

## Shem ha-Mephoresh,

### The Divine Name of Extension

By Aaron Leitch (Khephera)

The Shem haMephoresh (Hebrew: "Name of Extension"), is the famed seventy-two-fold Name of Divinity. In truth, it is a collection of 72 three-lettered Names which embody the Great Wheel of the Zodiac. From these Names we derive 72 Angelic Princes responsible for the manifestation of the Zodial Forces in reality, and who act as Guides and Protectors through our world.

The Shem haMephoresh has been cited within numerous Middle Age and Renaissance texts. Most recognizable to those of us here in West would perhaps be Agrippa's "Three Books of Occult Philosophy" (Llewellyn). It was sometime after this- the 17th century- that Kircher added his knowledge and experiences with the Name of Extension into popular Qabalistic lore. In the following century, the Name is well known among a brotherhood known as the True Knight Mason Elect Cohens of the Universe.

It is thus, perhaps, needless to state the importance of the Shem haMephoresh in both magickal and religious rites. This essay is an attempt to offer to the English-speaking public (perhaps for the first time) a comprehensive explanation of the Divine Name of Extension along with it's practical applications. This is by no means a complete text, as much about this aspect of Qabalah remains in obscure and untranslated classial texts. My hope is to update this essay as new information is added to my own store of knowledge and experience with these powerful Angels and the Divine Names which empower Them.

### Extension

The first thing to be understood about the Shem haMephoresh is the meaning of it's lable. Many texts tell us that the Name derives from "the Tetragrammaton, with It's letters extended". However, this assertion makes little sense at first glance. The 72-fold Name itself comes from three verses of Exodus (this shall be covered later), and there is no way to "extend" the Tetragram to obtain the same letters. I was perplexed over exactly how the

Tetragram was related to the Shem haMephoresh at all; outside of the fact that the latter is associated with the zodiac, and the zodiac itself is ruled by twelve permutations of the Tetragrammaton. That, however, does not explain the concept of "extending" the Divine Name.

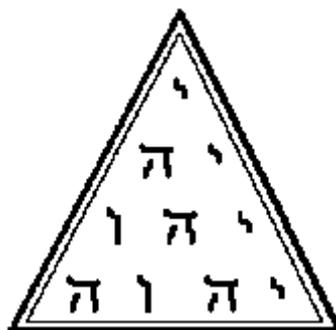
The next logical assumption (and one that I had seen suggested) is that the letters of the Name Itself are to be written out in full- and thus "extended"- so that their numerical values will add up to 72. The famous 42-fold Name of God is symbolised in just this way; by spelling out the Yod and Vav in Hebrew, and leaving the two Heh's as single letters. Add them all together, and the total is 42:

YOD (Yod, Vav, Daleth)	=	20
H (Heh)	=	5
VV (Vav, Vav)	=	12
H (Heh)	=	5
	=	42

However, this theory brakes down when applied to the Shem haMephoresh. There is no way to "spell" the Tetregrammaton that will equal 72. Even if all four letters are spelled out to their fullest extent, the resulting total is only fifty-two. Therefore, some esoteric route must have been taken.

The Golden Dawn combined the Tetragrammaton with Adonai<sup>1</sup>, giving a Name of eight characters. These eight letters were then multiplied by three (the number of Supernals) to give twenty-four. This was associated with the Twenty-Four Elders of the Apocolypse- who each rule three of the Divine Names. Twenty-four times three finally gives the total of 72. I personally question this process, based on the observation that the inclusion of the three Supernals doesn't seem to relate- outside of simple convenience for the need of the number three. My gut reaction was to feel the same way about the use of "Adonai", but at least that made a kind of occult sense as an "extension" of the Tetragram.

All of this aside, I finally- quite by accident- came upon the Traditional explanation of "extending" the Tetragrammaton. The clue presented itself to me in the annotated version of Agrippa's "Three Books of Occult Philosophy" (Llewellyn), at the very end of Book II, chapter 13- "The Scale of the Number Ten". Interestingly, the Shem haMephoresh was not mentioned at all in the text, and yet the extending Name is displayed there:




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<sup>1</sup> Remember that these two Names are combined in the Torah to remind the reader to say "Adonai" rather than attempting to pronounce the Sacred Name of God.

Agrippa relates this to the scale of the number ten because it shows forth a method of writing the Name with ten letters instead of four. However, Agrippa fails to include (if he knew himself) the importance of the numeric total of all ten letters added together<sup>2</sup>:

Y            = 10  
YH          = 15  
YHV        = 21  
YHVH      = 26  
  
              = 72

Thus is the Divine Name written in such a fashion as to equal the sacred number of 72. In fact, it has long been an Occult practice to illustrate, and even activate, the Mysteries of a Word of Power by writing it in a pyramid design. For instance, the word "Abracadabra" was written as follows:

ABRACADABRA  
ABRACADABR  
ABRACADAB  
ABRACADA  
ABRACAD  
ABRACA  
ABRAC  
ABRA  
ABR  
AB  
A

It was to be made into a talisman and placed upon the chest of a sick individual. One by one the letters "retract"- much like a car-antenna- until only the first letter is left. Theoretically, the sickness was to vanish over time; just like the letters of the Word. Likewise, one could bring something into existence by beginning with the first letter, and extending it letter by letter until the Word is complete. Various Words of Power could be used in this fashion, and Agrippa has preserved the fact that the Tetragrammaton Itself is included in this rule.

When displaying the Tetragram linearly, the Letters are associated as follows:

-Ain: "No Thing", the Unknowable Divine Source.

-Y = Fire, Aztiluth: the World of Divinity, Father.

-H = Water, Briah: the World of Creation, Mother.

-V = Air, Yetzirah: the World of Formation, Son.

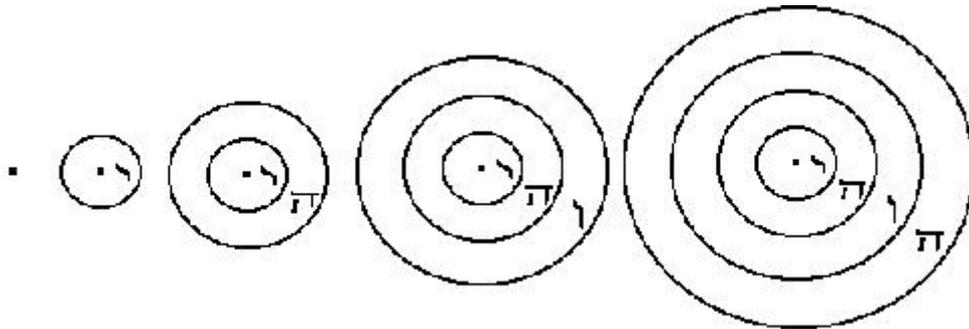
-H = Earth, Assaiah: the World of Action, Daughter.

This displays the Created Universe from it's Highest to Lowest points, and allows us to track the flow of Divine Energy from it's Source to the physical world and back. However, when

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<sup>2</sup> Since writing the above, I have found a confirming reference for this structure of the Tetragrammaton. The "Sixth and Seventh Books of Moses" contains a Talisman featuring the 72 Shem haMephoresh, and which displays YHVH in the pyramid form in it's very center.

viewed in it's aspect of extension, it becomes a three dimensional model of Creation. I often describe this as being- not a pyramid- by a set of concentric circles.



-Ain: The Divine Source. The "Yod" of Tetragrammaton is, in fact, simply an extension of the Ain. Traditional Qabalah explains that the shape of the Yod indicates that it reaches upward and dwindles away into the Ain Itself. Or, conversly, that it is the Ain reaching outward toward the Realms of Being.

-Y = Atziluth, the World of Divinity, Father. The extension process- as just explained- initiates with the Yod- which rests below, and is a part of, the Ain. This evokes a feeling of potential duality within the Source, as the Y is male and the Ain would then necesarily be feminine. It is the Primordial Mother Goddess with the God-Child within Her womb- One Being who will eventually become Two.

-YH = This is not just Briah the Mother, but it shows the very birth of Briah from Atziluth. Further, it shows forth the Mystery that Briah contains Atziluth within it- as if Y were a circle, and H were a larger circle surrounding and containing the first. This illustrates the Wiccan Mystery of the God-child resting within the Womb of the Goddess, awaiting His Divine Birth. From the Ain- and through the Y- comes the H: Just as the God was born from the Goddess of the Ain, so does the God pull forth Her power through Himself. Simply by His existance- the Husband- She ceases to be the Primordial Mother of All Existance, and becomes defined as Wife. Duality has been created.

-YHV = Again, we add a larger circle around Briah, to show that Yetzirah contains the previous two worlds within. Through the H goes the Y to become V, and this shows forth a long established Qabalistic Mystery: that the Son is the manifest aspect of the Father Himself. On the Wiccan Holy Day of Beltaine (May 1st), the Lord Mates with the Lady, and thereby enters Her womb- He literally impregnates Her with Himself. This is the God returning to His Mother/Wife in the act of Love; to enter Her, and later be reborn. On the winter solstice, The Lord is born once more to reclaim His Divine Solar Throne. This is the establishment of the Solar "Wheel of the Year", the Natural Cycles of the Universe, and is thus the act of Creation Itself. This is why V is given to the Creator God (or "Demiurgos"). Qabalistically, the V is associated with the Sphere of the Sun (Tiphareth), whose Divine Name is, indeed, YHV (normally written in Greek transliteration "IAO").

-YHVH = the final Circle is added when Assaiah comes forth from Yetzirah: through the V goes the H to become the final H. Assaiah is the end result of all previous forces, and is aptly described by the phrase "all roads lead here". Even when interpreted linearly, the final H is said to be a combination of the Forces above it. Also, it posseses an almost identical Mystery as V- in that it, the Daughter, is simply a lower manifestation of the Mother Herself. Here the

Demirugos has taken hold of His Mother, and has pulled Her down (again) into manifest Reality. Hebrew Tradition calls Her the Shekinah, or "Presence", of Divinity. She is the end result, and the Goddess who exists all around us.

