

LILITH - THE FIRST EVE

By Anthony Roe

According to Rabbinical mythology, the Talmudists say that Adam had a wife before Eve, whose name was Lilith. Refusing to submit to Adam, she left Paradise for a region of the air. She still haunts the night as a spectre, and is especially hostile to new-born infants. Some superstitious Jews still put in the chamber occupied by their wife four coins, with labels on which the names of Adam and Eve are inscribed, with the words, "Avaunt thee Lilith!" The fable of Lilith was invented to reconcile Genesis i with Genesis ii. Genesis i represents the simultaneous creation of man and woman out of the earth; but Genesis ii represents that Adam was alone, and Eve was made out of a rib, and was given to Adam as a helpmeet for him.

In Eden Bower D G Rosetti says "It was Lilith, the wife of Adam ... / Not a drop of her blood was human, / But she was made like a soft sweet woman." Goethe introduced her in his Faust . The mage is introduced by Mephistopheles to various apparitions on Walpurgis Night in the Hartz Mountains. Presented with a whirling crowd, Faust asks: "Who's that?"; Mephistopheles replies: "Her features closely scan - 'Tis the first wife of the first man". "Who, say you?" asks Faust; and the Spirit answers: "Adam's first wife, Lilith. / Beware - beware of her bright hair, / And the strange dress that glitters there: / Many a young man she beguileth, / Smiles winningly on youthful faces, / But woe to him whom she embraces!"

In Assyrian demonology, a female demon appears, represented as winged, with dishevelled hair. Such demons were banished from Hebrew religion, and hardly appear in the Old Testament except in poetic imagery. But these 'hairy ones', nocturnal 'goblins', are exactly like the Arabian jinn . They haunted waste and desert places in fellowship with jackals. There is a Mohammedan story of Bilkis, Queen of Sheba, who married Solomon. She had hair on her ankles and was thus shown to be a jinniyyah by descent. The Arab writers say that Lilith was an evil spirit, the first wife of Adam, and that her children were the jinns or devils. She is said to have had 784 children, as the letters of her name have this numerical value. Her name is found in the Assyrian inscriptions as Li-lit , 'the black', an 'evil spirit'. She was said to have stimulated 'nocturnal impurities', and to have been more especially dangerous to married women at the birth of their first child, upon which occasion the Arabian nurses still throw stones at the foot of the bed to drive her away.

The night devil of Isaiah xxxiv, 14, she was especially feared in Babylonia where a special class of priests, the Ashipu , were employed to ward off the harmful effects of witchcraft. Her designation was originally applied to certain spirits of the northern Semites; it was only later that it was applied to the person of Lilith of the Talmud, the first wife of Adam. She may be equated with the ghouls of pre-Islamic myth and with Ninlil , the Babylonian goddess. A very common practice, constantly found in the Mesopotamian exorcism tablets is that of the use of magic knots. These were tied by the ashipu for the protection of a pregnant woman. A magic knot could be tied by a sorcerer or witch to invoke spirits and to gain power over an enemy. By loosing of the

knot the power of an evil spirit was broken. One of these maqla tablets, directed against witchcraft, ends with the words, "Her knot is loosed, her sorcery is brought to naught, and all her charms fill the desert", where the desert symbolizes the underworld.

Rabbinic literature is full of the doings of Lilith, who bore Adam devils and spirits. Whoever slept alone in a room was likely to be beset by her. The Rabbis believed, too, that a man might have children by allying himself with a demon, and although they might not be visible to human beings, yet when that man was dying they would hover round his bed, to hail him as their father. At the funeral of a bachelor the Jews of Kurdistan cast sand before the coffin to blind the eyes of the unbegotten children of the deceased. Among the Jews in Palestine, Lilith (or the evil eye in general) is averted from the bed by hanging a charm over it consisting of a special cabalistic paper in Hebrew together with a piece of rue, garlic, and a fragment of looking glass. It is said sometimes that women find their best gowns, which they have carefully put away in their bridal chests, have been worn by female spirits during their confinement, because they did not utter the name of God in locking them up. On the first possible Sabbath all the relations assemble in the woman's room and make a hideous noise to drive away the evil spirits.

We may note that Asmodeus was the counterpart of Lilith, as being dangerous to women. Cognate with the concept of Asmodeus is the curious Arab belief in a female demon accompanying every woman, and having as many children as her counterpart. Just as Lilith took the place of Eve, evidently this spirit is intended, in one of her phases (that of bearing children), to do the same for each man. She is very dangerous to pregnant women and newly married people; that is to say, just as Asmodeus becomes jealous of interference with his rights, so does this female spirit admit of no dallying with other women. She is said to destroy the creative power of men and to make women barren, and to her is due epilepsy as the penalty for pouring water over the threshold of the door without naming God, on a Friday, or to quench the fire. She may appear as an owl, a Jewess, a camel, or a black man. There is a story that Solomon once met a singular looking woman and asked her whether she was jinn or human. She answered that she was the female spirit " ... that puts hatred between husband and wife; I make women miscarry; I make them barren; I make men impotent; I make husbands love other men's wives, women other men's husbands; in short, I do all contrary to the happiness of wedded life". In The Testament of Solomon, one Obizuth is the name of the female spirit that visits women in childbirth, and if she is lucky she strangles the babe.

According to Rabbinical tradition among the Jews, Lilith has her strange story thus related in Jewish legends. "When the blessed God created the first man, whom he formed alone, without a companion, he said, 'It is not good that the man should be alone': and therefore he created a woman also out of the ground, and named her Lilith. They immediately began to contend with each other for superiority. The man said: 'It behoves thee to be obedient; I am to rule over thee'. The woman replied: 'We are on a perfect equality; for we are both formed out of the same earth'. So neither would submit to the other. Lilith, seeing this, uttered the Shem-hamphorash ", that is, pronounced the name Jehovah, "and instantly flew away through the air. Adam then addressed himself to God, and said: 'Lord of the universe! The woman whom thou gavest me, has flown away from me'. God immediately dispatched three angels to

bring back the fugitive. He said to them: 'If she consent to return, well; but if not, you are to leave her, after declaring to her that a hundred of her children shall die every day'. These angels then pursued her, and found her in the midst of the sea, in the mighty waters in which the Egyptians were to be afterwards destroyed. They made known to her the divine message, but she refused to return. They threatened, unless she would return, to drown her in the sea. She then said: 'Let me go; for I was created for no other purpose than to debilitate and destroy young infants; my power over the males will extend to eight days, and over the females to twenty days, after their birth'.

"On hearing this, the angels were proceeding to seize her and carry her back to Adam by force: but Lilith swore by the name of the living God, that she would refrain from doing any injury to infants, wherever or whenever she should find these angels, or their names, or their pictures, on parchment or paper, or on whatever else they might be written or drawn: and she consented to the punishment denounced against her by God, that a hundred of her children should die every day. Hence it is that every day witnesses the death of a hundred young demons of her progeny. And for this reason we write the names of these angels on slips of paper or parchment, and bind them upon infants, that Lilith, on seeing them, may remember her oath, and may abstain from doing our infants any injury". Another rabbinical writer says: "I have also heard that when the child laughs in its sleep in the night of the Sabbath or of the new moon, the Lilith laughs and toys with it; and that it is proper for the father, or mother, or any one that sees the infant laugh, to tap it on the lips, and say, 'Hence, begone, cursed Lilith; for thy abode is not here'. This should be done three times, and each repetition should be accompanied with a pat on the mouth. This is of great benefit, because it is in the power of Lilith to destroy children whenever she pleases".

Lilith warrants special attention, not only as principal female demon, but because, unlike others mentioned, she was conceived to possess human rather than animal form, and also on account of her prominence in the later Jewish literature. According to Rabbinic teaching Lilith was the night demon par excellence. By a mistaken etymology the name was supposed to be derived from the Hebrew word *lailah*, ('night'), a derivation favoured by the similarity of the two words, and also by the fact that Lilith was supposed to be specially active at night-time. Modern scholars prefer to associate it with the Sumerian word for 'wantonness', and explain her as the demoness who inspires lust. However, it is very probable that she is referred to in Psalm 91 where the psalmist says: "Thou shalt not be afraid for the terror by night".

In the Rabbinic literature Lilith is usually portrayed with long flowing hair, and as possessing wings. She is the queen of the *Lilin*, which form one of the great classes of demons. It is enjoined that a man should not go out alone at night because an evil spirit, *Agrath bath Mahlath*, (to be identified with Lilith), together with eighteen myriads of destroying angels, roams about and is permitted to destroy anyone whom she meets. Though specially dangerous to children, the *Lilin* also attack men. Thus the injunction that a man be forbidden to sleep alone in a house, lest, ignoring this warning, he be seized by Lilith. Formulas for exorcizing Lilith are given. This Jewish conception of Lilith appears to have much in common with the *empousa* of the Greeks and with the *strix* and *lamia* of the Romans. Whilst the name and leading characteristics were clearly derived from the Babylonian demonology, the conception may also have been influenced by Persian ideas.

Alone among the spirits known through Jewish tradition, Lilith retained her position during the Middle Ages, and indeed strengthened it by virtue of the closer definition of her activities. Originally a wind-spirit, derived from the Assyrian *lilitu*, with long dishevelled hair, and wings, during Talmudic times the confusion of her name with the word for night transformed her into a night spirit who attacks those who sleep alone. *Laylah* appears also as the angel of night, and of conception. Out of the assimilation to one another of these two concepts grew the view that prevailed during the Middle Ages. Though Lilith and the popularly derived plurals, the *lilin*, and the *liliot*, appeared often in nondescript form, merely as another term for demons, as when we are told that the *liliot* assemble in certain trees, the *lilits* proper possessed two outstanding characteristics in medieval folklore which gave them distinct personality: they attacked new born children and their mothers, and they seduced men in their sleep. As a result of the legend of Adam's relations with Lilith, although this function was by no means exclusively theirs, the *lilits* were most frequently singled out as the demons who embrace sleeping men and cause them to have nocturnal emissions which are the seed of a hybrid progeny. It was in her first role, however, that Lilith terrorized medieval Jewry. As the demon whose special prey is lying-in women and their babes, it was found necessary to adopt an extensive series of protective measures against her.

