

LESSON 164

37. ANAIEL

This angel rules from 0 to 5 degrees Aquarius which links it up with the first half of the Venus Decante. From this we can work out that Anaiels influence is over the growth of ones consciousness, expanding it into new and diverse areas of thought and research. As a result of this a major deepening of ones intuitive and clairvoyant abilities becomes evident. The magical sphere of this angels influence is teaching others of the existence of the subtle astral planes.

The Hebrew spelling of Anaiels name is ANYAL which has a numerical value of 92 which relates to other words of the same value, such as BLS-'scrape or scratch for fruit' (i.e. to go below the surface in search of nourishment), SBL-'support, bear', and TzB-'tortise', suggesting a well protected interior and sureness of movement. The latter is verified by Aleph-'ox', the first letter of this angels name, Nun-'fish', relates ideas of death (scorpio) and movement in the great sea, with Yod-'hand', a glyph of the seed, hence new manifestations. The final AL signifies energy effectively utilised.

Turning to Temurah and working through the AtzBF (concepts relative to Aquarius) ANYAL becomes TzShHTzG-488. One formation derived from this is ShGH-'to thrive' and TzTz=180=PAAL-'work, prepare, contrive'. When placed together these two meanings give a stable concept of well managed expansion, into unknown areas but in a controlled manner. Two words enlarging on this through 488 are PThCh-'unbind, open up/out', and ThPCh-'of a fragrancy or part of spirit breathed forth'.

The key phrase belonging to Anaiel is 'Lord of Hosts; Virtues'. A simple interpretation has Lord-YHVH, Hosts-Sun, Moon, Stars or Angels and Virtues-most exalted forms of human behaviour. It is realistic that mans highest mode of thought and action find their origin in the Divine infrastructure, described so well by the Kabbalistic dogma that every Kether of Malkuth is yet another Tree etc.

The biblical verse associated to this angel is the 20th, from Psalms, ch.80: 'YHVH ALHYM(F) TzBAVTH HShYBNV HAR PNYK(F) VNVShAaH' which reads as 'O Tetragrammaton Elohim Tzabaoth turn us and cause Thy face to shine upon us, and we shall be saved'. To add impact to the meaning of this verse, it has the Godname of Hod (Splendour), the 8th Sephirah which relates to the intellect,

logic and other Mercurial traits. Notariqon applied to this verse renders the letters YATzHHPV and from them: YTzA- 'to come or go forth, inwards or outwards', HV-'power of existing' and PH-'turn towards, an opening'. This signifies three stages in growth potential until we arrive at a point of access. On a final note, the last of these words, Peh, is the pathway which connects Netzach to Hod, Venus and Mercury, formulating the stability between the Venus decante which Anaiel is linked to and Hod which is raised to a prominent position in the above verse. Also the remaining five letters have a total numerical value of 112, creating the association of QDCh-'kindle, of burning, sparkling etc', and ChDQ-'acuteness of ability or sense'.

38. CHAAMIAH

This angel rules from 5 to 10 degrees Aquarius and is linked to the second part of the Venus decante. From this Chaamiah's meaning can be gauged as an angel who teaches ways of affecting social or other revolutionary changes, i.e. the introduction of new ideas and values, and being able to see them through to the finish. On other levels Chaamiah enhances ones artistic ability by influencing new areas of innovation as well as the ability to see and appreciate old concepts in a new light. Chaamiah cultivates a strong sense of beauty, the divine nature within things. In the magical realm, this angel assists with bringing out the full value of initiation.

Chaamiah is spelt in Hebrew ChAaMYH and has a value of 133 which is a number closely linked to 7- firstly by reduction and secondly through $133=19$ divided by 7. Some words that have the value of 19 are ChVH-'to manifest, show forth'; and of 7 AHA-'a name of God attributed to Venus' which is also Notariqon of Adonai Ha Aretz and shows up another underlying down to earth aspect of this angels meaning. A sequential combination of 19 and 7 is TBCh-'to slay' and DG-'fish' (Nun and the Tarot Trump Death) showing the breaking down of old forms, for YDH -'put forth, cast' and the rootword DG-to multiply, increase', YHD-'a form of the essence/God' and DBA-'riches, power'. These connections are crowned by 133 and the word PNG-'delicate, refined'.

