

LESSON 161

19. LIVOIAH

This angels covers from 0 to 5 degrees Scorpio and is associated to the first part of the Mars decante. As this planet is a co-ruler of Scorpio, active energy is a significant factor in every idea relevant to Livoiahs function. The basic meaning attributed to Livoiah is that of providing motivation and zeal to take on great tasks, especially and practically applying a philosophy or belief structure; intense will power is gained to reform and transform, with dedication to a genuine cause. The underlying benefits of this type of energy are the ability to be able to develop insight, and the ability to engender enthusiasm in others.

The Hebrew spelling of this angel is LVVYH =57 which links with AVKL 'consuming' and BYTVL 'a breaking down', the beginnings of transmutation which goes to BNH 'build'. There are also ANV 'we' and MZBCh 'altar', i.e. the concentration of forces through the strength of a group, and NGD 'stand strongly before others' which indicates the idea of representing or being the focal outlet of that groups power. Two more words equating with 57 are MTCh 'the range of a bow' and NBH 'to become a prophet, foretell' which shows the significance of identifying with future developments, looking to where change is going and how to best implement goals.

If the number 57 is closely studied, such as through $19 \times 3 = 57$, 3 is very significant in directly describing this angels function, on a very deep level. It is the Supernal Triad which in turn relates to the unmanifested realm ready to unfold as pure energy and form. We have these coming from or directed at the source of a cause or goal, the directness of the action providing for the more stronger force. A central idea that can be formed from this is unadulterated interaction. To indicate the innermost factor of any manifestation as a key in what this angel provides, one can use 57 broken down to $5 \times 7 = 35$, the value of AGLA, a name of God.

The key phrase for Livoiah is 'hastening to hear' which suggests an inspired or strongly motivated action for the sake of some form of enlightenment. Further to this the idea of moving in a lively manner would also describe it as well. One translation of the phrase is HChYSh AL ShMAa, note the carefully placed AL which is also a name of God. The application of Notariqon here

provides HASH, by reversing it (i.e. the effect, as a reflection of the cause) there is SHAH 'to be confounded' which has a value of 306, this links its meaning with DBSh 'adhere together' and QVR 'spiders web'. The latter word shows a joined synthesised form designed to achieve its end through the movement of its prey (goal). This is further clarified by another meaning of DBSh which is honey.

The Biblical quotation associated here is from Psalms Ch. 40 verse 2: 'QVH QVYTh YHVH VYT ALY VYShMAa ShVATHY' which translates as 'Expecting, I expected Tetragrammaton, and He inclined unto me, and heard my cry'. The outer meaning of this verse explains the angels key phrase from a macrocosmic viewpoint, though, going deeper there is the subjectivity of the verses that can also be considered. It is a very expansive approach, with the initial word QVH 'expecting' indicating a means of access unto the more subtler realms. Empathy is another significant idea that can be looked at, QVH =111 =3 which connects with ideas of pure energy and form expressed in the angels name. The number 111 can be associated to PLA 'extraordinary, beyond ones expectations/experience' and (as a root word) QVH 'stretch out, tend.'

20. PHEHELIAH

This angel covers from 5 to 10 degrees Scorpio, having the second half of the Mars decante associated to it, which shows a boost of active energy similar to that attributed to Livoiah. The basic meaning derived from these factors is that of Pheheliah assisting development of a capacity, for decisive, energetic and organised action, with resourcefulness and a disciplined approach well suited to achieving and maintaining positions of prominent authority. There is scientific orientation accompanying this, along with innovative thinking and an objective viewpoint.

The Hebrew spelling of Pheheliah is PHLYH which has a value of 130. Other words of the same value are SML 'image or idol' and NKS 'riches (with a countable value)', KNS 'gather, pile together' and KPL 'double, repeat' emphasising an active undertaking towards achievement and gain. The word AaMVDY 'pillars' indicates stability and objectivity through a good balance between extremes: when halved 130 gives us 65 and HYKL 'palace' which shows a being progressing to a more exalted sphere of consciousness. Accompanying that is KMH 'warm, friendly heat' as a positive influence tempering the position achieved or course of action undertaken. By Theosophical reduction, 130 =4, which links it to Daleth 'door' and the planet Venus. Multiplying 130 x 4 =520 and KSHR 'straight, rightly directed' with AaNTH 'good time for' which in terms of the multiplication or expansion infers a good rapport with timing future undertakings'.

