

LESSON 162

25. NETHHIAH

This angel rules from 0-5 degrees Sagittarius, the initial stage of this sign; its decante is under the influence of the first half of Mercury. This shows the basic meaning of this angel is in providing great benefits in the area of higher knowledge and philosophy, a boost in ones sense of ambition which leads to much flexibility in movement - as in travel and new spheres of work, with all this allowing for a wide range and depth of learning. To aid stability in these areas of growth there is also the baseline of a practical approach which would integrate well with business or professional aims.

Turning to gematria we find that the Hebrew spelling of this angels name is NTHYH and has a value of 470, equating it directly with AaTh-'of a proper/advantageous time', i.e. good timing leading to opportunities for growth of projects and or self growth; QRQAa-'surface of planks or stones joined together', hence the assembly of many parts to create a whole, whether it be ideas for a philosophy, or a range of experiences to build up a picture of what the Macrocosm represents. Other related values are SHQAa-'sink into', describing a tool of learning in having a depth of association with what one has contact with. There is $4 \times 7 = 28 = KCh$ -'healthy, vigorous, firm' which alludes to the state of being integral to growth through this angels influence.

The key phrase attributed to Nethhiah is 'Wide in extent, the Enlarger, Wonderful'. This is multiple in content in order to convey a multidimensional image of the Macrocosms vast extent. Consider the wording, a sequence of 3-2-1 which alludes to the highest progressional steps, as well as to the supernal triad of Binah, Chokmah and Kether. Looking at the word 'wide' in this phrase, it converts to RChB and that to 210. This is an important clue to the significance of its meaning for 2-1-0 relates to the area of the Limitless Light, Ain Soph Aur. Equating with 210 are HRH-'swell, rise in height', AaMQ-'deepness, profundity', ChRB-'to conjoin', and QYQ-'empty vessel, place void of matter'.

The biblical verse associated to this angel is Psalms, Ch. 9, Vse 2. 'AVRH YHVH BKL-LBY ASPRH KL-NPLAVTHYK(F)'. This translates as : 'I will give thanks unto Tetragrammaton with all my heart, I will tell of all thy wondrous works'. This paeon of devotion and exaltation expresses appreciation of a very broad spectrum of existence, which relates directly back to the flexibility in movement and depth of learning, described in this angels basic

meaning.

Applying notarikon to the above verse we have AYBLAKN, from which can be formed the words AY-'where one is', BL-'to mix, mingle', and AKN(F)-'truly, well'. Their combined value (excluding finals) is 114, which connects with AaMD-'remain or be sustained in a state (either resting or moving)', and LPD-'shiner-as with flame or the like'. Including N with the value of a final instead of 50 yields 764, and the word SDN(F)-'let loose, loosen-as with garments', suggesting the Outer and Inner Robes of Glory.

The magical application of this angel is in matters of astrology for magical works, most particularly in correct and accurate use of its electional form.

26. HEEIAH

This angel rules from 5 to 10 degrees Sagittarius, along with the second half of the Mercury decante. From this it is evident that Heeiah's meaning is in aiding potential growth. This applies equally to both the immediate future and the long term. Also there appears to be contacts with political, religious, cultural and social structures with the view of unification through strong leadership.

The Hebrew spelling of this angel is HAAYH and has a numerical value of 22. Other words of similar value are ChZVA-'a magical vision', TVBH-'good' and TCHH-'to propel, drive forward'. The two latter meanings relate the underlying drive as a benefit to all. Considering the symbolism of the tarot trumps, which relates to 22, it is found that it ideally expresses the concept of contact and growth on all levels of society. This shows that the individual parts are perceived as individual units as well as seeing the thing from the whole perspective, using a sense of identification to change progressively. Theosophic addition expands 22 to 253, the value of NGR-'be spread out'. Furthermore $2+2=4$ and describes the square rendered into the three dimensional concepts of the cube- of the universe, the altar for the Magician.

The key phrase of Heeiah is 'Hearer in Secret', alluding to the positioning of the individual, working at higher communications- even through a language otherwise unknown. The Hebrew spelling of the phrase is 'ShVMAa(416) BSVD(72)' which leads to HRHVVR-'thought, meditation' and AaB- Atziluth's 'secret nature'- 'thickness and cloud' which relates to the prophetic or visionary state of being. Also the number 72 equates with the word Chesed and the total number of the Schemhamphoresch Angels. The verse attributed to this angel is from Psalms, Ch 119, Vs.

