Hi All,

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Chapter 1 was a long chapter with most all the following chapters being short segments of the book.  I'll of course, continue pulling out passages that strike my interest.

THE word sin refers to Samuel, who is the serpent; destroys means the destroying angel, his anger, the Holy One who wishes not that these angels should seize hold of our prayers. The destroying angels are under the control of seven chiefs, each having seventy others subject to his orders and authority. These are always ready to seize a man's prayer as it proceeds from his lips, and there are myriads of them. When a man with fringed garment and phylacteries girded upon his head and arm, uttereth a sincere prayer, scripture saith: "And all the people of the earth shall see, thou bearest the name of Jehovah and shall be afraid of thee" (Deuter xxviii. 10). As we have before stated, the name of Jehovah is contained in the phylactery on the head of every suppliant, and when thus seen these destroying angels fly quickly away as it is written: "A thousand shall fall at thy side and ten thousand at thy right hand" (Ps. xci. 7).

Liber AL teaches us that the word of sin is 'restriction.'  As Thelemites do not recognize a consoler god to pray to for gifts and boons, we see clearly that it is the determination of the Will that we must pursue the course of our lives.  And yet, all words spoken become living beings of their own accord, with these words then determining the nature of this course.  Samael, who captures these 'words' then becomes a 'shut-up'.  And for this I'll refer you to chapter 89 of the Book of Lies:

**89**

**KEFALH PQ**

**UNPROFESSIONAL CONDUCT**

**I am annoyed about the number 89.**

**I shall avenge myself by writing nothing in this**

**chapter.**

**That, too,is wise; for since I am annoyed, I could not**

**write even a reasonably decent lie.**

**COMMENTARY (PQ)**

**Frater P. had been annoyed by a scurvy doctor, the number**

***of whose house was 89.***

***He shows that his mind was completely poisoned in respect***

***of that number by his allowing himself to be annoyed.***

**(*But note that a good Qabalist cannot err.* “*In Him all is***

**right.” 89 is Body—that which annoys—and the Angel of the**

***Lord of Despair and Cruelty.***

***Also* “*Silence*” *and* “*Shut Up.*”**

**The four meanings completely describe the chapter.)**

During week days, an angel like an eagle descends as soon as the evening prayer begins and taking it between his wings ascends and presents it then to the Holy One.

This is as apt an allegorical description of the power of the spoken word; especially for the practicing Mage.  But of course, there's a lot more to it than merely speaking words that one might have control over their course and ultimate effectiveness.  But that which is above is as that which is below; only after a different manner.  The overall tone in this extract from the book, is one of teaching the nature of Practical Magick.

This ministering angel is called Ouriel (light of God) when the prayer is an act of piety and love, and Nouriel (fire of God) when it proceeds from earnestness of heart and feeling which is as a fiery glow coming forth from the soul within, as it is written: "A fiery stream issued and came forth" (Dan. vii. 9). During morning prayer, the ministering angel who descends is in form like a lion, and after taking it, ascends again heavenward. During vespers, or evening prayer, the ministering angel is in form of an ox and under the rulership of Gabriel.

The four Cherubs are here assigned and of course, ultimately given to the four quarters of the Magickal Circle.  Note also, the Book of Daniel is quoted; after Genesis, this is another important book for Qabalists and the one in which the Book of Revelation was modelled after.  These Cherubs are also the Watcher Stars; cf. [The Starry Gnosis](http://www.astronargon.us/starry.html).

On the Sabbath day the Holy One descends Himself from heaven accompanied by the patriarchs, in order to welcome his only daughter. This is the mystery and occult meaning of the word Sabbath, She-Bath, the signification of which is, for she is his only child. When the Sabbath dawns, the Holy One descends from his throne of glory to greet its coming, and myriads of angelic beings assemble and sing their hymn of praise and adoration: "Lift up your heads, oh ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in."

This is most curious; "She-Bath" words as an allusion in English transliteration but not in the Hebrew.  The word for the pronoun 'she' in English transliteration is GQBH.  Shin would be the letter that begins the Hebrew word 'Shekinah'; and Shin refers to fire and especially the fire of the Holy Spirit.  Specifically, the Holy Spirit is the Christianized equivalent that in Hindu would be Shakti.  Often in the Old Testament, the reference to God as the God of Glory becomes in the Zohar, the Shekinah or feminine part of the Godhead.  It is derived from the Hebrew word 'sakan,' which means 'to dwell'.  And of course, it is the household in a patriarchal culture, that is assigned to the woman.

The Hebrew letters are Shin, Kaph, Nun and Heh, which equal 375 and at first, can be reduced to 15; the Devil Atu and which should be clearly studied both in my comments on the Holy Guardian Angel in the Theosophical archives of this list and in the [Wake World](http://www.astronargon.us/The%20Wake%20World.doc).  375 is also the value of the name of Solomon, which breaks down in an interesting way in its English transliteration: Sol (Sun) Om (Universe) On (the Magickal formula of creation: cf. [The Formula of ON](http://gclvx.org/The%20Formula%20of%20ON.doc)).