All sorts of means are used to circumvent the malign influences of Lilith and her demons and both men and women appear to be in need of this protection. According to the usual amuletic practice, wearing an amulet inscribed with her name protects against her activities and this practice accounts for the numerous amulets thus found inscribed. Amulets inscribed with the name of Lilith alone can possibly have been worn by men and indeed could be worn by everyone with advantage at all times but those inscribed with the alternative names of Lilith or with the names of the angels sent in pursuit of her, were intended to be of use to women only, particularly near the time of their delivery. The usual custom was to write these charms on pieces of paper and hang them around the mother's bed and even until recent times, the 'Song of Degrees' (Psalm 121) was thus written and used. Metallic amulets inscribed with this psalm were worn by men as well as women at all times and became an article of decoration. They are extremely common.

Elijah the Prophet, that great performer of miracles, on one occasion encountered Lilith, doubtless secure in the fact that he was himself originally an angel and so immune from her attentions. Elijah's angelic name was *Sandalphon*, and he is one of the greatest and mightiest of the fiery angelic hosts. He imposed restrictions on Lilith's activities which, after dire threats, she was compelled to accept. The most important of these conditions was that if any of the numerous names of Lilith were inscribed near a childbed, and particularly if the inscription of Psalm 121 was associated with it, Lilith would be compelled to abandon her right to injure that particular mother or her child. In addition, the names of the three angels who were sent to recall her to her wifely duties and whose message she disobeyed were to be equally effective in neutralising her activities.

We have seen that Lilith undoubtedly derives from very ancient sources, appearing as *Lilatu*, 'a female demon' in Assyrian literature and earlier still as *Lillaku* in Sumerian tablets of the story of Gilgamesh in which she was supposed to have lived in a willow tree. A connection between these similarly named demons can

scarcely be denied. According to David de Pomis (Venice, 1587 CE) Lilith is a wild animal, or an evil spirit, or, as some say, a bird, which flits about alone at night and fills the air with wailing. Solomon ben Abraham (Salerno, 1160 CE) said that Lilith “grows out of the wind just as the salamander grows from the fire”. Lilith represents the classical example of the succubus in Jewish mythology. The incubus is a spirit which, taking the semblance of a man, has intercourse with mortal women. The succubus is a similar spirit which in the form of a woman behaves in a like manner with mortal men. The Hebrew Lilith was regarded as queen of the succubi by the theologians who spent much time investigating such matters. St Augustine states that “devils do indeed collect human semen, by means of which they are able to produce bodily effects”. St Thomas Aquinas did much to prove that incubi and succubi were demons sent to tamper with frail humanity. But in the 17th century CE Peter Sinistrari made the unorthodox claim that such visitants were not demons but semi-angels who honoured mankind by contact, echoing Gnostic ideas. Many renowned people, including Caesar, Alexander the Great, and Plato, have the distinction of descent from such unnatural unions, which is not impossible when one takes into consideration that Hieronymus relates a story of a young woman who called for help against the attack of an incubus, which, on being pulled from under the bed where it had rushed to hide, proved to be none other than the good Bishop Sylvanus.

The succubus has always been a rarer phenomenon than the incubus. There are far more male than female devils. Pico della Mirandola tells us that he knew an old man of eighty-four years who had slept for half his life with a female devil; and another of seventy, who had enjoyed the same advantages. Sprenger reports that a German magician “had carnal connection with a woman before the very eyes of his wife and friends who were present during this action but were prevented from seeing her form”. Gregory de Tours tells of a holy bishop of Tervergne, Eparchius, who had also been exposed to the temptations of a demon. He awoke one night with the thought of praying in the church; he arose and left for the church; on arriving he found the basilica resplendent with an infernal light and filled entirely with demons, who committed the most horrible deeds in front of the altar; he saw Satan in women's clothes sitting in the bishop's chair and presiding over these immoral mysteries. “Infamous whore”, he cried, “thou art not satisfied with poisoning all and everything with thy pollutions, thou even defamest God's sacred spots with thy loathsome body”. “Since thou give me the name of whore”, answered the prince of demons, “I shall present you with many instances of it and will make you lust after the body of woman”. Satan disappeared in a cloud of stench but he kept his word and poor Eparchius felt the torments of the fleshly appetites every night until his death. The similar temptations of St Anthony are too well known to need repeating. Despite the saint's advanced and revered age Satan did not disdain from decorating his lonely hermitage with obscene and passionate pictures.

In The Sayings of Rabbi Eliezer, Samael (Satan) is charged with being the one (in the guise of a serpent) who tempted Eve and seduced her. In Jewish tradition Lilith was the bride of Samael. She predated Eve, and had relations with Adam in Paradise. According to Rabbi Eliezer, Lilith bore Adam every day 100 children. The Zohar describes Lilith as “a fiery female who at first cohabited with Adam” but, when Eve was created, “flew to the cities of the sea coast”, where she is “still trying to ensnare mankind”. In the Cabala she is the demon of Friday, and is represented as a naked woman whose body terminates in a serpents tail. The rabbis regard Lilith as the first

temptress, as Adam's demon wife, and as the mother of Cain. In Talmudic lore, as also in the Cabala, most demons are mortal, but Lilith will "continue to exist and plague man until the Messianic day, when God will finally extirpate uncleanness and evil from the face of the earth". The scholar Scholem says in an article that Lilith and Samael "emanated from beneath the throne of Divine Glory, the legs of which were somewhat shaken by their joint activity". It is known of course that Samael was once a familiar figure in Heaven, but not that Lilith was up there also, assisting him. Lilith went by a score of names, some of which she revealed to Elijah, when she was forced to do so by the Old Testament prophet. Moses Gaster in his *Studies and Texts in Folklore* lists some of these: Abeko, Abito, Amizo, Batna, Eilo, Ita, Izorpo, Kea, Kokos, Odam, Partasah, Patrota, Podo, Satrina, Talto. Another listing is given by Hanauer in his *Folklore of the Holy Land*, namely: Abro, Amiz, Amizu, Avitu, Bituah, Ik, Ils, Kalee, Kakash, Kema, Partashah, Petrota, Pods, Raphi, Satrinah, Thiltho. Other sources provide: Abyzu, Ailo, Alu, Gallu, Gelou, Gilou, Lamassu, Zahriel, Zephonith. The name of the land to which Lilith betook herself in her flight from Paradise is recorded as Zamargad, near the Red Sea, where she set up her abode and mated with the demons who were well known to be living on those shores.

Her principal copulation there was with the archdemon Beelzeboul. The fruit of their union, a nameless male demon, yet writhes, enchained by King Solomon, at the bottom of the Red Sea. Of Lilith's other numberless progeny few are known. Yet obscure texts do name one son and a daughter, Hurnim and Hurmiz respectively. Also, Arabian tradition tells of a lone daughter of Adam who emulated her nefarious practices. This daughter of Adam, Anak, is apparently to be blamed for belief in talismans and other evil practices. This lady, so it is said, was the first "to reduce the demons to serve her by means of charms". God had given Adam a sprinkling of magic words, just to enable him to control a few spirits, and these words he communicated to Eve. She preserved them quite faithfully until Anak extracted them from her while she slept. It is not stated how this robbery was effected; perhaps the words were impressed in cuneiform characters on clay tablets, or she may have extracted them as did Isis from the great Sun god Ra; however, once Anak was in possession, she "conjured evil spirits, practised the magical art, pronounced oracles, and gave herself up openly to impiety". Interestingly, the name of Lilith survives in an ancient curse of Coptic Christian origin. This text on parchment, preserved in the Louvre, is uttered to separate a man from a woman. It comes from the tenth century CE. The utterance, to be written on a blade-shaped parchment goes: "Tartari, Saro, Ptha, Astabias, Thatha, Eibethatha, Lahkimaia, Kaha, Alaha, Lilith, put hatred and separation, put hatred and separation between Sipa son of Siheu, and Ouarteihla daughter of Cauhare. They must not be able to look at each other's faces, yea!"

Amulets to protect pregnant women and women in child-bed were as common among the Hebrews as among pagan nations. Wallis Budge gives details in his treatise on amulets. They were written upon parchment, and also upon the door and walls of the chamber wherein the woman lay. And if they were to be really effective, the texts had to be written in ink in which holy incense had been mixed, and even the copyist had to be a man ceremonially pure and a believer. One of the most important and powerful child-bed amulets is contained in the rare Hebrew work generally known as the *Sepher Raziel*, 'The Book of Raziel', bequeathed to the faithful by the preceptor angel of Adam himself. This amulet contains figures representative of Adam, Eve and Lilith. Above these are the names of the three angels sent after Lilith, Senoi, Sansenoi,

and Semangeloph. There seals are given. The Hebrew text says that the woman will be protected by the name of God from all the evils and calamities which are enumerated therein. This amulet had a double purpose. The three figures of the angels and their names and seals protected the newly born infant and its mother. And the text warded off any and every evil which Lilith might attempt to do to either. Contained in the text are the names of the Seventy Great Angels whose protection is secured by the amulet.

