

## LESSON 160

## 13. IEZALEL

This Angel covers 0 to 5 degrees Libra with the further association to the first half of the Luna decante. The basic meaning of Iezalel is one who gives instruction in the ways of negotiation and communicative skills in business and also in social fields as well. From him we also learn how to handle arts and crafts and forms of natural beauty as well as the drive that this angel issues us with a drive which gives us a tenacity and firmness coupled to our instinctive drives. The direct magical influence Iezalel governs is work involving the tarot and interactions along the astral pathways. In other words he is the guiding force and guardian to the tarot doorways on the astral plane.

The Hebrew spelling of Iezalel is YZLAL and has a numerical value of 78. This is also the number of cards in the tarot deck and indicates growth of an entire field of development. It relates to growth within the self and its positive effect. Breaking 78 down to 56 ( $7 \times 8 = 56$ ) one can relate to both the Minor Arcana and the Court Cards. Using numerology again from 78 15 can be derived ( $7+8$ ) and relates to GAVH 'pride, exaltation' and from  $7 \times 8 = 56$  there is NAH 'beautiful';  $15 + 56 = 71$  which yields YNVH 'a dove' a symbol of peace and harmonious feelings. Going to the Gematria of 78 there is ChML 'soft, tender' which suggests a sympathetic approach. Other words can also be applied such as MLCh 'salt' which is symbolic to the qualities of earth, and NKCh 'well aligned, directness'. Also there is MLZA 'the influence from Kether' which relates to the whole of the person or someone in tune with his inner feelings. Lastly 78 ( $7=8$ ) is expressed by Zain and Cheth, a sword and fence or something to cut down barriers with. All of these various meanings show varying aspects of this angels nature but still must be treated with a great deal of discretion when applying them.

The key phrase for Iezalel is 'rejoicing over all things' It implies an unrestricted state of mind, exalted thoughts manifesting through levels of consciousness outside the normal sphere of existence. This type of energy flow is ultimately of Divine origin and surfaces in the desire to relate positively to all things. Another idea that also could be considered involves celebration and joyous expression linked with recognition of the Macrocosm/ Microcosm and their relationship with existence as a whole. Overall this phrase indicates equal movement which is

relative to almost anything one wishes to apply it to.

The verse attributed to this angel is Psalms ch.98 verse 4: 'HRYAAV LYHVH KL-HARTz(F) PTzChV VRNNV VZMRV' which translates as 'Shout ye to Tetragrammaton, all the Earth, break ye forth, and shout for joy, and sing Psalms' This shows a very positive out-flow of Divine invocation, fed by an exalted mental state. If we consider the Divine spark within every human being this may be an attitude or approach for relating to others. By Notarikon we have the initial seven letters of HLKHPVV, which can be formed into HLK(F) 'to travel, walk, HP(F) 'light or subtle breath' and VV 'hook, nail'. The meaning from this is a sort of progressing activity in issuing expressions of a higher vibration, which pierces and fixes itself into place in the fabric of matter. The sum of these letters is 152, which leads to the elaborations of NTzYB 'residence, station' and HMVTzYA 'The Bringing-forth One'. The first two letters of this verse form the word HR 'mountain' giving the ideas of vast potential achievements.

#### 14. MEBAHAEEL

Mebahael covers from 5 to 10 degrees Libra and the latter part of the Luna decante. The basic meaning of this angel is one of providing for development of a formative and yet initiative approach. This is focussed through expansive areas of work and thought such as public relations, religious, cultural and educational undertakings, politics and the law. This angel provides a productive energy flow which assists in expanding a persons consciousness in a ritual setting, primarily for the purpose of establishing the setting for the Ruach and Nepesch to unite (This is of course the group Ruach and not ones personal one which comes under an entirely different category).

The Hebrew spelling of of Mebahael is MBHAL and has a value of 78, equating it with the 13th angels name (YZLAL =78). This shows the underlying Luna thread linking the two names together. It should also be noted that there are significant differences between these angels. Approaching the names analysis through Aiq Beker gives 4,2,5,1 and 3, otherwise 12345, illustrating expansion from an originating source, i.e. an idea or project developed from its source without disruptions. Looking at the Tree of Life, the number sequence only proceeds to the 5th Sephirah, excluding Tiphareth (and by analogy, individual involvement) as the main aim here is towards groups or larger.