The [English Qabalah](http://www.astronargon.us/Liber%20805.html) adds insight of course; but really only for Thelemites.  This is the Zohar that we are examining and per my previous complaints about de Manhar mixing his commentary indiscriminately into his translation, again, "She-Bath" should not be trusted.  Yet although, again per the importance of English as the holy language of AL, Thelemites should consider this; for 'She' is the divine grace that bathes us all with her light, which is the holy dew mentioned in the Gnostic Mass.

375 can also be added as 360 (the circle) and 15; supporting the feminine allusion to the higher self and the Shekinah.  This makes it all the more interesting when we note that in the patriarchal culture, the woman has been demonized as Shaitan has been slandered and made into 'the' Devil.

Then are opened the gates of the seven palaces, the first of which is the palace of love, the second of reverence, the third of mercy, the fourth of the luminous mirror, the fifth of the non-luminous mirror, the sixth of justice, the seventh of judgment. These palaces are alluded to in the words Brashith bra Alhim. (Gen. 1. i.) Brashith divided into Bra-shith signifies He created six, viz., the six palaces, and Alhim along with them forms the seventh.

I am unsure of the Qabalistic correspondence here.  It seems to be an alleghory of the seven lower Sefirot (below the Abyss), but I can't make exact correspondences on all the labels, which themselves seem to be presented in no particular order.  And the subsequent note of "the six palaces" seem to refer directly to the Ruach.

Corresponding to them are also seven palaces here below on the earth plane, an allusion to which is made in the psalm beginning with the words, "Give unto the Lord, oh ye mighty, give unto the Lord glory and strength." (Ps. xxix. 1.)

The above palaces seem to be of that Tree that belongs at least to Yetzirah; but may of Briah or even Atziluth.  This is a deduction from the mention of the palaces that belong to the Earth Plane.  But again, this clearly seems to be more de Manhar than Zohar.

In this psalm the words, "the voice of the Lord," are found repeated seven times, as also the divine name Jehovah eighteen times, corresponding to the number of worlds that the Holy One visits, as described in Psalm lxviii. 18. The chariot of God, viz., the divine form in which He manifests his glory, is surrounded by tens of thousands and myriads of angels, and in this form of manifestation He visits the eighteen systems of worlds in the universe.

The ThRaShRQ of 18 is 81; the number of Yesod and hence, the Moon and giving us an obvious allusion to femininity.  And remember also that according to the Wake World, all of Magick is performed on the Astral Plane.  18 is also the number of the Moon Atu; providing more recursion for this correspondence.

The Chariot Atu which carries the sacred Grail; containing the 'Blood of the Saints' and is a direct reference to the nature of the Great Work (signified by the number 418) then provides an interesting key to the above and below of the Shekinah (NUIT and BABALON).

The union of the Shekina with its heavenly spouse is sometimes effected by passing through six degrees of the lower limbs of the sephirotic tree. It is for this reason that during prayer, the knees should be bowed and the six joints of each of the legs may be emblematic of this union, which is sometimes effected by passing through six degrees of the arms of the sephirotic tree. Occasionally, the Shekina ascends on high between the father and the mother symbolized by the letters yod and he. When it ascends it attains to the highest position, so that, losing sight of it, the angels themselves ask, "Where is the place of its glory?" When it rises above aleph, it forms and becomes a crown, which is called kether (crown). When, however, the Shekina descends below, it takes the form of a vowel beneath aleph, and then is called nekudah (point), as the crown above is called taga in the esoteric science of the accents. When this taga becomes joined to the Shekina, the letter zain is formed, a symbol of the union denoted by the seventh shephira, and in its form an emblem of the foundation stone of the universe. This is why it is written; "Thou shalt have a perfect and just stone" (Deuter. xxv. 15). There is no musical accent which has not its corresponding vowel point,--thus segoltha coincides with segol, the accent zakeph with seheva. Those who are acquainted with the esoteric meaning of the accents will easily find the correspondents of all the others, such as athnach, munach, etc.

The lower Shekinah seems to represent the soul of humanity ("passing through the six degrees" or Ruach), which then unites with the father and mother (Chokmah & Binah).  As the 'glory' of the Godhead, she is Yod and Heh or Jah; and in rising to the top of the Supernal Triad, she becoms Kether or one with the creative force, also called All-Father.  But in the below, forming the Zain or Sword, she takes on the aspect of the Scarlet Woman (BABALON) descibed in Liber AL:

AL I.15: "**Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.**"

AL III.11: "**This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstruction from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!**"

93/93

pj