Thus, we see the Divine Name "Extending" one step at a time (in an almost "leapfrog" fashion) from it's Source to the physical plane. It is written out with ten letters- the Number of the Sephiroth through which that Extension/Creation takes place. Finally, the Sacred Number of that Extension is 72. It is the Divine Name of Extension; Shem haMephoresh.

### **Rulership: Tetragrammaton and the Twelve Signs**

In and of itself, the Tetragrammaton rules (among other things) the Zodiacal Forces. The four Elemental Powers of the Name are rearranged into twelve "permutations" to show forth the Powers of the Twelve Signs. The following is a list of these permutations, shown in Agrippa's work, and also used by the Golden Dawn:

Aries YHVH  
Leo HVYH  
Sag. VYHH

Cancer HVHY  
Scorp. VHHY  
Pisces HHVY

Libra VHYH  
Aquar. HYVH  
Gemini YVHH

Capr. HYHV  
Taurus YHHV  
Virgo HHVY

At this time, I am unaware of the method of permutation which Agrippa used to obtain these arrangements. Another method has been suggested by Donald Tyson (in his work "Tetragrammaton", Llewellyn) which is based on a more straight-forward pattern. However as I am attempting to stick with traditional material in this work, I will persist with Agrippa's listing.

In this way does the Tetragrammaton govern the Wheel of the Zodiac. There are only twelve possible ways for a group of four letters to be arranged, and my feeling is that it is meant to illustrate how the Four Elements combine in differing combinations to produce four Triplicities. From here, we need only discover how the total of 72 relates to this rulership.

### **Rulership: Hierarchies**

Above, I made mention of the Golden Dawn explanation of the derivation of 72 from Tetragrammaton. Here, I will give the (probable) source for their method- from "The Key of Solomon the King":

"The Schema<sup>3</sup> is one, it's columns are two, it's power is three, it's form is four, it's reflection giveth eight, which multiplied by three giveth unto thee the Twenty Four Thrones of Wisdom. Upon each Throne repositeth a Crown with three Rays, each Ray beareth a Name, each Name is an Absolute Idea. There are seventy-two Names upon the Crowns of the Schema."

The entirety of this quote will be explained below. For now, however, I wish to concentrate on the emmenation from the Singular Divine Source to the Twenty Four Thones of Wisdom, and the 72 total rays of their Crowns.

To begin with, we will focus on the famous Vision of Ezekiel (from the first chapter of Ezekiel)- wherein the prophet was granted a vision of the Divine Throne Itself:

And I looked, and behold, a whirlwind came out of the North [...] Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces and every one had four wings. [...] As for the likeness of their faces, they four had the face of a man, and the face of a lion to the right: and they four had the face of an ox on the left side; they four also had the face of an eagle. [...] Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the midst of a wheel. When they went, they went upon their four respective sides: and they turned not when they went. As for their rims, they were so high that they were dreadful; and their rims were full of eyes round about them four. And when the living creatues went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. [...] And the likeness of the firmament upon the heads of the living creatures was as the likeness of an expanse of awesome ice, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. [...] And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. [...] This was the appearance of the likeness of the glory of Adonai. And when I saw it, I fell upon my face, and I heard a voice of one that spake...

Here we are given a glimpse of the Cosmology of the ancient Hebrew "Merkavah Mystics"- who are the ancestors of the Qabalists. The Divine Throne (Merkavah) is the center of Creation, and That from which All emminates. The "Four Living Creatures" are the great Kherubim- also known as the Chaioth haQodesh. They represent the Four Worlds, the Four Elements, and the Four Quarters of the Universe. Since the most ancient of times, They have been known as the Pillars upon which Reality rests; and this is shown above by the fact that They uphold the Firmament.

The next important feature of the Vision are the Wheels- known in Hebrew as the Auphanim. These are the Angels which hold the Spirits of the Four Kherubim, and apparently act as Their active Powers. Of course, it is the Zodiac which holds the true Power (or Spirit) of the Four Elements, and the Kherubim Themselves are represented by the four Fixed Signs of Leo,

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<sup>3</sup> Schema Hamphorasch. That is: Shem haMephoresh.

Scorpio, Aquarius, and Taurus (Lion, Eagle, Man, and Ox). Note that the Auphanim here have great rims covered with "eyes" (which, in ancient writings, means jewels or stars). What else could these great Wheels whose rims are full of stars be besides the Wheel of the Zodiac? Indeed, the Qabalah tells us that the Auphanim are the Angelic Choir of Chockmah- the Sphere of the Firmament of the Fixed Stars.

There is a related Biblical text which expands on the nature of these Auphanim, and relates directly to the Shem haMephoresh. That is the vision of the Merkavah had by St. John in the Book of Revelation:

And behold, a Throne was set in Heaven, and One sat upon the Throne. [...] And round about the Throne were four and twenty thrones; and upon the thrones I saw four and twenty Elders seated, clothed in white raiment; and They had on Their heads crowns of gold. [...] And in the midst of the Throne, and round about the Throne, were four Living Creatures full of eyes before and behind. And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as a man, and the fourth beast was like a flying eagle. And the four Creatures had each of Them six wings about him, and they were full of eyes within...

Once again we have the central Divine Source, from which emanates the Four Kherubic Points of the Universe. Here They are separated into Their four distinct Elemental Forms, and plainly shown to be full of stars. Each Kherub has six (or three pairs of) wings- one pair representing the Cardinal, one the Fixed, and one the Mutable Sign of the Element which He embodies. These twelve pairs of wings could be thought of as standards which bear the twelve permutations of Tetragrammaton.

It must be kept in mind that Names of Divinity exist within the Realm of Atziluth- with the Merkavah Itself. These are Forces of Unity, which reflect into the Waters of Briah as Dualities. Briah is the DIvision of the Cosmos into "upper" and "lower" from Genesis I; it is the Division of Kether into Chockmah and Binah; it is the manifestation of the Lord and Lady from the Divine Source. Therefore, the Twelve Permutations are each manifested through a pair of Kherubic Wings. This makes the Twelve into Twenty-Four. For instance, the Cardinal Sign of Leo will operate in both it's Positive and Negative- or Rising and Falling- aspects.

The Auphanim of the Vision of Ezekiel appear again in John's Revelation in the form of twenty four Elders- who are direct manifestations of the twenty-four wings of the Kherubim. Thus, there are six Elders to each Kherub- two for the Cardinal Sign, two for the Fixed Sign, and two for the Mutable Sign. Like the Wings, the Elders are grouped in pairs- and are shown this way in Dante's "Divine Comedy", where They are described as walking two by two in mystic procession- so that each Triplicity operates in it's Positive and Negative (or Rising and Falling) aspects.

Traditionally (also shown in the "Divine Comedy"), the Elders' crowns are said to be "fluers-de-lis"- a three-petaled "flower" design that you and I would recognize as the Boy-Scout symbol. Solomon tells us that upon each Ray of each crown is inscribed one of the Divine Names Shem haMephoresh. Thus, we have 24 Auphanic Elders, each bearing three Shem haMephoresh Names, for a total of 72. Interestingly, Agrippa (Book II, chapter 15) records the 6-fold division of each Zodiacal Sign, and even relates it directly to the Shem haMephoresh:

...it [the number 72] also hath a great communion with the number twelve; hence, in the heavens, every sign being divided into six parts, there result seventy two fives, over which so many Angels bear rule; and so many are the Names of God; and every five is set over one idiom with such efficacy, that the astrologers, and physignomists can know from thence from what idiom everyone ariseth.

The twelve Zodiacal Signs themselves are traditionally divided into three parts each- called Decanates. There are 36 such Decans, each one ruled by a Planetary Force, and lasting about ten days. Just as we saw above how each Sign is shown (by the Elders) in it's Rising and Falling aspects, so each Decan has a dual-manifestation- called the Quinences. That gives us the final total of 72 "idioms" within the Zodiac. Each Quinence lasts five days, and that is the meaning of the "seventy-two fives" Agrippa describes above. Also, these five-day periods are sometimes refered to as the "day" and "night" of the Decan, instead of rising and falling.

Returning to the Shem haMephoresh: Each Sign is ruled jointly by two Elders. The six Shem haMephoresh Names They bear between Them are distributed in pairs through the three Decans. This means that each Elder rules one Decan on His own, but posseses only one of the Names of the middle Decan, sharing it's rule with His companion.

In summery, I will reprint the quote from "The Key of Solomon the King":

"The Schema is one, it's columns are two, it's power is three, it's form is four, it's reflection giveth eight, which multiplied by three giveth unto thee the Twenty Four Thrones of Wisdom. Upon each Throne repositeth a Crown with three Rays, each Ray beareth a Name, each Name is an Absolute Idea. There are seventy-two Names upon the Crowns of the Schema."

Now it's obscure wording becomes clear: The Shem haMephoresh is One when taken as a whole. It exists in Two Rising and Falling Columns. It's Triple Power is that of the Cardinal, Fixed, and Mutable Signs. It's Form is the Four Elements of which the Zodiac is composed<sup>4</sup>. It's reflection in the Briatic Waters allows for Eight (the Positive and Negative Aspects of each Element). Those Eight Elements multiplied by the Triplicity of Cardinal, Fixed, and Mutable gives the Twenty Four Thrones of Chockmah (Wisdom)- the Powers of the Zodiacal Sphere<sup>5</sup>. Upon those Thrones sit the Elders, who wear the three-rayed Crowns which display the 72 Names of Extension.

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<sup>4</sup> The ancients marked the Quarters by four stars that shone brighter than all others in the night sky, and each of which marked the beginning of a season. Three of these stars are to be found in the Signs of Leo, Scorpio, and Taurus. The fourth, however, is found in The Southern Fish; a Sign just outside of the Zodiacal Belt, and very near to Aquarius. Or, by another theory, the fourth star resides in The Eagle constellation

<sup>5</sup> Personally, I am unsure why "Solomon" did not multiply the Four Elements by three- the Triplicities of each Element- for a total of 12 Signs, and then continue to multiply the 12 Signs by the Two Columns of Rising and Falling- for the total of 24 Thrones of Chockmah. His method simply reverses that, multiplying first by two and then by three. Perhaps he had a reason for wishing to include the number 8, or perhaps he was simply attempting to confuse those who did not understand what they were reading.

