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

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

432

תבל The world, the inhabited world. Moist earth [Psalm 24:1]. One the 7 earths in the diagram of the 4 seas; attributed to Earth of Yesod (and Malkuth). *Tebel* is the equivalent of the title of Key 21. Note the number of Tav (The World, Key 21) is 400, and that it is the 32nd path on the Tree of Life (400+32). With different pointing: 1. *tehbel.* confusion, violation of the natural order. From Balel **בלל**, pollution, profanation [Levi 18:23; 20:12]; 2. *tebeil*: spice, seasoning, to spice, to improve. see 291, 50, 365, 105, 302, 337.

בתל to separate. An unused root, found in **בתולה** (448).

אשה אלמנה 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.

צללי ערב Eventide shadows. *Tzelelei* means: shadow, shade, shelter, protection. *Ereb* means: evening, sunset, night; with different vowel points, Arabia (sterility). see 272.

בן עיש Son of Ayish; Ursa Minor, a constellation. Spelled **עש** in Job 9:9, 38:32. see 1082.

בלע בן בעור Bela, son of Beor. The first King of Edom, associated with Da'ath. See 1082 and Genesis 36:32.

כשמן המוב 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 **מלא**, Mezla (78), the holy influence or "illumination material." "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]. [The Kaph, a prefix meaning as, like, about; approximately; while, during] see 407, 412, 390.

433 (prime)

זכות Merit, privilege, right.

בלאת Goetia demon #13 by day of the 1st decanate of Leo. This decanate is 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. see Appendix 11.

Goetia: "He is a might king and terrible. He rides on a pale horse with trumpets and other kinds of musical instruments playing before him. He is very furious at his first appearance, that is, while the Exorcist lays his courage; for to do this he must hold a hazel wand in his hand, striking it out towards the south and east quarters, make a triangle, without the circle, and then command him into it by the bonds and charges of spirits as hereafter follows... The great king *Beleth* causes all the love that may be, both of men and of women, until the master exorcist has had his desire fulfilled. He is of the Order of Powers, and he governs 85 Legions of Spirits." [Mathers, 1995, p. 34]

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

בתוכה in the same, in her, within her, in the midst. see Genesis 41:48.

ובכתה
and she shall cry. see Deuteronomy 21:13.

משפחה family, clan. see Deuteronomy 29:17.

434

דלת Letter name Daleth. door (the leaf of the door, not the opening or doorway); page. Corresponding to the path of the Luminous Intelligence. see 601.

I. The letter Daleth 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 and contention. Yet from this activity of the subconsciousness we may develop powers which enable us to be numbered among the "people of the almighty" (see below). The root of 434 is 14 x 31. Thirty-one is the divine name אל, strength. Yod (יד, hand) is 14. 434 represents the multiplication of the divine power by the works of the almighty hand. Therefore 434 suggest the process whereby the life-power manifests itself or creates. That power is the generation of mental imagery (Daleth), which enters into the sphere of our experience through the door of subconsciousness. [Paul Case, unpublished notes]

II. Four is the number of Daleth (ד), as well as of Chesed (the 4th Sephiroth). The path of Daleth is the first hozontal path (see Appendix 12) to cross the Tree. Daleth reduces to 11 and then to 2. Likewise, Chokmah (2nd Sephiroth, 73) is numerically equal to the letter-name Gimel (גמל, 73). Two as a letter is Beth, therefore the value of Beth relates to Chokmah (the 2nd Sephiroth). In the Tarot the Magician a personification of Wisdom, and is also a potential father (*Ab*, 3). Four is 2 x 2, and thus Daleth is the multiplication of Beth by Beth, and also the multiplication of Chokmah by itself is Chesed.

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

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

III. This same power, seated in the center, or in the heart, is the cross, and with that cross of

Saturn in our Order is the Rose conjoined, and the Rose is the flower of Venus. So in Tarot you see Venus and Saturn represented by the same symbols and numbers.

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

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

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

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

איש מלחמה 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 Daleth 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.

בית-הה-וו bohu (spelled in full) meaning "chaos," [Genesis 1:2].

את אביך 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.

טל השמים 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." [Waite, 1974, vol. 1, p. 111]

עמישדי A proper name, *Amishaddai*. "People of the Almighty." see Numbers 1:12.

חשק יהוה The Lord had [affection] a delight. In Deuteronomy 10:15: "Yet the Lord set his

affection on your forefathers and loved them, and he chose you, their descendants, above all the nations, as it is today." [Interlinar Bible]

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

435

I. Σ29 = 435

ה-מפרם מימי עולם "From everlasting"
ה-מספרים mesaperiym. declaration.

ה-ספש The Animal soul.
ה-ספר מים Heh Sepher M. The Book of Moses.

דרכיך יהוה חד יעני show me the ways, O Lord. Psalm 25:4: "Show me thy ways, O Lord: teach me thy paths." see 915, 224.

436

שעטנז woven. In Leviticus 19:19 It refers to woven mixture of wool and linen. In K.D.L.C.K. (p.505): "... which happens [also] when the letters שעטנז are transformed to read שטן עז 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.

בת בבל 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.

ביתחי Bithchauiy. Lesser angel governing triplicity by day of Scorpio [Crowley, 1977, p. 45].

אפטרופס tutor, curator; prafectus; administrator, according to Rosenroth in K.D.L.C.K. (p.142) who cites the Zohar.

437

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

הנני יסד בציון אבן + הכבוד "Behold, I lay in Zion for a foundation a stone" + the glory. Zion is the holy of holies the stone is the consciousness of union with the source. "The glory" is the mass of potential working power concentrated at the center. It is the rolled-up scroll or seed idea of the High Priestess, concentrated in the primal will at the beginning of a cycle of the life-power's self-expression. see 400, 37.

מדה + אוירא 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.

נדלת great, large ones. see Numbers 13:28.
אלות curses. see Deuteronomy 29:20.

438

ידע שחום Gates of the shadow of death; the 5th hell, corresponding to Geburah, and to the Moslem sakar [Mem = 600, see 998].

בנפשו with his soul, with life in him. see Genesis 44:30.

בביתו his weeping, his mourning. see Genesis 50:4.

ותכחד and you have been cut off, and you would be wiped. see Exodus 9:15.

υλη. 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 not dry, neither earth, nor air, nor fire, nor light, nor darkness, but one single substance, resembling vapor or mist, invisible and impalpable. It was called Hyle, or the first Matter." [Waite, 1974, vol. 1, p. 184]

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

439 (prime)

שפטים shophetim. Judges.
הדלת the door. See Key 3, the Empress.

לדתה her confinement, to bear her. see Genesis 38:27.
הלדת birth, to be born. see Genesis 40:20.
אבותיך your fathers. see Genesis 31:3.

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

440

תם 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.

חזותית wheelings, circling. Chaldaic word derived from the same root as חזות (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.

שכל בלאי 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.

שמנים 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.

מת Dead. In Psalm 31:12: "A am forgotten by them as though I were dead; I have become like broken pottery."

דלות 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 [אני, 61], which is elsewhere attributed to the supernal mother [Binah], forasmuch as in her agree the three letters of the word אני, 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 אדני, Adonai, without the Daleth, or poverty, but filled with the influx, and is אני ani." see 61, 65. The result of "folly": "the wages of sin is death."

תודותו his individuality. It is clear, from the above gematria, that the individuality is realized though the power of the serpent, working with the collective intelligence of the sun (Key 19), which brings completeness to the personality. This word is derived from יחוד [28], *yirhood*, profession of the unity of God; union, communion; privacy, private meeting. see 2945, 425, 1052.

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

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

מבשף Magician, sorcerer. see 445.
תלי the dragon; Satan. see 700.

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

441

אמת 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.

אמת you (masc. plural).

גחלת 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 misfunction of this process, as "the fallen angels".

לריאר 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.

רמרא 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.

את-ם Essence of water. Also, *Ethem*, the wilderness of Shur [Numbers 33:8] 441 = 9 = Teth, the serpent. see 507, 245, 250, 290, 441, 527.

מאת a hundred. Genesis 25:7: "All together, a Braham lived a hundred and seventy-five years". For other numerals see 13, 400, 636, 273, 348, 600, 372, 395, 770, 570.

"מאה or מאת, one hundred. The name of this number indicates an extension produced by the desire to be extended, to be manifested. The root of this word אוה, literally desire, is here governed by the signs of exterior action מ. One finds in Arabic expressing *to extend* and *to dilate*. In nearly all the tongues of Asia, *mah* signifies great." [d'Olivet, 1976, pp. 154-155.]

Of אוה he writes: Determined will: action of *willing, desiring, tending toward* an object. [p.289]

אילת doe, hind. Proverbs 5:19: "A loving doe, a graceful deer- may her breast satisfy you always, may you ever by captivated by her love."

442

בעל שם "Master of the Name," a Jewish magician.

אדך + יאיר he gives light + length, delay, postponement. Illumination comes after the delay caused by the evolutionary process. The real meaning of earth is known. see 221.

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

מבקש seek, search, sought. Genesis 37:16.
ונפשו and his soul. Genesis 44:30.

ומת the dead. Numbers 19:11.

ובדלת and into the door. Deuteronomy 15:17.

אפמי ארץ the end of the earth.

βακτηρια. baktehria (Gr). staff. Septuagint translation of משענת (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)

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

בתולה 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."

דרך הרוח 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).

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

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

same connection between "grace" and the overcoming of bondage as is suggested by the proper name Abinoam." [Paul Case on The Philosopher's Stone, IX]. See 24 note, 14.

יתגל 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.

Η Λογος. 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.

Ιορδανης. Jordanehs (Gr). The Greek for Jordan (ירדן), "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 καινον. aisma kainon (Gr). a new song. Septuagint translation of שיר חדש (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

דם שק blood sack. i.e. the human body.

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

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

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

צפרדע 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."

מקדש sanctuary. Then he brought me back the way of the outer gate of the sanctuary, המקדש, which looks toward the east, קדים, and it was shut." The name of God used here is אדני יהוה [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 (יהוה אלהי-ישראל). Has entered in by it; therefore it shall be shut. As for the prince, being a prince, he shall sit therein to eat bread before the Lord; he shall enter by way of the porch of the gate, and shall go out by way of the same." (Then he brought me the way of the north gate) See Temple of Solomon, in Makey's encyclopedia. The sanctuary, מקדש, was 20 x 40 cubits. Thus its area was 800 square cubits, and the length of the four boundary lines was 120 cubits. Note that the area of the sanctuary, 800 cubits, equals the combines area of the porch and the holy of holies. The alchemical significance has to do with the "place of the work" being used

to arrive at the "sanctuary". see 120, 470, 864 (Greek), 800, 1025.

חשך אפלה 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.

נפקחו עיניכם (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.

צו לצו צו לצו precept upon precept, precept upon precept. In the Interlinar Bible Do and do, do and do. The rest of the verse in Isaiah 28:10 is: "rule on rule, rule on rule; a little here, a little there." The reference is to those to whom are taught knowledge and made to understand doctrine-that the work begins with "rule on rule, a little here and tittle there." see 484, 928 and Isaiah 28:13.

שכן עד 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.

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

ο αγρος. ho agros (Gr). the field. Matthew 13:38: "The field is the world; the good seed are the sons of the kingdom; the tares are the children of the evil one." From a parable of Jesus. R.L. Harrison writes: "It is the world of though 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).

ο αργος. ho argos. the ship (Gr). (From Jason's Argo, 'shining, bright, glistening') With different pointing: the idle, useless; fruitless, unemployed. indolent, slothful, slow. Inactive in [2 Peter 1:8] "For these things being in you and abounding, they will not permit you to be inactive (αργους) nor unfruitful in the knowledge of our Lord Jesus Christ." see 374 (Greek).

445

מכשפה mokshepah. sorcerer.

הבריאה אודיה "Light of wisdom" + the creation. The light of wisdom is a compound of אוד *aur*, light, with the divine name יה, attributed to Chokmah; "the creation" refers to Heh, the 15th path as the "essence of creation", and the letters of the word spell הה (Heh insight and Heh foresight) the letter-name Heh, אב *Ab*, father, Yod the Hermit, Resh letter of the sun, see 222, 223.

וחלת 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.

והדלת and the door. Genesis 19:6.
מתה dead. see Genesis 30:2.

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

446

מות death.

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

Genesis 2:11-12: "A river watering the garden flowed from Eden, and from there it divided; it had four headstreams. The name of the first is Pishon; it winds through the entire land of Havilah (החוילה, 64), where there is gold." Please note that Havilah is 64, which is Nogah the Sphere of Netzach, associated with fire and *may zahab*, meaning: golden waters. See 64.

"פישון Phishon... this is the root יש, 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 פ, and is terminated by the argumentative syllable. ון, which carries to its highest degree, the extent of every produced being." [d'Olivet, 1976, p.78-79.]

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

קדסולים joints, ankles. Spelled קדסלי 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.

חבל-תו "cable-tow"; the Hebrew version of the English. חבל means cord, rope, and תו is the letter name of Tav, mark, cross, signature, implying salvation. As the 2nd extension of 7, תו 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

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

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

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

אילות 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.

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

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

448

מבוקש 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.

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

במות *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.

מלך משיח 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.

הבתולה the virgin, the unmarried. see Leviticus 21:3.

מאהבת from love. see Deuteronomy 7:8.

449 (prime)

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

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

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

המקדש the sanctuary. see Leviticus 12:4.

450

I. (2x3x3x5x5) or 2 x 3^2 x 5^2

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

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

חסף די פחד 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.

מדות 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: מדות midoth is a temurah for 3 Sephiroth, חסד Chesed, גבורה Geburah and תפארת Tiphareth, the Egoic Triad. see K.D.L.C.K. (p.508).

מקודש 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. 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* p. 281] see 67 (Binah), 756, and 415 for alternate spelling.

שפע 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 ימים, *yomim*, identical in spelling with a noun which signifies "days."

שפע Influence. Part of the Path names of Intelligence of the House of Influence (Cheth) and Intelligence of Mediating Influence (Tiphareth). see 536.

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

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

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

פרי עץ 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.

פשע 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 sprit (Shin) by imposing on it forms built up by "personal will" (Peh). With different pointing *pahsha*: to transgress, to be in rebellion (verb); to revolt, rebel; to be unfaithful; to be negligent in guarding a trust. see 100, 1217.

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

קנה חכמה קנה בנה get wisdom; get understanding. Proverbs 4:5: "Get wisdom; get understanding; do not forget my words or swerve from them."

רצון באין גבול ratzone be-gebil. unlimited good will, Good will without limit. Mental state of a saint, a perfect man.

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

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

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

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

The formula of Parfaxitas which comports the assumption of astral animal forms for the reification of atavistic energies. The animals traditionally associated with this ray are the Owl and the Wolf, hence *Le Mystere Lycanthropique*.

The number of Parfaxitas - 450 - is that of בשפים, meaning 'incantations', 'witchcrafts', 'sorceries'; and of פשע, 'transgression', which in this context denotes a crossing over into the astral or spirit world. This is confirmed by the word אתמדא (also 450), 'to be crucified', which signifies the crossing over from bodily to spiritual awareness. The word אתמדא derives from the Egyptian *makha*, meaning 'balance', 'level', or 'crossing', The sigil of Parfaxitas depicts a Fortress with a door and two windows (eyes) superposed upon the letters SUE [may be an abbreviation of the name of Crowley's scarlet woman at the time he received this sigil], the number of which is 71, which is the number of LAM The fortress is magically protected by the letters מ נ ו ד ס (170). The number 71 is that of אליל, which means 'nothing', 'an apparition' or 'image', and serves to show the astral or non-physical nature of the formula of Parfaxitas. It is also the number of חזון, 'vision', and of אימך, 'thy terror'. It is also the number of 'Silence'. On the other hand, 170 is active and is the number of מקל, the 'wand' or *'baculus'*, i.e. the phallus of the magician. It is also the number of Nephilim, נפיל meaning 'a giant', the mythical designation of a god or extra-terrestrial being, from the Egyptian word *Nepr*, 'a god'. The two numbers together denote the formula of the VIII° O.T.O., which involves the use of the Turret of Silence and of the Tower of Shaitan (i.e. the wand), in which isolation it conjures images or visions from the Void.

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

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

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

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

η θαλασσα. he-thalassa (Gr). the sea. This is in harmony with the Hebrew conception of Binah as the sea.

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

את האדם 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.

יהוה עשה כל יהוה IHVH who makes all.

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

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

אתן 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.

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

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

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

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

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ישחוע בן-דוד Jesus, son of David. [Note: ישע = deliverance, salvation, victory, and דוד = beloved]. see 386, 14, 52.

חמדת One greatly beloved. spelled חמדות 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 חמדה, meaning desire, objects of delight]. see 552.

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

קרקבן 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.

בדמות in the likeness, in lickness of. see Genesis 5:1.
מבית within. see Genesis 6:14.

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נפש חיה Nephesh Chaiah. Breath of Life. Animal or Vital Soul in Yesod. Life, living creature. see 430, 23, 483.

I. "נפש החיה soul-of-life.... The word נפש, which used by Moses to designate, in general, the soul and the animating life of being.

The root form which the word נפש comes, is without doubt material, for there is no word possible, in any tongue possible, whose elements

are not material. It is the noun which is the basis of speech. Every time that man wishes to express an intellectual and moral thought, he is obligated to make use of a physical instrument, and to take from elementary nature, material objects which he spiritualizes, and it were, in making them pass, by means of metaphor or hieroglyphic, from one region into another.

Three distinct roots compose this important word and are worthy of closest attention. the first נפ presents the idea of an inspiration, an infusion, a movement operated from without, within: it is literally *an inspiring breath.* The second פה, 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 אש, characterizes the *principiant, principle*. It is *fire*, and that which is igneous, ardent, impassioned, etc.

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

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

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

III. The Zohar [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)

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

Behemoth is the word used in I.R.Q: 1104 for the beast which perish. 1103: "For it is written Psalm: 49:13 'Man (Adam) shall not abide in honor', that is, Adam, who is more worthy that all honor, shall not abide.. 1104: Wherefore? because if it were thus, I would be like unto the beast (Behemoth) which perish." Note the correspondence to נפש חיה, the animal soul, and בוכבי השמים, 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 (פחד), 142, 98, 496 (Leviathan), 52, 323, 973; 128, 1250 (Greek).

In Job 40:6: "Then answered the Lord unto Jacob out the whirlwind, and said (14) 'then will I also confess unto thee that thine own right-hand can save thee.' This verse states that man may become his own savior, affording a key to the allegory which follows (15) "Behold now Behemoth, which I made with thee." Behemoth is no doubt an intensive plural form, and means 'a colossal beast'. Behemoth symbolizes the beast in man, the vital energy or solar force manifesting ungoverned in the lower or animal nature of man. 'He eats grass as an ox'. Grass here signifies the flesh or carnal nature ('all flesh is grass' - Isaiah 40:6). The ox is an unsexed animal, hence 'he eats grass as an ox' is equivalent to saying that Behemoth (the vital energy) can, or was intended to, consume the carnal nature of man by manifesting unsexed; for regeneration as opposed to 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)

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

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

Inman: (Ezekiel 8:14). ...the identity of this deity with Adonis, Osiris, and Bacchus. The derivation of the word, viz., תמז, tamaz, which signifies 'he is powerful, strong, victorious;' a term which applies equally to the sun and his mundane symbol. He was bewailed when he began to droop, i.e., after the longest day in the year, after which he daily sank lower and lower, until the winter solstice. The prayers for the dead, compiled in Egypt, B.C. 2250, were 'addressed to Osiris, symbolized by the sun of the west, Tum, or lower world, but understood as the soul of the universe, the uncreated cause of all.' Bunsen's Egypt, vol. 5, pp. 8,9. Possibly the word in question is akin to the Assyrian *tamu*, 'judgement, knowledge.'

עצי-גפר gopherwood In 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". [גפר = "a resinous wood"] Probably some variety of pine or fir. [Standard Bible Dictionary]. see *abiegnus* (Lt).

αμαρτια. (Gr). sin. "A condition opposed to, or swaying from, the Truth: that which is apart from the wise and beneficial. An injuring of the Soul: ignorance: disharmony: failure to an ideal." [Omikron, 1942, p. 248.]

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

זהראריאל "*Zahariel*- a title of Tiphareth." [Godwin, 1999, p. 563]

"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,

1971, p. 325.]

גדול שמי בגוים my name shall be great [is great] among the gentiles. Malachi 1:11: "For from the rising of the sun even unto the going down of the same my name shall be great among the gentiles; and in every place incense shall be offered, unto my name: for my name shall be great among the heathen, says the Lord of Hosts." The "Lord of Hosts" is attributed to Netzach, sphere of Venus. see 525. In Hebrew 'nations' is 'goyim' and refers to the gentiles. The 'nations' esoterically are the millions upon millions of cells not directly connected with controlling the functions of the body. [The word גוים may be the plural of גו meaning, 'gathering of people; midst, interior; body, back. with different vowel points, within, inside.] see 59.

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

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

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

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פוטיפרע 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 (אסנת, 511). She was the daughter of Potiphera (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 פוטיפר, which omits the Ayin. There is much alchemical significance on both spellings. פוטיפרע is פו = 86, אלהים and reduces to 14; חוה איוב דיה טי (19) = "was black" and reduces to 10; פרץ = 350 = עפר, 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." [Paul Case on D.D.B. Philosophers Stone, IX, 8]. see 385, 511, 57

מיתה dying, death penalty of death. Suggest Key 13 - death and change, leading to transformation. see 50, 106, 700.

נתה 25th name of Shem ha-Mephorash, short form. see 470 & Appendix 10.

תנה give. see Genesis 30:26.

כמשפטו according to its fashion, according to his plan. see Exodus 26:30.

456

הה-וו-דלת Heh-Vav-Daleth. Hod, spelled in plenitude. With different pointing: Fig tree in fruit, Mountain of Myrrh, legs, thighs, street, ways. see 15.

בתול Wall of a House. Refers to Tiphareth. 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].

תאנה Opportunity and purpose; occasion and design; copulation, a coming together, lust.

As to the word תאנה... to distinguish the sign

Tav, the faculty of expressing the continuity of things and their reciprocity. this distinction made, the word אנה has no longer the least difficulty. It is an expression of grief. It is formed from an onomatopoetic root which depicts the groans, sobs, pain and the annihilation of a person who suffers. This expressive root belongs to all tongues. One finds it united to the Sign Tav on several occasions, and especially to express a deep, mutual sorrow. It is presumable that the fir-tree has received the metaphorical name of תאנה on account of the mournfulness of its foliage, from which lactescent tears appear to flow from its fruits. It is at first, in Hebrew, as in the Arabic, only a kind of exclamation as alas! but, transformed into a verb by means of the convertible sign Vav, it becomes אנן or אנוה whose meaning is, to be plunged in grief, to cry out with lamentations. Thence אנוה, sorrow, affliction; and finally תאונה or תאנוה deep and concentrated grief that one shares or communicates. [Hebrew Tongue Restored p. 103]

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

פריצוף face, person.

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

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

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

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

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

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

457 (prime)

זתים olives.

אתון furnace.

מזבחת Alters. See Numbers 23:1.

דרך עץ החיים. the way to the Tree of Life. see Genesis 3:24.

אן + משביל enlightened + ability, strength, power, or trouble, sorrow, wickedness. Success in the great work depends on right use of the

power symbolized by the oil of the "olives"; otherwise it can have evil results. see 400, 57.

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

אתנו with us, us. see Genesis 34:9.

נאות we will consent. see Genesis 34:15.

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

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

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

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

רוח יהוה דבר-בי 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.

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

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

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

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

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

המקדיש the sanctifier. see Leviticus 27:15.

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

יהוה איש מלחמה the Lord is a man of war.

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

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

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

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

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

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

ανατολη. anatoleh (Gr). The east; direction assigned to Venus and to creative imagination (Daleth) on the Cube of Space. The source of light. Written ανατολας in Septuagint translation of קדם (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 (ανατολη) from on high;" i.e. the Messiah, who is elsewhere spoken of as a light. Note the connection between the seed (Nun), the color red (Mars) and the Christos, or source of light. see 273, 540, 255, 1430 (Greek), 1502, 2295 and Matthew 2:1, 2:9.

κυβικη. kubo (Gr). cube.

461 (prime)

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

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

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

נאותה let us consent. see Genesis 34:23.

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

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

253.] See *nymphe* (998).

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נתיב 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.

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

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

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

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

עד כי יבא שילה 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.

עומק רום *phofundum celsitudinis*; depth-height, exaction. see 216, 236.

463 (prime)

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

The wand the Fool carries over his shoulder is 463 lines long. This is a reference to the middle pillar, because the letters of that pillar are Gimel (3), Samekh (60) and Tav (400). The picture of the Fool gives a clue to the magical significance of the middle pillar and to its practical application. 463 reduces to 13 and finally to 4, the number of Daleth. The secret of all works is a secret of the Empress. The Tarot shows her secret plainly when it is placed on the Tree of Life. The secret of the Empress is then seen to be the mystery of Da'ath. In Da'ath all the secret places are filled. The practical work is one of creative imagination that directs the serpent power. Additionally, the letter Nun (the Imaginative Intelligence) represents this power, as does the letter Teth. All magic is fundamentally in the Will, but only becomes operative and effective only through imagination. However no imagination is either pure (and therefore potent) without understanding what the Qabalists call love. The word Love is use sparingly because it has so

many contradictory connotations. And this "true love" is represented on the Tree of Life by Binah, the Divine Mother. Note that 14th Path of Daleth (The Empress) joins Binah to Chokman. Look closely, for this is the secret of the Stone of the Wise. The Emerald Tablet gives another hint when it says: "All things have their birth from One." Even chairs and tables are born not made, but few there be who see this, and that is why there are only a few true magicians. But when countenance beholds countenance, when Kallah and Ben are united, when the returning current of the White Brilliance flashes upward through the middle pillar into and beyond the veil of the No-Thing which is the primal בתון, then is the Great Work completed, for then is conceived the Heavenly *Adam* (45) of whom our Brother and Father C.R. is a symbol. See **20**, 124, 4, 474, 61, 220.

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

תחנה mercy, favor, grace; supplication, prayer. [תחנ 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."

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

זכוכית crystal, glass. The "Adytum" or holy of holies in the brain of an adept is a crystal receptor of the higher worlds.

מטה השקד a rod of almond. The "rod" is connected with divine will, flowing through the spine in the microcosm; "almond" is connected with Kether [מטה stick, rod, staff; branch; tribe support. With different pointing: bed, couch, litter; bier]. . see 54, 404.

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

Goetia: "He is a mighty and strong duke, and appears like a strong man with the tail of a serpent, sitting upon a pale colored [horse]. He knows the virtues of herbs and precious stones, and can transport men suddenly from one country to another. He rules over 30 Legions of Spirits." [Mathers, 1995, p. 36]

ארח צדיקים 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.

The Middle Pillar is Kether, Tiphareth, Yesod and Malkuth. Above Yesod is the path of Samekh, descending from Tiphareth who is King (Melek, מלך) and the seat of Ruach (רוח). Above the King who is also Ben (בן), the son, extends upwards the 13th Path of Gimel, The Uniting Intelligence, which descends from the Kether, The Crown. From Kether to Malkuth descends one unbroken path, though it has 3 parts, Gimel, Samekh and Tav. This is the Erech Tzadiqim, the path of the just, is the Middle Pillar. Thus the power of the Indivisible One in Kether descends through the Unitiing Intelligence into Tiphareth. Below Tiphareth descends the Path of Samekh (סמך), which carries the power of Tiphareth to Yesod. The path of the just is the path of union (Gimel) and support (Samekh), and it ends in that center which is the abode of the Most High. This in *Guph* does the power of the Crown stand centered.

Note that the paths of Gimel and Samekh are both blue, and that Tav, is blue-violet. It is as if the blue of Samekh, after passing through Yesod, had become tinged with the violet of that Sephirah. See **9**.

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. In the Tarot Samekh is sometimes represented as Diana, so that there is in this path a lunar influence. שמך (Samekh) 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.

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

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

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

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

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

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

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

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בדגת הים 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.

תמדי steady, continuous, perpetual. Name of

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

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

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

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

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

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

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

The man and the woman shown in the tarot key "Judgment" are the alchemical King and Queen. The woman is more identified with Yesod than Malkuth. In a sense, any lunar symbol is related to Yesod, and any solar symbol to Tiphareth.

What is pictured in this Key (belonging to the Path of Shin) indicates a special aspect of the relation between Tiphareth and Yesod, or Ruach and Nephesh, and is the outcome of that relationship between the sun and moon, which is symbolized by the child. This general principle has many practical applications in self-unfoldment.

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

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

360 (Shin, שין) + 160 (Ayin, עין) = 420, which reduces to 6 (Tiphareth & ו, the Hierophant)

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

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

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

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

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

Ναξαρετ. Naksaret (Gr). Nazareth. Nazareth. This place-name is from the Hebrew נצר, *Netzer*, which means "a sprout, a shoot, a branch." It is used in Isaiah 11:1: "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.

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

מלך שלמה King Solomon. One of the three original master masons, connected with Tiphareth, and the Sun. the result of divine union is the building of the temple of King Solomon. 1 Kings 4:1: "So King Solomon was king over all Israel." Israel means "He shall rule as God." see 541, 90, 375, 1378, 273; 620, 2769 (Greek).

כשניעה *Kashenyayah.* Angel of 10th astrological house [Capricorn]." [Godwin, 1999, p. 564] Spelled with a ו instead of a נ in *777* Table IV, Column CXLII.

הכליות the kidneys. see Exodus 29:13.

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

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

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

יוד-וו-דלת. 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.

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

עולם היצירה 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.

מתוך from out of. see Deuteronomy 5:22.

שמעון 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.

Simeon also means: to hear; to listen, give heed, to obey; to understand, to infer, deduce. From שמע shema, the confession of the unity of God; calling together; hearing capacity. 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). see 420.

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

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

467 (prime)

נתיבה a path, road, way (feminine form). see 462.

וימתהו and he slew him, so he killed him. see Genesis 38:7.

ויתמהו and they marveled. see Genesis 43:33.

וימררהו and they dealt bitterly with him, and they attached him. see Genesis 49:23.

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

חללת you defiled. see Genesis 49:4.
חכמת wise, skilled. see Exodus 35:25.

η κυβικη. ho kubos (Gr). the cube.

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בר-אורין scholar; erudite. It is note worthy that the *Fama Fraternatas*, which described the vault of C.R. as a compendium of universal wisdom, was addressed to the "erudite of Europe". [בר pure, clear, clean; learned. אורין scholarship.]

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

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

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

μαθησις. mathesis (Gr). mental discipline of Greeks.

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

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עת 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. See Ecclesiastes 9:11.

שבל דמיוני Saykel Damyoni. Imaginative Intelligence, Intelligence of Resemblance. Title of Nun, the 24th Path and Key 13, Death, the sign Scorpio which rules sex and death. Nun means "to sprout, to grow". As the "fish" it implies continuous growth through the reproductive powers of imagination.

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

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

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

IV. "I am the Intelligence of Imagination, creating an expanded, liberated life by my power of true vision." [Meditations on the Paths of Wisdom]

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

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

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

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

נבת 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. [נבחה is the spelling, also in Isaiah 39:2].

אמך כגפן בדמך על מים Your mother was like a vine in your blood. see Ezekiel 19:10.

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

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

עמר נקי 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.

נתניה 25th Shem ha-Mephorash. "God who gives wisdom." For the acquisition of wisdom and the discovery of the truth of hidden mysteries. Governs occult sciences. Gives revelations in dreams, particularly to those born of the day over which he presides. Influences those who practice the magic of the sages. Negative influence: black magic.

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

II. A variant form of this name is Nilaihah. Davidson says: "Ambelain in *La kabalah Pratique* list 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, 1971, p. 207.]

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המוריה הר 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."

אלף-שין Aleph-Shin. the Qabalistic spelling of *Esh*, fire, in plenitude. see 301.

אויר מדוה Wind from Life-Breath. The elementary Air, of Spirit. Part of Rauch, the

cosmic Life-breath. "On the harp of ten thousand strings, the wind of the spirit moves ever" [Book of Tokens, Malkuth]. The life-breath is the doer and the actor in human bodies, and brings about the development of the subtle senses. see 214, 217.

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

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

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

נבאת spices, aromatic powder. See Genesis 37:25.

האבן הזאת "pillar stone" or "foundation stone". In Genesis 28:22: "And this stone, which I have set up for a pillar, shall be God's house: and of all that you shall give me I will surely give a tenth unto you." The Zohar [I:72A, p.243] adds: "That stone... was the foundation stone out of which the world evolved and on which "the temple was built..." Jacob instituted evening prayer, and it was in reference to this prayer, which he instituted for the first time as a proper method of propitiation, that he said in his own praise, 'and this stone which I had put for a pillar', as up to that time no one had erected one like it. This is implied in the expression, 'and he put it as a matsebah (erection, upstanding) [מצבה = קבלח], 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.

ο καθαρος. 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".

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ויעש אלהים and God made

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

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

בעת in time. see Genesis 21:22.

כתבים written. see Exodus 31:18.

בכיתם you have wept. see Numbers 11:18.

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

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גולגלתא Skull. see 466.

אבתיכם your fathers. see Genesis 48:21.

תגע touch, she touches. see Leviticus 5:2.

επισκοπη. epskipeh (Gr). "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. see Luke 19:44: (43) and 1 Peter 2:20. This word also means the duty of visiting, inspecting, i.e. charge, office or overseership, "the charge" in Acts 1:20 and 666.

474

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

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

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

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

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

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

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

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

II. "When the fall had occurred and the Sephira Malkuth had been cut off from the Tree by the folds of the dragon, there was added unto the Tree Daath, the Knowledge, as the 11th Sephira, to preserve intact the ten-ness of the Sephiroth. Showing how by that very eating of the Fruit of the Tree of Knowledge of Good and Evil should come the Saving of Mankind, for Daath is the priceless gift of Knowledge and Intellect whereby comes Salvation. Wherefore also is 11 the Key Number of the Great Savior's Name (יהשוה = 326 = 11) - Allan Bennett

III. Proverbs 3:19-20: "By wisdom (בחכמה) God (יהוה) established the earth (ארץ), with Understanding he established the heavens, and with his Knowledge, the depths (chaos) (תהומות, 857) were broken up." It is through Daath (Knowledge) that the creative power of the Elohim (emanating from Binah) begins to manifest something from the chaotic nothing. In Qabbala depths are often referred to as the Womb, or *Ani* in Hebrew. This word is simply a rearrangement of the word *Ain*, or Nothingness, and therefore would have the same numerical value (61).

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

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

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

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

עדת 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.

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

עתד to prepare, make ready. a prerequisite of knowledge.

עתד 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.

אחתי כלה 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.

זה-היום עשה יהוה "This is the day which the Lord has made" [Psalm 118:24].

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כהבת 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.

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

עתה now. see Genesis 19:9.
אבותינו our fathers. see Genesis 47:3.

גויתנו our bodies. see Genesis 47:18.
גבעת hills. see Genesis 49:26.

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*). This statement indicated that the symbolism of the vault is both macrocosmic and microcosmic. The pyramid, Solomon's temple, and Noah's ark are also macrocosmic and microcosmic symbols. see 87, 122, 76, 150 Latin, 106, 37, 23, 24.

476

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

כל-מעשיו all 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.

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

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

Rosenroth in K.D.L.C.K. (p. 197) gives: *domus judici, curia, consistorium iudiciaie*, and said by him to refer to Malkuth. In the Zohar the Rabbi Shimeon Ben Johai calls it shekinah, which contains a triumvirate of animal bodies-the face of a lion, the face of a bull and face of an eagle.

ביתחן Baythchan. Angel Lord of the triplicity in the sign Scorpio by day. see 1126.

צלילימרון Tzelilimiron. The Clangers, Qlippoth of Gemini.

This reflects unbalanced discrimination. The letters of this name suggest the perverted power of meditation (Tzaddi) alternating between action (Lamed) and influencing will-force (Yod) for personal ends, reversing mental substance (Mem) and creating (Yod) the degeneration of solar force at odds with its purpose (Resh) by the psychic voces of disunity (Vav), frozen in a cycle of reproductive error (Nun). see 1126.

d'Olivet writes of the root "צל: 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, צל every *noise* that is striking, clear, piercing like brass; every *shadow* carried, projected a great distance into space; every obscure *depth*, whose bottom is unknown: metaphorically, *a screaming voice*; any kind of object extending overhead and making a shade as *a canopy, dias, covering, roof, veil*; every deep, obscure place, *a cavern*. The Arabic word in its primitive sense, characterizes the state of that which grows dark being corrupted, of that which imitates the darkness of shadow, which lengthens, gains, as a shadow, etc. According the onomatopoetic sense , it is a prolonged sound, a cry which invokes succor, a prayer, etc. That which is prolonged indefinely, wanders, disappears, etc." [d'Olivet, 1976, pp. 434-435.]

477

שכל מטבע Sekhel Motba. The Natural Intelligence. Title of Tzaddi, the 28th Path. Connects the desire nature (Venus, Netzach) to the automatic consciousness (Moon, Yesod). Only meditation can plant the seed of the word in the heart. Then the seed grows and bears fruit. Human personality is the instrument which nature devises and perfects to express the Life-power's knowledge of its own nature, and the possibilities of that nature. The key to success in meditation is to overcome distractions and forgetfulness by faithful practice. The possessor of this path is filled with the spirit of wisdom and counsel. He is the agency through which the natural process of an unbroken flow of consciousness in a particular object is expressed. Nothing but good then results from his thought and action. he shares in the cosmic activity and knows the exact situation in any moment to be the right and necessary one. *Motba* is derived from the root יבע which, as a verb means "to press in, to impress, to sink." "Nature" is the meaning in rabbinical writing. The implication is that nature is like the "impression" made on wax by a signet ring. see 127, 81, 103, 203, 222, 104, 127.

זרע צדוק the seek of Zadok. In Ezekiel 43:19: "And thou shall give to the priest the Levites that be of the seed of Zadok... a young bullock for a sin offering." Zadok means "righteous", and was one of the two chief priest in the Davidic sanctuary in Jerusalem (abode of peace). The "seed" is Yod, assigned to Kether and Chokmah, in the divine name IHVH. The "bullock" is Taurus, represented by Key 5, the Hierophant or intuition. When Vav is "sacrificed" Zadok becomes צדק 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."

מכון הר-ציון 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.

μετανοια. metanoia (Gr). repentance; after-though; 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.

εκδικησις. ekdikehsis (Gr). vengeance. Romans 12:19: "Dearly beloved, avenge not yourselves,

but rather give place unto wrath: for it is written, 'vengeance is mine; I will repay, says the Lord.'" Refers to another biblical passage Proverbs 24:29: "Say not, I will do so to him as he has done to me: I will render to the man according to his work." There is no vengeance in love, and the recompense is shalom. see 370, 190.

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זעיר אנפין 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.

בלילות by night [Psalm 134:1].

גולגולת 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.

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

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

כתובים 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.

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

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)

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

טבנת 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.

האל בית אל The God of Bethel [Genesis 31:13]. see 560.

הדעת The knowledge. see 474, 581, 293.

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

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

480

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

I. "Queen of the Night, Queen of Demons, wife of Samael, wife of Asmodai, first wife of Adam. Arch-demon corresponding to Yesod." [Godwin, 1999, p. 565]

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

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

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

תלמוד talmud. teaching.

כל-נפש all living. In 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."

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

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

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

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

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

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

תף a hand-drum or tambourine called the

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

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

I. "*poth*: opening; pudenda." [Godwin, 1999, p. 566].

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

481

אדירדון "The Mighty One Sings. A title of Tiphareth.(?)." [Godwin. 1999, p. 499.]

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

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

επισκοπεια. episkopeia (Gr). overseership. [επι, over + σκοπη, watchtower; επισοπη, an overseeing, office of overseer or bishop; a visitation, or punishment].

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

η γενεσις. heh genesis (Gr). 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". see Luke 1:14, James 1:23 and 532, 709 and 1550.

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

τρια μεγεθη. tria megetheh (Gr). three dimensions.

Ιαου. IAOU (Gr). The name of Tetragrammaton, Notice the similarity to the name of God IAO, used in the Phoenician mysteries. This is definitely a Gnostic derivation, from the Alexandrian brotherhood.

αρτοι. artoi (Gr). "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

γη επιλησμενη. geh epilelehsmeneh (Gr). "land of oblivion" or "land of forgetfulness". Septuagint translation of ארץ נשיה (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.

לבנת to build. see Genesis 11:8.

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

ובדעת and in knowledge. see Exodus 31:3.

לבנת white, white ones. see Leviticus 13:38.

מזלות Mazloth. constellations; the Sphere of the Zodiac. Singular form מזל is root of Mezla, the force proceeding from Kether is identified with planetary influences. see 73 (Chokmah) and 23 (chaiah).

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

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

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

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

תועבה an abomination. Genesis 43:32.

I. (2^2x11^2)

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

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

עתיד 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.

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

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

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

light sown to the righteous), 207, 277.

Θεου. Theou (Gr). God.

485

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

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

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

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

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

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

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

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

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

העדות the testimony. Exodus 26:33.

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

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

486

I. (2 x 3 x 3 x 3 x 3 x 3) or 2×3^5

יסודות 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.

תיכון 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.

מצה פרוסה 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].

שין-יוד נון Shin-Yod-Nun. The letter Shin, spelled in full. The power of transformation (Shin) through the agency of divine will (Yod) produces perpetual change (Nun). Resurrection has to do with Fire, with bread and with the inner "sea".

יהוה בחכפה ימד ארץ "IHVH in the power of his mouth (fertilizes, founds) the earth." A name of God.

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

"*Avith-* a City of Edom; city of King Hadad." [Godwin. 1999, p. 566.] see Genesis 36:35.

תומם twins, variant spelling of תאומים, 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.

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

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

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

Πετρα. petra. rock (Gr). "As a symbol, the word *petra* is used in an antiphrastic sense which, relying on an alleged composition of the word, suggest a rapid rising to a great height. Hence it is a synonym for the Narrow Way, the Way of the Mystes: or, for the FEW in their evolution, have passed the Narrow Gate. The Khristos, the Anointed in Godhood, is its Goal. It may be remembered that Demeter, when seeking the *Kore* [maiden, 198], sat on a "Reverend Rock" (agelastos petra)." [Omikron, 1942, p. 262.]

487 (prime)

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

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

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

488

מתחיל beginner.

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

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

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

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

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

פתח door, entrance of. see Genesis 18:1.

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

חלמתי I have dreamed. see Genesis 37:6.

489

רוח רעה evil spirit.

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

תפדה you shall redeem. see Exodus 13:13.

אדמדמת reddish. see Leviticus 13:19.

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

490

בית לחם 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' Virgin Birth. see 412, 78, 686, 1050.

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

"יפת 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 פת, 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 י, which adds to its force and universalizes it.

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

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

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

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

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

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

נפשכם your mind, soul, your will. see Genesis

23:8.

מולדתי my birthplace, own relatives. see Genesis 24:4.

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

מרדים bitter herbs. see Exodus 12:8.

491 (prime)

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

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

הסודות 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.

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

אמנת nurse; a name of בינה 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

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

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

בת-מלך 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

את יהוה אלהיך the Lord, thy Lord.

בצאת as was departing, at the end [death]. see Genesis 35:18.

לזנות to go astray, to prostitute. see Leviticus 20:5.

התנחל have inherited. see Numbers 32:18.

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

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

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

ידעתי I know. Genesis 4:9.

ם׳יעדרפצ the frog. Exodus 8:2.

495

תמימה perfect [Psalm 19:7]. Refers to "The law of the Lord." Suggests limitation (Tav), reflection (מם, 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. see 1032, 490.

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

עפר מן האדמה 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." The law of the Lord is to make man in his own image. see 350, 90, 50.

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

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

496

I. Σ31 = 496. Mystic number of the 31st Path of Shin. The third perfect number (see Appendix).

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

Malkuth is 496, and this is a perfect number. The idea of perfection is combined with the other ideas associated with 10 in the name of the last Sephirah (Malkuth). Because the sum of 4, 9 and

6 is 19, the number of חוה (Eve), the Bride and Mother; and the reduction of 19 is 10. The Kingdom is perfect. Nothing needs to be added or anything subtracted. As the *Sepher Yetzirah* says: "Ten, and not nine; ten, and not eleven." See **13** & 52.

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

In Malkuth is the power of our Lord and King אדני מלך, *Adonai Melek*. Malkuth is also כלה (Kallah) the Bride, and מלכה (Malkah) the Queen. So the *Guph* (89) which is the embodied Kingdom is the King himself, also the Queen who is his Bride. *Adonai Melek* is 155, and also דוד נאמן, the faithful friend, for our Lord King is our friend. Here is a mystery, the Kingdom, King, Substance, that is Guph, Queen and Bride are all but ONE, and the ONE is ALL, because כלה can be read as הכל (Hakal) the ALL.

Heh-Malkah is המלך, the King, and the King is Tiphareth, and Tiphareth תפארת is 1081. And 1081 reduces to (the seed) 10, which is both Malkuth and Yod.

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

שקוץ disgusting, filthy, an abomination, an idol [the detestable thing] in 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.

לויתן 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.

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

את המים essence of the waters.
את המלך essence of the king.

צרור a small bundle; a little stone, pebble; package, bag, pouch. *Tzeror* refers to the powers of the kingdom are concentrated in a small point,

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

צרור 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.

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

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

חזות לילה night vision, night revelation. חזות also means 'covenant".
כר עוד kar or. Lamb skin. A Mason's apron is lambskin. see 220 and Key 18.

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

ותמים and perfections. The affirmation of the perfect cosmic order, proceeding form the divine self-impartation or beneficence represented by Chesed or Jupiter, and manifested in Malkuth.
μονογενης. monogenohs (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 *spiritua sanctus* at the lower point.

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תאומים 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 שכם, "shoulders," or "shoulder-blades." According to astrology, Gemini, governs the shoulders.

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

II. The twins, ascribed to זין, are the "two apples" of the 7th conformation of the beard of Macroprospus. Zain connects בינה to תפארת and זין, 67 = בינה. The 2 apples equal תפוחי = מקוד מים חיים, which add to 504, the value of דרש, "to seek". The two apples are the fountain of the Water of Life. They are correctly described as twins. דין, Din and דני, Doni, are the twin Intelligences. see 64.

III. I.R.Q. Para. 238: "Tradition: A most secret thing is this disposition of the beard. Secret is it and hidden; hidden, yet not hidden; concealed,

yet not concealed in its dispositions; known, yet unknown."

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

אמונת 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*).

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

אומנת Nurse or *nutrix*, according to Rosenroth in K.D.L.C.K. (p.57), who links this word to אמנת, 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.

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

בית אלהים House of God.

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

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

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

יפתח Jephthah. "He [God] opens"; one of the major (8th) judges of Israel. see Judges 12:7.

499 (prime)

צבאות Armies (hence, multiplicity). With different pointing: busy, arduous, 'hosts'. see Leviticus 20:9.

אילת אהבים. *cerva amorum.* a loving doe. In Proverbs 5:19: "A loving doe, a graceful dear-may her breasts satisfy you always, may you ever be captivated by her loved." K.D.L.C.K. (p.77) links this phrase to Malkuth when the glorious horns of Hod are placed above it.

הצפרדעים the frogs. see Exodus 7:29.

περγαμος. Peregamos (Gr). A celebrated city of Asia minor, famous for its library. Connected as on of the 7 churches or congregations of Asia (השיה, the physical plane) with inner planetary center of Jupiter. Spelled περγαμω (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."

I. "Pergamos stands for the manipuraka chakra, the solar plecus, which is the chief centre of the sympathetic nervious system, and the seat of the eputhumetic nature-the Dragon, or Satanas, the Adversary of the Logos... 'Such then, is the nature of the liver, such its function and place, as said, formed fro the sake of second-sight.' This, of course, is the faculty of the mantis, or individual gifted with 'second-sight'; and this is also the 'witness Antipas,' who has inded been shail by those who have lost even this psychic function of the liver, as well as the intuition of the intellectual nature. ANTI-ΠA-E is simply mantis disguised by having its initial M converted into ΠA (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 incidentally shows why 'eminent scholars' have fail to fine a satisfactory Greek derivation for the word or any historical record of the supposed 'Martyr'." [Pryse, 1965, pp. 101-102.]

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

Section 5

Numbers 500 - 599

500

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

II. ך Final Kaph. see 20.

נתן Nathan. to give.

פרו ורבו be fruitful and multiply.

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

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

יהוה דעת shows knowledge (Psalm 19:2).

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

תימן Teman "which is on the right hand"; an important district, apparently in the north part of Edom in Ezekiel 25:13. "This is what the sovereign Lord says: 'I will stretch our 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. A name of a Duke of Edom [Crowley, 1977, p. 49]; Godwin associates with Hod. see Genesis 36:11.

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

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

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

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

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

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

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

The sigil of Shalicu shows the tomb or plaque of Christain Rosencreutz that announces the fact of

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

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

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

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

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

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

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

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

Μανασσν. Manasseh (Gr). "Causing to forget." Septuagint translation of מְנַשֶּׁה (395) in Genesis 49:20. Connected with Aquarius and with alchemical dissolution.

501

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

אֲשֶׁר as a pronoun and conjunction: who, which, that, as for regarding. Translated "that" in

Exodus 3:14: "I am that I am."

The Zohar says (I, p.155) "The truth is that Heh (Binah) is called אשרה, Ashera (Venus) after the name of its spouse *esher*." Thus אשר refers to Yod or אב, which is חכמה.

אשר to be guided. Note the root idea of the word למד Lamed, which means "ox-goad" and "to teach". 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. See Book of Tokens, Lamed.

אשר relative pronoun (without distinction of number or gender). With different pointing: the name of the cedar tree. The feminine אשרה means: happiness, happy, and is the Biblical name of the Phoenician Goddess of Fortune (Syrian עשתרת [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." מעדנים (dainties) is derived from עדן Eden (see Key 3). Sustenance, alimentation (in reference to the roundness of a well-fed body). Fat, in the same text is שמן 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 רוח, Ruach or Air, the element of Libra which is ruled by Venus.

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

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

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

אל גנת אגוז 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.

עיד הבר skin of a lamb.

קו השמים The rule of heaven.

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

רצון הקדום the Primal Will.

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

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

תמונה appearance, form; image, likeness, shape.

החכמה תחיה wisdom gives life. In Ecclesiastes 7:12: "For wisdom is a defense, and money is a defense: but the excellency of knowledge is, that wisdom gives life to them that have it." Wisdom is the Life-force, Chaiah in Chokmah. see 23, 78.

אתנים strong, robust (ones). Those in whom the life-force has sprouted as divine volition (Geburah, sphere of Mars). They are regulated by balance. see K.D.L.C.K. (p. 178).

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

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

דצך עדש באחב The 10 plagues of Egypt;: a Notariqon, formed by taking the first letter of each word. see מגפ plague. see 981.

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

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

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

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

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

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

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

בשר 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."

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

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

Let him eat *batsar*, i.e. Flesh, whose lesser Number is 7 [502 = 5 + 2 = 7], that is Puk [פוך, 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 antinomy 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 [אנש] and Moses [משה] in full writing by Gematria each give 351. And the Heart of Iron [for the heart Leb [לב] and Iron Barzel [ברזל, 239] in their least number both give 5], (Mineral) i.e. the Tiphareth of Man Mineral shall be given to." [Westcott, 1997, p. 24]

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

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

III. 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 may ways. One is that the word 'understood' (hevin) has the same sense as vayiven in the second chapter of Genesis. Hence the 'side' here is the oral law, which forms a 'way' as it is written 'who makes a way in the sea' [Isaiah 43:16] Similarly, 'place' here can be interpreted as written law, which is a source of knowledge the double name 'Lord God' is used to show that it was competed in all details. Hence it is called both Chokmah (wisdom) and Binah (understanding). 'The side' (zela) is the unclear mirror, as it is written 'they rejoiced at my halting (be-zal'l) and gathered together' [Psalm 35:15]. 'Which he took from the man': because the oral law issued from the written Torah, into a woman: to be linked with the flame of the left side, because the Torah was given from the side of Geburah. Further, Ishah (woman) may be analyzed into אש-ה (Fire of Heh), signifying the union of the two." (pp.153-154).

שבר 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."

בך in thee, with thee. [Kaph = 500, see 22]

503 (prime)

בית האלהים The House of God [Elohim]. An ancient title of Key 16. Beth (בית) is the 12th Path descending from Kether to Binah. ha-Elohim adds to 91, the number of אמן (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.

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

אבן החלת stone of the serpent.

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

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

שגר what is brought forth, increase (of cattle). See Exodus 13:12 and Deuteronomy 7:13.

"ותוצא and brought forth, "and-she [the land]-produced." In 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."

and-it-did-shoot-out.... It is the verb יצוא, *to come forth, to proceed, to be born*, used according to the excitive form, in future tense made past by the convertible sign. I beg the reader to observe here again this hieroglyphic expression. God speaks in the future and his expression repeated, is turned suddenly to the past. Let us examine this important verb. The first which offers itself is the sign צ, expressing every terminative movement, every conclusion, every end. its proper and natural place is at the end of words: thence the roots אצ or הצ, in Arabic containing every idea of corporeal bounds and limits, of repressing and concluding force, or term. But if, instead of terminating the words, the sign begins them; then, far from arresting the forms, it pushes them, the contrary, toward the goal of which it is itself the symbol: thence, the opposed roots צא, in Syriac and Arabic, whose idea is, leaving the bounds, breaking the shackles of the body, coming outside, being born. It is from this last root, verbalized by the initial adjunction י, 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, יצא *a son*, and יצאצא *a numerous progeny*." [d'Olivet, 1976, pp. 43-44.]

504

דדש To seek or ask for; consult, inquire of. 2 Chronicles 17:4: "After the Lord God of his father did he seek, and walked in his commandments, and not after the doings of Israel." With different pointing: to ask for, demand, require, to seek with care, care for, be concerned, to seek with application, study, follow, practice; to expound, explain, interpret; to teach, lecture, preach.

שדד 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."

מקוד מים חיים mahqohr mem chaiim. source (or fountain) of the waters of life. Referring to the name *Pau*, פעב, ("brightness", 156) as the city of the alchemical king, Tiphareth. *Aesch Mezareph*: "Nor will you err, if you shall attribute to it another special name, for it may be called Mekor Mayim Chaiim, that is, a Fountain of Living Water. For, from this Water the King is enlivened, that he may give Life to all Metals and Living Things." [Westcott, 1997, p. 40]

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

תפיחי apples; apple tree.

505

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

שרה to let loose, to send forth, set free; to soak, steep in water. With different pointing *sherah*: chain, bracelet.

את חניכו his trained servants, trained men. Genesis 14:14: "And when Abram heard that his relative had been taken captive, he called out the 318 trained men born in his house hold and went in pursuit as far as Dan" Case says חניך (trained person, apprentice) means "initiated". see 88, 94, 2308.

רשה to be able; to have leave. The consequence of initiation.

506

אשרה 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 worshiped 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 *Asherah*, 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.

I. "*Asherah*- Phoenician goddess of prosperity." [Godwin. 1999, p. 569.] see 12, 158, 331.

II. "The truth is that Heh (Binah the Mother) is called אשרה Ashera, after the name of its spouse אשר, Asher." The Zohar [I, p.55]

III. Case: "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 (הגר, fugitive) the Egyptian wife of Abraham." see 245, 208, 441.

שור ox, bull; In later Hebrew Taurus. This agrees with the Talmudic assertion that the standard of Ephiraim was a Bullock (331). There is a correlation between this sign and the sense of hearing. With different pointing: *shoor*: to look,

regard, behold; to lie in wait, lurk; to journey, travel. As a masculine noun, same pointing, wall, watcher.

וישר 32nd Shem ha-Mephorash, short form. see 521 & Appendix 10.

פרצופים persons, faces.

כפות 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, כף, Kafe. This word is the origin of the name Kephas or Cephas, given to Peter, and in the later Hebrew כפות had almost the exact sound of Kephas. Note here that Kaph (כף), 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

בעלי השמים 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.

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

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

זך pure, clear, transparent, innocent. see 27.

באור-פני מלך חיים "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.

שאור 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. see455, 656, 148, 889 and Matthew 12:33.

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

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

508

הרגש 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 חדגש 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.

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

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

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

כל-נפש החיה 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.

חך to taste; the throat, palate, mouth as organ of speech. [Kaph = 500, see 28].

שחר shachar. dawn.

חרש 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)

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

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

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

שרוג the 'son of Rev' in Genesis 11:22.

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

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

חרשא harsha. Bible Name meaning Magician. see Ezra 2:52.

ואשבר and I have broken. see Leviticus 26:13.

510

אב ואם זכ ובת 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.

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

"The emphasis here is one the receptivity of *Chesed*, a grade allocated to *Chesed* would therefore be distinguished by this quality of receptivity. The spiritual power exercises by an Exempt Adept are received *from above*. He hijslef is a center for the radiation of these powers. The agency whereby he broadcast them is called דקות, *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. The energy employed comes from a higher source, as do the powers that are radiated.

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

דרוש allegorical sense; to examine, inquire, the allegorical sense of the scriptures. Thesis, dissertation, lecture, sermon. K.D.L.C.K. (p.12) gives: *sensus allegoricus*.

ירש to seize, lay hold of, take possession of.

ריש Letter name Resh. countenance, head, face; beginning, commencement. see 440

דרשו and seek. From the root רשו meaning: to tread or frequent, to follow (for pursuit or search), by implication, to seek or ask; especially to worship. inquire [Strong's Bible Dictionary] see 1329, 366.

ישר 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.

שיר song, poem, hymn, singing, enchantment, mantra yoga. With different pointing: *shiahr*: remnant remainder, relic. A suggestion of the correlation between sound and light. The vibration of the eternal radiance make Plato's "music of the spheres." The true sense of sacred texts is in their allegorical meaning, and the secret is of mentally controlled vibration. see 1394.

שרי princess. First name of Abraham's wife. Genesis 11:29: "The name of Abram's wife was Sarai". see 505, 302 (Greek), 753.

שבל קיים Saykel Qayam. Stable intelligence. 23rd path of Mem, joining the sphere of Mars (Will) to that of Mercury (Intellect). The secret of stability is the "Great Reversal", toward the source of all at the center. This Path is the "Power of Permanence" related to Rhythmic controlled vibration. It presupposes the work of the 17th Path (Zain) which liberates subconsciousness from wrong selfconscious interpretations of appearance. The possessor of this Path gets the Pentagram right side up and then the "demon" vanishes. Thus he possesses the *Ars Notaria* which gives the true universal science-the Art of reading the signs and characters with God has inscribed in every Kingdom of Nature. The seer is filled with the "Light of the World." Control of the serpent-power through concentration definitely limits the associative powers of subconsciousness. This intention is continually recollected at first but isolation or union with the SELF is the result. see 160, 440, 184, 45, 104, 430, 90, 250, 640, 53,

1070, 40.

תנין serpent, crocodile, dragon, whale, sea monster. In Genesis 1:21: "And God created great whales..." Exodus 7:9: "take thy rod, and cast it before Pharaoh, and it shall become a serpent." Isaiah 51:9: "Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old. Art thou not it that hath... wounded the dragon." Ezekiel 29:3: "Thus said the Lord God, I am against thee, Pharaoh, king of Egypt, the great dragon that lies in the midst of his rivers, which has said, my river is mine own, and I have made it for myself." Job 7:12: "Am I sea, or the monster of the deep, that you put me under guard?" A symbol of the cosmic vibratory radiance, the serpent power. see 358, 409, 1160, 975 (Greek).

תפל slime, unseasoned, tasteless, untempered mortar. As a figure of speech, *taphel* means "folly; licentiousness; uncontrolled desire." In Job 6:6: "Can that which is unsavory be eaten without salt...?" Originally signified something viscous or slimy. Employed figuratively, means "frivolity." Refers to the avoidance of physical impurity as preparation for initiation. And in Ezekiel 13:11: "Say unto them which daub it with untempered mortar, that it [the wall] shall fall: there shall be an overflowing shower; and you, O great hailstones, shall fall; and a stormy wind shall rend it." This has significance in Freemasonry. There is a hint of the same notion in some versions of Key 19.

תימני One of the sons of Asshur in 1 Chronicles 4:6 and the land of King Husham of Edom in Genesis 36:34.

קדנש ליהוה holiness to the Lord.

θυρα. thura (Gr). door, entrance of passage into any place; an epithet of Christ. John 10:7,9: (7) "Then said Jesus again, 'indeed, I truly say to you, I am the door of the sheep. (8) All who come before me are thieves and robbers; but the sheep heard them not. (9) I am the door; if any one come in by me, he shall be saved, and shall come in, and go out, and find pasture." see 3010, 1480 (Greek).

Κρονος Kronos (Greek). The god Cronus (Saturnus in Latin). *Kronos* was the son of *Uranos*, and of *Gaia* (Earth). He was the Husband of *Rhea*, and father of *Zeus*. His age was the Golden age. Inman: ...was always spoken of as a old God, or the father of the Gods. We conceive that he was one of the Phoenician gods, and introduced by them into Greece, as it was only in later times that he became identified with Χρονος, *chronos*, or Time. If so, it is probable that the name was קדנש, karanis. The etymons for this might be קרן, *karan,* 'to point upwards,' 'to emit rays,' 'to shin,' and קרן, *keren*, 'a horn,' 'might,' 'power,' 'a king': כרן *caran*, 'to knot together,' 'to unite,' for the root of the first syllable of the word, and for the second שי, *is*, or השע איש, and in *kran-is*, 'the mighty being,' may be seen a juxtaposition of the ideas of the Sun, the phallus, and antiquity. [Ancient Faiths, VII, p.197-198]

νθξ. 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.

ποιηματα. poihmata (Gr). Things which have been made [Romans 1:20]. The things which have been made reveal the invisibles.

511

אסנת Asenath, "dedicated to Neith"; wife of Joseph and daughter of Potipherah, Priest of On.

Paul Case: "From the union of Joseph with Asenath come Ephraim and Manasseh, the Tribes of Israel corresponding to the signs Taurus and Gemini respectively. The sign Taurus rules the throat; Gemini rules the Lungs. Symbolically, Taurus is the sign of the junction of Sol and Luna, while Gemini is the sign of the two pillars. Here is much for development. Kabalistically Ephraim is the Letter Vav, and Manasseh is the letter Zain. The corresponding numbers are 6 and 7, which digits are combined in 67, the number of Binah, while their addition is 13, represented by 4 as the least number. The ideas corresponding to these numbers throw light on the alchemical process. All this maze of symbols, numbers, and attributions must be carefully traced out. The results will shed light upon may alchemical problems." [PFC of D.D.

Bryant's Philosopher's Stone, IX, 8]. see 331, 395, 270 (Greek), 455, 57, 385, 156.

רישא head. title of Kether. Note this word contains the word אשר, 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].

שורה row, line; rule of conduct; wall; custom. In K.D.L.C.K. (p.463) "But in the breast (heart) the *shurawh* (rule of conduct) is call Jeshurun by our judges." Jeshurun "up-right one" is a poetical name of Israel ("He shall rule as God"). see 566.

סתימא concealed; cover, closing, stopping up. The Greater Holy Assembly (p. 62) "The supernal head [Kether] is the most holy ancient one, the concealed with all concealments."

איך how?, how is that. [Kaph = 500, see 31]

דוך to go, to bring. see 31.

נקבות 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 נקדה tunnel, passage, orifice.]

512

I. (2^8)

דבקות adhesiveness, attachment; communion with God; devoutness. From דבא, 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 נפל (160).

שחדר Shakhadar. Angel of the 3rd decanate of Libra. This decanate is ruled by Mercury and suggest qualities of: logical, perceptive, and impartial. Alert watchfulness of actual conditions is combined with the Venusian quality of imagination. The third decanate of Libra is also represented by the 4 of Swords or 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 inharmony, unsettled conditions, disorder and lose.

במתיכם your high places. Leviticus 26:30.

513

אביך thy father. [Kaph = 500].

הנני יסד בציון אבן בחן "Behold, I lay in Zion for a foundation a stone, a tried stone" [Isaiah 28:16]. One of the great key-texts of ageless wisdom. The foundation stone אבן 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, בציון (158).