Two other amulets are illustrated in the Book of Raziel. At the four corners are the names of the four rivers of Paradise, Pishon, Gihon, Prath and Hiddekel. Inside two concentric circles is the Hexagram, or so-called 'Shield of Solomon' and fourteen groups of three letters and the words "Go forth thou and all the people who are in thy train", and permutations of the initial letters of the Hebrew words for 'holiness' and 'deliverance'. Between the circles are the names of Adam, Eve, and Lilith, the three angels, and also that of the angel Khasdiel, with the words: "He hath given his angels charge concerning thee, that they may keep thee in all thy ways. Amen. Selah." Another amulet is similar, except that the two triangles of the hexagram are arranged base to base. In the inner circle are fourteen groups of three letters which have esoteric significations.

Concerning apotropaic procedures to ward of the influence of Lilith and her cohorts, Gershon Scholem describes an antidemonic rite both ancient and curious. He says that until quite recently, and indeed occasionally to this day, Jewish burials in Jerusalem were often marked by a strange happening. Before the body was lowered into the grave ten men danced round it in a circle, reciting a psalm which in the Jewish tradition has generally been regarded as a defence against demons, i.e. Psalm 91, or another prayer. Then a stone was laid on the bier and the following verse (Genesis xxv, 6) recited: "But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away". This strange dance of death was repeated seven times. The rite, which in modern times has been unintelligible to most of the participants, has to do with Cabalistic conceptions about sexual life and the sanctity of the human seed. Here we have an entire myth, the object of which is to mark off the act of generation from other sexual practices, which were interpreted as demonic in nature, and especially from onanism.

According to Talmudic tradition, demons are spirits made in the Friday evening twilight, who, because the Sabbath has intervened, have received no bodies. From this later authorities drew the inference, implicit in the Talmudic sources, that the demons have been looking for bodies ever since, and that this is why they attach themselves to men. This entered into combination with another idea. After the murder of Abel by his brother, Adam decided to have no further dealings with his wife. Thereupon female demons, succubi, came to him and conceived by him; from this union, in which Adam's generative power was misused and misdirected, stem a variety of demons. The Cabalists took up these old conceptions of demonic generation in pollution or other practices. They are systematized in the Zohar, which develops the myth that Lilith, queen of the demons, or the demons of her retinue, do their best to provoke men to sexual acts without benefit of a woman, their aim being to make themselves bodies from the lost seed.

To the Cabalists, the union between man and woman, within its holy limits, was a venerable mystery, as one may judge from the fact that the most classical and widely circulated Cabalistic definition of mystical meditation is to be found in a treatise about the meaning of sexual union in marriage (Joseph Gikatila, c.1300 CE). Abuse of a man's generative powers was held to be a destructive act, through which not the holy, but the 'other side', obtains progeny. An extreme cult of purity led to the view that every act of impurity, whether conscious or unconscious, engenders demons.

Abraham Saba, an early sixteenth century CE Cabalist who had come to Morocco from Spain, was first to establish a strange connection between this conception and a man's death. All the illegitimate children that a man has begotten with demons in the course of his life appear after his death to take part in the mourning for him and his funeral. For all those spirits that have built their bodies from a drop of his seed regard him as their father. And so, especially on the day of his burial, he must suffer punishment; for while he is being carried to the grave, they swarm around him like bees, crying: "You are our father", and they complain and lament behind his bier, because they have lost their home and are now being tormented along with the other demons which hover bodiless in the air.

According to others, the demons claim their inheritance on this occasion along with the other sons of the deceased and try to harm the legitimate children. Those who dance seven times round the dead man do so in order to form a sacral circle, which will prevent these unlawful children from approaching the deceased, sully his corpse, or doing other harm. Hence the verse from Genesis about the 'sons of the demonic concubines', whom Abraham sent away lest they harm Isaac, his legitimate son. A similar rite, in which the bier is set down on the ground seven times on the way to the cemetery, has the same purpose. Most important of all, the Cabalists strictly forbade the children, and especially the sons of the deceased from escorting him to his last resting place. In his lifetime, it was held, a pious man should expressly forbid 'all his children' to follow him to the grave; by so doing, he will keep his illegitimate demonic offspring away and, in case any of them should nonetheless get through to his grave, prevent them from endangering his true children, begotten in purity. It is known that some Jews in their lifetime sternly ordered their children not to make the slightest plaint or weep until the dead body in the cemetery had been purified by washing, cleansing, and the cutting of the finger and toenails, because the unclean spirits are thought to have no further part in the body, once it is cleansed. Another noteworthy rite is connected with similar conceptions. Especially in a leap year, the Cabalists fasted on Monday and Thursday of certain weeks in the wintertime, in order to 'correct', by special prayers and acts of penance, the taint which it is said a man inflicts on his true form by involuntary ejaculation in the night and by masturbation.

But it is not only in unlawful sexual practices that Lilith takes a hand. Even legitimate union between man and wife is endangered by her, for here too she tries to infringe on the domain of Eve. Accordingly, we find widespread observance of a rite recommended by the Zohar, the purpose of which was to keep Lilith away from the marriage bed: "In the hour when the husband enters into union with his wife, he should turn his mind to the holiness of his Lord and say: 'Veiled in velvet - are you here? / Loosened, loosened be your spell! / Go not in and go not out! / Let there be none of you and nothing of your part! / Turn back, turn back, the ocean rages, / Its waves are calling you. / But I cleave to the holy part, / I am wrapped in the sanctity of

the King.' Then for a time he should wrap his head and his wife's head in cloths, and afterwards sprinkle his bed with fresh water”.

The symbolism of erotic demonic activities is encountered down the ages, even by such as the venerable Doctor Dee in his workings with Edward Kelley. On 15 August 1584 CE their first Prague action began with an extraordinary series of alchemical visions. Madimi appeared, in apocalyptic mood: “Woe be to women great with child, for they shall bring forth monsters ... Woe unto the Virgins of the Earth, for they shall disdain their virginity, and become concubines for Satan”. According to Cabalistic tradition, quoted by Dion Fortune, Lilith taught wisdom to Adam; and he could not forget her. This writer also quotes another tradition which holds that it was Lilith who performed the office of the Serpent in tempting Adam to eat the forbidden fruit in the Garden of Eden. A rare illustration of this appears in Queen Mary's Psalter (1553 CE). In *The Secret Doctrine*, Madame Blavatsky regards Lilith as having appeared in the primordial ages, and describes her as “An ethereal shadow ... an actual living female monster millions of years ago”. She is linked by the theosophists with the planet Saturn. The importance attached to Lilith in witchcraft is attested by Doreen Valiente, who regarded her as one of the presiding goddesses of the Craft, calling her “the personification of erotic dreams, the suppressed desire for delights”. According to Gerald Gardner there is a tradition of the continuous worship of Lilith to the present time in witchcraft, and that hers is the name sometimes given to the Goddess being personified, in ritual, by the coven Priestess. Leland in his *Etruscan-Roman Remains* identifies Lilith with Herodias, or Aradia. He notes that she is mentioned in the old Slavonian spells and charms, and therein has twelve daughters, an instance of the witches thirteen perhaps. In Irish tradition Lilith gives her favours especially to ‘celibates, mystics and hermits’. Yeates calls the Sidhe her ‘children’. In Voudoun she is assimilated with the loa Erzulie. Modern magicians have deliberately used the mechanism of intercourse with spirits in their rituals of *magica sexualis*. The activities of such as Crowley and his adherents are perhaps too well known now from published accounts to warrant any exposition here.

<http://www.whitedragon.org.uk/articles/lilith.htm>

CELE 72 de NUME ale lui DUMNEZEU

The following table is taken from *Sepher Sha'arey Tsion* (Book of Zion's Gates), pages 25-26, as a prayer attributed to the ARI.

The rule seems to be that the Psalms verse needs to contain the four letter name YHVH (with one exception that contains the name ADNI), and the three letters of the specific name from the 72 fold name in order. This differs from the rule apparently used in Kircher's *Oedipus Aegyptiacus*, where the three letters need not be in order.

In the following table I used the KJV version of the bible, in which the verse numbers slightly differ from those of the Hebrew messorah bible.

#	Name	Psalms	Text
1	VHV	Psa3:3	But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.

- 2 YLY Psa22:19 But be not thou far from me, O LORD: O my strength,
haste thee to help me.
- 3 SYT Psa91:2 I will say of the LORD, He is my refuge and my
fortress: my God; in him will I trust.
- 4 OLM Psa34:15 The eyes of the LORD are upon the righteous, and his
ears are open unto their cry.
- 5 MHSh Psa80:19 Turn us again, O LORD God of hosts, cause thy face to
shine; and we shall be saved.
- 6 LLH Psa86:3 Be merciful unto me, O Lord: for I cry unto thee daily.
- 7 ACA Psa3:5 I laid me down and slept; I awaked; for the LORD sustained
me.
- 8 CHT Psa119:71 It is good for me that I have been afflicted; that I might
learn thy statutes.
- 9 HZY Psa88:14 LORD, why castest thou off my soul? why hidest thou
thy face from me?
- 10 ALD Psa88:1 O LORD God of my salvation, I have cried day and
night before thee:
- 11 LAV Psa27:13 I had fainted, unless I had believed to see the goodness
of the LORD in the land of the living.
- 12 HHO Psa6:4 Return, O LORD, deliver my soul: oh save me for thy mercies'
sake.
- 13 YZL Psa104:16 The trees of the LORD are full of sap; the cedars of
Lebanon, which he hath planted;
- 14 MBH Psa9:9 The LORD also will be a refuge for the oppressed, a refuge in
times of trouble.
- 15 HRY Psa128:4 Behold, that thus shall the man be blessed that feareth
the LORD.
- 16 HKM Psa10:1 Why standest thou afar off, O LORD? why hidest thou
thyself in times of trouble?
- 17 LAV Psa105:1 O give thanks unto the LORD; call upon his name:
make known his deeds among the people.
- 18 CLI Psa103:21 Bless ye the LORD, all ye his hosts; ye ministers of his,
that do his pleasure.
- 19 LVV Psa40:1 I waited patiently for the LORD; and he inclined unto
me, and heard my cry
- 20 PHL Psa119:108 Accept, I beseech thee, the freewill offerings of my
mouth, O LORD, and teach me thy judgments.
- 21 NLC Psa18:49 Therefore will I give thanks unto thee, O LORD, among
the heathen, and sing praises unto thy name.
- 22 YYY Psa147:11 The LORD taketh pleasure in them that fear him, in
those that hope in his mercy.
- 23 MLH Psa118:24 This is the day which the LORD hath made; we will
rejoice and be glad in it.
- 24 KhHU Psa95:6 O come, let us worship and bow down: let us kneel
before the LORD our maker.
- 25 NThA Psa34:4 I sought the LORD, and he heard me, and delivered me
from all my fears.
- 26 HAA Psa97:1 The LORD reigneth; let the earth rejoice; let the
multitude of isles be glad thereof.