## The Names

The Shem haMephoresh Names Themselves are to be found in the Hebrew Torah- Exodus 14:19-21. These three verses, when written in the original Hebrew, each contain exactly 72 letters.

The technique of deriving Names, descriptions, functions, etc from Scripture is a long-established Qabalistic Tradition. For instance, if an unnamed Angel delivers a message, simply take the first letter of each word He speaks and you will have the Angel's Name. Take a description of an Angel and add up the numeric value of the entire phrase, then see what Hebrew words and phrases have the same value, and you will get a clue into the function of the Angel. The possibilities are endless.

This can also be used to find Divine Names (among other things). An act of Divinity within Scriptures can be worked with in similar ways as described above. From these letter combinations and Gematria-analysis, we can find a Divine Name- a Word of Power- set over similar acts in the physical world. Such a method will be seen below with the Shem haMephoresh.

The three verses are to be written in a pattern called "as the ox plows": the first verse is written on one line, from right to left; the second verse is written directly under the first, from left to right; and the final verse is written below the second from right to left. The result is three horizontal lines of seventy-two letters, which are then read in downward columns to receive 72 Names of three letters a piece. At the time of this writing, I do not know why the verses are written "as the ox plows"- though Agrippa suggests this is one of many patterns that might be used to receive differing "versions" of the Shem haMephoresh. However, such a concept goes beyond the scope of this work.

The verses, in English, follow:

19) And the Angel of the Elohim that went before the camp of Israel removed and went behind them, and the pillar of cloud went from before their face and stood behind them.

20) And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud of darkness to them, but it gave light by night to these: so that one came not near the other all the night.

21) And Moses stretched out his hand over the sea, and the Divine Force caused the sea to go back by a great east wind all that night, and made the sea dry land, and the waters were divided.

This significance of these verses is rather subtle, outside of the simple fact that they contain 72 letters apiece. The main focus is on the Angelic Presence which guided and protected the Israelites on their escape from Egypt. Exodus 23 describes Him: "Behold, I send an Angel before you, to keep you in the way and to bring you into the place which I have prepared. Beware of Him, and obey His voice; provoke Him not, for He will not pardon thy transgressions; for My Name is in Him. But, if though shalt indeed obey His voice, and do all that I speak, then I will be an enemy unto your enemies, and an adversary unto your adversaries. For my Angel shall go before you, and bring you unto the Amorites, and the Hittites [...etc...]; and I will cut them off."

As most modern Mages will tell you, the above is a perfect description of the Holy Guardian Angel, who is set over you at birth to guide and protect you, and to lead you unto your destiny. You must follow the Voice of this Angel, for His is the voice of Karma, and to ignore it- to refuse learning the lessons the Universe has to teach you- is to invite hardship. The significance of the above is the one phrase "for my Name is in Him", because the Holy Guardian Angel holds the Authority of the Divine Source in your life. As God said of the ArchAngel Metetron (who is literally the Holy Guardian Angel of the entire Universe), "...what He will command at My bidding, ye must observe and do."

The Angel of Exodus 14 is the Holy Guardian Angel of the Nation of Israel, and there is ample reason to believe that this Angel would naturally be viewed as Zodiacal in nature. The most important clue is that of the Twelve Tribes themselves. For, it is by these that Israel repeatedly defines and identifies itself in Biblical writings, and the twelve-fold power of Israel is shown throughout the Tanakh (Old Testament). For instance, the Magick used by the Patriarchs of Genesis seems always to be Zodiacal, Moses' Staff possessed a twelve-fold Power (much like the Golden Dawn's Zodiacal "Lotus Wand"), and the Holy Rites of Israel were always formatted around a twelve-fold system of some kind (such as the stones on the High Priest's breastplate- one for each Tribe). Since anything in physical reality is nothing more than a reflection of the Holy Guardian Angel set above it, then the Angel in this case must also embody these Twelve Forces. In addition, I will once again point out the phrase "...for My Name is in Him."- ie, the Name YHVH- which Itself rules the Zodiac in 12 permutations.

As a last nail to this bridge I'm building here, I would like to point out the last of the three Exodus verses (verse 21). Strangely, this verse does not refer to the Angel at all. Of course, the Parting of the Sea of Reeds is as much a part of the Hebraic "Soul" (Holy Guardian Angel) as the Twelve Tribes themselves. And, in the above, it illustrates the Miracle wrought through the Power of the Angel- who was sent to guide them, protect them, and ensure their successful escape. However, aside from this, we should also consider the Qabalistic link between the Division of the Sea in Exodus, and the Division of the Waters of Genesis I. Both events have often been described as mystically linked (as above, so below). It is interesting to note, then, that the Division of the Waters in Genesis is specifically related to the Sephirah of Chockmah upon the Tree- the Sphere of the Zodiac.

Thus we have 72 Names to divide among the 12 Zodiacal Forces of the Angel. As explained above, this allows for six Names per Sign- each pair of Elders bearing six of the Names between Them. Further, this allows for two Names to be associated with each of the 36 Decanates- of which there are three per Sign. Therefore, the "positive" Elder will bear the two Names of the rising Decan, and the first Name of the middle Decan. The "negative" Elder will bear the second Name of the middle Decan, and the two Names of the final (or falling) Decan:

NAME	DECAN	ELDERS
1) NNN \	Decan 1	Elder 1 (Positive)
2) NNN /		
3) NNN \	Decan 2	(co rulership)
4) NNN /		
5) NNN \		

6) NNN /

"The Key of Solomon the King" tells us:

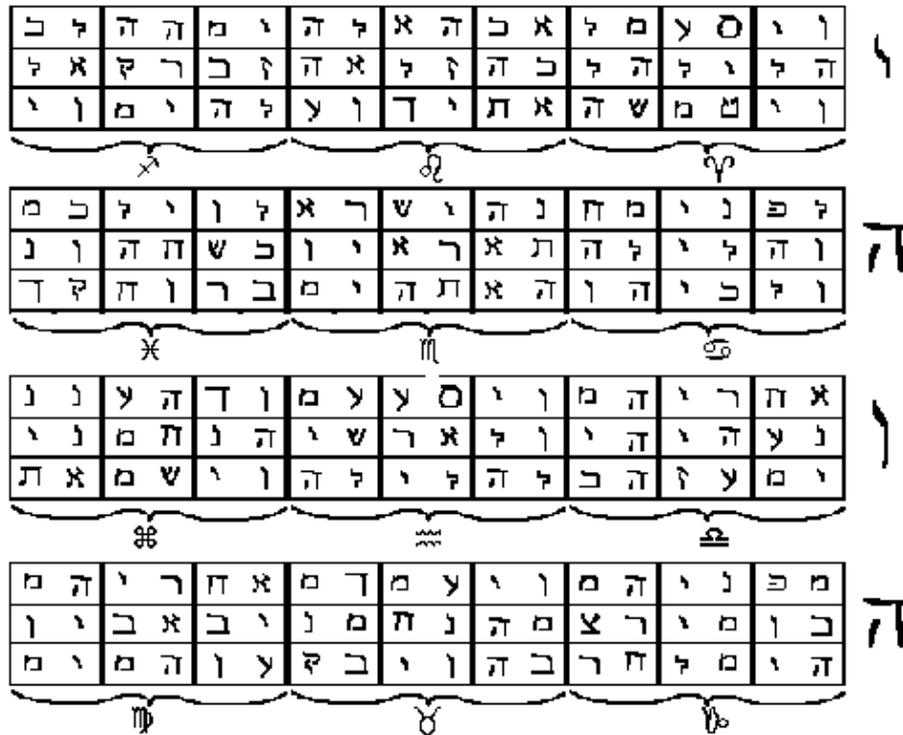
Thou shalt write these Names upon thirty-six Talismans, two upon each Talisman, one on each side. Thou shalt divide these Talismans into four series of nine each, according to the number of the letters of the Schema. Upon the first series thou shalt engrave the Letter Yod, symbolised by the Flowering Rod of Aaron. Upon the second the Letter Heh, symbolised by the Cup of Joseph. Upon the third the Letter Vav, symbolised by the Sword of David my father. And upon the fourth the Heh final, symbolised by the Shekel of Gold. These thirty-six Talismans will be a Book which will contain all the Secrets of Nature<sup>6</sup>. And by their diverse combinations thou shalt make the Genii and Angels speak.

The practical sources I have seen simply assign the Names to the Decans in order from Aries to Pisces (or, as does the Golden Dawn, from Leo to Cancer). However, the above quotation suggests a different method. Instead, they are to be taken in groups of nine pairs (which corresponds to the nine Angelic Choirs). With one pair of Names to each Decan, and three Decans to a Sign, this allows for three Signs in each group of Eighteen (ie- nine pairs of) Names. There are four such groups- assigned to the Elements, via YHVH, in order from Yod to Heh-final. This, in fact, is exactly how the Names are grouped in the "Three Books of Occult Philosophy" by Agrippa (without, however, any mention of the Zodiac, Elements, or Tetragram):