יוצר אור "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".

אש זרה strange fire. In Leviticus 10:1: "And they put in them (their fire pans) fire, and they put upon it incense, and they offered before Tetragrammaton strange fire." This is the consecrated fire of formation, Shin, which is specialized in the nerve currents as the serpent power, or kundalini.

בשורה tidings, good news, gospel. In the

Septuagint this is translated "Gospel."

התרגש 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.

פלגי שמן rivers of oil. In Job 29:6: "And the rock poured out rivers of oil." see 67, 466, 497.

נסגדול החשם "A great miracle happened there!" the acrostic **ש-ה-נ-ג** (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

שחור 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.

שכל מעמיד Saykel Maamid. Constituting Intelligence. 15th Path of Heh and attributed to Aries, ruled by Mars. The dominate power in this path is the Mars-force, the active generative power in nature it links the radiant energy of the fixed stars or suns (Chaiah in Chokmah) with the Central Self (Ego in Tiphareth) with distributes it to all human personalities. All personal experience of vision is a particular expression of the cosmic power-to-see. To the degree that things are seen as they really are, to that degree the personality is a channel for the one, original creative power. see 164, 10, 423, 200, 223, 219, 380.

ידך 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, Yah (15), the father. From which emanate the path of Heh, the Emperor, the Constituting Intelligence. see 750 (Greek).

אחד ראש one principle, one head. God the father is the head of the one creative principle. see 2945, 425, 926, 440, 1052, 1065.

הללו-אל בקדשו "Praise God in his sanctuary (praise him in the firmament of his power" [Psalm 150:1]. The "sanctuary" includes a vision of the whole.

חקות statue, laws. The feminine singular of **חקה** enactment, ordinance, statute, law; custom, constitution. The masculine is **חק** with the additional meaning of "prescribed task; prescribed due; prescribed limit or boundary. The emperor is the law-giver (Key 4) and prescribes the boundary of his domain. In K.D.L.C.K. (p.213) the text refers to Leviticus 18:4: "You shall do my judgements and keep mine ordinances, to wake therein..." And says that the masculine and feminine forms mentioned here refer to El-Chai (The Almighty) and Adonai (Lord) and to oral laws (heaven) and written laws (earth).

נחלת יהוה 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

נחלה בלי מצרים *possessio sine angustias.* possession without want (tribulation, distress, straightness). The Hebrew translates "possession without distress." The word *mitzriam* means Egypt [From **מצר** distress, straits; boundary; narrow pass]. To possess is to rejoice in freedom from oppression. Rosenroth in K.D.L.C.K. (p.569) says this phrase alludes to Binah.

תפלה unsavourness, unseemliness,

impropriety, folly. From תפל tasteless, unseasoned; plaster, whitewash, untempered mortar. Folly is oppression of man; it is the "second" beast; which is tamed by prayer and meditation. see 510, 859.

תפלה 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 then eyes, that the Lord's law may be in thy mouth: for with a strong hand has the Lord brought thee out of Egypt; (10) thou shall therefore keep this ordinance in his season from year to year; (16) And it will be like a sign on your hand and a symbol on your forehead that the Lord brought us out of Egypt with his mighty hand".

And Deuteronomy 6:4, 9; 11:13-22: (4) "Hear O Israel: the Lord our God is one God." (9) "Write them on the door frames of your houses and on your gates." (13) "So if you faithful obey the commands I am giving you today-to love the Lord your God and to serve him with all your heart and with all your soul. (14) then I will send rain on your land in its season, both autumn and spring rains, so that you may gather in your grain, new wine and oil. (15) I will provide grass in the fields for your cattle, and you will eat and be satisfied. (16) Be careful, or you will be enticed to turn away and worship other gods and bow down to them. (17) Then the Lord's anger will burn against you, and he will shut the heavens so that it will not rain and the ground will yield no produce, and you will soon perish form the good land the Lord is giving to you. (18) Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads. (19) Teach them to our children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up. (20) Write them on the door frames of our houses and on your gates, (21) so that your days and the days of your children may be many in the land that the Lord swore to give your forefathers, as many as the days that the heavens are above the earth. (22) If you carefully observe all these commands I am giving you to follow-to love the Lord your God, to walk in all his ways and to hold fast to him-(23) then the Lord will drive out all these nations before you, and you will dispossess nations larger and stronger than you."

The custom was founded on a literal interpretation of Exodus 13:16 and Deuteronomy 6:8: "Do what is right and good in the Lord's sight, so that it may go will with you and you may go in and take over the good land that the Lord promised on oath to your forefathers." Among the primitive Christians, this was a case in which they enclosed the relics of the dead. Also, any charm, spell or amulet worn as a preservative form danger or disease. [Greek 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.

שומר official, officer; policeman; minister , minister of influence. The destiny of man is to be a minister or mediator for the divine influence. Rosenroth in K.D.L.C.K. (p.707) says that when Malkuth is the thong of the whip falling on the godless, Tiphareth is the helper or aid which strikes. Suggests the testing of the holy guardian angle in Key 14 via the path of Samekh.

παρθενος. parthenos (Gr). virgin. see 456, 744 Greek.

516

פרצופין personae; masks. Suggest personalities of humanity, which are but masks form the indwelling higher self. From פרצוף. 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].

מלכותך 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." Esther 3:8: "...there is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people..." see 496 (Malkuth).

תמנע Timnah; a duke of Edom, associated with Da'ath [474]." [Godwin. 1999, p. 308.] Edom [51] signifies unbalanced force. see 1 Chronicles 1:51.

ובלבלתי and I will sustain [provide]. see Genesis 45:11.

שרו sing. see Exodus 15:21.

לכסתו to cover it. see Exodus 26:13.

כתפיו his shoulders. see Exodus 28:12.

צויתי I command, I am commanded. see Leviticus 8:31.

517

פלאות *occultae*; "hidden" or "concealed", according to Rosenroth in K.D.L.C.K. (p.644) says that this name refers to Tiphareth, since it truly ascends beneath the secret place of Da'ath. see 1081, 474.

קו תהו 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.

אדימדון Arimiron. Qliphoth of Taurus. Misuse of the qualities of determination, practicality, duty. The Moon, which is exalted in Taurus the focus of negative astral entities. Recall that Taurus is fixed earth. Variant spelling, see 321.

518

לפתח at the door. Genesis 4:7.

בחצת about midnight. Exodus 11:4.

oi ΚΛΗΤΟΙ 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.

ου ...μη. ou...meh. (Gr). not...not. Acts 4:20: "For we are not able, what we saw and heard, not to speak."

ο λογος εν ιδεα. ho logos en idea (Gr). the word in idea; living perfect word. Refers to the Christ, or second person of the trinity. see 1850. Adds to 2368.

οικησις. oikehsis (Gr). a place for dwelling; a house, dwelling; the act of dwelling. see 111, 370, 333 (Gr).

η θυρα. heh thura (Gr). the gate.

Benedictus Dominus Deus Noster Qui Dedit Nobis Signum. "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

ברכבוש Goetia demon #8 by day of the 2nd decanate of Gemini. According to the *Aurum Solis*, demon of the 3rd quinance of Libra. 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. see Appendix 11.

I. *Goetia*: "He giveth understanding of the singing of Birds, and of the voices of other creatures, such as the barking of Dogs. He breakout the Hidden reassures open that have

been laid by the enchantments of Magicians. He is of the order of virtues, of which some part he retaineth still; and he knows all things Past, and to Come, and conciliateth Friends and those that be in Power." [Mathers, 1995, p. 31]

II. "An angel formerly of the order of virtues. In Hell... he is a great duke, ruling over 30 legions of spirits. He 'giveth understanding of the song of birds, knows the past and can foretell the future.' He may be invoked in magical rites, and he will appear gladly, but only when the sun is in the sign of Sagittarius." [Davidson, 1971, p. 70.] see *Book of Ceremonial Magic* (p.198).

520

כשר ritually clean, wholesome. With different pointing *kawsher*: legitium; to be right, fit, to succeed, prosper.

כשר 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."

מתנך thy loins. In Jeremiah 1:17: "Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them." This has to do with a transmutation of the Mars-force, seated within the "loins", which are ruled by Sagittarius. This implies the probation and testing by the Holy Guardian Angel via the process of alchemical incineration. see 162, 1890 (Greek).

כרש Koresh. Cyrus, king of Persia. see Ezra 1:2. see 586, 30; 790 (Greek). In Isaiah 45:1: Cyrus is called למשיחו, " to his anointed" "This is what the Lord says to his anointed, to Cyrus, whose right hand I take hold of to subdue nations before him and to strip kings of their armonr, to open doors before him so that gates will not be shut." see 358.

תען let sing (speak, proclaim). In Psalm 119:172: "My tongue shall speak of thy word: for all thy commandments are righteousness." As a masculine noun (medieval) fasting, fast-day.

דמעות tears. In Psalm 80:5: "Thou feeds them with the bread of tears, and gives them tears to drink in great measure." note that דם spells blood. see 44, 78.

521 (prime)

יהונתן Jonathan. "God is the Giver." Beloved and loyal friend of David and son of Saul in the Biblical Allegory in 1 Samuel 14:6: "and Jonathan said to the young man that bare his armor, come, and let us go over unto the Garrison of these uncircumcised: it may be that the Lord will work for us: For there is no restraint to the Lord to save by many or by few." Because 521 reduces to 8, Jonathan is a symbol of alchemical Mercury.

וישרה "God the just." 32nd Shem ha-Mephorash. 156E-160E. Psalm 23:4: "For the word of the Lord (IHVH) is upright; and all his work is done in faithfulness (truth)." Rules justice; influences through the nobility, jurists, magistrates and advocates. Person born: good memory, speaks with faculty. is amiable, spiritual and modest. Associated with the 2nd quinance of Capricorn; Angel by night of the 2 of Pentacles (Chokmah of Assiah). see 506, 965 & Appendix 10.

מחשוף הלבן *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.

פתאם suddenly. see Numbers 6:9.

522

יחד + פרו ורבו unity to be united, joined + be fruitful and multiply. The unity of the sons of God or 'thousands of angels" leads to the admonition "be fruitful and multiply". It is expanding spiritual growth of divinity or spirit in matter, or the manifest. see 500, 22.

ב + אחוה + שר prince, nobel, ruler + fraternity, brotherhood + house. The prince of peace, who

is the ruler in our heart of hearts, is also the center of the mystic brotherhood which is at once within and above its transparent house of personality. see 500, 20, 2.

ברכש substance, with possesion. see Genesis 15:14.

בנתיכם your daughters. see Genesis 34:9.

בשרך your flesh. see Genesis 40:19.

במכשת according to the number, by number of. see Exodus 12:4.

523 (prime)

בהנת הגדול High Priestess; title of Tarot Key 2, attributed to Gimel, i.e. universal subconscious memory.

פרו ורבו + חזה be fruitful and multiply + the life-force. It is the characteristic or light to extend itself through all its centers of manifested life. The life-force is centered in Chokmah, the father. see 500, 23.

תימן + ג + חזה south + camel + the have a vision of. South is the direction of the sun or Tiphareth; Gimel is the Uniting Intelligence linking the universal Self in Kether with the Ego in Tiphareth; the vision of the prophet is in truth a recollection of that which seems to belong to the past. see 500, 20, 3.

בתוך המים 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.

"בתוך המים, 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 מבדל [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 בדל, expresses a mutation of nature or a place." [d'Olivet, 1976, p. 37.]

נתחכמה let us deal wisely [shrewdly]. see Exodus 1:10.

524

בשר + ד to prepare, make fit, make proper + 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.

כתף + דיו + כב 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 levels; 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.

שדרך Shadrach. The name given to Hananiah, one of Daniel's companions at the court of Babylon. See Daniel 1:7.

שיחור Hebrew name of the Nile river (from שחר), 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

יהוה צבאות Jehovah (Lord) of Hosts. In Psalm 24:10: "Who is the King of Glory? The Lord of Hosts He [הוא] is the King of Glory." 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.

זרע אברהם 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.

חכמת המבטא 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".

דניאל רב חרטיא Daniel, Master of the Magicians. (חרט, magic, to engrave; חרטם, Magician) The original text calls Daniel Rab Chariomia, "Master of the Astrologers." "That which is translated 'astrologer' would be more accurately rendered 'enchanter', for it signifies a person skilled in the correlation of the various kinds of vibration through the use of sound. This science and art of controlling all modes of vibration through certain uses of sounds is akin to what the Hindus call mantra-yoga, and it is closely allied to astrology." [Paul Case, in the Article "Daniel Master of Magicians"] Desire of Mastery of "speech" aids illumination. see 217, 257, 609, 1102.

אבראבאלא abrakala. "Original form of Abracadabra." [Godwin. 1999, p. 569.] see 418 for Crowley's formula.

דו פרצופין the two faces. King and Queen or Tiphareth and Malkuth. "The 'king' and the 'queen' commonly called also the 'two faces' דו פרצופין (doo partsufin), form together a pair whose task is to pour forth constantly upon the world new grace, and through their union to continue the work of the creation. But the mutual love which impels them to this work, burst forth in two ways, and produces consequently fruits of two kinds. Sometimes it comes from above, going from the husband to the wife, and from there to the entire universe; that is to say, existence and life, starting from the depths of the intelligible world, tend to multiply more and more in the objects of nature. Sometimes, on the contrary, it comes from below, going form the wife to the husband, from the real world to the ideal world, from earth to heaven, and brings back to the bosom of God the beings capable of demanding their return." [Franck: The Kabballah *pp.168-169*]

כורש Koresh. Cyrus, king of Persia. As spelled in Isaiah 44:28: "Who says of Cyrus, He is my shepherd and will accomplish all that I please; he will say of Jerusalem, Let it be rebuilt." see 520, 540 (korshid), 950, 956.

שרוך Siroc; a shoe-latchet. In American Freeemasonic lodges, it is a significance word in the Mark Mason degree. (It is the name of the true grip of a Mark Master Mason, meaning "mark well"). Possibly a veiled reference to its metathesis, כורש, Cyprus. In Mackey's Encyclopedia: "It.... refers to the declaration of Abraham [248] to Melchizedek [294], that of the goods which had been captured he would 'not take from a thread even to a shoe-latchet', that is, nothing even of the slightest value."

שפיפון 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 (דן). see 54.

משקוף 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

זמה זמה עזא רחמה עזיה Thought, thought, the power of the womb of the strength of Yah. see 2467.

מטבעות coins; corresponds to pentacles suit of the Tarot minor arcana, and to Assiah, the world of Action or physical plane.

חכמה אמת אהבה 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.

פליאות wonderful, miraculous, mysterious; wondrous. Spelled מפלאות 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.

אלמנות widows. see Exodus 22:23.
הדישו he has driven out. see Numbers 32:21.

528

I. Σ32 = 528. Mystic number of the 32nd Path of Tav.

שכל קבוע Sekhel Qavua. Measuring, Cohesive, Receptacular, Arresting, Receiving, Settled, or Constant Intelligence of the 4th Path of Chesed. "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. see 178, 72.

"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]

העגנת Goetia demon #48 by night of the 3rd decanate of Cancer. 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. see Appendix 11.

Goetia: "He is a president, appearing in the form of a mighty bull with gryphon's wings. This is at first, but after, at the command of the Exorcist he puts on human shape. His office is to make men wise, and to instruct them in divers things; also to transmute all metals into gold; and to change wine into water, and water into wine. He governs 33 Legions of Spirits." [Mathers, 1995, p. 53]

מפתח key. This is the key of the knowledge of immortality as well as the key of the House of David, "And that house is the temple, not made with hands, eternal in the heavens.
Note that 525 is the summation of the numbers from 1 to 32 (E32 = 528). Indicating that 528 is the full manifestation of the 32 Paths of Wisdom as shown on the Tree of Life. This is the key of the House of David, [מפתח בית דוד, 954] that that house is the Temple not made with hands, eternal in the heavens. see 954, 273 (Greek).

תצלח shall prosper. see Numbers 14:41.

529

I. (23^2)

יעלו בתהו They go to nothing. see Job 6:18.

תמעיט you shall diminish [decrease]. see Leviticus 25:16.

והחריש he will be silent, but he says nothing. see Numbers 30:5.

אויבך your enemies. Judges 5:27.

מידתעה the he-goats. In Genesis 31:10: In breeding season I once had a dream in which I looked up and saw that the male goats mating with the flock were streaked, speckled or spotted. see 580 (satyr, goat).

הידעתם know you? Genesis 29:5. The root of this word is דעת (474), meaning: knowledge; mind, reason. The "invisible"Sephirah of the Tree of Life. Associated with generation and conception, and the idea of night. (Biblical: "And Adam knew his wife, and she conceived.")

נטעת you did plant. Deuteronomy 6:11. How do you create a new cycle? In silence and darkness, by understanding that which must diminish, it is nothing. see 1329, 401, 256.

שיטרי Goetia demon #12 by day of the 3rd decanate of Cancer. see Appendix 11.

Goetia: "He is a great prince, and appears at first with a leopard's head and the wings of a gryphon, but after the command of the Master of the Exorcism he putts on human shape, and that very beautiful. He enflames men with woman's love, and women with men's love; and causes them also to show themselves naked it be desired. He governs 60 legions of Spirits."

530

אתה עמדי 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."

כנסת congregation, assembly. With different pointing: gathering, storage; synod; community. see 55, 156, 586.

כהל = bride, connects with כנסת = church, i.e. the church, ecclesia Israel, and brings us back to that place called mystically Zion and Jerusalem, in which the divine is communicated to man..." [Waite, 1993, p. 219]

חבתלת 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)]

קלת voices. With different pointing: 1. receptacle under the millstone (to receive flour dust); 2. women's work-basket. see 130.

תקל weighted. Daniel 5:27: "Tekel; thou art weighted in the balances, and found wanting" [suggest Libra]. A word of the writing on the wall [numbered, numbered, weighed and measured] at Belshazzar's feast. see 30, 74, 158.

עינת springs. Exodus 15:27.

531

לאשר steward. Genesis 43:16: "When Joseph saw Benjamin with them, he said to the steward of the house..."

לראש 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."

ותענה 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."

532

אבן החכמות stone of the wise.

אבן הדעת Stone of knowledge.

מנהג האחדות Driver of Unities (literally); The Uniting Intelligence, Conductive Intelligence of Unity, Conducting the (powers) of the unities, Leading to Unity. The 13th path of the letter Gimel. "The perfection of the truths of spiritual unities." The noun *menahig*, "driver," is from the verb מנהג, *minhag*, "to drive" (as a chariot). This

word conveys a reference to the whole meaning of the Tree of Life, because the study of the Tree and its relations is often termed "The Work of the Chariot." see 108, 424, 419, 882.

The Path of Gimel is the link between God (Kether) and Man (Tiphareth), centered through the pituitary body (Moon Center). The work of this path is related to alchemical sublimation and the completion of which is the philosopher's stone by divesting the serpent-power (astral light) of all appearances of manyiness. See Appendix 12.

חמה החכמות Sun of Wisdom.

חמה הדעת Sun of knowledge. The son in Tiphareth has perfect knowledge of union with the self in Kether. see 474.

יהוה הוא וחלתו Tetragrammaton is their inheritance [Deuteronomy 18:2]. The Lord unites with the light of the vast countenance in Kether, igniting the powers of memory.

לחם תמיד perpetual bread. The bread that is never absent from its table in the temple and the tabernacle. there were always 12 loaves, which represented the 12 tribes, and thus the 12 zodiacal influences (signs). *Mezla*, influence, which represents the active power flowing through all 32 paths of Wisdom, is the numerically 78, which is also the value of Lechem, bread. The "influence" is the real support of human existence, our true staff of life.

αλφα. Alpha (Gr). The Greek spelling of Alpha in plentitude. The first letter of the alphabet, also meaning first. Transliteration of the Hebrew Aleph, the Ox. see 111.

533

טבל וילן שמים "Immersed (baptized) in the door of heaven." Veil of the Firmament; the First Heaven corresponding to Yesod of Malkuth. *Tebel* טבל means to dip, immerse; to make produce subject of priestly dues. With different pointing: to dip (into salt, vinegar, etc.) to season; to baptize. *Viyalon* וילן means door, curtain; door-curtain. see 395.

מלך בלהות 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."

להתנחם to be comforted. see Genesis 37:35.

מגפתי my plagues. see Exodus 9:14.

η αγκυρα. heh agkura (Gr). the anchor.

534

I. 3-4-5 triangle

3 = vertical = Osiris = אב = Father
4 = the horizontal = Isis = אימא = Mother
5 = the hypotenuse = Horus = בן = son.

The area is 6, the perimeter 12. The angle of base and hypotenuse is 37 the value of הבל *abel* (transitory breath). The angle of hypotenuse and perpendicular is 53, the number of *Ehben* אבן, stone. The angle of perpendicular and horizontal is 90, the value of מים, water and Tzaddi [צ], fishhook. Note that the constant relation between perpendicular and base is expressed by 90 or 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 יכין Jakin ("firm one"), of סוד הזוג the mystery of sex, a technical name of Qabalah, of מים, water.

The relation between Isis and Hours, the ascending hypotenuse, or son, is expressed by 37, which as *abel* transitoriness, or continual change of form and state, but as יחידה [Yekhidah. I AM, The Supreme Self] reminds us of the unchanging self, the indivisible one, persisting throughout forms. This transitory character is in contrast to the stability and solidity of *Ehben* [53] stone (form a root meaning "to build") and this "stone" is the "head of the corner". Note that 53 is also ακακια, acacia, guilelessness, from α-κακος , without evil, unknowing of ill.

חורם מלך צור Hiram, King of Tyre.

לדרש to inquire. see Genesis 25:22.

בינותינו between us. see Genesis 26:28.

דלקת hotly pursued, you hunted. see Genesis 31:36.

ευρηκα. eureka (Gr). I have found it! Attributed to Pythagoras when he discovered the properties of the right-angled triangle. The Word is a formula for the construction of this triangle. Eureka is 534, The ration of the right triangle is the base is 4 units, the hypotenuse 5 units and the side vertical line 3 units. see 758.

535

הלך to go, depart, disappear; traveler.. With different pointing *hawlak*: 1. to walk, to go; to walk about, to proceed; to depart, go away; to pass away, disappear; 2. traveler, flowing. The divine traveler is Aleph, the spirit or eternal fool, who passes through one cycle of evolution, and apparently departs, to begin another. see 55, 111.

מרכבה + חסר chariot, vehicle plus want, lack, poverty. The personality is the vehicle through which divine creativity functions. Its use or misuse brings wealth of poverty. see 267, 268.

קהלת 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."

להעלת to light, to burn [for a lamp, נר] see Exodus 27:20.

הלינתם have murmured [grumbled]. see Numbers 14:29.

עניתה you have afflicted her, you dishonored her. see Deuteronomy 21:14.

και ειπευο θεος. kai heipen ho theos (Gr). "And God said"; the creative Word or powers which brought forth the universe. Septuagint translation of ויאמר אלהים (343) in Genesis 1:3: "and God (Elohim) said 'let there be light', and there was light." see 343, 86, 284 (Greek), 3218.

536

מסלות 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.

חכמת המדידה geometry. The measurement of spatial relations is basic in practical occultism. This is linked to its source in the stars [Post-Talmudic]. see 124.

מקום-ספיר 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 אבניה, which breaks down into אבן יה, ehben Yah. As Yah, is the special Divine Name attributed to Chokmah, and אבן, expresses the union of the Father with the Son, or the union of Chokmah with Tiphareth, אנהב, 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.

בית-עדן Beth-Eden. House of Eden. In Amos 1:5: "I will... cut off... him that holds the scepter of the House of Eden..." A mystical reference to the garden mentioned in the Bible as being the first abode of humanity.

עולם העשיה The World of Action (Assiah), or the Material World. The commentary on this is

the statement in Proverbs 3:19: יסד ארץ יהוה בחכמה, 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.

שיר-יהוה Song of Jehovah [2 Chron. 29:27; Psalm 137:4]. All manifestation is vibration. The universe is the "Song of Jehovah." see 270.

טלית לבנה a white cloak. Intimating Yesod, the purifying Intelligence. see 777.

שכל נסיוני Sekhel Nisyoni. 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 out 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, attributed to Samekh (ס) follows the path of Imaginative Intelligence (24th Path) because it signifies the testing of the ideas and innovations suggested by the Imagination. It joins Beauty (Tiphareth) to Foundation (Yesod) because only by experiments, trials and test can the harmony of Tiphareth become actualized in the established certainty implied by the term foundation. Yesod (Foundation) is the propagative sephirah and this is a clue to many problems.

"I am the Intelligence of Probation, proving all knowledge in the fires of experience." [Meditations on the Paths of Wisdom]

שפע נבדל Shepa Neobedal. Mediating Influence. The 6th Path of Tiphareth. *Shepa* שפע, also means emanation. It is so called because it is the abundance of the increase of archetypal influence, and because it is the influence over the grafted shoots of the extended unities themselves [Yetzartic Text]. Neobedal is from the ancient Hebrew word עבר, 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.

מצות commandments, precepts [Jeremiah 35:18]. That is legislation, in direct correspondence with Key 11, Justice (Lamed). With different vowel points: strife, contention.

פיתום 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.

למען שמו 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.

537

אצילות Atziluth. Nobility; the Divine or Archetypal World. Rosenroth in K.D.L.C.K. (p.146) gives: *emanatio*, system of emanating.

פטר-רחם the first born. In Exodus 13:12: "You are to give over to the Lord the first [פטר] offspring of every womb [רחם]..." The above quotation is listed in the Hebrew Lexicon, as

meaning: "opening of the womb, first-born" פטר = opening, firstling, first-born. Rosenroth in K.D.L.C.K. (p.644) gives *apertio uteri*, and links it to Malkuth. see 587, 248, 289.

חוט השדרה spinal cord; back-bone. Conveyer of the nerve-currents of the life-force through the planes of consciousness to Kether, the crown, in Atziluth. [חוט = thread, cord, line; sinew]. Rosenroth in K.D.L.C.K. (p.335) gives: *medulla spinalis*, and says it is the middle line Tiphareth, for it collects and sends out the influx to all parts of the tree. see 23.

538

ד/צ Daleth/Tzaddi, Venus (Daleth) in Aquarius (Tzaddi).

בת קול 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]

המנהיג האחדות The Driver of the Unities. 13th Path of Gimel. See 531.

אין ברוחו רמיה In his spirit there is no guile [Psalm 32:2]. Quoted by Jesus in reference to Nathanel in John 1:47. Nathanel means "Gift of El" which relates to Chesed, whose divine name is El (אל). The indwelling spirit has masks of veils-it is impersonal בת קול, Bath Kol, Divine Voice. Literally, "daughter of the Voice". Refers to the 'still, small voice' of intuition, which speaks from the inner center, when one has ears to hear (the Hierophant).

η νοτικη αλθεα. he-noetike aletheia (Gr). The truth perceived by direct cognition.

νοησις. noesis (Gr). knowing. Direct cognition of truth by the lucid mind, apart from any reasoning reason.

539

חכמה ואמת ואהבה Wisdom and truth and love. "Jesus Christ is that wisdom, truth and love. He as wisdom, is the principle of reason, and the source of the purest intelligence. As love, he is the principle of morality, the true and pure incentive of the will. Love and wisdom beget the sprit of truth; this light illuminates us and makes supernatural things objective to us." [Cloud Upon the Sanctuary, p.4] see 888, 1480, 2368 (Greek), 73, 441, 13, 527, 533.

תלקט you shall gather. see Leviticus 19:9.
נפדתה she redeemed. see Leviticus 19:20.

540

שמר kept, observe. [Genesis 37:11]. Keeper or guard in Canticles 3:3: "The watchmen [השמרים, the-men-watching] found me as they made their rounds in the city. have you seen the one my heart loves." see 546, 1087, 545.

יהוה יה צבאות 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 יהוה יה צבאות." see 525.

הוא חיך she is thy life. in Proverbs 4:13: "Take fast hold of instruction, let her not go; keep her, for she is thy life." see 12, 18.

רמש remes. Creeping thing.
מתנים the loins. Deuteronomy 33:11.

οι εκλεκτοι hoi eklektoi. the elite, the chosen. see Colossians 3:12, 220, 518.

διδασκαλος. didaskalos (Gr). a teacher, instructor, master. In Romans 2:20: "An instructor of the simple, a teacher of babes; having the form of knowledge and truth in the law." Written διδασκαλε in John 1:38: "And Jesus turning, and seeing them following, says to

them, 'What do you seek?' and then said to him 'Rabbi (teacher), where you dwell?" see 1850, 185 (Greek); 212 (Hebrew).

541 (prime)

אילך farther, further. With different pointing *alika*: to thee, towards thee. [Kaph = 500, see 61].

אמך thy mother. see 61.

הלוך walking, motion. see 61, 50.

ישראל Israel.

1. Paul Case: "Israel. This name, which occurs so often in the text merits consideration. In Hebrew it is spelt ישראל, and its number is 541. This is a prime number, that is, indivisible, so that it suggest solidarity and impregnability. The digits composing it are 5, the number of Severity, 4 the number of Mercy, and 1, the number of the Crown, in the scheme of the ten sephiroth. Thus it refers to all three pillars on the Tree of Life... The sum of the digits in 541 is 10, and this is the number of Malkuth, the kingdom, and also the number of the letter Yod, which Qabalists regard at the basis of the whole alphabet. Thus the name ישראל sums up the whole Qabalistic scheme of the Tree of Life. It means 'he will rule as God'. The promise embodied in this name should be kept in mind, because the main object of Qabalists study and practice is 'to restore the creator to his throne.' As a symbolic name, Israel designates those chosen ones, of whatever race or creed, who are destined to regain the divine command of circumstance which is the birthright of all humanity." [From the original typewritten manuscript, Book of Tokens, commentary of Aleph, 1924]

2. The Zohar [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 (אדם) with Israel (ישראל). see 45.

לחת אבנים tables of stone. The two tablets on which the law of God was carried my Moses. see 53, 546, 642 (Greek), Exodus 39:1,4 & Deuteronomy 5:22.

ים התיכון the Mediterranean sea. see 87, 380, 486, 546, 870 (Greek) & Genesis 2:9.

This is the sea that Brother C.R. sailed to come to Fez (as the Arabians directed him) in the allegory of the Fama *Fraternitatis*. This city is at the western end of the sea, in contrast to Cyprus (Venus, associated with the east), where the first work of the transmutation occurred. Fez is also at the other end of the sea from Egypt. Recall that the sea is in the microcosm. This is the key to the allegory. In the 1500's, Fez was the intellectual center of the world. Therefore Fez corresponds to the intellectual powers associated with Mercury. Please note the intellectual center in man is in his head, and the Turkish headdress, the fez, was named after the city.

אשמר I might observe. In Psalm 119:101: "I have refrained my feet from every evil way, that I might keep thy word." דברך "thy word" refers to the path of Peh. see 226.

התונן to dwell, abide; to seek shelter, take refuge.

542

עולם מושכל Intellectual World.

יהוה אלה ודעת see 548.

וישכרו became intoxicated, so they drank. see Genesis 43:34.

543

אהיה אשר אהיה I AM THAT I AM [Exodus 3:14]. Also "Existence of Existences," A title of Kether. The Central Self, Yekhidah in Kether. The only two prophets in the Bible who attained to this degree were Moses and Jesus. see 55, 1006, 496, 21, 37.

בעל אמת Lord of Truth. Title given to Philosophus (4=7, Netzach) in Rosicrucian

initiation. Note that בעל means lord, possessor, owner, proprietor; husband; the Canaanite God Baal. With different pointing: it means to rule over, be married, have sexual intercourse. see 102, 441.

בעבר הירדן Beyond (over) Jordan. ירדן 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 (יהוה אהיה אשר) is beyond Jordan, because it is that which is beyond and above the stream. "Difficult to crossover", the stream of Maya, the illusive power of manifestation. Note that עבר 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.

שמגר The 4th judge of Israel, who smote 600 Philistines and delivered Israel. In Judges 3:31: "After Emud came *Shamgar* son of Anath, who struck 600 Philistines with an ox-goad. He too saved Israel." see Anath (520).

544

קדמת on the east, east of. see Genesis: 2:14.

נפתחו were opened, they were opened. see Genesis 7:11.

צמחות sprouting forth. see Genesis 41:6.
נחלתנו our inheritance. see Numbers 32:19.

545

משרה government; dominion, rule; appointment, office, position. In Isaiah 9:6: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." see 525, 550.

בשם יהוה אל עולם On the name of Tetragrammaton, El everlasting. In Genesis 21:33: "And Abraham planted a grove in Beersheba, and called there on the name of the Lord, The Everlasting God." Beersheba means "well of the seven"; Abraham means "father of many nations".

הרמש creeping thing, the one crawling. see Genesis 1:26.

אבעבעת blisters, festers. see Exodus 9:9.

התפלל pray. see Numbers 21:7.

546

רישא דלא The Head Which is Not; a title of Kether.

פיתון Inman: "(1 Chron. 8:35). Furst translates this name "a harmless one," from פות, *puth*; this word signifies the female pudenda. We may, with greater probability, derive it from פתה, *pathah*, and ון, *on*, "On parts asunder, opens, or expands." The name is borne by a grandson of Meribbaal, a son of Jonathan, the friend of David, and one of this brothers is named Melech. It is possible that the word comes from Greek πυθων, *python*, the great serpent; but it is just as likely that the Greek came form the Phoenician. the serpent was an emblem, because it could erect and distend itself; it was also considered to be very wise, and to give oracles; and פתה, various pointed, signifies 'he expands,' 'cleaves asunder,' and 'he decides, or judges.'" [Ancient Faiths, VII, pp.497-498]

לחת האבנים the tables of stone. In Deuteronomy 9:11: "And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant." see 552.

מתוק sweet, pleasant. In Judges 14:14: "And he said unto them, out of the eater came forth meat, and out the strong came forth sweetness. And they could not in three days expound the riddle." Refers to the riddle of Samson.

שומר watchman, keeper, guard, as in ישראל שומר, (God) keeper of Israel. see 1087, 545, 541, 540.

שמור 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.

הים התיכון the Mediterranean sea. [תיכון = inner, central, middle]. The Mediterranean is that inner, central, middle sea which brother C.R. crossed from Egypt to Fez. see 486, 540.

עלמות eternity. With different pointing: 1. *awlaymuth*: youthfulness; strength, vigor; 2. *aelmwmoth*: a musical term. Musical harmony and strength are associated with the ability to experience eternity.

שרהיאל Sharhiel. Lesser assistant angel of Aries. Aries is ruled by Mars, with is connected with youthfulness, strength, and vigor.

547 (prime)

חכמת ההגיון logic. Literally, "the wisdoms of meditation." הגון, meditation = 74 = intention, device; logic, one of the 7 liberal arts. With different pointing: gentle murmur, solemn sound. Meditation is the device through which we are guided to the divine intention. This develops the capacity for logic. Logic is the result of the receptivity to wisdom. see 74, 73.

משזר twined, woven, being twisted. see Exodus 26:1.

548

יהוה אלוה ודעת "That which was, is and will be, strength and knowledge". The Lord of Knowledge. The Divine Name attributed to Tiphareth and the 6 of Wands. The highest function of the Ego center in man is to be aware, at the level of self-consciousness, that the essence of humanity is the Universal Life of the Father-Mother.

Dion Fortune writes; "The God-name of this sphere is Aloah va Daath, which associates it intimately with the invisible sephirah that comes between it and Kether. This sephirah... may best be understood as apprehension, the dawning of consciousness; and we may interpret the phrase 'Tetragrammaton Aloah va Daath' as 'God made manifest in the sphere of mind'... it is here that the initiated adept functions when in the higher consciousness. and it is by... an understanding of the significance of the name of Aloah va Daath that he opens up the higher consciousness." [The Mystical Qabalah, pp.206-207]. See 1080, 26, 36, 474 for other divine names of the sephiroth see also 37, 166, 26, 86, 31, 297, 525, 585, 363, 155.

אני יהוה עשה כל-אלה 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."

בית יוד נון הה 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.

כי חולת אהבה אני 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.

בעדירון Beayriron. Qlippoth of Aries. "The herd." Suggesting a misuse of the Mars-force, or divine strength. see 1198.

עבידידון 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]. עב [72] is darkness, i.e. the darkness of ignorance veiling the light of truth. According to Kenneth Grant, it is also the serpent, the negative or feminine aspect of אד,

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.

שחרם the dawning-ones. see 3321.

Υριηλ. Uriel (Gr). the angel Uriel. Archangel of Light, also called Lucifer, "Light-Bearer." see 248, 251.

η κρισις heh krisis. the crisis, the judgement, the condemnation. Romans 8:33: "In his humiliation his judgement was taken away; and who will tell of his generation? Because his life is taken from the earth."

αδελψη adelpheh. a sister, born of the same parents in Luke 10:39, 40. Also a female friend, esteemed and beloved as a sister, in Matthew 13:50 and 1 Corinthians 7:15.

549

מדגש 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 עולם מדגש, Olahm Murgash, Moral World, to describe the powers of the 4th, 5th, and 6th Sephiroth.

מדגש threshing-sledge, threshing roller. Compare this with the symbol of the skeleton-reaper in Key 13 (Mars as Nun or Scorpio).

יהושע בן-נון Joshua, son of Nun. The successor of Moses. The name יהושע is the original name of "Jesus."

רוח סעדה Whirlwind; wind storm. It comes out of the north, and is described as a great cloud, and a fire infolding itself. In Ezekiel 1:4: "There came from the North a violent gale, accompanied by a great cloud, with fire flashing through it, while out of the midst of it gleamed something with a luster like that of shining metal." The Hebrew translation gives Electrum for metal, חשמל, Khashmal, meaning: shining substance, electrum, fairy, angel; modern meaning: electricity. The word translated "brightness" is נגה, Nogah (a short spelling of נוגה) meaning: shining, brightness; morning-light; the planet Venus. What is indicated is that the motive-power of Mars brings "gold" (the Christos) from the north (direction of Peh) when Venus or the power of desire brings the Sun and Moon centers into balance, with the aid of Mercury. The is a profound alchemical statement. Electrum is Latin for Amber, also an ancient alloy of Gold and Silver. see 85, 226, 876, 95, 878.

550

נשר eagle.

שרתיאל Sharatiel. angel of Leo.

שבט ברזל a rod of Iron. In Psalm 2:9: "thou shall break them with a rod of Iron; thou shall dash them I pieces like a potter's vessel." see 1230 (Greek).

שרים princes. In Psalm 45:16: "Instead of thy fathers shall be thy children, whom thou may make princes in all the earth. Rosenroth in K.D.L.C.K. (p.725) says the Zohar refers this word to Chokmah and Binah, because they are first of many grades of Atziluth. see 898, 500.

שמיר. 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.

מיך 42nd name of Shem ha-Mephorash, short

form. see 70, 101 (Michael). Kaph = 500

551

אנך Plumbline. see Amos 7:7-8.
נשאר is left (remains). see Genesis 47:18.

נאקת groaning. see Exodus 6:5.
תקומה stand. see Leviticus 26:37.

קנאת jealousies. see Numbers 5:15.

המארשה the betrothed, being pledged. see Deuteronomy 22:25.

שקוציהם their detestable things, destestable images of them. see Deuteronomy 29:16.

552

חמדת ימים desire of days. ימים means days, seas, times, and refers to he influence or abundance of water, which is the mind-stuff carrying the life-force, as in Deuteronomy 33:19: "...for they shall suck of the abundance of the seas, and of treasure hid in the sand." see 100.

מבשרי in my flesh. In 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 מן, Mem meaning from, of; being that, since; more than. see 615.

תלמיד חכם 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.

Σατανν. Satan (Gr). Satan. Satin see 1042 Greek, 364, 69 Latin and Matthew 4:10.

553

שיר גדול great song. "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 is, remember it faithful, so that none which has reached you is lost, and endeavor to learn form it the meaning of the mystery which surrounds you. In time you will need no teacher. For as the individual has voice, so has that in which the individual exist. Life itself has speech and is never silent. and its utterance is not, as you that are deaf may suppose, a cry: it is a song. Learn from it that you are part of the harmony; learn from it to obey the laws of the harmony." [Light on the Path II:8] Note the correspondence between 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.

תנין גדול great dragon. Has to do with the serpent-power, symbolized by the letter Teth. see 418, 450, 358.

554

נקדה פשוט the Simple Point, the small point. A title of Kether and the number One. see 620, 747.

זרע זרע bearing seed.

בחכמה יבנה בית In Proverbs 24:3: "with wisdom the house is built". 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.

מלכות האבן kingdom of stone. Referred to in the prophecy of Daniel. "The stone kingdom... is a system of government democratic in outer form. The units of its body-politic, the persons from whose consent this government derives its powers, have come to a realization of the identity of the I AM in man with its heavenly source, the identity implies in the junction of the letters which spell father and son in the one word,

ehben, stone." [Daniel Master of Magicians]

כתם אופז *fine gold of Uphaz. In Daniel 10:5:* "Then I lifted up mine eyes, and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz." This refers to Tiphareth and the angel in Key 14. Uphaz is related to the word Mophaz, "pure" in 1 Kings 10:18 and to Ophir, the land were fine gold was obtained. Gold is assigned to Tiphareth.

מרחוש Goetia demon #35 by day of the 2nd decanate of Pisces. This decanate is assigned to the 6 of Cups. This represents Tiphareth, sphere of the Central Ego, in the world of Briah, the plane of mental images and creative thinking. see Appendix 11.

I. "An angel who, before he fell, belonged to the Order of Dominations. In hell, where he now serves, Marchosias is a mighty marqus. When invoked, he manifest in the from of a wolf or an ox, with griffin wings, and serpents tail... he confided to Solomon that he 'hopes to return to the seventh throne after 1,200 years.'" [Davidson, 1971, p. 183.]

II. *Goetia*: "He is a great and mighty marquis, appearing at first in the from of a wolf having gryphon's wings, and a serpent's tail, and vomiting fire out of his mouth. But after a time, at the command of the exorcist he puts on the shape of a man. And he is a strong fighter. He was of the Order of Dominations. He governs 30 legions of Spirits." [Mathers, 1995, p. 46]

555

הקדמות The primordial. A reference to Hod, the perfect intelligence called, "treasure" or "dwelling-place of the primordial" in the text of the 32 paths. Every advance toward a greater perfection is a utilization, development and unveiling of the primordial treasure. see 15, 1431.

עפתה 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."

אלף-בית-יוד-וו; 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.

הנשר the 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." [Waite, 1974, vol. 1, p. 211] see 550.

εν υμιν. en humin (Gr). among you, in you. In James 3:13; among us (literally in us) in John 1:14; "In you" in Colossians 1:27.

διακρισις. diakrisis (Gr). a discerning clearly, a distinguishing; a judging of, estimation; discrimination. Spelled διακρισιν 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 διακρισες in 1 Corinthians 12:10 and Romans 14:1.

556

תקן restoration.

נשר + אנב my means of, through, + eagle. Liberation is accomplished my means of the Mars force which the eagle represents. This force is transmuted into the "noble fire, the princely light." see 550, 6.

גרגשים "Girgashites" Genesis 10:16: (And Canaan begat) "And the Jebusite and the Amorite, and the *Girgasite*."

"And (that of) the Jebusite (inward crushing), and (that of) the Aemorite (outward wringing), and (that of) Girgashite (continuous gyratory movement)." [d'Olivet, 1976, p. 344.]

He comments: ואת-הגרגשי and-that-of-the-

Girgashites... The two distinct roots of which this word is composed, are גר, which designates all giratory movement executed upon itself, all chewing, all continued action; and גש, which expresses the effect of things which are brought together, which touch, which contract; so that the meaning attached to the word גרגש, appears to be a sort of chewing over and over, of doing over again or rumination, of continued contractive labor. [ibid., pp. 287-288.]

ראשנה foremost, first, front. see Genesis 33:2.

תעוף flies, she flies. see Deuteronomy 4:17.

557 (prime)

ראשון the first, former, primary. A title of Kether. In Exodus 12:2: first month, "This month is to be for the first month", the beginning of the First Passover.

ספר הזהר The Book of Splendor. A principle Qabalistic texts. see 340.

וסופתה the whirlwind, literally: and-to-whirl. What is sown by the wind i.e. Ruach רוח. see 1500 and Hosea 8:7.

558

שיר הגדול the great song. "Only fragments of the great song come to your ears while yet you are but man. But if you listen to it, remember it faithful, so that none which has reached you is lost, and endeavor to learn from it the meaning of the mystery which surrounds you. In time you will need no teacher. For as the individual has no voice, so has that in which the individual exist. Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry: it is a song. Learn form it that you are part of the Harmony; learn from it to obey the laws of the harmony." [Light on the Path II:8] see 553.

תקבנו curse them. see Numbers 23:25.

559

נקדה פשוטה the Simple Point, a smooth point. A title of Kether. see 554, 747.

בראשון in the first. Genesis 8:13.

εγεντο σιγη egeneto sigh. There came to be silence. In Revelations 8:1: "And when he opened the seventh seal, there was silence in the heaven about half and hour." The 7th seal or planet is the Mercury center, and the experience is that of cosmic consciousness.

"The seventh seal is the *sahasrara chakra*, to which corresponds the sign Leo, the sole domicile of the Sun. This *chakra*, the conarium or pineal body, is the 'third eye' of the seer-that, and much more. It is the focal point of all the forces of the nervous system and of the aura; here they come to an equilibrium, and here reigns the mystic silence." [Pryse, 1965, pp. 134-135.]

560

נקודה פשוט The Simple Point. A title of Kether, the crown of primal will. Variant spelling. see 559.

"The only conceivable beginning is an act of intention, or the Life-power's turning toward a point within itself at which to begin. At this stage of the creative process, there are neither psychical nor physical objects. They come later. There is only the first point, the center of the field within itself, selected by the Life-power as the theater of its operation. Consequently Qabalists give to Kether, the number 1, the additional titles *Nequdah Peshuit*, The Simple Point... from this simple beginning all things have their origin." [Tree of Life Lesson 9] נקודה means: point, dot; punctuation; phonology (grammar); פשוט simple, straight, flat, level; the plain.

נקדות 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.

תמנע restraint. That calms the serpents and

brings illumination from the "still waters". (Capricorn = Ayin), bringing an abundance of gold and silver. A Duke of Edom [Crowley, 1977, p. 52].

דרושים lectures, discourses. Thesis, dissertations; homilies, sermons all are attempts to implant the seeds of direct knowledge into the lower mind.

דעת אלהים Da'ath Elohim. Knowledge of God (the Elohim, or creative powers). see 86, 474.

מכשף Sorceress. The letters of this word suggest a reversal of mental substance (Mem), flowing into the personality (Cheth), to subvert the spiritual fire (Shin) for purposes of hindering the regenerative force of others (Resh).

I. "The root אך, 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. מך That which is *attenuated, debilitated, weakened; distilled; humiliated.* [d'Olivet, 1976, p. 390.]

II. שך It is the sign of relative movement which is united simply to that of movement proper, there results form this abstract mingling of the circular line with the straight line, an idea of solution, opening, liberation; as if a closed circle were opened; as if a chain were slackened: if one considers this same sign of relative movement, being united by contraction to the elementary root אך, then it partakes of the diverse expressions of this root and develops ideas of strength, domination, power, which result from the elementary principle; if finally, one sees in the root אך the root שו, one discovers directed according to just and upright laws; thence, according to the first signification; שך That which liberates, opens, brings out, emits, produces. [ibid., p. 463-464.]

ου μν. hou min (Gr). Nothing.

561

I. Σ33 = 561

עלה תאנה "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."

I. "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'". [d'Olivet, 1976, p. 318.]

He comments: עלה signifies neither a leaf, nor leaves, but a shadowy elevation, a veil; a canopy, a thing elevated above another to cover and protect it. It is also *an elevation; an extension; a height.* The root על develops all these ideas. As to the word תאנה, is a little difficult to explain. The sign ת, is used as the faculty of expressing the continuity of things and their receprocity. This distinction made, the word אנה expresses grief. It is formed of an onomatopoetic root which depicts the groans, sobs, pain and the *anhelation* of a person who suffers. United to the sign ת to especially express a deep, mutual sorrow. It is presumable that the fig-tree was received the metaphorical name of תאנה on account of the mournfulness of its foliage, from which lactescent tears appear to flow from its fruits. [ibid., p.103]

II. The Zohar [I:53B] comments: "And they sewed fig-leaves together. This means, as explained elsewhere, that they learnt all kinds of enchantments and magic, and clung to worldly knowledge, as has been said. At that moment the stature of man was diminished by a hundred cubits. thus a separation took place (of man from God), man was brought to judgement, and the earth was cursed, all as we have explained." (p.169).

עתניאל Othniel, son of Kenaz, a hero in Israel and one of its judges. See Judges 3:11.

562

ראשונה the Primary (or first) point.

לע תנאף 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 shall 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.

יהוה שמך לעולם Tetragrammaton thy name endures forever. In Psalm 135:13: "Thy name, O Lord, endures forever; and thy memorial, O Lord, throughout all generations." see 146, 340.

יהוה אלהיך 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 posses it." see 82, 26. [Kaph = 500]

הראשון the first. see Genesis 25:25.

אשריהם their Asherim. see Deuteronomy 7:5.

563 (prime)

ג + תמנע camel + 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.

כבוד-אל + כפת to tie, bind, fetter + the glory of God. Alchemical Gold, until it liberation, is fettered by the mind, through ignorance and lack of concentration. see 500, 63.

564

אבן הראשא the head-stone. In 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 rebuider of Jerusalem and the temple after the Babylonian exile [Standard Bible Dictionary]. The pinnacle stone of a pyramid. Lapis Capitalis (133). The passage cited is a very important one. Some have thought the headstone was the Key-stone of the arch; but actually it is the pinnacle of a pyramid, the capstone which is at once a determinant and the completion of the building. For the pinnacle stone of a pyramid is itself a scale model of the whole pyramid's proportions. see 1214, 1276 (Greek), 53, 241, 801.

ויהי האדם לנפש חיה And man became a living soul [Genesis 2:7]. A reference to the physical Body of Man. see 1124.

I. I.R.Q. Para. 941: "And the Adam was formed into a living Nephesch [soul], so that it (*the physical Nephesch form*) might be attached to himself (otherwise, so that it might be developed in him), and that he might form himself into similar conformations (That is into conformations similar to those of the supernal man.); and that he might project himself in that Neshamah from path into path (That is, into forms, conditions, and qualities analogous to the Sephiroth), even unto the end and completion of all the paths." [Mathers, 1993, p. 228]

חלם יסודות 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 חלם, 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.

מי שחור Water of Shihor [Jeremiah 2:18]. שחור 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.

חנוך Enoch. Initiated. With different vowel points *Innok*, meaning: inauguration, consecration, training, dedication. [Genesis 4:17]. (Kaph = 500, see 84].

'Η Πημη Heh Phemem (Greek). The Report (*Fama*). In the Greek dictionary it is defined as: 1. a Voice from heaven; a prophetic voice; an oracle, an augury; 2. a speech, saying, song. 3. A common saying, an old tradition, legend. 4. like the Latin *Fama*, a rumor, report. 5. a message. The *Fama Fraternitatis* is a book which the Rosicrucians themselves declare to be a veiled, allegorical expression. Just as the Bible has been misinterpreted by those who take it literally, so has the Fama brought nothing but confusion to the minds of those who take it at its face value, as the story of an actual man who founded a German secret society. see 20.

The numeric value of the 4 mottos around the alter in the vault of C.R. [170+113+155+126 = 564].

Nequaquam Vacuum (Lt). Nowhere a vacuum. The sign Leo. The element Fire. see 170.
Legis Jugum (Lt). The yoke of the law. the eagle, Scorpio; element Water. see 113.
Libertas Evangelii (Lt). Liberty of the Gospels. Man, Aquarius, the element Air. See 155.
Dei Gloria Intacta (Lt). The untouchable glory of God. Taurus, the Bull. Earth. See 126.

565

כי ביה יהוה צור עולמים For in Yah Tetragrammaton, rock [strength] everlasting. In Isaiah 26:4: "Trust in the Lord forever: for in the Lord Jehovah is everlasting strength [צור]." see 26, 196, 146.

שליט ברוח 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.

עד-קצה הארץ unto the ends of the earth. In 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

ישרון 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 ישד (mas) uprightness represents the male or "upright one" conjoined with (the conjunction being Vav) Nun, which represents the female because Nun (50) is the numerical symbol of the 50 gates of Binah בינה. see 511.

צלמות shadow of death, deep shadow, great darkness. "The 2nd Hell, corresponding to Hod." [Godwin. 1999, p. 575.] Paul Case attributed this to the Hell of Netzach. One of the seven infernal mansions, depicted in the diagram of the 4 seas. Psalm 23:4: "Yea, thou I walk through the valley of the shadow of death, I will fear no evil for thou art with me; thy rod and thy staff they comfort me." see 337, 57, 911, 99, 1026, 108, 291.

נקודות points, dots. Refers to the points of manifestation, originating as Kether. see 160, 165.

תיקון restitution, restoration, reintegration. The goal of the personality of the aspirant. see 1216.

סמך-וו-דלת 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.

חמדת כל-הגוים The desire of all nations, the choicest things of all nations. In Haggai 2:7: "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, says the Lord of Hosts." Paul Case adds: "nations" is "goyim" and refers to the gentiles. The nations esoterically are the millions upon millions of cells not directly concerned with controlling the functions of the body. see 59, 412, 32, 100, Key 18.

משיח בן-יוסף 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.

חכמות כוכבים 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

I. (3 x 3 x 3 x 3 x 7) or 7 x 3^4

אסוך vessel, flask, cup, pot for holding anointing oil. Refers to Yesod as the receptacle of influences flowing down from above. see 87. [Kaph = 500]

שכל בהיר Saykel Bahir. Intelligence of Transparency or Light. The 12th Path of Beth. The active principle is the Limitless Light concentrated in Kether. This path serves as a transparent medium for the passage of that Light, and its activity is penetrative, specializing and particularizing. The agency of self-consciousness carries this power from above, through and into a field prepared to receive it below (subconsciousness). The adjective בהיר is closely related to the word אור, aur, light. Here we must bear in mind that Beth is used in Hebrew as the preposition in and into. see 217, 412, 8, 2080.

"I am the Transparent Intelligence, penetrating all veils of ignorance with the light of life eternal." [Meditations on the Paths of Wisdom]

ראשוני 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

הנחש הקדמון the primordial serpent; the original serpent, seducer of Eve. see 358.

במצולת into the depths. see Exodus 15:5.

תעצוו you be grieved, you be distressed. see Genesis 45:5.

569 (prime)

עמק השדים the valley of Siddim. Siddim means "plains"; this is the name of the plains afterwards occupied by the Dead Sea. In Genesis 14:3: "All these [kings] were joined together in the valley of Siddim, which is the salt sea. see 354.

קטנתי I am not worthy. see Genesis 32:11.

ευλογιαν. eulogian (Gr). blessing. Septuagint translation of ברכת "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

נפתלי 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.

Inman: "...From these considerations, we come to the conclusion that Naphtali is a variant of some Egyptian name resembling that which the LXX translate Νεφθαλειμ. Or, taking *Neptoah* for 'the vulva,' we may presume that the addition of אלי, eli, would be abbreviated into *neptohli*, *naphtali*, or *napthali*, which would be equivalent to "The Yoni is my God," = "I worship the celestial Virgin." [Inman, 1942, Vol. 2., p. 368]

כספית Quicksilver, Mercury. A reference to the first matter of the stone.

למך Lamech. powerful. Name of biblical patriarch who, according to Masonic tradition, was the father of that ancient craft. see Genesis 4:18]. [Kaph = 500, see 90]

מלך Melek. king, ruler, to administer. A name for Tiphareth, as the set of the higher Ego or Christos. the essential spirit of Man (Adam) as the dominant power in creation. see 90.

רעש quaking, shaking, quivering, earthquake, commotion. From the verb meaning: to quake, shake, to storm, rage. In Jeremiah 47:3: "At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands." Rosenroth in K.D.L.C.K. (p.691) says that רעש (earthquake) with allusion to רשע wickedness is that impiety, which seduces and moves the earth, and in a moment loses all sense of justice and balance. See Nahum 3:2.

רשע wickedness, viciousness, injustice, wrong, guilt; wicked men. Psalm 5:5: "The foolish shall not stand in the sight: thou has all worker of iniquity." With different pointing: *rawshaw*. wicked man; villain, sinner, guilt, wrongful claimant in Job 20:29: ""This is a portion of a wicked man from God, and the heritage appointed unto him by God."

שכל מהור 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]

שער Gate, entrance; market; meeting place, measure, estimate, estimation, proportion. In later Hebrew a title page of a Book. A title of Malkuth in Judges 16:3. See Amos 5:12.

עשר the number ten; wealth. The 10th Sephirah, the Kingdom of Earth.

עשר, ten. "This is to say, *the congregation of power proper, of elementary motive force*. This meaning result form the two contracted roots עש-שר. By the first, עש, is understood, every formation by aggregation; thence, the verb עשוה *to make*; by the second, שר, every motive principle; thence the verb שור to direct, to govern. [d'Olivet, 1976, p. 154.] For other numerals see 13, 400, 636, 273, 348, 600, 372, 395, 770, 441.

Of עש: Every idea of conformation by aggregation of parts, or in consequence of an intelligent movement, of combination or plan formed in advance by the will; thence, a *work, a composition; a creation, a fiction*, a *labor* of any sort, *a thing*; action of *doing* in general. [ibid., p.

422.] See 560 for his notes on שׁר.

עדש 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 עשׂר, ten, because it [Malkuth] stands under the decade or 10 Sephiroth. With different pointing *oras*: to bind, to roof.

יסך to pour. see 90.

עשׂר to tithe; take a tenth part of. As an intransitive verb, "to make rich, become rich."

ביטע יהוה אלהים גן בעדן מקדם Now the Lord God had planted a garden in the east, in Eden" [Genesis 2:8]. The divine seed is planted in the physical body (the garden) to bring delight (Eden) and enlightenment (eastward) this is accomplished through alchemical distillation. see 53, 124.

רישׁן heads.

לשׁמר To guard. See Genesis 3:24.

ο θρονος. ho thronos (Gr). the throne; seat, chair of state, judge's chair, teacher.

οι υιοι. hoi huioi (Gr). the sons. In Matthew 13:38: "The field is the world; the Good seed are the sons of the Kingdom..."

Visita Interiora Terrae Rectificando Invenies Occultum Lapidem. Visit the interior of the earth; by rectifying you shall find the hidden stone [Secret Symbols page 17]. The earth is *Guph* [89], the body, attributed to Malkuth. We find the stone with the body. When we "visit the interior of the earth," we find that the moving spirit which animates the organism is what we term, "I, Myself." see 150, 57, 94, 164, 160, 73, 99, 61, 88, 96 Latin, 54.

571 (prime)

מלאך messenger, angel, one sent. Applied also to a certain type of human personality who is a messenger of the higher self. See 133 (Greek) [Kaph = 500, see 91]

Spelled מלאך in the Hebrew of 2 Kings 1:3: "But the angel of the Lord said unto Elijah the Tishbite, go up to meet the messengers [מלאכי, messengers-of]of the king of Samaria, and ask them, 'Is is beacuase there is no God in israel that ou are going off to consult Ball-Zebub, the god of Ekron?"

מתקלא balance. From תקל tekel Daniel 5:27: "You have been weighed on the scales and found wanting." Suggest weighing. (Note תקל = to weigh). Thus it leads to the whole series of ideas represented by Libra, and also to those described in the judgment scenes of the Book of the Dead. According to Mathers, *metheqela* 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].

הקללות the curses. see Deuteronomy 28:15.

υιος. (Gr). son.

572

חסדך thy loving kindness. Psalm 138:2: "I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou has magnified thy word above all thy name." What the ignorant fear, the wise interpret correctly as the loving-kindness or Chesed. [Kaph = 500, see 92]

יהוה אלהיך Lord, thy God. see 92.

מתקבל active. The Lord God touching his people, hiding the waters of consciousness with the "stone" of unity. It is the reversal (Mem) of limitation (Tav) which multiples (Qoph) the concentration of Light (Beth) and teaches the perfect law of balance (Lamed).

פורפור Goetia demon #34 by day of the 1st decanate of Pisces. This decanate corresponds to the 8 of Cups, or the activity of Hod, sphere of self-conscious activity in Briah, the creative world. see Appendix 11.

Goetia: "He is a great and might earl, appearing in the form of a hart with a fiery tail. He never speaks truth unless he be compelled... he will take upon himself the form of an angel. Being bidden, he speaks with a hoarse voice. also he will wittingly urge love between man and women. He can raise lightnings and thunders, blasts, and great tempestuous storms. And he gives true answers both of tings secret and divine, if commanded. He rules over 26 legions of Spirits."

חכמת כוכבים 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)

בראשכם 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 [בראשכם, as-heads-of-you]."

574

קול ודוח ודבור voice and breath (spirit) and word. As spelled in *Sefer Yetzirah* 1:9. see 568.

ירחשון Has a general meaning of "movement." In Sepher Dtzenioutha 19 (pp.83, 87): "It is written, Genesis 1:20 'Let the waters bring forth the reptile of a living soul (חיה living creature, 23]. Another explanation; 'Let the waters bring forth abundantly.' In this place, in the Chaldee paraphrase, it is said ירחשון which has a general meaning of movement. As if it should be said: 'When his lips by moving themselves, and murmuring, produced the words, like a prayer from a righteous heart and pure mind, the water produced the living soul.' (the meaning is concerning the act of generation life)." Note that ירח is the Moon, as wanderer, to wander.

מקל שקד A rod of an almond tree. In Jeremiah 1:11: "Moreover, the word of the Lord came unto me, saying, 'Jeremiah, what sees thou? And I said, "I see a rod of an almond tree."' Note that the wood of the almond was used to make the magical wand, connected with Mercury, or attention and concentration. [שקד = to wake, be watchful; to watch, keep watch, keep guard; to be studious, be zealous, be industrious; שקד diligence, sedulity]. see 404, 170.

575

ויאמר אלהים יהי אור "And the Elohim said, 'Let there be light.'"

עשרה ten (10). see 570.

יצר-הרע Impulse to evil, evil tempter. In The 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." What redeems is a force, improperly understood, which pollutes. see 358.

אור כשדים Light of the Chaldees. This is the "astral light" or universal radiance from the stars. see אור (207), 251, 581, 571.

הקרח הנורא 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." [קרח = ice]. Ice and crystal suggest a lens of consciousness or Mercury.

באר שבע B eer-sheba; well of the seven. In Genesis 21:14: "And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Habar, putting it one her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba." See Genesis 21:31, 33 and 2 Samuel 21:7. באר means well, pit; with different pointing: to make plain, distinct, to explain, elucidate. שבע seven, seven-fold; seven times, many times; with different pointing: 1. to swear;

2. to do something seven times. see 203, 373, 248.

העשר riches. see Genesis 31:16.

הרשע the wicked, the guilty. see Deuteronomy 25:1.

המפתים the wonders. see Exodus 4:21.

576

I. (24x24) or 2^6 x 3^2

מקלות wands.

סור מרע 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 form evil is understanding". The word "fear" can be rendered more accurately, "reverence". understanding is בינה. see 643, 917, 1953 (Greek).

שעור measure, magnitude, size, lesson. The measure of man is the measure of his wisdom and understanding. see 626.

שוער gate-keeper, porter; a metathesis of שעור. See 2 Kings 7:10.

צדק ושלום righteousness and peace. In Psalm 85:10: "Mercy and truth are met together, and righteousness and peace have kissed each other." see 194, 376, 73, 441, 995 (Greek).

ογγελος αληθειας. angelos alethelas (Gr). angel of truth.

αετος. hetos (Gr). an eagle. Written αετψ in Revelations 4:7: "And the first living-one resembled a lion, and the second living-one resembled an ox, and the third living-one having the face of a man, and the fourth living-one was like to a flying eagle." Connected with Scorpio and the regenerative force. See 550, and Revelations 8:13 & 12:14.

πνευμα. pneuma (Gr). Breath, Life, Spirit. The psychical nature which includes the ordinary elements of personality, self-consciousness and subconsciousness. Connected with the Hebrew Ruach [214]. see 69 Latin.