- 27 YRTh Psa140:1 Deliver me, O LORD, from the evil man: preserve me from the violent man;
- 28 ShAH Psa35:24 Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me.
- 29 RYY Psa9:11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.
- 30 AVM Psa7:17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.
- 31 LCV Psa31:14 But I trusted in thee, O LORD: I said, Thou art my God.
- 32 VShR Psa116:4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.
- 33 YKhV Psa92:5 O LORD, how great are thy works! and thy thoughts are very deep.
- 34 LHKH Psa98:4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.
- 35 CVK Psa88:13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.
- 36 MND Psa26:8 LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.
- 37 ANY Psa94:18 When I said, My foot slippeth; thy mercy, O LORD, held me up.
- 38 KhOM Psa91:9 Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;
- 39 RHO Psa118:16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.
- 40 YYZ Psa115:11 Ye that fear the LORD, trust in the LORD: he is their help and their shield.
- 41 HHH Psa120:2 Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.
- 42 MYC Psa121:7 The LORD shall preserve thee from all evil: he shall preserve thy soul.
- 43 VVL Psa121:8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.
- 44 YLH Psa106:2 Who can utter the mighty acts of the LORD? who can shew forth all his praise?
- 45 SAL Psa33:22 Let thy mercy, O LORD, be upon us, according as we hope in thee.
- 46 ORI Psa38:21 Forsake me not, O LORD: O my God, be not far from me.
- 47 OShL Psa100:2 Serve the LORD with gladness: come before his presence with singing.
- 48 MYH Psa109:30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.
- 49 VHV Psa145:3 Great is the LORD, and greatly to be praised; and his greatness is unsearchable.
- 50 DNY Psa9:2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.
- 51 HKhS Psa104:31 The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

- 52 OMM Psa25:6 Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they have been ever of old.
- 53 NNO Psa33:18 Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;
- 54 NYT Psa16:5 The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.
- 55 MBH Psa103:19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.
- 56 FVY Psa149:4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.
- 57 NMM Psa145:14 The LORD upholdeth all that fall, and raiseth up all those that be bowed down.
- 58 YYL Psa113:2 Blessed be the name of the LORD from this time forth and for evermore.
- 59 HRKh Psa94:22 But the LORD is my defence; and my God is the rock of my refuge.
- 60 MTzR Psa34:16 The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.
- 61 VMB Psa8:1 O LORD, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.
- 62 YHH Psa24:5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.
- 63 ONV Psa37:4 Delight thyself also in the LORD: and he shall give thee the desires of thine heart.
- 64 MKhY Psa30:10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.
- 65 DMB Psa90:13 Return, O LORD, how long? and let it repent thee concerning thy servants.
- 66 MNK Psa87:2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.
- 67 AYO Psa18:46 The LORD liveth; and blessed be my rock; and let the God of my salvation be exalted.
- 68 KhBV Psa132:13 For the LORD hath chosen Zion; he hath desired it for his habitation.
- 69 RAH Psa119:145 I cried with my whole heart; hear me, O LORD: I will keep thy statutes.
- 70 YBM Psa145:17 The LORD is righteous in all his ways, and holy in all his works.
- 71 HYY Psa121:5 The LORD is thy keeper: the LORD is thy shade upon thy right hand.
- 72 MVM Psa131:3 Let Israel hope in the LORD from henceforth and for ever.

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72-fold Name of God

By Uri Raz

An opening comment - this article was originally written in Hebrew for Hebrew speakers. Hence all verse numbers refer to the bible in Hebrew, and not to any translation of the bible to Hebrew. Where I saw fit, I quoted the KJV translation of the appropriate verses for the benefit of the many English speakers who do not know Hebrew.

Some of the materials I've used for this article were written in English, I brought those materials in the article, or provided links to on-line versions of them.

Yet, in some places I had no reasonable choice to a Hebrew font. I've written the original article with the MS-Windows font most people use in Israel, and which I figure most surfers could easily install as well.

The 72 names are derived from Exodus 14:19-21, which in the original Hebrew have 72 letters each. The original Hebrew text is -

מִפְּנֵיהֶם, וַיִּסַּע עֲמֹד הָעָנָן; מֵאַחֲרֵיהֶם, וַיִּלָּךְ, הֵהָלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל, יֵט וַיִּסַּע מִלֵּאךְ הָאֵלֹהִים הֵים
מֵאַחֲרֵיהֶם, וַיַּעֲמֵד
קָרַב זֶה - וְלֹא; הִלְלֵלָהּ - יָאָר אֲתָנּוּ, וַיְהִי הָעָנָן וְהַחֹשׁ יִשָּׁךְ, וּבֵין מַחֲנֵה יִשְׂרָאֵל, כִּי וַיִּבֹּא בֵּין מַחֲנֵה מִצְרַיִם
הִלְלֵלָהּ - כָּל, זֶה-אֵל
הֵים - וַיִּשָּׂם אֶת, הִלְלֵלָהּ-הֵים בְּרוּחַ קָדִים עָזָה כָּל-וַיִּוָּלֶךְ יְהִנֶּה אֶת, הֵים-עַל, גִּדּוֹ-כִּי וַיֵּט מִשָּׁה אֶת
הַמָּיִם, וַיִּבָּקְעוּ; לְחִרְבָּה

And the KJV version is as following -

19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the 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 and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. 21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

The names are derived by writing the letters of the three verses one above the other, with no vowel points, spaces, or punctuation marks, the first from right to left, the second from left to right, and the third from right to left. The names are then read top down.

Names 72The

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Rabbi Abraham Abulafia describes in his book "Chayey Ha'Olam Ha'Bah" a Qabalistic method of meditating on the 72 names. I will not include the details

in this article, but only the method of marking the names with vowel points the letters.

Each Hebrew letter has a name, as do the letters of other languages. In Hebrew, the name of each letter's name starts with that letter, that is Aleph's name starts with an Aleph, Bet's name starts with a Bet, etc. The letters in the 72 fold name of God are given the same vowel points as they are given in the letters' names. As the Aleph in Aleph's name is marked with a Kamatz, all the Alephs in the 72 fold name of God are marked with a Kamatz, etc. The result is given in the following table -

The 72 Names with Vowel Points							
וְהוּ	יֵלִי	סִיט	עֵלֶם	מֵהֶשׁ	לֵלֶה	אֶכָּא	כְּהֶת
הִזִּי	אֶלֶד	לֶאֱנִי	הֶהֱעֵ	יִזֵּל	מִבֵּה	הֶרִי	הֶקֶמֶ
לֶאֱנִי	כְּלִי	לֶוְנוֹ	פֶּהֶל	גִּלְכֶּ	יִיִּי	מִלֵּה	חֶהֶן
גֶּתֶה	הֶאֱאֵ	יֶרֶת	שֶׁאֶה	רִיִּי	אֶוֹמֶ	לֶכֶב	וְשֶׁר
יִחוֹ	לֶהֶח	כֶּוֹקֶ	מִגֶּד	אֶגִּי	חֶעֶמֶ	רֶהֱעֵ	יִיִּזֵּ
הֶהֱהֵ	מִיֶּכֶ	וֶוֹלֶ	יֶלֶה	סֶאֱלֵ	עֶרִי	עֶשֶׁלֶ	מִיֶּה
וְהוּ	דִּגִּי	הֶחֶשׁ	עֶמֶמֶ	גִּנָּא	גִּיֶּתֶ	מִבֵּה	יֶפֶןִי
גִּמֶמֶ	יִיִּלֶ	הֶרֶחֶ	מִצֶּרֶ	וֶמֶבֶ	יֶהֱהֵ	עֶנֶן	מִחִי
דִּמֶבֶ	מִגֶּקֶ	אֶיֶעֶ	חֶבֶן	רֶאֶה	יֶבֶמֶ	הִיִּי	מִוֶּמֶ

In Athanasius Kircher's Oedipus Aegyptiacus there's a table of the 72 names and an appropriate verse from the book of Psalms for each of them, except for the 70th name, which is given the first verse from Genesis.

The logic behind the match is as following - each name is given a verse which contains the 4 letters name of God (YHVH) as well as the three letters of the name itself. If the name contains Yod, Heh, or Vau, they must appear somewhere beside the 4 letter name.