כ	ק	ה	ה	מ	י	ה	ק	א	ה	כ	א	ל	מ	ע	ס	ו	ו
ל	א	ק	ר	כ	ז	ה	א	ל	ז	ה	כ	ל	ה	ל	ו	ל	ה
י	ו	מ	י	ה	ל	ו	ד	י	ת	א	ה	ש	מ	מ	י	ו	ו
10	17	15	16	14	13	12	11	10	9	8	7	6	5	4	3	2	1
מ	כ	ל	ו	ו	ל	א	ר	ש	ו	ה	נ	ח	מ	ו	נ	פ	ל
ו	ו	ה	ה	ש	כ	ו	א	ר	א	ת	ה	ל	ו	ל	ו	ה	ו
ד	ק	ח	ו	ר	ב	י	ה	ת	א	ה	ו	ה	ו	כ	ל	ו	ו
36	35	34	33	32	31	30	29	28	27	26	25	24	23	22	21	20	19
ו	נ	ע	ה	ד	ו	מ	ע	ע	ס	ו	ו	מ	ה	ו	ר	ח	א
י	נ	מ	ח	נ	ה	י	ש	ר	א	ל	ו	י	ה	ו	ה	ע	נ
ת	א	מ	ש	ו	ו	ה	ו	ל	ל	ה	ל	כ	ה	ז	ע	מ	י
54	53	52	51	50	49	48	47	46	45	44	43	42	41	40	39	38	37
מ	ה	י	ר	ח	א	מ	ד	מ	ע	י	ו	מ	ה	ו	נ	פ	מ
ו	י	ב	א	ב	י	נ	מ	ח	נ	ה	מ	צ	ר	ו	מ	ו	כ
מ	י	מ	ה	ו	ע	ק	ב	ו	ו	ה	ב	ר	ח	ל	מ	י	ה
72	71	70	69	68	67	66	65	64	63	62	61	60	59	58	57	56	55

<sup>6</sup> I find this concept to be vital. The Shem haMephoresh Angels are attributed in pairs to the thirty-six numbered Lower Arcana cards of the Tarot. Taking the Angels in numerical order, They even follow the proper order of the Cards from the Wands to the Cups to the Daggers to the Pentacles. These, then, would seem to be the very Talismans- forming a Book of the Secrets of Nature- described by Solomon above. My own conception of a Tarot Deck would include the Divine Names of Shem haMephoresh upon the Lower Arcana cards, and perhaps even the Names or Seals of the related Angels. (A Tarot deck of this sort is currently being created by Sandra Tabatha Cicero—"The Telesmatic Tarot" .)

Below is my own illustration of Solomon's instructions applied to Agrippa's Shem haMephoresh table:



The Names are grouped in pairs, with each set of three pairs attributed to a Zodiacal Sign. I find it interesting to note that this is possibly the exact same configuration of the ancient Breastplate of the High Priest of Israel, not to mention that it follows the numerical and Elemental order of the Tarot.

Following is a list of the categorization of the Names. The Shem haMephoresh Names are given in transliterated Hebrew and pronunciation. The Names of the Elders are to be found in the Angelic Language. (Note: My attribution of the Elders to the Zodiacal signs is explained in "A Discourse on the Enochian Watchtowers" published in "The Terminal Journal" by Eshaton Publishing.)

NAME	DECAN	ELDERS	SIGN
1) VHV Vehu	Mars	Aaoxaif	ARIES
2) YLY Yeli			
3) SIT Sit	Sol	Avtotar	ARIES
4) OoLM Olem			
5) MHSh Mahash	Jup	Avtotar	ARIES
6) LLH Lelah			

7)	AKA	Aka	Sol		
8)	KHTh	Kahath		Habioro	
9)	HZI	Hezi	Jup		LEO
10)	ALD	Elad			
11)	LAV	Lav	Mars	Ahaozpi	
12)	HHO	Haho			
13)	IZL	Yezel	Jup		
14)	MBH	Mebah		Htmorda	
15)	HRI	Hari	Mars		SAGITTARIUS
16)	HQM	Haqem			
17)	LAV	Lau	Sol	Hipotga	
18)	KLI	Keli			
19)	LVV	Levo	Luna		
20)	PHL	Pahel		Adoeoet	
21)	NLK	Nelak	Mars		CANCER
22)	YYY	Yeyaya			
23)	MLH	Melah	Jup	Anodoin	
24)	ChHV	Chevav			
25)	NThH	Nethah	Mars		
26)	HAA	Heah		Aaetpio	
27)	YLTh	Yereth	Jup		SCORPIUS
28)	ShAH	Shaha			
29)	RYY	Riyi	Luna	Aapdoce	
30)	AUM	Aum			
31)	LKB	Lekab	Jup		
32)	VShR	Vesher		Alndood	
33)	YChV	Yechav	Luna		PISCES
34)	LHCh	Lehach			

35) KVQ	Keveq		Arinnap	
36) MND	Menad	Mars		
37) ANI	Ani			
38) ChOM	Cham	Ven	Saiinou	
39) RHO	Reho			
40) YYZ	Yeyaz	Sat		LIBRA
41) HHH	Haheha		Soaiznt	
42) MIK	Mikh	Merc		
43) VVL	Veval			
44) YLH	Yelah	Sat	Lsrahpm	
45) SAL	Sael			
46) ORI	Ori	Merc		AQUARIUS
47) OShL	Oshel		Slgaiol	
48) MIH	Miah	Ven		
49) VHV	Vehu			
50) DNY	Dani	Merc	Laoaxrp	
51) HChSh	Hachash			
52) OMM	Omem	Ven		GEMINI
53) NNA	Nena		Ligdisa	
54) NITh	Nith	Sat		
55) MBH	Mebah			
56) PVI	Pohi	Sat	Aczinor	
57) NMM	Nemem			
58) YYL	Yeyal	Ven		CAPRICORNUS
59) HRCh	Herach		Acmbicv	
60) MTzR	Metzer	Merc		

61)	VMK	Vameb		
62)	IHH	Yehah	Ven	Laidrom
63)	ONV	Onu		
64)	MChI	Mechi	Merc	TAURUS
65)	DMB	Dameb		Alhctga
66)	MNQ	Menaq	Sat	
67)	AIO	Aioh		
68)	ChBV	Chebo	Merc	Lzinopo
69)	RAH	Reah		
70)	IBM	Yebem	Sat	VIRGO
71)	HYY	Hayeyah		Lhiansa
72)	MVM	Mevem	Ven	

**A Note on Golden Dawn Attributions:** I have already described the differences between Solomon's attributions of the Names to the Zodiac and those of the Golden Dawn. At this time I feel it necessary to point out some particulars in the Golden Dawn's list so that you can cross compare the systems if you wish. Their list- written entirely in Hebrew- is found on page 82 of Regardie's "The Golden Dawn". They can also be found- in English- in "The Kabbalah of the Golden Dawn" by Pat Zalewski. In Regardie's work, you will find the Names, in Angelic form, in the long column on the far right of the Page- marked as the "Angel Ruling Quinances". The first Angel listed for Aries is "Vehuel", but that is not the first Angel of the Shem haMephoresh. Remember that the Golden Dawn felt that the Zodiac began with Leo instead of Aries, and Angel number one of their list is to be found as the first Angel of that Sign: "Yeliel".

Another important difference between my work and the Golden Dawn's is that (as you will see below) I follow the traditional associations of Planets to Decans. The first Decan of each Sign is the Ruling Planet of that Sign. The next Decan is ruled by the Ruling Planet of the next Sign of the Triplicity, and the third by the Ruling Planet of the last Sign of the Triplicity. Thus, Aries is ruled in three parts by its own Ruling Planet, then by that of Leo, and then that of Sagittarius. Leo is ruled first by its Ruling Planet, then by that of Sagittarius, and then by that of Aries. Etc, etc.<sup>7</sup> On the other hand, the Golden Dawn begins the Decans with Leo in Aries, and follows the order of the Tree of Life from thereon: Sol, Venus, Mercury, Luna, Saturn, Jupiter, Mars again, etc.

I am unaware of much of the reasoning behind the Golden Dawn's altering of such material. I do not hold it as "wrong", but simply as different from the classical sources. Of course, I have no problem with non-classical material, and in fact encourage innovation as long as it has good foundation. The only point in the above where I would disagree with the Golden Dawn's

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<sup>7</sup> This, by the way, is further proof that the ancients grouped the Zodiac by Triplicity for practical work rather than taking the Signs by their order in the sky.

methods is that I would have left Angel number one of the Shem haMephoresh in place with Aries- even if I wished to view the Zodiac as beginning with Leo. I would have been more likely to see the first Angel of Leo as the "esoteric" Angel number one, while leaving the list itself intact.

Above all of this, however, I have chosen to stick with the traditional associations. My feeling is that the Angels were "found" among a specific set of Forces. For instance, the two Angels of the first decan of Cancer were contacted via the forces of Luna of Cancer- and not Venus of Cancer as the Golden Dawn attributes Them. In my own personal experience, I have found that when dealing with older material (from the Shem haMephoresh to Enochian Magick) keeping the attributes as pure as possible yields more powerful results.

## **Practical Use of the Divine Names**

There is at least one method I have recently found for practical work with the 72 Divine Names. It ultimately derives from the "Chayai Olam haBah" (Life of the Future World), and is mentioned in Whitcomb's "The Magician's Companion" (referencing also "Meditation and the Khabalah" by Kaplan). It is, in fact, simply a method of meditation that uses the Shem haMephoresh as a Divine Formula for illumination. I have yet to work extensively with this process- some further research is required at this point. However, I will offer the basics here for the reader to experiment.

Begin by entering your sacred or usual space for meditation, and gaining as full and deep a state of relaxation and meditation as you can. In my opinion, one might wish to add the LBRP beforehand. Perhaps, also, the use of the four-fold breath would be a good idea for gaining the meditative state. In any case, be sure that you are using full "yogic" breaths, as they will be important for the rest of the Work at hand.

Once a state of silence has been achieved, take another full "hagic" breath, and with the exhalation vibrate the first letter of the Name: "Vav". Another suggestion from myself would be to use the full vibratory formula of the Middle Pillar for this exercise, as each letter is supposed to be focused on entirely, and to the exclusion of all else. You absolutely must allow the vibration of the letter to overtake your entire being, and all the way to the furthest reaches of the universe around you.

There are also head-motions attributed to each vowel sound in the original work, though I have not yet had the opportunity to gather and catalogue these. So far I have seen only one example- for the first letter "Vav". As you vibrate the letter, slowly tilt your head back until you- at the end of the vibration- are looking upward. Then re-center your head before beginning the next vibration. In the future I hope to add all of these head-motions to this essay.

Once you have fully vibrated the Vav, take three full "yogic" breaths. This allows you to recenter and "clear out" your mind from the vibration just performed. Then, take another deep breath and vibrate the next letter "Heh", with full vibratory formula, etc. Take three more breaths, vibrate the next letter "Vav", and end with three further breaths.

