

## Eremiados Course Lesson Sixteen



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Apostolic Guardian Church of Grace and Blessing

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Templum de Octo Rosae Mysticus



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## The God-names in the Tree of Life

Each Sefirah of the Tree of Life has at least one God-name referred to it. The God-name in each case represents the sound of the essential energies of the Sefirah. To pronounce a God-name is to align your essential self with the essence of the Sefirah concerned. Each Pentagram also has a God-name associated with it, some of which are the same or similar to certain Sefirotic God-names.



### 'Alef

According to the Western Mysteries, the letter 'Alef is the most fundamental of the four God-names referred to the First Sefirah, Kether. It is the Name from which all other Names proceed.

'Alef is the first letter of the Hebrew alphabet. Its measure is 1. 'Alef has no pronunciation. It is the Pause before pronunciation begins. Phonetically, it is the parting of the larynx before any air passes through it.

### 'Eh'yeh 'esher 'Eh'yeh

'Alef is the initial letter of 'Eh'yeh 'esher 'Eh'yeh. This is the Name that is said to be the only name ever used by the Most High of itself, according to the Judeo-Christian sacred writings. It is best translated as "I am becoming what I am becoming." This is also the God-name of Spirit in the Pentagram. The first word of this Name is often used alone. It means "I am."

Esoterically, 'Eh'yeh is pronounced as three syllables: E - h' - yeh, with the accent on the first syllable. The E in each case is short, as in let.

'Eh'yeh 'esher 'Eh'yeh is never said aloud, but always whispered.

### 'Achadh

### One

The third of the God-names referred to Kether is 'Achadh, which means "the One."

The *ch* is, as always, the soft hissing sound half-way between *H* and *K*, formed by raising the back of the tongue close to but not touching the roof of your mouth.

Because the measure of 'Achadh is 13 this number, like the number 1, always has within it the implication of oneness or union. Whereas One refers to the essential unmanifest oneness underlying the manyness of manifest existence, Thirteen implies the coming together of the many into oneness of integration, harmony and equilibrium.

The 13th degree is referred to the letter Gimel, corresponding to the Moon among the Cosmic symbols. The Moon appears to be different at each stage of its monthly journey, it is always the same moon.

### 'Elyon

### Most High

The Kether God-name most frequently used in our Order both within rituals and in discussion is the Most High. This is the term magicians use where religious people would use the term God or Lord. It is pronounced *el-ee-on*. The accent is usual on the first syllable.

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THE YAH SERIES OF GOD-NAMES IN THE TREE OF LIFE

	Sefirah	Spelling	Pronunciation
2	Chokmah	YH	Yah
5	Hadinah	YHW	Yaho
	[Da"ath]	YHWH	none
6	Rachamim	YHShWH	none
7	Netsach	YHWH TsBAWTh	'Adonai Tsaboth
10	Malkuth	YHWH MLK AyWLM	'Adonai Melek "Olam

THE 'EL SERIES OF GOD-NAMES IN THE TREE OF LIFE

	Sefirah	Spelling	Pronunciation
3	Binah	AL	'El
4	Chesedh	ALH	'Elah
	[Sether]	ALWH	'Eloah
6	Rachamim	ALHYM	'Elohim
8	Hodh	ALHYM TsBAWTh	'Elohim Tsabaoth
9	Yesodh	ShDY AL ChY	Shaddai 'El Chai

Two Series of God-names

In addition to the God-names unique to the First Sefirah, Kether, there are two major series of God-names of the Most High referred to the other nine Sefiroth of the Tree of Life.

One of the series is based on the two-lettered God-name YH, *Yah*, which means *The one who exists*. The other series of names is based on the two lettered God-name, AL, 'El, which means *The one who is to be worshipped*.

Yah

Chokmah

Esoterically, YH, which is formed from the letters Yodh and Heh, represents the balance of the Active and Receptive forces and forms of the universe.

Yah is referred to the Second Sefirah, Chokmah, Wisdom, which stands at the head of the Active, Right-hand Pillar of the Tree of Life.

'El

Binah

The Name AL, is formed from 'Alef and Lamedh, two letters of the alphabet that are regarded as being in equilibrium.

'Alef represents the equilibrium achieved by anything that spins, like a gyroscope.

Lamedh represents the equilibrium achieved by a set of balances when both its sides bear equal weights. Its measure is 31, referred to the letter Tav, the last letter of the Hebrew alphabet, which corresponds to the World among the Triumphs.

'El is the oldest personal name for the Most High used by humankind. It appears, in the nearly all the most ancient clay tablets and monumental inscriptions of the various peoples of the Middle East.

'El is referred to the Third Sefirah, Binah, Understanding, which stands at the head of the Receptive, Left-hand Pillar of the Tree of Life.

**'Elah**

**Chesedh**

The God-name referred to the 4th Sefirah, Chesedh, Steadfast Love or Mercy, is formed by adding the letter Heh to the basic God-name AL, 'EL. Heh is used to indicate the feminine gender of nouns in the Hebrew alphabet.