577 (prime)

פרו ורבו + ע + ברא Be fruitful and multiply + Ayin, the "eye" + to form, fashion, to produce something new. The fruitfulness is the idea of renewal (Ayin, is the Renewing Intelligence). Ayin is attributed to Capricorn, in which Mars is exalted. The archetypal phase of the creative process is imagination, inventing a new form of self expression. The archetypal world is the plane of original ideas. "as above, so below." see 500, 70, 7.

עש + שר prince, noble, ruler + strength, power might. עש is related to Capricorn and thus gives foundational power to משלא Mezla, the influence from Kether. This builds the ruler or son, which is Tiphareth. see 500, 77, 78.

פתר + רחף to flutter, hover + to break through, to liberate; first-born. The spirit "hovers over the face of the waters" (of consciousness) and the result of this brooding is the liberation of the first-born son of God. see 288, 289.

ευα γγελιον. euaggelion (Gr). goodness, glad tidings, gospels. Matthew 9:35: "And Jesus went through all the cities and villages, teaching in their synagogues, and announcing the glad tidings of the kingdom, and curing every disease and every malady."

578

ויתעצב and it grieved, and he hurt. see Genesis 6:6.

ותבקע and did split, cleave asunder, that she was split. see Numbers 16:31.

תפצת delight, you are pleased. see Deuteronomy 21:14.

579

מרף + מדים to tear to pieces, to seize forcibly, mix, confuse + rebellion, perversity, antagonism.

There meanings are mental states having close association with strong, but unfulfilled desires. Christian tradition gives the virgin, who is also the holy mother (Binah, the "superior" mother, in contrast to Malkuth, the "inferior" mother) the same name as the Magdalene, Mary, who was forgiven because she loved much. see 289, 290.

חצות לילה midnight. *media nox*, or "middle night." According to K.D.L.C.K. (p.361) 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.

תענוגים Sons of Adam [Crowley, 1977, p. 53]. Of the root: "תע: That which is false, illusory, vain; that which has only appearance, semblance. For the root תן: Every idea of substance added, of corporeity increasing more and more; an extension, an enlargement, a largess, in a restricted sense, *a gift*. The action of *giring*; *an offering*, a present: that which is *liberal, generous*." [d'Olivet, 1976, pp. 469-470.] Both meanings have to do with the uses of human consciousness.

580

עתיק old, ancient, antique. IN Daniel 7:9, 13: "I beheld till the thrones were cast down, and the ancient of days did sit, whose raiment was as white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire." (13) "In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence." Refers to Kether. With different pointing: eminent, choice. see 620, 647, 696.

גיא צלמות Valley of the Shadow of Death. Psalm 23:4: "Yea, though I walk though (Beth) the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." *Tzalmaveth* is explained by Paul Case as being the "Hell of Netzach". The Hebrew Lexicon gives: deep shadow, great darkness; hell (literally 'shadow of death'). Paul Case also list this word as one of the 7 Infernal Mansion. see 566, 3826 (Greek).

שעיד satyr, a goat-shaped demon; hairy one; he goat; hairy, bulk, thin shower (plural). Isaiah 34:14: "The wild beast of the desert shall also meet with the wild beast of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest." With different pointing: scapegoat, shaggy. In Leviticus 16:22: "And the goat [השעיד] shall bear upon him all their iniquities into a solitary land; and he [Aaron, "lofty"] shall let go the goat, את-השעיד, in the wilderness." see 1329, 401, 256.

עשיד 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.

לנך 21st Shem ha-Mephorash, short-form. [Kaph = 500, see 131]

שרף Seraph. Fiery Serpent [Numbers 21:8]. Ruler of Fire; one of the Seraphim. In Numbers 21:8 "The Lord said to Moses, Make a snake (seraph) and put it up on a pole; anyone who is bitten can look at it and live."

פרש peresh. dung. an alchemical term, a blind for Seraph, by transposing the letters. see 711.
פך pakh. flask, bottle. See 1 Samuel 10:1. [Kaph = 500, see 100].

פרי + רמים fruit, off-spring, product, result + unicorns. The fruit of consecration is the "one-horned" or spiritual illumination-the Mercury center or third eye. Note that the "horn" can be made to play music. see 290.

αλληλουια. alleluia (Gr). Hallelujah; from Hebrew הללויה praise Jah (Jehovah)! Revelation 19:1: "After these things I heard a loud voice as a great crowd in heaven, saying 'Hallelujah! the salvation and the glory and the power of our God." see 86 and Revelation 19:3, 4, 6.

"Here the main action of the drama is resumed: the chorus, which is the seventh and last, is a paean of victory following the attainment by the conqueror of the spiritual rebirth. The chorus is

chanted by all the powers of the microcosmic universe, the enthroned Logos being the chorus leader. The word hallelujah, which is not found elsewhere in the New Testament, is here chanted four times." [Pryse, 1965, p. 168.]

581

עתיקא The Ancient One, ancient of. In The Kabbalah Unveiled (page 23) it is spelled עתיקא. see 580 for Biblical spelling.

אור כשדים Light of the Chaldees (astrology). In the Old Testament Kasdim was a blind for astrology. see 848, 291, 352, 126, 201, 713, 406, 400, 251, 575 & Genesis 11:31.

בעל הדעת Bal ha-Daath. Master (Lord) of Knowledge. The name attributed to the Rosicrucian Grade of Theoricus (Yesod). One who has acquired the necessary knowledge relative to the hidden forces and processes of Yesod. All attributions of Da'ath are on the Middle Pillar and include Tiphareth as well. Da'ath is a feminine noun, and connotes copulation, with consequent giving of birth. As a transitive verb it means: to know, consider, to care for, to have sexual intercourse with; to know how, be skillful. With different pointing: knowledge, mind, reason. see 80, 474, 479, 84.

פוטי פרע כהן אן Potiphera, 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 Potiphera priest of On."

Potiphera 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 "Potiphera" is "Light." "On" is the city of Heliopolis, of Beth-shemesh (1052), the house of the sun. And "Asenath," the wife of Joseph, is the Hebrew for Isis-Neith. [In Egyptian mythology Isis and Neith are more or less blended, or confused. Isis is a Moon Goddess and fertility deity. Neith, armed with bow and arrows, is like Artemis of the Grecian mythology, who was also a lunar-deity. Which shows that the hidden knowledge here indicated has to do with "Light" and particularly with those subconscious manifestations which reflect those higher light-sources represented on the Tree of Life as the three Supernals. see 302, 126, 120, 850 (Greek).

כהן הראש Chief priest [2 Kings 25:18].

שעורה barley.

את-מקלי 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.

ולשמרה (to till it) "And to guard it." Genesis 2:15: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." The purpose of man is to spiritualize the physical plane through right knowledge. The "garden of delight" is the human body. see 124.

582

במשמר in the ward (prision), in custody of. see Genesis 40:3.

מבשרם of their flesh. see Leviticus 11:8.

מקבילת opposite, parallel, opposing. see Exodus 26:5.

תעוננו sooth saying, you practice sorcery. see Leviticus 19:26.

583

טמירא דטמירין The Concealed of the Concealed, a title of Kether. see 620 and Kabbalah Unveiled, (p.23).

מסתגף a hermit; literally, "a hidden body". Both these refer to Key 9 which pictures the Concealed One as the solitary Watcher on high. [גף = body, מסת = hidden]

אחד עשר eleven. Connected with the 11th path of wisdom, Aleph, the Fiery Intelligence, and with Lamed, depicted in Justice, the 11th Tarot

Key. In Genesis 37:9: "Then he [Joseph] has another dream, and he told it to his brothers. "Listen, he said, "I had another dream, and this time the sun and moon and eleven stars were bowing down to me.'" see Exodus 26:8.

אבימלך "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."

שדי החדים A song of life.

Κυβαλιον. Kybalion (Gr). a coined word: Qabalah + Cybele. A book of Hermetic philosophy.

Paul Case: "KYBALION... is a coined word of Greek derivation, chosen because, by sound, it suggests both "Qabalah" and "Cybele." The latter is the name of the Asiatic "mother of the gods," corresponding to Rhea, the earth-goddess who was the wife of Saturn, and the mother of Vesta, Juno, Neptune, Pluto and Jupiter. In Tarot, she is represented by the Empress, by the woman in Key 8, taming a lion, by Justice and by the kneeling water-bearer of Key 17. The Empress, although she is primarily a symbol for Venus, corresponds also to most of the mother goddesses of ancient mythology. [The Kabalion]

2. Written in Greek letters the numerical value of KYBALION is 583. This is 11 x 53, and since 53 in alchemy is referable both to [אבן], *ehben*, stone, and to [חמה], *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.

584

ויתעצבו and they were grieved. see Genesis 34:7.

תלחצנו and shall oppress him. see Exodus 22:20.

תפקד y ou shall number [count]. see Numbers 1:49.

585

I. $12^2 + 21^2$ or 144 + 441. Represents mathematically the fullest manifestation and the perfect expression of Kether.

אלהים צבאות 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 יהוה צבאות , Jehovah Tzabaoth, is the extended form of יה, *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.

השרף 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 נחש in Genesis and שרף in Numbers 21:8, where Moses made a "serpent of Brass." see 580, 358, 630.

לחוף אנית 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, the 4th sign, and corresponds to the 4th house of the horoscope, referred to home, and also to the "end of the matter", that is, to "coming into port". It also corresponds to Alchemical separation. see 95, 1305

עמודי שבעה החכמה 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.

פרשה Sum [Esther 4:7], declaration [Esther 10:2]. With different pointing: exact statement; branching off, sea voyage; crossing the ocean, section of scripture. Relates to Zebulon, with the aid of Mercury.

תקיעה horn blast; Blowing of Shofar, pledging (by striking hands). Suggest Key 20. see 586 and K.D.L.C.K. (p. 386).

השעיר The goat. See 580 and Leviticus 16:22 Capricorn (fermentation) is the "scape-goat" when the Shofar is blown on the day of atonement. Refers to the path of Ayin and to Key 15, the devil and to apparent obstacles. see 580.

586

The total length of the 16 invisible paths when the Aleph line equals 15 (length of line between Kether and Chokmah).

The Middle Pillar is the greatest secret of the Tree, and its central point, Tiphareth, is the heart of the secret. Tiphareth (תפארת), the 6th Sephiriah is 1081, which reduces to 10 then 1, or both Kether (1) and Malkuth (10). Thus 1, 6 and 10 are all essentially the same.

Also on the Middle Pillar is Yesod (יסוד) whose number is 80. Yesod spelled in plentitude is הסעדת יוד סמך וו דלת adds to 586, which reduces to 19 to 10 then 1.

Nineteen is our mother Eve (19, of חוה), Malkuth is 10 and Kether is 1. The whole idea is of the manifestation of Unity in the Kingdom; and the center, which is the Son, is also אדם & מלך. See **13**, 45, & 90.

פוך Antimony, stibium; first matter. see 106.

ירושלם Jerusalem. (older spelling) "abode of peace," or "founded in peace." see 596.

In the *Fama*, Brother C.R. begins his journey with his intended destination Jerusalem. The desire to visit Jerusalem symbolizes the longing for contentment, the desire for rest from strife caused by the struggle with the pair of opposites in the physical plane. This is the primary motivation for are new initiates. Please note that in the Fama, our Brother C.R. had a change in plans.

When the *Fama* was written the last crusade was abandoned approximately 100 years ago. Jerusalem was a place of pilgrimage to the holy sepulcher. Thus a pilgrimage to Jerusalem was a reverence for the dead forms of the past. When an aspirant begins his quest for truth, they usually begins their search by revisiting old worn out forms that did provide comfort in times past. see 111, P.A.L.

יוד סמך וו דלת Yesod. Basis, Foundation, spelt in full.

Yesod is the Sphere of the Moon, and the Moon in the Tarot is Key 2, attributed to the letter Gimel, and the Uniting Intelligence. The intelligence assigned to Yesod is טהור which means pure. Man enjoys a special privilege of multiplying the astral radiance by subtle means which transcend physical generation. Please note that an attitude of repudiation of physical generation is an error that will thwart any effort at direction of the astral power to finer and higher uses. Never condemn the normal functions of life, or consider them to be unclean. What is taught and practiced is sublimation - not repudiation. The astral is not evil, nor is it to be feared. It is the plane which is the basis of our physical existence, and that basis is Light and Life. See **27**.

פרוש abstinent person, hermit [Case]. With different pointing: 1. abstemious, saintly, pure; pharisee; 2. explanation; commentary. One who knows the "secret" of purifying Yesod eventually

becomes a saint.

שופר war-trumpet, shofar. 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." see Key 20 and 585.

מתוך הסנה out of the midst of a thorn-bush. In Exodus 3:2: "and the angel of the Lord [יהוה] 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)

פוראש Goetia demon #31 by day of the 1st decanate of Aquarius. This decanate corresponds to the 5 of Swords, or the Operation of Geburah, the will-force in Yetzirah, the formative world. see Appendix 11.

Goetia: "He is a mighty president, and appears in the from of a strong man in human shape. He can give the understanding to men how they may know the virtues of all herbs and precious stones. He teaches the arts of logic and ethics in all their parts. If desired he makes men invisible [Invincible?], and to live long, and to be eloquent. He can discover treasures and recover things lost. He rules over 29 Legions of Sprits." [Mathers, 1995, p. 42]

ואשרף and I burnt. see Deuteronomy 9:21.

והמופתים and the wonders. see Deuteronomy 34:11.

588

יהוה אלהי לא-עוד לבן-אלהים O Lord, my God, is there no help for the widow's son? Mackey says: "In ancient craft Masonry ["window's son"] was the title applied to Hiram, the architect of the temple, because he is said to have been I Kings 7:14: 'A widow's son, of the tribe of Naphtali." As the wife of Hiram remained a widow after her son was murdered, the Masons, who regarded themselves as the descendants of Hiram, call themselves 'sons of the widow.'" [Encycolpaedia of Free Masonry, p.881] [Lo, help = הן-עודה, 732; the no-thing the help = אין-עודה] see 1018, 1002.

בר ישוע Bar-Jesus. In Acts 13:6: "And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus."

589

כבוד ראשון 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.

שער הגיא Gate of the Valley. See Nehemiah 2:13.

590

שרץ to bring forth abundantly With different pointing *sheretz*: Creeping thing, moving creature.

ומוד + אפרוח young bird + open blossom. Both are metaphors of the "new creature" which is multiplied throughout the body cells. "Open blossom" is an epithet for the Sephiroth Malkuth, meaning "free". see 295.

צלעת ribs. In Genesis 2:21: "so the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh."

1. See 502 for Fabre D'Olivet translation of this verse.

He comments: "מצלעתיו, of-the-involutions-of-him... One cannot, in a word wherein are formed so many different images, choose an idea more petty and more material, that that which the Hellenists have rendered by the word a rib. The

root צל are those of a shadow, of an object extending above, and making shadow as a canopy, a curtain, a screen hanging, roof, etc.

What is the meaning of the root עה? Is it not that which is attached to all the curving all circumferential form, to all exterior superficies of things..."

Therefore the word צלע signifies exactly, and envelope, an exterior covering, a protecting shelter. This is what the facultative צולע proves, to be enclosing, covering, enveloping: This word which is derived from the root על, characterizes a thing raised to serve as covering, canopy, etc." [d'Olivet, 1976, pp. 88-89.]

591

נאקתם their groaning. see Exodus 2:24.

592

שכל מצוחצח Sekhel Metzochtzoch. Scintillating or Fiery Intelligence. The 11th Path of Aleph. From a root meaning: brightness, clearness, splendor. The channel for the first outpouring form Kether, the concentrated brilliance of the Limitless Light.

Scintillating or Fiery is root word meaning brightness, clearness, splendor. The 11th path is the channel for the 1st outpouring from Kether, the concentrated white brilliance of the Limitless Light.

"I am the Scintillating Intelligence, veiling with the fire of Spirit, the causes superior from the causes inferior." [Meditations on the 32 Paths of Wisdom].

פעולות activities.

Θεοτης. Theotes (Gr). Godhead.

η εκκλησια η πασα (Gr). The Whole Church.

αγιοτης. Hagiotes (Gr). Holiness.

η αληθινη μαθησις. heh alethine mathesis (Gr). The true teaching.

593 (prime)

שפיר + בא coming, future; to go out and in + beautiful, fair, right, well good. The Life-power manifest in every event and condition, throughout the cycles of evolution. Inside the hedge of safety which is also a wall of limitation (i.e. Cheth). This appears to be in the future. But the beautiful and good results is always in the eternal now. see 590, 3.

רמן + אלהים גבור Pomegranate + the Creative Powers of Strength. The fruit of the pomegranate, having many seeds is a symbol of seed-though, 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

ישוע בן-יוסף Jesus, son of Joseph. "Jesus is the liberator, and his self-conscious centers upon the idea of releasing men form bondage and death." [From Day to Day 3/12/1916] The son is the special designation of Tiphareth and name of the "secret nature" of Yetzirah, the formative world. Joseph means: "multiplier" and refers to the alchemical doctrine that the stone has powers of multiplication. Usually Joseph is attributed to Yesod as the generative power of Tiphareth. see 386, 52, 156.

והארץ הדם רגלי and the earth is my footstool. Isaiah 66:1: "This is what the Lord says: Heaven is my throne, and the earth is my footstool. Where is the house you will build for me. Where will my resting place be? see 1080, 486, 759.

פקדתי I remembered, I watched. see Exodus 3:16.

595

שפיר אבב beautiful, fair, right, good + to blossom, to shine, to yield fruit. The result of the union of darkness and light is always beautiful and good; it is the shining fruit of the harmony of opposites. The first reduction of 595 is 19, the Key of the Sun, the second of Key 10 or Kaph,

the grasp of cycles of manifestation, and the final reduction is 1 or Beth, the Magician (Key 1). 1 is also the value of Aleph, or spirit. see 590, 5.

אופיד + אמן אור amen our light + "fine gold" or "red" (meaning sulphur). Amen means to be firm, faithful, to support. Ophir is a place where gold was brought to Solomon. "Gold is the sun of illumination. Note that Sulphur is connected with Peh and Gold with Resh. see 297, 298.

השרץ the reptile, the creeper. see Leviticus 11:31.

התפקדו they were numbered [counted]. see Numbers 1:47.

κεντρον. kentron (Gr). Center, pierce; sting, prickle.

596

שמרון Samaria, capital of Israel.

ירושלים Jerusalem, the "abode of peace." The holy city of Israel. Later spelling from Hebrew Lexicon. see 1010, 586, 370.

ותפעם he was troubled. see Genesis 41:8.

קעות ends, extremities, ends off. see Exodus 25:18.

597

אפקות Another word for balances or scales, in later Hebrew. It is connected with Libra, with rhythm and with ritual. In Masonic symbolism, a clue to the meaning of "horizontals" is the position of the beam of a balance when the weights in the pans are equliberated (alchemical sublimation, 501). From אפק horizon, level. see 191 and מאזנים (148).

ויתאפק and he refrained himself. see Genesis 43:31.

σιδηρεος. sidereos (Gr). iron; made of iron. The metal of Mars. see 239, 792.

598

למד-מים-דלת Lamed (ox-goad)-Mem (seas or waters)-Daleth (door). Lamed, "to teach, instruct" spelt 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", עונותינו. see 74, 90, 434.

צחקת you did laugh. Genesis 18:15.

599 (prime)

אנחמך I comfort you, I console you. see Isaiah 51:19.

המספחות The veils see Isaiah 62:6.

הפקדתי I posted [watchmen]. See Ezekial 13:18.

Section 6

Numbers 600 - 699

600

I. (3 x 5 x 5 x 8) or $2^3 \times 3 \times 5^2$

II. ם Final Mem. see 40.

זולתי אין אלהים 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.

מדור ערפל the pure darkness. The obscurity of the universal subconscious plane of life activity, represented by Yesod. (The path of Samekh connects Yesod with Tiphareth).

ירם קרן He lifted up a horn (for his people) [Psalm 148:14]. see 1186.

מינקת 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.

מינקת 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.

מסך to mix (liquids). The angel in Key 14 pours the water from the vase. With different pointing: *mawsawk*. curtain, screen. The path of Key 14 screens the initiate form the Ego or Higher Self-they must first be purified in Yesod. this is the veil, or paroketh, screening the Holy of Holies in the temple. [Kaph = 500, see 120].

מצפץ מצפץ Temurah for יהוה יהוה. A qabalistic cipher for Tetragrammaton Tetragrammaton (IHVH IHVH), the first 2 names of the 13 categories of Mercy. In Exodus 34:6: "And the Lord passed by before him [Moses] and proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." If the Hebrew alphabet be inverted Mem is in the place of Yod, Tzaddi in the place of Heh and Peh in place of Vav. In its explanation of Genesis 1:16 the Zohar says the "two great lights" symbolize the "full name" IHVH ALHIM, Tetragrammaton Elohim. "Though him the name of the whole was called Matzpatz Matzpatz, the two highest names in the 13 categories of Mercy." see 6, 60.

פליאות חכמה hidden (admirable) Wisdom. (From פליאה, miracle, marvel, wonderful deed).

סמך Letter name Samekh. tent peg, to prop, support, hold. Connects Tiphareth to Yesod on the Tree of Life. What is pictured under one aspect of Key 13 is what manifest also in the activities of Key 14-the skeleton reaper and the angel are one. see 120.

קרש board, plank. As a Mishnaic or Talmudic word, Unicorn. With different pointing: 1. *qawrash*: to become solid, congeal, contract. From a root meaning to split off, to cut apart. Exodus 26:15: "And thou shall make the boards [i.e. split boards] for the tabernacle of shittim wood standing up; 2. *qahshar*: to bind, to tie, to bind with cords (as the hanged man), to plot, conspire. With different pointing: 3. *qushshar*: to be strong, be vigorous; 4. *qehsher:* alliance, in both good and bad sense, plot, conspiracy, band of conspirators; knot, band, loop; protuberance, joint; problem. see 103, 190 (Lt).

שש six; white marble, linen, white stone. Among the ancients, a cloth of exceedingly fine texture. Related to the white linen robes and white stones in the apocalypse in Revelations 3:17, 4:4. When one is in continual union with the central point he has the state of purity symbolized by the robe and a new name. Its peculiar revelation is always ineffable. It is incommunicable because there are no words, or other symbols, whereby it may be expressed. As a masculine noun, same pointing, white marble. see 6, 60, 186, 162, 800, and Genesis 41:42 & Proverbs 31:24 and Song of Solomon 5:15.

שש *six*. "The root שו contains all ideas of equality, of equilibrium, of fitness, or proportion in things. United to the sign of relative duration ש 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, ששת, and the Chaldaic read שת: which is not unlike the name of the number *two* [400]; furthermore, between these there exist great analogies, since *six* is to *three*, what *two* is to *one*; and since we have seen that *three* [636] represented a sort of unity." [d'Olivet, 1976, p. 153.] For other numerals see 13, 400, 636, 273, 348, 372, 395, 770, 570, 441.

ציצית lock, forelock, tassel, fringe. from ציצה: blossom, flower. Refers to the white stone, the opened center in the head which receives the glory of God and adorned with a fringe.

Η Θεοτης. Heh Theotes (Gr). the Godhead, divine nature. The divine nature and perfection. The cosmos is of one substance with Godhead.

κοσμος. kosmos (Gr). Order, arrangement (of the Universe). The intelligible world or order of all things which includes the intelligible word or reason (Logos). 1. order. 2. good order, good behavior, decency. 3. a set form or order: of states, government. 4.the mode or fashion of a thing. an ornament, decoration, dress, raiment. 5. an honor, credit.

This word is used in two opposite senses in the New Testament. This first is akin to the philosophical meaning, as found in the Pythagorean and Platonic texts. As a designation for "this world" and for the present order of thing, it stands for the false system with its conventions and erroneous standards which man sets up by reason of his ignorance (see John 14:17). A tabernacle of Moses, a cubical room was a symbol of this cosmic order. see 128, 670, 2670, 2541, 2516, 2219, 1850, 1517, 849.

I. James Pryse: "Gr. kosmos. The primary meaning of the world is 'good order', and it is applied to anything having definite form or arrangement, from an ornament, or a fashion in dress, to the whole manifested universe. Chaos, or rather the primary matter it contains (*hyle*, unwrought material) becomes, though the formative power of the Logos, the kosmos or objective universe, each department of which is also a Kosmos or world in itself; hence the word applies to the suns and planets in space, to this earth, to humanity in general, and to individual man. [The Magical Message According to Ionnes, p.75]

II. "World. An ordered condition, one of beauty, proportion, cultivation. Also a constituted union, an order, or fellowship. Also a leader, a general, who has been trained and developed. The use of this word to indicate the 'World' as an antithesis to the 'Spirit' has obscured its real meaning." [Omikron, 1942, pp. 257-258.]

χ Chi (Gr). Greek letter with the value of 600. It appears in Pythagorean, Gnostic and other forms of symbolism (St. Andrew's Cross) in Christianity it stands for Christ, as the foundation and support (Samekh) of personal existence and of the world order represented by κοσμος.

601 (prime)

אם womb, origin, mother. Refers to Binah, the Great Mother, symbolized by the Empress in the Tarot, see 41 and Key 3, #41. [Mem = 600]

שכל מאיר Sekhel Mier. Luminous Intelligence. The 14th Path of Daleth. First of the reciprocal path of the Tree, Joining Chokmah to Binah. Derives its luminosity from the Illuminating Intelligence of Chokmah. It is the Establisher of the Mysteries (Institutrix Arcanorum) because it is "the path of the hidden things of not-existent creation, the pattern forming power of creative imagination which shapes mind-stuff into form. Related to reproduction-the subconscious mental activity behind physical cell function, impressed on the cells of the Jupiter center. It may be used consciously to rejuvenate the body into the fifth Kingdom. A master of this path can also influence the health of other via spiritual healing. On the cosmic level this activity is the generation, multiplication, and development of the paternal see (Chaiah in Chokmah), and its expression in mental imagery. see 358, 378, 70, 71, 486, 703, 67, 73, 257 (Lt), 434, 4.

Beauty (Tiphareth) being established, the 14th Path, Daleth, unites Wisdom (Chokmah) and Understanding (Binah). The central point where the path of Daleth crosses Gimel (13th Path) is Da'ath (דעת, 474). Da'ath means knowledge and all knowledge has its root in the divine contemplation of the perfect primal beauty.

"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 bar 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 יסודות, *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' [*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. [Case, 1985, p. 109-110.]

2. I am the Luminous Intelligence, enlightening my entire experience with the Wisdom of the Ages. [Meditations on the Paths of Wisdom]

תאר to mark a boundary, describe, compress, go round. With different pointing: 1. to mark out, delineate, trace out; to give a fine appearance to; to compass, to go round; 2. outline, form, figure, shape; aspect, vestige; title, degree. These are all meaning associated with function of creative imagination. In Joshua 18:14: "And the border [of the tribe of Benjamin] was drawn and compassed, and turned about to the west side..."

הפעילות the activities. Refers to the activities of Teth, the serpent-power, which are controlled and directed by acts of creative imagination. see 600.

תאר curse, you curse. see Exodus 22:27.

602

אור פשוט Simplest Light, a title of Kether. see 620, 207.

בשעריך within your gates. see Deuteronomy 26:12.

מן-בנות דן 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.

בתר to divide. In Genesis 15:10: "And he took unto him all these, and divided them in the midst..."

קצוות boundaries, ends. Rosenroth in K.D.L.C.K. (p.677) says *extremitates* and cites as examples מב, the written name of God, קו, cord, measuring line and דעת Da'ath knowledge. Written קצות 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

תגר To haggle; the basis of the name תגריון (869) tagirron, The Hagglers , the title of the Qlippoth of Tiphareth, the contending forces of disunity and hate. see 869.

גם together, also. In Psalm 133:1: "How good and pleasant it is when brothers live together in unity." Mem = 600, see 43, 65.

Paul Case: The tradition of Freemasonry preserves this Psalm... 'together in unity' is יחד-גם = 65 = אדני... The dwelling together of brethren, as a family, or בית, is suggested.

שלהבירון Shalhebiron. The Flaming Ones, Qlippoth of Leo. The letters of this name suggest the power of spiritual fire [Shin] employed in actions for the direction of personality [Lamed], to constitute selfish vision (Heh), and to concentrate the force (Beth) to obstruct divine will (Yod), using the regenerative solar force (Resh) in immoral and false teaching (Vav) of reproductive practices (Nun).

I. The order of Qlippoth ascribed to this tunnel is the Shalchbiron of the flaming; the flames that lick the cauldron of the Sabbath in which the lion-serpent are seethed... the occult use of the serpent's tongue was well-known to the ancients. [Grant, 1994, p. 204.]

בארת pits, wells. see Genesis 14:10.

604

דם dam. blood. Formed form the second two letter of Adam. It is from blood that the substance used in the great work is derived. Mem = 600, see 44.

אגרת Agrath. a Queen of Demons.

דרך מצרים derek mitzraim. The way of Egypt. see 224, 380 and Jeremiah 2:18.

לרכב בשמי to the rider in the heavens. In 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." רכב means charioteer, driver; With different pointing: chariot, upper millstone, drawn for grafting. see 574.

בכל-לבבך with all thy heart. In Deuteronomy 30:2: and when you and your children return to the Lord your God and obey him with all you heart and with all your soul... Kaph = 500, see 124, 32, 50.

מזריע זרע yielding seed. In 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."

εγετο σιγη. egeneto sigh (Gr). "There came to be silence." Revelation 8:1: "And when he opened the seventh seal, there was silence in the heaven about half an hour." The 7th seal or planet is the Mercury center, and the experience is that of cosmic consciousness: see 559.

605

אדם Adam. Man. Paul Case notes *Adam* = *gebereth.* with different pointing: the color red. Mem = 600, see 45.

הם they (masculine). see 45.

גברת mistress, sovereign lady; enclosure, wall. In Isaiah 47:5, 7: Sit in silence, go into darkness, daughter of the Babylonians; no more will you be called queen of kingdoms.. you said, 'I will continue forever-the eternal queen! But you did not consider these things or reflect on what might happen.' The queen suggests one of the names of Malkuth, the physical plane, i.e. the seat of the lower shekinah. see 496, K.D.L.C.K. (p.226).

ושפני טמוני חול 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 (טמוני, secret knowledge, counsel), 756, 44.

ששה six. In Genesis 30:20: "Then Leah said, 'God has presented me with a precious gift. This time my husband will treat me with honor, because I have born him six sons.' So she named him Zebulum [honor]. This is the number of the hexagram, the cross of six squares and Tiphareth. see 600.

ארפכשד Arphaxad, Arpachshad; the third son of Shem and the second in line of descent from Shem to Abraham. Translated by Fabre D'Olivet as "restorer of providential nature." Note that the 2nd half of the name is the singular form of Chasdim. see 340 and Genesis 10:22.

Fabre D'Olivet divides this word (ארפ-כשד) and comments: "*and Arpa-cheshad...* The two words that I seprate here, are joined in the original; but this conjunction appears to have been a mistake

of a copyist. The first word, ארפ, comes form the root רפ, 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 Ορφευς by the Greeks, and by us, *Orpheus*. The second word, בשד, nearly as famous, since it was the favorite epithet of the Chaldeans, is derived from the root שד, applied to providential powers, to productive nature. Thence the name given to God himself, שדי, *Providence*. In this instance this root שד, is inflected by the assimilative article ב. [d'Olivet, 1976, pp. 292-293.]

τελος. telos (Gr). end accomplished; completed state. In Revelation 22:13: I am the Alpha and Omega, the first and the last, the beginning and the end. The end, the final lot, ultimate fate, in Romans 6:21. Of a declaration, prophecy-an end, accomplishment, fulfillment, in Luke 22:37. An end, final purpose, that to which all parts tend and in which all terminate; the chief point in 1 Timothy 1:5. see 1776 (Greek), 2146, 2627, 1235, 3747 and Romans 10:4, 1 Corinthians 15:24, Mark 3:26.

606

קשד nexus, ligature, binding, tying, contraction. With different pointing *qawshoor*: tied together, joined. Spelled קשורה in Proverbs 22:15: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." With different pointing: obligation; impotence due to magic. see קשר.

אחזת עינים Hocus-pocus. Jugglery; delusion by optical deception. Relates to the appearance symbolized by Ayin and by Key 15. see 70, 130.

רות Ruth; companion ; ancestress of King David of Israel. In Ruth 1:15: And Ruth said, 'entreat me not to leave thee, or to return from following after thee: for whither thou goes, I will go; and where thou lodges, I will lodge: thy people shall be my people, and thy God my God. With different pointing: a turtle-dove.

פעלת יהוה works of Tetragrammaton. In Psalm 29:5: "The voice of the Lord breaks the cedars; yet the Lord breaks the cedars of Lebanon." The works are connected with the voice. The voice is in the heart. see 136, 138, 612.

תור turtle-dove. Canticles 2:12: "Flowers appear on the earth; the season of singing has come, the cooing of the turtle-dove is heard in our land." The dove is יונה, associated with Venus and passion. see 71.

עצמות bones. see Exodus 13:19.

607 (prime)

אתו Erato. Greek muse of lyric and love poetry.

ותרא and she saw. see Genesis 3:6.
ראות see, to see . see Exodus 10:28.

זרת a span. see Exodus 28:16.
בהרת a bright spot. see Leviticus 13:2.

608

חם Ham. warmth, heat; Noah's son. Mem = 600, see 48 and Genesis 9:18.

שכל מזהר Sekhel Mazohir. Illuminating or Radiant Intelligence. The 2nd path of Chokmah. see 73.

אבן ה-נשר eagle stone. [Glory of the World, p.211] Note that הנשר of the eagle is 555, equal to land of Jordan.

בבא בתרא the last gate or third gate. K.D.L.C.K. (p.184) says that this is a title of Talmudic book cited in the Zohar (III:92). see 5.

תרח Terah; father of Abraham. See Genesis 11:16

תתר entreaty, begging for forgiveness. Rosenroth in K.D.L.C.K. (p.640) says that this word is related to עתר (*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 מזל (Mazel-constellation) are its influence.

Written חתר-נא meaning: dig now! in Ezekiel 8:8: (7) "Then he brought me to the entrance to the court. I looked, and I saw a hole in the wall. (8) He said to me, 'son of man, now dig into the wall.' So I dug into the wall and saw a doorway there."

609

וארבת and the windows, and the floodgates of. see Genesis 7:11.

אחדת another. see Genesis 26:21.

רדתה fall, be subdued, to fall her. see Deuteronomy 20:20.

תרדה you shall rule. see Leviticus 25:43.

610

האדם ha-Adam. Archetypal idea of Man, the first man. See Genesis 2:25. Mem = 600, see 50.
ימינך your right hand. see 130.

עמך with thee. See Psalm 36:9, Kaph = 500, see 130.

ים 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.

אתרוג citrus, one of the 4 plants used on the feast of the tabernacles. With different pointing: citron, lime, lust and desire. K.D.L.C.K. (p.178) says: ...it is Malkuth, and it is a symbol of the heart, which denotes Shekhinah [the divine presence]. see 613.

מעשר tithe; a tenth (offering). See Deuteronomy 26:12.

אגורת aegorath. small coins, pennies. From אגורה something gathered, to gather together, accumulate. Refers to the unity of all life. see 215.

כרמי שלי my own vineyard. see 260 and Canticles 1:6.

ידת The 27th name of Shem ha-Mephorash, short form. see 641 & Appendix 10.

תאמפיעה Temphioth. The Sentenial of the 19th Path (tunnel) on the Inverse Tree of Life.

I. Tunnel 19 is sentinelled by the demon Temphioth whose number is 610. The predominant influence is that of the lion-serpent, Teth, a glyph of the spermatozoon, which is shown in the sigil in the shape of four vesicas depending from a serpentine form attached to a beast's head.

The number 610 is that of אתרוג, meaning 'lust' and 'desire'. This is in accord with the Tarot Trump entitled Lust relevant to the Path above this tunnel. The trump shows a woman mounted upon a leonine beast with seven heads: 'The head of an Angel: the head of a Saint: the head of a Poet: the head of an Adulterous Woman: the head of a Man of Valor: the head of a Satyr: and the head of a Lion-Serpent.

Another form of 610 is תברת which means 'coupling point', 'place of junction', and it is in the tunnel of Temphioth that the magical coupling of the woman and the beast occurs. On the 19th path the lioness Sekhet is the vehicle of the force of Leo, which she represents as the torrid summer sun at its zenith, this being typical of sexual heat. *Liber 231* declares:

Also came forth mother Earth [Isis] with her lion, even Sekhet, the lady of Asi. This means that Sekhet is the sexual heat of Isis, the force that overcomes 'evil'. It is shown by her bridling the Beast whereon she rides.

The magical *siddhi* pertaining to this path is that of Training Wild Beasts, with the woman dominant, bridling and directing the insensate passions. The magical formula of this *kala* is thus *Io Mega Therion* (the Great Wild Beast). In the tunnel of Temphioth this formula is reflected as unbridled lust symbolized by the Black Cat of the Sabbatic Mysteries.

Whereas the 19th path is the place of the lion, the tunnel thereof is that of the serpent. The serpents that writhe in the cauldron of the witches at the sabbath of Set are depicted in Frieda Harris's design of the Atu entitled Lust [note that the word ZOON (197) means 'Beast']. Its number is 11, the number of magick or 'energy tending to change'.
In the African and Voodoo systems this is the place of the serpent deities. The phenomenon of lightning, symbolic of the serpent's flickering tongue also pertains to the tunnel of Temphioth, and the sudden spasm of orgasm that it represents is the mudra or 'magical gesture' of the Cult of the Spermatozoon. A stroke (syncope) is the typical disease of this path.

The Order of Qliphoth ascribed to this tunnel is the *Shalchbiron* or The Flaming; the flames that lick the cauldron of the Sabbath in which the lion-serpents are seethed.

The supreme symbol of the tunnel is the goddess Qatesh who is seen in vision (by its Adepts) as a radiantly beautiful, naked, woman mounted upon a lion. In her right hand she holds flowers, in her left a serpent. A full moon resting in a crescent is the form of her head-dress. These symbols indicate the lunar current in its active phase. [Grant, 1994, pp. 202-204.]

611

תורה Torah. the law, precept, statute. The Kingdom is seen to be the result of the Life-power's perfect memory of the orderly sequence of its self-expression. The Zohar [IV:166B, p.74] comments: The Torah is a light which kindles that lamp (i.e. the mishnah] from the side of primordial light, which is of the right hand, because the Torah was given form the right hand [Deuteronomy 33:2], although the left was included in it to attain perfect harmony. This light is included in the 207 [אור = light = 207 = אין סוף, 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 [יש = 310 = מטרונה matrona) of them: 207 belong to the right hand and 103 [אבנים, stones = 103 = הוא האלהים, 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.

רעתא Rota. the wheel which indicates that the basic law of the manifest, Malkuth, is the law of rotation. see 48.

אשיש awshish. glass bottle, flagon; a pressed raisin cake. The bottle suggest the alchemical vase of art , where transmutation of fear into wisdom takes place as putrefaction. This is the law of the fountain of life, which frees from death. It is the operation of Spirit (Aleph) to transform (Shin), the divine will (Yod) which transfigures through fire (Shin). see 50, 106, 700, 1017 and Key 13.

אדום Edom, red (variant spelling). Land S.E. of Palestine, a name given to Israel. Note that red is the color of blood, the carrier of consciousness, and is connected with Mars. Mem = 600, see 51, 45, 342.

אים Goetia Demon by day of the 2nd decanate of Scorpio. see 51.

612

שבל מזהיר Seykel Mazohir. The Illuminating Intelligence. The 2nd Path of Chokmah. The light of Chokmah is the original light of Kether, the source of illumination for all below it on the Tree of Life. It is the Kether of Briah, or Crown of Creation. It is the body of the letter Yod at the beginning of the divine name IHVH, the initial active point of the Life-power's self-manifestation (Kether) expanded into the power of conscious life which begin all cycles of creation, great and small. see 73 (Chokmah), 642, 536, 15, 23.

It is the Illuminating Intelligence, the crown of creation, the splendor of the supreme unity. [Meditations on the Paths of Wisdom]

ברית 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. Also the 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. With different pointing: alkali, soap, lye. The purified shall be bound to light. see 638, 68 (Greek), 700, 618 and Psalm 25:14.

אדון האד והחשך Lord of the light and of the darkness. Part of the gnostic adoration. see 61, 207, 328, 616.

פעלות יהוה The work of Tetragrammaton. It is to spread the light and to illuminate the darkness. see 606.

בים Goetia demon by day of the 2nd decanate of Sagittarius. Mem = 600, see 52.

ברית Goetia demon #28 by day of the 1st decanate of Capricorn. see Appendix 11.

Goetia: "He is might, great, and terrible duke. He has two other names given... He appears in the from of a soldier with red clothing, riding upon a red horse, and having a crown of gold upon his head. He gives true answers, past, present, and to come... He can turn all metals into gold. He can give dignities, and can confirm them unto man. He speaks with a very clear and subtle voice. he is a great liar, and not to be trusted unto. He governs 26 Legions of Spirits." [Mathers, 1995, p. 40]

יבם brother-in-law. With different pointing: *Yebem*. 70th Shem ha-Mephorash, short form. see 52, 67 & Appendix 10.

Ζευς. Zeus (Gr). Greek God, associated with the planet Jupiter.

613 (Prime)

Number of bones in a human body.

אבים Father of the sea. Mem = 600, see 53, 50, 3, 52, 73, 434, 4, 474.

משה רבינו Moses, our Rabbi. Moses is מ = Water, ש = Fire, ה = 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.

בראתי I have created. see Genesis 6:7.

גרתי I have sojourned, I strayed. see Genesis 32:5.

הברות the pits. see Genesis 37:20.

614

חום burned swarthy, black, brown. see 54.

תריד you shall break loose, you grow restless. see Genesis 27:40.

האחדת the next. see Genesis 17:21.

615

אדם מלך 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. Our purpose is to provide an adequate personal vehicle through which the Central Ego, or Adam the King may express itself. Final Kaph = 500. see 45, 90, 570, 135, 1081, 53.

הדום a footstool; a stool resting-place for the feet. Malkuth is the only Sephirah referred to the element earth. Mem = 600, see 55.

לשרפה burn thoroughly, with fire. see Genesis 11:3.

נכספתה you longed (desire). see Genesis 31:30

616

יום day, the manifest. With different pointing: to be warm or bright. Mem = 600, see 56.

עתיך יומין The Ancient of Days; a title of Kether. see 620 (Kether) 696, 1266, 1290, 1346, 1746.

Greater Holy Assembly [IRQ 1:22]: For neither does the world remain firm, except through secrecy. And if in worldly affairs there be so great need of secrecy, how much more in the things of the most secret of secrets, and in the meditation of the Ancient of Days, which matter are not even revealed unto the highest of the angels.

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 תו 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]

חרבות swords. In Isaiah 21:15: "They flee from the drawn swords, from the bent bow and from the heat of battle. Written חרבותם 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."

ממסלותם in their courses. In Judges 5:20: "They fought from heaven; the stars in their courses fought against Sisera. The word literally means 'highways, paths." see 1176, 231, 48, 98.

יתרו Jethro. "his excellence"; "He abounds, excels, is superior", "He is prominent" [Inman]. Father-in-law of Moses. A priest and head of a tribe of Midian among whom Moses found asylum on his flight from Egypt. Exodus 2:21: And Moses was content to dwell with the man: and he [Jethro] gave Moses Zipporah his daughter. Note that Midian means "the seed of Dan." see 104, 54, 50, 345 and Exodus 18:1

תידו The Pentateuch. The first 5 books of the Bible, also called the law of Moses . Note that this word is a metathesis of Jethro.

שמירון Shimiron. Qlippoth of Pisces. The unbalanced or negative qualities of this sign are negative medium for obsessing entities, single-hearted evolution to the intolerant and bigotry in religion and politics; spiritual pride; alcoholism, drug addiction, despondency. The remedy is to recognize the fact of utter dependence of personality upon life itself, and to express oneself in works of charity and altruistic service to one's neighbor.

617 (prime)

דגים fishes; Pisces, the 12th sign of the zodiac, attributed to Qoph, the corporeal or body-building intelligence, and to sleep. Mem = 600, see 57.

את-דברי the essence of my word. see 401, 206 and 1 Kings 6:12.

איום threat, warning; terror, fright; formidable, terrible. The mighty acts and essence of the Lord is formidable and terrifying to the ignorant. see 57.

תיראו you shall fear. Deuteronomy 13:5.

אדום a King of Edom. Edom denotes unbalanced force. אדם means "red" and suggest Mars. It is spelled with the same letters as Adam, generic humanity. *Adam* is spirit (Aleph) in blood (*dam*, 44). see 45, 44.

רישא עלאה the supernal head. A title of Kether, the crown of primal will. see 620, 511, 200, 106.

618

ריבות contentions, strife, quarrels, controversies. See Deuteronomy 17:8.

דאגים 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.

ביתור Bethor. Olympic planetary spirit of Jupiter. The letters of the angel's name suggest concentration (Beth) to carry out the divine will (Yod) at the center of manifestation (Tav), linking itself (Vav) to solar radiance (Resh), forever expansive and beneficent.

"One of the 7 supreme angels ruling the 196 provinces in which heaven is divided. Bethor rules 42 Olympic regions and commands kings,

princes, dukes, etc., and 'governs all things that are ascribed to (the planet) Jupiter.' To do Bethor's bidding there are, in addition, 29,000 legions of spirits." [Davidson, 1971, p. 75.]

חת כף מים הה Chokmah; spelled in full. Chokmah is the wisdom of the sphere of the zodiac. see 73, 418, 100, 90, 10.

619 (prime)

אחרית The end (of space, time); future; latter end; result; posterity. In Isaiah 46:10: "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." see 743 and Deuteronomy 11:12.

הדותת the spirits. Numbers 16:22.

Δοξα Θεου. doksa theou (Gr). glory of God. Septuagint translation of כבד אלהים (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. The kings are those alchemist involved in the great work of personality transmutation. see 135.

620

כתר Kether. the Crown, of Primal Will. The alchemical Mercury or first principle, or sattvaguna, the "illumination material," or substance of enlightenment. Alchemical "first matter." See 21, 111,149 Latin, 1032, 157, 352, 507, 364, 602, 397, 736, 837, 583.

I. As a verb, it is used in Psalm 22:12 to mean "beset me round." Paul Case cites Psalm 142:7: "Shall encompass me about" (others shall crown, i.e. glorify, themselves with me). Also Proverbs 14:18: ועדומים יכתרו דעת "but the prudent are crowned with knowledge". In Judges 20:43: כתרו to besiege. Habakkuk 1:4: "compass about."

II. In Job 36:2: כתר-לי "bear with me." Also means: to surround; to wait, tarry; to crown. see 833, 557, 588, 727, 1238, 1225, 996, 696, 721, 559, 733, 391, 422, 616, 1239, 617.

III. Kether is the focus of Cosmic Consciousness, and its first manifestation is Light. The Ain, which is its source, is not Darkness but Absence of Light, and therefore the true essence of Light. Kether is the infinitesimal point in space-time at which Absence of Light becomes its Presence by turning the Void (Ain) inside out. Kether, and the resulting Tree of Life, may therefore be conceived as the interior of the Void manifesting in Space, which is the menstruum, of Light. [Grant, 1994, p. 24.]

דורית generations (special spelling). From the root דור, a revolution of time, an age, an aeon. The supernal is the origin of all generations.

צפנת thou has laid up, savior. In Psalm 31:19 it is a reference to accumulated treasures of goodness. The verb expresses activity, accumulation, addition, multiplication. This correlates with the idea of the Ace of Swords as a focus for the accumulated energy of the Limitless Light. It is a point at which diffused energy is concentrated in order to set up the whirling motion which is the basis of all form. Part of a name given to Joseph. Hebrew transliteration of an Egyptian meaning savior and refers to the salvation of the Egyptians from famine. The name given to Joseph (צפנת פענח, 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 hidden. צפנת is related to the word צפון north , and it is said: "gold comes from the north." see 226.

שערים 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.

עשרים Pluto.

נתיב a path, road or way (of progress).

חכמה בינה-ודעת 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.

משפר Mishpar. Angle of the 3rd (Venus) decant of Virgo.

כרת to cut off, to make a covenant [Psalm 105:9]. אשר כרת את-אברהם, 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.

צורי שדי Rock of the Almighty.

רשעים wicked men [Psalm 1:1 and 4]. see 12, 21, 37, 157, 1032, 501.

עשרים twenty , value of Kaph, attributed to Jupiter. see 1180.

רוחות winds; breezes, airs, spirits, souls, minds. In Psalm 104:4: "He makes winds his messengers [angels], flames of fire his servants."

ששך Temurah of בבל, Babel. In Jeremiah 25:26, 51:41: "And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. (I took the cup at the Lord's hand, and made all the nations to drink) How is Sheshach taken! And how is the praise of the whole earth surprised! How is Babylon become an astonishment among the nations!" see 34.

איש שדה a man of the field , i.e. one living in the open country. In Genesis 25:27: "And the boys grew: and Esau was a cunning [skillful] hunter, a man of the field; and Jacob was a plain man, dwelling in tents." see 309, 376, 182.

μιτος. 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.

τελειος. teleios (Gr). complete, ripe, matured, perfect. Used in Matthew 5:45 in the sense of full maturity. Relative perfection is meant-including the notion of mental maturity. To arrive psychologically at Kether is to reach the highest point in Human attainment.

θυσια. thysia (Gr). offering, a sacrifice; the act and rite of sacrificing; as an expiation for sin. In Hebrews 10:26: "For if we should voluntary sin after having received the knowledge of the truth, there is no longer a sacrifice for sins." see 1924, 1628, 2294, 2360, 1620, 2257.

621

היום ha-yom. this day. see 61.
ראיתי have I seen, I found. see Genesis 7:1.

תירא fear. see Genesis 21:17.
באחרית in the end, the last, in coming of. see Genesis 49:1.

622

בדרתיו in his generation. see Genesis 6:9.
בריתי my covenant. see Genesis 6:18.

ברכת blessing. see Genesis 28:4.

αιματος. haimatos (Gr). Streams of blood.

623

רוח צקדש Rauch ha-Qodesh. Holy Spirit.
יגרתי I was in dread of, I feared. see Deuteronomy 9:19.

624

עין תפוח foundation of the apple [Joshua 17:7] A place-name. The land of Tappuah belonged to Manasseh, the border between the land of

Manasseh and Ephraim. "In metaphorical usage a fountain is the emblem of any source of spiritual blessing, whether issuing in cleansing or in refreshment and revival... preeminently, however, God is the fountain of life, i.e. the source of all good. Hence the knowledge of God is also a fountain of life." [Standard Bible Dictionary]. Relates to Ayin (70, 130). The apple is connected with the serpent-power, with Mars and with knowledge. see 331, 395, 474, 494, 418.

חרות liberty. The liberation of the spirit is part of the great work.

הגוים the nations, gentiles. Mem = 600, see 64.

נחשירון Nachashiron. Qlippoth of Sagittarius. "The snaky ones". Suggest unbalanced force, resulting in negative qualities of material ambition, self-deceived and cruelty blunt, stuffily over-conventual. Connected with Samekh and Key 14, the test and trials of the Holy Guardian angel can overcome these tendencies, as the soul is purified.

I. "In the African pantheon, Aidowedo-the rainbow goddess-is a cognate deity. Her coming is likened to the lightning flash. This is the Sagittariam influence manifesting in the form of the female current. 'Her fetish is a large serpent that appears only when it wants to drink. It then rest its tail on the ground and trust its mouth into the water. It is said that he who finds the excrement of this serpent is rich forever.'" [Grant, 1994, p. 227.] see 1274.

625

I. (25x25) or 25^2 or 5^4

נתיבה path, road, way (feminine).

הרי אררט the mountain of Ararat. Ararat means "burst up into light", from אור light and רט to boil up. The Ark of Noah, is a symbol of salivation which can to rest on the mountain of light. see 58.

626

קליפות Qlippoth. shells, material shells. Order of evil demons. Literally "Shells of the dead." The negative and outworn thought-forms whose patterns enslave the ignorant, and who seek to survive by feeding like parasites on their deluded victims. see 131, 208, 8, 777.

I. The plural form of *qlipha*, meaning 'an harlot' or 'strange woman'; terms which signify 'otherness'. The shadowy world of shells or reflections. Each sephira of the Tree of Life has its corresponding *qlipha*, which is the reflection of the energy which it represents, and these averse power-zones - or *qliphoth* - form the Tree of Death. [Grant, 1994, pp. 275-276.]

עשרון the tenth portion. In Exodus 29:40: "And with the one [sacrificial] lamb a tenth deal of flour..." [spelled, ועשרן] The number 10 refers to Malkuth, the physical plane where the Lamb of God, the Christos or Higher Self in Tiphareth is sacrificed or slain by the Qlipphotic forces. see Numbers 15:4.

שעורים 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.

רכות weak [eyes]. see Genesis 29:17.

וכרת and cut down. see Deuteronomy 20:20.

627

שטה + חוג הארץ circle of the earth + acacia. The earth is the physical plane, or condensation in the heavens; the actual substance of which the "House of God" is made is actually the omnipotent power or energy of the almighty. The Acacia is a symbol of immortality, and its wood was used to make the tabernacle and its furniture. see 313, 314, 291.

628

ברכות benedictions.

חיים life, the living ones; sustenance, maintenance. Mem = 600, see 68.

אלף-וא-ריש Aleph-Vav-Resh. אור aur, light, spelled in full, with Vav spelled וא instead of וו. see 111, 12, 510, 207.

אחתי נעול גן a garden enclosed is my sister. see Song of Solomon 4:12.

נון-וו-ריש Nun-Vav-Resh. נור nour, fire, spelled in full, with Vav as וו. see 106, 12, 510, 256.

נון-צדי-חית Nun-Tzaddi-Cheth. נצח, Netzach, victory, spelled in full. see 106, 104, 418, 148.

אדני שמעה בקולי Lord hear my voice. Psalm 130:2: "Lord, hear my voice: let thine years be attentive to the voice of my supplications."

אבן שלמה וצדק 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."

בכרתו his birthright. see Genesis 25:33.

629

זולתי אין אלהים+ חדך no God beside me + break down, overturn, cast down. The realization of the unity of God and man breaks down all barriers of separation. see 600, 29.

שערים + נאה gates, doors + to rise, grow, be exalted, lifted up. "Lift up your gates, ye everlasting doors, and the king of glory shall come in" says the Psalmist. The gates are the various points of entrance whereby 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.

רב הבונים + שדי the almighty + 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.

אחריתו my end. see Numbers 23:10.

עד ונגע time & chance. See Ecclesiastes 9:11.

630

I. Σ35 = 630

שרפים 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.

צפנתי I have laid up [Psalm 119:11]. The word is from a root, Tzaphan צפן, 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.

שעירם Hairy ones; he-goats; demons. Connected with Capricorn and unpurified force. see 1190.

שלש three, the number-name. Suggest Yetzirah, the 3rd of the 4 Qabalistic worlds. see 889, 1379, 1969 (Greek); 636.

רוחא קדישא 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.

שמע בקול עבדו That obeys the voice of his servant. In 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 = חסיד 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)

חפץ המבוקש Desirous quest, inclination to seek; intelligence of the 21st path of Kaph. see 636.

פעלות אדם the works of man. In Psalm 17:4 "Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer." (written with Prefix lamed). see 612, 3450 (Greek).

השער ליהוה The gate of Tetragrammaton. In Psalm 118:20: "The gate of the Lord, into which the righteous shall enter." see 570, 26; 2296 (Greek).

θανατος. (Gr). death. see 446, 50, 106, 700 and Hebrews 2:9, Revelations 21:4.

I. In 1 Corinthians 15:21: "For since by a man, *came* death, by a man, also, *came* the resurrection of the dead," and in 15:54 "And when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come abut the saying that is written, '*Death is swallowed up* in victory.'"

II. "This word appears to equate the moral condition; and *apothanatos*, is such a noun were in use, would signify the quitting of the mortal condition. The Immortals mortals. The Immortals were the *Athanatoi*-those apart from the fate of mortals. The verb *apothneskein* means literally, to strive to get away from the mortal state (*thnesis*): *apothanein* - to pass from mortality. The word analysis seem to be a synonym for [*apo*]*thanatos*." [Omikron, 1942, pp. 255.]

632

בלטשאצר "Protect his life." In Daniel 1:7: "Unto whom the prince of eunuchs gave names: for he gave unto Daniel the name of *Belteshazzar*..." The Babylonian name of the prophet Daniel. See Daniel 4:18.

בית-כר "House of the Lamb." In 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.

עולם יסודות Literally, The World of Foundations. A title of Malkuth, the Sphere of the Elements. It is part of the material world. see 1192, 486, 146.

ב + צפנתי I have laid up (thy word in my heart) + house. The house of personality contains the word of God. Note that 2, the value of Beth is also the number of Key 2 or Gimel, the High Priestess, connected with the Moon or memory. It is memory that recalls us to the unity (Gimel = the Uniting Intelligence). see 630, 2.

שער הדגים (632) Gate of the Fishes. See Nehemiah 2:13

בכרתי my birthright. see Genesis 27:36.
ברכתי my blessing, my gift. see Genesis 27:36.

633

אביכם your father. see 73

וזכרת and you shall remember. see Deuteronomy 5:15.

זכר ונקבה בראם He created them male and female. In Genesis 5:2: "Male and female he created them; at the time they were created, he blessed them and called them humanity [אדם]." see 390, 45.

634

חורם מלך-צר Hiram, King of Tyre. The literal translation is "Hiram, King of the Rock" [2 Chronicles 2:3]. The "rock" is one of the occult

symbols of God as the Life-source or origin of physical existence. Associated with the west and the setting sun in Freemasonry. The officer who represents him is charged with the duty of preserving harmony, an of seeing that the builders receive the wages due them. Thus Hiram is a symbol of the completion of work, and of fulfillment. see 640.

נחוש יצוק ואבן 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."

לרדת to go down. see Genesis 44:26.

635

הילל בן-שחר Morning Star; Son of the Dawn; Lucifer. In Isaiah 14:12: "O morning-star, Son of the Dawn! You have been cast down to earth, you who once laid low the nations [גוים, 59]!" Note that the authorized version translates "morning star" as Lucifer ("Light-bearer"). It is connected with Venus, or desire through creative imagination. The A.V. also reads "Which did weaken the nations." The nations, esoterically, are the millions of unspecialized body-cells, who are "brought to light" in the process of regeneration. see 75, 52, 508, 59, 1285.

השרפים the burned, fiery. see Numbers 17:4 & 21:6.

שלשה the number three. Connected with Key 3, Daleth on Venus. Referring to the menorah or lampstand of the holy tabernacle. see 636 and Genesis 6:10.

להם Unto them. see 75.

אלף-דלת-מים Aleph-Daleth-Mem. The letters of אדם, Adam, or generic Humanity in plentitude. A title of Tiphareth. see 1081, 45.

636

החפץ המבוקש "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).

ואבו איש צרי 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 חרש נחשת 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 צר, rock, and אבן, stone which is 53, key number of 636). see 1266, 611, 133, 1596.

ויהי ערב ויהי בקר Literally, "and it was evening and it was morning" (one day). [Genesis 1:5]. see 2309 (Greek)

הדוד האחדת 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.

מלכות עלם and everlasting kingdom. In 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 [order of archangels] 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).

צדיק אתה יהוה Just (Righteous) are you, God (Tetragrammaton). see 406, 204, 26.

צדיק ונושע He is just and having salvation [Zechariah 9:9]. Interpreted in the New Testament as a prophecy of Jesus Triumphal entry into Jerusalem. צדיק, Tzaddiq, just, is from the root, צדק, righteousness, particularly related to the 21st Path because it is also Jupiter. True Justice is based on comprehension, Kaph, כך. 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 comes unto thee, he is triumphant and victorious, lowly and riding upon an ass." see 2203 (Greek)

ראש פנה head of the corner or chief corner-stone (Hebrew translation); viz. the pinnacle stone of the pyramid. In Psalm 118:22: "The stone which the builders refused is become the head stone of the corner." "The stone which the builders refused" (273), equivalent to אביו הורם, 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.

פעלות האדם 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).

צפריון Tzapheriron. Qlippoth of Virgo. Implies a misuse of the Mercury or energy of attention on superficial, earthly, i.e. material things in the quest for enlightenment. Truth is found within.

I. 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).

II. "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 within, thus defying death and achieving immortality in the flesh... to be trapped in this tunnel is to suffer the death in life of petrifaction. 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." [Grant, 1994, pp. 209-210.] see 1286.

בתוך הבאר *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 בתוך, which may be read "in thy Tav", and תו 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.

שלוש the number 3. "This word is formed form the two contracted roots של-לוש, as opposed in their significations as in the arrangement of their characters. By the first של, is understood every extraction or subtraction: by the second לוש, on the contrary, every amalgamation, every kneading together. The name of number *three*, presents therefore, 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." [d'Olivet, 1976, pp. 152-153.] For other numerals, see 13, 400, 273, 348, 600, 272, 395, 770, 570, 441.

637

אולם vestibule of the temple Mem = 600, see 77.

פורנאש Goetia demon #30 by day of the 3rd decanate of Capricorn. This decanate corresponds also to the 4 of Pentacles, which symbolizes the influence of Chesed, the sphere of Jupiter in Assiah, the material world.

Goetia: "He s a mighty and great Marquis, and appears in the form of a great sea-monster. He teaches and makes men wonderfully knowing in the art of rhetoric. He causes men to have a good name, and to have the knowledge and understanding of tongues. He makes one to be beloved of his foes as well as friends. He governs 29 Legions of Spirits, partly of the Order of Thrones, and partly of that of Angels." [Mathers, 1995, p. 42]

שאלוש Goetia demon #19 by day of the 1st decanate of Libra. This decanate corresponds to the operation of Chokmah, in Yetzirah, or the order of the universe as it expresses through man, the microcosm.

Goetia: "He is a great and mighty duke, and appears in the from of a gallant soldier riding on a crocodile, with a ducal crown on his head, but peaceably. He causes the love of women to men, and men to women; and governs 30 Legions of Spirits." [Mathers, 1995, p. 36]

לראות to see, gaze. Genesis 2:19.

κριτης. kretehs (Gr). judge; one who sits to dispense justice. Septuagint translation of דין (64). In 1 Samuel 24:16: "May the Lord be our judge (κριτηυ) and decide between us. May he consider my cause and uphold it; may he vindicate me by delivering me from your hands." see 1257 and 2 Timothy 4:8.

638

חלם breaker; to bind, see visions. Mem = 600, see 78, 486, 564.

לחם bread, food; a feast. The Tree of Life, which is the support and sustenance of man. Note that Beth-lechem, "house of bread" where the Christos is born is the Virgo region in the body. see 78.

קדם ידעתי 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 (100, 259). This refers to knowledge brought over from a time prior to the writer's incarnation. see 144, 494, 474.

639

עץ הדעת 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.

צפנתי + נבה I have laid up + 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.

סרטן + נער crab + 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 as indestructible body of light. The boy is the result-the awakened Ego-consciousness turning inward and eastward to Yekhidah in Kether. see 319, 320.

עשרים ואחד twenty-one, 21. Key 21 is The World, in which Tav (400, 713) and Saturn and to the Administrative Intelligence at the center of the Cube of space is attributed. see 476; 1199.

640

שמש Shemesh. The Sun. In Alchemy the sun is gold. With different vowel points: battlement; servant, virile member. Also: *shimmashe*. to minister, officiate, to serve; to perform marital duty (verb).

תמר to rise up straight (like a palm tree). With different pointing *Tamar*: ancestries of David (a palm tree).

חורם מלך-צור Hiram, King of Tyre. The word Tzor (Tyre) is spelled defectively in the Hebrew text, צר, that is, the Vav is omitted, and the O-sound is supplied by placing the dot over Tzaddi. see 634, 1081, 45, 52, 90, 311, 478, 536, 548, 214, 465, 273, 1378 and 2 Chronicles 2:3.

כוס תנחומים cup of consolation, which is the same as the cup in Psalm 23, "my cup runneth over". see 1200, 1434 and Key 2, 3.