The key phrase belonging to this angel is 'The Hope of all ends of the Earth'. Examining this through numerics, 'hope' translates as ThQVH and 511, while '..all ends of the Earth' equates with the 4 cardinal points and their subdivisions or the 360 degrees of the planetary sphere. If we take 511 and minus 360 from it we have 151 from which the following verse is derived.'YHVH ALHYM YHVH AChD (Tetragrammaton of the Gods is One Tetragrammaton'. Also MQVH-'the fountain of living waters'. The venusian nature is again expressed here in 151(or 511) reduced to

7 which is the number of the Venusian Sephirah of Netzach.

The biblical verse associated here is number 9, from Psalms, ch.91: 'KY-AThH YHVH MChSY AaLYVN(F) ShMTh MAaVnK(F) which is 'Because Thou, O Tetragrammaton, art my refuge, Thou hast Thy refuge in the Most High'. Looking at the first two letters of this verse, KY, from them can arise the Notariqon of KKB YChD-'a shining, glittering sphere which unites into one'. The idea of expansion as an active force is further conveyed by these two, in Kaph-palm, and Yod-hand, wherein the palm extends outward to the fully capable hand. Again applying Notariqon to the above verse provides us with KAYMAaShM which has a numerical value of 481 (disregarding finals in this instance) and the words AK-'certainly', YM(F)-'the sea' and ShMAa-he heareth'. These can be linked together by the concept of the Great Sea of Manifestation which is recognised by YHVH. Equating with 481 is TBAaTh-'ring of authority, for sacred purposes'.

39. REHEAEL

This angel rules from 10 to 15 degrees Aquarius, in the first half of the mercury decante. From this, Reheael's basic meaning can be determined as an influence on instructing in drawing from the deeper levels of consciousness. As a by product of this one's analytical skills increase in certain areas (such as the occult and sciences) aided by a balanced and intuitive intellectual approach which also has developed deeper forms of realisation in the communicative aspects of the self. Reheael also guides well into areas of occult anatomy.

The Hebrew spelling of this angel's name is RHAaAL and has a value of 306. $3+6=9$ and relates to Yesod/Foundation, the balancer of Hod and Netzach, and here it is also the subconscious access point to other levels of being. The act of communication is emphasized with the removal of the zero from 306 which leaves 36, the mystic number of Hod, with ALH-'name of God attributed to Mercury'. Other words with a value of 306 are QVR-'coldness', implying a detached state of mind in analytical work, DBSh-'adhere together'. Using multiplication there is 18, ZVH-'fend towards a certain point', a sure and well focussed approach. A clear description is contained in the letters of this name, with R-head, H-window, Aa-eye, A-ox, l-oxgoad, hence the mind with access to seeing and the means to produce from this.

The key phrase belonging to this angel is 'Swift to condone', which is very straightforward in the ordinary sense of the meaning. In order to examine this further a Hebrew translation is needed: 'MHYR LMCh' which has a value of 363 (255+108). From the most direct viewpoint there are associations

to the first word, such as NHR-'run or flow freely, a river', and the second, QCh-'take/receive/accept', with a combining factor of SHDY AL ChY-'the Almighty and Everliving God(of Yesod)'. By taking the two hebrew words and placing them one on top of the other we have

M H Y R
L M Ch L

The letter pairs ML, HM, YCh and RL are formed, as root words or by Notariqon their meanings are:

ML	- 'pluck off, divide into parts'	70
HM(F)	- 'to grow warm'	45/605
YCh	-Notariqon of YAL ChSD-'wilful of mercy'	18(3x6)
RL	-Notariqon of RAaH CHSD-'nourished and sheltered by'	230

Basically this describes a circle of evolution begun and worked through to the point of recognition and re-entry into the the original point of inception.

The biblical verse attributed to this angel is the 11th, from Psalms, ch. 30. 'ShMAa-YHVH VCHNNY YHVH HYH AaZVR LY' which reads 'Hear, O Tetragrammaton, and be gracious unto me, O Tetragrammaton be Thou my Helper'. Looking at the initial word in this verse, ShMAa-'hear', its value is 410 and links it with DRVR-'liberty, a swallow', ShQY-'the penultimate 3 letters of the 42 lettered name of God associated with Yesod', and QVDSH-'holy'. Of the final word LY-'my helper', with a value of 40 it correlates with GVAL-'liberator' and YD YHVH-'the Hand of the External'; the combining of 410 +40=450 and ShPAa-'flow together abundantly'.