Each of the 72 Names are formed of three letters, and these letters are taken together in this exercise as triplets. Following the above instructions, one will end up with a pattern that involves 12 full breaths being taken for each Name (including the breaths taken to vibrate):

Vav, - - -, Heh, - - -, Vav, - - -

It does not, perhaps, have to be outlined why we might find the number 12 here significant. The "Chayai Olam haBah" instructs one to continue this exercise, "...if the Divine influx does not force you to stop..." until all 72 triplets have been so vibrated.

## **The Angels**

In Genesis chapter 28, the Patriarch Jacob lays his head on a rock, falls asleep, and is thereby visited by El in a prophetic dream. The vision itself is of a Ladder which stretched from Earth to Heaven, with Angels ascending and descending its steps. Not surprisingly, the verse number is twelve:

12 And he dreamed, and behold a ladder set upon the earth, and the top of it reached unto heaven; and behold the Angels of Divinity ascending and descending on it.

Jewish legend adds an interesting spin on the Magick surrounding the reception of this Vision (from "Legends of the Bible", by Louis Ginzberg):

Jacob took twelve stones from the altar on which his father Isaac had lain bound as a sacrifice, and he said: "It was the purpose of God to let twelve tribes arise, but they have not been begotten by Abraham or Isaac. If, now, these twelve stones will unite into a single one, then shall I know for a certainty that I am destined to become the father of the Twelve Tribes." At this time the second miracle came to pass, the twelve stones joined themselves together and made one, which he put under his head, and at once it became soft and downy like a pillow.

Once again we have the mystical number of Twelve. Jacob cast a specifically twelve-fold divination spell upon the stone before resting his head upon it. It is safe to assume, then, that the resulting vision would be related to this symbolism. The Ladder, of course, is simply the Zodiac- the starry belt that can be viewed rising from the horizon to the zenith of the Heavens, and back downward again. Thus, the ladder might be said to have six steps- one for each Sign visible at any given time in the sky. More esoterically, however, the Ladder should contain a full twelve steps.

Qabalistic Tradition takes this a step further (no pun intended). The content of the vision is called "Jacob's Extending Ladder"- which is a perfect relation of the Vision to the Name of Extension. The process of the Tetragrammaton extending- literally step by step- from the Divine to the physical finds a perfect allegory in Jacob's Ladder. One source has, indeed, related the Ladder to the Four Qabalistic Worlds, and the flow of Divine Energy both upwards and downwards along it (the ascending and descending Angels).

Taking the symbolism even deeper, we can relate the Gematria sum of the Shem haMephoresh to the Vision: to find a total of thirty-six steps upon the Ladder, each with two Angels upon it (one ascending, and the other descending- the Two Columns mentioned by Solomon) for a grand total of 72. These seventy-two Angels embody the Positive and Negative forces (Quinences) of each of the 36 Decanates of the Zodiac. One Angel rules the Rising Force of the Decan (the first five degrees, or "day"), and the second rules the Falling Force (the second five degrees, or "night"). Thus, the Angels line up perfectly with the seventy-two Names of Extension associated with the Decanates.

The Names of the Angels of Jacob's Vision are easily found. Once again we are confronted with the words, "...for My Name is in Him". Each Angelic Name is created by adding El or Yah<sup>8</sup> to the end of the Shem haMephoresh Name which He or She embodies. They are the basic components (the most terrestrial and active) of the Great Wheel of the Zodiac- just as shown by the Visions of Ezekiel and St. John.

### **The Demons (or "Bad Angels")**

There are also a set of demonic entities associated with the Shem haMephoresh. As we will see below, the classical texts refer to them as "bad Angels", which indicates that even these entities are of a celestial nature, and not simply earth-bound jinni. At this time, however, I have not discovered any english text which explains how the names of these Angels of Destruction are derived from the 72-fold Name. It is possible that they are simply the Names as we know them, only reversed. Another possibility is that the Names are transmuted through such gematriac tables as the Tables of Ziruph and their "Lines of the Evil Spirits". Or, it may even entail a different manner of writing out the lines of the Exodus verses themselves. In any case, this is only speculation on my part. This essay will be updated at such time as I discover the proper information.

It is also important, at this time, to mention the "Goetia" (book one of the "Lemegaton" or "Lesser Key of Solomon"). This text lists seventy two jinni that King Soloman bound into a brass vessle, only to have them all be freed by the Babylonians. This particular grimoire is apparently related closely to the "Arabian Knights" tradition of the Middle East, and I would strongly suggest read that work of legend before attempting to understand the Goetia. This is the same body of work from which we derive "Aladdan and his Wonderful Lamp".

Each spirit in the Goetia is given a rank, which itself is used to decide the metal from which to fashion the spirit's seal. By extension, this also grants us an association for each to a planetary force. Viz.: The Seals of Kings are to be made of Gold, thus are Solar; Dukes are related to Copper and Venus; Princes and Prelates are related to Tin and Jupiter; Marquises are related to Silver and Luna; Presidents are related to Mercury (or perhaps a mixture of Copper and Silver) and thus to the planet Mercury; Earls or Counts are related to Iron and Mars; and, finally, Knights are related to Lead and Saturn.

In just a few cases, the spirits are said to be called forth only under certain zodiac signs, or are said to be called from certain quarters (which, in the Classical period, would itself have indicted zodiacal attributes), or are given "physical" descriptions that hint at astrological symbolism. This, and the coincidence of the number 72 being here related, has led many modern mages to the conclusion that the Goetic spirits are the "polar opposites" of the Shem haMephoresh Angels.

However, there is no indication that such is the case at all. The two groups evolved from entirely different traditions (the Shem haMephoresh from Hebraic sources, and the Goetia from Christian). Plus, by taking the planets associated with each spirit, there is no way at all to relate the Goetic demons to the decanates of the zodiac (neither by the Golden Dawn

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<sup>8</sup> The Golden Dawn holds that "El" represents Severity and Judgement, while "Yah" represents mercy and benevolence. I personally find this explanation to be much too simplistic without further information, though it is true that "Yah" is normally only to be used with Good spirits, while "El" can be used for both good and evil spirits.

version of the decans, or the classical version which I utilize). As an example, there is only one single spirit (Furcas, #50) who is related to Saturn, while Saturn itself appears many times over in the list of decans. It is, in fact, the planets themselves which seem to be the main focus of the Goetic spirits, even though I admit a possible zodiacal connection as well. As for the number 72, we have to keep in mind that this is a well known holy number within the Qabalistic and Occult traditions. It is no surprise that unrelated materials have made use of the same number. In my opinion, the Goetia has no relation what-so-ever to the Shem haMephoresh system.

## **Attributes and Functions of the Angels**

Saddly, the bulk of the material concerning the Shem haMephoresh in and of itself has yet to be translated into English. A major source for this information is Ambelain's "La Kabbale Pratique", which yet remains in the French language. The only glimpse I have had of this work to date is in the form of a single section concerning the first Angel Vehuiah. It was sent to me via e-mail by one who knows French, and was willing to do the translation "on the fly" in order to show me how the book is structured. I offer that here:

"1st degree. VEHUIAH. Its attribute is interpreted (God raised and exalted above all things.) He rules over the Hebrews. The name of God in that language is called Jehovah. He governs the first ray of the East in the spring season, which is to say, the first five degrees of the sphere which starts on March 20 at midnight until the 24th inclusively, corresponding to the first decade of the sacred calender, and to the first angel, called Chontare, under the influence of Mars: That angel, and those which follow, until the eight degree, belong to the first order of angels which the orthodox call the choir of the seraphim. He lives in the region of fire: his sign is Aries, and he presides over the five following days: March 20, April 31, August 11, October 22 and January 2; his invocation is done towards the East, from midnight exactly until 20 minutes after midnight, in order to obtain the lights.

"It is by virtue of these divine names that one becomes illuminated with the spirit of God; one must pronounce them from exactly midnight, until 20 minutes after midnight, in reciting the third verse of psalm 3 (Et tu Domine susceptor meus et gloria mea et exaltans caput meum). His talisman must be prepared according to the principles of the cabalistic art.

"The person who is born under the influence of that angel has a subtle spirit; he is blessed with a great wisdom, is a lover of science and art, capable of undertaking and executing the most difficult things; he favors military service, because of the influence of Mars; he will have a lot of energy, being ruled by fire.

"The bad angel influences turbulent men; he rules promptitude and colera."

There is just enough information in the above to verify much of my own findings, and to excruciatingly hint at practical applications of the Shem haMephoresh system. Once such texts as these are translated into English, or I learn the proper languages myself, I will most certainly be updating this essay.

As for Talismans, I have considered the possibility of simply using the related Tarot Cards for this purpose. Of course, it would be best if the Cards sported the Sigils of the Angels somewhere. In any case, a long-range plan of Consecrating all 36 Cards- one at a time, and

especially if you use them to actually Summon the Angels (who can then personally touch the Card)- would make for a terribly powerful Tarot Deck.

As for the seals of the Angels themselves, I have used the images as found in Pat Zalewski's "Khabbalah of the Golden Dawn". The same seals are to be found in "Godwin's Cabalistic Encyclopedia" by David Godwin. Pat Zalewski has to say of the them:

"These seals were given out to some members of the Golden Dawn at 5=6 Grade or Inner Order level. They were used at Whare-Ra Temple in New Zealand and had no associated documentation with them as to their origin. Some years ago I was sent a copy of a set of seals in the handwriting of Mathers, which were almost identicle to the ones here save the circular border. The Mathers paper had the notation "By the Great Magician Blaise Vignaire- A.R. 2494."

Pat then goes on to describe the three ways in which the seals were to be used within the Golden Dawn; namely by inscribing them upon talismans, using them to summon the angels, or using them as skrying gates for astral work. At this time, the above also marks the end of my own knowledge of the seals, and their source. (I also happen to agree with Mr. Zalewski's description of the three uses of the sigils.) There is yet much to learn about these seals. Looking over them, you will notice that there are shapes and patterns with repeat throughout. I am currently attempting to find the reasoning behind these patterns. It is obvious that there is a logical reasoning behind the construction of the seals, and I hope to eventually decipher, or at least discover, this mystery.