שלש 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 , King, is based on measurement.

A Triangle, i.e. musical instrument in 1 Samuel 18:6. In K.D.L.C.K. (p.719) relates this to triplicates or thirds into which the Tree of Life is divided: the first third is assigned to Chokmah, Binah, and Da'ath; the middle third to Gedulah, Geburah and Tiphareth, the last third to Netzach, Hod and Yesod. see 680.

דביר קדשך the Holy Sanctuary. In Psalm 28:2: "Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle." see 975 (Greek).

עינך thine eyes. See 160.

עתיקין Ancient Ones. This refers to the Ancient of Days. see 510, 250, 90, 53, 200, 702, 1290.

פניך thy face; thy presence. see 160.

צפיתן their appearance. Refers to the appearance of the 10 Sephiroth, comparing it to a flash of lighting [Sephir Yetzirah 1:6]. see 1290.

קראבית Characith. The Sentinel on the 18th Path (tunnel) of Cheth on the Inverse Tree of Life.

I. The 18th Path is under the aegis of Cancer. Its tunnel is sentinelled by Characith whose number is 640. Cancer is the astro-glyph of the Holy Graal and 640 is the number of כוס תנחומים, the Cup of Consolation; and that which consoles the Adept on the Path of Cheth is the Graal of Our Lady. Such is the nature of this Chalice which yields both ecstasy and magical immortality that its *kalas* are highly addictive. Should the Adept linger over long in this tunnel the addiction becomes obsessive and he runs the risk of becoming a vampire, draining cup after cup of the hellbroth distilled by the Great Harlot, the Mother of Abominations, who yields eagerly to the dark desires of those who are drunk on the wine of her fornications.

The magical formula of this *kala* is cunnilinctus which, if it exceeds the proper limits leads not only to the death [by depletion] of the partner but also of the magician himself. The Order of Qliphoth inhabiting the tunnel of Characith is therefore known as the *Shichiririon*, 'the Black'.

The letter *cheth* (8) is ascribed to path 18 and it is significant that the positive reflection of the negative *qliphoth* assumes the form of Krishna [meaning, the Black One] the Charioteer . Apollo the Charioteer is also attributed to this path, and the 'Lord of the Triumph of Light' is reflected into the tunnel as the Black Sun of Tiphereth, the Child of the Waters of the Abyss that swirl in the Graal of Babalon.

The number of Characith, 640, is also that of שמש the Sphere of the Sun, which equates with ממסך, meaning 'a drink offering', and תמר the 'palm of the hand' and a 'palm tree'. The dates of the palm tree are connected with the phenomena of menstruation.

The sigil of Characith shows a downward facing mummy overshadowed by a camel-headed entity that issues from its feet. This image is as it were concealed in the name Characith, for 640 is the number of מפלצת, a 'horrible idol'. The camel is the ship of the desert. Its symbolism has been explained in connection with the 13th tunnel which crosses the abyss *via* the path of the Priestess of the Silver Star. The camel is also attributed to the 18th path where it functions as a beast of burden. The crab, turtle, and whale, are also included because this path is under the aegis of Cancer, a watery influence that represents the most vital element in astro-magical workings.
The *siddhis* associated with this *kala* are

Bewitchments and the Power of Casting Enchantments.

The Cup and the Furnace are the appropriate magical weapons, and in the symbolism of the vegetable kingdom the watercress is attributed to this *kala* because the combination of heat and moisture, fire and water, typifies the contents of the Cup that contains the fiery dew of the goddess. The appropriate verse from *Liber 231* declares: He rideth upon the chariot of eternity; the white and the black are harnessed to his car. Therefore he reflecteth the Fool and the sevenfold veil is reveiled.

This implies the orderly ruling of diverse forces. The white and the black are the two suns of the upper and lower horizon, or the height and the depth, the infernal Furnace of Amenta and the supernal Sun of the frontal Tree (Tiphereth). The solar force (Heru-Ra-Ha) is here implied, for the white and the black are Ra-Hoor-Khuit and Hoor-Paar-Kraat and whose initials of these gods total 640 [הדה + רהק + הפך = 640], the number of Characith. The sevenfold veil is that of the Goddess of the Seven Stars who is diaphanous in her luminosity. 'He' [i.e. Asar (Osiris), the dead] reflects the Fool, that is the Hidden Light that is 'A' between I and 0 (Isis and Osiris). 'A' is Apophis, the God Set in his Ophidian form. He is the Light that imbues the graal of the goddess drained by the Adept. [Grant, 1994, pp. 198-201.]

βασιλεια ειρηνης. 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)

מאדת lights, luminaries. [Genesis 1:14-16]

I. "מאורות, sensible lights... This is the root אור light, determined into form by the plastic sign מ. 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 בראשית. This is why the word מאדת is deprived of the luminous sign not only in the singular, but also in the plural." [d'Olivet, 1976, p. 44-45.]

יחזאל "God who punishes the wicked". 27th Shem ha-Mephorash; 131E-135E. HÉP , Jupiter. April 5, June 26, September 6, November 17, January 28. 8:40-9:00 AM. Psalm 140:1] "Deliver me, O Lord, from the evil man: preserve me from the violent man." Confound the wicked and the calumniators, and for being deliver from our enemies. 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 & Appendix 10.

Associated with the 3rd quinance [10E-15E] of Sagittarius; Angle by day of the 9 of Wands. The 9 of Wands corresponds to Yesod, the sphere of the Moon or subconscious patterns, in Atziluth, the archetypal world of ideas. The letters of the angel's name suggest the power of divine will (Yod) acting through solar regenerative force (Resh) to construct and limit (Tav) the unbridled freedom and license, amoral in itself (Aleph) of those who work and act contrary to cosmic law (Lamed).

Yesod is associated with the astral plane and with the generative facility in nature, its essence is essentially clean. As the seat of the automatic consciousness it responds to whatever is sent down to it from the self-conscious level (This is indicated by the angle being assigned to "day" or self-conscious mentation). Therefore one of its attributes is impressionability. The 9 of Wands as Yesod in the world of principles (Wands) is seen to be the principle behind the reproductive power of the One Self. The reproductive functions, no matter upon what plane they are expressing, are not evil potencies in themselves. When the reflection from Tiphareth is distorted, as in an image of an imperfect mirror, the reflection will not mirror the perfection of its source. Key 14 (Sagittarius) shows the Ego as the Holy Guardian Angel tempering and modifying the vital soul, pictured as the pool at the angel's feet. It is through the 24th Path of Samekh that the direct influence of Tiphareth is brought to Yesod. see 60, 120, 80.

אמדת purple. This is the color of Yesod, the foundation or firmament. see 80, 233 (Greek).

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

הוד האחדות 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 (אחד) is by no means empty and abstract. It a unity of Unities, a fullness rather than an emptiness. see 72, 73, 536, 15, 23.

להאיר על-הארץ To give light upon the earth. In Genesis 1:15: "And let them be for lights in the firmament of the heaven to give light upon the earth..." Refers to the sun and moon. Proper direction of the solar (surya) and lunar (rayi) currents of the life-breath leads to balanced operations of self and subconsciousness, as pictured in Key 6, and this gives light (illumination) on the earth-the physical body.

פורשון Goetia demon #20 by day of the 2nd decanate of Libra. The lion, serpent and bear are obvious allusions to the Mars-force and to its use or abuse. see 1292 & Appendix 11.

I. "Before he fell Purson was an angel of the order of virtues and partly also of the order of thrones... Purson is now a king in the nether regions with 22 legions of spirits to do his bidding. His appearance is that of 'a man with a lion's face, carrying a viper in his hand and astride a bear.. He knows the past and future, and can discover hidden treasure." [Davidson, 1971, p. 230.]

II. *Goetia*: "...a great king. His appearing is comely, like a man with a lion's face, carrying a cruel viper in his hand, and riding upon a bear. Going before him are many trumpets sounding. He knows all tings hidden, and can discover treasure, and tell all things past, present, and to come. He can take a body either human or Aerial, and answers truly of all earthly things both secret and divine, and of the creation of the world. He brings forth good familiars, and under his government there be 22 legions of Spirits, partly of the Order of Virtues and partly of the Order of Thrones." [Mathers, 1995, p. 37]

643 (prime)

סור מרע בינה To depart from evil is understanding. In Job 28:28: "And unto man he said, behold, the fear of the Lord, that is wisdom; and to depart form evil is understanding." Paul Case: To depart from evil is Binah." to depart means to turn aside. see 270, 67.

וזכרתי and I will remember. see Genesis 9:15.

644

אדרא זומא קדישא Lesser Holy Assembly.

Εμμανουηλ. emmanouel (Gr). Immanuel.

645

המם to rout, confuse, to drive, impel. see 85.

מהרת you hastened, you were quick. see Genesis 27:20.

משרקה Masrekah, the home of King Samiah, who once ruled over Edom. Note that Edom suggest unbalanced force. See Genesis 36:36.

עין התנין Well of the Serpent (or Crocodile, or Jackal). Nehemiah 2:13.

646

אלהים Elohim. strengths, creative name of God. Mem = 600, see 86.

מום blemish, defect, spot, stain. With different pointing: Mum, "blemish", name of the 72nd Shem ha-Mephorash, short form. see 86, 101 & Appendix 10.

לוים Levites, the class of priest among the Jews. see 86.

משוש touching, feeling. With different

pointing: mishayosh. groper, slow walker. see 1383.

יה יהוה אדם 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."

השמש the sun. see Genesis 15:12.
המארת the lights. Genesis 1:16.
מצלעתיו of his ribs. Genesis 2:21.

647 (prime)

זמם to think, plot, devise; plan. Mem =600, see 87.

ותאמר and she said. see Genesis 3:2.

648

I. (8x9x9) or $2^3 \times 3^4$

חמש five (5). חמש, *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. חם, the first, designates the effect of the second, מש, that is to say, the former depicts the general envelopment, the heat which results and the effect of the contractive movement impressed by the latter." [d'Olivet, 1976, p. 153.] For other numerals, see 13, 400, 636, 273, 600, 372, 395, 770, 570, 441.

נר למשיחי a lamp for mine anointed. In Psalm 132:17: "There will I make a horn to shoot up (bud) unto David: there I have ordered (ordained) a lamp for mine anointed." In the middle ages משיח means Christian (messianic). The horn of David is the principle of power, and the lamp, the principle of illumination. see 250, 358.

חדם אביו + שלמה Hiram Abiff + Solomon. The architect and builder of the temple of God and the King, representing the Sun. see 273, 375.

עץ חיים תאוה באה Desire fulfilled is a Tree of Life. In Proverbs 13:12: "Hope deferred makes the heart sick: but when desire comes, it is a Tree of Life." see 160, 68.

בבכרתו his birthright. Genesis 43:33.

בברכתו according to his blessing. Genesis 49:28.

η παναγαθια Θεοε. heh panagathia (Gr). Theou. the holy God. see 484.
ηρεμια Θεου. heremia Theou (Gr). the quiet God.

Μαρ ιαμ μητηρ. Mariam methehr (Gr). Mary the mother. see 192, 456.

649

לטים enchantments, illusions. The incarnate life veils the consciousness through the illusion of separation. Mem = 600, see 89, 883 (Greek).

תרדמה trance, deep sleep. See Genesis 2:21.

I. "תרדמה *a-sympathetic-slumber*... This is a kind of lethargy or somnambulism which takes possession of the sentient faculties and suspends them. The hieroglyphic composition of the Hebrew word is remarkable. It can cause strange reflections anent certain modern discoveries. The two contracted roots דר-ם, 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 ת and the emphatic article ה are here a the beginning and the end, to increase the energy of this mysterious word.

After the analysis of this word, one cannot fail to recognize that extraordinary condition, to which the moderns have given the name of *magnetic sleep*, or *somnambulism*, and which one might perhaps designate, as in Hebrew, *sympathetic*

sleep. I must moreover state that the Hellenists who say εκστασις, *a trance* are not so far form the truth as Saint Jerome who merely says 'soporem' *a deep sleep*. [d'Olivet, 1976, pp. 87-88.]

II. "*(a)* The so-called sleep of Adam is a marvelous event, the reflected action of which is seen in the sleep of the newborn child. Compared to every other species where the newborn animal is automatically set into motion by an accumulated knowledge, the human being is born to learn; and his *not knowing* [i.e. freedom from the animal instinct and influence of the accumulation of the past.] is in proportion to his evolutionary development and tends to create the greatest possible intensity of life.

(b) Adam's consciousness is now freed. It leaves him and plunges into *Tardamah* (deep sleep). This schema is *Tav-Raysh* (400.200) and *Damah,* the feminine of blood. *Tav* (400) is the total resistance of life's physical support (the universe) and *Raysh is* the total organic process of universal life. We can translate that "deep sleep" symbolically by saying that in it Adam's blood is mated with the highest power of cosmic energy. Then, into this now pregnant flesh a double life is projected. The extraction of a rib has no connection with the cabalistic meaning of the text. The schema for rib is a shadow to which is added 70: it is the opening of all possible possibilities for man." [Suraes, 1992, p. 113.]

ותפקחנה and were opened. Genesis 3:7.

האדרא זוטא קדישא The Lesser Holy Assembly. Name of One of the 3 books in The Kabbalah Unveilded by Mathers. It is also abbreviated I.Z.Q.

650

דומם a great silence, still, silent, dumb in silence. Mem = 600, see 90.

ימם hot springs [Genesis 36:24]. see 90.

מים 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.

נתר to tremble, to fall off (as the foliage or fruit of a tree). With different pointing *nitar*: to be torn loose, be released. Related to the hanged man-in some versions he holds behind him a bag, from which fall objects not very clearly drawn. Possibly coins symbolizing visible works or accomplishments.

נתר 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.

מדבר קדש the wilderness of Kadesh. In Psalm 29:8: "The voice of the Lord shakes the wilderness; the Lord shakes the wilderness of Kadesh." "Wilderness" also means mouth, speech (Peh) and Kadesh, with different points, means sanctity, holiness; to cleanse, purify. To wash hands and feet before a sacred act, to prepare the water of purification. Note that דבר is "word" and Mem may be "from" or "from the holy word". The Lord cleanses and sanctifies with proper use of speech. see 246, 404.

נרת lamps. Exodus 39:37.

לשעירם *daemonibus hirsutis.* to the hairy deities.

"These were types of Set as gods of generation. Nuit says 'My incense is of resinous wood & gums; and there is *no blood* therein: because of my hair the trees of Eternity'. Massey notes 'There is a particular kind of hairy goat known on the monuments as the Serau.... In the language of Egypt, says Herodotus, both a goat and the god Pan are called Mendes.' i.e. the serau were sacred to Set, the Egyptian form of Pan." [Grant, 1994, p. 118.]

651

האלהים ha-Elohim. The Creative Powers (of God). Mem = 600, see 91.

מי יעלה לנו השמימה Who shall go up for us to the heavens?

תמורה Termurah. Permutation and substitution of letters. Hebrew cryptology.

שמולוש Goetia demon #36 by day of the 3rd decanate of Pisces. see Appendix 11.

I. The 3rd decanate is attributed to the 10 of Cups or the power of Malkuth, the physical plane, in Briah, the creative world. This corresponds to influence between experience in the world and creative thoughts and images.

II. *Goetia*: "He is a great and powerful prince, appearing in the shape of a mighty raven at first before the exorcist; but after he takes the image of a man. He teaches the art of astronomy, and the virtues of herbs and precious stones. He governs 26 Legions of Spirits." [Mathers, 1995, p. 47]

τελεσται. telestai (Gr). mysterious, "mystic rites". from τελετη, a making perfect: initiation in the mysteries, the celebration of mysteries.

ναυς. naus (Gr). ship. Applied to a ship by the Greeks gives it a cosmic meaning... "The church was called a ship, since the temple was designed as an image of the universe." [Canon, p.73]

ο παρθενογνης. ho parthenogenehs (Gr). 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

בצל ימינו על-הארץ He has made the earth by his powers.

רבתים two myriads. In Psalm 68:17: "The chariots of God are two myriads [22,000], even thousands of angels: the Lord is among them, as in Sinai, in the Holy Place."

οι γιγαντες. hoi gigantes (Gr). the mighty men. Septuagint translation of הנפילים (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)

מאורות Lights, luminaries; light-holes. Written without second Vav in Genesis 1:14: "Then Elohim said, 'Let there be lights in the firmament of heaven to separate the day from the night; and let them be for signs, and for seasons, and for days, and years. variant (defective) spelling. see 647, 666.

תגרן Tageran. The Haggler; one of he Qlippoth of Tiphareth (תגרידון). As a demon, represents the contending force which seeks to disrupt harmony. see 1303; 1519, 869, 666.

אנכי יהוה אלהיך I am the Lord your God. in 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

בוא השמש going down of the sun; sunset.

מדים Madim. Mars; "powers of vehement strength". Mem = 600, see 94. 95, 655.

זלברהת 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

מאדים Madim. Mars, Powers of vehement strength. The masculine plural of מאד, Meode, "strength, might," and as an adverb: very, exceedingly. Mem = 600, see 95.

המים ha-Mem. the waters. see 95.

ספר יצירה *Sepher Yetzirah.* the Book of Formation, or one of the principal Qabalistic texts. Attributed to Abraham. It treats of the cosmogony as symbolized by the 32 Paths of Wisdom, which are the 10 Sephiroth (numbers) and the 22 letters of the alphabet. The term path is used to signify a sphere or hieroplyphic set of ideas.

שהם יקר the precious onyx [Job 28:16]. see 80, 85, 549, 226, 876, 345.

היכל עצם שמים 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.

הקדוש ברוך הוא The Holy One, blessed be He. A an ancient Hebrew blessing.

משם רעה because of the shepard. In Genesis 49:24: "But his [Joseph's] bow remained steady, his strong arms stayed limber, because of the Shepherd, the Rock of Israel."

כי-קרוב אליך הדבר מאד the word is very near you . In Deuteronomy 30:14: No, the word is very near you; it is in your mouth and n your heart so you may obey it." see 1633, 978, 308, 206, 61.

656

I. A pentagram between two hexagrams (6-5-6). Geometrical figures of initiation.

מתנוצץ Resplendent. Intelligence of Malkuth. Represents the idea that man is the mediator and adaptor, set between infinite and eternal cosmic past, and the infinite and eternal cosmic future. From the verb *nawtzatz* נצץ, to glitter, to bloom, to flower. Malkuth is often called the flower of the Tree. May also be understood as the "Blossoming Intelligence." see 65 (Adonai) 495 (Malkuth), 1006, 1026, 230, 496, 570, 656 and Appendix 12.

תנור Furnace. The symbol for the human body. Origin of the alchemical term Athanor, defined as "a self-feeding, digesting furnace, wherein the fire burns at an even heat." Its fire is the fire of life, and this is the fire which the Zealator or alchemist's assistant, keeps burning. With different pointing: an oven (Aramaic תנורא, Septuagint κλιβανος). In Leviticus 2:4: "... an oblation of a meat offering, baked in an oven..." Observe that נור (Aramaic for fire) + Tav (Saturn). see 662, 85 (Lt).

ששן rose (the lexicon gives "lily"). In Canticles 2:1: "I am the rose of Sharon and the lily of the valleys" This word is used in the feminine plural, ששנת [1056]. The rose is a symbol of the human soul, or air and of aspiration. see 661, 1617, 1071.

ששון delight, joy; exultation, rejoicing. From Hebrew lexicon" "oil of joy" סמן ששון. This oil is used for anointing on joyous occasion.

ארץ נשה land of forgetfulness. In Psalm 88:12: "Shall thy wonders be known in the dark? And thy righteousness in the land of forgetfulness". Paul Case credits נשה [365] to "Earth of Tiphareth". It is also "pasture land, on the 7 earths". see 291, 482 (Greek), 658.

גילי מאד בת-ציון 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"; גילי is 53, the value of אבן. see 53, 45, 402, 156.

Μεσσιας. Messias (Gr). The Anointed. A title of Jesus. see 644, 1768, 1480, 1408, 1844, 888, 358, 2183, 2220.

αλευρον. aleuron (Gr). meal. In Matthew 13:33: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." The "meal" is leavened in the "furnace". see 148, 507, 889, 1919 (Greek).

657

זלברחזת Zelbarachith. An angel of Leo. This connects with the heart, the Sun and Tiphareth, which is the "location" of the order of Melchizedek.

בן אדם Ben Adam. son of man [Psalm 8:4]. Refers to man as the means whereby the divine grace becomes manifest through correct understanding of the desire nature. Mem = 600, see 97, 747, 1307, 2198 (Greek).

שבט סופר 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; שבת also means rod, scepter, tribe, race. see 311, 95.

נזרת Nazareth, the city in which Jesus grew up [Variant synthetic spelling, see 740]. Part of the I.N.R.I. formula. see 340, 270, 1147, 1231, 1236 (Hebrew); 2573 (Greek), 46 (Lt).

והרודיאל 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

וברכתיך and I will bless you. see Genesis 26:24.

תרבן may increase, you may increase. see Deuteronomy 6:3.

תחדים you shall destroy. see Deuteronomy 7:2.

φρην. phren (Gr). Seat of the lower mind; reins.

659 (prime)

η ναυς. heh naus (Gr). the ship. "The church was called a ship, since the temple was designed as an image of the universe." [Canon, p.73] see 651.

660

שתר (verb) to hide, to veil, to cover, to conceal. Root of Nesether (נסתר), 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.

ימים days, seas, times. Mem = 600, see 100.

בלים vases, utensils; weapons. See 100.

סם spice; drug; poison. Plural סמים, "sweet spices" in Exodus 30:34: "And the Lord said to Moses, "Take sweet spices; stacte, onychia and galbanum; sweet spices with pure incense; of each shall there by equal weight; (35) and you shall make it a perfume..."

"The circumferential sign being universalized by the collective sign מ, becomes the symbol of the olfactory sphere, of every fragrant influence given to the air: thence, every kind of *aromatic.* The Arabic root characterizes that which is penetrated with force whether good or evil. Thence, in the modern idiom the verb signifies *to bore*, a hole, *to pierce*." [d'Olivet, 1976, pp. 409-410.] see 100.

שגג ומשגה segeg ve-masayggeh. deceived and deceiver. In Job 12:16: "To him belong strength and victory; both deceived and deceiver are his (the Lord's)." see 306, 311.

תינר Given without comment in *Sepher Sephiroth* [Crowley, 1977, p. 56]. The letters of this word suggest the power of contraction or limitation (Tav) of divine will (Yod) through reproductive force (Nun) and solar regenerative energy (Resh).

"תי [analogous of תי]. A root analogous to the root תא [Every idea of determination,

designation, definition]; but whose expression, more moral, characterizes the influential and sympathetic reason of things. Arabic signifies literally *to be led astray*, lost in empty space. By the compound word *a vain thing*; by the verb... a thing which is liquefied.

Of the root נר: The root אור, united by contraction to the sign of produced existence, constitute a root whose purpose is to characterize that which propagates light, literally as well as figuratively: thence, *a lamp, a beacon, a torch: a sage, a guide*; that which *enlightens, shines*, is *radiant*: metaphorically, *a public festivity, an extreme gladness*." [d'Olivet, 1976, pp. 404, 467.]

קול תחנוני the voice of my supplications. In Psalm 130:2: "Lord, hear my voice: let thine ears be attentive to the voice of my supplications." see 4006 (Greek).

עץ קץ The time of the end. Note: קץ in the Hebrew lexicon is given as meaning "the time of redemption, the Messianic age."

ניצוצית Nitzizith. sparks. The Hebrew lexicon gives the feminine plural as ניצוצות these are the divine sparks, or Yods of radiant solar energy manifest as light but hidden in their essence from the eyes of the profane. When fully evolved, these sparks become the "sons and daughters of the most high", i.e. human souls.

Rosenroth in K.D.L.C.K. (pp.571-578) gives: *scintillae*, and in a long discourse of 26 sections goes into great detail on its various attributions. He relates them, among other things, to the Briatic "lights", and shows their grades of descending influence, in an elaborate table, as aspects of Tetragrammaton.

קשרין connection; zones, members, knots. IRQ:999: "In the first arm (otherwise in the holy arm) [of Microprosopus] these members (or divisions) are bound together." In the arm there are three natural divisions, from shoulder to elbow, from elbow to wrist and from wrists to the tips of the fingers. The word קשרין, 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".

שלל spoil, booty. In Joshua 22:8: "And he spoke to them, saying 'return to your tents with much riches... divide the spoil of your enemies with your brothers." Also poetical for captives, i.e. for the necks of them that take the spoil. In Judges 5:30: "Are they not finding and dividing the spoils: a girl or two for each man, colorful garments as plunder for Sisera, colorful garments embroidered, highly embroidered garments for my neck-all this is plunder?" Also: gain, profit in Proverbs 31:11: "The heart of her husband does not safely trust in her, so that he shall have no lack of gain."

εκλεκτοις. elektois (Gr). chosen. Septuagint translation of בחר in Psalm 89:3: "You said "I have made a covenant with my chosen one, I have sworn to David my servant, (4) I will establish your line forever and make your throne firm through all generations." In this instance the "throne" alludes to the Mercury center; David means beloved. see 14, 499, 220, 540 (Greek). The chosen one has been re-generated.

661 (prime)

אמרתך thy word. Psalm 119:11.

אסם a granary or storehouse. Mem = 600, see 101.

בלהטיהם By their secret arts, by their enchantments [Exodus 7:11]. see 101.

חללה ידו נחש ברח 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 טית, Teth. Yod, the creative hand forms this energy in various ways and pierces its lower expressions, to be used in the birth of new ones. see 418, 358, 20, 1885.

סוד הפעלות 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.

שושנה a lily (white); a lily ornament, a rose (late use). With different pointing: a lily ornament in architecture, a tubular trumpet (from its shape). Many Qabalists translate this as rose and refer it to Malkuth. This influence may be traced in several Rosicrucian texts. The Zohar [Vol. 1, page 3] says, *shoshannah* symbolizes the community of Israel. It is also a symbol of the cup of benediction. see 656.

Rosenroth in K.D.L.C.K. (p.708) says this word, in the feminine gender is Malkuth, since it contains red and white colors, which indicate stimulations from the right and left sides [i.e. the pillars of Mercy and Severity on the Tree]; and that in the Zohar section *beresheth* speaks of the rose having 13 leaves or petals. This refers to Malkuth having 13 kinds of mercy, because it splendors [i.e. The Resplendent Intelligence] are said to be a rose.

תורה האדם the law of Adam (Humanity), the manner of Humanity, the coming generations of men. In 2 Samuel 7:19: "And this was yet a small thing in the sight, O Lord God; but thou has spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?" The American translators render it "the coming generations of men" to make it agree with the context. It has to do with the law of humanity which is the secret of works, and which give the foresight suggested by the Bible passage.

כי-לקח אתו אלהים for Elohim took him, . in Genesis 5:24: "And Enoch walked with the Elohim, and we was not, for Elohim took him." see 84, 1831.

662

את הנור 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 he house of Aries [i.e. the head or brain, particularity 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 [Venus center]." [Atwood, 1918, p. 283]

מלאך האלהים 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.

בסתר in secret. see Deuteronomy 27:15.

Corona Dei (Lt). 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

I. The square of the first 7 prime numbers: $1^2 + 3^2 + 5^2 + 7^2 + 11^2 + 13^2 + 17^2 = 663$

II. Length of the Staff that the Fool carries as related to the Middle pillar of the Tree of Life. That is the path of Gimel [3]+ Samekh [60] + Tav [400] = 463.

בנאים builders, masons. A name used by the Essenes. True builders share the one secret doctrine, which is practical and has much to do with the occult doctrine of the stars. Mem = 600, see 103, 108, 1379 (Greek).

הכוכבים the stars. Mem = 600, see 103, 1777 (Greek), 48.

הוא האלהים He is God [The Elohim]. Mem = 600, see 103, 1994 (Greek).

אבנים stones. Plural of *ehben* [53], the Stone. see 103, 53, Genesis 31:46 and 1 Kings 5:17.

664

יהוה צודי + אוד היקוד Tetagrammaton my rock + the burning light. The rock is the Stone, which burns with the light of illuminated consciousness. see 332.

סדם Sodom; "burning, conflagration". The Biblical city which was destroyed by God because of its perversity. Mem = 600, see 104, 50, 106, 700, 385 (Greek).

נחום Nahum, "comfort"; one of the minor prophets. See 104.

ורחמתי and I will show mercy. see Exodus 33:19.

תהרגנו you shall kill. see Deuteronomy 13:10.

665

פתה עינים The eye-opener. In The Zohar (1:4): "Rabbi Eleazar opened his discourse with the text: 'Lift up your eyes on high and see: who has created these?' (Isaiah 40:26) "Lift up your eyes on height', to which place? To that place to which all eyes are turned, to wit, petah enaim ('eye opener'). [פתה socket, female pudenda; With different pointing: 1. to be open; to be simple, be foolish; to be deceived; 2. to be seduced. פתה = 485 = "out of the heavens"; עינים = 180 = קף Qoph, "back of the head". see 100, 259, 130, 70.

כורש מלכאדי בבל Cyrus, King of Babylon. In Ezra 5:13: "But in the first year of Cyrus, the King of Babylon the same King Cyrus made a decree to build this house of God." see 526, 90, 34, 950, 956.

הסתר hide. see Deuteronomy 31:18.

סתרה protection. see Deuteronomy 32:38.

בית הרחם the womb [Crowley, 1977, p. 57].

666

I. $(15^2 + 2^2)$

II. $\Sigma 36 = 666$.

The total of the numbers in the magic square of the sun, and the value of the magic line of the sun. A solar number representing man as a center of solar activity and referring specifically to Tiphareth.

In Revelations (Apocalypse) it is the number of the Beast. It is a cryptic reference to the Roman Empire and to the Caesar Nero. The symbol of the Caesar's was a solar disk, and the essential spirit of Roman imperialism was a crass, materialistic exaltation of physical force. It is the number of the sum of the cells in the magic square of Tiphareth, and therefore an indication of the misuse of the charismatic power associated with Tiphareth for selfish means.

אלהיכם Your God [Amos 5:26]. It is the value of the "secret place" of God, mentioned in Psalm 18:11 (He made darkness his hiding place). Mem = 600, see 106.

סתרו His secret place, his covering. In Psalm 18:11: "He made darkness his secret [i.e. hiding] place; his pavilion round about him were dark waters and thick clouds of the skies." The material world veils spiritual truth. see 994.

אסתדר Istahar. the planet Venus (Aramaic), and the goddess Ishtar. Remember that בן *Ben* the son, and אימא *Aima*, the mother are both the number 52.

השלך על-יהוה יהבך והוא יכל כלך Cast your burden upon Jehovah and He will sustain you (Psalm 55:22). see 1554.

יהי מארת Let there be lights (stars). see Genesis 1:14.

סורת 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.

שמש יהוה Sun of Jehovah (Tiphareth). "He had assumed divinity and used solar symbols."

[Revelations 13:16]

שם יהשוה The Name Jesus, Qabalistic spelling. It signifies The idea (name or word) that the nature of Reality is to liberate. see 326, 340, 1226.

Paul Case: "You shall know the truth and the truth will set you free", in Jesus' words. "Reality sets us free", this is the true secret of the power of the name of Jesus. Because to that meaning all that is said of this name is true, all that has been claimed for it is true, even the claim that no other name given among men has power to deliver us. [The Name of Names]

נתן להם האלהים God gave them.

נרון קסר 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.

רומית 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.

מסרו you shall turn aside. Deuteronomy 5:29.

ארון הקדש The Holy Ark (on which the tables of the law were written). see 257

עממו סתן Ommo-Satan, the 'evil triad' of Satan-Apohras, 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]

האדומים The Edomities; i.e. those who ruled the kingdoms of unbalanced forces. see 106.

עשה ארץ He has made the earth. In 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.

נשמידום Nashimiron. "Malignant women" or "the Snaky"; Qlippoth of Pisces. see 1316.

λογος αγαπης. (Gr). Logos agapes. Word of love.

ευποπια. euporia (Gr). material wealth, materialism, gold [Acts 19:25]. Used in a context which identifies it with revenues derived from idolatry. A quotation from the mouth of the Ephesian Silver smith, Demetrius. Implies Materialism. In classical Greek: 1. facility in moving; facility in doing. 2. readiness of supply; means, resources. 3. plenty, store, wealth. 4. revenues derived from idolatry. see 160.

η φρην. ηeh phren (Gr). Lower Mind. From a root meaning: "to rein in, to curb". In plural, the midriff or the muscle which parts the heart and lungs from the lower viscera. In Homer, both in singular and plural the heart, mind, understanding, reason. Thus its relates to Tiphareth, the seat of the Ego-sense, derived from Kether. see 538, 597 (Greek); 1105 (Greek); 200, 1081, 53, 640.

Ο Σεραπις. 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."

παραδοσις pharadoisis (Gr). Traditions. Traditions of men, as opposed to the ordinances of God. They limit human freedom by imposing standards of behavior having no foundation in the real nature of things. 1. a handing down of traditions. 2. a giving up, surrender. 3. the transmission, or handing down, of legends. "The passing on, during personal intercourse, of a master's teaching and methods to his accepted

pupils. The word usually implies that which is unwritten: and also an inner knowledge privileged to the suitable few." [Omikron, 1942, p. 261.]

τειταν. Teitan (Gr). Sol, Phoebus.

απολλυμεθα. Apollumentha (Gr). we perish. [Matthew 8:25] "...Lord save us, we perish"

ο σπειρας. ho speiras (Gr). the sower of tares. Referred to in Matthew 13:39: (38) "The field is the world; the good seed are the sons of the kingdom; the darnel (tares) are the sons of the evil one; (39) That enemy who sowed them is the adversary; the harvest is the end of the age; and the reapers are the messengers."

Vicarius Filii Dei (Lt) Vicar of the Son of God. Note that Filii, son, is the number 43.

D.C.; L.X.; V.I (Lt). Sum of the only 6 numerical letters the Romans used.

Ecce Bestia Magna (Lt). Here is the Great Beast.

667

שמן למאור "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.

סוד הפעולות Secret of all spiritual activities. The 19th Path of Teth. see 1502, 206, 409, 380, 358, 661.

הוא גלא עמיקתא He reveals the depths (the unfathomable things). For those who know the secret of the lighting of the oil. see 38.

Θειος λογος (Gr). Divine logos.

668

בונים Builders. Mem = 600, see 108.

גיהנם Gehenna. One of the 7 infernal Mansions. A subdivision of Sheol (Hades) into a cavern separated by a wall or chasm, occupied by the departed unjust. Mem = 600, see 108.

שם יהוה אקרא I will proclaim (publish) the name of Tetragrammaton [Deuteronomy 32:3]. The name lights up all areas of darkness and ignorance symbolized by Gehenna. see 345, 26, 340.

סחרת *negotiatrix*, i.e. a female who manages or conducts a matter requiring skill or consideration, such as an obstacle or test of strength. With different pointing: trader, trafficker. Gesinius has "a stone used (with marble) in paving." In Esther 1:6: "... the beds were of gold and silver, upon a pavement of red, and blue and white and black, marble." The higher self (Samekh) negotiates the soul to victory (Cheth) over evil through test and trial, conducting it to rebirth (Resh) and this is the dominion (Tav) of the Stone, which is composed of memory (blue-Chesed), volition (red-Geburah), unity (white-Kether), and embodiment (black-Malkuth).

זרע ושממה fruitfulness and sterility. The pairs of opposites attributed to Resh. Illustrates the sun's effects on land. Sun + Water = זרע; Sun - Water = שממה.

עץ ברוש Fir or Cyprus wood. In Isaiah 55:13: "Instead of the thorn shall come up the Fir tree, and instead of the brier shall come up the Myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall no be cut off." ברוש, 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

סתר + בגד to hide, veil, cover, conceal + a cloak, covering, garment. Beneath the garment of outward forms is veiled the secret of Venus.

סתר is the root of נסתר, the Hidden or Occult Intelligence of *Netzach* [148], the sphere of Venus. It is the higher self (Samekh) in limitation (Tav) to produce the regeneration of the soul (Resh). see 660, 9.

הבונים הדביד + הר סיני The builders of the Adytum + Mount Sinai. Those who are building the organ of illumination are obeying the divine desire and will reach the mountain of attainment. see 335, 334, 323, 324.

אחרנית backwards. see Genesis 9:23.

ותסגר and was shut up. see Numbers 12:15.

670

עם nation, populace, kinsman. With different pointing: *im*. with, together with, by, close to, near. Mem = 600, see 110.

נשמידין 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.

רעת wickedness. see Genesis 6:5.

671

אלף דלת נון יוד Adonai. spelt in full. Divine name of Malkuth. see 65, 55, 95.

Adonai (see 67) written in full is 671, which is also the value of תרעא the gate, one of the names for Malkuth. Malkuth is the Bride, and to her is assigned the name Adonai. But this name always is combined with *Melek* which is assigned to Tiphareth the Son. Thus the quest assigned to one grade has to do with the union of the Son (Tiphareth) with the Bride (Malkuth). The Bride is the breaker of the foundations (*Cholom Yesodoth*, 798), and to her the body, Guph (89), is attributed. The Son is the Central Self, not the indivisible Yekidah in Kether, but the Ego in Tiphareth. The hidden knowledge is in Yesod, because in Yesod the Bride and the Son are combined. Thus in the grade the aspirant seeks but has not attained the knowledge. That is the דעת, Da'ath, which is that of which it is written: "In Da'ath shall all the secret places be filled." The secret places are in Yesod. You must know from where you come, and until you recognizes this, you cannot go on to the discovery of the knowledge to which you aspire.

We may endeavor to follow the Path of Good, but can we define what is "good." Or we may, if we have sufficient audacity, follow the Path of Evil. But same ignorance can turn us back, because in the will to "evil" can be adulterated by some unintentional invasion of good. At the beginning of the path the aspirant does not know what is good or what is evil. Most people usually have very strong convictions at to good or evil, but this has little foundation in fact. Thus in the grade which concerns itself with the passage from Malkuth to Yesod, through the Path of Tav, one learns that the name of Adonai spelt in full, is the same as one of the names of Malkuth. This is to make clear that the keys to the hidden knowledge are already in our possession, one clue is the echoing answer "I come from between the two pillars." This is fact, which many who aspire to occult knowledge find it convenient to forget. See C.20.

א-ע-מ 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. Mem = 600, see 111, 851.

ארת מצרים Land of Egypt. This confirms what has been said of Malkuth and its relations to "Egypt". In Deuteronomy 15:15: "And thou shall remember that thou was a bondman in the land of Egypt, and the Lord thy God redeemed thee."

בכל-הר קדשי In all my holy mountain. In Isaiah 65:25: "The Wolf and Lamb will feed together, and the lion and will eat straw like an ox, but dust will be the serpent's food. They will neither harm nor destroy on all my holy mountain." see 3804 (Greek).

גבורתכם your strength. In Isaiah 30:15: "This is what the Lord, God the Holy One of Israel, says: In returning to Me and resting in Me you shall be saved: in quietness and in (trusting) confidence shall be your strength..." see 1231.

וכאבנים and in (vessels of) stone. With different pointing: *vo-baehbanim*. Spirits (of Daath). See 111.

סאים a dry measure for grain (1/3 of an epha). See 111.

עושה פרי bearing (producing, making) fruit. see 290, 160, 450.

רעתא Rota. Wheel. The cosmic wheel of manifestation. The hidden name of the Tarot. see 48 (Lt).

תארע Taro. The "wheel" of Tarot, which speaks the law of Hathor (mother nature) in this Latin phrase: Rota Taro Orat Tora Ator. see 48 (Lt).

תעדא Torah. the Law; as that given to Moses by God.

תרעא 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.

נפית אפים "fallen on their faces."

אסתיד I will hide.

גבורתכם Geburathekem. Literally your strength. Intelligence of Da'ath, according to Soror A.L. see Isaiah 30:15.

לפקעדציאץ Lafcursiax. The Sentinel of the 22nd Path (Tunnel) of Lamed on the Inverse Tree of Life.

I. The, 22nd Ray appears behind the Tree in the tunnel guarded by Lafcursiax whose number is 671. 671 is a number of major importance in the traditional qabalah, for it is the number of the Law (תעדא), the Gate (תרעא), the Wheel or *Chakra* (תארע), and the Goddess of Love (אתער, or Hator). It is also the number of Adonai, the Holy Guardian Angel, spelt in full. These ideas combined adumbrate the formula of this path, for when the *chakra* of the goddess is subject to the law or rule of 671 (i.e. Lafcursiax), the Gate of the Abyss is thrown open.

Adonai is a glyph of the Sun; the word is usually translated as the 'Lord', but beneath the path Adonai becomes Aidoneus which is a form of Had [Hades], the Lord of Hell. The name Aidoneus means invisible or Unseen; in the present context, the invisible form of Adonai which may be evoked by the formula of Lafcursiax. The demon's left hand is in the form of a *yod* enclosed in a circle from which falls obliquely a sword or long-armed cross. The scales symbolize the constellation Libra which rules Path 22. Its reflection in the abyss is tilted by Lafcursiax whose tunnel runs oblique to this path. It represents a blasphemy against that 'adjustment' which is the formula of this Path. 'Adjustment' is also the title of the Tarot trump ascribed to it. That which in *manifestation* is a pathway of justice and Equilibrium (תעדא, Law) is based upon the oblique pathway symbolized by the falling cross or sword.

The Egyptian deity attributed to Path 22 is Maat, and it is easy to recognize in the tunnel of Lafcursiax the distortion of Maat's symbols: the balance, the feather, the sword, etc.

The Cross of Equilibrium is awry and the Scales upset; the 'Ruler of the Balance' has been put down as the Lord of the Abyss opens the gate of the Dark Goddess and brings forth fantastic beings that haunt this tunnel in the form of ravenous birds with the faces of women who snatch away the souls of the living from their mortal clay. Hence the name of the Order of Qliphoth reigning with Lafcursiax is *A'abirion*, meaning 'The Clayey', for their talons drip with the ribbons of flesh (or mortal clay) that their ravening rips from the souls of the living.

Aidoneus or Hades is a form of the Plutonian Current that rules the Abyss. The magical *siddhi* associated with this tunnel is ability to balance upon the treacherous and funambulatory way that leads from the negative to the positive in the realm of creative chaos. In other words, it enables the magician to spin a web across the gulf of the Abyss, thus constructing a tenuous and perilous bridge between nonbeing and being.

Understandably, the animal sacred to this formula is the spider, and the precision and symmetry of this Path are exemplified by the ideas of Truth and justice (Maat). [Grant, 1994, pp. 211-215.]

αρτος. 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 parable of the loaves and fishes in the Bible [Matthew 14:17, 15:24], and 78, 181, 450, 581, 741, 1995, 1071, 1443, 3254.

παραδεισος. paradeisos (Gr). Paradise; A park or pleasure ground. Used in the Septuagint for the Garden of Eden.

672

יהוה אלהים the special Divine Name of Binah, the third Sephirah. Mem = 600, see 112.

בינה אדם Binah Adam. "The understanding of Adam." see 112, 67, 45.

תוסרו you will be corrected. see Leviticus 26:23.

בבל צבי ממלכות "Babylon, the glory of the kingdoms." In Isaiah 13:19: "And Babylon, the glory of Kingdom, the beauty of the Chaldee's excellency, shall be as when God overthrow Sodom and Gomorrah." see 638, 496, 104, 315.

חידות מני-דקם dark saying of old. In Proverbs 1:6: "To understand a proverb, and the interpretation; the words of the wise, and their dark sayings." [חידה = riddle, puzzle; מני קדם from ancient times; מני God of destiny]. see 140.

כבד אלהים glory of God. כבד has connotation of weight and gravitation, as well as "glory". see 32, 112, 619 (Greek) and Proverbs 25:12.

673 (prime)

בארץ מצרים In the land of Egypt [Deuteronomy 34:11]. see 380.

דבר-יהוה אמת Word of God is truth. see 52.

הבונים the builders. This is a reference to the Messiah or Christos. See 113, 1389 (Greek).

ארבעת four. see Numbers 7:7.

וזכרתם and remember. see Numbers 15:39.

προβατον. prosaton (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).

λιγυριον. ligyrion (Gr). ligure; a kind of precious stone, perhaps the jacinth [opal]. Listed in the Septuagint of Exodus 28:19 and 39:12 as the 7th stone in the breastplate of the Jewish high priest: see 370 (לשם); 491 (Greek).

674

לדרתם throughout their generations. see Genesis 17:7.

675

I. (5 x 5 x 27) or $5^2 \times 3^3$

חשכי + זהב שחוט my darkness + 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.

נברתה let us cut (make). see Genesis 31:44.

הסירת the pots. see Exodus 38:3.

676

I. (26 x 26) or 26^2 or $2^2 \times 13^2$

מתנוצץ Mathnutzetz. Resplendent, dazzling. The 10th Path of Malkuth. see 656, 1026, 230, 496, 570.

גלגלים whirlings, 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 in any world is

always a receptacle for the total forces and activities expressed by that world. Mem = 600, see 116, 1032.

עדות 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.

קהל ישראל Congregation of Israel. In Deuteronomy 31:30: "And Moses spoke in the ears of all the congregation of Israel the words of this song, until they were ended." These are company or assembly of those who rule as God. see 312, 441.

רעות 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.

תמים פעלו His work is perfect. In Deuteronomy 32:4: "He is the rock, his work is perfect: for all his ways are judgement: a God of truth and without iniquity, just and right is He."

עתור 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.

Λαμεχ. Lamech. "Powerful". Greek transliteration of Lamech, the Father of Noah, and the traditional founder of Masonry. Alchemical Water is related to things having to do with creation and construction-with the building of form. See 90.

Iesus Christus; Amor Meus Crucifex; Fides, Spec, Charitas; Via, Bita, Veritas (Lt). Jesus Christ; my crucified love (or love crucified me): Note the identity of the values of these two phrase (174); Faith, Hope, Charity (167); Way, Life, Truth (161) [Secret Symbols page 52]. Written on a diagram of a cross surmounting two upright triangles, Faith, Hope, Charity are the immediate supports of the cross (Iesus Christus + Amor Meus crucifex); and they rest on a foundation identified by the words Way, Life and Truth.

677 (prime)

תבערה burning, conflagration. Suggest the consequence of the Lord toward the ignorant-not being receptive, they are consumed by their own errors.

זרעה mighty, arms. see Deuteronomy 33:27.

678

ערבות Arabhoth. Plains; the 7th Heaven corresponding to the 3 Supernals. Assiatic ("plains") Heaven if the 1st palace correspond to the 3 supernal sephiroth: Kether, Chokmah and Binah. Rosenroth in K.D.L.C.K. (p.634) calls this word *planitles coeli*, and says that in the Zohar it refers to Yesod. Also that Tiphareth is called ערבית 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.

את-הכרבים the cherubim. In Genesis 3:24: "So he drove out the man; and he placed at the east of the Garden of Eden Cherubims, and a flaming sword which turns every way, to keep the way of the Tree of Life." see 277, 401.

אדם בליאל wicked men. Arch-demon corresponding to Chokmah. Belial means unprofitable or wicked; thus, "wicked man". Mem = 600, see 118.

חמש מרשה Quintessence; the alchemical fifth essence or spirit. see 348.

679

תגרעו shall diminish. see Exodus 5:8.

ולחשך קרא לילה and the darkness he called night. see Genesis 1:5.

חעם 38th Shem ha-Mephorash, short form. Mem = 600. see 118.

680

בערבות In the sky (heaven or wilderness).

רוחניות Spiritual. Part of the title of the intelligence of Teth, Key 8 (strength), the secret of all spiritual activities. see 685, 1702.

בנים vermin. See 120.

פרת Phrath. Euphrates, a river of Eden (associated with Earth) [Genesis 2:14].

I. "הוא פרת, *that-is the-fecundating-cause...* The Euphrates is הוא פרת, *that which fecundates...* הוא is a masculine pronoun which governs the nominal pronoun פרת, *the action of fecundating*. [d'Olivet, 1976, pp. 81-82.]. For Euphrates, see 1514 (Greek).

II. "A symbol of the physical plane, including the etheric." [Gaskell, 1981, p. 254.]

פתר to explain, interpret. In Genesis 41:15: "And Pharaoh said unto Joseph. I have dreamed a dream, and there is not that can interpret it. (16) And Joseph answered Pharaoh, saying, it is not in me: God shall give Pharaoh an answer of peace." see 370.

תפר to sew, to sew together; to stitch, mend, With different pointing: *tepher*. seam, stitch. In Genesis 3:7: "And the eyes of them both were opened, and they now that they were naked; and they sewed fig leaves together, and made themselves aprons." In Job 16:15: "I have sewed sackcloth upon my skin, and defiled my horn in the dust." see 350, 281.

תרף the sustainer. Metathesis of the preceding three words. God is what sustains, interprets, binds together and makes fruitful the life of mankind. With different pointing: *toreph*. The essential parts of a document, the variable particulars of a document as distinguished form the fixed formula; nakedness. see 730.

שלשים "thirty" (30); value of Lamed, the ox-goad, which teaches and instructs through equilibrated action. The numbers of men slain by Samson at Ashkelon ("weighing place", 487) in Judges 14:19: "And the spirit of the Lord came upon him, and he went down to Ashkelon, and he seized thirty of their men, and he slow them and took their garments, and gave them to those who had interpreted his riddle. And his anger was kindled, and he went up to his father's house." The riddle is: What is sweeter than honey and stronger than a lion? Answer: a heifer (i.e. little Aleph). Recall that ox-goad Lamed, is that which incites the Ox, Aleph into Action. see 74, 1240; 852 (Greek). Kindling anger and rise of Mars force into the Mercury center.

שלשים 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.

υιος huios. Son (reference to Jesus).

681

אפרת ephrath or ephratah; "hamlets" or "heifers" [Inman]. The second wife of Caleb (52), and the mother of Hur (214), the ancestor of Beth-lehem. In 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.

תרועה 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." With different pointing: battle-cry; blast of trumpet or shofar; teruah, a succession of tremulous notes of the shofar.

להורתם that you may teach [instruct] them. see Exodus 24:12.

ממארת malignant. see Leviticus 13:51.

עדותה her nakedness. see Leviticus 18:7.

הדעות the evils. Deuteronomy 31:17.

682

חסדים Merciful or Beneficent ones. see 122.

ירק עשב Green herb.

מעשה מרכבה The work of the Chariot. The work of the Chariot [the personality] is the transformation of the vehicle in to a suitable instrument for the Life-power. The study of the Tree of Life. "Then I, Enoch, replied to him, concerning everything I am desirous of instruction, but particularly concerning this tree." [Enoch]

ערבית 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. In the Zohar it refers to Yesod. As Tiphareth is called ערבות (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. K.D.L.C.K. (p.634) calls it the "plains of heaven." With different pointing: evening time; evening prayer; as an adverb, Raven-like. See 272.

אל-האלהים "unto the Elohim"; unto God." Mem = 600, see 122.

עדותו his nakedness. see Leviticus 20:17.

בריעתי in my wretchedness, to ruin of me. see Numbers 11:15.

683 (prime)

עולם אצילות 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.

לילה ללילה יחוה דעת 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.

קבלה עיונית speculative Qabalah. The metaphysical tradition.

ולמקוה המים קרא ימים 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.

Ex Deo nascimur, in Jesu morimur, per Spiritum Sanctum reviscimus. 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 Fraternitatis* quotes from the end of the Book T.

684

וייצר יהוה + שלהבה and Tetragrammaton formed" + a blase, flame. Illumination is the reception of the divine flame of light in the Adytum which God has formed. see 342.

תרדף you shall follow, purse. see Deuteronomy 16:20.

685

הדותניות 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.

שין הנער Urine of the babe. Raymond Lully's name for he first matter. נער also means boy, lad, youth; servant, retainer; scattering, scattered one. שין 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.

איפת צדק a just ephah. Leviticus 19:36: "Just balances, just weights, a just ephah, and a just

hin, shall you have: I am the Lord you God, which brought you out of the Land of Egypt." see 257, 302, 259, 194.

אני אלהי כל בשר I am the Lord, the God of all mankind (flesh) [Jeremiah 32:27] see 61, 26, 46, 50, 502.

686

I. (2 x 7 x 7 x 7) or 2×7^3

זרע הקדש the holy seed. In Ezra 9:2: "for they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers has been chief in this trespass." see 681, 277, 404.

ויעתר and he entreated, and he answered prayer. see Genesis 25:21.

פרות cows. see Genesis 32:16.

687

I. The numbers of days of sidereal revolution of Mars abut the Sun.

פרה + ברא to form, fashion, produce something new + fructifying, i.e. the blood-stream. The new image bears fruit in the chemical composition of the blood. see 680, 7.

זכרתני remember me. see Genesis 40:14.

מזמרת of the choice fruits, from best produced of. see Genesis 43:11.

688

באחרית יומיא in days to come. see Daniel 2:28.

נעשה אדם בצלמנו Let us make man in our image.

פרחה breaking out. see Leviticus 13:42.

ויתעבר he was filled with wrath, and he was angry. see Deuteronomy 3:26.

689

יבוסים Jebusites; from a "son of Canaan"; the ancient inhabitants of Jerusalem and the neighborhood, in early Palestine.

פטרת that opens, the first [of the womb]. see Numbers 8:16.

690

מנרת the candlestick, lampstand (variant spelling). In Exodus 25:31: "And thou shall make a candlestick [מנרת, lampstand-of] of pure gold: of beaten work shall the candle stick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same." The "lampstand" is the spinal cord, containing the "lamps" or interior stars. see 301, 14, 1141 (Greek).

תמרים palm trees. Ezekiel 15:27: "Then they came to Elim [אילמה, palm-trees-86], where there were 12 springs and 70 palm trees, and they camped there near the water. Note that *Ayin* [70] means: spring fountain. Note that *Elim* is a Metathesis of *Elohim*. See 86.

סלם a ladder; specifically the ladder mentioned in Jacob's dream. Mem = 600, see 130.

נמם "God praise worthy". 57th name of Shem ha-Mephorash, short form. Mem = 600, see 130, 145.

ירעת curtains. see Exodus 26:1.

691 (prime)

ותרפה Eurorpe. Greek muse of music.

תרופה healing, remedy, medicine. Resh precedes Vav, indicating that the limitations of sense-life (Tav) need to be regenerated by the heart (Resh) before true intuition (Vav) can break down the structure of ignorance concerning the use of Mars (Peh) and lead to clear vision (Heh) or the elixir of the wise, the universal medicine.

אש שמים Fire of heaven. An old name for Key 16. The heavens are Fire (Shin) plus water (מים). see 395, 300, 90, 301, 98.

מקוד ישראל The reservoir of Israel, i.e. IHVH Israel refers to those who gain dominion over the elements of personality. The word for reservoir appears in Isaiah 22:11: "You made also a ditch between the two walls for the water of the old pool, but you have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago." see 541, 346, 887.

Πατμος. Patmos (Gr). Pathos, a small island of the Aegean sea, where the apostle John was banished in Revelation 1:9.

"Serene patience is one of the indispensable qualification of the aspirant for spiritual knowledge, and so is the 'ruling' or dominance of the higher intellect, the nous (Iesous), over the lower faculties. The ordeal (thipsis) is that of initiation, now begun. Through the awakening noetic perception (the 'evidence of Iesus') and the increasing light form the Logos-the whitening of the dawn of the new life-the aspirant becomes isolated, and in the drear loneness of one who has for ever abandoned the illusions of sensuous existence, but has not seen the sunrise of the spirit, he dwells as it were, on an island, apart form his fellow-men. Then through his introspection comes the message of the Great Breath, and in the sacred trance he attains his first *autopsia*, beholding the apparition of his own Logos." [Pryse, 1965, p. 88.]

692

את-זרע דוד the (essence of the) seed of David. In 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) and 1 Kings 11:39.

רביעית fourth; one quarter; a liquid measure; a square block; Wednesday; a musical instrument. see Leviticus 19:24 and Numbers 15:5.

חסידים Chasidim; godly men, saints, Merciful or beneficent ones. Those who have attained the consciousness of Chesed and also known as Master of Compassion. Mem = 600, see 132, 269, 72, 194.

ακρατο. akratos (Gr). unmixed, unpolluted. Spoken of the wine of God's wrath, as strong and intoxicating in Revelations 14:10.

693

גפרית Sulphur. The alchemical principle, composed of 1. Gimel: the Moon-Silver; 2. Peh: Mars-iron; 3. Resh: Sun-gold; 4. Yod: the operation of Mercury in Virgo; 5. Tav: Saturn-Lead. These correspond to the parts of the body actively concerned in the Great Work, which are fundamental in the activities of human personality. *Gaphrith* is one of the names of the Red Stone, which is called also אבן האדם and אדם, and also called brimstone. see 700, 7, 73, 738, 1000, 158, 1298, 1436 (Greek). see also 76, 372, 961, 287, 98; 144 (Lt).

I. Pernety says in the *Great Art*, (p.186) that this Red Stone is also termed phison, i.e. pison (פישון = 446). Pishon is the first river of Eden (associated with Fire), that which compasses the whole land of Havilah where there is gold.

II. In the *Aesch Mezareph* or Purifying Fire, *gophreeth* is spelled גופריתא 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."

"Gophrith is Sulphur; in the Science of Minerals this Principle is referred to Binah, to the left because of its Color; and to left also, Gold is wont to be referred; and Charutz [304, חדוץ], a kind of Gold, is also referred to Binah, and Binah, and being 7 in its lesser Number agrees with that of Gophritha [700, גופריתא]. [Westcott, 1997, p. 44]

Therefore the Gold of Natural Wisdom ought to be Charutz; that is digged out, or the like not excocted. And this is that Sulphur, which hath a fiery Color, and is penetrating and changing to impure Earths; to wit, Sulphur with Salt, Deuteronomy, 29:23. Sulphur with Fire, rained down upon the Wicked, that is the impure

Metals, Psalm 2:6.

You must dig up this Sulphur; and it is to be digged out of the Water, that you mayest have Fire obtained from Water. 'And if your Ways be right before the Lord, your Iron shall swim upon the Water," 2 Kings, 6:6. "Go thy way then to the River Jordan with Elisha"; see v. 4. "But who shall declare the Geburah of the Lord?" Psalm 106:2.

Many seek other Sulphurs, and he that hath entered the 'House of the Paths' shall understand them, Proverbs, 8:2. For the Sulphurs of Gold and Iron, the Extraction whereof is taught by many, and is easy; also of Gold, Iron and Brass; also of Gold, Iron, Copper and Antimony, which are gathered together after Fulmination by Vinegar, out of the lixivium, which are changed into a Red Oil, with a moist Hydrargyrum,--do tinge Silver. For from Proverbs, 21:20, we know there is a Treasure to be desired and also an Oil to be found in the dwelling of a Man of Wisdom." [ibid]

694

אליצודי + אפריון my god, my rock + canopy, chariot. The God within dwells in the chariot of personality; that receptacle must be purified by the test and trials of experience. Then the secrets of the rock are revealed. see 347.

695

שמרי הסף keepers of the door. In 2 Kings 23:4: "And the King commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door..." The "door" is Daleth or creative imagination, and it is also Venus or the power of desire. [סף = lentil, sill, threshold]. see 434, 896.

עולם מורגש Moral World

יריעת the curtains. see Exodus 26:2.

תמרים the palm trees. see Deuteronomy 34:3.

696

מצפון זהב יאתה Gold comes from the North [Job 37:22]. Enlightenment has its origin in the hidden sources of power which terrify the ignorant.

שמני הארץ 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 he 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).

ויקרא אלהים לאור יום And God called the light Day [Genesis 1:5]. Day is manifest. All manifestation is the phenomenal expression of the powers of light. see 740, 2775 (Gr).

צורת Form, design. In Ezekiel 43:11: "And if they be ashamed of all that they have done, show them the form of the house..." All forms whatever are forms of light. From root צור (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.

אש השמים Fire of Heaven. The cosmic Life-force pictured in Key 16. see 899, 434.

לא יהיה-לך אלהים אחרים על-פני Thou shall have no other gods before me. The Zohar: "Thou shall have no other gods before me (literally, before my face). Said Rabbi Isaac: "This prohibition of 'other gods' does not include the Shekinah; 'before my face' does not include the 'face of the king' (The sephiroth), in which the holy king manifest himself, and which are his name and identical with him. That they are his name is shown by the verse: "I am IHVH, that is my name' [Isaiah 42:8]. Thus he and his name are one. Blessed be his name forever and ever." [pp.260-261]

אל אלהי הרוחת 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]: "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]."

עתיק יומין the ancient of days: A title of God. In Daniel 7:13: "I saw in the night visions, and, behold, one like the son of man came with the clouds of heaven, and came to the Ancient of Days." This title is often attributed to Kether. The "Ancient of Days, is symbolized by a bearded man shown in profile as in Key 4, the Emperor. see 647, 1395, 1233, 996, 581, 599, 620, 733, 391, 422.

שמשון Samson. Inman: (Judges 13:24), or Shimshon. "On is the Sun,' or 'Shemesh is On.'

697

יהוה תארץ Letters on the Wheel on Key 10.

את-הארץ "(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.

ארמנות her citadels; walled cities, 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 48:3 is cited: "God is in her citadels [בארמנוהיה, in-citadels-of-her]; he has shown himself to be her fortress. 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"). see also Psalm 48:13.

698

תרצח shall kill, murder. preceded by not [לא]. One of the 10 commandments. see Exodus 20:13.

תבצרו you shall gather them, you harvest. see Leviticus 25:11.

ובצרת and fortified, and walls. see Deuteronomy 9:1.

תחדימם you shall destroy. see Deuteronomy 20:17.

699

נביאי יהוה + פליאות חכמה The prophets of IHVH + hidden (or admirable) wisdom. The prophets are those possessing the "wisdom of the stars." see 600, 99.

מ + צ + אדד water, seas + fish-hook + to endure, last continue. Mem is the interior center experience with suspended mind; Tzaddi is the meditation whereby the wise attain to conscious union with the Life-power via the water which is the "mute, dark mirror". This brings the enduring consciousness of eternity. see 600, 90, 9.

שכל + במעגלי-צדק intelligence, insight, awareness + "in paths of righteousness". Intelligence designates both awareness and ability to make practical use of insight. Practical use is the fulfillment of the righteous, and of the path which leads to righteousness. see 349, 350.

צרדתה Zaradatha, "to pierce, to puncture". Corresponds as a masculine word, to Jakin, the right-hand pillar. Richardson's *Monitor of Freemasonry* (p.26): "Master: where were they cast? Senior Warden: on the banks of the river Jordan (264), in the clay (28) ground between Succoth (486) and *Zaradatha*, where King Solomon ordered these, and all other holy vessels to be cast." Refers specifically to one of two large globes or hollow balls on each column. see 90.

וחפרתה and you shall dig. see Deuteronomy 23:14.

Section 7

Numbers 700-799

700

I. (5 x 5 x 5 x7) or 7 x 5^3

II. ן Final Nun. "fish". see 50.

כפרת 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 כפר [300]: to atone, make atonement; procure forgiveness.

The *Kapporeth* conceals the contents of the ark and the paroketh (veil of the Holy of Holies, see below) hides the ark. Therefore both words indicate occultation, secrecy and mystery. The four metals indicated by the Hebrew letters above indicate the chakra and nerve centers of the human body. The combined activity of these forces creates normal human consciousness (the 4 centers below the throat). Yet these are the same forces use by the initiates of open the higher vision which enables man to comprehend the true meaning of the mystery of his own nature.

Howard Severance: "The lid of the ark, or mercy-seat over which appeared the 'glory of God' was also know as the 'expiatory', in reference to the custom of the high-priest once a year to enter the most holy place and sprinkle the lid of the ark with the blood of an expiatory or sacrificial victim whereby he had atonement for the 'sins of the people'. As this was the most solemn and significant act of the Hebrew ritual, it is natural that a reference to it should be involved in the name which the covering of the ark acquired. By a comparison of the text in which the word occurs, it will be seen that there would, in fact, have been little occasion to name the cover of the ark separately from the ark itself, but for this important ceremonial." [Bible Encyclopedia]

מלכים Melakin. Kings; angels of Tiphareth in Assiah and of Netzach in Briah. Mem = 600, see 140.

מסרת a band or bond (covenant). This suggest limitation. see 612 and Ezekiel 20:37.