The key phrase attributed here is 'help from above' which shows a clear interaction of the Higher aspects of ones natures as a compassionate, beneficial force. Translating this phrase into Hebrew one has AaZR MATHAaL, which has a total numerical value of 818 and equates with YChP 'feet worn and smooth through walking', as well as that there is $8 \times 1 \times 8 = 64$ and NTH 'extend or verge in a particular direction'. This shows a long journey reaching a point where further progress can only be through interacting or communicating with the Divine.

There are in fact two verses attributed to Pheheliah, which shows two phases of meaning. One is drawn from the concept of the Microcosm and the Macrocosm relating consciously while the other shows an contention with negative forms. The first verse is from Psalms Ch.120 vs.1: 'AL - YHVH BTzRThH LY QRATHY VYAaNNY' which means 'I call on the lord in my distress, and he answers me'. The second verse is from the same chapter vs. 2.: 'YHVH HTzYLH NPSHY MShPTH - SHQR MLShVN(F) RMYH' which translated is 'Save me O Lord from lying lips and from deceitful tongues'. Both these verses contain 6 words each, suggesting movement orientated to the Tiphareth centre and identifying Kether with the sphere of the zodiac, the 12 divisions equate with HVA, a title of Kether. Finally to combine the first letters of each verse yields AY, expressing ideas of power accompanied by manifestation and specific centres of activity.

21. NALAKHEL

This angel covers from 10 to 15 degrees Scorpio and is also associated to the first half of the Sol decante. From this a basic meaning of Nalakhel emerges which shows that he increases the strength of the imaginative and intuitive faculties. Also he enforces creative and artistic talents and helps develop them towards dynamic expression with large and diversified projects. NaLakhel reinforces growth with intense motivation, particularly in handling demanding and aggressive work-career positions.

The Hebrew spelling of Nalakhel is NLKAL which has a value of 131. Since this is only one more in value than the previous angel, Pheheliah, there is a distinct parity of meaning except for one central concept. Looking first at the Gematria associations there is MKVSH 'title of Kether' indicating an almost endless potential depth to the attributions here. MTzA 'to find' and TZMA 'to thirst' make clear the presence of intent and a dominant goal. The word AaNvH 'humility' in this context presents the facet of resolving any ego or personality imbalances, allowing a clear flow of energy and/or subtleties involved in occult work. From $1+3+1=5$ we find that this is the

number of Mars and the Pentagram, emphasising force manifesting as a background to Nalakhel's area of development.

Analysing Naklakhel from its individual letters we have:

N	L	K	A	L
Fish	Ox	Goad	Palm	Ox Ox Goad

which shows psychic activity in a balanced format and kept well in control with a great deal of energy being used constructively in preparing new growth. The key phrase for this angel is 'Thou alone'. Basically this emphasises an individual or exclusive context, focussing on with disregard to all else around or alternatively with the self being similarly acknowledged. In Hebrew this phrase is ATHH 'Thou' (also a name of God -406) LBD 'alone'. By vertical placement of these two words (ATHH over LBD) we have a pairing of AL ThB and HD which yields the root meanings of God (intervening), return/answer, and echo (spiritual emanation). This brings out the factor of a one to one recognition of the Divine leading to the self being a vehicle, a manifesting point for Higher Forces.

The biblical verse attributed to Nalakhel is from Psalms ch.31, Vs.15, which reads: 'YANY AaLYK(F) BTCHThY YHVH AMRThY ALHY ATHH' which translates as 'And in Thee have I confided, O Tetragrammaton, I have said Thou art my God'. The English translation of this complements the interpretation of the key phrase, tying this in with the basic meaning of this angel indicates an individual focussing accurately on the Divine, being on the correct path for their particular type of development and being guided by ones Higher Self.

Looking at the initial letters of each word in the above verse brings us YAaBYAAA which has a numerical value of 95 and relates to MNH 'distribute consistently', YPH 'make beautiful' and PChZ 'overflow'. The apparent contradiction between MNH and PChZ is reconciled in the idea of the latter providing the former while the former tempers the latter.

22. YEIAEL

This angel rules from 15 to 20 degrees Scorpio and has the last part of the Sol decante attributed to it. From this it can be determined that part of this angel's meaning is to help build up a healthy business sense, with strength and confidence as its building blocks. It also relates to the faculties of perseverance along with a sharp mind and good speech flow. In the magical sphere this angel assists with perception of hidden forces, particularly in ritual where it is necessary to have full control.