The pattern formed by this numerical sequence on the Tree suggests a receptive centre generating two expressive or energising points, directed differently. Beginning at 4, Chesed, there is manifested creative force directed upwards to 2, Chokmah, an all

encompassing energy which activates and feeds the whole of it. The next number, 5, is Geburah and it impresses the form of balance by introducing polarity, while 1, Kether, unifies and enlightens giving. Number 3, Binah, shows the maternally structured unfolding. All of this results in a synthesised outflowing movement, functioning through the trinity.

Applying Notariqon to MBHAL produces such results as MLA 'to be full, fulfilled', BNCH 'build a house, altar, etc', HKL 'spacious, roomy', AZY 'to heat, makehot', and LMD 'to acustom to, be familiarised with'. When constructed in sentence format this reads: 'With a fullness of being, a house is structured, spacious, with room for many. Radiating from a central point, an enlightening heat will reflect from the walls and ceiling and in all ways will generate a familiarity which is fulfilling'.

Another word via Gematria is AaZA 'name of a giant' from which we can consider an aspect of the Macrocosmus, larger than life - as in a self perpetuating structure such as religion or a political party. A contemporary meaning of AaZA is 'lend aid, help', indicating a charitable factor in all such levels of society.

The key phrase for this angel is 'Guardian and Preserver', indicating clearly the group as a unified force, with its strong maternal and paternal function. Considering these as archetypes of Binah and Chokmah, their united form is within Kether, which is an independent point of origin as well as being the Malkuth of a higher Tree. These are in fact functions of a guardian and preserver when applied to a mundane level, literally caretakers of the existing format so that growth can continue unhindered.

The verse linked to Mebahael is Psalms Ch 9 verse 10: 'AHA YHVH MShGB LDK(F) MShGB LAaThVTh BTzRH' or 'And Tetragrammaton shall be a high place for the oppressed, a high place for seasons in distress'. This conveys the idea of refuge (see Sitiel) but in the context of somewhere to ascend to i.e. progressive action. 'Seasons in distress' refers to a particular part of a cycle or phase that proves troublesome, by placing oneself in a structure according to universal design, the whole of it is elevated to a harmonious state.

Looking at the first word of the verse, AHA, apart from its meaning it is also a name of God associated to Venus, thus emotional harmony (polarising and stabilising with Mercury - intellect and stability) and good relations with others; furthermore it is the Notariqon of Adonai Ha Aretz, God-Name of Malkuth.

## 15 HARAYEL

This Angel covers from 10 to 15 degrees Libra with an accompanying association of the first half of the Saturn decante. Harayel gives instruction in the ways of scientific thought enlivened by intuition with a good balance of initiative, drive and a firm base to work from. He is especially good in working through groups or other interpersonal situations as well as large scale humanitarian projects, also skill is gained in writing and public speaking with a creative flair covering all of the above.

The Hebrew spelling of the angels name is HRYAL and has a value of 246. This shows the beginning of the positive numerical sequence of even numbers, 2-4-6, intimating the expansiveness of Mebahael, only in a more specific and yet incomplete way. The latter is in the sense of requiring a polarity to balance in what is being worked with. An example of this is a scientist requiring objects for analysis or the speaker needing an audience. This conveys the idea of creating what is most advantageous in a situation where equal amounts of give and take are the most productive.

Gematria applied to 246 yields MRAH 'mirror, vision' which relates to insight through reflected images. Another is MVR 'myrrh' a plant/perfume which can be associated to the 3rd and 23rd Paths. Some concepts can be formed from these, such as the maternal archetype (of Binah) and its movement on the waters of life (the 23rd path relates to the Hanged Man suggesting sacrifice and redemption through it), the critical intellect, and the disciplined strength expressed through the mental faculties. The movement upon the waters of life refers to activating and primarily sustaining an enthused reaction and involvement amongst those around one.

Proceeding to the key word which is 'aid', a simple expression of compassionate movement to or from another. This word well describes the background to what is learned from Harayel, i.e. benefitting from what others benefit from- reciprocal interaction. The Hebrew word for aid is AaZR (27) which equates it with ZRAa 'sow, propagate; seed' and RAaVA 'appreciation, benevolence', these relate to the growth factor and the positive energies that surround it.

Examining AaZR through the Temurah of the 23rd path, in this instance the 13th table, provides TTZh; as there are no words to be found with these particular letters, their value and letter meanings will be looked at. SVCh 'giving up, presenting' and TzDY 'trade, a fish hook' also TzVCh 'cry out, shout' which suggests an energetic communication. The letter meanings are serpent, fish hook and window suggests a serpent of knowledge (caduceus) is

caught and taken to be released through an opening of light in the world.