The 70th name is given the first verse from Genesis, which does not contain the 4 letters name of God, but does contain the three letters of the 70th name. Two other names are given verses which in the Hebrew bible (at least the one I have) do not contain the 4 letters name of God, so I brought the version from Oedipus Aegyptiacus as well. The 36th name is given a verse which does not contain the 4 letters name in either the Hebrew bible or the version brought in Oedipus Aegyptiacus.

A translation of the verse to English is available in Mather's article, which appears in in various places, e.g. Zalewski's book given in the bibliography.

Verses from the Book of Psalms & Names 72The			
Verse from Oedipus	Verse in Hebrew	Verse	Name

Aegyptiacus	number	
וְאֵתָהּ יְהוָה, מִגֵּן בְּעֵדֶי; כְּבוֹדִי, וּמִרִים רִאשִׁי.	3:4Psalms	והו
וְאֵתָהּ יְהוָה, אֶל-תִּרְחֹק; אֲלִילוּתִי, לְעִזְרָתִי חוֹשָׁה.	Psalms 22:20	ילי
אֶמֶר--לִיהוָה, מַחְסִי וּמְצוּדָתִי; אֵל־הִי, אֶבְטָח-בּוֹ.	Psalms 91:2	סיט
שׁוּבָה יְהוָה, חֲלָצָה נַפְשִׁי; הוֹשִׁיעֵנִי, לְמַעַן חֲסֹדְךָ.	6:5Psalms	עלמ
דְּרָשְׁתִּי אֶת-יְהוָה וְעֲנֵנִי; וּמִכָּל-מִגְוֵרוֹתֵי הַצִּלָּנִי.	Psalms 34:5	מהש
וְאֶמֶר--לִיהוָה, יֵשֶׁב צִיּוֹן; הִגִּידוּ בְּעַמִּים, עֲלִילוֹתָיו.	Psalms 9:12	ללה
רַחוּם וְחַנוּן יְהוָה; אַךְךָ אַפִּים וְרַב-חֶסֶד.	Psalms 103:8	אכא
בִּאֵי, נִשְׁתַּחֲוֶה וְנִכְרַעָה; נִבְרָכָה, לִפְנֵי-יְהוָה עַד שָׁנוֹ.	Psalms 95:6	כהת
זִכְר־רַחֲמֶיךָ יְהוָה, וְחֲסִדֶיךָ: כִּי מַעֲוֹלָם הָמָּה.	Psalms 25:6	הזי
יְהִי-חֲסִדְךָ יְהוָה עָלֵינוּ: כַּאֲשֶׁר, יַחֲלֵנוּ לָךְ.	Psalms 33:22	אלד
חִי-יְהוָה, וּבְרוּךְ צוּרֵי; וְנִירוֹם, אֱלֹהֵי יִשְׂרָאֵל.	Psalms 18:47	לאו
לִמָּה יְהוָה, תַּעֲמֹד בְּרַחוּק; תַּעֲלִים, לַעֲתוֹת בְּצָרָה.	Psalms 10:1	ההע
הֲרִיעוּ לִיהוָה, כָּל-הָאָרֶץ; צָחוּ וְרִנְנוּ וְזָמְרוּ.	Psalms 98:4	יזל
וַיְהִי יְהוָה מְשֻׁגָּב לְדָךְ; מְשֻׁגָּב, לַעֲתוֹת בְּצָרָה.	Psalms 9:10	מבה
וַיְהִי יְהוָה לִי לְמְשֻׁגָּב; וְאֵל־הִי, לְצוּר מַחְסִי.	Psalms 94:22	הרי
הוֹדִיעַ יְהוָה, יְשׁוּעָתוֹ; לְעֵינֵי הַגּוֹיִם, גָּלָה צְדָקָתוֹ.	Psalms 98:2	הקמ
יְהוָה אֱדַבְּרֵנוּ--מֶה-אֲדִיר שִׁמְךָ, בְּכָל-הָאָרֶץ; אֲשֶׁר תִּנֶּה הוֹדְךָ, עַל-הַשָּׁמַיִם.	8:2Psalms	לאו
שִׁפְטֵנִי כְּצִדְקָךָ, יְהוָה אֵל־הִי; וְאֵל-יִשְׁמְחוּ-לִי.	Psalms 35:24	כלי
קוֹה קוֹיָתִי יְהוָה; נִיט אֵלַי, וַיִּשְׁמַע	Psalms	לוו

	40:2	שׁוֹעֲתִי.
פהל	Psalms 2-120:1	א שׁיר, הַמַּעֲלוֹת: אֶל-יְהוָה, בַּצִּרְתָּהּ לִי- - קִרְאתִי, וַיַּעֲנֵנִי. ב יְהוָה--הֲצִילָהּ נַפְשִׁי, מִשּׁוֹפֶת-שָׁקָר: מִלְשׁוֹן רְמִיָּה.
נלכ	Psalms 31:15	וְאָנִי, עֲלִיךָ בְּטַחְתִּי יְהוָה; אֲמַרְתִּי, אֶל הִי אֲתָה.
יִי	Psalms 121:5	יְהוָה שׁ מָרְךָ; יְהוָה צִלְךָ, עַל-יַד יְמִינְךָ.
מלה	Psalms 121:8	יְהוָה, יִשְׁמַר-צִאתְךָ וּבּוֹאְךָ-- מֵעַתָּה, וְעַד-עוֹלָם.
חזהו	Psalms 33:18	יִירְאוּ מִיְהוָה, כָּל-הָאָרֶץ; מִמָּוֶן יְגוּרוּ, כָּל-יֹשְׁבֵי תֵבֶל.
נתה	9:2Psalms	אוֹדָה יְהוָה, בְּכָל-לֵבִי; אֲסַפְּרָה, כָּל- נִפְלְאוֹתֶיךָ.
האא	Psalms 119:141	קִרְאתִי בְּכָל-לֵב, עֲנֵנִי יְהוָה; תִּקְרֹךְ אֶצְרָה.
ירת	Psalms 140:2	תִּלְצַנֵּי יְהוָה, מֵאָדָם רָע; מֵאִישׁ חַמְסִים תִּנָּצְרֵנִי.
שאה	Psalms 71:12	אֶל הַיָּם, אֶל-תִּרְחֹק מִמָּוֶן; אֶל הִי לְעִזְרָתִי חִישָׁה (חִוְשָׁה).
ריי	Psalms 54:6	הִנֵּה אֶל הַיָּם, עֹזֵר לִי; אֲדֹנִי, בְּסִמְכִי נִפְשִׁי.
אומ	Psalms 71:5	כִּי-אֲתָה תִקְנוֹתִי; אֲדֹנִי יְהוָה, מִבְּטַחִי מִנְעוּרִי.
לכב	Psalms 71:16	אָבוֹא--בְּגִבֹּרוֹת, אֲדֹנִי יְהוָה; אֲזִכִּיר צִדְקָתְךָ לְבָדְךָ.
ושר	Psalms 33:4	כִּי-יָשָׁר דְּבַר-יְהוָה; וְכָל-מַעֲשָׂהוּ, בְּאֱמוּנָה.
יחו	Psalms 91:11	יְהוָה--יִדַּע, מַחְשְׁבוֹת אָדָם: כִּי-הִמָּה הִקְלָהּ.
להח	Psalms 131:3	יִחַל יִשְׂרָאֵל, אֶל-יְהוָה-- מֵעַתָּה, וְעַד- עוֹלָם.
כוק	ms Psal 116:1	אֶהְבֵּתִי, כִּי-יִשְׁמַע יְהוָה-- אֶת-קוֹלִי, תַּחֲנוּנִי.
מנד	Psalms 26:8	יְהוָה--אֶהְבֵּתִי, מֵעוֹן בֵּיתְךָ; וּמִקוֹם, מִשְׁכַּן כְּבוֹדְךָ.
אני	Psalms	יְהוָה אֶל הַיָּם צָבָאוֹת הִשְׁיִבֵנוּ; הָאֵר

	90:20	פָּנִיךָ, וְנוֹשָׁעָה.
חעם	Psalms 91:9	כִּי-אַתָּה יְהוָה מַחְסִי; עָלִיּוֹן, שְׁמֹתָ מְעוֹנֶךָ.
רהע	Psalms 30:11	שְׁמַע-יְהוָה וְתַנְנִי; יְהוָה, הִיָּה-עֲזָר לִי.
ייו	Psalms 98:15	לְמָה יְהוָה, תִּזְנַח נַפְשִׁי; תִּסְתִּיר פָּנֶיךָ מִמֶּנִּי.
ההה	Psalms 12:4	יִכָּרֶת יְהוָה, כָּל-שִׁפְתֵי תַלְקוֹת--לְשׁוֹן, מְדַבֶּרֶת גֹּד'לוֹת.
מיכ	Psalms 121:7	יְהוָה, יִשְׁמְרֶךָ מִכָּל-רָע; יִשְׁמֹר, אֶת-נַפְשְׁךָ.
וול	Psalms 88:14	וְאַנִּי, אֵלֶיךָ יְהוָה שׁוֹעֵתִי; וּבִבְקָר, תִּפְלְתִי תִקְדָּמְךָ.
ילה	salms P 119:108	נִדְּבוֹת פִּי, רָצָה-נָא יְהוָה; וּמִשְׁפָּטֶיךָ לִמְדֵנִי.
סאל	Psalms 94:18	אִם-אֶמְרֹתִי, מְטָה רַגְלִי; חֲסֹדְךָ יְהוָה, יִסְעֲדֵנִי.
ערי	Psalms 145:9	טוֹב-יְהוָה לְכָל; וְרַחֲמָיו, עַל-כָּל-מַעֲשָׂיו.
עשל	Psalms 92:6	מַה-גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה; מֵאֲדָם, עֲמָקוֹ מִחֹשֶׁב תִּתִּיךָ.
מיה	Psalms 98:2	הוֹדִיעַ יְהוָה, יְשׁוּעָתוֹ; לְעֵינֵי הַגּוֹיִם, גָּלָה צִדְקָתוֹ.
והו	Psalms 145:3	גָּדוֹל יְהוָה וּמְהֵלָל מְאֹד; וְלִגְדָלְתוֹ, אֵין חֶקֶר.
דני	Psalms 145:9	חֲנוּן וְרַחוּם יְהוָה; אֶרֶךְ אַפִּים, וְגָדֹל-חֶסֶד.
החש	Psalms 104:31	יְהִי כְבוֹד יְהוָה לְעוֹלָם; יִשְׁמַח יְהוָה בְּמַעֲשָׂיו.
עממ	Psalms 7:18	אוֹדָה יְהוָה כְּצִדְקוֹ; וְאַיִמְרָה, שֵׁם-יְהוָה עָלִיּוֹן.
ננא	Psalms 119:75	יִדְעֹתִי יְהוָה, כִּי-צִדְקָה מִשְׁפָּטֶיךָ; וְאַמוּנָה, עֲנִיתֵנִי.
נית	Psalms 103:19	יְהוָה--בִּשְׁמַיִם, הִכִּין כִּסְאוֹ; וּמִלְכוּתוֹ, בְּכָל מַשְׁלָה.
מבה	Psalms 102:13	וְאַתָּה יְהוָה, לְעוֹלָם תִּשָּׁב; וְזָכְרְךָ, לְדָר וָדָר.
פוי	Psalms	סוֹמֵךְ יְהוָה, לְכָל-הַנֶּפְלִים; וְזוֹקֵף,