145. 'QATHY BKL-LB AANNY YHVH ChQYK(F) ATzDH ' or 'I have called with all my heart, answer me Tetragrammaton; I will preserve Thy Statutes'. The 'heart' refers to Tiphareth, the essence of the self, the point which through contact is built up with the Divine. 'Thy Statutes' is the universal structure, expressed in terms of any kind of Microcosmic form.

The numerical value of the ChVQ (Statutes) is 114, as is also MDAA-'science'. 114 reduces to 6, the number of Tiphareth, applying the 6th table of temurah(AVBH) to ChVQ yields GAL which means 'deliver' while GLA means 'discover/reveal'. Taking the first word of the above verse and expanding it through notariqon provides us with QYSM(F), AMN(F), ThAaVRH, YVPY. This translates as 'Practise magic, foster (or nurture), awakening, beauty'. Whether these names are studied individually or as a sentence they are all directly applicable to the aims unfolded through Heeiah.

The magical aspect of Heeiah is one that helps with the transmission of energy from one area to another or one state to another, the ceremony of the Equinox being an example of this.

27. IRTHEL

This angel rules from 10 to 15 degrees Sagittarius with the first half of the Luna decante. From this a basic meaning can be derived which attributes this angels powers to developing an active and well tuned approach in conveying beliefs to others, especially those of a deeper significance -i.e. through magical and mystical channels. This is backed up by a growth in ones ability to apply these beliefs on a day to day level, as well as understanding the reality behind them as well. Irthel also influences art and music, especially in identifying with history and anticipating future trends.

The Hebrew spelling of this angels name is YRThAL, with a value of 641. This connects with ALYM(F)-'strong' and 'Gods'; by multiplication there is 24 which relates to words such as 'KD-'propel forth'; by reduction one obtains the number 11 and AVD-'volcanic fire: the special 'fire' or 'light' of magic'. 11 is also significant in that it is half the value of the 26th angels name, Heeiah, which indicates their similarity in the communication of knowledge and wisdom. Where Heeiah provides for the dual function of receiving and applying that knowledge, Irthel aids the approach of functioning within the sphere of knowledge.

The key word/phrase of this angel is 'deliverer' which convey's ideas of redemption and one who brings things forth.

Turning to the Hebrew spelling of this word, which is GVAL (also meaning liberator, saviour) with a numeration of 40. It serves also as a title of Yesod- Foundation, hence the depth of contact with reality. Also associated to this with a value of 40 is YD YHVH-the hand of Tetragrammaton; this whole action suggested by the key word being a function of the Divine process. The rootwords of GVAL are GV-'middle- as in place of vitality and back/rear- as with excluding something from ones immediate sphere'; plus AL-'intervene for the protection of a subject'. This relates to the movement of the life force, removing its vehicle, the self, from an opposing presence.

The biblical description of Irthel is from Psalms, verse 2, chapter 140, which reads: 'ChLTzNY YHVH MADM(F) RAa MAYSH ChMSYM(F) ThNTzRNY' or 'Deliver me, O Tetragrammaton, from the Evil Man, from the man of violence preserve Thou me'. Taking the letters of the first word as an example we have Cheth-'fence', to keep in and keep out. Lamed-'ox goad', utilising a great energy potential. Tzaddi-'fish hook', a means of catching...Nun-'fish', from the waters of life, which leads to Yod-'hand' of the Eternal One. To aid the synthesis of this meaning take the value of the first word, 188, which relates to PQCh-'to open', within the safety symbolised by Cheth there is a freedom to climb the ladder of knowledge. $1+8+8=17$, which relates to HGDH-'narrative, subtle discourse', and the 17th letter of the Hebrew alphabet Peh-'mouth' which relates to the Macroprosopus issuing forth wisdom and understanding. The sentence ends with much the same letters it began with, except that Cheth has been replaced by Tau - the Cross of matter, i.e. being well earthed, and Resh-'head', the base of human consciousness. This indicates clearly an ascending process of growth initiated through Irthel.

The magical impetus that Irthel helps with is in opening the deeper layers of the self during ritual, so that there is a much more extensive rapport with the Inner Planes.