40. YEIZAEI

This angel rules from 15 to 20 degrees Aquarius in the latter half of the Mercury decante. From this the basic meaning given to Yeizael is one who helps gain an independent intelligence, i.e. one who is not swayed by others in developing his or her logical responses to a given situation. It also makes one realise ones own potential for following through with specialised projects. Yeizael is an angel ideal to suit modern scientific advances for he helps amalgamate the psyche to the scientific approach in technological fields which greatly enhances our learning ability. In the magical realm, Yeizael assists us in the uses of various modes of skrying (astral projection) techniques by making a firm link to our astral contacts.

The Hebrew spelling of this angels name is YYZAL which has a value of 58. This links Yeizael with the 34th angel Lehahaiiah, primarily through the concept of practicality. Other words of similar value are CHYLY-'my strength, power', emphasising the

individuals ability to complete tasks and NHG-'to bring or carry away, lead, drive', which relates to a firmly directed effort. When these two words are combined they produce a numerical total of 116, relating to words such as BLAaDY-'except for' which places things in a specialised category yet still essential to the whole. Using Theosophic reduction 13 is derived as a number significant to background and underlying factors here. It relates towards such words as GY-'the second two letters of the 42 lettered name of God which is associated to Chokmah/Wisdom', HGH-'to meditate, utter, study', and GHH-'raised up'. All these express the attainment of higher knowledge as well as its use. By multiplication, 40 is gained to elaborate the meaning of YYZAL when fully expanded, so we have ChBL-'to bind together, connecting' and ChLB-'finer part/substance' i.e. integration through contact at the most intricate level.

The key phrase of Yeizael is 'making joyful as wine' suggesting ordinarily degenerate action, or the Divine exaltation in ritual use of wine for the Eucharist. The Hebrew translation of this phrase is 'AaShH(375) ShLMCh(348) KYYN(F)(740)'. The first word links with ShAaH-'have regard for, turn about', hence the concept of acknowledgement face to face. The second links with ChMSh-'to equip, arm' intimating conflict, or MShCh-'rub all over with oil or ointment, anoint', connecting with a means of healing or ritual. The word meaning wine links with MN(F)-'manna' i.e. the Eucharist, first recorded as the substance miraculously supplied as food to the Israelites in the wilderness(Exodus 16). Also there is TzNM(F)-'hard, dry', suggesting a harsh earthiness. The consequence of this analysis is the two initial concepts equally enlarged on, describing two different directions underlying this key phrase. Ultimately though they must be reconciled, one approach being by resolving one through the other.

The biblical verse associated here is the 14th, from Psalms, ch.88:'LMH YHVH ThZNCh NPSHY ThSThYR KNYK(F) MMNY' which translates as 'Why O Tetragrammaton, repellent Thou my soul, and hidest Thy Face from me'. The outer meaning of this fits well with the first interpretation of the key Phrase. To find the inner meaning one can use Notariqon: LY-'to me, to mine', ThN(F)-'the dragon(an action of giving/offering)' and KThM(F)-'mark with stamp or engraving, impressed'. This refers to being at an extreme of self-recognition where one is confronted by what seems to be opposition, but it is in fact the Divine Offering. As a broad elaboration there is the sum of these letters, 950, and NQP(F)-'surround, encompass', NShM(F)-'breathing' and MYTz(F)-'a squeezing (to bring forth milk)'.

41. HEHIHEL

This angels rules from 20 to 25 degrees Aquarius and the first half of the Luna decante. From this, Hehihel's basic meaning can be derived as an angel who teaches one to organise the mental processes for a far greater intellectual output. On another level he will help with the co-ordination of group activities whether political, religious or domestic. With this angels help ones public relations and social skills improve, as well as strong intuitive abilities and problem solving. In the magical realm Hehihel aids with work on the inner levels of the self.

The Hebrew spelling of this angels name is HHHAL and has a value of 46. Observing the lettering we have three Heh's placed in such a way as to indicate a surrounding of openings for the perception to move freely through. The Aleph and Lamed connect as energy effectively channelled, largely for the stable movement of those mental processes behind the perceptive faculties. Another consideration is Heh as the archetype of the Mother in the word YHVH, which links up with Binah and Understanding. As if to balance this there is also the letter representing the Emperor, emphasizing dominion and active control. Other hebrew words of the same value as Hehihel are HBDLH-'a dividing, separation' and ALHY-'a name of God', suggesting the circular process of division and unification which is allied to the alchemical theory. From another viewpoint there is $4 \times 6 = 24 = \text{KD}$ -'propel forth' and ZYZ -'abundance' i.e much creative output. Linked to this is $4 + 6 = 10 = \text{HH}$ -'window' and DAH -'to fly', furthermore with reduction yielding underlying factors, there is ZG -'join together' as an idea preceding, complementing and completing a dividing or separation.