	145:14	לְכָל-הַכְּפוּפִים.
נממ	Psalms 115:11	יִרְאֵי יְהוָה, בְּטַחוּ בִיהוָה; עֲזָרְכֶם וּמִגְנוֹם הוּא.
ייל	6:5Psalms	וְנַפְשִׁי, נִבְהֶלָה מֵאֲדָ; וְאַתָּה (וְאַתָּה) יְהוָה, עַד-מָתִי.
הרח	Psalms 113:3	מִמְזִרְחַ-שָׁמֶשׁ עַד-מִבּוֹאוֹ-- מְהֵלֵל, שֵׁם יְהוָה.
מצר	Psalms 145:17	צַדִּיק יְהוָה, בְּכָל-דֶּרֶכָיו; וְחֹסֶיד, בְּכָל-מַעֲשָׁיו.
ומב	Psalms 113:2	יְהִי שֵׁם יְהוָה מִבְּרֶךְ-- מִעַתָּה, וְעַד-עוֹלָם.
יהה	Psalms 119:159	רָאָה, כִּי-פָקוּדֶיךָ אֶהְבֵּתִי; יְהוָה, כְּחֹסֶדְךָ חֲיִנִּי.
ענו	Psalms 100:2	עֲבֹדוּ אֶת-יְהוָה בְּשִׂמְחָה; ב' אוּ לִפְנֵיו, בִּרְנָנָה.
מחי	Psalms 33:18	הִנֵּה עֵין יְהוָה, אֶל-יִרְאָיו; לְמִיִּתְּלִים לְחֹסְדוֹ.
דמב	Psalms 90:13	שׁוּבָה יְהוָה, עַד-מָתִי; וְהַנַּחֲם, עַל-עַבְדֶּיךָ.
מנק	Psalms 38:22	אֶל-תַּעֲזֹבֵנִי יְהוָה: אֵלֹהִי, אֶל-תִּרְחַק מִמֶּנִּי.
איע	Psalms 37:4	וְהִתְעַנֵּג עַל-יְהוָה; וְיִתֵּן-לְךָ, מִשְׁאֵלֹת לִבְךָ.
חבו	Psalms 106:1	הִלְלוּ-יְהוָה: הוֹדוּ לִיהוָה כִּי-טוֹב-- כִּי לַעוֹלָם חֹסְדוֹ.
ראה	Psalms 16:5	יְהוָה, מִנֵּת-חֶלְקִי וְכוֹסִי-- אַתָּה, תּוֹמִיךָ גּוֹרְלִי.
יבמ	1:1Gensis	בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.
היי	Psalms 109:30	אוֹדָה יְהוָה מֵאֲדָ בְּפִי; וּבִתְוַךְ רַבִּים אֶהְלֶנּוּ.
מומ	Psalms 116:7	שׁוּבִי נַפְשִׁי, לְמִנוּחֶיכִי: כִּי-יְהוָה, גָּמַל עָלֶיכִי.

Astrology, Tarot, and the 72 Names According to the Golden Dawn

Card	1st Angel	2nd Angel	Decan	
2 Wands	לאוהו	לאינד	Mars	Aries

3 Wands	הישחה	היממע	Sun	
4 Wands	לאאננ	לאתינ	Venus	
5 Pentacles	היהבמ	לאיופ	Mercury	
6 Pentacles	היממנ	לאליי	Moon	Taurus
7 Pentacles	לאחרה	לארצמ	Saturn	
8 Swords	לאבמו	לאההי	Jupiter	
9 Swords	לאונע	לאיחמ	Mars	Gemini
10 Swords	היבמד	לאקנמ	Sun	
2 Cups	לאעיא	היובח	Venus	
3 Cups	לאהאר	הימבי	Mercury	Cancer
4 Cups	לאייה	הימומ	Moon	
5 Wands	היוהו	לאילי	Saturn	
6 Wands	לאטיס	הימלע	Jupiter	Leo
7 Wands	הישהמ	לאהלל	Mars	
8 Pentacles	היאכא	לאתהכ	Sun	
9 Pentacles	לאיזה	הידלא	Venus	Virgo
10 Pentacles	היואל	היעהה	Mercury	
2 Swords	לאלזי	לאהבמ	Moon	
3 Swords	לאירה	הימקה	Saturn	Libra
4 Swords	היואל	לאילכ	Jupiter	
5 Cups	היוול	הילהפ	Mars	
6 Cups	לאכלנ	לאיי	Sun	Scorpio
7 Cups	לאהלמ	היוהח	Venus	
8 Wands	היהתנ	היאאה	Mercury	
9 Wands	לאתרי	היהאש	Moon	Sagittarius
10 Wands	לאייר	לאמוא	Saturn	
2 Pentacles	לאבכל	הירשו	Jupiter	
3 Pentacles	היוחי	היחהל	Mars	Capricorn
4 Pentacles	היקוכ	לאדנמ	Sun	
5 Swords	לאינא	הימעח	Venus	
6 Swords	לאעהר	לאזיי	Mercury	Aquarius
7 Swords	לאההה	לאכימ	Moon	
8 Cups	הילוו	היהלי	Saturn	
9 Cups	הילאס	לאירע	Jupiter	Pisces
10 Cups	הילשע	לאהימ	Mars	

The attribution is based on Chaldean astrology and a simple running order.

The minor arcana cards (2-10 in each of the four suits) are matched thus - the numbers in the range of 2-10 are matched to 9 consecutive decans starting with the 1st decan of aries, and then repeat themselves 3 more times, and the suit is taken from the decan's sign's elements. Thus the 1st decan of Libra, the cardinal air sign, is assigned 2 of Swords, and the 2th decan of Cancer, 5 decans down the way in a watery sign, is assigned 6 of Cups.

The 72 names are assigned consecutively to 5 degrees of the zodiac, but now starting with Leo, rather than Aries, which is where rosicrucian have the zodiac start. Thus each decan has 2 names assigned to it.

Decan rulers are assigned in a similar fashion - the seven planets are ordered according to their apparent velocity across the fixed stars, and then assigned according to this order in a cyclic order to the decans, starting with the 1st decan of Aries. As there are 7 planets and 36 decans, each planet is assigned to five decans, with Mars assigned to the last remaining decan.

Eliphas Levi has used a different attribution, as in the following table -

Tarot and the 72 Names According to the Eliphas Levi		
Card	1st Angel	2nd Angel
Ace Wands	היוהו	הימלע
2 Wands	לאילי	הישהמ
3 Wands	לאטיס	לאהלל
4 Wands	היאכא	הידלא
5 Wands	לאתהכ	היואל
6 Wands	לאיזה	היעהה
7 Wands	לאלזי	הימקה
8 Wands	לאהבמ	היואל
9 Wands	לאירה	לאילכ
Ace Cups	היוול	לאיי
2 Cups	הילהפ	לאהלמ
3 Cups	לאכלב	היוהח
4 Cups	היהתנ	היהאש
5 Cups	היאאה	לאייר
6 Cups	לאתרי	לאמוא
7 Cups	לאבכל	היחהל
8 Cups	הירשו	היקוכ

9 Cups	היוחי	לאדנמ
Ace Swords	לאינא	לאזיי
2 Swords	הימעח	לאההה
3 Swords	לאעהר	לאכימ
4 Swords	הילוו	לאירע
5 Swords	היהלי	הילשע
6 Swords	הילאס	לאהימ
7 Swords	לאוהו	היממע
8 Swords	לאינד	לאאננ
9 Swords	הישחה	לאתינ
Ace Pentacles	היהבמ	לאליי
2 of Pentacles	לאיופ	לאחרה
3 of Pentacles	היממנ	לארצמ
4 of Pentacles	לאבמו	הימבי
5 of Pentacles	לאההי	לאייה
6 of Pentacles	לאונע	הימומ
7 of Pentacles	לאעיא	לאיחמ
8 of Pentacles	היובח	היבמד
9 of Pentacles	לאהאר	לאקנמ

Papus, in his book *The Tarot of the Bohemains*, attributed the minors to the decans, ordering the cards as in the above table and starting with Aries' 1st decan & Ace of Wands and ending with Pisces' 3rd decan & 9 of Pentacles, using the same decan rulers as the Golden Dawn. Combining the two tables would create a French school alternative to the Golden Dawn table.