28. SEHAI AH

This angel is associated to 15 to 20 degrees Sagittarius as well as the latter half of the Luna decante. From this some element of this angels nature can be derived as helping with the devotional nature of Kavanah.

The Hebrew spelling of this angels name is SHAHYH which has a value of 321. The letters can be grouped into Shin and AHYH-Eheieh, the God name of Kether. The order of the numerical, 3-2-1 clearly conveys the ascending pattern of the Trinity-Duality-Unity. Shin relates to the element of Fire-the flames of inspiration. Equating with 321 is ASTRNA -'speedily, forthwith',

which suggests a high rate of vibration along with the most direct way of both teaching and travelling. Furthermore 321 reduces to 6 which in turn relates to Tiphareth- the centre of the self while 6 by Theosophic addition =21, hence the key to Kether is at the core of ones being.

Taking the first and last letters of the angels name gives SHH-'lamb', intimating the devotional sacrifice of the Christ. Note that the Hebrew name of Jesus is YHShVH, Tetragrammaton completed by Shin and thus the Spirit of God. Of the same value, 305, is QRH-'meet, event', so we can refer to this angels significance as contained within the devotional approach and making contact with, or relating to others. The second and fourth letters spell AY-'settle' which describes the home as the foundation to work from. At the midst is H-'window', showing the immediately visible outside.

The key phrase of this angel is 'Taker away of Evils', a companion in meaning to the key word of the 27th angel, Irthel. There is a relationship between the two in the sense that Irthel and Sehaiah are linked to Sagittarius and the Luna decante, while their key phrase meanings describe rescue by two contrasting means. With Sehaiah, the removal of danger is the mode suggesting a position of strength. This is confirmed by the number of letters in this phrase -16- which relates to the Trump associated to the 16th path, the Hierophant; its sign is Taurus, in which Luna is exalted.

The biblical association to this angel is from Psalms, Ch.71, verse 12: 'ALHYM(F) AL-ThRChQ MMNY ALHY LAaZRThY ChYShH' or 'O' Elohim, be not far from me, O my God make haste to help me'. The word ALHYM(F) has a value of 646 and is the primary Divine Name in this verse, which by gematria matches with MShVSh-'rejoicing'. The relevance of Shin/Tooth/Fire again arises with this word. removing the two Shins leaves MV-'the very...(referring to the subject of discussion)'. Furthermore, MV=46, the value of the second God name in this verse- ALHY. In the duality of ShSh is 600 and MSK(f)-'to mix, intermingle', ShSh is also the word for the number '6', which identifies it with the trinity unfolded-3-2-1, alongside 6, being the mystic number of Binah/Understanding. This connection of Binah reinforces the devotional aspects of Sehaiah's assistance.

The magical influence of Sehaiah helps in methods of divination.

29. RAYAYEL

This angel covers from 20-25 degrees Sagittarius, as well as

the first part of the Saturn decante. From this, Rayayel can be described as an angel who aids in the gaining of honours and other forms of distinction, mainly through cultural accomplishments; aims for positions of authority are helped forward. Fulfillment is indicated, with a practical, solid approach and staying power far beyond the ordinary. The powers of this angel are excellent for maintaining any such authoritative positions as it generates the kind of influence that precipitates action in others.

The Hebrew spelling of this angels name is RYYAL and has a value of 251. This links with NAR-'cast off or away', i.e. is any forward or ascending movement which rejects limitations of the past/present action towards freedom within ones surroundings. A root idea developing this concept comes from 2+5+1=8, ABH -'to will, intend', along with BAGB, the Notarikon of BYNH ABN(F) GDLH BKL which means 'the understanding of the Great Stone amongst all'. As root words BAGB is BA-'to come, go' and GB-'prominence'. Examining RYYAL through the 2nd table of Temurah(re Saturn) gives GMMThK, and from that words such as GM-'full abundant' and KTh-'mark with stamp or engraving, impressed'. Via the concepts of this table, these words indicate the life force utilised in its fullness to build up a sphere of action or influence.

The key word here is 'expectation', a clear reference to anticipating the approach of something or someone. The Hebrew spelling of expectation is TzYPYYH which has a value of 205, this ties in GBR-'mighty hero', ADR 'splendrous' and HR-'mountain'. Further linking these together is the product of their first letters combined, GAH means 'to increase or grow higher'. Breaking TzYPYYH down into root words provides us with TzY='dryness, drought', PY-'mouth, opening' and YH-'the essence, He who is'. The latter of these being ,along with Al-the suffix which changes the Schemhamphoresch names into their angelic form.