Harayel has verse 22 of Psalms, Ch.94 attributed to it, which is 'YHY YHVH LY LMSHGB VALHY LTzVR MChSY' which translates as 'And Tetragrammaton is become unto me a refuge, and my God is the Aid of my Hope'. A breakdown of the first letters YYLLVLM provides such root words as LY 'tendency towards', Lvy 'addition, supplement' and LM 'mutual bond, universalization'. This provides an underlying idea of providing or exposing ways for many to associate as one constructive progressive force.

#### 16. HOQAMIAH

This angel covers from 15 to 20 degrees Libra with the second half of the Saturn decante associated to it. The basic meaning derived from this shows that Hoqamiah teaches one to work with advanced ideas or ideas that could be considered ahead of their time. Hoqamiah takes us into new areas of creative expression via artistic means through the creating of new art forms and styles, as well as modes of decisive action in relation to business and financial areas. This brings out in us a competitive approach stemming from a solid base to work from.

The Hebrew spelling of Hoqamiah is HQMYH and has a value of 160. This number is divisible by ten others - 2,4,5,8,10,16,20,32,40 and 80 which suggests easy access by varied means. By Gematria there is SLAa 'a rock, stone' hence a strong sure foundation. Other words of the same value are YFAa 'shine forth brightly, irradiate' which is the unrestricted outflow of energy and form, indicated by KPS 'fasten together' which shows construction and responsibility in movement. Also there is NFL 'precious stone, emerald' which adds the idea of quality and value.

Theosophic reduction extracts 7 from 160 which gives AV 'desire' fuel for determination and DBA 'riches, power' the result of intense application to a cause for the self. This shows a line of action for gain in a major direction.

The key phrase for Hoqamiah is 'Raise up, praying day and night' from which a central theme of exaltation becomes apparent. From this two directions become noticable, one prepares the individual to ascend while the second actually elevates one. All of this describes the idea of movement in recognising the Divine Force and gaining a reciprocal response - in a sense meeting half way. 'Day and night' indicates consistency and dedication, a stable balance of light and dark.

The Biblical verse associated here is Psalms, Ch. 88 verse 2, which is 'YHVH ALHY YShVAaThY YVM(F) - TzAaQThY BL - LH NNDK(F)' or 'O Tetragrammaton, God of my salvation, in the day I have cried, and in the night before Thee'. Looking at various words in this verse, the Hebrew word for salvation is YShVAaH =391 which equates with RVM MAaLH 'the inscrutable height (Kether)' which shows the directions of mans highest aims, thoughts and hopes. For 'cried' there is TzVCh =104, linking it with SVLCh 'giving up, remitting' i.e. surrendering of self to the Higher or Greater Cause. 'Day' is YVM(F) =616 (56 without the final), with night being LYLH =75. From these come the words NAH 'beautiful' and HML 'falling rain or tears' plus MLH 'fill or be filled'. The action is decisive and borne along by a motivation strong enough to see beauty through the dark and mingle with the divine waters.

#### 17. LAUIAH

The 17th angel rules from 20 to 25 degrees Libra, along with the first half of the Jupiter decante. The basic meaning derived from this shows that Lauiah provides good fortune in the development and use of the intellect and literary abilities along with giving one an insight into psychology. He also helps with home centered business partnerships for in this instance the home becomes an excellent sphere for creative expression.

The name LAVYH has a numerical value of 52, which reveals an association in meaning to the 11th angel Leviah (LAVYH). Since their spelling is the same there is a lot of similarity in meaning between them yet there are primary distinctions of name pronunciation and accompanying key biblical phrases. Looking at Lauiah through Gematria, there is NB 'germinate, create growth in' which shows the movement of the intellect bringing about definite forms of action like Yetzirah impregnating Assiah. Other further associations are KLB 'bring together or very close' which describes the introverted aspect of home with an intensity of functioning energy generated by it. Also from KLB comes the idea of uniting or a co-association, as well as a position for indepth perceptions and understanding. Another relevant word is BKL 'from all, among all' indicating an active flow of participation providing fuel in the form of ideas, finances, work etc.