Powers and Characteristics of the Names	
Name	Powers and Characteristics
Vehuaiah	Subtle spirit. Endowed with great wisdom, enthusiastic for science and the arts, capable of undertaking and accomplishing the most difficult things.
Jeliel	To quell popular uprisings. To obtain victory over those who attack unjustly. Sprightly spirit, agreeable and courteous manners, passionate for sex.
Sitael	Against adversities. Protects against weapons and wild beasts. Loves truth, will keep his word, will oblige those in need of his services.
Elemiah	Against mental troubles and for the identification of traitors. Governs voyages, sea travels. Industrious, successful, keen for travel.
Mahasiah	To live in peace with everyone. Governs high science, occult

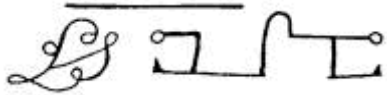

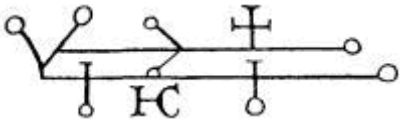
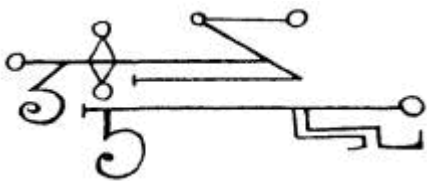
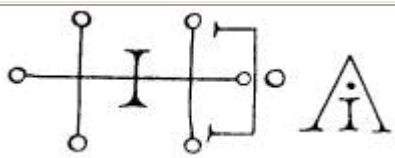
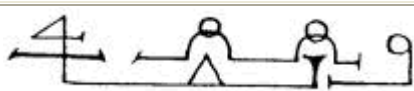
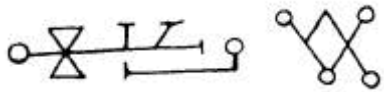
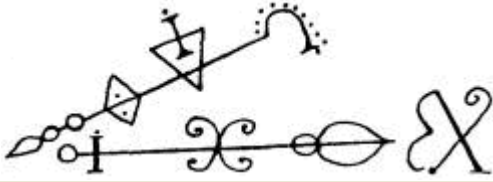
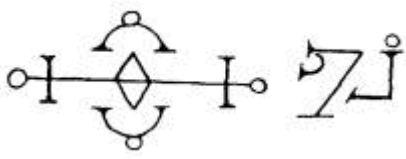
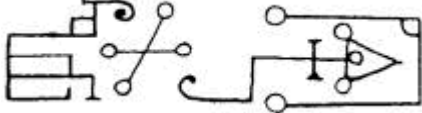
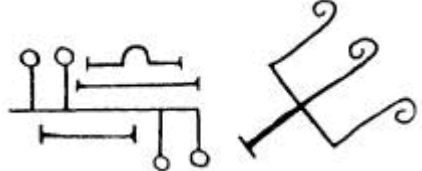
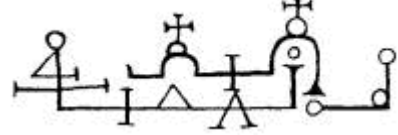
	philosophy, theology, the liberal arts. Learns easily, keen for honest pleasures.
Lelahel	To acquire knowledge and cure disease. Governs love, renown, science, arts and fortune. Features (include) ambition, fame.
Achaiah	Governs patience, secrets of nature. Loves learning, proud to accomplish the most difficult tasks.
Cahetel	To obtain the benediction of God and to drive away evil spirits. Governs agricultural production. Inspires man to rise towards God.
Aziel	Mercy of God, friendship and favor of the great, execution of a promise made (sic). Governs good faith and reconciliation. Sincere in promises, will easily extend pardon.
Aladiah	Good for those guilty of hidden crimes and fearing discovery. Governs rage and pestilence, cure of disease. Good health, successful in his undertakings.
Lauviah	Against lightning and for the obtainment (sic) of victory. Governs renown. Great personage, learned, celebrated for personal talents.
Hahaiah	Against adversity. Governs dreams. Mysteries hidden from mortals. Gentle, witty, discreet manners.
Iezalel	Governs friendship, reconciliation, conjugal fidelity. Learns easily. Adroit.
Mebahel	Against those who seek to usurp the fortunes of others. Governs justice, truth, liberty. Delivers the oppressed and protects prisoners. Loves jurisprudence, affinity for law courts.
Hariel	Against the impious. Governs sciences and arts. Religious sentiments, morally pure.
Hakamiah	Against traitors and for deliverance from those who seek to oppress us (sic). Governs crowned heads, great captains. Gives victory. Frank, loyal, brave character, sensitive to points of honour, an affinity for Venus.
Lauviah	To be invoked while fasting. Against mental anguish, sadness. Governs high sciences, marvelous discoveries. Gives revelations in dreams. Loves music, poetry, literature and philosophy.
Caliel	To obtain prompt aid. Makes truth known in law suits, causes innocence to triumph. Just, honest, loves truth, judiciary.
Leuviah	To be invoked while facing South. To obtain the grace of God. Governs memory, human intelligence. Amiable, lively, modest, bearing of adversity with resignation.
Pahaliah	Against enemies of religion, for the conversion of nations to Christianity (!). Governs religion, theology, morality, chastity, purity. Ecclesiastical vocation.
Nelebael	Against calumniators and spells and for the destruction of evil spirits. Governs astronomy, mathematics, geography and all abstract sciences. Loves poetry, literature, avid for study.
Ieiael	Governs fortune, renown, diplomacy, commerce, influence on voyages,

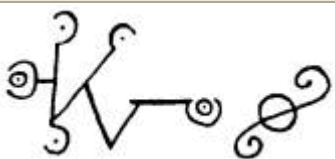


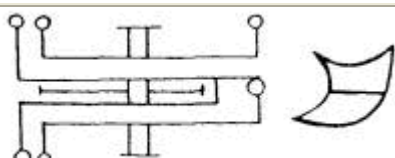

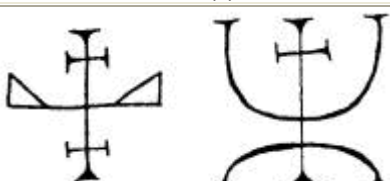
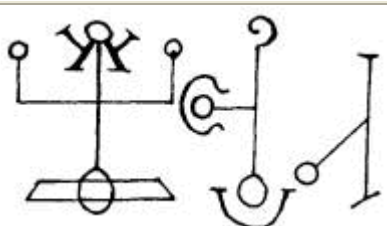
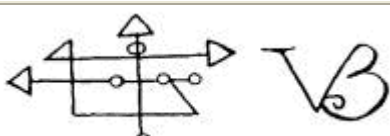

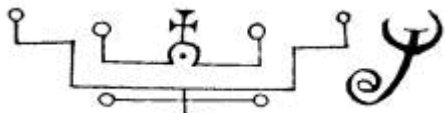
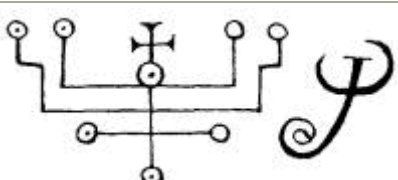
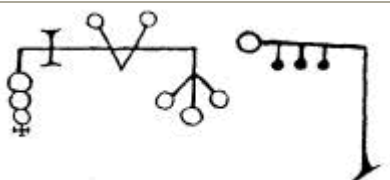

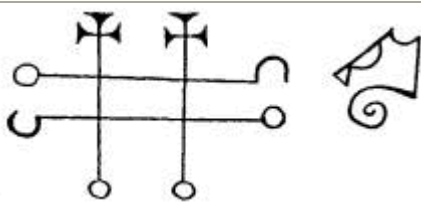

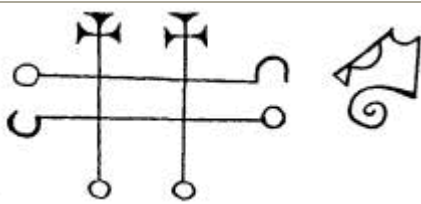
	discoveries, protection against storms and shipwreck. Loves business, industriousness, liberal and philanthropic ideas.
Melahel	Against weapons and for safety in travel. Governs water, produce of the earth, and especially plants necessary for the cure of disease. Courageous, accomplishes honorable actions.
Hahuiah	To obtain the grace and mercy of God. Governs exiles, fugitives, defaulters. Protects against harmful animals. Preserves from thieves and assassins. Loves truth, the exact sciences, sincere in word and deed.
Nith-Haiah	For the acquisition of wisdom and the discovery of the truth of hidden mysteries. Governs occult sciences. Gives revelations in dreams, particularly to those born on the day over which he presides. Influences those who practice the magic of the sages.
Haaiah	For the winning of a law suit. Protects those who search after truth. Influences politics, diplomats, secret expeditions and agents.
Jerathel	To confound wrong-doers and liars and for deliverance from one's enemies. Governs propagation of light (sic), civilization. Love (sic) peace, justice, science and arts; special affinity for literature.
Seeiah	Against infirmities and thunder, protects against fire, the ruin of buildings, falls and illnesses. Governs health, simplicity. Has much judgment.
Reiuel	Against the impious and enemies of religion; for deliverance from all enemies both visible and invisible. Virtue and zeal for the propagation of truth, will do his utmost to destroy impiety.
Ornael	Against sorrow, despair and for the acquisition of patience. Governs animal kingdom, watches over the generation of beings. Chemists, doctors, surgeons. Affinity for anatomy and medicine.
Lecabel	For the acquisition of knowledge. Governs vegetation and agriculture. Loves astronomy, mathematics and geometry.
Vasariah	Against those who attack us (sic) in court. Governs justice. Good memory, articulate.
Iehuiah	For the identification of traitors.
Lehahiah	Against anger. Known for his talents and acts, the confidence and fervor of his prayers.
Chevakhiah	To regain the favor of those one has offended. Governs testaments, successions and all private financial agreements. Loves to live in peace with everyone. Loves rewarding the loyalty of those in his service.
Menadel	To retain one's employment and to preserve one's means of livelihood. Against calumny and for the deliverance of prisoners.
Aniel	To obtain victory and stop the siege of a city. Governs sciences and arts. Reveals the secrets of nature, inspires philosophers, sages. Distinguished savant.
Haamiah	For the acquisition of all the treasures of heaven and earth. Against fraud, weapons, wild beasts and infernal spirits. Governs all that relates to God.