Finally, also under consideration are the Angelic Choirs. It is obvious that the Shem haMephoresh itself is divided among the Nine Choirs of Angels as recorded in classical documents, with eight Angels attributed to each Choir (thus  $8 \times 9 = 72$ ). One source, Bill Whitcomb's "The Magician's Companian" (pgs. 293-9), lists them in what appears to be the "Sephirothic" ordering, starting with the Ashim in Malkuth, and going down to the Auphanim in Chockmah. Why this list is inverted I am not sure, and I do not know Mr. Whitcomb's source for this. It reads as follows:

Angels.....Choir

1-8.....Ashim

9-16.....Kherubim

17-24.....Beni Elohim

25-32.....Elohim

33-40.....Malakhim

41-48.....Seraphim

49-56.....Chashmalim

57-64.....Aralaim

64-72.....Auphanim

However, another pattern is made clear in the above excerpt from "La Kabbale Pratique". This text attributes the first eight Angels to the Seraphim, which would indicate a much more traditional ordering of the Choirs; in non-inverted order. That list is as follows (according to Agrippa's "Three Books of Occult Philosophy", though I have added the Shem haMephoresh attributions on my own):

Angels.....Choir

1-8.....Seraphim

9-16.....Kherubim

17-24.....Aralim (Thrones)

25-32.....Dominations

33-40.....Powers

41-48.....Virtues

49-56.....Principalities

57-64.....Archangels

64-72.....Angels

This is the ordering I will be using in this document. Also, I should note that the Shem haMephoresh hierarchy overall would seem to be attributed to the "Auphanim" (Wheels), as the Angels of the Zodiacal Sphere. Such multiple membership in various Choirs is not uncommon at all among the Angelic hierarchies. This list may represent these Nine Choirs strictly within the Sphere of Chockmah. Other theories may apply.

Bellow follow the seventy-two Angels Shem haMephoresh. By using the previously given list of Divine Names, one can easily see how the Angels are placed upon the Decanates of the Zodiac. The first and last Decan of a Sign are each embodied by a single Elder, while the middle Decan is embodied jointly by both Elders.

The following list will contain:

- -The Seals of the Angels.
- -The sign and decan in which each pair of Angels operates.
- -The Tarot card in which each pair is embodied (each card is shared by two Angels- one ascending and one descending).
- -The Angelic Choir of the Angels.
- -The Elder or Elders who bear the Names. (This subject to change with further research and experiment)
- -The Name of the Angel.
- -The functions of the Angel.

I had originally intended to include a Psalm for each Angel, as this is a traditional aspect of working with Them. However, I have yet to find a satisfactory list of Psalms. The Golden Dawn chose 72 Psalms which feature the Name "YHVH"- via a method of which I am unaware. However, Mathers remarked in "The Book of the Sacred Magick of Abramelin the Mage" that the proper Psalms are probably supposed to be Psalms 1-72; which are collectively called the "Psalms of David". While neither are definite without a source for verification, I find the latter choice to be most likely. Of course, the above quote from "La Kabbale Pratique", mentions a Psalm itself. However, at this time, such work is left for the near future. The reader is more than welcome to analyse the 72 Psalms of David from the standpoint of Shem haMephoresh.

Finally, I simply have not yet tracked down the source for the functions of the Angels as listed below. I found them some time ago on a poster (of all things) which seemed to be an attempt to show a universal Qabalistic (and somewhat Masonic) glyph. All of the information on the poster that I recognized was true to form. Plus, I took special note of the language style of the

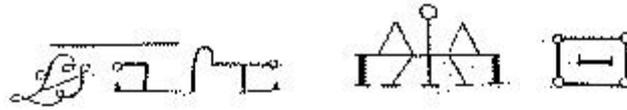
descriptions, as well as the functions themselves (which do not mirror common modern "newage" descriptions of Angels at all). It may be that the source- once I find it- will turn out to be a manuscript by Nicolas of Cusa. Eliphas Levi also wrote an altered version of Nicolas' work, and entitled it "Les Clavicules de Salomon"<sup>9</sup>. In all of this, I hope that we will soon see more english translations of these old works for further study.

(Note: Seals used with permission of Pat Zalewski, scanned into electronic format by A. C. Yardley: <http://www.abramelin.org/>)

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<sup>9</sup> As well, any of these could be the source for the Angels' Seals.

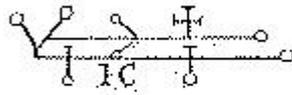
# Seals of the Angels of Aries.



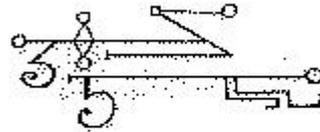
1. VAHVIAH



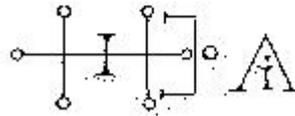
2. YELAVIEL



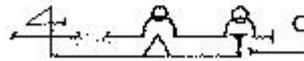
3. SITAEI



4. NGHELEAMEAH



5. MAHASIAH



6. LELEAHEL

Sign: Aries  
 Decan: Mars  
 Tarot: 2 of Wands  
 Choir: Seraphim  
 Elder: Aoxaif

## 1) Vahviah

Helps to receive enlightenment and to expand the consciousness, dominates the sciences, influences the shrewd.

## 2) Yelavel

Helps repress unjust revolts, aids conjugal peace, dominates kings and princes, influences all generations.

Sign: Aries  
 Decan: Sol  
 Tarot: 3 of Wands  
 Choir: Seraphim  
 Elder: Aoxaif and Autotar

## 3) Sitael

Helps and protects against adversity and calamity, dominates magnanimity (ie those with large influence) and nobility, influences lovers of truth.

#### 4) Elemiah

Helps against spiritual torment and reveals traitors, dominates sea voyages, influences discoveries.

Sign: Aries

Decan: Venus

Tarot: 4 of Wands

Choir: Seraphim

Elder: Autotar

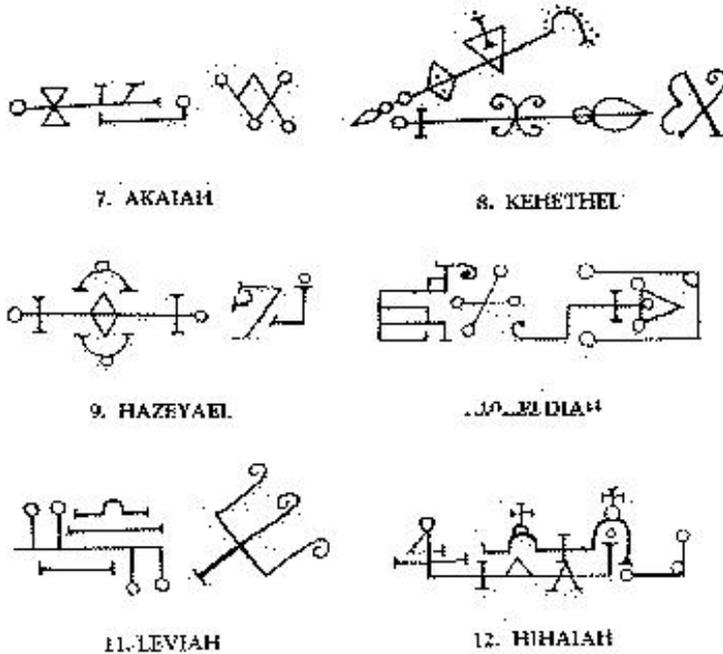
#### 5) Mahashiah

Helps live in peace with all, dominates occult magick and theology, influences learning.

#### 6) Lelahel

Serves to acquire "Light" and cure contagious diseases, dominates love, fame, and fortune, influences the sciences.

## Seals of the Angels of Leo.



Sign: Leo  
 Decan: Saturn  
 Tarot: 5 of Wands  
 Choir: Seraphim  
 Elder: Habioro

### 7) Akhaiah

Helps discover natural secrets, dominates patience and temperance, influences the spread of Light and industry.

### 8) Kehathel

Serves to obtain blessing and protects against evil spirits, dominates agricultural produce, influences the hunt.

Sign: Leo  
 Decan: Jupiter  
 Tarot: 6 of Wands  
 Choir: Kherubim  
 Elder: Habioro and Ahaozpi

### 9) Haziel

Helps keep promises and obtain the friendship of the great, dominates good faith, influence sincerity and faith.

#### 10) Aldiah

Helps to hide that which one does not wish to reveal, secrets, dominates plagues and rabies, influences healing.

Sign: Leo

Decan: Mars

Tarot: 7 of Wands

Choir: Kherubim

Elder: Ahaozpi

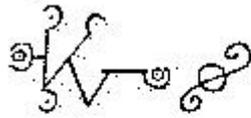
#### 11) Laviah

protects against lightning, and serves to obtain victory, dominates fame, influences the learned that have become famous.

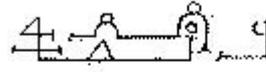
#### 12) Hehayah

Protects against adversity, helps in need, dominates dreams, influences wise and spiritual people.

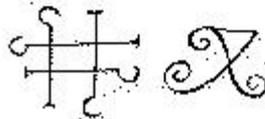
# Seals of the Angels of Sagittarius.



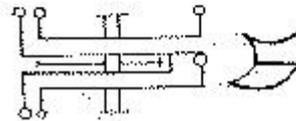
13. YEZAEEL



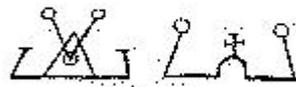
14. MEBANAEL



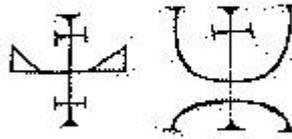
15. HARAVEL



16. HOQAMIAEL



17. LAVIAH



18. KELIAEL

Sign: Sagittarius  
Decan: Mercury  
Tarot: 8 of Wands  
Choir: Kherubim  
Elder: Htmorda

## 13) Yezael

Aids reconciliation, and conjugal faithfulness, dominates friendship and affability, influences memory and shrewdness.