LAVYH through the 11th Temurah table of AKBY (re Jupiter and ideas of freeing up, progressiveness and constructive directions) yields TKSBAa =161, from which comes the words KBS 'wash, clean and cleanse' and AaT 'moving swiftly in an activity' which expresses the overall idea of lively actions unclogging an area with swift airy movement. A good example of this is in the literary field when a work of quality emerges and injects new

life into an overburdened market of mundane novels, which allows sales to flow well. Two other words are TBAa 'nature' and KS 'throne' thus designs of the truest and of the most fundamental kind are placed in a position of power and influence, resulting in the elevating of man towards the macrocosmic state of being.

Lauiah has a keyword of 'wonderful' which is an extremely positive expression in any context. The Oxford dictionary defines wonderful as a remarkable, marvellous, exceeding what was expected, which suggests something beyond full comprehension and certainly outside the ordinary. A Hebrew word for wonderful is NFLA = 161 which has the same numeration as QL YHVH 'the congregation of the Eternal' and ADM AaLAH 'the primordial or exalted man'. These directly infer the Macroprosopus and Microprosopus, with the latter responding to the assembled structure of the former and all that can be perceived in its manifested state.

The verse attributed here is the 1st of Psalms ch. 8: 'YHVH ADNYNV MH - ADYR SHMK(F) BKL - HARTz(F)' which translated is 'O Tetragrammaton, our Lord, how excellent is Thy Name in all the Earth'. The initial letters in this verse are YAMASHBH, from which can be derived the words YA 'potential', SHMA 'the name' and BH 'complete or airy vacuum'. One interpretation of this is of the utterance of the Name which in the beginning formed existence out of nothingness, another use of the name (identified with the Divine) is to realise the potential for growth towards that level of vibration (of the highest) which is beyond refinement. The value of these seven letters is 359 which leads to the general meaning of SHTYM(F) 'the sacred wind'. Finally there are the two words which begin and end the sentence, the first is of Kether and the second is of Malkuth which indicates an illuminating movement of light throughout the sphere of existence, as well as involvement of the most sublime and the most obvious.

#### 18. KELIEL

This angel covers the last part of Libra and rules it from 25 to 30 degrees, with the latter half of the Jupiter decante attributed to it. Considering these dignifications, the basic meaning derived is that Keliel assists in expanding self-confidence, which functions most productively through the performing arts and other forms of direct communication. He also it helps with diplomacy in both home and work areas to such an extent that a career could be built around this area with a subtle ability to generate enthusiasm and harmony in others.

The Hebrew spelling of this angels name is KLYAL and has a value of 91. This is the same numeration of YHVH when combined with its representative key ADNY, indicating a parallel between

the unleashed flow of Tetragrammatons presence and expansion of ones ability to function. Supporting this is SLA 'comparable', which brings forward, as well as the idea of an affinity with the concept of relativity, in its broadest sense. Other words include MNA 'to number, calculate' which relates to one working out carefully a course of action, this is balanced and well complemented by TzA 'coming or going forth' which signifies an unobstructed and harmonious flow of movement.

The key phrase related to Keliel is actually two sentences bound together. 'Worthy to be invoked. Just to me'. The ideas contained in each of these are much the same and are centered around judgement of value or worth. There is an indication of stepping forward into a certain position, opening up to standing before external or higher forces and their reaction. The essential theme here is of advancing beyond the internal sphere of growth (without actually discarding it) and towards exaltation into the body of the Macroprosopus, where growth can continue on a higher arc - if the being has progressed far enough of their own accord.

The Biblical Psalms associated to, the angel is from Psalms Ch.35 verse 24; 'ShPTNY KTzDQK(F) YHVH ALHY VAL- - YShMChV- - LY' which translates as 'Judge me according to Thy Righteousness, O Tetragrammaton, my God, and let them rejoice over me'. The wording backs up what meaning has been attributed to the key phrase, emphasising a movement begun by the self, but extending well beyond, to where ones place within the universal sphere is the determining factor. This could be seen Kabbalistically as the Sephiroth of Geburah and Chesed providing the way for the Tiphareth level to progress, but only thought the conditions of those two spheres.

Looking at the Notariqon aspect of the above Biblical verse, we have ShKYAVYL =377, linking with ShBAaH 'seven' which suggests the seven stages of the alchemical process. One set of words from this are : LShLK 'room for open discourse', AY 'desire' and YV 'that which is luminous'. An interpretation of these is : 'I aspire to openly speak and convey myself sensibly unto these luminous manifestations of the Divine.'

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