רך tenderness, delicacy; gentle, bland. Name of R.C. see 220.

מסתר 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."

פרכת pahroketh. curtain, veil. Literally "she that separates"; the veil or curtain between the Holy of Holies and the outer sanctuary in the temple. One of the technical terms in certain Rosicrucian mysteries. Describes the division of the 4 lower personality sephiroth (Netzach, Hod, Yesod and Malkuth) or 1st order, from the Egoic triad (Tiphareth, Geburah, Chesed) or 2nd order. (Made of the same letters כפרת, but in a different order-Mars, Sun, Jupiter and Saturn).

שרד to have dominion, to rule; to be a prince. With different pointing: 1. *sharar*. to twist, to twist together, to be firm, hard, tough, especially in a bad sense, and hence to afflict. 2. *shorer*: the umbilical cord.

שת Foundation, basis, a pillar, noise, tumult. Pernety gives this as one name for the Quicksilver of the Sages at the white stage. Also *Seth*. The 3rd son of Adam, meaning "replace" or "compensation." Chaldean for the number 6. See Genesis 4:25, Daniel 3:1, Ezra 6:15 and The Zohar I [p. 174].

Seth is formed from the last two letters of the alphaet, and symbolizes an end. It is also a beginning because the name symbolized the reincarnation of the spirit which had been lost. In Genesis 4:25: God hath replaced, שת, for me another seed instead of Abel.

I. "שת This root composed of the signs of relative and reciprocal movement, indicates the place toward which things irresistibility incline, and the things themselves which incline toward this place: thence, *the depths, the foundations*, literally as well as figuratively; *the place* where *the sea* is gathered; *the seas* itself; every kind of

depth, every kind of *beverage*.

The Arabic has retained only a portion of the radical sense, in that which concerns the movement of water, the separation of this fluid into drops, its distillation, dispersion." [d'Olivet, 1976, p. 465.]

II. שת Sheth... The signification of this name is of the utmost importance for those seeking to penetrate the essence of things. This name, as mysterious as those of *Kain* and *Habel* could never be translated exactly. All that I can do is to furnish the means necessary for unveiling the hieroglyphic depth. First let us examine the root. The two signs which compose it are ש, sign of relative duration and of movement, and that of reciprocity, of mutual tendency, of the liaison of things, ת. United by the universal, convertible sign, they form the verbal root שוה, which is related to every action of placing, disposing, setting, founding. Considered as noun, the root שת, signifies *foundation*, and depicts the good, as well as the bad, the highest, as well as the lowest of things. It can signify also, every kind of beverage, and provides the verb שתוה *to drink*; because it is water, which, by its determined movement, indicates always the deepest place, that upon which is placed the foundation.

"שת express the foundation of things, and the element which inclines to it, but it also serves to designate the number *two*, in its feminine acceptation, and in Chaldaic, the number *six*. The name of *Sheth*, or *Seth*, presents itself, as those of *Kain* and of *Habel*, under two acceptations wholly opposed. We have seen in treating of the latter two, that if *Kain* was the emblem of force and power, he was also that of rage and usurpation; we have seen that if one considered *Habel* as the emblem of thought and the universal soul, he was also regarded as that of nothingness and of absolute void: now, Sheth is the object of a contrast no less striking. The Hebrews have represented him as the type of a chosen family; the historian Josephus has attributed to him the erection of those famous columns, upon which was carved the history of mankind and the principles of universal morals; certain oriental peoples and particularly those who make profession of Sabaeanism, have revered him as prophet; indeed many of the Gnostics called themselves *Sethians*: but is known, on the other hand, that the Egyptian confusing him with *Typhon*, called his *the violent, the destructor*, and gave him the odious surnames of *Bubon* and of *Smou*: it is also known that the Arabs considering him as the genius of evil, called him *Shathan*, by adding to his primitive name שת the augmentative final ן. This terrible name, given to the infernal adversary, *Satan*, in passing into the Hebraic tongue with the poems of *Job*, has brought there all the unfavorable ideas which the Arabs and the Egyptians attached to the name *Seth, Sath* or *Soth*, without harming, nevertheless, the posterity of this same *Sheth*, whom the Hebrews have continued to regard as the one from whom men, in general, and their patriarch, in particular, drew their origin. [d'Olivet, 1976, pp. 146-147.]

תליסר thirteen (13). An Aramaic word used in the Zohar wherever the number 13 is mentioned. Its first 3 letters spell תלי, Theli, the Dragon; the last 2 סר, Sar, mean: rebellious, heavy, sad, sullen. Compare with Key 13 and its various meanings, and bear in mind that *thalisar*, as 700 is the equivalent of Final Nun. see 7, 70, 175, 440, 260. [Sep. Dz. 2:3,5]

תלי רס Rebellious, sullen dragon.

גופריתא Gophritha. Sulphur. The alchemical principle attributed to Chokmah as spelled in *Aesch Mezareph*. see 693.

חכמה + בחמה + מסלות + אב + יה Chokmah + its power of formation + the "highways of the stars" + the father + the divine name Jah, all attributed to Chokmah. see 73, 536, 3, 15.

עדלת foreskins. In Deuteronomy 10:16: "Circumcise therefore the foreskins of your hearts."

עדכתי I have ordained, set up. In Psalm 132:17: "Here I will make the horn grow for David and set up a lamp for my anointed one. see 648, 1348.

XP Chi-Rho (Gr). Greek monogram for Christ. Please note the similarity between these letters and initials for Brother C.R. in the *Fama*. In Egyptian these letters spell Khoor, Horus. see 220 & *True and Invisible Rosicrucian Order*,

[p.43].

ακροατης. akroatems (Gr). a hearer. One who hears but does not regard. In James 1:23 (22) "But obey the message; be doers of the word, and not merely listerners to it, betraying yourselves [into deception by reasoning contrary to the Truth]. (23) for if any one only listens to the word without obeying it and being a doer of it, he is like a man who looks carefully at his [own] natural face in a mirror; (24) For he thoughtfully observes himself, the goes off and promptly forgets what he was like." see Romans 2:13.

701 (prime)

אן On. An Egyptian god and The city of the "sun", Heliopolis in the Bible. see Genesis 41:45.

אן where? Written אנה in Psalm 139:7: "Where shall I go from your spirit? Or where shall I flee from you presence?"

והנה שלשה "And behold, three..." the first words of Genesis 18:2, describing Abraham's confrontation with 3 men represent God.

אלו מיכאל גבריאל וראפאל "These are Michael, Gabriel, and Raphael." This tells who the 3 men were (see above).

שכל הרצון Sekhel ha-Ratzon. Intelligence of Will. The 20th Path of Yod carries the influence of Mercy (Chesed) into Beauty (Tiphareth). Key 9, the Hermit, shows the masculine expression of Beneficence (Chesed) through Yod (the letter of the father Chokmah). see 346, 107, 20, 351 & Appendix 12.

The "Will" power we feel is the surge of the Light-force through the blood stream, nerve and tissue, which is the inner light of the Hermit's Lantern. The true magical will is perfect obedience. It takes us from intellectual recognition of the true nature of the central Ego (Tiphareth) to perfect identification with cosmic memory (Chesed). This is accomplished through meditation and listening with complete attention to the instruction of the inner voice.

"I am the Intelligence of Will, knowing the way, the truth and the light." [Meditations on the Paths of Wisdom]

מלאכים angels; messengers. see 141.

עזרנו בשם יהוה our help is in the name of Tetragrammaton. In Psalm 124:8: "Our help is in the name of the Lord, who made heaven and earth." see 2607, 1101 (Greek).

תפרא kinswoman. In Proverbs 7:4: "Say unto wisdom, thou art my sister; and call understanding thy kinswoman." The word or name calls forth, understanding, i.e. Binah, the "kinswoman" through Da'ath or direct knowledge.

נפילת אפים A slipping or falling down in the act. Rosenroth in K.D.L.C.K. (p.589) calls this phrase *prolapus in fariem*, and refers to the Zohar. אפים also means "anger".

ארך Ereck. a City in Ancient Babylonia, founded by Nimrod, and a center for the worship of Ishtar, the Semitic Venus. Elsewhere this is referred to as a city in the vicinity of Ephraim, the tribe associated with Taurus, ruled by Venus. see Mem = 600, 221.

Υιος Δαβιδ. Hulos Dabid (Gr). Son of David, i.e. Jesus. see 680, 21 (Greek).

702

בן ben. Son. see 52.

מחמדים desires, delights, precious things. Mem = 600, see 142.

פחדים loins, thighs, testicles. Mem = 600, see 142.

צורות Forms. Refers to archetypal or prototypical forms, centered in the Self in Kether. see 301, 464.

שבת Sabbath. Day of rest. Cessation from work; dwelling place; seat, sitting; indemnity for loss of in Exodus 21:19. Name of a tractate of the Talmud. *Sabbath* the archetypal creation is divided into periods or cycles or rest and work. This is the divine pattern or plan. Rosenroth in

K.D.L.C.K. (p.703) says it divides between Yesod and Malkuth, i.e. the Path of Saturn. see 1460, 713, 1837.

Translated "ceased" in Joshua 5;12, "to rest" in Exodus 31:17: "It [the Sabbath] is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth and the seas and all that are therein, and on the seventh day he ceased from work and rested." And "lost time" in Exodus 21:19: "If he rises again and walks in the street with his staff, then the one who struck him shall be acquitted, except that he shall pay for the loss of his time [שבתו]and the physician's fee."

ויתפרו and they sewed. In Genesis 3:7: "Then the eyes of both of them [Adam and Eve] were opened, and they realized they were naked, so they sewed fig leaves together and made coverings for themselves."

I. ויתפרו *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 פרות, 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. 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] ודמימו לחון מרפי תאנין 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! [Hebrew Tongue Restored pp. 102-103]

II. F.J. Mayers: "'The sewed': Hebrew, 'va-ithepherou'. This is the reflexive form of the verb 'pharaoth', '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]

רבך to be mixed, mingled; to dip, soak (into oil). See 222.

ברך to kneel, bless. Mem = 500, see 222.

בלעם Balaam; a stranger. With different pointing: *Balam.* Goetia demon by night of the 3rd decanate of Leo. Mem = 600, see 142.

ועתיק יומין and Anceint of Days. A title of Kether. In Daniel 7:9: "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."

703

Σ37 = 703, the complete expression of the power of יחידה, Yekhidah.

אבן stone. see 53.

רזי יסודות 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.

גן garden. Both *eben* and *gan* are emphasized by the symbols of Key 3, *eben* 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.

אברך tender father, translated "bow the knee" in Genesis 41:43. The legendary "father R.C.", founder of the Rosicrucian order. Kaph = 500, see 223.

אוצרות treasure; storehouse, granary; treasury. The treasure of seed-thoughts; the granary from the empress; garden.

מסגרת strong-hold; border, rim; the which encloses. frame. This the cubic Stone.

ואת הארץ and the earth. In Genesis 1:1: "In the beginning the Elohim cut apart the heavens and the earth." The physical place is to be made into the garden. see 401, 291.

אלף-למד-חית-מים-הה Aleph-Lamed-Cheth-Mem-Heh. אלחמה or alchemy, written in full. see 84.

סאתאריאל Satariel. "Concealment of God". Qlippoth of Binah. The "adverse" Sephirah "who hides the face of mercy". Called Sheiriel in supplement to the Zohar. This implies an imbalance in creative imagination, which conceals the light of God, i.e. the appearances of physical plane illusion.

Χανααν. Canaan (Gr). Canaan; the ancient name of Judea or Palestine, the Hebrew כנען (190). In Acts 7:11: "And a famine came upon all the land of Egypt and Canaan, and great distress; and our fathers found no provisions." See also Acts 13:19.

ο αγιος Ισραηλ. ho agios Israel (Gr). The holy one of Israel.

704

I. (11 x 64) or 11 x 2^6

דן Dan. Judge; a tribe of Israel associated with Scorpio. Nun = 700, See 54, 50, 106, 700.

לדרתיכם throughout your generations. see Genesis 17:12.

דרך way, path; manner of life; occasionally a metaphor for worship. Kaph = 500, see 224.

קדם front; east, ancient times; anterior. With different pointing *qadem*: before, the east; ancient things. Mem = 600, see 144.

נתדורגאל Nethdorigael. Lesser angel governing triplicity by night of Pisces. Pisces has to do with alchemical multiplication; the sign is connected with the Hebrew letter Qoph, associated with organization of body cells during sleep, i.e. at night. The name of this angel suggest reproductive power (Nun) limiting its expression (Tav) in acts of creative imagination through desire (Daleth) and intuitive guidance (Vav), linking itself to solar regeneration force (Resh) by the aid of divine will (Yod) working through subconscious patters (Gimel); the spiritual force (Aleph) is goaded into balanced action within (Lamed). see 259, 180.

705

באבן with (or in) a stone. Nun = 700, see 55, 53.

הן Lo!; whether, if. "Behold" in Genesis 4:14. see 55.

הקם "God who erected the universe." The 16th name of the Shem ha-Mephorash, short form. Mem = 600, see 145.

טל אורת טלך "thy dew as the dew of lights." In Isaiah 26:19: Thy dead shall live, my dead bodies shall arise-awake and sing, you that dwell in he dust-for thy dew as the dew of light, and the earth shall bring to light the shades." see 39.

מיתריהם their cords [ropes]. Exodus 35:18.

הפרכת the veil [curtain]. see Exodus 26:33.

שער העין Gate of the Fountain. Nehemiah 2:13.

706

דברך thy word. Mem = 600, see 226.

עולם Hidden times, time immemorial; antiquity; universe, eternity, the world. Signify primarily "hidden times, times long past", the world or universe. Indicates the whole cycle of manifestation as a space-tie continuum. Mem = 600, see 146.

כפתור Capital of pillar; knob, button. In Amos 9:1: "I saw the Lord standing upon the altar: and he said, smite the lintel [Capital] of the door..." Rosenroth in K.D.L.C.K. (p.485) says that this refers to Yesod, the 'Mercy-seat", seeing that it is above the "ark" which is Malkuth of the Tree. He quotes Exodus 25:17: "Make an atonement cover

(mercy-seat) [כפרת, attonement-cover]of pure gold-two and a half cubits long and a cubit and a half wide."

אור עולם + שמחה everlasting light + joy, gladness, mirth; a joyful occasion, festivity. The "blood of the grape" is the everlasting light and its reception is a time of joy.

וצרתי and I will be an adversary, and I will oppose. see Exodus 23:22.

וסרתם and you turn aside. see Deuteronomy 11:16.

Σαυλος. Saulos (Gr). Saul, name of the apostle, who before his conversion, persecuted Christians. In Acts 9:1: "And Saul, yet breathing out threatening and slaughter against the disciples of the Lord, went unto the High Priest." D.D. Bryant says that both this Saul and the Saul of the Old Testament who fought the Philistines is Sol, the Sun, and that the two stories bear many points of resemblance to each other and mystically interpreted, will be found to be the same story in a different setting.

Paul Case: More likely [than that Paul is but a paraphrase of the Greek Apollo, God of the Sun] that "Paul" has the exoteric sense of "littleness" in contrast to the greatness implied in the kingly name Saul; and the esoteric sense of Mikros, small, implied in Paul's evident realization of the truth that man is a microcosm. [Case of D.D. Bryant]. see 331, 340 Greek, 337, 781.

707

און On, the city of the "Sun" or Heliopolis in Egypt. Variant spelling, Nun = 700, see 57, 51, 701.

בהן thumb, big toe. Nun = 700, see 57.
דגן corn, grain. Nun = 700, see 57.

און strength, power; manly vigor; wealth, riches; grief. With different pointing: 1. *awen*. trouble, sorrow; wickedness; 2. Idolatry. Nun = 700, see 57.

און Night demon #58 of the 1st decanate of Scorpio of the *Goetia* [Mathers, 1995, p. 11]. See 57 & Appendix 11.

זן species, kind, sort. Nun = 700, see 57.

אבדן abadon; destruction, perdition. One of the 7 infernal mansions. see 57.

הבן comprehend. With different pointing: ebony. see 57.

אשתו his wife [Eve]. see Genesis 3:20.
שבתה rest, she rested. see Leviticus 26:35.

708

אהה יה יהה אלהים 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.

בני אלהים 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.

חן grace, precious, favor; gracefulness, charm. With different pointing *khen*: Notariqon for חכמה נסתרה (788). "Secret Wisdom" (Qaballah). Nun = 700. see 58.

מאזנים balances, scales; sign of Libra. Renewal through equilibration. see 148.

שכל מחודש 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.

I. The path of Ayin is perhaps the most difficult to understand of all the paths. The Renewing Intelligence completes the dynamic expression of Beauty by uniting it to Splendor. Ayin is assigned to Key 15, the Devil, and associated with the sign Capricorn and the planet Saturn. Saturn is limitation, and therefore the Renewing Intelligence is the source of limititation, bondage and incompleteness for human consciousness. Our sense of bondage comes from our intuitive knowledge that freedom is the essential self of humanity. When we consider our small personal achievements the essential perfection of the One Self seems to be far away ideal. People personify this ideal as an externalized deity. And its opposite, to which they attributed limitation of all kinds, they personify as a hostile and malignant agency, the devil. It is our sense of bondage and limitation that drives humanity to seek freedom. Ulitmently thus leads to the splendor which is the consequence of the strict justice of Geburah.

II. "I am the Renewing Intelligence, destroying apparent limitations that the law may be fulfilled." [Meditations of the Paths of Wisdom]

ברוך blessed. see 228.

מלאך הברית the angel [messenger] of the covenant. In 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 you delight in: behold, he shall come, says the Lord of Hosts." The "angel" is Key 15, the Devil, in disguise. see 1188.

שחת pit, pitfall; grave; former; perdition, to spoil, ruin, destroy; to corrupt, pervert. Translated as "destroyed" in Genesis 13:10. According to IRQ it is called "by burning, kindled fire." Often the path of liberation is full of the pitfalls of hell [i.e. Key 15]. Translated "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." . see 911, 715.

בית-צור house of the rock [Joshua 15:58]. The meaning of beth-zur depends on the significance of צור, which distinctly relates to יהוה. see 296.

שבות exile, prisioners; figuratively: a fomer state of prosperity, captive, captivity. [Strong's Bible Dictionary]

χλοη. chole. ripeness (Gr). "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." [Omikron, 1942, pp. 264-265.]

709 (prime)

באורך in your light. Psalm 36:9: "For with you is the fountain of life; in your light we see light." "Thy Light" is represented by the seven doubles corresponding to the lights of the candlestick in the tabernacle. see 692.

οι ευθεις. hoi eutheis (Gr). the upright. Septuagint translation of ישרים [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.

710

נסתר hidden, occult, mysterious, concealed. With different pointing: to hide oneself; to be hidden, concealed; to be demolished, destroyed. From the verb סתר, 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. see 1060, 148.

יֵרֵךְ the thigh, but used as a euphemism for the phallus. The Hebrew lexicon gives: thigh, lion, side, flank; base; leg of a letter. Kaph = 500, see 230.

בְּחַן to test or try; trial. A tried (stone) in Isaiah 28:16. Nun = 700, see 60, 708.

קַיָּם Stable, enduring, lasting, living. variant spelling, see 160.

יִקָּרַת costly. In Isaiah 28:16: "a cost [precious] corner-stone." From יָקָר precious, costly, dear; rare, scarce; heavy, weighty; glorious, splendid. the prize of testing. see 310.

מְעָרַת waste. Form מַעַר nakedness, pudenda (to source of "waste") With different pointing: 1. cave, cavern (the hidden source); 2. a bare, open space (which occult knowledge brings into the open).

אָדָם עִלָּאָה celestial Adam. The heavenly man is the secret pattern upon which the wisdom of the microcosm is inscribed. Mem = 600, see 151, 156, 150.

עִמָּם The 52nd name of the Shem ha-Mephorash, short form. Mem = 600, see 150.

πιστον. piston (Gr). faithful, true, trustworthy.

πνευμα αγιον. pneuma agion (Gr). Holy Spirit, Holy Ghost [John 20:22]. In the passage cited, the Greek text uses these words without the article, just as they are written here. see 576, 134, 660.

θυρας. thuras (Gr). Door. In John 10:1,2: "He who comes in by the door is the shepherd of the sheep."

711

אֲדֹן master, lord, possessor. see 61.

אֲנִי I, myself. First person, singular pronoun. see 61.

בֶּטֶן belly, stomach, womb, the inmost part. see 61.

הוֹן wealth, riches, substance. see 61.

אֵשׁ מְצָרֵף a refiners fire [Malachi 3:2]. This is the alchemical fire used for sublimation. see 1431.

פֶּרֶשׁ הַסּוּס 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 פֶּרֶשׁ, peresh, to make שָׂרָף, sahrahf or Seraph, fiery serpent. It is the *kundalini* or serpent fire. The word סוּס is a blind for אֲפֵילָה 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.

אַיִן Nothing, No-thing. First veil of the absolute. see 61.

זָאגָן Goetia demon by night of the 1st decanate of Sagittarius. see 61.

712

בִּין to understand, discern, know, perceive, to distinguish, separate mentally-part of the discrimination which characterizes illumination. see 62.

שַׁבְתַּי Shabbathai. The planet Saturn. Binah, sphere of Saturn is connected to Chokmah, the Illumination Intelligence by the Path of Daleth, the Luminous Intelligence. Light goes into form

via creative imagination. Also personal name of a Levite in Ezra 10:15. see 713 for alternate spelling.

שבית captivity. See Numbers 21:29 and Ezekiel 16:53. see 317, 312, 708.

713

שבתאי 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.

I. Through the Sphere of Saturn the Holy Mezla descends into the World of Formation, entering the field of Microprosopus (Tiphareth) from *Aima* (52). *Aima* is the Throne of Life, and the Gate through which the Power of the Supernal Triad rushes downward into the six Sephiroth (Chesed to Yesod) that constitute *Ben* [52] the Son. Yet from *Ben* (Tiphareth) to *Kallah* (Malkuth) the channel of descent is also the letter of Saturn, and this letter stands in the Holy Temple in the midst. See C.28.

II. Sabbathai is rest, and there is a great mystery in rest. The Eternal was not tired after his work, because what can exhaust the endless? Thus Jesus, who came into perfect union with *Ab* [3], said the Sabbath was made for man - not man for the Sabbath. Man needs rest in order to restore his powers, but not the Eternal. The completion of creation is itself the Sabbath. When the *Kabode Ale* (Glory of god) finds full manifestation in the world of things and creatures, the new manifested forms themselves reveal, and at the same time conceal, the presence and power of the Eternal. The rest of the true Sabbath is the outer seeming of the ceaseless flow of the Holy Influence.

The first two letters of Sabbathai are the mother letter Shin, the sign of the consuming fire of the Ruach Elohim, and Beth, sign of the dwelling place of the Eternal in the Eternal Beginning. Because creation begin anew with every moment of man's time. Is not the womb of אימא ever virgin? The third letter is Tav, the sacred sign of union and completion. This completion is not a end, because Tav is followed by the Aleph which is the sign of Spirit before all beginnings and after all completions. The word is finished with Yod, the sacred seed of all letters, which begins the Holy Name יהוה, and is the special sign for Chokmah.

To know God one must be still. In the stillness is but the veil for the abiding Presence of the Living God. Shabbathai is 713, which is the Holy name אל *Al* multiplied by חדה, Chaiah, which is the Life-force of all beings welling out from God Himself. In Chokmah is Chaiah centered, and Chaiah is the power of אב the Father. Chaiah is 23 when *Al* (31) is multiplied by it produces Shabbathai (rest). *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.

A stone appears to be at rest; its main characteristic is called *Tamas*, or inertia. Thus the completion of any cycle of creative activity brings forth something concrete. Manifested things in general have this quality of inertia, or apparent inactivity or rest. This is the mystery of Shabbathai, this appearance of absolute quiescence, a semblance of darkness, to which the color of Binah as well as of Saturn are assigned the color black. Rest is not cessation, but the complete expression of Chesed through the operation of the Divine Life Force Chaiah. That is the essence of all the numeral references.

In Greek the words "the power" η δεναμις (see below) and its number is 713. The **power** is the **inertia**, the darkness is that which comes into manifestation as Light. Do not confuse the manifested Light with its hidden Source. See C.29.

III. In *Aima* (Binah) is the sphere of *Shabbathai*, and is the same number as תשובה (Teshubah, see below). The power of Shabbathai is expressed in the return of seasons, and in the conversion of the Ruach in Adam. Teshubah is also assigned to Malkuth, because the Kingdom partakes of the quality of Shabbathai which completes manifestation by rest. Note that Binah is the sphere of Shabbathai; and Malkuth is completed by the letter Tav (32nd Path connecting Yesod to Malkuth), to which Shabbathai also pertains. Malkuth depends from the Tree from the Path of Tav. Tav is the

Temple of the Holiness in the Midst, and that Midst is a central point of perfect rest. It is by return that repentance is effected, and when that return is completed there is rest also. The mind of the sinner that repents finds rest from strife, and this is found in the Palace in the Midst.

Rest is one with the perfect work of creation. All unrest is incompletion. It is by the way of return that completion comes to the Sons of Adam, so that they become the Sons of the Elohim. Note that the בני האלהם, *Beni Ha Elohim* is 713, if you take the final Mem as 600. These are the ones who have followed a path of return back to their Father's Palace in the Midst. They have always been the Sons of God, but in the whirling forth is this forgotten, to be brought once more into mind when the work of the Chariot is consummated.

Consider the emphasis on Saturn and rest. Rest, as the result of completion, takes the operator into the Palace of the King. Thus the title of one of the great alchemical writings is "The Open Entrance to the Closed Palace of the King." One of the aspects of the Palace is in the Midst is Binah on the Tree of Life. While another is Malkuth, and to both of these Teshubah refers. Here is a plain condensed statement, and perhaps even cryptic to minds unused to turns of phrase and thought. Yet it is perfectly open, and what makes it so is the reference to the Beni Ha Elohim. This points to the heart of the mystery, that the Sons of the Elohim are an order of Angels attributed to Hod, and the grade of Practicus. The work of the Chariot is to transmute the substance of fallen Adam back into its original splendor as the Chariot of the Most High. The transmutation begins with Saturn, though it is a work of the Sun and the Moon, and the radical moisture is the water of the sea of Binah. A Rosicrucian texts speaks of the mingling of the dew of Heaven with the oiliness of the earth. This has the same meaning as what the eastern mysteries speak that the Sun and Moon must be conjoined in make the nectar. See C.30.

IV. The active Tribes are 11, not 12, because the Sons of Aaron are Levites, separate from the rest. Seven is the number of the Sabbath and of rest, and 17 is טוב, which signifies "goodness," and 7 x 11 x 17 is 1309. This is the secret number of Shabbathai, because when the lette names of Shin, Beth, Tav, Aleph and Yod are spelled in full they add to 1309, as does Teshubah.

Special emphasis was placed on the Tribes and signs, this has to do with a method which converts Sons of Adam into Sons of the Elohim, and makes them Angels in Heaven, for Heaven is here, and an Angel is a herald of the Divine Self. Thus the בני-האלהם belong to Hod, the Sphere of Mercury, and all magical practice is intended to make the Magician truly an Angel. See C.31.

תשובה 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.

בני-האלהם Sons of the Elohim. Mem = 600, see 153.

עגלים calves. Mem = 600, see 153.

נרון A fish-god of the Philistines. Nun = 700, see 63.

אברון destruction; the angel of the bottomless pit. Nun = 700, see 63, 57.

η δυναμις. he dunamis (Gr). the power; strength, force. The power is the inertia, the darkness that comes into manifestation as light. [See the English word "Dynamite" derived from Dunamis]. "Thine is the Kingdom, the power..." (ve-Geburah). The essential power, the true nature and efficacy of anything. In the New Testament, it refers often to the divine power. In the Greek dictionary, Dunamis is defined thus: 1. strength, might, power ability; 2. a force for war, forces; 3. a quantity; 4. the force of a word,

meaning; 5. a faculty, power; 6. worth, value.

714

דין Justice, the highest name for the 5th Sephirah, Geburah. see 64.

הגון Worthy, respectable, suitable. see 64.

אתון גודא fiery furnace.

והאון "and this stone" see Genesis 28:22 & 64.

לחם ויין bread & wine. The bread symbolizes the Life-power as substance. The wine is the same as the "blood of the grape"; and is the animating energy. Mem = 600, see 154.

עולם הבא the world to come, future world. According to some, means the same as גן עדן *Gan Eden*, the Garden of Eden. It is called 'the world to come" in relation to the idea that man in his dream of separation must consider his restoration to the paradisiacal state as in the future, or "to come". "The world to come" is the "new heaven and earth" Mem = 600, see 154.

715

נסתרה secret. The plural form, נסתרות means: mysteries, hidden things. נסתר means: hidden; mysterious, occult; mysticism. see 710, 788.

ארמת נכר a foreign (strange) land. In Psalm 137:4: "How shall we sing the Lord's song in a strange land?" see 270.

Paul Case: "The Lord's song (verse 4) is יהוה-שדי = 536 = the world of making, Assiah, the material world עולם העשיה. "In a strange land" is לע ארמה נכר = 419 = מות [Note: the Biblical test gives אדמת = 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 נכר strange = רע [evil] which is created [Isaiah 45:7]. It is the - or darkness. Yet אדמה נכר, strange land = 319 = life forevermore חיים על-עולם" For a continuation of the discussion see note in 270.

קטורת perfumed, fumigated, censed. Spelled נקטרת 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."

צח ואדום white and ruddy. In Canticles 5:10: "My beloved is white and ruddy, the chiefest among ten thousand." Mem = 600, see 155, 98.

אם-גלה סודו He reveals his plan [secret]. Mem = 600, see 155.

סנהם Sanahem. Lord of triplicity by day for Leo. Mem = 600, see 155 & *777*, Table IV, Column CXLIV.

716

אדם עלאי high man; the celestial or ideal man; the heavenly Adam. The life-power's perfect image of itself. Mem = 600, see 156.

קום permanence, existence, duration, confirmation. Related to the 23rd path of Mem, the Stable Intelligence. Mem = 600, see 156, 184, 90, 40, 510.

ושת Vashti, the queen. In 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.

אודה אתכם בוד אל I will teach by the hand of God; I will teach you concerning the hand of God. Job 27:11: "I will teach you by the hand of God: that which is with the almighty will I not conceal." Yod is the creative "hand"-it is the fire of spirit behind mental images. see 47, 461, 212.

ממדונתא mother. see 496, 65, 310.

I. I.Z.Q. Para. 721-722: "And therefore it is said, Genesis 2:3: 'Tetragrammaton blessed the

seventh day and hollowed it.' For then all things are found to exist in the one perfect body, for *Matronitha* [matrona], the mother (i.e. the Inferior Mother) is joined unto the King and is found to form the one body with him. And therefore are there found to be blessing upon the day." [Mathers, 1993, p. 334]

II. I.Z.Q. Para. 746-747: "When Matronitha, the mother, is separated, and conjoined with the King face to face in the excellence of the Sabbath, all things become one body. And then the holy one-blessed be He!-sits on his throne, and all things are called the Complete Name, the Holy Name. Blessed be His Name for ever, and unto the ages of the ages." [ibid., 1993, p. 337].

III. Rosenroth in K.D.L.C.K. (p.528) says that Binah or the "throne" is thus called, as custodian of the garden (of manifested life). He says that Malkuth also called by this name as the lady (*domina*, i.e. Queen) or inferior mother; and also Briah, the creative world.

שער הצאן Gate of the Sheep. Nehemiah 2:13

717

זין Letter name of Zain. sword. Nun = 700, see 67.

קהלת יעקב the assembly of Jacob. In Deuteronomy 33:4: "Moses commanded us a law, even the inheritance of the congregation of Jacob." see 551, 1268, 182.

תשחט you shall sacrifice, slaughtered, offering. see Exodus 34:25.

718

חצים arrows. Mem = 600, see 158.

וישבת and he rested [The Alohim on the seventh day]. see Genesis 2:2.

ישבתו cease. Part of God's promise after the flood. In Genesis 8:22: As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease.

Χλοη ripeness. "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 *ikhthys* (fish) is to be understood symbolically." [Omikron, 1942, pp. 264-265.]

719 (prime)

ושחתה and he will destroy it, and he destroys her. see Exodus 21:26.

תקטיד you shall burn [an offering]. see Numbers 18:17.

והשבתו and you shall restore it, then you shall give back to him. see Deuteronomy 22:2.

της γης. tes gehs (Gr). of the ground. Septuagint translation of האדמה (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

שכל שלם Saykel Shalom. the Perfect Intelligence, the 8th Path of Wisdom. Shalom means "whole, uninjured, full, complete, well peaceful, happy.

"The meaning 'full' refers to completeness in number, measure and weight. Thus the name of the 8th path indicates a kind of consciousness which brings forms to completion through applying the principles of mathematics to accurate measurement. What performs these functions is the human intellect, personified by Thoth in Egypt, by Nebo in Chaldea, by Hermes among the Greeks, and by ☿ercury in the Roman pantheon. Related to what, in our time concept is the future view of the Life-power's activities. As the Sphere of ☿ercury, it relates to the self-conscious process of forming plans to transform desires into realities, as in Key 1, The ☿agician. 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. This word is the root of the Hebrew proper name שלמה, Shelomoh or Solomon." [Case, 1985, pp. 188-190.] see 1431 & Appendix 12.

יין wine. see 70.

נעם delight, sweetness, beauty, to be lovely, splendor. see 160

צלם image; God's image, or mental self-representation. a likeness; shadow. Mem = 600, see 160.

קים stable, lasting, enduring. Intelligence of Mem, attributed to Water. From root meaning "to rise" or "to raise from below", i.e. the serpent power. [קימה rising, raising, erection, putting up]. see 160.

כן thus, so, just so, such, so much; honest. Nun = 700, see 70.

שרר the navel. The root of this is שרר, twisting, to twist, and suggest the double movements involution-evolution." [Paul Case: the Flaming Cube: Light of the Chaldes, p.2] see 700.

σπορος sporos (Gr). seed; spore. In Luke 8:11: "Now the parable is this: the seed is the word of God." In the New testament sporos and sperma are equivalent and are interchangeable. see 426, 790, 796, 451 (Greek), 50, 64 (Lt), 1728.

η μητηρ αληθης. heh meter alethes (Gr). the true mother; i.e. Binah.

μητηρ αληθειας. meter alethetas (Gr). Mother of truth. Binah manifest the word of God, which is the seed of truth.

εναδιος οικος. enadios oikos (Gr). In the Holy temple. The house of deity is in the temple of human personality, grown and nourished by the true mother and completed by he perfect intelligence.

ιερευς. hiereus (Gr). a priest, sacrificer. see 969, 1480, 1584.

721

נקדה ראשונה the First, or Primordial Point, a title of Kether and the number 1. see 599, 620.

אדם עילאה Heavenly Man.

אשתך your wife. see Genesis 3:17.

ונשתרה and secretly, and she is undetected. see Numbers 5:13.

722

ידיך thine adversary. see 242.
כבשת ewe-lambs. see Genesis 21:28.

שכבת a layer, flow, emission of [semen]. see Leviticus 15:16.

723

השחית had corrupted, he corrupted. see Genesis 6:12.

וזרעתם and you shall sow, so you can plant. see Genesis 47:23.

תשחטו you shall slaughter. see Leviticus 22:28.

והשבתי and I will cause to cease, and I will remove. see Leviticus 26:6.

724

עמדים the pillars. The state of perfect equilibrium in understood as the support or pillars of existence. Mem = 600, see 164.
דיין diin. leader, chief, judge (variant spelling). " Nun = 700, see 74, 64.

דכן 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.

הגיון meditation, thought, musing, resounding

music, reading, recitation of text, logic. see 74.

גיחון Gihon. a stream, the name of the 2nd river of Eden, associated with water. Nun = 700, see 74, 77.

725

כהן priest. see 75.

תקטירו you shall [may] burn. see Leviticus 2:11.

הוא שמי + שדי אל חי My name is Hua or that is my name + Lord of Life. The cause of the tree and the garden is that No-thing or Lord of the universe. see 362, 363.

הדד בן-בדד Hadad, son of Bebad. A king of Edom, associated with Tiphareth in Genesis 36:35. Note that Edom signifies unbalanced force, and that the Qlippoth of Tiphareth are the "Hagglers". Nun = 700, see 75, and 45, 1081.

726

דם ענב blood of the grape. see 166.

ויתריעל VITRIOL. Acronym (rendered into Hebrew letters) for the alchemical *formula Visita interiora terrae rectificando invenies occultum lapiden*, "Visit the interior of the earth; by rectification, you shall find the hidden stone." A reference to the Ego. see 94, 570 (Lt).

אגב + יין by, through, by means of + wine; i.e. delight. the spirit within blood intoxifies; then "the kingdom of spirit is embodied in my flesh." see 720, 6.

μετ ειρηνης met eirenehs. in peace. Septuagint translation of בשלום [378] in Genesis 26:29: "That you will do us no harm, as we have not touched you, and as we have done to you nothing but good, and have sent you away in peace: you are now the blessed of the Lord. see 378, 938.

Ο Μεσσιας. (Gr). The Messiah.

727 (prime)

נקודה ראשונה the Primordial Point. see 721

ואשתך and your wife. see Genesis 6:18.

ראש דברך all of your words. In Psalm 119:160: "All your words are true; all your righteous laws are eternal." Resh section of the Psalm. In the Hebrew text it is written with a small Resh, thus ראש-דבך, indicating the importance of "the beginning, the head." see 1168, 501, 226.

פרכת + נבה curtain, veil, + to drop, distill, to flow down in drops. The fiery influence of the first cause is hidden by the veil that separates the holy of holies, or primordial point from the outer sanctuary of the temple, or manifested form. see 700, 27.

אור מופלא + זרע אלהים Hidden light + a godly seed. The first point is the seed of this hidden light, or Kether, the "illumination material." see 363, 364.

728

תשבח suggest a combination of תש weakness + בח 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 פנים face, countenance; anger, wrath, one's own person, appearance, way, manner. see 180.

מרחפת hovering, moving over, brooding. In Genesis 1:2: "Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters."

"מרחפת pregnantly-moving... Moses, by a turn of phrase frequently adopted by him, uses here, to express that action of the breath [spirit], of which he was about to speak, a verb which is derived form the same root; which is always attached to the word רוח, [214] and which depicts an expansive and quickening movement. The sign פ 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 נשף [to blow, breath upon], gives is the sense of agitation with a vital movement, of *animating*. Finally, the Hebraic verb רהוף is the same as רהוב, with the sole difference of the character פ being substituted for the character ב: it signifies, *to dilate, to expand, to agitate prolifically.*" [d'Olivet, 1976, p. 32.]

מרחפת hovered [over the surface of the waters]. see Genesis 1:2.

חשכת withheld. see Genesis 22:12.

תשכח it shall be forgotten, she will be forgotten. see Deuteronomy 31:21.

729

I. (27 x 27) or 3^6

גן יהוה garden of God. Nun = 700, see 79.

יאחין Jakin; one of the pillars in the temple of Solomon, corresponding to the masculing side or pillar of Mercy on the Tree of Life. Nun = 700, see 79, 90.

לא תרצח thou shall not kill. The sixth of ten commandments revealed to Moses by God, in Exodus 20:13. For other commandments, see 2296, 696, 1506, 1026, 2942, 2397, 1837, 1888, 928, 1282, 563; 486, 2002, 1522, 483.

The Zohar [III: 90A] Comments: "We have a dictum that the first five commandments include by implication the other five as well: in other words, in the first five the second five are engraved, five within five. How? Take the first commandment: 'I am the Lord thy God'. Does it not include the firsts of the second five. Indeed it does, for the murderer diminishes the likeness and image of his master, man having been created 'in the image of God,' and it is also written: "And upon the likeness of the throne was the likeness as the appearance of a man upon it.' [Ezekiel 1:26] said Rabbi Hiya: "It is written: 'who so sheds man's blood, by man shall his blood be shed; for in the image of God made he man' [Genesis 9:6]. He who sheds the blood of a fellowman is the considered as diminished the divine archetype of man as well. Thus the first commandment "I am the Lord thy God', contains the motive for the sixth, 'thou shall not murder.'" (p.277).

730

אביטוב + רך tenderness + father of goodness. The Lord of al things manifests creation through tender love and for the purpose of goodness. אבא (Abba) father. This is a name for the Sephirah חסד Chesed or Mercy, sphere of cosmic memory. The tender father comes from the universal memory of the source. see 4, 700, 30.

כסילים "thick ones", hence fools. Also strong ones, giants, hence the constellation Orion [the Hunter], conceived of by the ancient as a giant bound upon the sky; constellations generally. Mem = 600, see 170.

מועדים seasons. see 170.

נ + ל Nun + Lamed. fish + ox-goad. the Imaginative Intelligence is connected with death and change; the Faithful Intelligence is connected with the directive power which guides and regulates the expression of the forces represented by Aleph. see 700, 30.

מה שהיה + יהוה יגמר בעדי The thing that has been + the Lord will accomplish that which concerns me. That which has been is that which shall be in eternity, for the performance of the great work. see 365.

וישתחו and they bowed down. see Genesis 27:29.

עברתם you have troubled, you brought trouble. see Genesis 34:30.

בשית you are covered with fat, sleek. see Deuteronomy 32:15.

731

Total length of the visible paths when the Aleph line is 26 units long.

בית השטה House of the Acacia [Judges 7:22]. Acacia is the special symbolic plant of Freemasonry as well as the sacred wood of the Israelites. Refers to the length of the visible paths of the Tree. Shittah, the sacred wood was made into the symbolic furniture of the tabernacle and temple representing man; and is a symbol of immortality.

In Judges 7:22: "And the three hundred blow the trumpets, and the Lord set every man's sword against his fellow, all throughout the host: and the host fled to beth-shittah in Zererath, and to the border of Abelmeholah, unto Tabbath." Inman: "It is generally said that this word means 'house of the Acacia', שטה, 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 שת, *shat*, plural shathim, which signifies 'columns' or 'pillars,' in which case the meaning is 'the temple of the pillars'. [Ancient Faiths, Volume 1, pp. 363-364] Both explanations suggest the F:.M:. lodge.

גבעה האלהים Hill of the Elohim. Ancient name for Bethel, The House of God, where Jacob had his dream of the ladder. This ladder is a symbol for the Tree of Life. Mem = 600, see 171.

באן Goetia demon by night of the 2nd decanate of Virgo associated with the 9 of Pentacles in the Tarot minor arcana. see 81.

קראתיך I called [summoned] you. see Numbers 24:10.

שאלת you did desire, you asked. see Deuteronomy 18:16.

חזון vision. Nun = 700, see 81.

732

לבן white, whiteness; white of the eye, silver coin. With different pointing: *loben*. whiteness; semen. Nun = 700, see 82.

צלם דהבא golden image.

רישא חודא the white head, a title of Kether (variant spelling, see 736). see 620 (Kether).

The Kabbalah (p.158): "The mere idea of being, of the absolute, considered from the point to view which we take, constituted a complete form, or to use the usual term, a head, a face; they call it the white head רישא חודא reeshoh havroh, because all colors, that is to say, all ideas, all determined modes are blended in the form.

In K.D.L.C.K. (p.680): "Before the white-washing of changes", also attributed to כתר Kether.

לשבת that they may dwell, to stay. see Genesis 13:6.

תבשל you shall cook, boil. see Exodus 23:19.

733 (prime)

בארצתם in their lands [territories]. Genesis 10:5.

רישא חודה The White Head. A title of Kether. see The Kabbalah Unveiled (p. 23).

734

שם שמים + ד The name of the heavens, i.e. God's name + the door. Creative imagination through the doorway of desire reveals the name of God in all manifested things. see 730, 4.

ותכחש then denied, so she lied. see Genesis 18:15.

ותחשך and was darkened, sho she was black. see Exodus 10:15.

735

קל אדם the voice of Adam. In Daniel 8:16: "And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision." [Metathesis of קדמאל kamael, spirit of Venus]. Mem = 600,

see 175, 130, 45.

לב אבן heart of the stone. see 85

במרצתג Bemaratzteg. Tiphareth, 42-fold name in Yetzirah, the formative world [Crowley, 1977, p. 59]. see 1081.

רצלמות. Retzeloth. Gates of death; the sixth hell, corresponding to Chesed also to the Moslem Jahim, reserved for pagans and idolaters.

736

רישא חוורה the White Head. A title of Kether and the number 1. (note spelling difference between (733). see 837, 620, 222.

ארון חדת Ark of the Testimony. Alternate spelling is העדות, see 742, 1386, 3793 (Greek).

עקלקלות tortuous ways, perverseness. From דקלקל crooked, winding; zig-zag. Suggest the spiral motion of spirit in macrocosm (whirling in Kether) and microcosm (the serpent-power).

Written עקלקלותם in Psalm 125:5: (4) "Do Good, O Lord, to these who are good, to those who are upright in heart. (5) But those who turn to crooked ways, the Lord will banish with the evil doers."

מלכות כל עלמים an ever-lasting kingdom. In Psalm 145:13: "Thy kingdom is an everlasting kingdom, and thy dominion endures throughout all generations." The kingdom of spirit embodied in flesh brings Kether into Malkuth. see 636, 516.

לעולם forever, to eternity. Psalm 110:4. Mem = 600, see 176.

737

שלהבת Flame.

לאשתו of his wife. see Genesis 26:7.

ולשאת and for a rising [swelling]. see Leviticus 14:56.

738

גפרית אדם Sulphur Adam.

חלצים loins, lower part, strength.
לשחת to destroy. see Genesis 6:17.

ανδροβασμος. (Gr). Hero's Progress. "The Narrow Way. The quest of the *aner* [159]. The path of the heroic *mystes*." [Omikron, 1942, p. 249.]

739 (prime)

שבל מוגשם Sekhel Mughsham. Corporeal or Incarnating Intelligence. The 29th Path of Qoph. Connects the field of desire (Venus, Netzach) to that of sensation (Earth, Malkuth). It is the consciousness which shapes bodies and is associated with the "back of head" (Medulla Oblongata). The law of suggestion controls subconscious forces which result in actual cell adaptation of brain cells and body chemistry. This whole process is the work of the Holy Guardian Angel (Ego). The practice of meditation brings changes into the structure of the human body. The main work of this path perfects the special characteristics of each personality while sharing the upward vision of the spirit. Changes in the organism are brought about by efforts to overcome seemingly adverse conditions and are manifest in the "New Creature." see 389, 343, 180, 186, 100, 414, 259, 59.

"I am the Natural Intelligence, completing and perfecting all change beneath the starlight of eternal knowing." [Meditations on the Paths of Wisdom]

שמש ומגן sun and shield. In Psalm 84:11: "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he uphold from then that walk uprightly." see 1589, 640, 93.

שמעון בר יונה hearing, son of the dove. In John 1:42: "... thou art Simon the son of Jonah: thou shall be called Cephas which is... the stone." Simeon is from שמע sound, sonority + שמע report, fame; meaning, sense; hearing capacity. שמע hear, is part of the confession of the unity

of God. יונה "dove" is feminine of the masculine יון "dove" and יונה 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-alchemical fixation, 446). Inner hearing is part of the body-building process. see 410, 466, 273, 202, 71.

נצח + הוד + יסוד + מלכות Netzach + Hod + Yesod + Malkuth. The great lower triangle of the Sephiroth with יסוד at the center: Victory (Venus, desire), Splendor (Mercury, intellect), Foundation (Moon, astral body) and Kingdom (Elements, physical body). see 148, 15, 80, 496.

740

יכין the pillar of Mercy, the white pillar on the Tree of life. Nun = 700, see 90.

לב האבן the heart of the stone, the stoney heart. The "stoney heart" is a symbol of the sense of separateness pictured by the tower in Key 16. see 90.

מן who? What? a chord. Literally "whatness". With different pointing: *men*. a portion. see 90.

ספר ת Sepher Tav. Book of Tav. The planet Saturn, the Lord of time, is attributed to the letter Tav or T. Thus book T is record of all time, written upon the flesh of the human body, within and without.

In the Fama, The Book T as the greatest treasure 'next unto the Bible.' Book T is described as a parchment, at the end of which is written the long Latin *Elogium*.

A parchment is the skin of a sheep prepared for writing. A lambskin in connected with Brother C.R. . (The Lamb) and Damcar (Blood of the Lamb). This intimates that Book T is a symbol rather than an actual book The book described in Revelation is described as being sealed with seven seals. James Pryse says: 'The scroll is a mysterious document which it has taken the God aeons to write, a Bible which, when rightly read, discloses cosmic and divine mysteries. It is simply the human body, and its seals are the force-centers wherein radiates the formative force of the Logos. These seals are the same as the seven Societies and the seven lamp-stands. The expression 'written inside and on the back' refers to the cerbro-spinal axis and the great sympathetic system.'

השפר השפרים the Book of Books. The microcosm.

דיונסים *Dionsim*, The last 7 letters of the 22-letter name of God." [Godwin. 1999, p. 594.] see 180.

מצרית Egyptian. see Genesis 16:1.

תשם be desolate, she be desolate. see Genesis 47:19.

שמת names of. see Exodus 28:11.

שתם is opened, seeing clearly of. see Numbers 24:3.

תשפר you shall number [count]. see Deuteronomy 16:9.

κτισις. kteisis (Gr). Creation, formation. building, creation, creature, ordinance. [Strong's Bible Dictionary]

KYKLOE (Gr). Cycle.

>HΘEPMOTHE (Gr). Heat (vibratory force).

AIΘEPOEMEΛOE (Gr). Music of the Spheres.

ο επι πασι θεος. ho epi pasi Theos (Gr). The god over all. Deity creates using the pairs of opposites; Kether emanates Chokmah (Jachin) and Binah (Boaz). see 284 (Greek)

αιμα Ιησου. haima iesou (Gr). blood of Jesus. This is the blood of redemption, for "Christ" is created in the blood by receptivity. see 52, 688 (Greek), 888. [1 John 1:7]; 1620, 2220, 2228.

Αιδονευς. Aidponeus (Gr). Sun of Egypt-Greek worship; hades, the God (of death = Nun = Change = reproductive power).

Αγιασμα Θεου. Agiasma theou (Gr). Sanctuary of God.

741

I. Σ38 = 741

אמן Amen. so be it, to support, be firm, nurture; artificer, artist, master workman. A title of Kether. see 91.

אב לאבן Father of Fathers.

אמשת 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.

לראיך Goetia demon by day of the 2nd decanate of Leo. see 91.

ותרעינה and they fed [grazed]. see Genesis 41:2.

ο αρτος. ho artos (Gr). the bread.

742

מלאך האלהים Messenger of God. see 182

משבת to dwell [remain]. see Genesis 36:7.

בשמת in names, by names. see Numbers 32:38.

שבתם and are turned back, away. see Numbers 14:43.

743 (prime)

מגן shield; defense, to deliver. Nun = 700, see 93.

והלבשת and you shall dress, clothe. see Exodus 28:41.

לשחתה to destroy it [her]. see Genesis 19:13.
מגשת to come near. see Exodus 34:30.

מגן to deliver up, deliver to. see 93.
ולאשתו and for his wife. see Genesis 3:21.

744

הוא ידעה אותם He shall feed them. In 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.

כח-קום The power of permanence. see 184

Μαρια αγιοτης. Maria hagiotes (Gr). holy Mary. see 592.

παρθενος + ο ανηρ. parthenos + ho aner (Gr). Virgin + the man; i.e. the resurrected Christ, who is born of the "virgin".

745

זבלון Tribe of Zebulon. "habitation." A tribe of Israel associated with Cancer by Case. Godwin's says this tribe is associated with Capricorn. see 95.

המצרית the Egyptian. Genesis 16:3.

משתה a feast, a meal. see Genesis 19:3.

המן to be turbulent. to rage. Nun = 700, see 95.

746

ממונים 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.

מקום place, locality, dwelling-place. The Book of Concealed Mystery says: "The balance hangs in the מקום (place) which is אין (not). Mem = 600, see 186.

בתל שדי In shadow of the Almighty. Psalm 91:1: "He who dwells in the shelter of the Most High will rest in the shadow of the Almighty. see 541.

משתאה astonished, watching. see Genesis 24:21.

Ευιλατ. Evilat (Gr). Havilah, the "land" where there is gold. Septuagint translation of חוילה (59), in Genesis 2:11: "The name of the first [river of Eden] is Pison: it winds through the land of Havilah, were there is gold."

εξ απειρα Θεου. heks apiera Theou (Gr). six boundaries of God; i.e. those which form the cube of manifested space.

Χαραγμα charagma (Gr). a mark, stamp or sign; engraving. see 400, 2886 (Greek).

εξουσια. eksousia (Gr). authority.

747

בן אדם Ben Adam. son of man. Nun = 700, see 97, 657, 1307, 2198 (Greek).

אמון artificer, master-workman, architect, designer. Variant spelling of אמן. Nun = 700, see 97.

אמון is also the day demon of the 1st decanate of Gemini, ruled by Mercury.

אופנים Wheels. Choir of angels of Chokmah. see 187

משה איש האלהים moshe aish ha-Elohim. Moses, man of God, or Moses, man of the Elohim. In Deuteronomy 33:1: "And this is the blessing, wherewith Moses the Man of God blessed the children of Israel before his death." Moses is linked with the name IHVH and with inner tranquillity. It is water (Mem), spirit (Shin) and vision (Heh). The children of Israel are those who rule as God. see 345, 541.

The Zohar [Prologue 6B] says this name implies that he was "The husband, as it were of the divine glory, leading it where so he would on earth. A privilege no other man has ever employed." see 311.

748

משחת you anoint. see Genesis 31:13.

שלחתי I sent, I had put forth. see Genesis 38:23.

חמשת five, five of. see Numbers 3:47.

749

מיט חזן miry clay; clay of death; One of the seven infernal mansions. The infernal abode corresponding to Geburah. Godwin says Tiphareth. Nun = 700, see 99, 28, 74, 102.

ישוע המשיח 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.

ושלחתה and you shall let her go. see Deuteronomy 21:14.

750

I. ($2 \times 3 \times 5^3$)

מדון contest, quarrel, exertion; contraction; extension, length, height. Nun = 700, see 100.

מין species, kind. see 100.

לשכת chambers, cells; compartments; rooms connected with sanctuary. In 2 Kings 23:11: "And he took away the horse that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chambers of Nathan Melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire." see Ezekiel 40:44.

שתים two. Genesis 5:8.

מחשבת thoughts. Genesis 6:5. "And all things we have made in pairs [שתים], so that you may give thought." [Koran] With different pointing: מחשבת means: work, workmanship.

עפרת lead. short spelling. The metal of Saturn,

which is lifted up by alchemical practice, or transmuted into Gold Tiphareth, via the energy of Nun. see 756, 400, 713, 406, 806, 746.

I. *Aesch Mezareph*: "Ophereth, in the Doctrine of Natural things, is referred to Wisdom, for a great Treasure of Wisdom lies hid here. And hither is referred the quotation Proverbs, 3:19. The Lord in Wisdom hath founded the earth; I say, the Earth, concerning which Job speaks, 28:6, which has Dust of Gold. Where, take notice of the Word Ophereth, i.e., Lead. This Lead, by a Mystical Name is called Chol [כל, the all, 50], because therein lies the System of the whole Universe. For its Figure[12] has below a Circle, the Sign of Universal Perfection, and over the circle is a cross formed of four Daleths, whose Angles meet in one Point; so you may know, that all Quaternity lies here, and the Quaternions of Quaternity: whether you refer to the Elements, or Cortices, or Letters or Worlds.

And in this Lead of the Wise Men, four Elements lie hid, i.e, Fire, or the Sulphur of the Philosophers; Air, the Separator of the Waters; the dry Water; and the Earth of the Wonderful Salt.

There are also hid in it the four Cortices, described in Ezekiel, 1:4, for in the Preparation of it there will occur to thee the Whirlwind, a great Cloud, and a Fire enfolding itself, and at length the desired Splendor [a brightness as the color of amber] breaks forth.

Also the Natural Sephira of the Tetragrammaton, and the Metal thereof, occurs to thee here. And you will naturally travel through four Worlds in the very Labor; when after the Faction and Formation, laborious enough, there will appear the wonderful creation: after which thou shall have the Emanation of the desired Natural Light.

And note, that the word Chol [כל], whose Number is 50, multiplied by 15, according to the Number of the Sacred Characteristic Name[14] in the Sephira of Wisdom, will produce the Number of Ophereth, i.e., 750." [Westcott, 1997, pp. 34-35]

II. "CHOKMAH, in the Metallic Doctrine, is the Sephira of Lead, or Primordial Salt, in which the Lead of the Wise Men lies hid. But how is so high a Place attributed to lead which is so Ignoble a Metal, and of which there is so seldom Mention made in the Scripture?

But here lies Wisdom! Its several Degrees are kept very secret; hence there is very little mention made of it. But yet here will not be wanting examples of the particular Sephiroth.

For may not that which, in Zechariah 5:7, is called a Lifted up Talent of Lead, and brought from the deep, represent the grade of Kether? And that which in the same Chapter, v. 8, is spoken concerning the Stone of Lead[3] it sets before itself the Letter Yod, which is in Chokmah.

Then Ezekiel, 27:12, Lead is referred to the place of the congregation, of which type is Binah." [ibid, p. 33]

שלכת 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)

איש תם a perfect man. see 311, 440, 1351, 1000.

נתדורינאל Nathdorinel; Lord of triplicity by night for Pisces. Pisces is the Corporeal Intelligence, connected with organization of body cells during sleep, and also with alchemical multiplication. This name suggest the reproductive power (Nun) in limited use (Tav), guided by the image and desire (Daleth) of the inner teacher (Vav) who links the cells with solar regenerative force (Resh) in harmony with divine will (Yod) and sprouts seed of change (Nun) into new spiritual expression (Aleph), goaded into balanced activity within the body (Lamed), during repose. see 259.

Χιραμ. Chiram (Gr). Haram Abiff. Name of the central figure in the legend of Freemasonry, connected with the Christos. The pattern of perfect rectitude and the idea of immortality is symbolized here. Septuagint translation of חדם (254) in 2 Chronicles 2:13: "I am sending you Hurah-Abi, a man of great skill." Hiram Abiff was the chief designer and craftsman of the

temple of Solomon.
Manly Hall: "To the initiated builder the name Chiram Abiff signifies 'my father, the universal spirit, one in essence, three in aspect'. Thus the murdered master is a type of the cosmic martyr-the crucified spirit of good, the dying God-whose mystery is celebrated throughout the world... To the mystic Christian Mason, Chiram represents the Christ who in three days (degrees) raised the temple of his body from its earthly sepulcher... thus considered Chiram becomes the higher nature of man and the murderers are ignorance, superstition and fear. The indwelling Christ can give expression to himself in this world only through man's thoughts, feelings, and actions...

Sufficient similarity exist between the Masonic CHiram and the *Kundalini* of Hindu mysticism to warrant the assumption that Chiram may be considered a symbol also of the Spirit Fire moving through the sixth ventricle of the spinal column. The exact science of human regeneration is the Lost Key of Masonry, for when the Spirit Fire is *lifted up* through the thirty-three degrees, or segments of the spinal column, and enters into the domed chamber of the human skull, it finally passes into the pituitary body (Isis), where it invokes Ra (the pineal gland) and demands the Sacred Name. Operative Masonry, in the fullest meaning of that term, signifies the process by which the Eye of Horus is opened. E. A. Wallis Budge has noted that in some of the papyri illustrating the entrance of the souls of the dead into the judgment hall of Osiris the deceased person has a pine cone attached to the crown of his head. The Greek mystics also carried a symbolic staff, the upper end being in the form of a pine cone, which was called the *thyrsus* of Bacchus. In the human brain there is a tiny gland called the pineal body, which is the sacred eye of the ancients, and corresponds to the third eye of the Cyclops. Little is known concerning the function of the pineal body, which Descartes suggested (more wisely than he knew) might be the abode of the spirit of man. As it name signifies, the pineal gland is the sacred pine cone in man-the *eye single*, which cannot be opened until Chiram (the Spirit Fire) is *raised* through the sacred seals which are called the Seven Churches in Asia. [Secret Teaching of All Ages: pp.78, 79, 95] see 254, 273 [Hebrew], 1351 (Greek), 2270, 634.

752

וילון veil; the 1st Heaven of 7 corresponding to Yesod, the astral and Malkuth, the physical plane. Nun = 700, see 102.

בשת in year of. see Genesis 7:11.

לשבתך you to dwell in. see Exodus 15:17.

בנקרת in a cleft. see Exodus 33:22.

753

גנן to hedge about, protect, shield. Nun = 700, see 103.

מגדון rendezvous. The place of the battle of Armageddon in the Apocalypse. Nun = 700, see 103, 222, 958; 247 (Greek).

αναστας. anastas (Gr). having arisen, arise in Acts 10:13. From a root meaning: 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 In Luke 15:18.

754

מלכי-צדק מלך שלם Melek Shelem. King of Salem (Melchizedek).

מדין Midian; one of the sons of Abraham by Keturah; later one of a number of tribes in NW Arabia Nun = 700, see 104.

אבן + *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

πετρος. petros (Gr). a stone, a rock.

I. "Gr. *petros*, a rock, a boulder, Chaldaic, *kephas*, a rock. Here, a word-play upon the Semetic *peter*, meaning an interpreter,

illuminator, the hierophant in the Mysteries being so called. The arcane rites were celebrated in caves and rock-temples; the stone receptacle in which the sacred symbols were kept were called the petroman, the same name being given to the double stone tablet from which the hierophant expounded (hence the fable, which rests on a mere pun, about Petros being in Rome). Many words referring to the oracles are derived from *petra* (rock); thus Pataros, a son of the oracle-god Apollon, was said to have founded the oracle city of Patara. Philo Jodaeus calls the Logos a rock; and Paulos in 1 Corinthians 10:1-4 gives a purely mystical interpretation of the myth of the 'Rock in the desert': 'Our fathers were all under the cloud, and all passed through the sea, and all were baptized unto Moses in the cloud and in the sea; and all ate the same pneumatic [spiritual] food and drank the same pneumatic drink, for they drank from a pneumatic Rock accompanying them, and that rock was the anointed." Psycho-physiologically, the rock is the 'philosopher's stone', the 'third eye' of the seer, as clearly shown in Matthew 16:18-19: 'You are a rock (*Petros*), and on this rock (*petra*) I will build my society, and the gates of Hades shall not prevail against it. And I shall give you the keys of the Ruling of the Skies' [kingdom of heaven]. The 'gates of hades' are the generative powers, as opposed to the 'gate (or door) of Iesous'; and the 'ruling of the skies' *(Basileia ton ouranon)* is the controlling of the seven brain centers by the breath (pneuma), and thus attaining seership on the sidereal planes." [Pryse, 1967, pp. 86-87.] see πετρς (#486).

II. "Literally a stone. As a symbol, the word is connected with the preceding [πετρα, rock], and it implies a pupil of rapid progress, one who solves spiritual enigmas, and arrives at intimate knowledge: one who can be built into a living house of exacted service. [Omikron, 1942, p. 262.]

III. Mackey adds that the word Cephas, the Greek rendering of this word (Κηφας, 729) is used in the degree of royal master, and there alludes to the stone of foundation. [Encyclopedia of Freemasonry, p.154] see 2521.

אבן שאבת lode-stone, magnet. see 762.

הוא נהרי דחכמתא That is the light of wisdom [Lesser Holy Assembly]. Refers to the "place of beginning." [**הוא** is read as "that."]

והאבן גדלה and a great stone. Nun = 700, see 106.

כי שפע ימים ינקו For they will suck the abundance of the seas [Deuteronomy 33:19]. Said of Zebulun, attributed to the Old Testament passage relating to the Path of Cheth. The field (Cheth) of speech where the distinction between appearance and essence is made for the habitation ("Zebulun") of deity. "Seas" are mental substances; "sand" is spiral, twisting motion directly connected with sound and with thought; root of Havilah, the land were there is "gold", i.e. Tiphareth. see 95, 100, 44.

נון Letter name Nun. fish, to grow or multiply. see 106, 50, 700.

סערת יהוה Whirlwind (storm) of Tetragrammaton [Jeremiah 23:19].