The word associated to this angel is 'Triune' which is defined as a trinity. The Hebrew for this is ShLSH-635, it contains three letters reduced (by Aiq beker) to 3, and a fourth as Heh=5, signifying the power which binds these together. Equating with 635 are HLM(F) -'smite, strike' and LHM(F) -'soft, gentle', i.e. the two extremes which have the third as a median. By reduction, $635 = 14$ and ZHB -'gold' as the symbol of attainment, multiplication of the same yields 90 and the words PY -'entrance, opening' plus SL -'to raise exalt', an indication of access along with the means by which it is utilised. In general terms this is potential discovered, within a broad expanse of possible meaning.

The biblical verse attributed to Hehihel is the second from Psalms, Ch.120. 'YHVH HTzYLH NPSHY MShPTh ShQR MLShVN(F) RMYH' which translates as 'O Tetragrammaton deliver my soul from a lip of lying, and from a tongue of guile'. The first idea which comes to mind is of seeking refuge or even redemption from faults in

the Self. The quantity of letters in this verse is 31, as with the number of its chapter easily linked with the triad. Words connected by 31 are Al-'to intervene (for protection); also the name of God', plus KVH-'burn or scorch (even as spiritual fire)'. Accentuating the idea of approaching the Divine force are MZRCh-'the east' and NHR-'run or flow freely, a river' words connected by the value of the concluding word in this verse, RMYH-'255'.

42. MIKHAEL

This angel* rules from 25 to 30 degrees Aquarius and the latter half of the Luna decante. From this the basic meaning of Mikhael can be determined as an angel who instructs one in the pursuit of higher knowledge. The intuitive faculties are stimulated and a great deal of mental discipline is brought to bear on difficult studies. In everyday terms of career advancement, Mikhael assists with both managerial and practical skills by helping one focus on the problems in question. In the magical realm Mikhael assists with the art of prophecy.

*This angel is not to be confused with the Arch-Angel Mikhael nor the angel of the planets.

The Hebrew spelling of this angel is MYKAL, which has a value of 101. Other words of the same value are TzVH-'command, ordain' hence active control is shown either in ones position among others or in the conscious mind over its surroundings. AaLA-'an occasion', which suggests the important use of particular points in time, stressing planning, the ability to predict. Lastly YTzA-'to come or go forth, inwards or outwards etc', which indicates a balanced usage of energies and resources. 101 is a Prime Number, adding to this angels meaning the idea of a unified force or structure.

The entire design of this number expresses a closeness to the source, in this context it is the action of Mikhael bringing out a kind of echoing of the Divine, through the use of Higher knowledge. Expanding on this by doubling 101 to 202 yeilds BR-'to clean, purify' and RB-'to strive, contend', i.e. the exaltation of the self through direct confrontation with any negativity. To go one step further to combine the above two numbers gives 303 which gives GSh-'explore, search by feeling' and ShAB-'draw/pour out water', the continued extension of the conscious sphere amidst the ongoing inflow and outflow of cosmic energies.

The key phrase belonging to this angel is 'Who is like unto Him', its outer meaning is expressive of the above-mentioned idea of echoing or reflecting. Looking at the Hebrew translation of 'echo'-HDHD it has a value of 18, which leads to ZVH-'tend

towards a certain point' and AZY-'to heat, make hot', both conveying the idea of concentrated effort. Also there is YAHB-'love, adore', which firmly describes the nature of intent behind such efforts, not to mention the religious fervour.

The biblical verse associated to this angel is number 7, from Psalms, ch. 121: 'YHVH YShMRK(F) MKL-RAa YShMR ATh-NPShK(F)' which translates as 'Tetragrammaton shall keep thee from all evil, He shall preserve thy soul'. The idea of refuge as an expression in the verse attributed to Hehahel again comes across clearly, intimating a journey through darkness. Looking deeper, the seven initial letters in this verse are YMRYAN and have a total value of 321, which matches with ASTRNA-'speedily, forthwith'; this shows a directness of movement or energy flow, especially occult or divine in light of the mystical number sequence portrayed here. It indicates a divine stance or inflowing influence, well centered considering $3+2+1=6$ =Tiphareth-Sun. The number of letters in this verse is 24, relating to AHYBY-'He whom I love', and AVHBY-'He who loves me'; as with the verse these refer to the receptive interactions between Macrocosm and Microcosm.

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