LESSON FOUR

GEMATRIA

Gematria is a branch of the Literal Kabbalah which is numerological in form. The word Gematria itself is a metathesis of the Greek word Grammateia which has a contemporary meaning of Secretariat. For many years it has been used for indepth analysis of many sacred Hebrew texts by learned Rabbis and by those who study the Hermetic tradition. Its basis consists of the numerological value of each letter of the Hebrew alphabet (and any other alphabet that has a numerical value) which is used to give a value of any particular word. By use of a Hebrew Lexicon one can then uncover other words of the same numeration whose meaning throws light on the hidden meaning of those words which have the same numerical value.

One example of this is the Hebrew word ADNI (1+4+50+10=65) meaning 'My Lord'. Turning to the Lexicon we find a word of similar value HLL (5+30+30=65) which means 'shone, gloried, praised' - a clear elaboration. There is also HYKL (5+10+20+30=65) meaning the 'Palace' which describes yet another aspect of the nature of ADNI. By looking at the word 'Unity' which is AChD (1+8+4=13) one finds that other words of the same value are AHBH (1+5+2+5=13) meaning 'love', and GHH (3+5+5=13) meaning 'raised up' which hints at the exalted nature of unity as well as love.

You will find that with five of the Hebrew letters there are

two sets of values present. One is for the ordinary letter and the other is for when any of these are the final letter at the end of a word. As an example, take the word ChKM 'to be wise', which could be either 8+20+40=68 or 8+20+600=628, taking into account the final numeration. Most often the former is used to gain a general interpretation while the latter for pinpointing more specific meanings. So for ChKM in search of the general or even passive, one can take the word ChLL (8+30+30=65) meaning 'emptiness' (undistorted, uncluttered) and for something more particular or active the word BRKVTh (2+200+20+6+400=628) turns up to explain something of the divine process therein, with a meaning of 'blessing'.

When using Gematria an important thing to consider is whether the words being utilised do relate. By referring to a Hebrew Lexicon or texts such as the Sepher Sephiroth, one will find that the majority of words of the same value are in context with the original word chosen, it must also be pointed out that there may be some words that do not fit, and in these instances intuition plays an important part by combining with the science of numerology to produce a desired effect. Do not be at all surprised to find opposites in words of the same numerical value, in some instances they can be applied to the extreme aspect of the original word examined. In Gematria, one will find that to uncover the broadest and truest meaning of a word it is necessary to blend both the positive and the negative aspects to formulate a concept of the total meaning.

A breakdown of the value of a word can be utilised when that number is a double digit figure or more. For example: ADNI =65, 6+5=11, which turns up words such as DHB (4+5+2=11) meaning 'gold', ChBA (11) 'to conceal', GCh (11) 'to erupt or burst forth', etc; all of which show aspects of the Adonais nature. Such reduction provides clarification at a more fundamental level; a further breakdown of 11, 1+1=2 implies 'wisdom and duality' which are even more fundamental aspects of the nature of the word.

Possibly the best period of Hebrew writings to work on is the Old Testament, and a lexicon of this period will help greatly though it must be remembered that a lexicon provides words and roots only, and not the numerical values which the student will ahve to work out, or purchase some of the existing literature in this field. It must be remembered though that in Gematria not only words but the Hebrew root meanings as well are to be used as more often than not they provide more information on the word than the word itself. If you examine many of the biblical names and break them down into their root form one can uncover a wealth of information not previously suspected. Take for example the name of the Archangel Auriel (AVRYAL) from which the root words ARV 'to see, behold' and YAL 'to will or be willful' can be derived. These meanings suggest dual aspects of opening up to the light and the way of aspiration, here linked directly to the divine light.