The biblical verse associated to this angel is from Psalms, Ch. 54,verse 6. 'HNH ALHYM AaZR LY ADNY BSMKY NFSHY' which translates to 'Behold, Elohim helpeth me, and Adonai is with them who uphold my Soul.' The first consideration here is the use of two distinct Godnames, describing different aspects of the Divine. Elohim (ALHYM(F)- 646, or 86 as it is more usually considered, disregarding the value of 'M' as a final) as a word is a masculine plural of a feminine noun, signifying the androgynous nature of God. The word MLVY (86)-'plentitude', confirms the diversity of form or presence indicated by the words structure. Adoni (ADNY-65) has been acknowledged as the expression of YHVH, in a generalised form. Consider KMH-'warm, friendly heat'. Furthermore Adonai is the name of God particularly referred to man within his mortality. Though YHVH is not in this verse, it is clearly implied by its number of

letters- 26.

30. EVAMEL

This angel rules from 25-30 degrees Sagittarius along with the latter half of the Saturn decante. From this the basic nature of this angels influences can be ascertained. Evamel shows guidance in areas of skill in handling public relation exercises and other professionally orientated work, especially in the legal profession. There is also apparently the cultivation of a sense of fairness and the ability to judge accurately, coupled with an unswayable strength in following up matters of justice.

The Hebrew spelling of this angels name is AVMAL, it has a numerical value of 78 which links it to both the 13th and 14th angels (i.e. Iezael and Mebahael). The former relates to communicative skills while the latter influences productive work within societies or group structures, both these have a direct relevance on this angels function. 78 equates with AaZA-'the name of a giant', MZLA-'influence from Kether' and CHNK (disregarding K as a final)-'to initiate', primarily this relates to a strong central figure. The meaning of MZLA has extra significance in that 78 by reduction =6, which is analogous to Tiphareth and describes the Divine force descending by the Middle Pillar and moving by a solar influence. As it is the Middle Pillar at work here, the function of balance is predominant.

Two other words that relate here are LChM (again disregarding the final value)-'bread', and MLCh-'salt', symbols of the earth element and thus describing a fixed nature. That these are used in the Neophyte ceremony in the Eucharist of the Four Elements again suggests the transmission of the Higher Forces. From the letters of the angels name one can find ALV-'behold' and AM-'support, sustain, confirm', which hints at strength of character, and such a persona in action.

The keyword appurtnat to Evamel is 'Patient', suggesting someone being cared for, also willingly waiting. The Oxford Dictionary also lists a third meaning, archaic though it may be, which is 'admitting of or compatible with (i.e. the facts are patient of two interpretations)'. These three can be tied together within the context of the Soul, whether individual, group (related within the manifested universe), waiting steadfastly as time passes towards the reuniting with the source. Looking at the Hebrew meaning of patient, there is ChVLH (49) for the noun and SBLN(f)(792) for the adjective, the third meaning here is not recognised as an aspect of 'patient' in the language. Linked to the noun (by the value of 49) are DMH-'resembled, meditated, silent' and MVG-'solve', bringing in to

light the idea of remedying ills to the body or mind, or being as a whole by adjusting to the universal state. 792 reduced equals 18, and thus arises the words Chy-'living' and ZVH-'tend towards a certain point', i.e. a direction within or containing ones manifested existence. Combining 49 and 18 gives 67, and SGD-'worship', expressing as a broad background to the keyword in this setting devotion to the Higher.

The biblical association comes from Psalms, Ch. 71, verse 5. 'KY-ATHH ThQVTHY ADNY YHVH MBTCHY MNAaVRA', or 'For Thou art my Expectation; O Tetragrammaton, O Adonai, my confidence from my youth'. The external meaning of this relates to the mainstream of a persons life, a focussing point around which the components of that existence are balanced. It also applies on a group or society level, involving significantly those who build up such a point of balance and stability, around which the group functions at its best. Looking at the first word of this verse, KY, its value is 30 and hence Lamed-Libra-'Justice'. Furthermore there is ChYYB-'a party to an action of the law'. The context of this is explained in the second word ATHH-'to come, also a name of God-Thou'.

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