The Hebrew spelling of Yeiael is YYYAL and has a numerical value of 61 (which is the same as the 65th angel Damabaiah), The first notable characteristic of this name is the triad of three Yods which suggest strength and stability of the trinity manifested through applied effort. Consider Yod =hand = 10 = Malkuth along with YVD= 20= ChZH 'settled, fixed into place', also TATA 'deep hole, or the creating of one'. Other words with a value of 61 are ANY 'I, myself' which emphasises the centre of being as the point of orientation for areas of growth; NBT 'focus on' which describes the factor of indepth perception, while NVH 'of being settled in residence' further stresses the value of a solid base. Also there is BNT 'create a knot or binding' which alludes to business ideals (in the context of this trinity) which are finalised.

The key phrase of Yeiael is 'Thy Right Hand' which carries on the association to Yod, on the right side of the body and the positive pillar of the Tree of Life. The right hand also expresses power and more particularly how it is used, which shows force in action. A Hebrew translation of 'Thy Right Hand' is YMVN(F) which has a numerical value of 760, this relates to AaTzM(F) 'strength/solidity', also SRK(F) 'presidents over other governors' which describes a position ruling over stable authority.

Translating YMYN(F) through the ATBCh table (this relates to ideas of consistent interaction etc.) of Temurah produces ZDZG which when broken down to its root meanings gives ZD 'swell' and ZG 'join together'. From this it can be considered that there are many underlying facets to the concept of expansion through the uniting of forces and making ones way by developing the potential in what is readily available. Finally the value of ZDZG is 21, the mystical number of Tiphareth.

The Biblical verse is from Psalms Ch.12, Vs.5: 'YHVH ShMRK(F) YHVH TzLK(F) AaY YD YMYNK(F)' which translates as 'Tetragrammaton Keepeth Thee, Tetragrammaton is thy Shadow upon thy right hand'. Consider that shadow is often a term for the spirit or soul, which here points to the source of power used when functioning actively and in the 'right light'.

The composite of the seven initial letters in the above verse is YShYTzAaYY, dominated by the four Yods - two hands each for the twice present Tetragrammaton. The sum of the four Yods is 40 and relates to YD YHVH 'the hand of the Eternal' and ChLB 'milk'. The remaining three letters total 460, the value of QDSh LYHVH 'holy unto Tetragrammaton', while the seven letters together equal 500 (the final value of Kaph) plus ShR 'chief, ruler'. The word here for shadow is TzLK(F) which has a value of 620, the same as Kether. Through the 10th Temurah table of AYBT it becomes

ShZCh, which according to letter meanings can be interpreted as 'triad of fire which pierces any external barrier'. This fire may be either the presence of the regenerative flame or the spark of initiation. ShZCh =315 which links in the idea of YHSh 'existence, being, reality', so the shadow has a very definite presence to it.

23. MALAHEL

This, the twenty third angel of the sequence, rules from 20 to 25 degrees Scorpio, which includes the first half of the Venus decante. The astrological association shows that this angel provides growth for the personality in building the home environment. Businesses such as farming and other areas where the home is the central base of ones resources also come under the direction of this angel, as well as the subtle auric energies needed for occult work which are drawn from ones underlying level of consciousness.

The Hebrew spelling of Malahel is MLHAL, with a numerical value of 106, which associates its meaning to the 45th angel Saelaiah. Looking at the gematria of 106, there is DBQ-'attained' (as a rootword its meaning is 'become or remain close to'), AaVL-'yoke, burden', also 'young', suggesting a responsibility taken on from which one gains a full scope of potential', OV-'measuring in line (such as in surveying), and LVAA-'mouth' (of an animal or volcano) gives an indication of attending to livestock, or seen from another perspective, a point of access for energies derived from a vast source- the unconscious.

Looking into the background of Malahel's meaning, 106 divided by 2= 53, which lead to the 9th angel of the Schem-hamphoresch, Hazeyael. Its meaning can be taken and regarded as the step before that signified by Malahel; though still being an entirety in itself. So we have the values of technical and organisational skills being put to use, with the intuitive sense expanded out to an encompassing role. Note also that both these angels are of the first half of the Venus decante. Looking toward what the angels teaching leads on to, $106 \times 2 = 212$, the value of ZHR-'have an overall brightness (such as sunlight)', and ChDR-'encompass by surrounding'.