If we wish to use Gematria to relate to the 10 Sephiroth of

the Kabbalah we would have the following:

1.   Kether (KTHR = 20+400+200) = 620

2.   Chokmah (ChKMH = 8+20+40+5) = 73

3.   Binah (BYNH = 2+10+50+5) = 67

4.   Chesed (ChSD = 8+60+4) = 72

5.   Geburah (GBVRH = 3+2+6+200+5) = 216

6.   Tiphareth (ThPARTh = 400+80+1+200+400) = 1081

7.   Netzach (NTzCh = 50+90+8) = 148

8.   Hod (HVD = 5+6+4) = 15

9.   Yesod (YSVD = 10+60+6+4) = 80

10. Malkuth (MLKVTh = 40+30+20+6+400) = 496

Though there may not appear to be many direct relative
associations at this level, a little searching will always yield
something of value. Take Kether as an example which has a value
of 620 and compare it with a another Hebrew word such as ShAaRYM
(in this instance the final numeration is discounted) which means
'The Doors', clearly referring to an entrance point, the way in
or out. Further, if 620 is reduced to a single digit - 6+2+0=8,
words such as AHB 'love' and DD 'breasts' can be derived and
these are two associations that show Kether in a matriarchial
way. This is an energy that gives love and nurtures itself (and
others) through the devotional mode of existence. Another
example is Chokmah; other words of the similar numerical value
have meanings such as to trust, shelter in, feast, and positive
retribution. 73 reduces to 1, generally relating to its being an
entirety, an emanation from Kether the Crown.

Another method which can be used is to multiply the number
of the word, i.e. with Netzach: 1x4x8=32, which yields associa-
tions such as 'glory' and 'mind'. Such a method relates more to
the expanded meaning of a word, but still in a general sense.

Another point of importance in gematria lies in the use of
discrimination. Take the Hebrew word 'lily' as an example;
ShVShNTh, which equates to 1056. Since there are very few words
of this value, we resort to 1+0+5+6=12, which aligns with other
words meaning 'longed for', 'departed', etc. This alludes to the
lily which represents those who have gone and are missed (hence
the lily as the flower of funerals). A further breakdown, of 12
to 3, provides only a very general meaning.

Gematria works well on sentences and groups of words, to
show this are the following biblical examples. Working with the
numeration of "Lo! three men stood by him" (Gen xviii,2) it can
be revealed that these were Michael, Gabriel and Raphael, the
sentence having the same value as "These are Michael, Gabriel and
Raphael". Thus:

Lo! three men stood by him

H   Sv   L   Sh   H   N   H   V

5 + 300 + 30 + 300 + 5 + 50 + 5 + 6 = 701

These are Michael

L   A   K   Y   M   V   L   A

30 + 1 + 20 + 10 + 40 + 6 + 30 + 1

Gabriel

L   A   Y   R   B   G

30 + 1 + 10 + 200 + 2 + 3

and Raphael

L   A   P   R   V

+ 30 + 1 + 80 + 200 + 6 = 701

[Bear in mind that Hebrew is written right to left as with the sentences here quoted. However, throughout this lecture all of the words written on their own (i.e. not within a sentence or phrase) will be from left to right.]

Another good example can be given with Exodus Chapter xiv, verse 19, which reads thus:

of Elohim	Angel	And the
M(F)YHCAH(=651)	K(F)ALM(=571)	AaSYV(=146)

Israel	the camp of	which went before
LARShY(=541)	HNChM(=103)	YNPL(=170)

went behind them

M(F)HYRChAM(=864)

removed and

K(F)LYV(=546)

of cloud

N(F)NAaH(=825)

Pillar

CVMAa(=120)

and the

AaSYV(=146)

behind them

M(F)HYRChAM(=864)

and stood

DMAaYV(=130)

removed from before them

M(F)HYNPM(=785)

There are of course numerous methods (as previously des-
cribed) for analysing and interpreting writings such as this, but
to really open it up, there is the technique whereby each word is
replaced by another of the same value, thereby creating a whole
new sentence. This, as with single words, would still have a
direct parallel with the first sentence, the whole process based
very firmly on numerical association. In addition, words of the
same value are not always to be found, but it is quite feasible
to replace it with two words, i.e. for MARVTh (647) - 'lights',
one could utilise PSG (143) - 'make distinct', and ShDR (504) -
'arrange into order'.