Rehael	For the healing of the sick. Governs health and longevity. Influences paternal and filial affection.
Ieiazel	For the deliverance of prisoners, for consolation, for deliverance from one's enemies. Governs printing and books. Men of letters and artists.
Hahahel	Against the impious, slanderers. Governs Christianity. Greatness of soul, energy. Consecrated to the service of God.
Mikael	For safety in travel. For the discovery of conspiracies. Concerned with political affairs, diplomatic.
Veuahiah	For the destruction of the enemy and deliverance from bondage. Love glory and the military.
Ielahiah	Success of a useful undertaking. Protection against magistrates. Trials. Protects against armies, gives victory. Fond of travel and learning. All his undertakings are crowned with success; distinguished for military capabilities and courage.
Sealiah	To confound the wicked and the proud, to exalt the humiliated and the fallen. Governs vegetation. Loves learning, much aptitude.
Ariel	To procure revelations. To thank God for the good he sends us. Discovers hidden treasure, reveals the greatest secrets of nature, causes the object of one's desire to be seen in dreams. Strong subtle mind, new and sublime thoughts, discreet, circumspect.
Asaliah	For the praising of God and the growing towards him when he enlightens us. Governs justice, makes the truth known in legal proceedings. Agreeable character, avid for the acquisition of secret knowledge.
Michael	For the preservation of peace and the union of man and wife. Protects those who address themselves to him, gives premonitions and secret inspirations. Governs generation of beings. Avid for love, fond of walks and pleasures in general.
Vehuel	Sorrow, contrariness. For the exaltation of oneself for the benediction and glory of God. Sensitive and generous soul. Literature, jurisprudence, diplomacy.
Daniel	To obtain the mercy of God and consolation. Governs justice, lawyers, solicitors. Furnishes conclusions to those who hesitate. Industrious and active in business, loves literature and is distinguished for eloquence.
Hahasiah	For the elevation of the soul and the discovery of the mysteries of wisdom. Governs chemistry and physics. Reveals the secret of the Philosopher's Stone and universal medicine. Loves abstract science. Devoted to the discovery of the properties of animals, plants and minerals. Distinguished in medicine.
Imamiah	Destroys the power of enemies and humbles them. Governs voyages in general, protects prisoners who turn to him and gives them the means of obtaining their freedom. Forceful, vigorous temperament, bears adversity with patience and courage. Fond of work.
Nanael	Governs the high sciences. Melancholy humor, avoids rest, meditation, well-versed in the abstract sciences.

Nithael	To obtain the mercy of God and live long. Emperor, king, and prince. Renowned for writings and eloquence, of great reputation among the learned.
Mabaiah	Beneficial for obtaining consolation and compensations. Governs morality and religion. Distinguished by good deeds and piety.
Poiel	For the fulfillment of one's request. Governs renown, fortune and philosophy. Well esteemed by everyone for his modesty and agreeable humor.
Nemmamah	For general prosperity and the deliverance of prisoners. Governs great captains. Drawn to the military; distinguished for activity and the courageous bearing of fatigue.
Ieiael	Protects against sorrow and care and heals the sick, especially afflictions of the eyes. Influences iron and those in commerce. Brave, frank, affinity for Venus.
Harahel	Against the sterility of women and to make children obedient to their parents. Governs treasure and banks. Printing, books. Love of learning, successful in business (especially money market).
Mizrael	For the cure of mental illness and deliverance from those who persecute us. Virtuous, longevity.
Umabel	To obtain the friendship of a given person. Fond of travel and honest pleasures; sensitive heart.
Iah-hel	For the acquisition of wisdom. Governs philosophers, illuminati. Loves tranquility and solitude, modest, virtuous.
Anianuel	For the conversion of nations to Christianity. Protects against accidents, heals the sick. Governs commerce, banking. Subtle and ingenious, industrious and active.
Mehiel	Against adversities. Protects against rabies and wild beasts. Governs savants, professors, orators and others. Distinguished in literature.
Damabiah	Against magic spells and for the obtainment (sic) of wisdom and the undertaking of successful ventures. Governs seas, rivers, springs, sailors. Sailor; amasses a considerable fortune.
Manakel	For the appeasement of the anger of God and for the healing of epilepsy. Governs vegetation, aquatic animals. Influences dreams. Gentleness of character.
Itaiel	To obtain consolation in adversity and for the acquisition of wisdom. Influences occult science. Makes the truth known to those who call on him in their work. Enlightened requirements of the spirit of God. Fond of solitude, distinguished in higher sciences.
Chabuiah	For the preservation of health and the healing of the sick. Governs agriculture and fecundity. Fond of the countryside, hunting, gardens and all that is related to agriculture.
Rochel	To find lost or stolen objects and discover the person responsible. Distinguished in the judiciary, morals and customs of all peoples.
Iabamah	Governs the generation of beings and phenomena of nature. Protects

	those who wish to progress spiritually. Distinguished by genius; one of the great lights of philosophy.
Haiei	To confound the wicked and for deliverance from those who seek to oppress us (sic). Protects those who call upon him. Influences fire. Brave.
Mumiah	A divine talisman should be prepared under favorable influences with the name of the spirit on the reverse side. Protects in mysterious operations, brings success in all things. Governs chemistry, physics and medicine. Influences health and longevity. Doctor.

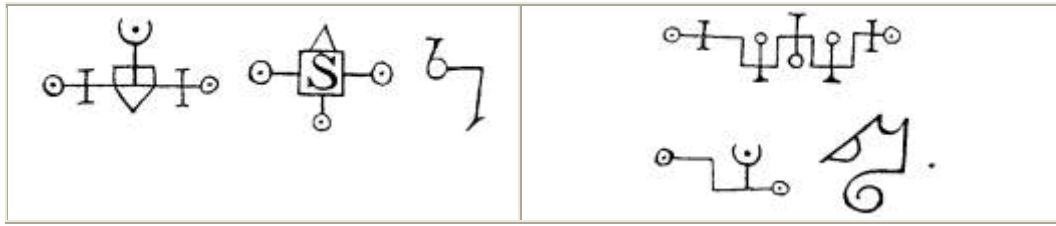
The Seals of the 72 Names	
וְהַנִּיחָה	י' לִי אֵל
	
סִי טָאֵל	עֶלְמִיָּה
	
מַהֲשִׁיָּה	לִלְהָאֵל
	
אַכְאִיָּה	כְּהַתְאֵל
	
הַזִּי אֵל	אַלְדִּיָּה
	
לְאֹנִיָּה	הַהֲעִיָּה
	

י' זל'אל	מבהאל
	
הרי'אל	הק'מיה
	
ל'אניה	ק'לי'אל
	
ל'וויה	פ'ה'ליה
	
ק'אלג'ל	י'י'י'אל
	
מ'להאל	ח'ה'נה
	
ג'ת'היה	ה'א'א'היה
	
י'ר'תאל	ש'א'ה'היה
	

רי'אל	אנמאל
לכבאל	ושריה
י'חונה	להחיה
כוק'יה	מנדאל
אני'אל	חעמ'יה
רהעאל	י'י'אל
הההעאל	מי'כאל

וולקיה	י'להקיה
סאָלקיה	עריאל
עשלקיה	מי'האל
נהאל	דניאל
החשקה	עממיה
גנאל	גיתאל
מבקה	לפניא

גמ'יה	י'יא
ה'יה	מ'יה
נ'יה	י'יה
ע'יה	מ'יה
ד'יה	מ'יה
א'יה	ה'יה
ר'יה	י'יה
ה'יה	מ'יה



As far as I can tell, those seals were all taken from an 18th century manuscript by the well known 16th century cryptographer Blaise de Vigenere . I know not the logic used to create those seals. Robert Ambelain warns in his book that, based on his personal experience, those seals represent the mirror images of the angel's powers, and thus of evil powers. I brought the seals for completeness' sake, with a warning to those who intend to put the seals to use.

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- Aaron Leitch's [lecture on the Shem ha-Mephoresh](#).
- The Practical Kabbalah ([part 1](#), [part 2](#)), by Robert Ambelain, translated by Piers A. Vaughan.

http://images.google.ro/imgres?imgurl=http://www.tarot.org.il/Images/Raziel.png&imgrefurl=http://www.tarot.org.il/&h=648&w=962&sz=75&tbnid=rQJ-4TiKjzdnXM:&tbnh=99&tbnw=148&hl=ro&start=44&prev=/images%3Fq%3DRaziel%26start%3D40%26svnum%3D100%26hl%3Dro%26lr%3Dlang_ro%26sa%3DN