The key phrase is 'turning away evil', its ordinary meaning being clear enough as a reference to maintaining a pure being. The phrase in Hebrew reads 'HTH HLAH RAa', with a total value of 330, this links with SHL-'to loosen, release or strip off', also MTzR-'boundary, terminus, crosspath'; their combined meaning indicates a clear reference to a new level of being/growth/. The initial letters are HHR, from which can be derived the word HRH-

'rise in height, to conceive'. The former infers the exaltation of being which accompanies work against evil; the latter relates to the new growth arising from such processes.

The verse attributed to Malahel is the 8th of Psalms, Ch 121: 'YHVH YShMR-TzATHK(F) VBYAK(F) MAaThH VAaD-AaVLM(F)', and reads: 'Tetragrammaton will keep thy going out and thy coming in from now and until Ever'. The meaning of this is centered around the presence of YHVH as a guardian, in the contexts of being within or away from the safety of the home environment, and in or outside of manifested existence.

Analysing the verse numerically, by taking the value of each word and using Theosophic multiplication we have 26, 550, 991, 519, 515, 80, 76, converting to 12, 25, 81, 45, 25, 0, 42. Each of these can be examined, i.e. 42=KBVDY-'my glory'. Looking at the sum of the first row of figures- 3378, by multiplication it equals 504 and DRSh-'seek'; by reduction it equals 21 and AHYH-'being, existence; the name of God attributed to Kether. The second row comes to 230, the value of NPQ-'bring forth/into action' and PNQ-'nurture', 2x3=6-GBA-'to gather, collect', and HA-'behold'. These word meanings in the above sequence relate well to the basic meaning of Malahel and describe the essence of this angels function.

The magical aspect of Malahel's nature is shown in the art of projecting and receiving images, though more in connection with solo work than with group efforts.

24 HAHAUIAH

This angel covers from 25 to 30 degrees Scorpio, with the latter half of the Venus decante accompanying. Hence the basic meaning attributed to Hahauiah is that of teaching a practical and resourceful approach, helpful to indepth studies and especially valuable for work as a researcher or analyst. The potential for healing by manipulation of energies is unfolded which in turn relates to other areas of contact with people. This allows for the effective communicating of aims and ideals, support well gained both on an individual and an en masse level.

The Hebrew spelling of Hahauiah is HHVH, giving it a value of 31, which associates it by numeration to the 68th angel Chabeviah. Here again is a triad of the same letters in the angels name, Heh (window), as the Mother letter of Tetragrammaton, indicating understanding (Binah) as the means by which the Light reaches us. As the daughter, it signifies access gained in a well earthed approach. This name contains all the letters of Tetragrammaton plus Heh, in such an order (HVYH) it shows the

material and feminine encompassing the paternal/male, and so expressing the need to work through ones opposite (i.e. anima/animus) in achieving goals.

By gematria, 31 yields Al'God of Chesed and of Kether of Briah', KVH-'burn, scorch (spiritual fire)' i.e. the potential intensity of energy/light availing.

The key phrase belonging to Hahauiah is of dual form: 'Goodness in Himself. trust in Mercy'. The first half of this translates as 'TVB BAaTzMV', with a combined value of $17 + 208 = 225$. From this sequence of numbers comes ZY-'bright splendid, as an intensity', AZR-'to surround, encompass', and KRH-'To cut or dig, penetrate'. The second half brings to mind the Sephirah of Chesed as an emanation of the Divine flow; also it realises the concept of duality. So overall we have a positive manifestation of Divine forces, progressing through the interaction of internal and external realities.

To Hahauiah is attributed to Psalms, Ch. 147, Vs. 11: 'RVTzH YHVH ATH-YRAYV ATH-HMYHLM(F) LChSDV'. 'From Tetragrammaton is a blessing upon those that fear Him, and upon those who trust in His mercy'. Firstly this refers to two approaches of fear and trust in mercy, which accord with Geburah and Chesed, here they are being referred to on an equal footing, which shows one clear mode of action in the relationship between the Macrocosm and the Microcosm. There are parallels to the first word RVTzH-301, in MNVRH -'a candlestick' and ASH-'fire'; while the last word of this verse, LChSDV-108, equates with QCh-'receive, accept'. To interrelate diverse associations we can take the centre word, YRAYV-227, and derive KZR-'break through with force' which relates to access gained, or an opening for a linkup to be established with oneself playing a very active role. Also there is KRZ-'cryout, proclaim', indicating (as an outcome) knowledge revealed to all.

The magical association to Hahauiah is that he assists with invocations and the use of Isis-type energies.

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