Working from the above verse, the following is one possible
derivation:

(reading right to left)

pronounce solemnly	balance	The first gate
M(F)AN(=651)	ALQThM(=571)	AMQ ABB(=146)

sharp + secure	Oblation	the Wand
BRD + HLSh(=541)	HChNM(=103)	LQM(=170)

	Sun + Moon	a Watchman
	ShMSh + ChRYV(=864)	RMVSh(+546)

Master	shelter, trust in + returning, positive retribution
LAaK(=120)	HSCh + LMG(=146)

blessings + leap forth	arrange together + an assembly
ThVKRB + QNZ(=785)	M(F)S + HTzAa(=825)

rainbow + extend	repeat
ThShQ + HTN(=864)	LFK(=130)

This could be read as "The first gate unto balance was pronounced solemnly with the wand and oblation, sharp but secure; with a Watchman biding the Sun and Moon, to shelter and trust in, always returning and with positive retribution. Herein the Master arranged together an assembly, to leap forth with blessings to repeat and extend as a rainbow".

To further clarify, one may take the total of all these numbers (6463), and by the use of theosophical reduction and multiplication, construct a further sentence therefore deriving THBL (432) 'a mixture of two kinds', KD(24) 'propel forth', ChVH(19) 'manifest', ChB(10) 'a hidden place', plus the total of these numbers reduced HZH(17) 'dreams'. This provides such an explanation as "A mixture of two kinds, propelled forth to manifest from a hidden place in dreams (or visions)".

Remember that in all of Gematria the greatest key lies in discrimination, recognising the underlying thread.

In Gematria there is a method of utilisation that was popular among the adepti of the Golden Dawn which was called theosophic addition. Earlier in this lesson it was pointed out how a double number can be reduced to a single digit to further expand on its meaning. Theosophic addition follows a reverse direction, the number involved added with all the numbers preceding it, from 1 upwards. This yields a larger key number to work with, though generally this form of addition is only used in areas where low number values are involved. To work with larger numbers there is a means known as theosophic multiplication, where the value of a word or sentence is multiplied out, i.e. MANBN (a lover) = 53, 5x3=15 which yields 'overflowing, abounding, pride, exaltation etc'. Theosophic reduction can be applied to the results of both these methods to further expand on the general meaning involved.

A list of numbers from 1 to 30 showing their values as rendered by theosophic addition is given below:

1 =	1	16 =	136
2 =	3	17 =	153
3 =	6	18 =	171
4 =	10	19 =	190
5 =	15	20 =	210
6 =	21	21 =	231
7 =	28	22 =	253
8 =	36	23 =	276
9 =	45	24 =	300
10 =	55	25 =	325
11 =	66	26 =	351
12 =	78	27 =	378
13 =	91	28 =	406
14 =	105	29 -	435
15 =	120	30 =	465

The Sephiroth can be worked with in a similar manner, i.e.

Kether   = 1

Chokmah   = 1+2 = 3

Binah   = 1+2+3 = 6

Chesed   = 1+2+3+4 = 10

Geburah   = 1+2+3+4+5 = 15

Tiphareth = 1+2+3+4+5+6 = 21

Netzach   = 1+2+3+4+5+6+7 = 28

Hod   = 1+2+3+4+5+6+7+8 = 36

Yesod   = 1+2+3+4+5+6+7+8+9 = 45

Malkuth   = 1+2+3+4+5+6+7+8+9+10 = 55

The sum of these totals equals 220, the numeration of AaNQ, meaning 'surround, encompass' and BChYR 'the Elect'. There are many other possibilities inherent in working with the values of the Sephiroth, experimentation and discriminative analysis yields much which is ordinarily hidden from view.

A few more examples follow, using the three methods of theosophical addition, multiplication and reduction.

By reduction the number of Kether (KThR = 20+400+200)=620, produces 8, suggesting the Splendour of Hod. Further, addition applied to 8 turns up 36, one association is 'perhaps, possibly' from the word LV intimating the potential yet not manifested state of Kether. Taking this one more step, 3+6 = 9, hinting at Kether's Foundation aspect (Yesod); and with 9 added to 1 (essential number of Kether) the wholeness of the esoteric concept of returning to the source is described. Multiplication of 620 leaves us with 12, describing as an expanded aspect of Kether the Universal form, as in the Sphere of the Zodiac. 12 can also represent another type of expansion in 1x2 = 2, 1+2 = 3, 2x2 = 4, 2+3 = 5, etc., alluding to the unfolding of the Sephiroth.