ספירות Sephiroth. Countings, emanations, spheres; numbers. The ten divine emanations in the Qabalah. [The singular is **ספירה**, 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 **נון** [Nun] and to the corresponding Tarot Key 13. see 1326.

עולמים ages; worlds. see 196.

עופרת lead (alternate spelling). The metal of Saturn, which is lifted up by alchemical practice, or transmuted into gold (Tiphareth) via the energy of Nun. "Ophereth, in the doctrine of natural things, is referred to wisdom (Chokmah), for a great treasure of wisdom is hid here." [*Aesch Mezareph* Chapter 6] Refers to Proverbs 3:19: "The Lord is wisdom has founded the earth." see 750.

שנות years. Transmutation takes years of practice.

Χειραμ. Cheram (Gr). Hiram (from the Septuagint). Old Testament name associated with Masonry. see 50, 120, 54, 372.

757 (prime)

בן + אמא + אב 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.

מגן דוד Shield of David, or Shield (or star) of Love. Refers to the hexagram. Nun = 700, see 107.

אונן Onan; probably a clan, of Canaanite origin, that lost its identity in the amalgamation of clans incidental to the growth of the tribe of Judah (Sun, Leo. Nun = 700, see 107.

והנשא and they shall be exalted. see Numbers 24:7.

ותקראן and they called, and they invited. see Numbers 25:2.

758

נחשת serpents; filthiness, harlotry; copper, brass (vessels). In the Rosicrucian allegory, refers to the memorial table, cast of Brass, which brother N.N. discovered while making repairs in his building. The table was attached to the wall with a nail. When it was pulled out it took out a stone which revealed a hidden door. Note the table was made of brass, an allow of copper and zinc. Copper is the metal of Venus. And the emerald tablet of Hermes, is made from the gem of Venus. Venus is connected with desire and creative imagery. Desire is the open door to the higher life, but untransmuted, it can bring the filthiness of lower imagery. see 100.

I. By rearranging the letters נחש, serpent, spells שרת the number 6 (*sheth*, see 700) the number of Tiphareth. Six is the number of Vav, meaning "nail". It also spells Seth, meaning: replacement, or compensation. This is the reward of those who master the serpent-power; they become united with the son in Tiphareth. The word *Nekosheth* is a formula for the vault of Brother C.R.C. see 358, 700, 6, 12, 1171, 1266.

II. *Aesch Mezareph*: "Amongst the Planets Nogah, Venus corresponds to it. A necessary Instrument to promote the Metallic Splendour. Yet it hath more the part of a Male than Female. For do not deceive thyself, to believe a white Splendour is promised to thee, as the word Nogah infers. But Hod ought to receive a Geburic Influence, and gives it also. O, how great is this Mystery. Learn therefore to lift the Serpent up on high, which is called Nechushtan, 2 Kings, 18:4, if thou wouldst cure infirm Natures after the Example of Moses." [Westcott, 1997, p. 32]

משחת destructive, destruction, literally a snare, trap. [Strong's Bible Dictionary]

759

ותגשן and they came near [approached]. see Genesis 33:6.

והשלחתי and I will send. see Leviticus 26:22.

והשחתם and shall deal corruptly, if you become corrupt. see Deuteronomy 4:25.

760

כנפים wings. Mem = 600, see 200, 1005 (Greek).

כתר + חכמה + בינה Kether + Chokmah + Binah. Crown + Wisdom + Understanding. The names of the three sephiroth composing the supernal triad on the Tree of Life. see 620, 73, 67.

מקביל ומתקבל both active and passive, said in Qabalah concerning the sephiroth. [Ancient Faiths VI. pp.221-222] Refers to Elohim as having male and female connotations.

קרעשמן Qaroshaman. Yesod, 42-fold name in Yetzirah and with Chesed. Yetzirah is astral plane in the world of formation, the foundation of the physical plane.

בת בבל השדודה daughter of Babylon, who are to be destroyed. In Psalm 137:8: "O daughter of Babylon, who are to be destroyed; happy he be, that rewards you as you have served us." see 402, 34, 436.

עצם bone, body, substance, essence, life. see 200.

קסם divination, witchcraft. see 200.

דמיון Resemblance, image, like. see 560.

שבלתי I am bereaved. see Genesis 43:14.

תרעץ dashed to pieces, she shattered. see Exodus 15:6.

צרעת leprosy, skin disease. see Leviticus 13:2.

761 (prime)

אבן חן precious stone. see 111

אשבילך + מספר I will instruct thee + number. The secret wisdom of Egypt and of occult science is "hid in number" [Book of Tokens, Teth] "Number" here is the "thick darkness" which veils the power of the Elohim. see 380, 381.

נשאתי I have lifted up, I will grant. see Genesis 19:21.

והשמתי and I will bring desolation, and I will lay waste. see Leviticus 26:32.

762

אבן שואבת lode-stone, magnet. Property of the letter Nun as in the Hebrew dictionary. see 756, 53.

תקברני bury me. see Genesis 47:29.

η κυβικη εκκλησια. heh kubikeh ekklesia (Gr). the cubic church.

η οθονη μεγαλη κυβικη. heh othoneh megaleh kubikeh (Gr). the cubic "great sheet".

763

נשחתה it [she] was corrupt. see Genesis 6:12.

המשחית the destroyer, the one destroying. see Exodus 12:23.

הנחשת brass, brazen, the bronze. see Exodus 35:16.

μεσιτης. (Gr). mespes., mediator.

764

חמישתו its fifth, fifth of him. see Leviticus 5:16.

תנחשו divination, you practice divination. see Leviticus 19:26.

ותקרבון and you came near. see Deuteronomy 1:22.

התושבים the strangers, the temporary residents. see Leviticus 25:45.

765

שבל הקדוש 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]

ויברך אתם אלהים And God [Elohim] blessed them. In 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.

השתחוי-לו worship thou him. In 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.

אדני הוא חכמה "The fear of the Lord that is wisdom." In Job 28:28: "And unto man he said, behold, the fear [reverence] of the Lord, that is wisdom [Chokmah]; and to depart from evil is understanding [Binah]. Reverence prepares the way to the sanctifying or "departing form evil."

766

מכון emplacement; fixed place, foundation, institute, institution. Name of the 7th Heaven corresponding to Chesed. With different pointing: a kind of tool, vise. See 566.

מכון 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.

767

את-שם יהוה The essence of Tetragrammaton's name [Psalm 135:1]. Grammatically, **את**, is the sign of the accusative. see 366.

זקנים The Elders. Refers to a state of preexistence. see 207.

תבל וישבי בה The world and they that dwell therein [Psalm 24:1]. This pair of numerical correspondences intimates that the mystical meaning of **זקנים** 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)

מזיקים "*mezziqim*- Demons; injurers." [Godwin. 1999, p. 597.] Mem = 600, see 207.

ויקח יעקב אבן וידימה מצבה 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 *Ehben* (53); the pillar is *Jakin* [90], "firm one, strong one", alluding to Chokmah, where the essence or Life-force of IHVH, is to be found.

ארורה האדמה בעבורך In Genesis 3:17: "To Adam he said, 'Because you listened to your wife and ate from the tree about which I commanded you, you must not eat of it, Cursed is the ground because of you; through painful toil you will eat of it all the days of your life." Humanity (**אדם**) has lost the vision (Heh) of the true meaning of the physical plane (**אדמה**) or ground, and of its "essence". see 2800.

גאמיגין *Goetia* demon #4 by day of the 1st decanate of Taurus [Mathers, 1995, p. 127]. Also spelled **המיגין**, Hamigin. Please note that Godwin spells it without the first Aleph. see 768 & Appendix 11.

768

נחשתי 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." Copper and brass are connected with Venus; a brass tablet led to the discovery of the vault of C.R.C. see 758.

שת + הבונה foundation, basis + 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.

אבה + ב-חן + גופריתא to desire to breath after,

want, need + in grace, by grace, favor + Sulphur, the alchemical principle attributed to Chokmah, Wisdom. Wisdom is sought after through desire and by means of the grace of God. The stone is the union of father (Ab) or Chokmah and son (Ben) or Tiphareth. see 700, 60, 8.

אני בינה לי גבורה + בעבורך + ידע I am understanding, I have strength + for thy sake + 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.

המינין *Goetia* demon by day of the 1st decanate of Taurus. Nun = 700, see 118, 767 (alternate spelling).

769 (prime)

ומזרקתיו and its basins [sprinkling bowls]. see Exodus 27:3.

770

ינין shall be continuted. Nun = 700,. see 120.

מבין strengthening, enewal. see Keys 8, 14. Nun = 700, see 120.

עקרת unfuitful, barren. In Psalm 113:9: "He makes the barren woman to keep house, and to be a joyful mother of children."

נפלים Nephilites, distinguished, illustrious nobel men. Translated "giants" in Genesis 6:4. Mem = 600, see 210.

תשע the number nine (9). Genesis 5:5 and 5:27. see 775 for commentary.

771

שעיד אנפין The Bearded Countenance; a title of Microprosopus or Tiphareth. see 1421, 1081.

שלתיאל Shelathiel. Angel of Virgo.

והנשתרים and those that are hidden, and the ones hiding. see Deuteronomy 7:20.

772

שבעת seven, seven of. see Genesis 8:10.
שבעת the oath, oath of. see Exodus 22:10.
משלבת joined, paralleling. see Exodus 26:17.

773 (prime)

כהן הגדול the high priest. Nun = 700, see 75, 43, 123.

774

עדן eden. delight, pleasure; time. Nun = 700, see 124.

מעדנם delicacies, delights, fetters. Mem = 600, see 214.

שבע - בת maden, daughter - plenty, full. Rosenroth in K.D.L.C.K. (p.220-221) calls this *fillia* [maden] *septenarii* [seven], and says it is so-called "when seven sephiroth illuminate within her nature". He also says the Zohar refers this name to Geburah, which is said to be the name אלישבע, and that Binah moreover, in another section is so called.

775

הנפלים the mighty men. see 780, 652 (Greek). Mem = 600, see 210, 215.

תשעה the number nine (9) [feminine form]. Numbers 1:23. For other numerals, see 13, 400, 636, 273, 348, 600, 372, 395, 570, 441.

תשע: nine. I. "The root שע, which signifies literally, *lime, cement*, draws with it all ideas of cementation, consolidation, restoration, conservations, etc. The verb שוע, which comes form it, expresses the action of cementing, plastering, closing carefully. Therefore the name of this number, being visibly composed of this

root שע, governed by this sign of reciprocity ת, should be understood as cementation, as mutual consolidation. It maintains with number *three*, a very intimate relation, containing like it, ideas of preservation and salvation." [d'Olivet, 1976, p. 154.]

II. Paul Case writes: "As last of the numerical symbols, 9 represents the following ideas: completion, attainment, fulfillment, the goal of endeavor, the end of a cycle of activity. Yet, because 8 indicates rhythm as part of the creative process, completion is not absolute cessation. The end of one cycle is the beginning of another. This fact is the basis of all practical occultism. Nobody ever comes to the end of his tether. Nobody ever reaches a point where nothing more remains to be hoped for, where nothing remains to be accomplished. In Qabalah, therefore, 9 is called basis or foundation, and corresponds to the mode of consciousness named Pure of Clear Intelligence, because the completion of any process is the pure, clear unadulterated expression of the intention or idea which initiated that process." [The Tarot, pp.13-14]

776

מלון lodging, inn, night quarters. see 126.

עון to lie down, rest; to dwell; to move, agitate; guilt, iniquity, punishment, sin, crime, cohabit. Nun = 700, see 126, 160.

סיון Sivan, the 9th month of the Hebrew year, corresponding to June-July, and thus to Cancer. Nun = 700, see 95, 126, 418 (Cheth), 1360.

תעשו you shall make, you do. see Genesis 19:8.

777

עולם הקליפות 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 קליפה, Qlipah, "peeling, scaling.") In it also is the abode of the evil spirits, called shells by the Qabalah. see 626, 536, 385.

אחת רוח אלהים חיים One is the Spirit of the Living God.

מתשאל Methusael, father of Lamech [Genesis 4:18]. The name is Babylonian, meaning "man of God".

Fabre D'Olivet translates Methusael as "death's fathomless pit", or "abyss of death" (i.e. שאל sheol).

He comments: This noun comes from two distinct roots. The first מות, designates death: the second שאה, characterizes every emptiness, every yawning void, every gulf opened to swallow up. In the hieroglyphic formation of the word מתושאל, the convertible sign of the first root ו, has been transposed to serve as liaison with the second, to which has been joined by contraction, the syllable אל [strength, power, might, a name of God. [Hebrew Tongue Restored pp. 138-139]

בעיון הר-קדשי be-tzion har-qawdeshey. in Zion my holy mountain. In Joel 3:17: "So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall be no strangers pass through her anymore." On the physical place "Zion" corresponds to the area of the pineal gland in the brain-it is the adytum or holy place. Jerusalem means "abode of peace", and peace comes when the truth of the recognition of the unity of God in man is established. see 2117 (Greek).

ברקיע השמים in the firmament of the heavens [Genesis 1:14].

τα ενουτα. ta enouta (Gr). "[of] the things which are within" In Luke 11:41: "But give in alms the things within, and behold, all things are pure to you."

η προθεσις η μεγαλη. heh prothesis heh megaleh (Gr). the great purpose. Mentioned in Romans 8:28: "And we know that all things work together for good to those who love God-to those being invited according to a purpose."

οι κλητοι βασιλεια hoi kletoi basileia (Gr). Those called to the kingdom. see 259 (Greek).

Ηλιος Βασιλειας. helios basileas (Gr). sun of the

kingdom.

778

שלחתם you sent. see Genesis 45:8.
תשבעו you shall be filled. see Exodus 16:12.
תשבעו you shall swear. see Leviticus 19:12.

779

ιλαστηριον. 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 כפרת, Kapporeth. see 700, 180.

780

I. Σ39 = 780

איש מכאבות A man of sorrow. In Isaiah 53:3: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." Interpreted by the Christian tradition as a reference to Christ. [The Hebrew translation is "a man of pains", for מכאבות is the feminine plural of כאב pains].

מלין decrees; prophetic sayings; words, commands, things (Aramaic). Nun = 700, see 130.

עין Letter name Ayin, eye as an organ of sight. look, face, appearance, color; fountain; investigate; balance. see 130.

מאסו הבונים Refused by the builders [Psalm 118:22]. Refers to the stone, and thus to Christ and the Masonic Hero, Hiram Abiff. Mem = 600, see 220, 273, 53

שפת 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).

שפת 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.

שכנתי I dwell, have dwelt. In Proverbs 8:12: "I wisdom (אני חכמה), dwell with prudence, and find out knowledge of witty inventions."

I.R.Q. Para. 1122: "... I wisdom, have dwelt with prudence"; read it not שכנתי, *Shekenethi*, I have dwelt; but שכנתי, *Shekeneth-i*, My Shechinah or my Presence. [Mathers, 1993, p. 250]

ומלאו את הארץ And fill the earth. In 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).

ספלים cups. The suit of cups in the Tarot minor arcana corresponds to Briah. Mem = 600, see 220.

פן a removing, hence, that not, "lest" (as a warning) in Genesis 3:22. Nun = 700, see 130.

שלמית peaceableness. The liberating stone gives peach (Shalom). see 376

עשתי eleven [one and ten]. see Exodus 26:7.

οφις. 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

ועשתה and do, and she does. see Leviticus 5:17.

σοφια. sophia (Gr). Wisdom. either worldly or spiritual. see 1000.

παυλος. Paulos (Gr). Paul. Saul's mystery name. "single minded in wisdom". In Acts 13:9: "Then that Saul, also called Paul, being filled with holy spirit, looking intently on him..." see 901 (Greek), 701 (Greek).

πραυς. praus (Gr). meek, humble, mild, gentle. Spelled πραος in Matthew 11:29: "Take my yoke upon you, and be taught by me; for I am meek and lowly in heart; and your lives will find a resting place." In Matthew 21:5: "Say to the daughter of Zion, behold thy king comes to thee, lowly, being seated on an ass, even on a colt of a laboring beast."

η δικαιοσυνη. heh dikaiosuneh (Gr). righteousness. In 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." see 1453, 1962, 2292, 2010, 1850, 2233 and 2 Corinthians 9:9; Galatians 3:21.

782

אלהי אברהם אלהי יצחק ואלהי יעקב The God of Abraham, the God of Isaac, and the God of Jacob.

בעשתי the eleventh [in one and ten]. see Deuteronomy 1:3.

בשמתם by their names. see Genesis 25:13.

783

גפן the vine, grapevine. A mystical term, used by Jesus ("I am the vine and you are the grapes"). Also the vine from which comes the "blood of the grape". Nun = 700, see 133.

גדעון Gideon; "hewer" or "feller"; the fifth judge of Israel in Judges 8:22. Nun = 700, see 133.

784

I. (28 x 28) or $2^4 \times 7^2$

מתושלח Methuselah. see Genesis 5:22.

שיחדידון Sihariron. Qlippoth of Cancer. This sign is ruled by the Moon, and suggest subconscious imbalance and obsession by negative entities.

785

נרית אדם The separation of Adam. One of the Alchemical names of the Red Stone. see 157, 738.

תעשה [she] shall be made. see Exodus 25:31.

תפשה shall spread abroad, she spread. see Leviticus: 13:7.

786

אש מן השמים Fire from heaven [2 Kings 1:10]. An ancient title of the letter Peh (Key 16). Refers to lighting. The holy influence is of the same nature as lighting-the electrical constitution of matter. see 78, 899, 395, 503.
ממון mammon. wealth, value; money; fines; penalties. Nun = 700, see 136.

יסוד עולם Eternal Foundation of the World, a title of Yesod. see 226.

פשוט smooth. the smooth point is a name of Kether, the spiritual sun and origin of the "fire of heaven". see 559.

שלומית peaceableness (variant spelling). To be in harmony with the celestial fire brings peaceableness. see 780.

ארון עצי שטים an ark of Acacia wood. In Exodus 25:10: "And they shall make an ark of Acacia wood; two cubits and a half its length, and a cubit and a half its breath, and a cubit and a half its height." The ark housed the tablets of the law revealed to Moses by God. see 257, 160, 314.

פודך *Goetia* demon by night of the 2nd decanate of Leo. A fallen angel; a renowned president or duke of hell. Kaph = 500, see 306.

את הרקיע the firmament. the expanse. In Genesis 1:7: "So God made the expanse and separated the water under the expanse from the water above it. And it was so. " It could be that את here means "essence", thus linking it with

the fiery water of Mezla, manifest as lighting. The essence of the firmament can be seen as mind working on the archetypal plane or Atziluth of the Qabalists. Where the prefix Lamed is used instead of Heh and without את. see 1821 (Greek), 380, 410, 1451 (Greek).

I. "את הרקיע, *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, את [401] having rendered השמים את 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 ה, as in the instance the substance itself, the ipseity, the objectivity, the self-sameness of the thing which it designates." [d'Olivet, 1976, pp. 37-38.]

II. F.J. Mayers: "The Hebrew word is 'rakia'. The root of the word is 'rak' [רק] 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 'רוח' (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 it nature (and therefore in verse 8 is called 'heaven'), but it linked both with the spiritual and the material. It is said to be in the midst of the waters and to 'divide the waters from the waters'. We can, perhaps, best arrive at some understanding of the real nature and purpose of this 'firmament' if we remember that the constitution of 'man' is in close correspondence with the constitution of the cosmos, and in ourselves we may find the clue we need... now, it there anything within ourselves-any portion of our being, which seems, to correspond with what is told us of the firmament? Is there anything which holds a midway position between our physical being and our spiritual being- which is a link between the two- and which is acted upon and has activities in both.' The writer believes that there is just such a plane of being in that fixed, permanent center of our human consciousness which we call the 'Ego', the 'I', which lives, feels, thinks and initiates all our activities." [The Unknown God, pp.35-36]

III. "Symbol of the higher mental plane as the firm foundation of creation, and as a central plane of consciousness dividing the upper planes of reality from the lower planes of illusion... and the supreme now establishes the higher mental plane which shall be a plane of consciousness dividing the Reality from the Mayavic. That is, the mental plane shall divide the buddhic plane (waters above) of the higher emotions, from the astral plane (waters below) of the desires. And to the higher nature the name of Heaven is given." [Gaskell, 1981, pp. 277-278.]

787 (prime)

אופן Wheel; circle; manner, way. "Identified by the ancient sages as the angel Sandalphon." [Davidson, 1971, p. 213.] Nun = 700, see 137, 280.

חזון מיהוה visions from Jehovah. see 137.

788

חכמה נסתרה Secret Wisdom. i.e. the Qabalah. see 58, 111, 708.

שפחת handmaid of, servant of. see Genesis 16:8.

למשחת to destroy. see Exodus 12:13.

789

תשפט you shall judge. see Leviticus 19:15.

790

צן thorn. In plural צנים in Proverbs 22:5: "In the paths of the wicked lie thorns and snares, but he who guards his soul stays far form them. Nun = 700, see 140.

נשמת breath of. see Genesis 2:7.
שמנת eight (8) of. see Genesis 17:12.

שדפות blasted, and ones being scorched of. see Genesis 41:23.

במושבתם in their dwellings. see Exodus 10:23.

Κυρος. Kyros (Gr). Cyrus, king of Persia. Septuagint translation כרש (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

נאמן Faithful, firm, loyal. Part of the title of the 22nd Path. Nun = 700, see 141

כוס תרעלה staggering cup. In Isaiah 51:22: "This is what your Sovereign Lord says, your God, who defends his people: See, I have taken out of your hand the cup that made you stagger; from that cup the goblet of my wrath, you will never drink again." כוס = cup, goblet; תרעלה = reeling, staggering, poison. see 86.

שנאתם you have hated, you were hostile. see Genesis 26:27.

התפרקו let them take (it) off. see Exodus 32:24.

792

אל האבן הגדולה On the Great Stone. see 142

ותפשו then they shall lay hold. see Deuteronomy 21:19.

793

עץ-החיים Tree of Life. Mem = 600, see 233, 228, 1603, 1625 (Greek).

אבצן Ibzan, the ninth judge of Israel. Nun = 700, see 143 and Judges 12:18-10.

שפחתה her handmaid [maidservant]. see Genesis 16:3.

794

ושפחת and maidservants. see Genesis 12:16.

ושמחתם and you shall rejoice. see Leviticus 23:40.

חצוצרת trumpets, trumpets of. see Numbers 10:2.

795

מטמן treasure; hidden or secret thing.

שפתיה her lips. see Numbers 30:7.

התשיעי the ninth. see Numbers 7:60.

Κεστος. Kestos (Gr). Literally, stitched, embroidered. Latin *cestus*. A girdle, especially the girdle of Aphrodite (Venus), which gave the wearer the power of exiting love.

796

משנתו out of his sleep. see Genesis 28:16.

תקצור you shall reap, you reap. see Leviticus 25:5.

בחצוצרות on the trumpets. see Numbers 10:8.

797 (prime)

עצם הכבוד essence of glory, referring to the 13th Path. Mem = 600, see 237

גמל מים למד Letter-name Gimel-Mem-Lamed, spelt in full. see 237

חפשי + גאה + שמים the heavens + to grow, increase, be lifted up + free. The lifting of one's consciousness to the higher planes, symbolized by the heavens, through the path of Gimel is what sets us free. see 398, 399.

798

חלם ישרת Breaker of the foundations; name attributed to the sphere of the elements, i.e. Malkuth (Variant spelling). חלם means breaker, to bind, to dream, see the visions. Suggest the breaking up of mental complexes portrayed in Key 16 and also the awakened inner vision which can emerge from it. see 564, 496, 78.

אמאימן Amaimon. Demon king of the element Earth and the North, according to the *Goetia*, the Demon King of the East [Godwin, 1999, p. 18]. Nun = 700, see 148 & Appendix 11.

משחיתם I will destroy them, destroying them. see Genesis 6:13.

שפחתי my handmaid. see Genesis 16:2.

ושבצת and you shall weave.

799

השפחות the handmaids. see Genesis 33:1.

Section 8

Numbers 800-899

800

ף Mouth (as an organ of speech). Value of the letter Peh is its final form. The letter of Mars pictured in Key 16 as the lighting-struck tower. Connects Netzach (Venus) and Hod (Mercury) as the path of the Exciting Intelligence on the Tree of Life. In the human body designates the Mars center or alchemical "metal", which stimulates the reproductive organs. In the Yoga doctrine, this center, called by the Hindus Svadistthana chakra, is the seat of the apas tattva, the tattva of Water. see 80, 85, 899.

קשת 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 in to 7 primary colors (connects with the Greek myth of Iris, the feminine messenger of the Gods). Thus the perfect coordination of the 7 principles of human personality is the balanced activity of the interior stars.

I. "A symbol of the higher mental plane which forms a bridge between the higher and lower natures (heaven and earth). The rainbow is a peculiarly appropriate symbol of the 'bridge of heaven', caused as it is by the reflection of sun (the self) in the water-drops (truth) forth pouring from the cloud (Buddhi) to the earth (lower nature). When the lower nature full reflect the higher, then the 'bridge' may be transverse the victorious Egos returning to their home above." [Gaskell, 1981, pp. 609-610.]

II. Jacob Boehme: "The rainbow is the sign and token of this covenant, that man has created out of three principles into an image, and that he should live in all three. For the rainbow has the color of all the three principles; viz. the color of the first principle is red and darkish brown, which betokens the dark and fire world, that is the kingdom of God's anger. The color of the second principle is white and yellow, signifying a type of the holy world of God, love. The third principles color is green and blue; blue form the chaos and green form the water or salt-petre... This bow is a figure of the last judgement showing how the inward perpetual world will again manifest itself and swallow up the outward world of four elements." [Mysterium Magnum, p.207]

שרש 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 קשת "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.

תת Profuse. A title of Kether-The Profuse Giver (תת זל). see 837.

שך abode, dwelling, booth, pavilion. With different pointing: thorn. The first two letters of שכל, intelligence. Kaph = 500, see 320.

רם High One, lofty, elevated, exalted. Applied to the spirit of brother C.R. Mem = 600, see 240, 340.

לרקיע שמים firmament of heaven. In Genesis 1:8: "And Elohim called the firmament heaven." (When Lamed is used as a preposition, it means: to, into, at, near; with reference to, in regard to; belonging to, of; according to, after, by; towards, against, during.) Heaven is literally "what is heaved up" and means "names" - the creative name or word (IHVH). It is composed of the union of fire with the waters, or Chokmah and Binah. God is here translated Elohim, the creative powers of strength. see 90, 390.

עפרת זהב לו 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 ארץ, Eretz, Earth. see 291, 78, 14.

עַרְלוֹת לְבַבְכֶם foreskins of your heart. In Jeremiah 4:4: "Circumcise yourself with IHVH, and take away the foreskins of your heart." This should explain the phallic coloring of Qesheth.

קֵן cell, chamber, room, nest. Mem = 700, see 150.

תִּשָּׁמְדוּן you will be destroyed. see Deuteronomy 4:26.

η δυναμις μεγαλη. he dynamis megaleh (Gr). The great power. In Acts 8:10: "To whom they all gave-heed from the least to the greatest, saying, this man is the great power of god." The name given Simon Magus by the Samaritans. His name (Simon) means "hearing". Furthermore, he was converted, and though he fell into an error, for which he was rebuked by Peter in Acts 8:20-3: ("But Peter said to him, 'may thy silver go to destruction with thee, because thou has thought to buy the gift of God with money; for I see that thou art in the gall of bitterness, and in the bond of wickedness.") He accepted the rebuke, and asked for Peter's prayers. Later traditions which make out that Simon Magus was an opponent of Christians, have no scriptural basis. see 466, 1480.

Κυριος. Kurios (Gr). Lord. One of the titles of Jesus. Used throughout the Septuagint translation of the Old Testament for IHVH. In the New Testament [Mark 13:36 and elsewhere] it is also frequently used in the same way. see 644, 1000 (Greek) 1768, 656, 1480, 1408, 1844.

πιστις. pistis (Gr). Faith; expectant confidence, trust in others, belief; persuasion of a thing; assurance, good faith, faithfulness, honesty. Also: credit, trust; that which gives trust or confidence, an assurance, pledge of good faith, warrant. A means of persuasion, an argument, proof. Not to be confused with belief or creeds, or even with belief in the sincerity and dependability of a teacher. Faith, as St. Paul says, is the substance of things hoped for. It is expectant confidence, founded on repeated experimental verifications of the basic principles of knowledge and wisdom. In Ephesians 4:5 ("One Lord, one faith, one immersion."), kupios and pistis are brought into immediate juxta position. see 1304, 1581, 1628.

Κοσμου. (Gr). World.

801

אוֹת signs; tokens.

אַף anger, wrath; passion. Also: nose, nostrils. 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. Peh = 800, see 81.

A + ω 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 Revelations 1:8. see 1480, 9, 324, 419, 1, 900.

802

בִּנְיָמִן Benjamin. a tribe of Israel associated with Scorpio. Nun = 700, see 152.

תֵּבָה 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." see 407 (תֵּבָה) for commentary.

נְקַם-בְּרִית Vengeance for the covenant. In 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." The covenant is that between God, Abraham and Moses, regarding spiritual Israel. see 612.

803

גַּב back, top; body, person. Peh = 800, see 93.

בְּאוֹתֹת by signs. see Deuteronomy 4:34.

וּמִשְׂנְאָתְךָ because he hated. see Deuteronomy 9:28.

804

אֲגַף troop, squadron; shut a door. see 84.

תִּשְׁמְטֶנָּה you shall let it rest [the land unplowed

on the seventh year]. see Exodus 23:11.

משתחוים were bowing down. see Genesis 37:9.

805

דיד נאמן faithful friend. see 155.

הקשת the bow, the rainbow. see Genesis 9:14.
קשתה cruel. see Genesis 49:7.

806

עדן כבוד Eden (paradise) of glory. Applied to the 16th Path of Vav. Nun = 700, see 156, 177, 124, 32.

עין יהוה the eye of Tetragrammaton. Nun = 700, see 156.

ציון Zion, the holy of holies. Nun = 700, see 156, 105.

שותק silent; the condition of gaining inner receptivity, i.e. intuition. see 815.

רום unicorn. With different pointing: *room*: height, loftiness, pride; to rise up, on high, a title of Kether. Mem = 700, see 246.

את כל ארץ החוילה The whole land of Havilah. In Genesis 2:11: "The name of the first [river] is Pishon: that is it which compasses the whole land of Havilah, where there is gold." see 804, 59, 291, 50, 401.

נושנת old. see Leviticus 13:11.
קשות jars, jars of. see Numbers 4:7.

807

ראום *Goetia* demon by night of the 1st decanate of Taurus. Mem = 600, see 247.

סמן זית olive oil. In Exodus 27:20: "and you shall command the children of Israel, that they bring you pure olive oil beaten for the light, to cause the lamp to burn always." see 390.

תאות the utmost bound. see Genesis 49:26.
תתאו you shall mark out. see Numbers 34:7.
אותת signs. see Deuteronomy 6:22.

808

נחשתן the bronze serpent. Name given by Hezekiah to the brazen serpent of Moses. In 2 Kings 18:4: He broke into pieces the bronze serpent Moses had made. For unto that time the Israelites had been burning incense to it. (It was called Nehushtan). See 358.

תחת Under.

אברהם Abraham. Father of many Nations, referring to Abraham. "Nations" esoterically are the million of body cells not directly concerned with the control the functions of the body, as are the more highly specialized cells known as the twelve tribes. Mem = 600, see 248, 59, 248.

חף pure, innocent. Peh = 800, see 88.

חשך darkness, adversity. Also the 9th of the ten plagues against Egypt. Kaph = 500, 328, 444, 924, 380, 541.

מאזנין scales, balances [Chaldean]. Refers to the zodiacal sign Libra, corresponding to Justice (Key 11) in Tarot. Nun = 700, see 158.

בציון in Zion. Nun = 700, see 158, 156, 513.

רחם carrion bird; vulture. Mem = 600, see 248.

קול יהוה אלהים the voice of Tetragrammaton. Mem = 600, see 248.

809 (prime)

גוף The physical body, person, substance, essence, or one of the four elements. Peh = 800, see 89.

הדף To cast out, to drive out, eject. see 89.
מף children. Peh = 800, see 89.

תבואת the fruits, the increase crops of [the

land]. see Leviticus 23:39.

810

אל חי העולמים Living God of Ages. Mem = 600, see 250.

באברהם be-Abraham. by or through Abraham. see 250.

בה בראם He created them with Heh (ה). see 250.

בהבראם 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).

דרום south, south wind; killed by beast. see 250.

סימן mark, sign, omen; symptom, paragraph. Nun = 700, see 160.

אנטימן Antimony. Metal of the earth. It is a cleansing and purifying agent. Nun = 700, see 160.

קין Cain; a lance or spear; that which is pointed. Nun = 700, see 160.

תאכל אלך הגן עץ מלך you are free to eat from any tree of the garden. see Genesis 2:16.

I. "אכול תאכל *feeding thou-mayest-feed-upon...* Here is a word, which, as the result of contraction, has become very difficult to understand, on account of the resemblance that it has acquired with certain different words which come form another root, and with which it can easily be confused. Its proper root must be sought for carefully, for Moses has attached great importance to this point. One can see by the pains that he has taken to repeat twice the same verb, first, as continued facultative, and afterward, as temporal future.

This root is עול, elementary matter, unknown substance, symbolized here by the universal convertible sign place between those of physical sense and expansive movement. This root which is conserved wholly in the Greek νλη, was famous among the Egyptians who made it play an important role n 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, *to nurse an infant*, to give it its first nourishment. One finds עולל to designate, an infant at the breast. When the Chaldic punctuation materializes completely this root in making consonantal the mother vowel ו, then it develops ideas of injustice, crime and perversity.

But if, instead of materializing the vowel, the character of the physical sense ע, is softened by substituting the sign of assimilated life ב; then this root written thus, בול, expresses ideas of apprehension, of violent shock; of measure, of substantiation; if it is reduced to the single character בל, 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 א. In this state, the verb אבול 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 עול of which we are speaking is precisely the same as that which the Samaritan translator used to render the substance called עץ, by Moses, and the objects of alimentation expressed by the verb אבול." [d'Olivet, 1976, pp. 82-84.]

II. Swedenborg affirms that "to 'eat of every tree', is to known from perception what is good and true; for, as before observed, a 'tree' signifies perception." [Arcana Coelestia, p.61]

III. The Zohar [I:35B]: "Of all the trees of the garden thou shall 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 shall surely die, because thereby he would be separating the shoots." (p.133)

IV. Gaskell, commenting on verse 16 + 17: "And instruction by intuition is delivered to the mind (man) that experience is to be acquired through the activities of the lower nature. But it is not through the intuitive sense of absolute right and truth in self-guidance, that the 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." [Gaskell, 1981, p. 767-768.]

קשתי my bow. see Genesis 9:13.

I. Gaskel: the bow in the cloud is "a symbol of the higher mind as the bridge between the higher nature and the lower... between the divine nature and the soul there is to be a channel, or bridge, for purposes of conscious intercommunication, which is to extend from the cloud (truth, wisdom) downwards; and this is the constitute the connection between the personality (earth) and Me, the Individuality, or the lower nature and the Higher." [Gaskell, 1981, p. 123.]

811 (prime)

שבט rod, stick, staff or scepter. see 311.

בתבואת as the in gatherings, at the harvest. see Genesis 47:24.

IAΩ(O) (Gr). Mystery term used by Greeks. Many ancient writers it is believed to represent the Hebrew divine name IHVH, Tetragrammaton. In the Pistis Sophia it is said: IOTA (I), because the universe hath gone forth; Alpha (A), because it will turn back again; Omega, because the completion of all completeness will take place." Lydus, in De Mensibus, says IAO is Phoenician and relates it to Dionysus and to Sabaoth. The Eleusianian name for Dionysus was Iacchus. It IAO be regarded as a Greek spelling of a Phoenician word, its letters stand, without question, for יהו, 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

בנימן Tribe of Benjamin. "son of the right hand". Sagittarius. Nun = 700, see 162.

בהקתה when she was having difficulty. see Genesis 35:17.

האתות the signs.

משבתיכם your habitations, your dwellings. see Exodus 35:3.

813

אראריתא 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."

החשך ובין האור בין אלהים ויבדל. The Elohim separated the light from the darkness.

I. "ויבדל, *and-he-made-a-division*... The verb בדול springs from the two contracted roots דל-בד. By the first בד, should be understood every idea of individuality, of isolation, of solitary existence: by the second בל, every kind of division, of opening, of disjunction. So that the verb here alluded to, signifies literally the act of particularizing, of isolating one from another, of making solution of things, distinguishing them, separating them, etc. Moses employs it here according to the intensive form to give it more force." [d'Olivet, 1976, p. 34.]

II. The Zohar [I:160] says: "And God divided: he put away strife, so that the whole was in perfect order" (p.70); and in [32A, p.121] "As for the words, 'And God divided the light from the darkness', this means that he prevented dissention between them.' Said Rabbi Isaac: 'Up to this point the male principle was represented by light and the female by darkness; subsequently they were joined together and made one'... Rabbi Simeon said: 'the world is created

and established on the basis of a covenant, as it is written, 'if not for my covenant with the day and night, I had not appointed the ordinances of heaven and earth'. [Jeremiah 33:35]. This covenant is the Zaddik (righteous one), the foundation of the world [i.e. Yesod], and therefore the world is established on the covenant of day and night together, as stated in our text, the "ordinances of heaven' being those which flow and issue forth from the celestial Eden'. Also in [46A p.142-143] "The expression, 'God saw the light that it was good' means really 'God decided that the light should be only good', that is, that it should never be an instrument of wrath (cf. 'that it was good in the eyes of the Lord to bless Israel', (Number 24:1); and this is proved by the end of the verse, 'and God divided the light from the darkness.' For although he afterwards united light and darkness, yet this light continued to emanate from the supernal radiance, and through that radiance to bring gladness to all. This also is the right hand through which the most deeply graven letters [יהו of the sacred name] are crowned... The treasuring up of the primal light is referred to in the verse, 'how great is thy goodness which thou has laid up for them that fear thee, which thou has wrought for them that trust in thee' [Psalm 31;20]."

III. F.J. Mayers: "As a man may look in upon himself and consider the capabilities and qualities of his own mental prowess, so we are told, did God look upon himself... saw that it was 'good' suited to carry out his purpose and powerful for the task. So he set it in opposition to the 'darkness', separated it absolutely from the darkness as a 'being of light' to shine into the darkness. Thus the divine intelligence becomes, within chaos, a separative, selective, ordering force. It draw forth from the 'deep' all he needs (and as he requires it) for the 'realization of his every purpose'. Thus universal 'intelligence' was the first manifestation of deity." [The Unknown God, p.30]

ויאמר אלהים יהי אור ויהי אור and God [Elohim] said "let there be light". Genesis 1:3.

According to Fabre D'Olivet ויאמר, *and-he-said...* It can be seen by etymology that it signifies not only *to say*, but according to the occasion, it can attain a 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. 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 אמור, a power which declares, manifest and reflects itself without, upon the being which it enlightens. See 207 for D'Olivet commentary on אור, light and 31 for his commentary on ויהי, *and-there (shall be)-became.*

βριαρυς. weight.

814

אבן אפל the concealed (hidden) stone. stone of thick darkness. Nun = 700, see 164.

אבן פלא the wonderful stone. Nun = 700, see 164.

חיצון outer, external, exoteric. Nun = 700, see 164.

חורם Chiram or Hiram Abiff. The personification of the Christos in the Roman allegory. Analyzed as חור, whiteness, and רם *ram*, height. Spelling of Hiram used in 2 Chronicles. Mem = 600, see 254.

שכל תמידי 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.

רחום merciful, compassionate. Mem = 600, see 254.

וחשך and darkness. Kaph = 500, see 334, 1389.

η θειω σοφια (Gr). heh thela sophia. The divine wisdom.

ο ενεργης λογος (Gr). The powerful word.

815

עעל אדמת נכר in a strange land.
שתיקה shethiqah. silence.

תתקדשו sanctify yourself. see Numbers 11:18.

Μακαριοι οι ειρηνοποιοι. makarioi hoi eirehnopoio (Gr). "blessed are the peacemakers"; one of the beatitudes. In Matthew 5:9: "blessed are the peace makers; because they will be called sons of God." Recall that inner peace is שלום. see 370, 376, 745, 181 (Greek), 987.

816

מעון dwelling place, temple, lair, den. Nun = 700, see 166.

עליון the Most High; the Supreme, title of Kether. see 166.

דברים words; Hebrew title of Deuteronomy, the 5th book of the Bible. Mem = 600, see 256, 345.

שועתם their cry (for help) see Exodus 2:23.

ושמעת and hear, and you will obey. see Deuteronomy 4:30.

817

חרטם magician, sage. Mem = 600, see 257.

פורלאך Phorlakh, Phorlak. Ruling angel of element Earth. Kaph = 500, see 337.

אורים lights; one half of a priestly divinatory device. Mem = 600, see 257.

אסימון The unnameable one; a demon, associated with the north-west. Nun = 700, see 167, 767.

818

חרם Hiram: 1. King of Tyre; 2. architect of the Temple of Solomon. see 258.

ובקשתי and with the bow. see Genesis 48:22.

מושבתיכם your habitations (dwellings). see Exodus 12:20.

819

נמשתני suffer me, allow (let) me. see Genesis 31:28.

820

I. Σ40 = 820

ודדים roses. 260.
כרם vineyard. 260.
כף Letter name Kaph. rock, hand. see 100.

תשעים ninety (90). Value of מים, water and Tzaddi fishhook. Genesis 6:7.

מיסן Nisah, the 1st month of the Jewish calendar [or seventh, if counting from the new year]. Corresponding to March-April and is similar to the time period ruled by Aries in the zodiac. Nun = 700, see 170.

821 (prime)

והשקית you shall give her to drink. see Numbers 20:8.

ο αληθινος λογος. ho alethinos logos (Gr). the true logos.

822

חדרים secret places, conclaves; chambers. Mem = 600, see 262, 367 (Greek), 825.

שבלת + יכין a flowing stream (i.e. custom, habit) + he will establish, firm one, i.e. the creative power of the one thing, which is the royal secret (silence) of the Life-power's reign. see 732, 90.

שבלת מים waterflood. In 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.

שבעתים seven fold, seven times. see Genesis 4:15.

αφθαρσια. athanatos (Gr). Immorality, unending existence. In 1 Corinthians 15:53, 54: "for this corruptible must put on incorruption, and this mortal must put on immorality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immorality, then shall be brought to pass the saying that is written, death is swallowed up in Victory." see 1 Timothy 6:16.

823 (prime)

תחתיה in its place. see Leviticus 13:23.

824

דם-בר Blood of the lamb. locale of R.C. see 264.

אדרא רבא קדישא Greater Holy Assembly.

תחתיו in his stead, place. see Genesis 36:33.

תתחטאו purify yourselves. see Numbers 31:19.

825

ים הקדמוני the primordial sea. A Title of Binah, considered as being the great deep or abyss of chaos, whose root is in the אין *Ain* or unmanifest. Mem = 600, see 265.

הלבנה לאבן Brick for stone. see 175.

יכין בועז Jahkin-Boaz. The two pillars. see 175.

נעשתה being done. see Numbers 15:24.

ο πετρος. ho petros (Gr). the stone (Peter).

826

עונן to conjure, do magic, soothsay. see 176.

נסיון trial, temptation.

צמצום contraction.

827 (prime)

התבודדות meditation.

גן עדן Gan Eden. Garden of Eden. Nun in גן = 500, see 177.

828

משפחת clans of. see Genesis 10:32.

וכתבת and imprints, and marking of. see Leviticus 19:28. translated and you shall write. in Deuteronomy 27:3.

829 (prime)

כתבואת as the increase of, the product of [the threshing floor]. see Numbers 18:30.

תבואתך of your produce, increase. see Deuteronomy 14:28.

האדרא רבא קדישא The Greater Holy Assembly. One of the 3 books in The Kabbalah Unveiled by Mathers. It is also abbreviated I.R.Q.

830

יששכר Tribe of Issachar. He will bring a reward [Genesis 49:14]. Associated with Capricorn and alchemical fermentation (Godwin associates this with Cancer). Fermentation involves the process of leavening the personal subconscious with the idea that the Life-power is the universal solvent. When the leaven of superconscious has been received, through suspension of personal identification with events and actions which occur through, rather than by, it begins to operate subconsciously. It agitates and excites through the Saturn center at the base of the spine and its energy is combined with the force of the Mars center. At this stage the animal nature is intensified, but proper self-conscious attention applies it to seeing through the mixtures of appearance in the outer world. Renewal of the mind is thus effected. According to Jacob's blessing, "Issachar is a sturdy ass, lounging among the ravines; he saw that settled life was good, and that the land was pleasant; so he offered his shoulder to bear burdens, and became a gang-slave." The predominance of Earthy imagery in these lines is made clear by the American Translation. Furthermore, one of the ancient symbols of the sign Capricorn is the ass. 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]

תלת 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.

בריחים bars, bolts, latches; axes, clavicles, shoulder-blades, flying serpents. Mem = 600, see 270.

יהוה בקרבך Tetragrammaton is the midst of thee. Kaph = 500, see 350.

פשתים linens. see Leviticus 13:47.

נפשת body, person. Leviticus 21:11.

υε κυε hye kye (Gr). Esoteric term in Eleusinian rites. Hippolytus, is 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 נחש, *Nahkhash*. see 130, 780, 358, 17.

831

אלף letter-name Aleph. Ox; family, clan, cattle; to teach or instruct. The ox or bull of solar fire. see 111.

לאתת for signs [Genesis 1:14] Also, with different vowel points: to moisten grain.

η μεστης. 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."

μακροκοσμος. Makrokosmus (Gr). Macrocosm. see 901.

πυραμις. pyramis (Gr). 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.

φαλλος. phallus (Gr). *membrum virile*. Inman: The ancient emblem of creation was usually made of the wood of the fig tree, under the name φαλης. He was considered an inferior deity, and companion of Bacchus. His name survives, as *palus* in Latin, *pfahl* in German, and pole in English. The May-pole was one of his emblems, and he was frequently adorned with bells. The word may take its origin in the Phoenician, in some such word as פלש, *palash*, or פלש, *palas*, 'he breaks through, or presses into;' or we may derive it from the Greek παλλω, *pallo*, 'to brandish preparatory to throwing a missile,' etc., Pallas, or Minera, coming from the same root. In

the Sanskrit we have *phal* signifies 'to burst,' 'to produce,' 'to be fruitful'; *phala* is 'a ploughshare,' and is also a name of Siva; and *phul* signifies 'to blossom;' all covering the idea of a fully ripe fruit or pod, ready to eject the seed which it contains. [Inman, 1942, Vol. 2., pp. 472-473]

832

יהוה איש מלחמה יהוה שמו The Lord is a man of war; IHVH is His Name (Exodus 15:3).

מציון מכלל-יפי + קדושו Out of Zion, the perfection of beauty + his holy one. The divine shines from the holy center within. It is the power of desire that transforms the "child of the earth" into "his holy one". see 416.

לבנת ספיר *albedo crystalls*, 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."

בשפתים with lips. see Leviticus 5:4.

833

חיות הקדש Holy Living Creatures; Angelic Choir associated with Kether. These are the Cherubim of Ezekiel's vision in Ezekiel 1:1 to 24. The four creatures of the apocalypse, shown in the four quarters of the arms of Freemasonry. They are Taurus, Leo, Scorpio, and Aquarius. This choir of angles is particularly 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 (totaling 26), or IHVH. On the arms of Masonry, the Living Creatures indicate חורם אביו (Churam Abiv[1]). The motto on the arms is: קדש ליהוה [460], "holiness to the Lord" (833 +460 = 1293) see 460, 1293, 26, 78, 61, 32, 73, 31, 63, 620.

[1] Khurum Abiv, or Hiram Abiff. the name of the central figure in the legend of Freemasonry. see 273.

I. The Sepher Yetzirah says their course is like the "lightening-flash." Theirs is not a going forth in time as man perceives time, or movement in space as man measures space. In it end and beginning are one, and the place thereof is That-which-is not. The mind of Adam falls from the center which is Eden into the semblance of the circumference where he labors with pain. This exile is not forever. The gate shall not be guarded forever with the two-edged flaming sword. The sword is also the lightening-flash, and what is hidden is the return of that outgoing power to the source from where it proceeds. That it is why it is written that the living creatures ran and returned.

II. These creatures are the elemental powers, which are the powers of the four letters of Tetragrammaton. They are the Holy Living Creatures seen by the prophet Ezekiel. They come into form by their appearance is the Glory of God which is the true substance of all things and also the Holy Influence which descends through the paths of the Tree, and ascends again to be swallowed up in the abyss of radiant darkness for which Ain אין is the first veil." see C.23.

III. S.D.: Ch. I:33: "'And the Living Creatures rush forth and return.' this is what is said in Ezekiel 1:14 concerning the living creature, which it is accustomed to be said concerning those letters of the Tetragrammaton, which is sometimes hold the last place and sometimes the first; as when Yod, rushes forth to the last place, and when it returns to the beginning again; and so also the letter Heh. Likewise then, also the Living Creatures are said to rush forth, when the Tetragrammaton is written with the final *Heh*, because then the whole system of emanatives is exhausted. But they are said to return when the Tetragrammaton is written with the final *Yod*, so that the sense may be collected in such a manner as to return from the last path of the queen into the penultimate of the foundation, which is designated by the letter I, *Yod*...." [Mathers, 1993, p. 56]

IV. "The Qabalists by the term חיות הקדש, 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 יהוי, 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., 1993. p. 56].

עובה על רפשע *transiens super prevarications.* Crossing over deviation from truth, or "overcoming falsehood". The deviation or lie is the false illusion of separation.

834

ועובר על פשע passing-over transgressions. IRQ (365): "What does this phrase teach 'passing over transgression'? שפע *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 פשע transgression, is the metathesis of שפע, influence, emanation, abundance. "פ + ש + ע = 80 + 300 + 70 = 450 = תן *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 שפע, 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." see 450.

תלדת generations, lines of. see Genesis 25:12.

835

לתתה to give her.

תעשינה shall [may] be done. see Leviticus 4:2.

ושפטתם and you shall judge. see Deuteronomy 1:16.

836

תמאת + את-גיד 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. [תמא to sin, miss the target]. see 418.

האלף Halphas, i.e. אלף-ה ("the spirit"); *Goetia* demon by night of the 2nd decanate of Aries. Peh = 800, see 116.

נפשות souls, members of. see Genesis 36:6.

837

תת זל the Profuse Giver. Kether and the number 1. see 736, 397, 620.

לסרבה for multiplying.

אלוף 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 and Genesis 36:15.

פאימן Paimon. "tinkling sound"; demon King of Fire The *Goetia* demon by day the 3rd decanate of Gemini. Nun = 700, see 187.

כי אם-גלה סודו אל-עבדיו הנביאים אהבת But he reveals his secrets (counsel) unto his servants the prophets + thou shall love. see 408.

838

כרובים Cherubim; "the strong" or "the mighty ones". Angelic Choir associated with Malkuth (some sources Yesod) and of Binah of Briah. Mem = 600, see 278, 272.

עולם המטבע Natural world.

אהב + בריחים flying serpents + 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.

בתולת a virgin of. see Deuteronomy 22:19.

839 (prime)

שלמים + אחדות unities + perfection, wholeness, peaceable. The 13th Path of Gimel, assigned to Key 2, the High Priestess, is the Uniting Intelligence. To this letter is assigned the pair of opposites, strife and peace. The memory of who and what we are brigs wholeness and perfection. see 370, 376, 419, 420, 13.

שמש צדקה Sun of righteousness; an epithet of Christ. In Malachi 4:2: "but for you who revere my name, the sun of righteousness will rise with healing in his wings..." see 640, 199, 1291 (Greek)

840

כנען Canaan, flat, low. the son of Ham (חם,warmth, heat) and the original name of the Land of Palestine, home-land of Israel. Nun = 500, see 190, 54, 160.

יהוה בקרבך Jehovah in the midst. see 360.

צור ילדך Rock that begat thee. see 360.

שמך "thy name." see 360.

פנין Pearl; one of the titles of Malkuth, the Kingdom. Nun = 700, see 190, 496.

מף Moph. Memphis; the capital of Egypt. A variant name-see 850. see 120.

לממשלת to rule, for-governing-of. in Genesis 1:16: "God made two great lights-the great light to govern the day and the lesser to govern the night."

I. "לממשלת, *for-a-symbolical-representation...* The Hellenist have translated this εις αρΧας 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 משול means, *to be ruler, judge,* or *prince*; but it signifies much oftener *to be the model, the representation, the symbol of something; to speak in allegories, in parables, to present a similitude, an emblem, a figure.* This verb is produced from the root שו which, containing in itself every idea of parity, similitude and representation, is joined to the signs מ and ל, to express its exterior action and its relative movement in the phrase with witch we are occupied, this verb is used according to the intensive form, and consequently invested with the continued facultative of the sign מ, which doubles the force of its action." [d'Olivet, 1976, p. 46-47.]

II. F.J. Mayers: "Then we have the word translated by 'to rule', 'memesheleth'? the basic word is 'meshol', it means, sometimes 'to preside', 'to be a judge', 'to rule', but much more often it means 'to be a model', a 'representative', a 'symbol' of anything; 'to speak in allegories or parables,' to present a 'similitude, or emblem, or figure of anything.' To go still a little farther into detail, the actual root of the word 'meshol' is 'sho', which indicates ideas of 'parity', similitude', representation, etc. all this makes it quite clear that 'memesheleth' actually means 'symbolic representations of things to be.' [The Unknown God, p.52] see 641.

תמת let die. see Numbers 23:10.

משכנתיך your dwellings. see Numbers 24:5.

πνευμα αληθειας. (Gr). Spirit of Truth.

841

I. (29 x 29) or 29^2

אפין face, countenance.

AMΩ amo (Gr). The Latin word for (1) Love, in Greek characters. "A" corresponds to the tetrahedron, or Fire, M to the Octahedron, or Water and Ω to the cube and Air, suggesting the 3 mother letters of the Hebrew alphabet (see 341).

η πλινθος εις λιθου. heh plinthos eis lithon (Gr).

brick instead of stone. Septuagint translation of הלבנה לאבן (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

אראלים Thrones. The choir of angels associated with Binah. see 282.

ארח חי למעלה למשכיל Proverbs 15:24: The way of life is above for the wise, (that he may depart from hell beneath). Note: *maskil*, wise, erudite, is a title of Yesod. see 400.

עמוד אש + כשורעיה a pillar of fire + the angel ruling Capricorn, sign of the Savior. Capricorn is ruled by Saturn, the restrictor; the pillar of fire guides Israel by night. To depart from "hell", we must overcome the limitations of appearance. see 541, 421.

מכפירים יחדתי my darling from the lions. In Psalm 35:17: "Lord, how long will you look on? Rescue my soul from their destructions, my darling from the lions." [Jewish translation: "My only one from the lions"] In Psalm 34:10 כפירים is translated 'young lions". יחידה means the only one, and is a epithet of the soul, of life, of Israel. יחדות means solitariness, loneliness, privacy, unity, oneness. see 300, 310, 37.

תשופנו shall bruise, you will strike him [the serpant, הנחש]. see Genesis 3:15.

843

צור ילדך + אב the rock that begat thee + father. "The rock" is a title of God; it is identical with the life-force in Chokmah. see 840, 3, 296.

אריך אנפין + חזות The vast or great countenance, title of Kether, + vision, revelation. The center of intention is the source of memory; the vision implies Beth as being an image of cosmic memory in Kether. see 421, 422.

844

הבחות השלכים 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.

באר אלים well of the Gods. Mem = 600, see 284.

כי לעולם חסדו for his mercy endures forever. Mem = 600, see 284.

845

נפטון Neptun. Neptune.
תהמת the deeps, deep waters. Exodus 15:5,8.

846

וכנה אשר-נטעה ימינך the root your right hand has planted. In Psalm 80:15: " The root your right hand has planted, the son [branch] you have raised up for yourself." see 130, 610, 260. [כנה = plant, shoot; stand, ruler. As a verb כבה, to give a name, give a title; to surname, nickname; to express by a substitute.]

תולדות generations, spelled in full. In Genesis 2:4: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." In Ruth 4:18: "Now these are the generations of Pharez: Pharez begat Hezron". Pharez means "a breach".

מודם *Goetia* demon by night of the 3rd decanate of Virgo. Mem = 600, see 286.

ותתם and was ended, when she ended. see Genesis 47:18.

847

אל עליון Most High God.

עצם הבריאה + תהו-בהו essence of creation + without form and void. The essence of creation signifies the essential nature of the paternal force, concentrated primarily in Kether, and becoming the radiant Life-force in Chokmah. The blackness of the Abyss of the No-thing is only a veil hiding the most dazzling whiteness. see 423, 424.

848

הר-אלהים הר-ושן The mountain of God (is) the mountain of Bashan [Psalm 68:15]. see 291, 352, 86.

ארבעה-עשר 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 14 cubits long and 14 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.

מתחת from under, below, which were under. Genesis 1:7. see 140 (from above).

849

מלאך המשחית Angel of Destruction.

אמונה אמן Creation of Faith, Firmness of Faith, Basis of Faith. see 199.

אמתחת sacks. see Genesis 44:1.

σχημα. schema (Gr). a form, scene. In 1 Corinthians 7:31: "And those who are using this world, as not using it; for the form of this world is passing away."

μη φοβεισθε. meh phobeisthe (Gr). 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).

Ωμεγα omega (Gr). Omega spelled in full, meaning: 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.

μεγας κοσμος. megas kosmos (Gr). great cosmos. Cosmos is the universe-the intelligible world or order of all things which includes the intelligible word or reason. see 600 (Greek).

η μονας εν τριαδι. heh monas entriadi (Gr). the one in three.

η τριας εν μοναδι. heh trias en monadi (Gr). the three in one. The last two phrases suggest the supernal triad of Kether, Chokmah, and Binah. see *A Preliminary Investigation into the Cabala*, pp. [43, 45].

850

נשרש 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 נשר, *nasher*, the noun meaning "eagle" and the last 3 form the noun שרש, *sharash*, "a root." Therefore, the Radical Intelligence is the "Root of the Eagle." see 800, 1200, 216, 64, 92, 95, 297.

תכלת 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 (דין). see 64 and Exodus 26:4.

כלף to clap or strike; a hammer. Peh = 800, see 130.

קדמון ancient, old; archetypal. Epithet of God. Nun = 700, see 200, 86 (Greek).

מרים Mary, sister of Moses, signifying "rebellion, perversity, antagonism. Mem = 600, see 290.

ללשנתם according to their tongues. Genesis 10:20.

תמתי my perfect one. In Canticles 5:2: it is written תאומתי "my twin sister". "I sleep, but my heart wakes: it is the voice of my beloved that knocks, saying, open to me my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night." Continuous practice of redirecting the eagle upward establishes within the brain centers (Moon and Mercury) a tremendous reserve of the precious dew. Hod, sphere of Mercury is called the Perfect Intelligence, thus this 'perfect one" has established the guidance of the angel as in Key 6 over self and sub-conscious modes of the personality-the heart is opened by Vav (assigned to Tiphareth or 6) and the "dove" (Venus), being purified and undefiled is able to hear the "voice" of the beloved, or higher self." "My sister" is Gimel or Memory, as the lesser Chokmah or wisdom. see 857.

ο οφις ho ophis (Gr). the serpent. A symbol of the evil and destructive aspects of the 5th Path of Geburah. see Revelation 12:9 & 15.

Ων 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

אפיק מים torrents of Water. see 291.

הר אלהים Hill (or mountain) of God. see 291.

נשמתהן souls; mentions in IRQ [1052-1055]: in connection with the placing of Cain by God in the mouth of the great abyss or great sea: "And from that body descend the souls, *neshemothon*, of the impious, of the sinners, and of the hardened in spirit. From them both at once, does thou think? No; but one flows down from the one side, and another from the other. Blessed are the just, whose *neshemothon*, souls are drawn from the holy body which is called Adam, which includes all things; the place, as it were, wherein all the crowns and the diadems are associated together, arrayed in the equilibrium of balance. Blessed are the just, because all these are holy words which are comprehended; the spirit in whom the supernals and inferiors are collected together (otherwise, whom the supernals and inferiors hear)."

אמרים Amorites; the early inhabitants of Palestine. Mem = 600, see 291 and Genesis 14:7.

ותהמת and depths, and springs. see Deuteronomy 8:7.

τε λεσται. telestia (Gr). complete, fulfilled; mysterious. Generally, any religious ceremony, a solemnity, especially of marriage. see 800.

AMΩ (Gr). The Beginning Alpha, the Middle Mu, and the End Omega. see 671.

η παναρχια. heh panarchia (Gr). the all-powerful; an epithet of deity.

μια πιοτις. mia pistis (Gr). one-faith. Ephesians 4:5: "One Lord, one faith, one immersion." see 800

παστος. pastos (Gr). a bridal chamber or bridal bed; a shrine. Related to the Rosicrucian mysteries.

Θεοτης + βασλεια. theotes and basileia (Gr). godhead + kingdom. "The kingdom of spirit is embodied in my flesh." see 592, 259 (Greek).

852

בן קשת arrow, literally, "son of the bow. Spoken in relation of Leviathan (496) in Job 41:28: "The arrow does not make him flee, sling stones are like chaff to him." Also designates a dart. Note that the primitive form of Beth, which denotes the "house" of personality, as well, as attention, concentration and self-consciousness, was an arrowhead, and that the bow is connected

with Samekh, Sagittarius and the Holy Guardian Angel, as "son" is with Tiphareth. " see 52, 800.

מושיע + תוך Savior, deliverer; a title of Tiphareth + middle, center, midst; interior, inside. The son, says the Zohar, liberates the Shekinah from exile. This is effected by knowledge of the true nature of man, the anointed, and of the kingdom (Malkuth). Transformed into Israel or true rulership by the enlightened Ego he is able to put new and better conditions in place of former ones. see 426.

η αγαπη πατρος (Gr). The father's love.

853 (prime)

נגף plague. Peh = 800, see 133.

שבה התפוחים 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.

התמת the signet. Genesis 38:25.

854

אלהי אברהם The God of Abraham.

לויתן נחש Dragon, the sea-serpent [Isaiah 27:1]. see 496, 358.

מלכות משיח The Kingdom, Messiah.

ומתחת and underneath. see Deuteronomy 33:27.

855

וייצר יהוה אלהים + שלמים +דבא "And IHVH Elohim formed (man out of the dust of the ground) + perfection, wholeness + strength, affluence, rest, quite. The "new creature" is formed by the cosmic father and mother working in the physical vehicle. A whole and perfect body of light gives strength to the soul, which is pervaded with inner rest. see 427, 428; 420, 7.

תמלא הארץ חמס thimawlea ha-aretz hawmam. the earth was filled with violence. In Genesis 6:11: "The earth also was corrupt before God, and the earth was filled with violence." These events took place before the great flood and Noah's ark. see 861.

תהלתך your glory, your praise. see Deuteronomy 10:21.

יחיה האדם כי על כל מוצא פי יהוה יחיה האדם לא על הלחם לבדו Man does not live on bread alone but on every word that comes from the mouth of the Lord. see Deuteronomy 8:3.

856

ותתן and she gave. see Genesis 3:6.

תשפכנו you shall pour it out. see Deuteronomy 12:16.

857 (prime)

אלהים גבור Literally, "Creative Powers of Strength", God the strong, God of battles. Mem = 600, see 297.

תהומות depths. Proverbs 3:19.

יהו לאתת and let them before signs. In Genesis 1:4: "And God [Elohim] said, let there be lights in the firmament of heaven to divide the day form the night; and let them be for signs, and for seasons, and for days, and years."

אלה הדודים "These be the words"; Hebrew title of the book of Deuteronomy. see 297.

ארך האבר + מני-חשך long pinions + out of darkness. The overshadowing wings of spirit bring man's consciousness out of the darkness of ignorance into the light of truth. see 428, 429.

Λογος Θεου. (Gr). Logos theou. Word of God.