## 14) Mebahel

Protects and helps against those wishing to usurp the fortunes of others, dominates justice, influences and protects the truth.

Sign: Sagittarius  
Decan: Luna  
Tarot: 9 of Wands  
Choir: Kherubim  
Elder: Htmorda and Hipotga

## 15) Hariel

Serves against the ungodly and defecalists, dominates against the sciences and arts, influences discoveries and new methods.

#### 16) Haqmiah

Aids against traitors, serves for victory over enemies, dominates arsonal, influences frankness.

Sign: Sagittarius

Decan: Saturn

Tarot: 10 of Wands

Choir: Aralim

Elder: Hipotga

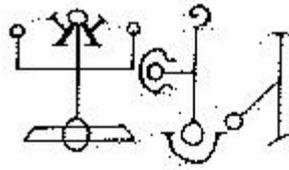
#### 17) Laviah

Aids refreshing nighttime, against sadness, dominates the high sciences, influences musicians and poets.

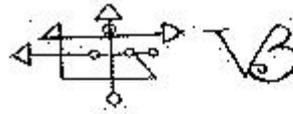
#### 18) Kaliel

Serves to make known the truth, aids the triumph of innocents, dominates trials, influences witnesses.

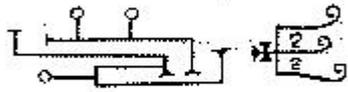
## Seals of the Angels of Cancer.



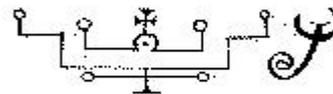
19. LIVOIH



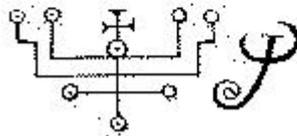
20. PEHELIAH



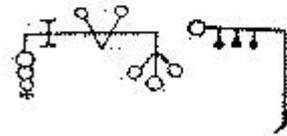
21. NELAKHEL



22. YELAEI



23. MALAKEL



24. HAHAIUTAH

Sign: Cancer  
 Decan: Venus  
 Tarot: 2 of Cups  
 Choir: Aralim  
 Elder: Adoeoet

### 19) Luviah

Protects and aids obtaining grace, dominates the memory, influences intelligence and joviality.

### 20) Pahaliah

Aids in conversions, dominates theology and religion, influence chastity and morals.

Sign: Cancer  
 Decan: Mercury  
 Tarot: 3 of Cups  
 Choir: Aralim  
 Elder: Adoeoet and Anodoin

### 21) Nelakiel

Protects against unfavorable spirits, against slanders, dominates mathematics and geometry.

22) Yeyayel

Protects against storms and shipwrecks, dominates fortune in business, influences business trips.

Sign: Cancer  
Decan: Luna  
Tarot: 4 of Cups  
Choir: Aralim  
Elder: Anodoin

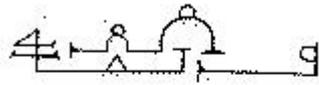
23) Melahel

Protects against weapons and perils of travel, dominates medicinal herbs and water.

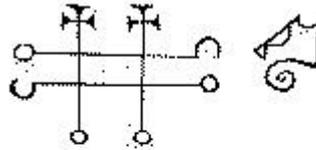
24) Chahaviah

Serves to obtain grace, dominates the exiled, preserves against thieves and murderers.

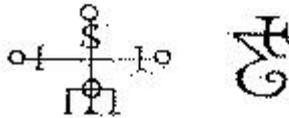
## Seals of the Angels of Scorpio.



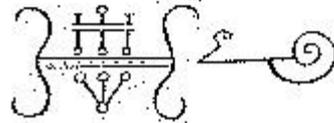
25. NETHAHIAH



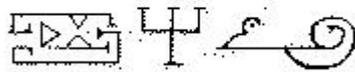
26. HAEIAH



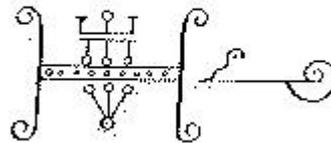
27. YERATHIEL



28. SEHAIAH



29. RAYAYEL



30. EVAMEL

Sign: Scorpio  
 Decan: Mars  
 Tarot: 5 of Cups  
 Choir: Dominations  
 Elder: Aetpio

### 25) Nethahiah

Serves to obtain wisdom and revelations in dreams, dominates the occult Sciences and the Wise.

### 26) Haeiah

Protects all those who seek the True Light, dominates peace treaties, influences ambassadors.

Sign: Scorpio  
 Decan: Sol  
 Tarot: 6 of Cups  
 Choir: Dominations  
 Elder: Aetpio and Aapdoce

### 27) Yerathel

Protects against unjust acts, confounding one's enemies, dominates civilization, influences peace.

28) Sheahiah

Protect against fire, ruin, and collapse, dominates health and longevity, influences prudence.

Sign: Scorpio

Decan: Venus

Tarot: 7 of Cups

Choir: Dominations

Elder: Aapdoce

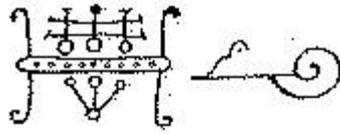
29) Reyalel

Aids and protects against all enemies visible and invisible, dominates mystic feeling and sacred philosophy.

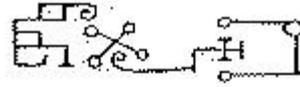
30) Avamel

Aids against desperation and trouble, strengthens patience, dominates the generation of men and animals.

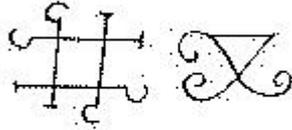
## Seals of the Angels of Pisces.



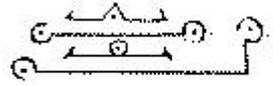
31. LEKABEL



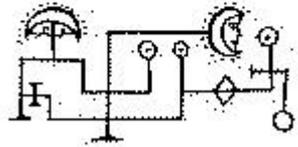
32. VESHARIAH



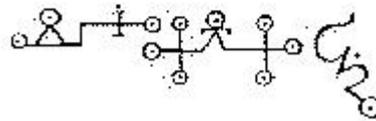
33. YECHVIAH



34. LEHAHAH



35. KEVEQAIAH



36. MENDIEL

Sign: Pisces  
 Decan: Saturn  
 Tarot: 8 of Cups  
 Choir: Dominations  
 Elder: Alndood

31) Lekhabel

Serves to cast light on one's job, dominates vegetation, influences astrology.

32) Veshriah

Aids against false and unjust accusations, dominates justice and judges, influences the word.

Sign: Pisces  
 Decan: Jupiter  
 Tarot: 9 of Cups  
 Choir: Powers  
 Elder: Alndood and Arinnap

33) Yechaviah

Serves to uncover plots and traiters, undoing their plans, dominates and influences just rulers.

#### 34) Lahechiah

Helps maintain peace and harmony between countries, dominates faithfulness, respect, and devotion.

Sign: Pisces

Decan: Mars

Tarot: 10 of Cups

Choir: Powers

Elder: Arinnap

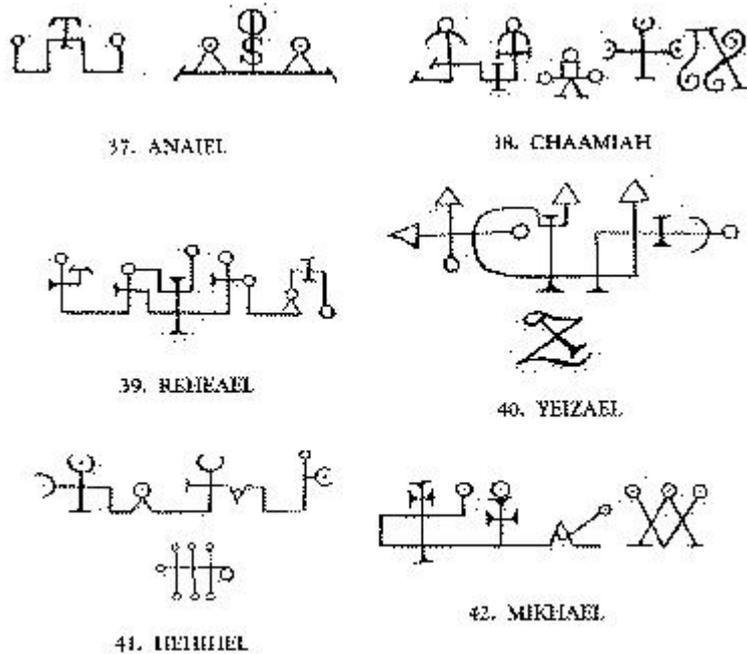
#### 35) Kheveqiah

Helps recover the friendship of those we have offended, dominates wills, influences friendly distribution.

#### 36) Mendel

Protects against slander and to release prisoners, dominates the return of the exiled to their native land.

## Seals of the Angels of Libra.



Sign: Libra  
 Decan: Luna  
 Tarot: 2 of Swords  
 Choir: Powers  
 Elder: Saiinou

### 37) Aniel

Helps to conquer and to obtain the release from siege, dominates the sciences and arts, influences the meditation of the wise.

### 38) Chamiah

Protects against lightning and infernal spirits, dominates creeds, influence and protects those who seek the truth.

Sign: Libra  
 Decan: Saturn  
 Tarot: 3 of Swords  
 Choir: Powers  
 Elder: Saiinou and Soaznt

39) Rehoel

Protects against and cures diseases, dominates health and longevity, influences paternal love.

40) Yeyazel

Helps release prisoners and releases from enemies, dominates the press and books, influences artists.

Sign: Libra

Decan: Jupiter

Tarot: 4 of Swords

Choir: Virtues

Elder: Soaiznt

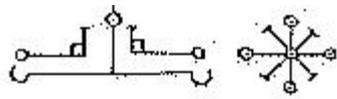
41) Hahaehel

helps against the ungodly and slanderers, dominates missionaries, influences priests and prelates.