Tiphareth, the sixth Sephira which is central to the Tree, has a word value of 1081, that reduces to 10. Hence on the

fundamental side of Tiphareth we have it described as a point midway between 10 and 1; the equipoised manifestation. Complementing this line of analysis is the number derived from 10 by addition, 55. This, when rendered into two single digits (5 and 5) emphasises the mid-point. There is also NGB (50+3+2 = 55) which represents 'noon, mid-day' - a reference to its solar nature as well. Working on 1081 Theosophical Multiplication would normally only give us 8. To go beyond this there is an occasionally used method which combines the 1 and 0 as 10. So from that would result 10x8x1 = 80, the numerical value of words such as KS meaning 'Throne' (see Ex. xxii, 16), and VAaD which is translated as 'Union'. When analysing through this method, it can be helpful to bear in mind the relationship between the 1st and 10th Sephiroth.

Mathematical considerations provide for another direction to work with, taking into account the nature of any particular number and its cross-relations. Any prime number, such as 13, 41, or 107, suggest an indivisible wholeness or similar. Very appropriate considering such words as ChGL(41) 'to go round in a circle', and BYTzH(107) 'an egg'. Any number divisible by 2 could be interpreted in light of positive and negative, paternal and maternal archetypes. A good example is 114, providing among others, YQD meaning 'to burn'. Half of 114 is 57 where we find DNG 'soft, like wax', thereby illustrating active and passive stages of combustion. The value of 57 (MZBCh) which means 'Altar'. Combine this with YQD and it alludes to aspects of the male and female.

A similar concept can be applied to those word values divisible by 3, only in this case the relating is through any particular triad concept or Trinity archetype. For example, the word ABVS 'a manager, stable', = 69, 69+3 = 23, giving us ChDVH meaning 'joy', and ChYH meaning 'strong in living'. This well describes the joy of the Mother (Binah) and Father (Chokmah) in the birth of their son Jesus (Tiphareth) and his strength of life.

The same process is applicable as far as one wished to up through the number scale, though this may be impractical beyond double digits.

Numerical patterns are another key in Gematria, with numbers such as 64, 88, 81 and 147 containing sequences allowing a more developed interpretation of the words involved. 88 for instance suggests 11/22/33/44/55/66/77/88, yielding:

ChKLL(88) 'to inherit'

GCh(11) 'erupt or burst forth'

ZVVG(22) 'state of puberty'

GL(33) 'spring, fountain'

YLD(44) 'to breed, procreate'
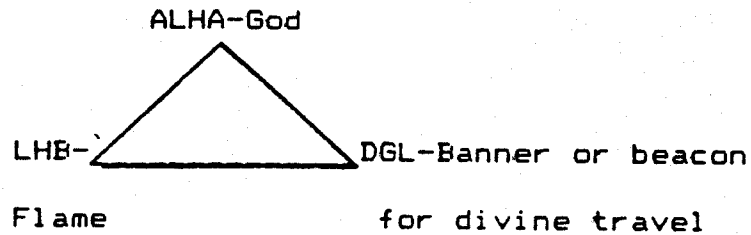
HYM(55) 'swell, heave'

NBZBH(66) 'gift or reward'

AaZ(77) 'strength, vigour'

Relating to this there is NChL 'to inherit'

ChKLL also amounts to 88, 'redness, sparkling', both words describing through this sequence the cycle from being born to giving birth and beyond, but from two different perspectives.