858

אתה גבור לעולם אדני Ateh Gibor le-Olam Adonai. Thou art mighty forever, O Lord; "Thine is the power of the aeons, O Lord." In magical manuscripts, we find often the "name" אגלא, Agla as a Notariqon (shorthand) for the above. see 65, 76, 406, 1445, 1418, 211, 176.

בצלם אלהים ברא אתו In the image of God created he them.

רחמים Compassion, a title of Tiphareth. Mem = 600, see 298.

נשמת חיים the breath of life. In Genesis 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. see 395, 68, 18.

I. "A being exalted, an essence of the lives", and comments: נשמה *a-being-exalted...* This is the verb שמוח, whose root שם expresses that which is exalted, employed according to the enunciative form, passive movement, as continued facultative, feminine construction." [d'Olivet, 1976, p. 75.] see 340.

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

III. "A symbol of the spiritual essence-the divine spark, atma-buddhi, which is immortal... And into this lower mind, or astro-mental body, was projected the divine spark, and thence the *man* (manasic being) became a creature capable of responsible, independent existence." [Gaskell, 1981, p. 126.]

IV. "We see that the letter Peh appears in 'dust' 'breathes', 'nostrils' and that Shin appears in 'breath'. The result of the operation is Adam becoming a living *Nefesh*. Eighty [Peh] stands for all the undeveloped strata of energy. It is given life in *Adam* by *Shin* (300), the cosmic metabolism...

The truth is that this Genesis, this creation of a complete Adam, has not yet taken place-although it may now be in process of becoming. We can begin to understand this allegory when-rather than imagining it as a mere myth of our remote past-we see that potentially, the complete Adam can come into being within us *now*. Adam is seeking birth, but we stifle it every day in its womb." [Suraes, 1992, p. 105.]

ואת-המות and the death. In Deuteronomy 30:15: "See, I have set before you this day life and good, and death and evil..." Life and death are the pair of opposites assigned to Mercury, which rules Gemini, or Key 6. Raphael symbolizes Mercury. The Tree of the Knowledge of Good and Evil is close to the woman, or sub-consciousness who is receptive to the angel. see 3760, 932 (Greek).

תחתים lower, lower ones. see Genesis 6:16.

ממשבתיכם out of your dwellings. see Leviticus. 23:17.

שכל רגוש Disposing Intelligence. Variant spelling without Heh (the), see 863.
נתבות nethboth. paths, trodden paths. Variant spelling, see 868.

גיחון Gihon. The second river in the Garden of Eden is the Gihon; it winds through the entire land of Chush." Nun = 700, see 77, 446, 142, 680; 1560, 623, 1514 (Greek) and Genesis 2:13.

859 (prime)

η υπαρξις heh uparksis (Gr). Existence, subsistence, substance, goods, possessions. A technical term of the Gnosis. Thus Jesus word: "All that the Father hath is mine" explains the root-meaning of the Chaldean Oracle: "Containing all things in the one summit of his own Hyparxis, he himself exist wholly beyond. see 1500, 801 and Hebrews 10:34.

Γετελεσται. getelestai. It is finished [John 19:30]. Last statement made by Jesus on the cross after he had drunk the vinegar.

η ανω. he ano (Gr). the on high. In 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).

φατνη. phatne (Gr). manger, cave or grotto. The place where the infant Jesus was born in Luke 2:7, 12, 16. These two words, "It is finished" and "manger", refer to the alchemical death and initiation into the mysteries, and to the place of the birth of the Christ-child. The cave is also the alchemical laboratory, where the Virgin's Milk is extracted and utilized. see Luke 2:7, 12, 16.

860

רוח אלהים Ruach Elohim. the Life-Breath of the Gods. The breath on the Mighty Ones, the Spirit of God. Mem = 600, see 300.

ס sill, threshold, entrance. Peh = 800, see 140.

שפרפר aura, dawn (Chaldean). Written בשפרפרא [at the dawn, in the morning] in Daniel 6:19: "Then the king arose very early in the morning, and went in haste unto the den of lions." The last Peh here is the largest letter, and the first Peh the smallest letter. see 863.

משענת staff. In Psalm 23:4: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for you are with me; your rod and your staff they will comfort me." see, 880, 442 (Greek) and Key 9.

אשר שם הזהב where there is gold. In Genesis 2:11: "The name of the first [river of Eden] is Pison: that is it which compasses the whole land of Havilah, where there is gold." see 126, 446, 59, 2825 (Greek).

מעמקים depths. Mem = 600, see 300.

Ιησου Ναζαρηε. Iesou Nazarehe (Gr). Jesus, Nazarene. In 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."

σκοτος. skotos (Gr). darkness. Septuagint translation of חשך (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.

αναζαω. anazao (Gr). to revive, to live again; of sin, to gain strength. See Romans 7:9 & 14:9.

861

שפרפרא dawn. the definite or emphatic form of שפרפר, the Chaldean word for Dawn. see 860, 963, 990 (Greek).

אסף to collect, put away; store. see 141.

υτοπια. utopia (Gr). utopia.

τελεια μου. telia mou (Gr). my flawless one. Septuagint translation of תמתי (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 licks with the drops of the night." see 850.

Αποφις. apophis (Gr). The destroying aspect of deity corresponding to A. in the mystery name IAO. Represents the elemental forces of the subconscious which aid personality evolution. Corresponding to Typhon, the terrestrial and material envelope of Osiris. see 70 (Lt), 203, 1871 (Greek).

αεωμ. aeon (Gr). world, universe; a billion years. Written αιωνιον in John 3:15: (14) "And as Moses elevated the serpent in the desert, so must the son of man be placed on high; (15) that every one believing into him may have aeonian life."

"Gr. *aion*, a period of time; a manifestation of life in time, period of evolution; lifetime (from the Sanskrit root, 'to go', the concept of time being inseparable from that of motion, and time being measured by the motion of the heavenly bodies in space). The God alone is Eternal or Boundless Duration; everything manifested has limits in time and space. The highest *aion* is the lifetime of the manifested universe, considered as a conscious divine being; and each evolutionary cycle-as the lifetime of the planetary system, of the earth, of a human race-is also an *aion* and collectively a being. The

sidereal body (*soma 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." [Pryse, 1967, pp. 96-97.]

862

תבנית pattern, likeness. see Exodus 25:9.

863 (prime)

שכל החדגש Sekhel ha-Hergesh. The Disposing Intelligence. The 17th Path of Zain. Connects the divine soul of Binah to the Ego in Tiphareth. Gives ability to know true discrimination, based on accurate knowledge of reality-faith expressed by action. This is intense, flaming activity of Mercury, the use of the "sword" as the narrow way of attainment. Discrimination is the fruit of love, which conquers death and gives immorality. Its source is the power of the divine soul. In alchemy, discrimination is used between the solar and lunar currents in the body to become a free channel for the cosmic Life-force. see 508, 513 and Appendix 12.

I. The path of Zain is called "the Foundation of Beauty in the place of the Supernals." The foundation is *Yesod*, the 9th Sephirah, seat of the automatic consciousness and vital soul (Nephesh). Beauty is *Tiphareth*, the seat of the Ego-consciousness. The supernals are *Kether*, *Chokmah* and *Binah* and are part of the archetypal world (Fire). In this connection note that Zain connect Binah to Tiphareth.

II. The path of Zain, Disposing Intelligence, suggests by its name the operation of the supernal Binah, Understanding, in separating the creatures produced by the Constituting Intelligence (Heh) into species and classes. The fundamental separation is sex. And in this connection that the Path of Zain is Key 6, the Lovers, in the Tarot.

III. "I am the Disposing Intelligence, choosing with discrimination each step towards the one light which alone is pure in beauty." [Meditations on the Paths of Wisdom].

וירא אלהים and God saw.

תחתיהם was under them. see Numbers 16:31.

864

קדוש קדשים Holy of Holies.

שמש וירח Sun and Moon; two important parts of the great work of regeneration. They correspond to the solar and lunar currents and their centers at the heart and pituitary in the microcosm. In Deuteronomy 4:19: "And when you look up to the sky and see the sun, the moon and the stars-all the heavenly array-do not be enticed into bowing down to them and worshiping things the Lord you God has apportioned to all the nations under heavens." see 640.

מתחתיו from his place. Exodus 10:23.

Ιερουσαλημ. Ierousalem (Gr). Jerusalem.

ο ναος αθανασιας. ho naos athanasias (Gr). temple of immortality, and of the resurrection of the spiritual body. see 321.

οικος εκκλσιας. oikos ekklesias (Gr). house of the church. see 370, 294.

η πολις απειρος. heh polis apeiros (Gr). the city of the ignorant. see 390.

κοσμος αληεις. kosmos aletheias (Gr). true world or order. see 600, 264.

αθανασια σαρκος. athanasia sarkos (Gr). immortality of the body. see 273.

προθευς. protheus (Gr). the most profitiable [*Fama Fraternitatis*].

Κυριος δεμει.. kurios demei (Gr). the Lord builds his tabernacle.

αγιων. hagion (Gr). sanctuary. Septuagint translation of מקדש (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

נתתיה I give it, I give her. see Genesis 23:11.

תבואתנו our increase, our crops. see Leviticus 25:20.

866

סוף end, close, to limit, to perish. Peh = 800, see 146.

נקיון cleanliness, innocence. see 216.

שדי תתפוחים Referred to in the Greater Holy Assembly or I.R.Q. (paragraph 553) concerning the dew from the skull of Macroprosopus. "And that dew, which distills, distills daily upon the field of apples, in color white and red." The apple תפוח is connected with the serpent-power (Shin) with Mars and with knowledge. see 494, 39.

ידכתי צפון 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.

תשמעון you shall hear, hearken. see Deuteronomy 1:17.

משענתו his staff. see Exodus 21:19.

η μετανοια + ειρηνης. heh metanoia + eirenes (Gr). the repentance, reformation, change of mind plus peace, concord. see 381, 485.

Αδωναι. Adonai. (Gr). Lord. Greek spelling of the Hebrew name of God.

867

בית השפע Beth ha-shepha. House of Influence, House of overflowing, House of Abundance. Intelligence of Cheth, the 18th Path. 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 means of the saturnine power of Limitation; Ayin, to travel the 18th Path of the way of return is suggested by reversing the letters of השפע thus: עפשה. see 1217, 414, 418, 95, 319, 450.

אלהי אבאהם אלהי יצחק ואלהי יעוקב אלהי אביך The God of thy father, the God of Abraham, the God of Isaac and the God of Jacob. Spelled אבתיכם (aebothekem) 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 is my name forever, and this is my memorial unto all generations." see 1301, 248, 208, 182.

תנואתי my displeasure, my opposotion. see Numbers 14:34.

868

נתיבות 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 פליאות (mysterious), because they are hidden channels.

מם-שין-חית Mem-Shin-Cheth. The spelling of

משח, oil, in plenitude. This word is the root of messiah, the anointed. see 348, 358, 390, 90, 360, 418.

חסף clay. With different pointing 1. revelation; laying bare. 2. reveal; draw water. Peh = 800, see 148.

סחף to withdraw, retire. With different pointing: to sweep, or scrape, away; to bear down, to cast down. see 148.

יהוה אלהי ישועתי God of my salvation. In Psalm 88:1: "O Lord God of my salvation, I have cried day and night before thee." The power of life cause both joy and misery to those how trod its paths, according to their comprehension of its laws. see 2991 (Greek).

והתאויתם and shall mark out. see Numbers 34:10.

δομος Θεου. domos theou (Gr). abode (house) of God.

869

ועץ הדעת טוב ודע and the knowledge of good and evil. In Genesis: and the Lord God made all kinds of trees grow out of the ground-tress that were pleasing to the eye and good for food. In the middleof the garden were the tree of life and the tree of the knowledge of good and evil."

"Let us consider now the phrase (in Genesis 2, verse 9), *the tree of knowledge of Tov and Raa,* translated good and evil. All the Hebrew words relating to this tree (such as *gan, beeden, meqaddam)* convey intense movement. In fact, it is a whirlwind destroying all that is obsolete, as well as all accumulations, which must constantly be swept away by the totality of life that is creative and always new. This concept becomes clear to us when we realize that, in reading the Bible as we know it, the word Tov according to its letter-numbers *(Tav-Vav-Vayt:* 400.6.2) expresses the continuity of existence to which we cling as 'good' , and the word *Raa (Raysh-Ayn:* 200.70) that which upsets our static habits of living is translated 'bad'." [Suraes, 1992, p. 108.]

תגריון Tageriron. the hagglers; 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.

αλμαζω. 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. see Revelations 14:18.

"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 *fetus in utero*." [Pryse, 1965, p. 175.]

870

כנף wing, skirt; winged. Peh = 800, see 150.

אור הכוכבים Light of the Stars, Astral Light; The Great Magical Agent see 300.

התהלכתי I had walked (followed), I walk. see Genesis 24:40.

Η Κυριος. Ho Kurios (Gr). The Supreme Lord. In Matthew 21:40: "When therefore, the owner of the vineyard comes what will he do to those occupants?"

Κυπρος. Cypros (Gr). Cyprus, the island in the Fama, where brother P.A.L. is said to have "died". Cyprus supplied copper, the metal of Venus, to the ancient world.

In occult symbology and alchemy death is a symbol of transmutation (see Key 13). P.A.L is an anagram for *Aleph* (see 111) and implies that the superconscious (*Aleph*) impulse is transmuted in the Venus (Cyprus) center. Aleph

means bull or ox. The bull is the symbol of Taurus which rules the neck. Aleph is shown on Key 0, the Fool with a white sun in the background. This is the central spiritual sun, which our Sun derives its radiance. Thus Brother P.A.L. represents the metaphysical power of the spiritual sun. He dies in Cyprus means that the superconscious impulse received through the sun center is changed into the awakened functioning of the Venus center.

Venus is associated with the direction east, the place of dawn the womb of light and associated with the beginning spiritual illumination. The Venus center is located in the throat. It is the link between the lower 4 chakras in the body and the higher two in the head. It is associated with creative imagination and emotional responses, and this is the secret to the transmutation. Vivid mental image fueled by intense desire combined with the power of the spiritual solar energy is method of transmuting the physical vehicle into the body of an adept. see 87 (Lt), 111 (P.A.L), 434, 4; 358 (note).

αιματιτης. haematites (Gr). Hematite; a reddish-brown stone, attributed to Aries, Mars; "the bloodstone" which was the first jewel on the breastplate of the high priest. In Exodus 28:17: "And you shall set it in settings of stones, four rows of stones; the first row shall be a hematite, an emerald and a marble." see 45, Adam, oden; 52 (Greek).

871

מאלף *Goetia* demon by night of the 3rd decanate of Aries. Peh = 800, see 151.

872

ונתתיו and I will make him. see Genesis 17:20.

תתעב you [shall] abhor. see Deuteronomy 23:8.

עבתת (wreathen) chains. see Exodus 28:24.

αγιαων. agiazon (Gr). sanctifies. In Hebrews 2:11: "For both he that sanctifies and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren." see 942 (Greek).

873

נעף *Goetia* demon # 33 by day of he 3rd decanate of Aquarius [Mathers, 1995, p. 130]. Peh = 800, see 153 & Appendix 11.

874

ממשפחתו of his family. see Leviticus 25:49.

עתדת things that are to come [dooms]. see Deuteronomy 32:35.

875

I. (5 x 5 x 5 x 7) or 5^3 x 7

אדם רע evil man. Mem = 600, see 315.
הכתנת the coat, tunic. see Genesis 37:31.

876

תכונת 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.

מלכות ערפל 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.

עוף to cover with wings, to fly, fly away; to flicker. With different pointing: fowl, bird, winged creature. Peh = 800, see 156.

יוסף Multiplier, addition. Peh = 800, see 156.

ערום subtle. Mem = 600, see 316.

צפון north, dark, hidden, north-wind. Nun = 700, see 226.

שקוץ שמם abomination of desolation. In Daniel 12:11: "And from the time that the daily sacrifice shall be taken away, and the abomination that makes desolate be set up, there shall be a thousand two hundred and ninety days." Compare with Malkuth Arawfel. The word שקוץ is numerically equivalent to מלכות, and שמם = ערפל. 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.

סר-שלום Sar-Shalom. Prince of Peace [Isaiah 9:6]. A name of Kether. see 111, 157, 507, 620, 589.

געה *Goetia* demon by day of the 3rd decanate of Aquarius. Peh = 800, see 153.

877 (prime)

זעף anger, wrath. see 157.

גלות + אבן שלימה exile, banishment, captivity + the whole (perfect) stone. The energy of regeneration is exiled in the ignorant man; the wise man uses the same energy to build the stone of the wise. see 438, 439.

878

תועבת abomination. In Proverbs 15:8,9: "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight. The way of the wicked is an abomination unto the Lord: but he loves him that follows after righteousness." see also Genesis 46:34.

ממשפחתי of my kindred, my clan. see Genesis 24:40.

879

בזעף with rage. See Isaiah 30:30.

בזרעם Their descendants. See Deuteronomy 10.15.

880

כסף Silver, alchemically the Moon. Peh = 800, see 160.

נתתיך have I made you, permitted you. see Genesis 17:5.

881 (prime)

דברי הימים "Events of the days," Hebrew title of Chronicles.

ותמלא הארץ חמס and the earth was filled with violence. In Genesis 6:11: "The earth also was corrupt before God, and the earth was fill with violence." see 2552, 291.

התעשקו they contended [disputed]. see Genesis 26:20.

αλων. halon (Gr). A threshing floor.

882

I. (2 x 3 x 3 x 7 x 7) or $2 \times 3^2 \times 7^2$

שכל מנהיג האחדות 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.

"The thirteenth [path], Gimel, brings beauty into activity and thus begins to be active before Mercy and Severity. As in creation the beauty of visible nature was manifest before creatures to

whom Mercy and Severity could be shown were brought forth." [32 Paths of Wisdom]

"I am the Uniting Intelligence, linking all opposites together with the bonds of perfect peace." [Meditations of the Paths of Wisdom]

יברים Hebrews. Mem = 600, see 322.

לברמים Lebarmem. Lesser assistant angel of Sagittarius; Lord of triplicity by night, Mem = 600, see 322 & Key 14.

883 (prime)

ארבעים forty (40). Mem = 600, see 323, 541, 190.

התועבת the abominations. see Leviticus 18:26.

884

בנאים הדביר Builders of the Adytum. see 324.

885

אפסי-ארץ + בתולה the ends of the earth + a virgin maid. Virginity has to do with the spiritual force, working as Mercury in Virgo in the alchemical process of the microcosm. The "earth" is what is translated or raised in vibration by treading the paths of righteousness, which is personality transmutation. see 442, 443.

886

שבל שפע נבדל Sekhel Shepha Nivdal. Intelligence of the Mediating Influence. The 6th Path of Tiphareth. See 1081.

ונתתיך and I will make of you. see Genesis 17:6.

ותתכס and she covered herself. see Genesis 24:65.

תלונת the murmurings [grumblings]. see Exodus 16:12.

887

אשפוך I will pout our. See Ezekiel 8:7.

888

תפף to cover, protect; to enclose, surround. Peh = 800, see 168.

עשות יהוה אלהים "IHVH Elohim made. In Genesis 2:4: These are the generations of the heavens and of the earth when they were created, in the day that the Lord God [IHVH Elohim] made the earth and the heavens." see 86, 26.

משה + אהיה אשר אהיה Moses + "I am that I am. "משה is water (Mem), Fire (Shin) and vision (Heh). He was the great initiate who preceded Jesus, and is linked here with the I AM as the source of his illumination. אשר 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).

תפתח you shall engrave. see Exodus 28:11.

תפתח you shall open. see Deuteronomy 15:8.

Ιησους. Iesous. 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.

I. "The root meaning of this word is side to be 'To Save" or rather To Make Whole. Written as HIS, we have the genitive IA, which coveys the idea of great strength, or, more emphatically, of a principle that is basic and permanent. The name *Iesous*, in conjunction with *Khristos*, is said to refer to the act of (Christ) entering into the body of an *anthropos*." [Omikron, 1942, p. 256.] See under Christos [1480].

II. "For Jesus is a name arithmetically symbolical consisting of six letters, and is known by all those that belong to the called." [Irenaeus].

ο οικδομος αληθειας. ho oikodomos aletheias (Gr). the architect of truth, or the builder of truth;

epithet of Christ.

αληθευομενος. aletheuomenos (Gr). the one who is fulfilled, the fulfiller.

νικη κοσμου. nikeh kosmou (Gr). victory of the world. see 1 John 5:4:"Because all that has been begotten by God overcomes the world; and this is the victory which overcomes the world-our faith."

Κυριος νικη (Gr). Victorious Lord.
Λογος εστι. Logos esti (Gr). He is the word; a reference to Christ.

Λεγων. legion (Gr). Legion; variant spelling of legion in Mark 5:9: "And he [Jesus] asked him [the possessed man] 'What is your name? and he says to him [Jesus], "My name is legion; for we are many.'" see 1244, 2209, 970 (Greek).

889

ואַרבּעים And forty. See Genesis 7:4

הַעדרים The flocks. See Genesis 29:2.

התּוֹעבוֹת The detestable things, the abominations. See Jeremiah 7:10.

890

מתנת gifts. see Genesis 25:6.

צרורת being bound up. see Exodus 12:34.

תמימת complete, full ones. see Leviticus 23:15.

Εναυλον Διος. enaulon dios. Divine Abode. Mount Olympus was considered by the ancient Greeks to be the home of Gods.

891

אפרים double fruit. The Tribe of Israel (Taurus). see 331.

ο λογος ο αληθνος 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.'" (οι λογοια ληθινοι). Note: the second "o" has been inserted for numerical purposes, otherwise the value would be 821.

ο υρανια βασιλεια. ourania basileia (Gr). heavenly kingdom. see 1477.
ο κυριακος. ho kuriakos. the church (Gr). The word also means, "pertaining to the Lord."
διδαχη αληθειας. didache aletheias (Gr). teaching of truth.

υπερασπιει hyperaspieth (Gr). shield. Septuagint translation of מגן (93, 743) in Deuteronomy 33:29: "Blessed are you, O Israel! Who is like you, a people saved by the Lord? He is your shield and helper and your glorious sword. Your enemies will cower before you, and you will trample down their high places." see 93, 743.

Ουρανος. Ouranos (Gr). Uranos. Uranus; heaven sky. A Titan in Greek myth. In Qabalah, the higher octave of the planet Mercury, symbolized in Tarot by the Fool. In other words, Uranus = spirit. In Revelations 21:1: "And I saw a new heaven and a new earth; for the former heaven and the former earth were gone, and the sea is no more.'" see 902, 961.

αυρανια βασιλεια. ourania Basileia (Gr). Heavenly Kingdom.

892

והכן בחסד כסא And in mercy shall the throne be established. Nun = 700, see 242., 3111 (Greek).

אפרַאים a double fruit. Mem = 600, see 331, 332.

שפע אלהות Divine Influence. Relates to the 21st Path of Kaph. A Rabbinical term. The descending current of מלא, the general influence which is the active principle in the Tree of Life. see 78, 636, 183.

893

ומעשה ידיו מגיד הרקיע and the firmament shows his handiwork. In Psalm 19:1: "The heavens declare the glory of God, and the firmament shows his handiwork." see 318.

צבא + ערלות לבבכם to go forth in a body (to war), to assemble, to mass + the foreskins of your heart. The sword of the spirit is the word of God, the verb "to love". When desire is purified and perfected it is transmuted into love. Venus is the ancient personification of the unfailing power of love. Circumcision of the heart is the result of self-purification. see 800, 93.

אמות + איעצה עליך עיני "I will guide you with mine eye + mothers. The mother letters represent the three fundamentals, or elements of Air, Water and Fire, out of which the earth, or physical universe is formed.

894

ד + צ + פ Peh + Tzaddi + Daleth. mouth + fish + door. The occult use of speech transmutes the reproductive energy. This is furthered by the practice of meditation and completed by the desire for perfection. Peh = 800, see 800, 90, 4.

אבא + מערת המכפלה cave of duplicity + father. The cave is a symbol of the lower nature of the soul which is immersed in the duplicity or appearance of the physical plane. It cannot perceive that bodes are formed by the power of the father, or Chokmah. see 890, 4.

ותפתח and she opened (it). see Exodus 2:6.

ופתחת and you shall engrave. see Exodus 28:9.

תתנחלו you shall inherit, you shall distribute. see Numbers 33:54.

895

אדם קדמון the archetypal of heavenly man; protogonos. Represented by the ten sephiroth in their totality and unity. קדמון means eastern, ancient, old; epithet of God. Nun = 700, see 245, 200.

יסודות הקדש 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.

צמח + אשכלות clusters, bunches of grapes + the branch. The "clusters" refers to Hod הוד and Netzach נצח; and this value of 757 equals אופיר כתם gold of Ophir. The "branches" is the name of the Messiah, i.e. he who builds the temple of the Lord. Netzach and Hod are the spheres of desire and intellect, which must be balanced by the guidance of the higher self. see 757, 138.

המלכות השמים 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.

ο υιος Αβρααμ. ho huios Habraam (Gr). The son of Abraham; epithet applied to Jesus in the genealogy of Matthew: appears as υιου Αβρααμ (son of Abraham) in Matthew 1:1: "A register of the lineage of Jesus Christ, son of David, son of Abraham."

ο αμην ο Μεσσιας. ho amen ho Messias (Gr). the amen: the Messiah. Epithets of Christ. see 2368, 91, 656, 258.

pater, filius, spiritus sanctus, natura divina, Deus + *anima, corpus, spiritus, natura humana, homo* (Lt). Father, Son, Holy Spirit God + soul, body, spirit, human nature, man. Sum of the two phrases in [Secret Symbols]

896

אש-מים-רוח-ארץ Fire + Water + Air + Earth. The 4 elements, completed by spirit, the Quintessence, depicted in the uppermost point of the pentagram. These elements are those of the personality, corresponding to desire, intellect, astral and physical bodies, or the four lower sephiroth from Netzach to Malkuth. see 301, 90.

רפדוני נתפוחים comfort me with apples. In

Canticles 2:5: "Stay me with flagons, comfort me with apples; for I am sick of love."

צוף overflow. Peh = 800, see 176.

תמתן you [will] die [it you eat of the Fruit of good and evil]. see Genesis 3:3.

צדדות bundles, tied, pouches. see Genesis 42:35.

נפשתינו our souls, ourselves. see Numbers 31:50.

תמונת form, image of [an idol]. see Deuteronomy 4:16.

897

את-לחת האבן tables of stone. In 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.

שרש + בן אדם root, stock + son of man. The root, or fundamental reality from which spring all forms of growth and development is the Life-power, expressed through the Mars force. Man becomes the son when he understands the means whereby the divine grace becomes manifest, through correct apprehension of the desire nature. see 800, 97.

נפשת + בהר יהוה יראה breath of life + in the mount of Tetragrammaton it shall be provided. The breath of life is the vital soul, or field of subconscious mental activity. The mount is the adytum, or Mercury center in the brain, where self-consciousness is attained, by obeying the law. see 448, 449.

פרזים Perizzites; one of the races in Canaan which the Israelites were expected to displace. Mem = 600, see 237.

תוצאת the ends. see Numbers 34:8.

Επιστατα. epistata (Gr). "Master", an epithet applied to Jesus. In 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.'" see Luke 8:24; 8:45; 9:33; 9:49 and 17:13.

αι ξ εντη Ασια εκκλησιαι 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 sprits which are before his throne." Asia is עשה Assiah, the word of action or the material world of the Qabalists. see 809, 979, 1987, 4303.

898

שרים בכל-הארץ Princes in all the earth, Princes throughout the land. In Psalm 45:16:"Your sons will take the place of your fathers; you will make them princes throughout the land. The "earth" is the manifested world, or Malkuth. see 550, 500, 50, 291.

כסף חי Living silver; Quicksilver, the Mercury of the sages. Peh = 800, see 178, 570, 949.

למשפחתם by their families. Genesis 10:5.

Ευτερπη. Euterpe (Gr). The muse of music, mainly Dionysiac; patroness of joy and pleasure, and of flute-players. A Pythagorean name for 8. "Because it is the most mutable (μαλιστα ευτερπτος) 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]

οι ζ αστερες. hoi zeta-z-asteres (Gr). the 7 stars. Written οι επτα αστερες 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 .

899

שכל מדגש Seykel Moragash. Exciting or Active Intelligence. The 27th Path of Peh. Joins the field of desire (Venus) to that of intellect (Mercury) on the Tree of life. On the Cube of Space Peh is assigned the northern face.] see 549, 503, 91, 474, 84, 786, 90, 395, 80, 85, 696 and Appendix 12.

The letter Peh is called the mouth as an organ of speech, and there is a connection between the consciousness which forms itself into speech and the electrical energy which is the basis of all activity of the Exciting Intelligence. Life and this universe was created from the "Word of Life," the whirling breath that emanates and returns like a lighting-flash. Peh is the Mars-force, an electrical fluidic Water of the Alchemist. Thus the Word is made manifest through the Water of the Alchemist. Thus Geburah the sphere of Mars is a Watery Sephiroth. The Bible says that man does not live by bread alone but by what comes from the mouth of Tetragrammaton. This is the mouth that speaks the silent word in the darkness of the North. It is a feminine mouth.

1. "The 27th Path is called the Exciting or Active Intelligence because thence is created the spirit of every creature under the supreme orb and the assemblage of them all." The possessor of this path is said "to foresee all future events which do not depend of a superior free will, or an all undiscernible cause" [Eliphas Levi]

2. "The Path of Peh, which joins Victory to Splendor is analogous to the paths of Daleth and Teth. It is the Exciting Intelligence, and it follows the Renewing Intelligence because the sense of limitation sooner or later gives way to the conviction that this limitation is not permanent. This conviction is man's chief incentive to the kinds of action which will lead to freedom. It originates in an inanimate perception that the spirit of man is one with the universal spirit which, as we have seen, must necessarily succeed in carrying out the great purpose of which it project itself in a universe. This intuitive perception comes suddenly like a lighting-flash and usually overthrows the whole conception of the meaning of life held previously by him to whom it comes. This is an experience, not only of a single person, but also to whole races at certain stages of their development. It is the great influence which effects sweeping changes in the thought and work of the world." [32 Paths of Wisdom]

3. "I am the Exciting Intelligence, breaking down all structures of error and false knowledge." [Meditations on the Paths of Wisdom]

משמני מסתרים riches stored in secret places. In Isaiah 45:3: "And I will give you the treasures of darkness, and riches stored in secret places, so that you may know that I am the Lord, the God of Israel, who summons you by name." These "hidden riches" are linked to the use of the power of Peh. [Listed with the connective Vav, under 905.]

הביטו אל-צור חצבתם Look to the rock from which you were cut. In Isaiah 51:1: "Listen to me, you who pursue righteousness and who seek the Lord: Look to the rock from which you were cut and to the quarry from which you were hewn;" The "rock" is a title of God, connecting it with Key 4 and the Stone of the wise, which is completed by Mars. see 296, 836.

נר אלהים lamp of God. Mem = 600, see 336.

Section 9

Numbers 900 – 999

900

I. (30x30) or $2^2 \times 3^2 \times 5^2$

ץ 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.

שם there, then. With different pointing: Shem. location, sign, token, memorial, son of Noah. Often used in Qabalistic writing to designate the divine name IHVH. Mem = 600, see 340.

רן 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.

פרי-עצ + החלת the fruit of the tree + the serpent. It is the serpent power, rightly directed through meditation, which makes man the "fruit of the tree". see 450.

תרש to be strong, hard, firm. Root to תרשיש, *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.

תשר 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.

ותתים I have given them Numbers 18:8.

תך Oppression. See 420.

901

ארן The pine, a fir or cedar; strength. see 251.

ארן Ark (of the covenant).

תשאר shall be left behind, she may be left. see Exodus 10:26.

תארש you shall betroth [pledge]. see Deuteronomy 28:30.

περιστερα. peristera (Gr). The dove. The dove is the symbol of the Holy Spirit, or Ruach. Also a symbol of spiritual Israel. see 71, 214.

Ιακχος. Iaccus (Gr). Dionysus. The Eleusinian mystery name for Dionysus. see 811.
Ο Μακροκομος. Ho Makrokosmos (Gr). The Macrocosm, universe.

ο πυραμις. ho pyramis (Gr). the pyramid. An Egyptian word. The pyramid was regarded as a geometrical symbol of the Macrocosm.

ο φαλλος. ho phallos (Gr). The phallus; i.e. creative power symbolized in India by the Shiva-lingam. see 831.

902

הכל לבנת השפיר Palace of the Pavement of Sapphire Stone, Heavenly Mansion corresponding to Yesod & Malkuth.

תשבר you shall break in pieces. see Exodus 23:24.

בץ whitish clay, mire. see 92.

903

גשם to rain violently; a hard shower. see 343.

ויאמר אלהים And God said. Mem = 600, see 343.

גרשת driven out. see Genesis 4:14.

904

בתבניתם after their pattern. see Exodus 25:40.

905

השם Ha-Shem. The Name, Tetragrammaton.
השרת the ministry. see Numbers 4:12.

התלעת the worm. see Deuteronomy 28:39.
תהפכת perverse. see Deuteronomy 32:20.

906

קוף Letter name Qoph. back of head; ape. Peh = 800, see 186.

מוסף Increase or addition; attachment. see 186.

תוך Middle, center, midst. Kaph = 500, see 426.

תורש you come to poverty, you will be destitute. see Genesis 45:11.

תולעת scarlet. see Exodus 28:5.

907

ארון chest of. Refereeing to the construction of the ark. See Exodus 25:10.

908

חץ arrow, lighting; punishment; wound. With different pointing: *choz*: Out! Avaunt! Go away! Tzaddi = 900.

תשברו you shall break, smash. see Deuteronomy 7:5.

909

ראובן Tribe of Reuben. "see, a son". Paul Case says associated with Pisces. Godwin says Aquarius. see 259.

שרמת cuttings, cut. see Leviticus 21:5.

910

וירא אלהים כי טוב "And God saw that it was good." Mem = 600, see 350.

מתכנת the count, amount, number of. see Exodus 5:8.

ירשת who possesses, inheriting. see Numbers 36:8.

ודרשת and you shall inquire. see Deuteronomy 13:15.

911 (prime)

אשים Ishim. "The fiery ones," the flames. The choir of angles associated with Malkuth. Mem = 600, see 351.

ראשית First, beginning, primal, chief, first-fruit, choice, best, magistracy, office, choicest. see 913, בראשית & Genesis 10:10.

באר-שחת Pit of decay. Pit of destruction. One of the 7 infernal mansions, The 5th Hell corresponding to Geburah. see 337, 57, 99, 1026, 566, 108, 291.

שארית a remnant. see Genesis 45:7.

χαρις.. kharis (Gr). grace. "Kindred with this word is *kar*, whose root-meaning is strength, maturity, preeminence: the from *khar* suggest an intensification of the same ideas. As a synonym for *kharis* we may note *terpsis*-the act of cultivation and beautifying: of enriching in power, sweetness, and efficiency. The Graces, *Kharitides*, were the assistants of heavenly Aphrodite, who inspired and fostered influences that ripened and refined Earthly Being. *Terpsikhore* was the most winsom of all the Muses, and as she strung her golden lyre, she thrilled the whole Aitherial Realm. Only those who had the power of this inner Grace, *Kharis*, could awaken it in others. Hence the word

connotes a gift from the greater to the lesser: a power awakened: fruition forwarded: and even a magical charm or endowment. But it also implies that the gift made was an award form progress already achieved. The 'Grace' of God extends to all Nature and to all Mankind; but its award is in keeping with the great psychic law 'To him that has it shall be given.'" [Omikron, 1942, pp. 263-264.]

912

ברקים lighting. Mem = 600, see 352.

אהרון Aaron. lofty; name of Moses' brother and spokesman. see 262.

בת שר song-maiden; muse.

913

בראשית In the Beginning, in principle. Genesis 1:1 Hebrew title of Genesis. Reduces to 13, thus the beginning is indicated as being love and unity. see 13.

"*Bereshyt:* Containers of existences, existences in their containers. Universe containing the existences, containing its own existence. (Movement of the Universe.) Upspringing of life, intermittent pulsation invisible, not thinkable; life always new, always present, never present.

Creation! Vertiginous movement, immeasurable movement, movement that transcends all conception. In the hidden depths of movement is the secret of existence. And this movement is the custodian of all possible possibilities. Existence, projection of life, negation of existence. (Everything that exists must cease to exist.) Apparent betrayal of life. Revelation! Life-death is One. And the collision, the shock of passive resistance of the mass, the hard, the dry, the stones: blessed resistance! Without resistance there could be no birth. This is the becoming.

Thus are introduced the two partners playing against each other: *Aleph* springing from its containers, and *Yod* smitten by the "breath" of *Sheen* pressing against all that resists it so as to contain it." [Suraes, 1992, p. 78.]

תוצאתיו it ends, its going out. see Numbers 34:5.

914

אט אביך "The essence of thy Father." see 434.

שדים Demons. Mem = 600, see 354.

915

אמתחתינו our sacks. see Genesis 43:21.

916

ובחרשת and in cutting, carving. see Exodus 31:5.

917

וראשית the first (fruits). see Genesis 49:3.

במתכנתה according to its composition [formula]. see Exodus 30:37.

מתונתך was your prostitution not enough? Literally: from-prostitutions-of-you. see Ezekiel 16:20.

918

דביר היכל אולם Adtum-temple-vestibule. see 358.

919 (prime)

וגרשתי and I will drive out. see Exodus 33:2.

Mγ8Π4Φγ*γ6. Melchsedek. King of Salem. Greek spelling of Old Testament Name.

920

ישים The Flames, Fiery Ones. see 360.

רעמים Thunders. see 360.

שכם Shoulder-blades; Old Testament city. see 360.

921

וירשתה and you shall possess it, and you posses her [the land of the Lord]. see Deuteronomy 17:14.

922

תורישו you will drive out. see Numbers 33:55.

923

זרע אלהים a godly seed, seed of God or offspring of God. see 363.

924

חשך אפלה thick darkness. see 444.

ויברא אלהים את האדם בצלמו "So God created man in his own image."

ובמתכנתו and according to its composition [formula]. see Exodus 30:32.

925

πωλει polei (Gr). sells.

926

תלונתם their murmurings.

927

ο ζων. ho zon (Gr). The living one.

928

כבד את-אביך ואת-אמך Honor thy father and thy mother.

מפתחת engraved. see Exodus 39:6.

תתעבנו you shall abhor it. see Deuteronomy 7:26.

929 (prime)

עולם ה בריאה World of Creation. see 269.

היכל קדוש קדשים Palace of the Holy of Holies; Heavenly Mansion corresponding to the Supernals.

930

The number of years Adam lived (Genesis 5:5).

שלם shalom. whole, complete, healthy; to complete, to be safe, peace, perfect. see 370.

סנדלפון Sandalphon. Archangel associated with Malkuth. Nun = 700, see 280.

לנפשתיכם of your lives, to yourself. see Genesis 9:5.

לרשת to possess [inherit]. see Leviticus 20:24.

931

רוח הרוחות הלבנה "Spirit of the Spirits of the Moon (a literal Hebrew translation." [Godwin. 1999, p. 613.] see 3321.

932

כבשים young lambs. see 372.

עץ הדעת טוב ורע Tree of the Knowledge of Good and Evil.

933

אלהי העברים God of the Hebrews. Mem = 600, see 373.

934

כשדים Chaldees (reference to Astrology).

935

הנערים The men. See Genesis 14:24.

הסרסים The court officials, see Jeremiah 34:19.

936

שולם shalom. peace, health, prosperity, friend. see 376.

תקל ופרסין 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.

נה-שם-הם-יפת 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 (heat, 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.

תנופת an [wave] offering. see Exodus 35:22.

κεκρυπται kekruptai (Greek). (is) Hid. The verb in the sentence: "Your life is hid with Christ in God." in 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)

יובב בן זרח Hobab, son of Zerah; a King of Edom associated with Chesed.

938

ובנערים And the servants. See Job 1:16.

וזהירין And take care, be careful. See Ezra 4:22.

939

חברה זרח בקר אור "Society of the Shining Light of Dawn"; official Hebrew name of the Hermetic Order of the Golden Dawn.

והתנחלתם and you shall inherit them, and you can will. see Leviticus 25:46.

ο μονογενης λογος. ho monogenes Logos (Gr). the only-begotten son.

940

מצרים Name given to Egypt by the Jews. see 380.

מץ chaff.

הקול מתוך החשך the voice from out of the darkness. see Deuteronomy 5:22.

תרמש that will crawl, she moves [on the ground]. see Genesis 9:2.

משרת dipping, liquor, soaking, juice of [the grape]. see Numbers 6:3.

941

אמתך Your maidservant. See Genesis

אספרם I sould count them. See Psalm 139:18.

942

וישרתוך and minister unto you, and they may assist you. see Numbers 18:2.

943

באשמרת in the watch. see Exodus 14:24.

944

דלתיך Your doors. See Isaiah 26:20.

ארגמן Purple. See Numbers 4:13.

945

הרמשת that moves, creeps, the moving. see Genesis 1:21.

התעללתי I have mocked, I heave lealt harshly. see Exodus 10:2.

נקדה פשוט The Smooth Point, a title of Kether. see The Kabbalah Unveiled (p. 23).

946

תשמרו you shall keep, observe; be mindful of. see Genesis 17:10.

תתצון you shall break down [the alters]. see Exodus 34:13.

ופתלתל and crooked. see Deuteronomy 32:5.

947 (prime)

ארמון fortress, castle, citadel. see 297.

שבעה-עשר seventeen (17).

948

ושברתם and dash in pieces [smash]. see Deuteronomy 12:3.

949

מגושם magician, sorcerer. see 389.

מוגשם Corporeal, incarnating, realized, materialized. see 389.

גפרית כספחי מלך Sulphur, Mercury (literally Living silver), Salt. The constituents of the Stone. see 389, 57, 259.

περιτομη καρδιασ peritomeh kardias (Gr.). matter (circumcision) of the heart. In 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

ספרים letters. see 390.

שמים Heavens, firmament, sky. "what is heaved up." see 390.

נץ flower; hawk.

המתהפכת which turned everyway, the one flashing aound [the sword of the cherubim]. see Genesis 3:24.

לרשתך that you may inherit. see Genesis 28:4.

שברתיך I hired you. see Genesis 30:16.

תלנתיכם your murmurings [grumblings]. see Exodus 16:7.

מרשית from the beginning. see Deuteronomy 11:12.

951

צדק ילין בה Justice abides in her. see 301.

אמץ strong, mighty; strength, might. Tzaddi = 900, see 141.

שמע ישראל Shema Israel. "Hear, O Israel."

רום מעלה The Inscrutable Height, a title of Kether.

ישראלית Isralite. see Leviticus 24:10.

מראשת of the first. see Numbers 15:21.

ראשתם the first part [fruit] of them. see Numbers 18:12.

והתעלמת and hide yourself, and you ingnore. see Deuteronomy 22:1.

952

שבילים Paths.

953

וזנתך and your lewdness. see Ezekiel 23:29.

וישאלום and granted their request. see Exodus 12:36.

954

מפתח בית-דוד "Key of the house of David. In Isaiah 22:22: "And the Key of the House of David will I lay upon his shoulder; none shall open." This is the key of the knowledge of immortality. "And that House is the temple, not made with hands, eternal in the heavens." The key is the secret which gives power to open the temple.

955

השמים the heavens. see 395.

וגרשתמו and you shall drive them out. see Exodus 23:31.

956

ספר התורה Sepher ha-Torah. Book of Law.

הנשארת which remains. see Exodus 10:5.

957

מראשתיו under his head. see Genesis 28:11.

958

נחץ t o press, to urge; to be urgent, to require haste. see 148.

חמשים fifty (50). Mem = 600, see 398.

תשברון you shall dash into pieces. see Exodus 34:13.

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

וגדולתיך Awesome works. See Psalm 145:6.

והלחשים And the charms. And the amulets. See Isaiah 3:20.

960

תרשים Ruler of Water.

מדורין habitations. see 310.

שנים years.

שנים two, double. see 400.

שבלים Intelligences.

נשים Women, wives.

לצמתת in perpetuity, irredeemably, to permanence. see Leviticus 25:23.

מתנתיכם that is given by you. see Numbers 18:29.

תדרשנו you seek [look for] him. see Deuteronomy 4:29.

961

ואשמידם So I may destroy them. Deuteronomy 9:14.

והמיתך And he will put you to death. See Isaiah 65:15.

962

איש האלהים Man of God; Husband of God (Glory). see 402.

עין יעקב the fountain (eye) of Jacob. Nun = 700, see 312.

הראשנות the first. see Genesis 41:20.

μαθησις εκκλησιας. methesis ekklesias (Gr). Teaching of the Church.

η πετρα η κυβικη. heh petra heh kubike (Gr). The cubic stone.

μεγεθη κυβου. megethe Kubou (Gr). Dimensions of the cube

963

החמשים the fiftieth [year.] see Leviticus 1:25.

המשחים the ones being anointed. see Numbers 3:3 & 403.

זנותך your prostitution. see Jeremiah 13:26.

נגרשתי I was banished. see Jonah 2:5.

ירזמן they flash, wink. see Job 15:12.

αναστασις. anastasis (Gr). rising again; resurrection. An esoteric term. The "dead" are those who are caught in the web of the world's illusion. see 971.

"*Anastenia* is-to leap upwards upon a certain accomplishment: while *enerthenai* is-to be awakened from sleep. 'The Resurrection of Christ' is the regeneration of the Reasonable Nature from out mortality into Immortality: and from ignorance to an Undeceivable Wisdom." [Omikron, 1942, p. 248.]

τεχνη. 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

מטטרון Metatron. the Archangel of Kether. see 314.

תחרשון shall hold your peace, you be still. see Exodus 14:14.

965

שם המפרש Shem ha-Mephorash. The Divided Name. Name of Extension. A name of God, consisting of 72 three-letter roots to which are suffixed the termination with AL or IH in order to complete the names. Each of these 72 words thus formed is attributed to one of the quinaries (division of 5 degrees) of the zodiac. see 72.

שמנה-עשר eighteen (18).

966

כמוץ Kamotz. Angel of 1st decanate of Scorpio. Tzaddi = 900, see 156.

מתנותיכם your gifts. see Leviticus 23:38.

והתחזקתם and be of good courage, and do your best. see Numbers 13:20.

967 (prime)

ומשארתך and your kneading dough. see Deuteronomy 28:5.

968

I. (8 x 1 1x 11) or $2^3 \times 11^2$

בנות שיד Song maidens; muses.

969

מכון באמצע standing in the midst. see 319.

סרטן Sartain. the Crab, the sign Cancer. see 319.

970

עץ etz. a tree, wood, gallows. see 160.
שנים-עשר shenaim-Asar. twelve (12).

תרשיש Tharsis. Ruler of Water.
שעדת hairy. Genesis 27:23.

נפתלתי have I wrestled. see Genesis 30:8.
משכרתי my wages. see Genesis 31:7.

לצמיתת in perpetuity, for the permanence. see Leviticus 25:30.

תעשר you shall tithe. see Deuteronomy 14:22.

971 (prime)

ברשעת in wickedness. Deuteronomy 9:5.

η αναστασις. heh anastasis (Gr). The resurrection. Refers to Christ. see 1844, 1988, 888, 1480, 644, 1768, 800, 656, 1408, 326, 963.

972

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

ספרא דצניעותא Book of Concealed Mystery.

973

את יהוה אלהיך the Lord, thy Lord. see 493.

αρχη αληθειας. (Gr). Beginning of truth.

Ο Θεοπλαστης. ho theoplastes (Gr). The Divine Creator.

974

מקור חיים fountain of lives. see 414.

משוטטים goings forth. see 414.

מיטטרון Metatron. Angle of God's presence. see 324.

975

התנפלתי I fell down. see Deuteronomy 9:25.

976

כל עשב זרע זרע Every herb bearing seed.

ושמרתיך and I will keep you. see Genesis 28:15.

תתקעו you shall blow, you shall sound [trumpets]. see Numbers 10:7.

כתועפת like the strength. see Numbers 23:22.

רשעתו his wickedness [crimes]. Deuteronomy 25:2.

977 (prime)

שכאנום a title of Tiphareth.

978

מתלקחת flashing up. see Exodus 9:24.

979

ממשפטיך from your laws. see Pshalm 119:102.

980

I. (4 x 5 x 7 x 7) 2^2 x 5 x 7^2

בית-לחם + תמים the "house of bread" + perfect, faultless; whole complete, entire. Bethlehem, the birth-place of Christ, called Jesus ("reality liberates") corresponds to the Virgo area in the human body where assimilation of food is carried out. The result is the perfect, immortal body of light of the adept, who has brought the rainbow into full function. see 419.

משכרתך your wages. see Genesis 29:15.

שרפת burning. see Numbers 19:6.

981

משארתם their kneading troughs. see Exodus 12:34.

982

שבעים shivim. seventy (70).

983 (prime)

עצם הבריאה essence of creation, creative force. see 324.

984

בשבעים as seventy. See Deuteronomy 10:22.

יחסרון They lacked. See Genesis 18:28.

985

סדם ועמרה Sodom & Gomorrah.

העשרתי enriched. see Genesis 14:23.

986

שכל החפץ המבוקש 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. Kaph links memory (Chesed) and desire (Netzach). One part of the secret of this path has to d 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.

ותתעלף and wrapped [disguised] herself. see Genesis 38:14.

ותשרף and let her be burnt. see Genesis 38:24.

ותשרף and let her be burned [for prostitution]. But she was not because she was more righteous than Judah. see Exodus 12:10.

ושמרתם and you shall observe [celebrate]. see Exodus 12:17.

תקופת at the turn of. see Exodus 34:22.

ונתצתם and you shall break down. see Deuteronomy 12:3.

987

רבעיהן Their faces. See Ezekiel 1:17.

988

חפץ desire, love; to bend, serve. Tzaddi = 900, see 178.

חשמלים The Merciful Ones. Angelic Choir attributed to Chesed. Mem = 600, see 428.

989

סמנגלוף Semangeloph. One of the 3 angels invoked against Lilith. Peh = 800, see 269.

990

I. Σ44 = 990

מספרים declare, are telling. see 430.

ספר מים Sepher Mem. Book of Moses. see 430.

פרקים joints, parts, members. see 430.

משמרתי my charge [requirements]. Genesis 26:5.

צדיק יסוד עולם The Righteous Is the Foundation of the World, a title of Yesod. see 420.

991 (prime)

אשפים Men wise in astrology and music. see 431.

אוצרות חשך treasures of darkness. see 889 and Isaiah 45:3.

992

בעדותיך to your statues. See Psalm 119:31.

993

חפץ to bend or curve. see 183.

(ו)ענוים ירשו-ארץ "The meek shall inherit the earth." see 999, 176, 526, 291, 484.

τελειος λογος. teleios logos (Gr). perfect word.

994

טל השמים dew of heaven. Mem = 600, see 434.

תשר + גופה to present, to make a gift + body, corpse. The physical body is a gift form the divine. see 900, 94.

995

השרצת that swarms, the ones moving. see Leviticus 11:46.

996

רצון delight, favor, will. Name of the 20th path. see 346.

עתיקא קדישא The Most Holy Ancient One, a title of Kether.

תשמרון you shall keep, observe. see Deuteronomy 6:17.

997 (prime)

ונשארתם you shall be left [survive]. see Deuteronomy 4:27.

998

Κορη Κοσου. 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.

νυμφη. nympe (Gr). Bride. Refers to Malkuth, the "Holy City." Also the world-dancer in Key 21 (Tav). see 476, 406, 55.

"The word connotes that which is, or enfolds, a new development. The Muses were *Nymphai*: the Mother of Zeus was a *Nymphe*: so, too, was *Amaltheia* of the skies. The calyx that embraced the coming rosebud was a *nymphe*, and also the web that shielded the winged creature emerging from the grub. And among human relations the newly married maiden (*Kore*) was a *nymphe*. Hippolytus records a notable paragraph with reference to the 'Mystic Bride' and her Offspring-her own Spiritualized Self.

'For this [Greater Myserion] is Heaven's Gate, and this is the House of God where the Good God, the Everlasting One, dwells: into which there shall enter none who is impure, or of the nature of the human soul or of the body; but it is kept for those only who are of the nature of the Spirit. [A House] where those entering must needs cast their robes: and [where] all must become Bridegrooms [draped in the seamless robe] having been made *Andres* [compare *tetelesmenos* = androgynous] by virtue of the Virginal Spirit. For this is the Virgin who, receiving in her womb, both conceives and bears a Son, not psychical, nor physical, but a blessed Immortal - a Fruit of Ages. The Savior spoke clearly concerning these [*Andres*]. 'Narrow and steep is the Way that leads [speedily] unto Life Itself and FEW are they who enter upon it. But broad and spacious is the Way that leads into the Everchangeable and MANY are they who pass on by it.'" [Omikron, 1942, pp. 258-260.]

999

שפטים judges. Mem = 600, see 439.

Ιερευσ Εαλημ (Gr). Hiereus Salem. Priest of Salem.

Section 10 - 1000+

1000

א Large Aleph. The Fool. see 1, 61, 111.

תם Inmost point, center. Formed of Mem (Key 12) and Tav (Key 21) whose numbers are mirror images of each other. Their paths are united at the interior center of the cube of space. With different pointing: *tam*. Whole, complete; simple, pious, innocent, sincere, mild, perfect. Mem = 600, see 440, 600.

קץ End. Tzaddi = 900, see 190.

שמנים eighty. See 430.
שן Shen. tooth, fang. See 350.

תשקר deal falsely. see Genesis 21:23.
ששת six. see Exodus 16:26.

Κυριου. Kuriou (Gr). Lord. See 800.

1001

הרצון Will, good pleasure. The 20th Path of Yod. see 351.

1002

בשן soft, rich soil; Old Testament location. see 352.

קרבן offering, sacrifice; form of vow. see 352.

בעל שם Baal Shem. "Master of the Name," a Jewish magician. See 442.

1003

תתגר contend, you provoke. see Deuteronomy 2:9.

1004

דם שק blood sack. see 444.

פרי עץ זרע זרע The fruit of a tree yielding seed.

1006

תורת Law. The kingdom of Malkuth, the manifested world, is the Law in Expression. One form of the Hebrew noun for "Law." see Exodus 13:9.

קוץ Thorn.

ותקשר and bound, and she tied. see Genesis 38:28.

תותר the excellency, you will excel. see Genesis 49:4.

η νυμφη. he nymphe (Gr). The bride. see 998.

Η Κορη Κοσμου. He kore kosmou (Gr). The Virgin [of 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, 1776 (Greek).

1008

בן-אשה Son of a woman [1 Kings 7:14]. Refers to Hiram Abiff. Also Ben-eshah "Son of Fire"- the archetypal of Grand Man, the Architect of the universe, the Tree of Life, the Logos or Word. Nun = 700, see 254, 273, 358.

חשן Breastplate of the High Priest. With different vowel points Choshen, Angel of Air. see 358.

תרבות a brood. see Numbers 32:14.

1009

שמן Satan. Adversary, accuser, archdemon of

Kether.

תתגרו you contend, you make war. see Deuteronomy 2:5.

1010

ירושלים הקדשה Jerusalem the Holy. Engraved on the Copper (Venus) ring of magical wand. see 470, 1480, 414, 596.

כשפים Witchcrafts, sorceries.
קיץ Qayitz. Summer.

שין Letter name Shin. flame, tooth, fang. see 360.

למשמרת to be put away, kept, care for. see Exodus 12:6.

ירקרקת greenish, greenish ones. see Leviticus 14:37.

φερομενη πνοη βιαια (Gr). a rushing mighty wind.

1011

את האדם essence of man. Genesis 1:27. see 451.

תהום the abyss of the waters, great deep Genesis 1:2. See 451.

שנאנים Shinanim. angelic Choir sometimes associated with Tiphareth.

התורת the laws. see Exodus 18:20.

1014

חשון Cheshvan. The 2nd month of the Jewish calendar.

1015

הלך to go, depart, disappear; traveler. see 535.

השן The tooth. Nun = 500.

1016

ותקעתם and you shall blow. see Numbers 10:5.

1018

שחקים Sechchaqim. Clouds; the 3rd Heaven corresponding to Netzach. See 458.

יתבששו ashamed, they felt shame. see Genesis 2:25.

ותרבית and increase, or usury. see Leviticus 25:36.

1020

תברת perish, she will be ruined. see Genesis 41:36.

תברת you shall cut off. see Exodus 23:32.

1021

αποστολος. apostle (Gr). "A general sent for an undertaking: or, as a leader of the way up to a certain point of progress of responsibility. And, in particular, a Herald." [Omikron, 1942, pp. 250-251.]

1024

I. (32 x 32) or 2^{10}

בדגת over fish of the sea. see 464.

זרזיף Showers [Psalm 72:6]. A Qabalistic allusion to the descent of the secret power of the "Son of Fire: who is also the "Son of a Woman"- Hiram Abiff. Represented by the hidden paths of the Tree with Basic (Aleph) measure of 26. The descent of the powers of Ain Soph Aur through the Tree. Peh = 800, see 304, 1008.

1026

שכל מתנוצץ Sekhel Mitnotze. Resplendent Intelligence. The 10th Path of 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 נעץ, to glitter, to bloom, to flower. Mitnotze and Galgalim גלגלים, are numerically equal. Galgalim means whirlings or whirling motion, and 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.

ומשמרתם and their charge. see Numbers 3:31.

וישלח את העֹרב Genesis 8:7: And he sent forth the raven. see 1032.

שבון living, dwelling, inhabited, establishment, as a masculine noun, *Shikkoon*: realization, execution, repose, rest, provision of houses.

שערי-מות Shaari Mawveth. Gates of Death. One of the 7 infernal mansions, the 3rd Hell corresponding to Netzach. Psalm 9:14: "Thou that lift me up from the gates of death." In Isaiah 38:10, it is "Gates of Sheol." see 337, 57, 911, 99, 566, 108, 291.

עולם היצירה world of formation (466).

תורתך your Law.

עשרים ושנים Twenty-two (22).

לא תעשה-לך פסל you shall not make graven images.

1028

במשמרותם. According to their responsibilities. see 2 Chronicles 31:16.

ותורתיו. His laws. see Psalm 105:45.

Psalm 94:11. The Lord (IHVH) knows the thoughts of man; he knows that they are in vain (futile, fleeting). This verse adds to 1028.

וחידתם and their riddles (of the wise). see Proverbs 1:6. Mem = 600.

1030

שלשת three. see Genesis 30:36.

כריתת divorce. see Deuteronomy 24:1.

1032

ראשית הגלגלים "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.

צדק ושלום נשקו "Righteousness and peace have kissed each other [Psalm 85:10]. צדק is the name of the planet Jupiter, whose quality of expression is the 1st letter (Kaph) in Kether. שלום, shalom is completeness, fullness, at the end or limit of a cycle (ת in כתר). בת 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.

תורת יהוה 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.

ותורתך and thy law [Psalm 119:14]. see 1026.

ויסלח את העֹרב And he sent forth the Raven [Genesis 8:7]. see 1026, 157, 21, 12.

ויעש אלהים And God made

1034

זכר ונקבה ברא אתם male and female created he them.

1035

והיה ליהוה לאות עולם 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.

1039

שלטן Rulership, dominion, sultan. Nun = 700, see 389.

1040

שמן oil.

נצץ to sparkle, gleam.

1044

משפטיהם their judgements; their laws. see 484.

תאנמיפצת Thantifaxath. The Sentinel of the 32nd Path (Tunnel) of Tav on the Inverse Tree of Life.

I. The 32nd tunnel is under the aegis of Thantifaxath whose number is 1040 which is the number of the Temenos (the precinct of a temple), and of Choros, which, according to *The Canon* (p. 195) was 'a dance by which the earliest worshippers invoked the deity, moving with measured steps around the altar'.
In this *kala* is resumed the entire range of macro- and microcosmic *kalas*. Sixteen *kalas* are allotted to the macrocosm, and sixteen to the microcosm. The 32nd *kala* is, in a sense, the *second* 16th and as such pertains to Earth, typified by the altar. The sigil of Thantifaxath thus forms the earth or base of the entire series of *kalas* and the anode and cathode are linked or earthed to the *Tau* [i.e. the phallic current] that has its origin in the subconsciousness.

The sigil includes the geomantic figure of Acquisitio which is attributed to the number nine, and which, in this instance, is informed by the fiery Sagittarius - hence the electrical nature of Thantifaxath and its earthing in the hidden chthonian cells. These are typified by the forces of restriction and incarceration symbolized by Saturn.

The magical *siddhi* of this *kala* comprise Works of Malediction and Death, and the sickle of Saturn - The Great One of the Night of Time -is the supreme emblem of this Tunnel which is the resort of ghouls and larvae of the pit lit by the lurid phosphorescent glare of corpse candles.

The Ash and Cypress, the Nightshade, the Elm, and the Yew, are the trees of darkness in whose shadows the tunnel disappears into the deepest cells of the earth. Yet this tunnel has affinities with the ocean of space through its association with Set, the child of the Goddess of the Seven Stars whose planetary vehicle is Saturn.

Sebek, the crocodile, is the zoomorphic emblem of this tunnel, and Mako - a name of Set as the son of Typhon and the powers of darkness - is the secret deity of this nethermost cell. The God Terminus also belongs here, for this outpost of the cosmic system is truly the end of the cosmic vibrations which, from this point, return to their source in the stars. The disease typical of this *kala* is arteriosclerosis, the hardening of the small arteries that is the adjunct of senility and the onset of the final *rigor*.

The 32nd Path transmits the astral energies of Yesod to the sphere of Malkuth thereby effecting the final 'earthing' of *all* the *kalas* and influences that have streamed through the tunnels from Pluto (Kether) to Earth (Malkuth). But at this utmost and final earthing of the cosmic current a sudden reversal occurs; and this is the formula of Magick itself, that the Current having earthed itself in Malkuth now turns back upon itself and streaks up the Tree to dissolve in its source in the transcosmic centers of energy represented by Kether. [Grant, 1994, p. 253-255.]

1045

תהלים Psalms.

השמן the oil.

1046

תרומת offering, gift. see Exodus 30:14.

וקשרתם and you shall bind (tie) them. see Deuteronomy 6:8.

1048

רצון הקדם + זרע היהודים The Primal Will + the seed of the Jews. see 346, 144, 691, 277, 75, 357.

1050

תשמיש 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.

בית לחם Beth-lechem. House of bread; Bethlehem (490).

מפרין (the) books. see 400.

1051

המקשרות the stronger. see Genesis 30:41.

1052

צור עולמים Everlasting Rock. Everlasting Strength (492).

1054

המתמרת Hemethterith. The Sentenial of the 15th Path (tunnel) of Heh on the inverse Tree of Life.

I. The 15th tunnel is illumined by the *kala* of the Star, known in the Book of Thoth as the 'Daughter of the Firmament; the Dweller between the waters.' She is also the Mother-aspect of *kala* 13, the Virgin, and of *kala* 14, the Whore. The letter assigned to both Mother and Daughter is Heh, the number 5, and the Pentagram is her seal. The two waters are respectively the blood of the virgin daughter and the milk of the *enceinte* mother.

The Guardian of this Pylon is Hemethterith , her number is 1054 which is that of the Greek word *Naos*, meaning a 'ship' or 'ark', also the 'navel' and hence the womb. Her sigil suggests a face above three equal-armed crosses arranged in the form of a descending triangle with two serpentine forms dividing the crosses.

The relevant vesicle of 231 reads: Now riseth Ra-Hoor-Khuit, and dominion is established in the Star of Flame.

This is a reference to the child Horus manifesting in the form of Ra-Hoor-Khuit as the son of the Mother. The animal sacred to this *kala* is the peacock, one of the sacred symbols of the Yezidi who worship Shaitan under this form. The peacock is also the *vahana* of Kartikeya, the Hindu Mars, born of the element fire.

In alchemical terms, the 15th *kala* is that of Sulphur purifying by fire; in other words, the Mother is redeemed by the birth of the son. Note that Path 15 links Chokmah, the Sphere of the Magus, with Tiphereth, the Sphere of the Sun.

Chokmah, the Sphere of the Stars, thus pours down its *kalas* along the 15th Path into the power-zone of the Sun-Son, Ra-Hoor-Khuit (i.e. Tiphereth).