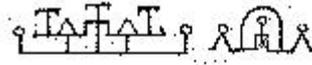
42) Mikhael

Helps and protects the safety of journeys, dominates the powerful, influences curiosity and politics.

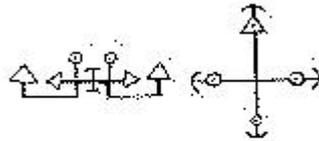
## Seals of the Angels of Aquarius.



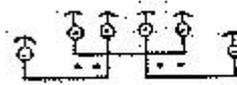
43. VAVALIAH



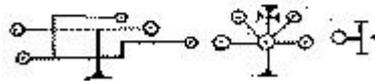
44. HIAIAH



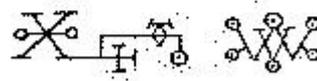
45. SAELIAH



46. NGHARAIEL



47. ASLAIAN



48. MIHEL

Sign: Aquarius  
Decan: Venus  
Tarot: 5 of Swords  
Choir: Virtues  
Elder: Lsrahpm

### 43) Vavaliah

Helps destroy enemies and frees from slavery, dominates peace, influences prosperity.

### 44) Yelahiah

Protects and helps win a lawsuit, dominates victory, influences courage in battle.

Sign: Aquarius  
Decan: Mercury  
Tarot: 6 of Swords  
Choir: Virtues  
Elder: Lsrahpm and Slgaiol

### 45) Saliah

Helps confound the evil and proud, dominates vegetation, influences education.

#### 46) Ohriel

Helps rediscover hidden treasures, dominates night-time visions, influences difficult solutions.

Sign: Aquarius

Decan: Luna

Tarot: 7 of Swords

Choir: Virtues

Elder: Sgaiol

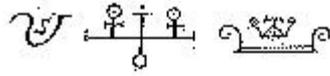
#### 47) Osheliah

Helps those who wish to raise themselves spiritually, dominates justice, influences contemplation.

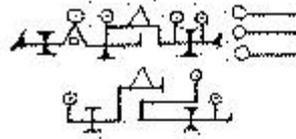
#### 48) Mihael

Helps preserve harmony and union between spouses, dominates the generations, influences love.

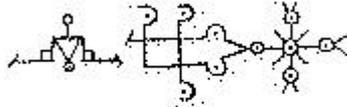
# Seals of the Angels of Gemini.



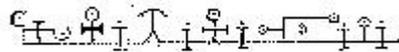
49. UHAUËL



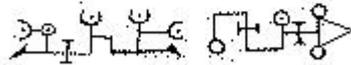
50. DENEYÆL



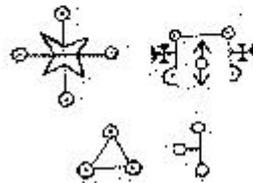
51. HECHASHÏÆIAH



52. AMAMÏAH



53. NANÆL



54. NÏTHÆL

Sign: Gemini  
 Decan: Jupiter  
 Tarot: 8 of Swords  
 Choir: Principalities  
 Elder: Laoaxrp

49) Vehuel

Helps find peace, against trouble, dominates great personalities, influences humility

50) Deneyel

protects and consoles, inspires decisions, dominates justice, influences judges.

Sign: Gemini  
 Decan: Mars  
 Tarot: 9 of Swords  
 Choir: Principalities  
 Elder: Laoaxrp and Ligdisa

51) Hechashiah

Helps those who wish to know the occult mysteries, dominates chemistry, influences the abstract sciences.

52) Omemiah

Helps destroy enemies, protects prisoners, dominates vigor, influences research.

Sign: Gemini

Decan: Sol

Tarot: 10 of Swords

Choir: Principalities

Elder: Ligdisa

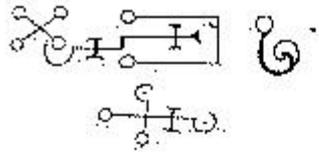
53) Nanael

Serves to obtain enlightenment, dominates the higher sciences, influences teachers and men of law.

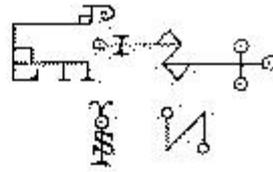
54) Nithael

Serves to obtain mercy and longevity, dominates dynasties (Kings and Princes), and stability.

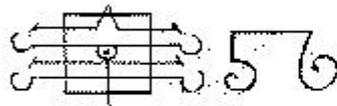
## Seals of the Angels of Capricorn.



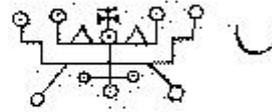
55. MIBAHIAH



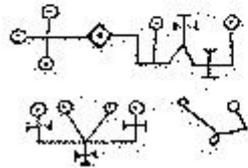
56. PUIAEL



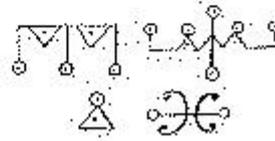
57. NEMAMIAH



58. YEILEEL



59. HERACHAEL



60. METZRAEL

Sign: Capricorn  
 Decan: Jupiter  
 Tarot: 2 of Pentacles  
 Choir: Principalities  
 Elder: Aczinor

55) Mebahiah

Helps in consolation, and those who wish to have children, dominates morals, religion, and piety.

56) Pohyel

Serves to obtain what is asked for, dominates fame, success, and fortune, influences moderation.

Sign: Capricorn  
 Decan: Mars  
 Tarot: 3 of Pentacles  
 Choir: Archangels  
 Elder: Aczinor and Acmbiev

57) Nememiah

Helps prosper and release prisoners, dominates generals, influences combatants.

58) Yeyalel

Helps against trouble and heals eye diseases, dominates iron, influences locksmiths, knife-grinders, etc.

Sign: Capricorn

Decan: Sol

Tarot: 4 of Pentacles

Choir: Archangels

Elder: Acmbicv

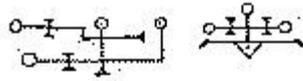
59) Herachiel

Protects against female sterility and rebellious children, dominates treasures and archieves, influences the press.

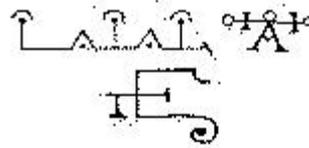
60) Metzrael

Helps heal the ills of the spirit, releases from persecutors, dominates men of virtue, influences faithfullness.

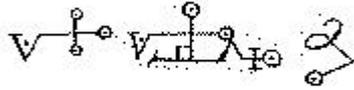
## Seals of the Angels of Taurus.



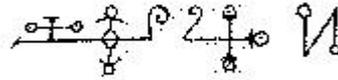
61. VAMIBAEI



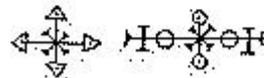
62. LAHAHEL



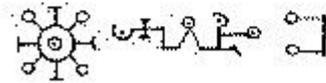
63. NGHANEAEI



64. MOCHAEI



65. DAMABALAH



66. MENQEI

Sign: Taurus  
 Decan: Mercury  
 Tarot: 5 of Pentacles  
 Choir: Archangels  
 Elder: Laidrom

### 61) Vamebael

Serves to obtain the friendship of a person, dominates astronomy and physics, influences the sensitivity of the heart.

### 62) Yehahel

Helps obtain wisdom and knowledge, dominates philosophers and the enlightened, influences virtue and solitude.

Sign: Taurus  
 Decan: Luna  
 Tarot: 6 of Pentacles  
 Choir: Archangels  
 Elder: Laidrom and Alhctga

### 63) Ohnevel

Protects against accidents, maintains health, and heals. Dominates trade and businessmen, influences business.

64) Mechiel

Protects against rabies and fierce animals, dominates the learned, orators, and authors. Influences the press, books, etc.

Sign: Taurus

Decan: Saturn

Tarot: 7 of Pentacles

Choir: Angels

Elder: Alhctga

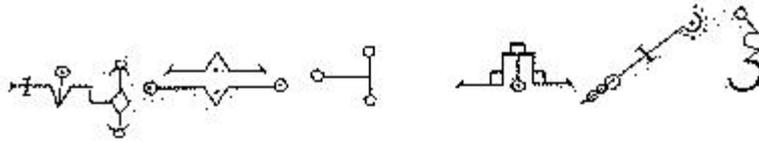
65) Damebiah

Aids against sorcery and to obtain wisdom, dominates the waters, influences sailors, fishermen, etc.

66) Menaqel

Protects against and heals epilepsy, and calms anger, dominates vegetation, influences sleep and dreams.

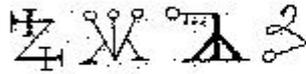
## Seals of the Angels of Virgo.



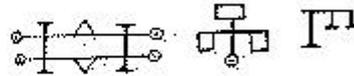
67. AIAEL



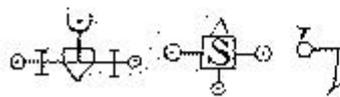
68. CHABEOLAH



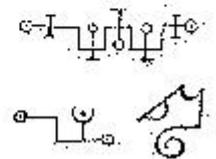
69. RAHAEL



70. YEBAMATAH



71. MAYAIEL



72. MEVAMIAH

Sign: Virgo  
Decan: Sol  
Tarot: 8 of Pentacles  
Choir: Angels  
Elder: Lzinopo

67) Aioel

Helps and consoles in adversity, and to obtain wisdom, dominates change, influences the occult sciences.

68) Chabuyah

Helps maintain health and cure disease, dominates fertility, agriculture and the earth.

Sign: Virgo  
Decan: Venus  
Tarot: 9 of Pentacles  
Choir: Angels  
Elder: Lzinopo and Lhiansa

69) Rahael

Helps find lost or stolen objects, dominates the laws and judges, influences fame.

70) Yebamiah

Protects and regenerates, leads to inner harmony, dominates philosophical knowledge, influences nature.

Sign: Virgo

Decan: Mercury

Tarot: 10 of Pentacles

Choir: Angels

Elder: Lhiansa

71) Hahiyel

Confounds the evil, and grants release from enemies, gives victory, dominates weapons and soldiers, influences iron.

72) Mevemiah

Brings every experience to a happy conclusion, dominates medicine, influences longevity.

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