64 is a very versatile number, suggesting with any word of that kind of value much diversity in meaning. 147 provides an example of another kind of pattern, i.e. 1+3 = 4+3 = 7 etc... This more suggests an expansive flow of ideas, possibly utilising triad concepts in analysis, or recognising in the words meaning an indication of steady growth or movement. 81 is a product of 3x3x3x3, as well as 9x9, intimating ideas of balance in the pairs or double pairs of numbers composing it. Notions of authorita- tive power and universality are also derived adding much to words such as KSA 'throne', and ALYM 'Gods'. Keep in mind that any process or sequence which works one way can work the other. For instance: 24 can be built up by 3, 6, 12, or to 48, 96, 192 etc., and this enlarges on the meaning of a word.
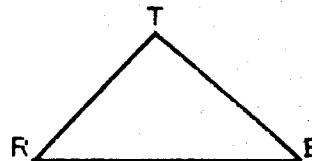
Geometric forms are another area of consideration such as linking up word meanings through the triangle, square, circle, or even cube and other three dimensional forms. One example lies in grouping three words of the same value around the points of an equilateral triangle thus:

```
                        ALHA-God
                          /\
                         /  \
                        /    \
              LHB-`    /_____\    DGL-Banner or beacon

              Flame                    for divine travel
```

Reading clockwise from the apex, this could be interpreted
as "God issuing as a beacon for the divine traveller the flame";
reading anticlockwise there arises "the light of God is the flame
which illuminates the divine way".   Transposing ALHA and DGL
renders a further interpretation of "to travel along the way to
God, seek the beacon of divine flame".   Further to this is the
adding of the three word values, 37+37+37 = 111, and picking up
on what ideas that presents.

Another process lies in placing a three lettered (or even
six lettered) word equally around the points of a triangle, i.e.
with the word TBR(211) meaning 'elevated part of country':

First we have TB 'relate   T
                                   /\
well to, be compassionate',   / \
                                 /   \
then BR 'pure', and thirdly   R /_____\ B

TR 'order, consistency', all
speaking well of the significance of such places to spiritual
aspirants in eastern lands.

Also yielding from this are RT 'tremble, excessively even',
and RB 'contend, strive', suggesting the conflict within the
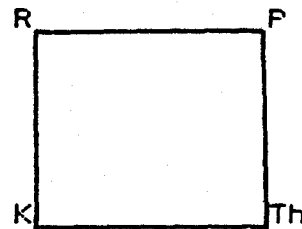earth which caused such elevation.

Much the same ideas can be used in working with the square
or rectangle, but with an even greater possible diversity. Take
the word PRKTh, which means 'Veil of the Holy'. Apart from what
may be found in other words formed (i.e. KFR 'cover over'), we
may take the value of the word
700 and divide it amongst the
four sides or angles of the
square. This yields 175, the
number of TzFH 'overspread'
suggesting four layers composing
this veil; the doubling of these four numbers leaves 2x300, hence
the words QR 'emanate', and AaRL 'superfluous' are a few more
descriptive keys. With the sides at 175, the length from one to
the opposing angle is 247, the numeration of ZMR 'to prune use-
less branches'. This can be related to the hexagram formed when
the triangles created by that line are placed on top of one
another. The hexagram is a prime symbol/tool for contact with
the actual universe, and hence assisting in uncovering the Way.

The circle as a tool in Gematria explains largely in terms
of the whole, or the position of something within that. Using
the word ZHB(14) 'gold', as an example, we take 14 as the radius,
and find the circumference to be 88. Apart from other ideas to
be derived from that number, it is the value of NChL 'seething,
burning', explaining the nature of gold as an expression of the
Sun. Working in reverse one could look into the word AFYLH(126)
'darkness'; the radius of a circle with such a circumference

being 20, also the number of TATA 'deep hole', or 'the creating one'. Similar ideas can be used with the diameter, or even angles within the circle.

With Greek alphabetically having a similar structure to Hebrew we have been using, it is quite possible to utilise Gematria with it in much the same way, or even cross the two languages in some instances. As an example: in Gk. AGGELIA(53) 'message', and in Hebrew NBA(53) 'prophesy'.

Utilising such a technique can be very useful in verifying versions of various texts, where (for example) with different translations of the bible misunderstanding of a word or arrangement of a sentence has easily knocked out the subtlety of meaning therein.

Finally, in working with the broad spectrum of techniques which Gematria contains, it can be very handy to construct various numerical tables for use, such as the list of numbers from theosophical addition given earlier. One possibility is to gradually assemble a dictionary of numbers, relating to each what it breaks down, adds or multiplies to, also whether it is a prime number or divisible by 3, 4, 5 etc... Enjoy yourself!