The magical *siddhi* associated with this *kala* is Astrology which - on the other side of the Tree - has a very different connotation to that which it usually obtains, for it is there the genuine science of the stars, or *kalas*, and differs as much from the popular conception of astrology as does the Tarot from the vulgar playing-card game.

The stellar energy that flashes its light through this tunnel is symbolized by the Dog Star, Sothis, and the nature of the child born in this cell of

Hemethterith is satanic in the sense that it is procreated by a magical method involving the use of the Eye of Set.

The *Behemiron*, meaning the 'bestial', are the qliphoth of this *kala*, and their name refers to this magical formula. [Grant, 1994, pp. 181-185.]

1056

הדם הוא הנפש Blood is the life. see 496.

ופרסין divided. see 406.

בשלון a fall. see 406.

תרומתי my offering. see Exodus 25:2.

1057

תאומים Teomim. Twins; Gemini.

1060

שכל נסתר saykel nisetar. Hidden or Occult Intelligence. The 7th path of Netzach. From the verb *sawther* סתר, 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.

משכן tabernacle.

1061 (prime)

היכל רצון Hekel Ratzon. Place of Delight, Heavenly Mansion corresponding to Tiphareth.

התותרת the remainder, the ones remaining. see Leviticus 10:12.

1062

צמר לבן white wool. see 412.

סמן השוב precious oil (or ointment). see 412.

1063

בית האלהים Beth-ha-Elohim. The House of God. see 503.

1064

עין יהוה אל יראיו "The eye of Jehovah is on them that fear him." King James translation. see 414.

1065

זאיר אנפין The Lesser Countenance, a title of Tiphareth.

"The One from the Egg, the Six and the Five, give the number 1065, the value of the first-born." [Blavatsky, 1967, p. 47]

1066

רעה צאן a shepherd of flocks. see 416.

יוד סמך וו דלת Yesod. Basis, Foundation, spelt in full. see 507.

המאור הקטן the lesser light.

פרצופים faces. persons.

כתרומת as that which is set aside, an offering of. see Numbers 15:20.

מתורתך your Torah. see Psalms 119:18.

תסתרו your will be sheltered (hidden).

1067

בעלי השמים Masters of the heavens, astrologers. see 507.

הנותרות that remain, the ones remaining. see Leviticus 27:18.

1070

שכל קיים Sakhel Qayyam. Stable intelligence. 23rd path of Mem. see 510.

משלשת three years old. see Genesis 15:9.

1073

אדכא דאנפין "Vast Countenance," one of the titles of Kether. see 423.

ο Θεος της γης. ho theos tes ges (Gr). the God of the earth.

1075

שיר השירים The Song of Songs.

1076

εταυρος. (Gr). cross. "Generally, this word implies merely an upright, that is, a standard: symbolically, it suggest a lofty aspiration. Which the addition of a transom, considered from left to right, there is added the suggestion of progress: that is, breath and height of development. The Tau T is a suitable ideagram for human aspiration and effort. When the upright and the transom bisect each other at right angles, we have the 'Cross of the Resurrection,' which signifies the completion of the aionian labors of the Soul, that is, the *Anastasis*. Compare [Jesus said to His Apostles] 'HE who has Crucified the world is he who has found My Word, and has fulfilled it according to the Will of Him Who sent Me.'" [Omikron, 1942, pp. 262-263.]

1080

מעשרתיכם your tithes. see Numbers 18:28.

η θυρα ανεωγμενη (Gr). he thrua aneogmene. the open door.

1081

I. Σ46 = 1081

תפארת Tiphareth. Beauty, the 6th Sephirah. Seat of the Creative Word or Logos. Sphere of the sun. the "Intelligence of separated influence" or "Intelligence of parted or allotted outflow." Sometime "Intelligence of Mediating Influence." Microprospus or lesser countenance. A reservoir, into which flow, by the channels of the various letters, the influences of the 5 sephiroth above it on the Tree. The principle of rulership-the "King" (Melek) who wears the crown (Kether). Tiphareth is the active manifestation of the Cosmic Self as the Ego through the path of Gimel (High Priestess-Memory), which projects *Mezla* [78], the holy influence, from Kether. Represent the formative world of Imagination (Ruach, רוח)-the point where the power of the universal Life-breath manifests itself as the active principle at the core of our personalities, or "I AM," the Primal Will (Eheyeh or Yekhidah). Consciousness of Lesser Adept in Rosicrucian Initiation. see 45, 52, 67, 80, 311, 528, 1370, 640, 548, 536, 90, 281, 666, 281.

The 6th Sephirah is also חמה, Khammaw, or שמש, Shemesh, the Sphere of the Sun. Sun-gods are gods of justice and its administration. Thus Apollo, among the Greeks, was the 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."

נוטריקון Notariqon. The cabalistic theory of acronyms. see 431.

לך אוצרות חשך 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.

רכב אלהים רבתים אלפי "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.

והשתרתי and I will hide. see Deuteronomy 31:17.

1082

בן עיש Son of Ayish; Ursa Minor.
ותרועת trumpet blast, and shout of. see Numbers 23:21.

1085

זרע אברהם seed of Abraham. see 525.

1090

הרמש הרמש The creeping thing that creeps.

צרף to refine, to melt together, to connect, to combine; also to try, to examine. see 370.

1091 (prime)

והעתרתי and I will entreat [pray]. see Exodus 8:25.

N48∀*γ8N4∀. philadelphia. brotherly love. See 1099.

1092

לחם תמיד lekhem tawmid. perpetual bread. see 532.

1094

מכת בכורות The Slaying of the First born.

1096

עולם העשיה Olahm ha-Assiah. the World of Action or the Material World. see 536.

מקום-ספיר place of sapphires. see 536.

ספר ספירות Sepher Sephiroth. Book of the Sephiroth (numbers, emanations).

פישון Pison. A river of Eden associated with Fire.

1098

לרכב בשמי שמי-קדם "Who rides upon the heavens, the heavens of ancient days [Psalm 68:33].

שני המארת הגדלים Two great lights.

1099

η φιλαδελφια (Gr). heh philadelphia. brotherly Love. See 1091.

1100

שוכן עד dwelling in eternity. see 450.

תו sea-serpent or monster; jackal. see 450.

רץ piece.
תשת you shall drink. see Leviticus 10:9.

1101

ארת earth. one of the 4 elements; one of the 7 earths corresponding to the Supernals see 291.

אשף astrologer, enchanter, magician.

1102

עולם מושכל Intellectual World.

תשבת you shall rest. see Exodus 23:12.

שבתת Sabbaths. see Leviticus 23:38.

1104

ותצא הארץ דשא and the earth brought forth grass.

1105

השתרר ruling, prince. see Numbers 16:13.

תשתה drinks, she drinks. see Deuteronomy 11:11.

1106

תרומתכם your gift, Terumah. Numbers 18:27.

1107

אתון furnace. see 457.

1108

תשחת destroy. see Deuteronomy 9:26.

בשרדות in the stubbornness. see Deuteronomy 29:18.

1110

מצפץ a name of God by Temurah. see 300.

תתעמר you shall treat as a slave. see Deuteronomy 21:14.

το αιμα Ιησου. to haima Yesou (Gr). The blood of Jesus.

υιος μονος (Gr). Only son.

οι κεκλημενοι της αληθειας. Hoi keklemenoi tes aletheasm (Gr). Those called of truth.

1111

והתמכרתם and you shall be sold, and you will sell yourself. Part of the "Curses for Disobedience" from Chapters 15 to 28 (Chapter 29 starts the renewal of the covenant) Eleven is *dahab*, gold in Aramaic. As well as *zad,* proud, haughty; insolent; presumptuous and *ode*, the fire of the magic light, firebrand, the magic power (see Aleph, 111). 101 is *Jah Elohim*, Divine name of Daath; *awsam*, a storehouse, rich harvest; *belahatahem*, by their secret enchantments; *qea*, vomit and *alo*, swallowed, destroyed. This suggest that the curse of disobedience is the practice of magic in a way that perverts the rich abundance of that same light. see Deuteronomy 28:68.

1112

תשבית shall you suffer to be lacking, you leave out. see Leviticus 2:13.

1114

ותשחת and [she] was corrupted. see Genesis 6:11.

1115

הנסתרת the secret things. see Deuteronomy 29:28.

1116

כתר מלכות 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].

שמעון Simeon. A tribe of Israel associated with Pisces.

1117 (prime)

ולתפארת and for beauty, honor, glory. see Exodus 28:2.

1118

שמע ישראל יהוה אלהינו יהוה אחד "Hear, O Israel: The Lord our God is one Lord' (Deuteronomy 6:4).

מנא מנא תקל ופרסין numbered, numbered, weighted and divisions; the handwriting on the wall. *Mena*, means part of, number, ordain, set; *tekel*: to balance, be weighted; *pharsin*: is from the root פרס, meaning to break in pieces, to split, distribute, deal, divide (usually without violence). see Daniel 5:25.

תשחית you shall mar, destroy, clip off [hair]. see Leviticus 19:27.

1119

תשתחוה shall bow down. see Exodus 20:5.

1120

כשף witch, magician. see 400.
שתיתי drank. see Deuteronomy 9:9.

καρπος μητρας. karpos metras (Gr). Fruit of the womb.

1121

נחש הנחשת brazen serpent.

1124

ויהי האדם לנפש חיה And man became a living soul. see 564 & Genesis 2:7.

חלם יסודות Kholem Yesodoth. Breaker of the Foundations. the Sphere of the Elements. see 564.

1125

I. Σ49 = 1125. The theosphic extension of the Kamea of Netzach.

עתיקא-דעתיקים The Ancient of Ancients.

1126

מנה מנה תקל ופרסין "Numbered, numbered, weighted and divisions"; the handwriting on the wall.

כשוף magic, sorcery, witchcraft. see 406.

1128

זעיר אנפין Lesser Countenance. see 478.

1131

אדירדין "The Mighty One sings"; a title of Tiphareth.

1134

חצר-עינון "Enclosure of the Fountains." A point near Dan on the ideal N.E. boundary of Cannan. Has alchemical significance. Nun = 700, see 484, 993, 190, 54.

1135

ויאמר אלהים יהי אור "And the Elohim said, 'Let there be light.'" see 575.

הקדוש ברוך הוא The Holy One, blessed be he.

והשתחויתי and you will bow down/worship. see Deuteronomy 4:19.

1141

אור כשדים light of the Chaldees (astrology). see 581.

אמרתך thy word. see 661.

שכל נאמן Sekhel Ne'eman. Faithful Intelligence. 22nd Path of Lamed. see 491.

1145

אלהים צבאות Elohim Tzabaoth. God of Armies, Creative Powers of Hosts. The Divine Name attributed to Hod, Water, the West. see 585.

1146

ירושלם Jerusalem. (older spelling) abode of peace, or founded in peace. see 586.

לויתן Leviathan the dark serpent, Dragon. see 496.

1147

παρθενος ουρανια (Gr). Heavenly virgin.

יהוה בחכמה יסד ארץ כונן שמים בתבונה "By wisdom the Lord laid the earth's foundations, by understanding he set the heavens in place;" see Proverbs 3: 19 & 3467 (value with Great Numbers).

1148

בתשומת pledge, in the placing, about something left. see Leviticus 5:21.

1149

להשתחות to bow down. see Genesis 37:10.

1150

נשף to blow, to breathe, evening twilight see 430.

נתן Nathan. to give.

1153

יש יהוה במקום הזה ואנכי לא ידעתם The Lord was in this place, and I was not aware of it. Said of Jacob after he had the dream of the ladder. see Genesis 28:16

1156

Τετελεσται. Tetelestai (Gr). It is finished. see 859.

1157

תתנשאו you do raise yourself up, to set yourselves. see Numbers 16:3.

1160

תנין serpent, dragon, whale. see 510.

1161

ארץ נוד The land of Nod. Old Testament place name. see 351.

1164

תשחתון you deal corruptly, you become corrupt. see Deuteronomy 4:16.

1165

ארץ תחתונה Nethermost Earth.

1166

יסוד התפארת Yesod ha-Tiphareth. Foundation of Beauty.

1171 (prime)

אדני הארץ Adonai Ha-Eretz. Lord of Earth (Malkuth). Divine name associated with Malkuth, Earth and the North. see 361.

1174

תשחיתון you will become corrupt. see Deuteronomy 31:29.

1175

ששה-עשר sixteen (16).

והשתחויתם and you worshipped them. see Exodus 24:1.

1176

פרצוף person, face.

1178

μυστηριον. mysterion (Gr). mystery. "Literally "For the guarding of things learned in secret.' A *Mysterion* was a school, a sodality, or a mode of practice conducted in secrecy. Probably the imitations and shadows of the FEW Great Mysteries were numerous, but of these FEW the practices and aims were never divulged. Hypothetically, they may be said to have led their severally tested entrants into the far reaches of the Evolution of the Soul: to have stimulated them, prematurely, to the Second Birth-that is, to the Awakening of the Spiritual Consciousness in the womb of the pure Soul. Thy *mystai* eventually attained to True Wisdom-the Practical Knowledge of That Which Is." [Omikron, 1942, p. 258.]

1180

שערים gates. see 620.
רשעים wicked men. see 620.

עשרים twenty (20).
ותשתחוין and they bowed down. see Genesis 33:6.

1181

στοματος. mouth. see Revelations 12:15.

1182

אבן החכמות stone of the wise. see 532.

1184

η αληθινη διαθηκη Κυριου. heh alethine diatheke kuriou (Gr). the true covenant of the Lord.

1186

בית-עדן Beth-Eden. House of Eden. see 536.

1188

אין ברוחו רמיה In his spirit there is no guile. see 538.

1190

שרפים Seraphim. Angelic Choir associated with Geburah.

1192

עולם יסודות The World of Foundation; the Sphere of the Elements; the part of the material world corresponding to Malkuth.

1194

ο αστηρ εν τη ανατολη (Gr). the star in the east.

1195

התנשמת the horned [white] owl. see Leviticus 11:18.

1196

מלכות האדם and everlasting kingdom. see 636.

פעלות האדם the works of man. see 636.

1197

ותתפשהו and she caught him [Joseph, by the cloak]. see Genesis 39:12.

1198

בית יוד נון הה Binah spelt in full. see 548.

1199

עשרים ואחד twenty-one (21).

1200

כוס תנחומים cup of consolation. see 640.

שכל נשרש Sekhel Nesharash. Radical Intelligence. The 5th Path of Geburah. Derived from a noun meaning "root." The first three letters of נשרש (Nesharash) spell נשר Nasher, meaning "Eagle" and its last three letters from שרש 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.

תו-שין-וו-בית-הה Tav-Shin-Vav-Beth-Heh. Letter-name values for Teshubah, Return. The secret value of תשובה 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 12x10x10x10 = 1200. The tribes are the powers of Adam. see 713.

שרשת chains. see Exodus 28:22.

1201

והתנשמת and the chameleon, and the horned owl. see Leviticus 11:30.

1206

תקון restoration.

וקשקשת and scales (as on a fish). see Leviticus 11:9.

1207

ראשון first, former, primary. see 557.

1208

בשקתות in the troughs. see Genesis 30:38.

1210

תרשיש Tarshish. blackness. Also name of angel of Geburah of Briah. In Exodus 28:20, a beryl, an emerald.

I. Paul Case" "It is the name of a precious stone, derived from תרש = 900, to be strong, firm, hard. Josephus identifies this stone with chrysolite, the modern Topaz; in the Authorized version it is rendered as Beryl, others think it is Amber. The last is probably the real derivation, since it agrees, with other Alchemical symbolism. Note, however, that blackness is not the true Hebrew meaning." [Paul Case of D.D. Bryant's Philosophers Stone, V]. The gold used by Solomon it the Bible to adorn his temple was said to come from Tarshish [1 Kings 10:22, 22:48].

II. Beryl is linked with Venus and with Leo. Geburah of Briah is Mars in the creative world, Venus is connected with creative imagination (Key 3). Remember that "Brass (i.e. Venus) is molten out of the stone," and that Gold comes from the North (Mars). The Beryl crystal contains a hexagonal pattern linking it with Tiphareth and the heart (Sun) center [Amber is a yellowish, translucent resin, which becomes strongly electric by friction.] "Blackness" suggest the state of the alchemical first matter during the sage of putrefaction (Scorpio). Jehoshaphat means "God has Judged" and is connected with Geburah, sphere of Mars. see 54, 345, 410, 478, 900.

1212

תשוקתו his desire. see Genesis 4:7.

1215

שהם יקד The precious onyx. see 665.

1217

שכל בית הקדוש Sekhel Beth ha-Shepha. Intelligence of the House of Influence. The title of the 18th Path of Cheth. Connects Binah, the great sea with the source of volition in Geburah. Represents the field (fence) or personality and is related to the quality of water. It is the channel of

the abundant overflow of the fiery activity of the Life-power, taking form as objects, both "thing" and "creatures". The possession of this path is to overcome the illusive power of these limitations by learning how to use them. The perception of reality wakes consciousness into the stage where no good and perfect gift is withheld. Those who make themselves receptive to the One Will manifest Will-power. This state of being is called the alchemical Philosopher's Stone. It is found in the Holy of Holies, the Adytum of the inner temple of super-consciousness. The field of mastery, is that of speech, both thought and vibratory combinations of sound vibrations. see 450, 100, 867, 414.

1218

תחתית the depth, below. see Deuteronomy 32:22.

1219

ιχθυς. Ichthys (Gr). Fish. The Greek equivalent for the Hebrew letter-name Nun (נוּן).This word forms the initials of the Greek sentence meaning "Jesus Christ, son of God, Savior." Note that 1219 is 23 (the number of חיה, Chaiah, the Life-force) times 53 (*Ehben*, stone). The stone is the Elixir of Immortality. As a proper name Nun means perpetuity and eternality. Note that the name Jesus is a variant of Joshua, the successor of Moses, whose father was name Nun. see 106, 700.

1220

בתחתית at the foot of (the mountain). see Exodus 19:17.

1221

תורה האדם Torah ha-Adam. the law of Adam (Humanity). see 661.

מלאך האלהים Messenger of God. see 181.

βασιλεια Θεοτητος (Gr). kingdom of the Godhead.

1223

AZΩת Azoth. Beginning and end. Alchemical term relating to the first matter, the Quintessential (see 158 Latin), or the 5th essence, akin to the Akasha of Hinduism. see 1, 400, 800, 801, 22.

The word Azoth is formed from the 1st letter of the Hebrew alphabet, Aleph, and the second, third and forth letters as the last letters of the Latin, Greek and Hebrew alphabet respectively. This Azoth is the symbol for the completion of the Great Work by passing out of the limitations of time into timelessness (eternity).

"Azoth is a mystical and cabalistic word used principally by the Alchemist of medieval times... in one sense it therefore signifies the beginning and the end, or that which is contained within these limits, otherwise, "The essence of all things." In harmony with this it is used to denote 'the Astral Light' and in Alchemy signifies the philosophical Mercury, the root of all metals, or the divine essence brought own into the operation, which it completes." [Micheal Whity, The meaning of Azoth, Azoth Magazine, July 1920 page 6]. see 11, 414.

1225

I. Σ49 = 1225. 175 x 7 = 1225. The total value of the numbers in a magic square of Venus.

עתיקא דעתקין The Ancient of the Ancient Ones, a title of Kether, the Crown. see 620, 49, 175.

המפתן the threshold. see 1 Samuel 5:4.

הותרים the thongs, ropes. [that bind Sampson]. see Judges 16:9.

ואשחיתך and I will destoy you. Jeremiah 15:6.

והתגדלתי and I will magnify myself. Ezekiel 38:23.

המעשרים those who collect tithes. Referring to the Levites. see Nehemia 10:38.

חרבתדם their swords. see Micah 4:3.

ויהי בשלם סכו ומעונתו בציון Psalm 76:3: His tent is in Salem, his dwelling place in Zion.

ירעם הים ומלאו תבל וישבי בה Psalm 98:7: Let the sea resound and everything in it, the world, and all who live in it [her].

1226

שמש יהוה Sun of IHVH (Tiphareth). see 666.

תשוקתך your desire. see Genesis 3:16.

1230

וערפל חתלתו and-thick-darkness, wrapping-of-him. see Job 38:9.

1231

גבורתכם your strength [Isaiah 30:15] Mem = 600, see 671, 216.

1223

טמירא דטמירין the Concealed of the Concealed (a title of Kether). see 583.

פלאה דעת ממני נשגבה לא אוכל לה Such knowledge is too wonderful for me, too lofty for me to attain." see Psalm: 139:6.

1239

כבוד ראשון First Splendor, Primal Glory, a title of Kether. see 589.

1240

τροφος. trophos (Gr). nurse.

1242

אפיסת הדעות Defective thoughts, thinking. A source of sorrow, sin, and the illusion of separateness. see 691, 551.

1255

עולם מוסר Moral World. see 695.

והתקדשתם and sanctify [consecrate] yourselves. see Leviticus 11:44.

1256

אש השמים Fire of Heaven (Key 16). see 696.

1258

תתחתן shall marry.

κεκλημενοι κυριου. keklemenoi kuriou (Gr). the Lord's chosen.

ο παρακλητος. !8024<oH (Gr). the true comforter.

1260

פרי עץ the Fruit of the Tree. see 450.

1263

γνωσις. gnosis (Gr). Inner knowledge that is revealed through contact with the divine.

1266

חרש נחשת 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.

כי-עמך מקור חיים באורך נרה-אור For with thee is the fountain of life (and) through thy light do we see light. Psalm 36:9.

1269

Δειπνον Κυριου. Depinon Kuriou (Gr). the Lord's Supper.

1271

σταυρος. 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 form 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 from of the Hebrew letter Tav as shown of the 9th century B.C. inscription of Debon. see 406, 713, 126, 291, 400, 58 Latin.

η γνωσις. heh gnosis (Gr). the wisdom; i.e. chokmah, The secret wisdom is the Qabalah (Reception). see 294, 137, 1378, 73 & *True and Invisible* [p. 41]

he kleronomia hagion (Gr). the sacred inheritance. Greek spelling unknown.

1272

η γεδμετρια. he gewetria (Gr). the geometry.

1274

אלהים חיים Elohim of Lives, Living God. see 154.

שקעדורת penetrating streaks, depressions. see Leviticus 14:37.

1278

מים חיים living waters. see 158.

1280

שכל שלם the Perfect Intelligence. see 720.

1290

עתיקין Ancient Ones.

צפיתן Their appearance (Sephiroth). see 640.

1295

πνευμα της γης. pneuma tes ges (Gr). spirit of the earth.

1298

גפרית אדם Sulphur Adam. see 738.

1299

שכל מוגשם Corporeal or Incarnating Intelligence. The 29th Path of Qoph. see 739.

1300

שרף. Seraph. Fiery Serpent. Ruler of Fire; one of the Seraphim. See 580.

1309

שין-בית-תו-אלף-יוד Shin-Beth-Tav-Aleph-Yod. The secret number of שבתאי Shabbathai or Saturn, meaning "Rest". see 713, 1200.

This number is the perfection of the Tribes of Israel (1309). Note that the active tribes are 11, not 12, because the sons of Aaron are Levites, separate from the rest. see **31**.

1311

אש תם A perfect man. Mem = 600, see 311, 440, 751, 1000.

1313

ευλογεω. eulogia (Gr). Eulogy, blessing. Also the blessed and consecrated bread of the early Christian Eucharist. see 93 Latin.

1303

מסתגף a hermit (lit., "a hidden body"). see 583.

1304

הוא ידעה אותם He shall feed them. see 744.

υδωρ. water. see Revelations 12:15.

1305

השרף the fiery serpent, fiery angels. see 585.

לחוף אנית "For a haven of ships." see 585.

1306

שקוץ disgusting, filthy, an abomination, an idol. see 496.

1310

ανθρωπος. anthropos (Gr). man. "For *aner* [159] means, par excellence, someone who is distinguished for a certain virtue, while *anthropos* means someone who is not distinguished for anything in particular. The word *aner* indicates the hero, the leader, the expert, it is said to be akin to ανυω, I complete, while the noun ανυσις means directing, a leading-up to the Above. Both the words *anthropos* and *aner* may be of the common gender." [Omikron, 1942, pp. 249-250.]

תתפתל you-show-yourself-shrewd. see Psalm 18:26.

1313

אבן האדם Ehben ha-Adam. the Stone of Adam. see 103.

1316

נרון קסר Nero Caesar. see 666.

1317

שמנלמאד oil for lighting. see 667.

1320

מם יוד מים Mem-Yod-Mem. the letter-name Mem, spelt in plentitude. see 200.

שמעתיך I have heard you. see Genesis 17:20.

1321

ותהרין they (Lots daughter's) became pregnant. see Genesis 19:36.

1327

את-שם יהוה The essence of God's name. See 767.

1336

דם ענבים Blood of grapes. see 216.

1337

עולם הקליפות The World of Shells or Demons. Assiah. see 777.

1344

את הכרבים ואת להט החרב. Cherubim + a flaming sword. Genesis 3:24: "After he drove the man out, he placed on the east (front) side of the Garden of Eden Cherubim and a flaming sword flashing back and forth to guared the way to the Tree of Life."

להט שרף Magic serpent. Lahat means to burn as well as to hide; hence to use occult or magic arts. Seraph is the Serpent on Numbers 21:8 that was placed on a pole that all who gazed on it was cured of snake bite.

1346

מצפון זהב יתה Gold comes from the north. see 696.

1348

בן אלהים Ben Elohim. Son of God. see 138.

1349

גן אלהים Gan Elohim. Garden of Elohim. Rabbi Gikatalla: "... the children of Isreal, will inherit upper Eden, which is Binah." Binah is associated with the Divine name Elohim. see

139. [Gikatalla, 1994, p. 231.]

1351

κρυσταλλος. crustallos (Gr). clear ice, ice; rock crystal.

1352

סוד הפעולות הדותיות The secret of all spiritual activities. The 19th Path of Teth. see 1702.

1354

חכם בני ושמח לבי ואשיבה חרפי דבר Be wise, my son, and bring joy to my heart; then I can answer anyone who treats me with contempt (reproaches me). see Proverbs 27:11 & 1914 (value with Great Numbers).

1355

μονοκερως monokeros. Unicorn.

1356

ετελειωσα. Eteleiosa (Gr). [I have] finished, literally perfecting. see John 17:4. see 1984, 859 Greek.

1358

ψυχη. pshcye (Gr). Psyche, personality; Rauch [רוח].

ψνχη. 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.

εικων λογου (Gr). image of the word.
η μεγαλη γνωσις (Gr). The great gnosis.

1359

The total of the 6 Hebrew words in Psalm 118:22. "The stone the builders rejected is become the chief corner-stone." אבן (53) מאסו (107) הבונים (420) היתה (420) לראש (531) פנה (135) see 151, 273.

1360

לוקיץ שמים Firmament of Heaven. see 800.

עדלות לבבכם Foreskins of your heart. see 800.

1362

η πνοη πνευματος (Gr). The breath of the spirit.

1364

לחם ויין Bread & Wine. see 154.

1369

ο επι-ιερευς Θεου (Gr). ho epi-ierus theou. high-priest of God.

1370

עשתרת Ashtoreth. The Hebrew name of the Goddess Aphrodite, whose birthplace was Cyprus, where copper was mined. She is identified by with Asthrte, or Ishtar, the great mother whose worship was introduced in Cyprus by the Phoenicians and from Sidon, and which the Romans identified with Venus.

1376

עשתרות Astaroth. Goetic demon #29 by day of the 2nd decanate of Capricorn. see Appendix 11.

Goetia: "He is a mighty, strong, duke, and appears in the from of a hurtful angel riding on an infernal beast like a dragon, and carrying in his right hand a viper. Thou must in no wise let him approach too near unto thee, lest he do thee damage by his noisome breath. Wherefore the magician must hold the magical ring near his

face, and that will defend him. He gives true answers of things, past, present, and to come, and can discover all secrets. He will declare witting how the spirits fell, if desired, and the reason of his own fall. He can make men wonderfully knowing in all liberal sciences. He rules 40 Legions of Spirits." [Mathers, 1995, p. 41]

חכמה גבורה תפארת Chokmah-Geburah-Tiphareth. The sum of the Hebrew names for Wisdom, Strength and Beauty. These are the Sephiroth corresponding to the zodiac, the Life-force, Mars and volition and the Sun and the central Ego. The intimation is that the power of Venus, represented by Ashtoreth is the Key which unlocks the door to these levels of consciousness. see 870 Greek, 87 Latin, 73, 216, 1081.

1375

τελειος πετρος (Gr). telios petros. perfect stone.

1376

ועשתרת and the flocks. Deuteronomy 7:13.

1378

I. Σ52 = 1378. The Theosophic extension of 52 is 1378. Jehovah spelled in plentitude in the world of Assiah (see Appendix 7) is also 52 (הה יוד הה וו). Therefore, 1378 represents the full manifestation of the power of the name Jehovah on the physical plane.

II. The birthdate of Brother C. R. C. Note that *Melek Shelomah* (King Solomon, 465), *Khurum Melek Tsore* (Hiram King of Tyre, 640), and *Khurum Abiv* (Hiram Abiff. 273) add tp 1378. These are the names of the 3 original Master Masons.

1380

משמתם from their names. Exodus 28:10.

עשיתם I made them. Genesis 6:7.

שפתם their language. Genesis 11:7.

תשעים ninty (90). Genesis 5:9.

1395

Παλαιος Ημερων (Gr). Ancient of Days.

1400

לך יהוה הגדלה והתפארת והנצח והוד Thine Oh Lord are the Greatness, and the Beauty, and the Victory, and the Splendor.

שרשרת chains. Exodus 28:14.

1406

η ζωσα πολις. heh zosa polis (Gr). the living city.

εικων ναου. eikon naou (Gr). image of the temple.

ο πυθαγορικος λογος. ho Pythagorikos Logos (Gr). the formula of Pythagoras.

1408

Σωτηρ. Sotehr (Gr). Savior. One of the titles of Jesus. see 644, 1756, 1480, 656, 1844, 1988, 888.

1426

ופלשתים Philistines. see Judges 15:14

והחיות רצוא ושוב כמראה הבזק And the living creatures ran and returned like the appearance of a flash of lightning. see Ezekiel 1:14.

תשבון see will live [in safety, Jerusalem]. see Jeremiah 33:16.

1428

לשמר את דרך עץ החיים To guard the way to the Tree of Life. see Genesis 3:24.

1429

ο οικος επι την πετραν. ho oikos epi ten petran (Gr). the house upon the rock.

1431

תבונת הקדמות "dwelling place of the Primordial" or the Treasure of the Primordial". The Perfect Intelligence of the Eighth Path, Hod. Tekunath is from a root meaning: to arrange, to measure, disposition, preparation, things prepared, treasures, fixed place, dwelling-place, quality, characteristic. Every advance toward a greater perfection is the utilization, development and unveiling of this "Primordial Treasure." see 15, 876, 550, 481

אש מתך A refiner's fire [Malachi 3:2]. see 711, 301.

1441

σπερμα ζωης. sperma zoes (Gr). seed of life.

1443

אני לדודי ועלי תשוקתו I belong to my lover, and his desire is for me. Song of Songs 7:11.

אני שלום ובי אדבר המה למלחמה I am a man of peace; but when I speak, they are for war. Psalms 120:7

חרב יראתם וחרב אביא עליכם נאם אדני יהוה You fear the sword, and the sword is what I will bring against you, declares the Sovereign Lord. Ezekiel 11:8.

1445

לשאירית נחילתו "The remnant of his heritage."

אתה מלכות וגבורה וגדולה לעולם אמן Ateh Malkuth ve-Geburah ve-Gedulah le-olahm amen. "The thee, Kingdom and the Power and the Majesty, throughout endless ages, Amen." Formula of the Qabalistic Cross, used in the lesser ritual of the pentagram. see 858, 1406, 496, 216, 48, 176, 91.

1452

ושמותן and their names. see Ezekiel 23:4

ושקמותם and their sycamore trees.

עזרני יהוה אלהי הושיעני כחסדך Help me, O Lord my God: save me in accordance with your love. see Ps. 109:26.

1459

The year that "The Chemical Wedding of Christan Rosenkrutz" was written.

1477

κυβικος πετρος. kubikos petros (Gr). cubic stone.

1480

שבע שבתות Literally, "7 Sabbaths." Seven periods of 7 days are 49 or 7x7. Related to the powers of Venus (Netzach), important in practical occultism. see 1010, 470.

ο πανδοχευς. ho phandocheus (Gr). The host (of an inn).

τελεσφορπς. telesphorphus (Gr). Ripener, perfecter, finisher.

Χριστος. Khristos (Gr). Christ, the anointed. One of the 7 names of Jesus besides his own, 8 in all. A technical term whereby even exoteric creeds designated the Logos "by whom all things were made" [John 1]. The Logos is not only the Basis of manifestation, but also the power which is at work to bring the creative process to a successful conclusion. Thus Christ is called "our foundation," and is also the "Pinnacle Stone," the cap-stone of the pyramid symbolizing a new world order. Christ is called the "author and finisher of our faith" the basis and completion of the words alpha and Omega. They combine to 801, which reduces to 9. Used in 1st Thessalonians 3:13, it implies the completeness which is one of the ideas inseparable form the meaning of the letter 9. see 80, 324, 9, 1222. see 644, 8, 1768, 800, 656, 1408, 971, 1844, 1988, 888.

I. "The word *Khristos* is the Greek word for Anointed, and connotes a king or other anointed leader. Speaking of Jesus the Christ, He is said to be an Intermediate between God and Mankind.

The description '*Khristos*' must be understood to include both God and Man: while 'Jesus' refers to the act of (Christ) entering into the body of an *anthropos* [1310](*enanthropesis*). The word *Kyrios* (Lord) includes, at times, the idea of Godhood. 'And the *Khristos* is indeed a Lord Divine, by virtue of the Anointing of His Manhood in Godhood.'" [Omikron, 1942, p. 265.]

Lithos [λοθος] trisepapeiros (Gr). Stone of the 3 boundless dimensions. Given without spelling in *True and Invisible*. see below.

"1480 is the value of the Greek words *Mathesis spharas* (Doctrine of the Sphere), *Kaine philosophia* (the New Philosophy), *He aneogmene thura* (the Open Door) and *Lithos trisepapeiros* (Stone of the Three boundless dimensions). That these are all appropriate description of the mystical Christos is evident. But they are also mentioned directly in the *Fama*, which proclaims a *new philosophy* which it compares to a globe or circle ('the axiomata, which he know would direct them, like a globe or circle'), so that it is truly a *doctrine of the sphere*. This doctrine is hidden in a vault and the *open door* of the vault is compared to a door which shall be opened in Europe. And the whole secret doctrine is summed up in the occult meaning of the cube, or *stone of three boundless dimensions*." [Case, 1985, pp. 121-122.] see 2368 Greek.

η αναστασις εκ Θεου (Gr). The resurrection from God.

η θυρα ανεωγμενη. he thrua aneogmene (Gr). The open door.

ο αστηρ της αγαπης. ho astertes agapes (Gr). The star of love.
ο αληθινος υιος Μαριας. ho alethinos huios marias (Gr). The true son of Mary.

θρονος σοφιας (Gr). Throne of Wisdom.

η αγιωσυνη (Gr). the Holiness.
η αγαθωσυνη (Gr). the goodness.

αιτιος της ειρηνης (Gr). author of peace.
ο παις του ισηλ (Gr). the child (or servant) of Israel.

Παις του Δαυιδ (Gr). Son of David.

κτισις εκ παρθενου (Gr). creation from a virgin.

1484

Psalm 103:10. "He does not treat us as our sins deserve or repay us according to our iniquities."

Psalm 118:20. "This is the gate of the Lord through which the righteous may enter."

Job 15:22. "Before his time he will be paid in full, and his branches will not flourish."

1500

תשתרד you shall rule. see Numbers 16:13.

כי רוח יזרעו וסופתה יקצרו Indeed, they sow the wind and they reap the whirlwind. Hosea 8:7.

φως. 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.

ενδυμα Κυριου. endyma Kyriou (Gr). The robe of the Lord. see 801.

Σιων Ορος (Gr). Mount Sion.

1502

ο αστηρ εν τη ανατολη (Gr). the star in the east.

1512

αποκαλυψις (Gr). unveiling. "A making evident. A first-hand knowledge before speaking. A fuller unfoldment of the essential nature. The Fuller Presence of [or Unfoldment by] the Christ." [Omikron, 1942, p. 250.]

1513

התתן son in law. see 1 Samuel 18:22.

כתועבתיהם with their detestable practices.

1517

Θεια χληδων (theia chledon, Greek). The Sacred Voice.

1552

אריך אנפין The Greater Countenance, or Macroprospus. A title of Kether and name of the number one. see 422, 620, 1346.

1516

Ιησους η θυσια (Gr). Jesus the offering.

1543

αλς κυβος τελειος. hals kubos teleios (Gr). Perfect salt-cube.

1547

ο κυβικος πετρος. ho kubikos Petros (Gr). the cubic stone.

1554

I. Total summation of the lines of magic square of the sun.

παν δωρημα τελεον. pan dorhema teleion (Gr). Every perfect gift [James 1:17]. The context says every such gift "is from above, and comes 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.

Αναστασις σαρκος (Gr). anastasis sarkos (Gr). Resurrection of the body.

αλας κυβομορφον. halas Kubomorphon (Gr). salt cube.

η αιωνια προθεσις. (Gr). the eternal purpose.
επιφανεια κυβου. epiphaneia kubou (Gr). superficies of the cube.

1570

η πνοη πνευματος. Heh pnoe pneumatos (Gr). The breath of the spirit.

1574

אלהים לנו מחסה ועז עזרה בצרות נמצא מאד
God is our refuge and strength, an ever present help in trouble. see Psalm 46:2.

1577

אין סוף the Limitless, no boundary. Nun = 700, Peh = 800, see 207.

1591

πας ανθρωπος (Gr). All Humanity.

1618

Κυριος Εαβαωθ. Kurios Sabaoth (Gr). Lord of Hosts. Greek version of יהוה צבאות. see 525, 800, 1013 Greek and Romans 9:29.

1627

Ευχαριστια. Eucharist (Gr).

1628

κεφαλη γωνιας. kephale uonias (Gr). the head of the corner.

1642

Ο Κυριος της αληθειας (Gr). The Lord of Truth.

1654

το εργον ετελειωσα. To oergon eteleiosa (Gr). The work I have finished. see John 17:14 and 1356, 859 Greek.

1701

ενοικητηριον Κυριου (Gr). dwelling of the Lord.

1702

שכל סוד הפעולות הדוחניות The Intelligence secret of all spiritual activities. The 19th Path of Teth. Links the Reciptacular Intelligence (Chesed, cosmic memory) to the Radical Intelligence (Geburah, volition). The prime secret of this path is that whatever exist is a form of spiritual energy and that every form of this energy is subject to the direction and control of the form above it. By controlling subconscious production of mental images man-as a synthesis and vehicle of universal life can "pen the Lion's mouth" (In Key 8 the woman (Empress) tames the Lion because she has been instructed by the Hierophant). Another part of the secret is that human life extends beyond the limits of the physical world-man is immortal. He "enjoys the universal medicine" when his body-cell consciousness has been harmonized with the central indwelling self. Comprehending this secret he is filled with Joy-he has nothing to acquire-he performs the Great Work by eliminating prejudices, hates, dislikes, and faulty opinions. see 667, 206, 409, 380, 358, 661.

ζωη εις το διηνεκες (Gr). Eternal Life.
η βασιλεια κατα γνωσιν (Gr). the kingdom according to the gnosis.

1724

ο λοθος ακρογωνιαιος. ho Lithos Akrogoniaios (Gr). the corner-stone

1755

קדוש קדוש קדוש יהוה צבאות 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 (8x221)

ο Κυριος ημυν. Ho Kurios hemon (Gr). Our Lord. One of the titles of Jesus. see 644, 800, 656, 1480, 1408, 1844, 1988, 888.

1771

γνωσις της σοφιας. gnosis tes sophias (Gr). Knowledge of Wisdom.

1776

η σωτηρια Ισραελ. He soteria Isreal (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 3x592 or Theothes.

Ιησους εστι λογος Iesous esti Logos (Gr). Jesus is the Word.

η κορη του κοσμου (Gr). the Virgin of the World.

1784

אין שוף אוד The Limitless Light. The 3rd veil of the absolute. Nun = 700, Peh = 800, see 414, 61, 146, 17, 84.

1832

Proverbs 20.27: The lamp of the Lord searches for the spirit of the man; it searches out his inmost being.

1836

שכל מתנוצץ Saykel Mitnotzetz. Resplendent Intelligence. Title of Malkuth. *Mitnotzetz* 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

εγω ειμι η αναστασις. Ego ehimi heh anastasis (Gr). I am the Resurrection. Jesus own words. see 971, 1988, 888, 1480, 644, 1768, 800, 656, 1408 & John 11:25.

1911

יהוה אלהים אלהי ישראל עשה נפלאות לבדו ברדו Praise the Lord God, the God of Israel, who alone does marvelous deeds. see Psalms 72:18 & 2951 (value with Great Numbers).

1914

שפתי חכמים יזרו דעת ולב כסלים לא כן The lips of the wise spread knowledge; not so the hearts of fools. see Proverbs 15:7 & 3684 (with Great Numbers).

1920

τω πανοχευς. to phandochei (Gr). the host (of an inn). see 1480.

1940

נפש ברכה תדשן ומרוה גם הוא יודא. Proverbs 11:25: A generous man will prosper; he who refreshes others will himself be refreshed.

עיניו ואת מלכים לכסא וישיבם לנצח ויגבהו לא יגרע מצדיק. Job 35: 7: He does not take his eyes off the righteous; he enthrones them with kings and exalts them forever.

1988

αναστασις νεκρων. anastasis nekron (Gr). Resurrection of the dead. see 971, 1844, 888, 1480, 644, 1768, 800, 656, 1408 and 1 Corinthians 15:12.

2035

χριστος εν υμιν. christos en humin (Gr). Christ in you.

2050

Τυφων (Gr). Typhon. A serpent god.

"One meaning of *Typhon* is... a kind of comet... Another form is either *Typhoeus* or *Typhos* and specifically refers to the youngest son of Gaia, who was mother also of the three fifty-headed monsters and of Garamas. *Typhos* means 'smoke, vapor', and also 'conceit, vanity [see הבל, 37] (because it clouds or darkens a man's intellect)'. *Typhos* means 'blind' and specifically 'in the sense of misty, darkened.' The verb *Typhoō* means 'to blind, make blind' or 'to blind, baffle.' It also means 'to wrap in smoke.'

Since Typhon is specifically said to be the father of Sirius (Orthrus) and one of its unexplained definitions is a description of a moving star, and its son has fifty heads, I take all the references to obscurity and invisibility to mean that Typhon represents Sirius B which is the dark companion of Sirius and is invisible to us. In other words, we are *typhlos* (blind) to *Typhon* because it seems as if it were obscured or *typloo'd* (vapor, smoke), and we are baffled, blind (thyhlos) in a sense of the subject being darkened (*typhoō*).

A possible origin of the word Typhon may be the Egyptian word *tephit* or *teph-t*, both of which have the meaning of 'cave, cavern, hole in the ground.' This Egyptian word describes perfectly the chasm at Delphi in which Python was supposed to lie rotting, his corpse giving off the fumes out of the earth. And, as we have seen, Python was equated with Typhon in early times." [Temple, 1987, p. 163]

2063

ברשים ימשול ועבד לוה לאיש מלוה עשיר The rich rule over the poor and the borrower (לוה, to be joined) is servant to the lender. see Proverbs 22:7.

2080

I. Σ64 = 2080 (theosophical extension)

תפתרתרת 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 תפארת (Tiphareth, 1081). The middle letters תרת (1000), the value of Aleph, written large. Also one of the many meanings of the word Aleph, אלף (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.

חכמים וחידתם יראת יהוה ראשית דעת

the wise, and their riddles. The fear of the Lord is the beginning of knowledge. see Proverbs 1:6-7.

2096

בשומי ענן לבשו וערפל חתלתו. When I made the clouds as garment and wrapped it in thick darkness. see Job 38:9.

2109

ο ενσωματος λογος. ho ensomatos logos (Gr). the incarnate word. Refers to Jesus.

2142

אם תבקשנה ככסף ודמטמנים תחפשנה.

Proverbs 2:4: "If your look for her as Silver, and search for her as for hidden treasure." Refers to understanding. Silver is the metal of the Moon or subconsciousness; "Her" is the divine soul, Neshamah in Binah. The treasures are those of wisdom, which is spirit, Life and light. Understanding is the Key which unlocks the "door" (Path of Daleth) to Wisdom (Chokmah). see 67, 73, 434, 23, 68. See 2368.

2145

אחד ראש אחדותו ראש יחד תמורתו אחד. One is his beginning. One his individuality, His permutation is one. The Divine Name of 7 Letters. [Zalewski, 2002, pp. 133-134]

2281

הון ועשר בביתו וצדקתו עמדת לעד

Psalms 112:3: Wealth and Riches are in his house and his righteousness (fairness) endures forever.

2304

ο νομος της συμμετριας. ho nomos tes symmetrias (Gr). the law of symmetry.

2311

το πυρ το αιωνιον. to phur to alonion (Gr). the fire everlasting. see 1571, 23, 11 and Matthew 25:41.

2335

כי לא מחשבותי מחשבותיכם
ולא דרכיכם דרכי נאם יהוה

For my thoughts are not your thoughts, neither are your ways may ways, says the Lord. Isaiah 55:8.

2349

בידך אפקיד רוחי פדיתה אותי יהה אל אמת

Into your hands I commit my spirit; redeem me, O Lord, the God of truth. see Psalms 31:5. Kaph = 500.

2356

יהוה ישמרך מכל רע ישמר את נפשך

Psalm 121.7: "The Lord will keep you from all harm, he will watch over your life.

2368

2368 is Jesus Christ in Greek. Note that 2368 = 37 x 64. Or the multiplication of truth .

∀802γ4∀ *alethela*, by the powers of Yekhidah

יחידה, (a title of Kether, 620), The Indivisible One.

Also note that the ratio of 2368 (Jesus Christ) to 1480 (Christ) is the same as 8 to 5, (1.6:1) which is the ratio of length to height of the Vault of Brother C.R.C.

In *The Apostolic Gnosis* by Frederick Bond and Thomas Lea 500 names and titles relating to Jesus is given from pages 66 to 106. The following is a selection from this book:

1. Ιησους [888]; Χριστος [1480]. Jesus Christos (Gr). Jesus Christ. The manifestation of the universal principle (Christ) through an incarnate human being. see 1480 Greek.

2. Ιησους [888]; Υιος [680]; Κυριος [800]. Jesus, Son. Lord.

3. Ιησους [888]; η αληθεια [72]; σωτηρ [1408]. Jesus. The truth. Savior.

4. Ιησους [888]; η αναστασις εκ Θεου [1480]. Jesus; the resurrection from God.

6. Ιησους [888]; Αλφα [532] Ωμεγα [849] Αμημ [99]. Jesous-Alpha-Omega-Amen. Jesus; first and last; amen.

20. Ιησους [888]; θρονος σοφιας [1480]. Jesus; Throne of Wisdom.

21. Ιησους [888]; η θυρα ανεωγμενη [1480]. Jesous he thrua aneogmene. Jesus; the open door.

22. Ιησους [888]; η αγιωσυνη [1480]. Jesus; the Holiness.

23. Ιησους [888]; η αγαθωσυνη [1480]. Jesus; the goodness.

24. Ιησους [888]; ο αστηρ της αγαπης [1480]. Jesous, ho astertes agapes. Jesus; the star of love.

26. Ιησους [888]; 0 γ4Δ0<0 [189]; 084oH *46∀4oΦΛ<0H [1291]. Jesous; heh eirene. hlios Dikaiosuehe. Jesus, peace, sun of righteousness.

27. Ιησους [888]; αιτιος της ειρηνης [1480]. Jesus; author of peace.

28. Ιησους [888]; ο παις του ισηλ [1480]. Jesus; the child (or servant) of Israel.

29. Ιησους [888]; Παις του Δαυιδ [1480]. Jesus; Son of David.

31. I0ΦoΛH [888]; κτισις εκ παρθενου. Jesus; creation from a virgin [1480].

32. Ιησους [888]; ο αληθινος υιος Μαριας [1480]. Jesous ho alethinos huios marias. Jesus; the true son of Mary.

45. αιμα Ιησου [740]; η αγαπη [101]; η αληθης γνωσις [1527]. Hiama Iesus, heh agape, heh alethes gnosis. Blood of Jesus, love, the true Gnosis.

47. αγιασμα Θεου [740]; κεφαλη γωνιας [1628]. Agiasma theou, kephale uonias. Sanctuary of God, the head of the corner.

54. το αιμα Κησου[1110]; η εξουσια Θεου [1238]. Haima Yesou, heh eksousia theou. The blood of Jesus, the power of God. This adds to 2348.

63. βασιλεια [259], ο ενσωματος λογος. [2109]. Basileia, ho ensomatos logos. Kingdom, the incarnate word.

85. η ελπις [333]; χριστος εν υμιν [2035]. heh elpis, christos en humin. the hope, Christ in you.

122. η θυρα [518]; Ιερουσαλημ επουρανιος [1851]. Heh thura, Ierousalem epouranios. the gate, the heavenly Jerusalem. This adds to 2369.

145. ο λογος εν ιδεα [518]; πνευμα αληθειας [840]; φερομενη πνοη βιαια [1010]. The word in idea; Spirit of Truth; a rushing mighty wind.

159. η εκκλησια η πασα [592]; η κορη του κοσμου [1776]. The Whole Church; the Virgin of the World.

161. η εκκλησια η πασα [592]; η σωτηρια Ισραηλ [1776]. heh ekklesia he pasa; heh soteria Israel. The whole church, the salvation of Israel.

171a. Θεοτης [592]; η σωτηρια Ισραηλ [1776]. Theotes, heh soteria Israel. Godhead; the salvation of Israel.

173. Θεοτης [592]; Ηλιος [318]; εικων λογου [1358]. Godhead; Sun; image of the word.

182. αγιοτης [592]; Μελχισεδεκ [919]; λογος Θεου [857]. Hagiotes, Melchsedek, Logos theou. Holiness, Melchizedek, Word of God.

190. λογος αγαπης [666]; ο μονογενης λογος [939]; μεσιτης [763]. Logos agapes, ho monogenes Logos mespes. Word of Love, the only-begotten son, mediator.

201. λογος αγαπης [666]; η βασιλεια κατα γνωσιν [1702]. Word of Love; the kingdom according to the gnosis.

203. λογος αγαπης [666]; ζωη εις το διηνεκες [1702]. Word of Love; Eternal Life.

217. ο αγιος Ισραηλ [703]; εξουσια [746]; Μελχισεδεκ [919]. ho agios Israel, eksousia, melchsedek. The holy one of Israel, authority, Melchizedek.

224. αγιασμα Θεου [740]; ο εξαγωνος λιθος. [1578]. hagiasma Theou, ho eksagonos Lithos. Sanctuary of God, the hexagonal stone (Metacube). This adds to 2318.

234. οι κλητοι βασιλεια [777]; πας ανθρωπος [1591]. The Called to the Kingdom; All Humanity.

250. ο ενεργης λογος [814]; η αιωνια προθεσις [1554]. The powerful word; the eternal purpose.

260. η θεια σοφια [814]; αλας κυβομορφον [1554]. heh thela sophia, halas Kubomorphon. The divine wisdom, the salt cube.

281. η αληθινη μαθησις [592]; η σωτηρια Ισραηλ [1776]. heh alethine mathesis, heh soteria Israel. The true teaching, the salvation of Israel. see 1776.

288. η πνοη πνευματος [1362]; η νυμφη [1006]. The breath of the spirit. The Bride.

289. η πνοη πνευματος [1362]; η κορη κοσμου [1006]. Heh pnoe pneumatos, hehe kore kosmou. The breath of the spirit, Virgin [of the] World. See 1776.

291. τελεια αγαπη [471]; η επιφανεια του Θεου [1924]. Perfect Love; the manifestation of God. This adds to 2395.

295. η Θεια δυναμις Αγιου Πνευματος. The divine power of the Holy Spirit.

297. Ειων ορος [1500]; δομος Θεου [868]. domos theou. Mount Sion; abode of God.

300. η οικοδομια εν Χριστω. he oikodomia en Christo. The building in Christ.

301. ο λιθος ακρογωνιαιος [1724]; Εμμανουηλ [644]. ho Lithos Akrogoniaios, emmanouel. the corner-stone; Immanuel.

302. Η Πολις Χρυσους. He Polis Chrusous. The Golden City.

305. η κυβικη εκκλησια [762]; η μορφη Υιου [1606]. to kubos; heh morphe huiou. the cubic church; the form of the Son.

310. μεγεθη κυβου [962]; εικων ναου [1406]. megethe Kubou; eikon naou. Dimensions of the cube, image of the temple.

312. η πετρα η κυβικη [962]; η ζωσα πολις [1406]. heh petra heh kubike, heh zosa polis. the cubic stone; the living city.

318. κυβικα προσωπα Θεου. cubic faces of God.

321. αληθεια [64]; ο νομος της συμμετριας [2304]. Alethela, ho nomos tes symmetrias. Truth, the law of symmetry.

322. αλς κυβος τελειος [1543]; ο Πετρος [825]. hals kubos teleios, ho petros. Perfect salt-cube, the stone (Peter).

329. η καλη πολις Θεου ζωντος. The beautiful city of the living God.

330. ο κυβιδος πετρος [1547]; ο αληθινος λογος [821]. ho kubikos Petros, ho alethinos logos. the cubic stone, the true logos.

332. η θεια σοφια [814]; επιφανεια κυβου [1554]. Heh thela sophia, epiphaneia kubou. the divine wisdom, superficies of the cube.

333. ο κυβικος πετρος κυριακος. ho kubikos petros kuriakos. the cubic stone of the Lord.

337. τελειος λογος [993]; τελειος πετρος [1375]. teleios logos, telios petros. perfect word, perfect stone.

339. ουρανια βασιλεια [891]; κυβικος πετρος [1477]. ourania Basileia, kubikos petros. Heavenly Kingdom, cubic stone.

341. τελειος λιθος [939]; ο οικος επι την πετραν [1429]. teleios lithos, ho oikos epi ten petran, perfect stone, the house upon the rock.

346. μαθησις εκκλησιας [962]; ο πυθαγορικος λογος [1406]. methesis ekklesias, ho Pythagorikos Logos. Teaching of the Church, the formula of Pythagoras.

359. Ιερευς Σαλημ [999]; ο επι-ιερευς Θεου [1369]. Hiereus Salem; ho epi-ierus theou. Priest of Salem, high-priest of God.

378. ο Θεος της γνς [1073]; πνευμα της γης [1295]. ho theos tes ges, pneuma tes ges. the God of the earth, spirit of the earth.

383. οι κεκλημενοι της αληθειας [1110]; κεκλημενοι κυριου [1258]. Hoi keklemenoi tes aletheasm keklemenoi kuriou. Those called of truth, the Lord's chosen

386. υιος μονος [1110]; ο παρακλητος αληθινος [1258]. Only son; the true comforter.

398. παρθενος ουρανια [1147]; βασιλεια Θεοτητος [1221]. Heavenly virgin; kingdom of the Godhead.

403. αρχη αληθειας [973]; Παλαιος Ημερων [1395]. Beginning of truth; Ancient of Days.

404. Ο Θεοπλαστης [973]; Παλαιος Ημερων [1395]. ho theoplastes, palaios hemeron. The Divine Creator, The Ancient of Days.

408. ηλιος [318]; Αδωναι [866]; αγγελος της ημερας [1174]. hlios, Adonai, aggelos tes hemeras. the sun, Adonai (Lord), messenger of the day. Adds to 2358.

409. ο λογος [443]; ο αρτος [741]; η αληθινη διαθηκη Κυριου [1184]. ho logos, ho artos, heh alethine diatheke kuriou. the word, the bread, the true covenant of the Lord.

413. το Αγιον Αγιων Κυριου. to agion agion agathon kuriou. the Holy of Holies of the Lord.

419. γνωσις της σοφιας [1771]; η αγκυρα [533]. gnosis tes sophias, heh agkura. Knowledge of Wisdom, the anchor.

428. καρπος μητρας [1120]; Μεσσιας [656]; Θεοτης [592]. karpos metras, messias, theotes. Fruit of the womb, messiah, Godhead.

429. καρπος εκ μητρας της παρθενου. Fruit of the virgin's womb.

439. Θειος λογος [667]; ενοικητηριον Κυριου [1701]. Divine logos; dwelling of the Lord.

440. λογια του Θεου Κυριου. Sayings of the Lord God.

448. Ο Μεσσιας [726]; ο Κυριος της αληθειας [1642]. The Messiah; the Lord of Truth.

452. η μεγαλη γνωσις [1358]; φερομενη πνοη βιαια [1010]. The great gnosis; a rushing mighty wind.

455. κλεις της πισεως Key of the faith.

462. φως [1500]; Δομος Θεου [868]. phos, domos theou. Light, house of God.

463. Αδωναι [866]; ο αστηρ εν τη ανατολη [1502]. Adonai; the star in the east.

465. Αγιος Αγιων [1148]; Οικος Κυριου [1370]. Holy of Holies; the Lord's House. Adds to 2518.

468. το Θελημα του Θεου Πατρος. The will of God the Father. Adds to 2,468

469. η αγαπη πατρος [852]; Ιησους η θυσια [1516]. The father's love; Jesus the offering.

483. ο αρτος ζωης αθανατος. ho artos zeos athanatos. the immortal bread of Life. Adds to 2388.

485. Ευχαριστια [1627]; ο αρτος [741]. Eucharistia, ho artos. Eucharist, the bread.

487. Δειπνον Κυριου [1269]; η φιλαδελφια

[1099]. Depinon Kuriou, heh philadelphia. the Lord's Supper, brotherly Love.

490. ο ζων [927]; σπερμα ζωης [1441]. ho zon, sperma zoes. The living one, seed of Life.

492. η μεγαλειοτης Κυριου Ιησου. The majesty of the Lord Jesus.

2436

בדעתו תהומות נבקעו ושחקים ידעפו טל By Knowledge the deeps (depths) were divided, and the clouds let drop the dew." see Proverbs 3: 20 & 2996 (value with Great Numbers).

2676

ואתה יהוה מגן בעדי כבודי ומרים ראשי But you are a shield around me, O Lord, my Gloroius One, who lifts up my head. see Psalm 3:4.

2809

I. (53x53) or 53^2

II. The area of the face of a cube, having lines of 53, it is the cube of stone. Reduces to 19 (חוה, Havah, Eve) and to 10 (Malkuth, the Kingdom). Thus each face represents the power of the mother, which is the power of manifestation. Yet this power of the mother essentially that of the physical plane. see 53, 496, 16, 854, 148, 877.

III. Psalm 74:20. "Have regard for your covenant, because haunts of violence fill the dark places of the land." This verse adds to 2080.

2945

אחד ראש אחדותו ראש יחודותו תמורתו אחד Echud rosh, echudotho rosh yechudotho, temuratho echud. "One (His) beginning; one principle his individuality; his permutation one." It refers to the white brilliance of Kether, to the divine name Hu, and to Yekhidah, the indivisible one seated in Kether. The initials of each word of this sentence form the notariqon Ararita. [Talismans & Evocations of the Golden Dawn, Ch 5, p. 135] see 13, 501, 37, 620, 12, 25, 57.

3015

כי גדול אתה ועשה נפלאות אתה אלהים לבדך Psalm 86:10: For you are great, and you do wondrous (פלא) things, you alone are God. 1975 without great numbers.

3030

ο υιος του ανθρωπου. Son of Man. Jesus called himself this epithet 37 times in the New Testament. see 37 and Matthew 13:37.

3138

חסד אני תשע עבדך אתה אלהי הבוטח אליך שמרה נפשי כי Psalm 86:2: Guard my life, for I am devoted to you. You are my God; save your servant who trust in you. Without great numbers this is 2178.

3321

מלכא בתרשישים עד ברוח שחדים "The Intelligence of the Intelligence of the Moon." Mem = 600, see 369, 9, 1050, 2201, 41.

I. "Queen among the Tarshishim (a choir of angels assigned to the 5th Sephirah in Briah) forever, in the spirit of the Dawning (Ones)." A title attributed to the Moon. In all printed texts, the Hebrew is corrupt. This rendering is from a manuscript source. Some of the printed versions add up correctly, but the words make no sense." [Soror A.L., 1995, p.113.]

שד בר שמעת השדתתן This is not often spelled correctly. The very corrupt late Hebrew may be translated: "Destruction, son of Shimath ('what is announced') Chief of the Howling Ones." Shad also means the female breast. Nun = 700, see 2571.

נהם ככפיר זעף מלך וכול על עשב רצונו A King's rage is like the roar of a lion, but his favor is like dew on the grass. Proverbs 19:12.

ως εν ουρανω και επι της γης. Hos en ourano kai epi tis gehs (Gr). In Matthew 6:10: On earth

as it is in Heaven. Literally, as in Heaven, also on the earth. This is the hermetic axiom, "as above, so below," As it is phrased in the Lord's prayer. Note the principle of reflection, related to the sphere of the Moon.

3394

ο κρυπτος της καρδιας ανθρωπος. Ho kruptos tehs kardias anthropos (Gr). The hidden man of the heart. In 1 Peter 3:3,4: "Whose decoration, let it not be that external one, of braiding the hair, and putting on of gold chains, or wearing of apparel; but decorate *the hidden man of the heart*". A reference to Tiphareth. see 666, 336, 1170, 136, 1310 Greek.

3690

אז תלך לבטח דרכך ודגלך לא תגוף Then you will go on your way in safety, and your foot will not stumble. see Proverbs 3:23.

4000

אשר שננו כחרב לשונם דרכו חצם דבר מר Psalm 64:3. "Who sharpen their tongues like swords and aim their words like deadly arrows."

5000

ה Heh. synthesizes the full expression of Binah, בינה, or the successive multiplication of the values of its letters (2x10x50x5 = 5,000). see 250, 4, 14, 104, 67.

6887

εγω ειμι το Α και το Ω, αρχη και τελος, ο πρωτος και ο εσχατος (Gr). Ego to Alpha to Omega, Ho parotos Kai Ho Eschatos, heh arche kai to Jelos (Greek) [2]. "I am the Alpha and Omega, the beginning and the end, the first and the last." see 859, 1, 800 Greek and Revelations 22:13.

16,854

The total area of the 6 faces of a cube of 53 or 6x2809 (2809 = 53x53). Final reduction is 6, the number of Tiphareth, which relates the surface of the cube to the idea of Beauty. see 2809, 148,877.

31,415

3.1415 the value of Pi (π). The ration of the circumference of a circle to its radius.

"The Three, the One, the Four, the One, the Five (in their totality – twice seven) represent 31415 – the numerical hierarch of the Dhyan-Chohans or various orders, and of the inner or circumscribed world. When placed on the boundary of the great circle of 'pass not' (see Stanza V.) called also the Dhyanipasa, the 'Rope of the Angels,' the 'rope' that hedges off the phenomenal from the noumenal Kosmos... 31415 anagrammatically and Kabalistically, being both the number of the circle and the mystic Svastika [a Jaina cross inside a circle]..." [Blavatsky, 1967, p. 47]

144,000

Number of the redeemed souls in Revelation chapter 14. 100 = Qoph, back of head, the source of material, or spiritual awareness. 40 = Mem = Water or spirit. 4 = Daleth = the crossing of a threshold. 1,000 = association of advancement. The Biblical statement can be read: Those who succeed in advancing their consciousness from the state of material awareness (back of head) to the forehead (the location of the 3rd eye or anga chakra, which, when opened, gives spiritual awareness) are the ones who shall redeem themselves (gain the freedom of their divine nature). [The Quantum Gods - J. Love, page 59].

148,877

The volume of a cube of 53. Reduces to 9 as its least number, and refers to Yesod, the Foundation. see 80, 2809, 16,854.

1,366,560

I. $2^5 \times 3^2 \times 5 \times 13 \times 73$

The number associated with the birth date of Venus in the Mayan Dresden CodeX.