Note that the terms masculine gender and feminine gender, when used grammatically, do not always or even usually in most languages refer to sexual characteristics. For example, in French, a table is feminine, while a hat is masculine. In esoteric terms, masculine and feminine nouns are sometimes used as metaphors for Force and Form, the active and receptive energies.

The 4th Sefirah is regarded as receptive on the active side of the Tree of Life. Therefore, it is appropriate that the God-name referred to it, 'Elah, should be feminine, i.e., receptive in form while the name of the Sefirah, Chesedh, is masculine, i.e., active in form. Here, the use of the feminine form, 'Elah, does not indicate a goddess. 'El and 'Elah have the same meaning.

**Yaho**

**Hadinah**

Yaho is formed by adding the letter Wav to the basic God-name YH. Wav refers to Force in the Tetragrammaton, YHWH.

The 5th Sefirah, Hadinah, Good Judgment, is said to be active on the receptive side of the Tree of Life. Thus, it is appropriate that the name of the Sefirah is feminine in form, while the God-name is masculine in form.

Again, the fact that Yaho is masculine in grammatical form does not imply any reference specifically to a male god. In nearly all cases, the God-names of the Qabalah refer to Beings who transcend

sexual gender. Yaho and Yah have the same meaning.

**YHWH and 'Eloah**

These two names are next in sequence to 'Elah and 'Eloah. They are referred to Da'ath and Sether, which are the names of two Sefiroth that do not appear on the manifested Tree of Life. They are the 11th and 12th Sefiroth of the Perfect Tree of Life. Even in that Tree they are concealed to all but the perceptive.

The name YHWH, known as the Tetragrammaton, has been discussed in detail in an earlier Knowledge Paper.

The God-name 'Eloah is feminine both grammatically and in gender, as far as its magical use is concerned. Its measure is 42, which is of the 6th degree, referred to the 6th Sefirah Rachamim. This is a clue to its position within the Perfect Tree of Life.

The Perfect Tree of Life and the 11th & 12th Sefiroth are not worked in the lower grades of the Order.

**YHShWH 'Elohim**

**Rachamim**

The two series of God-names meet in the 6th Sefirah, Rachamim, Compassion, at the centre of the Tree of Life.

**YHShWH**

YHShWH is already familiar to you as the Pentagrammaton referred to the five points of the Pentagram. Like Tetragrammaton, this name has no pronunciation. The name I-A-Sh-U-A whispered at the centre of the Pentagram of Spirit, is formed from the sounds of the individual letters of the name. It has many rich and significant meanings, which will be opened to you as you proceed through your lessons and grades.

### **'Elohim**

'Elohim is the usual term for God in the Hebrew language. It is a very curious word grammatically. It is almost always used as a singular word, God, in Hebrew. Only rarely, as in the Book of Job, is it used as a plural word, gods.

The ending '-im' is the normal ending for masculine plural words, yet the singular, grammatically, must be 'Eloah, as we have already seen, a feminine word.

Therefore, the word 'Elohim embodies within it the ideas of both one and many, male and female. 'Elohim is one of the most comprehensive terms used for the Supreme Being in any language.

### **YHWH Tsabaoth**

The God-name of the 7th Sefirah, Netsach, Eternal Triumph, means YHWH of Hosts. When pronouncing it, as a God-name, substitute "Elyon for Tetragrammaton, YHWH. Otherwise, it is customary to say "the Lord of Hosts." The word Tsabaoth means "hosts" or "very large numbers." It is often used as part of a phrase meaning "the hosts of the heavens," i.e., the stars.

The word Tsabaoth is pronounced with three syllables: *Tsa - ba - oth*. The letter A rhymes with *far*. As with most words in the Hebrew language, the accent is on the first syllable, although it is easier for English speakers to accent the second syllable,

### **'Elohim Tsabaoth**

The God-name of the 8th Sefirah, Hodh, Resounding Glory, parallels that of the 7th Sefirah. Hodh is at the base of the Receptive Pillar of the Trees of Life, just as Netsach is at the base of the Active Pillar.

The God-name of Hodh means "the God of Hosts."

### **Shaddai 'El Chai**

The God-name referred to the 9th Sefirah, Yesodh, Foundation, is translated "Almighty 'El of Life." When pronouncing this Name, *-ai* should rhyme with *eye*.

The name Shaddai or Almighty is very important qabalistically, because it has the same measure as Metatron, the first name of the Archangel of Spirit.

### **YHWH Melek "Olam**

The God-name of the 10th Sefirah, Malkuth, Kingdom, means "YHWH, King Forever." It is customary to substitute either 'Adonai or "Elyon when pronouncing it as a God-name.

Its measure is 262, which is of the 10th degree, linking this name very closely to the 10th Sefirah magically. 262 is twice 131, and 131 is a number of the Pentagram. 262 can be interpreted magically to mean the Pentagram below is as the Pentagram above. This is parallel to the important qabalistic axiom, "Malkuth is in Kether; and Kether is in Malkuth."

### **Assignment K6/1**

You need to learn these ten God-names by heart. When you can do it without referring to the paper, write them out with the names of their corresponding Sefiroth and send them in as your assignment.

### **Assignment K6/2**

Here are two God-names in Hebrew. Which are they ? To which Sefiroth are they referred ? What do they mean ?

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