

An Introduction to the QBL

This is an edit of the chapter QBL from my book Howling at the Sky, Draconian Architecture and the Sabian Keys.

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QBL

The Illusion of the Magus is Balance.

There is a message continually being transmitted from the void. Like radio waves, it invisibly permeates all things.

By using a system known as the QBL, we can construct a mechanism to receive and translate this message. The better the QBL is understood, the better the clarity and accuracy of the message received.

The message being transmitted gives details on how to construct a vehicle to transcend time and space. When used, it offers us the ability to travel between differing realms of reality, the vacuum of inter-galactic space, and to communicate with the denizens who inhabit these realities.

The QBL is composed of color, sound and the laws of geometry. The correct understanding of these components and their interrelationships with each other are the substance of the vehicle of attainment called the chariot of Merkabah, the double cube. The Merkabah, Throne Chariot of God, was believed in early Cabalistic literature to offer shamanic experience through levels of heavenly realms as detailed in the vision of Ezekiel. In modern language, the Merkabah is a vehicle used to experience different realms of reality. The objective of experiencing these realms of reality is to expand our consciousness to its full potential that we might live more dynamic and exciting lives.

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A shortcut to these realms can be obtained by the use of drugs. However, this method of passage, although offering the experience of the realm, does not necessarily provide an understanding of its language or dynamics or the ability to control the dialogue or experience.

One should refer to the tarot card of the Moon for the symbolism, dangers and precautions necessary when utilizing the shortcut method¹.

There are many doors leading from this world into the infinite, and the QBL is just one of many entrances.

For this work the QBL is our guide into unknown territory.

The QBL is a dynamic principle. It is not an object, thing or religion. That is not to say that certain parties have not made it any or all of these things. It is a system of realization that expands our consciousness by taking us from the world with which we are familiar into the unknown realms that we can, with experience, make our own. The QBL is the action of life and because it is life, it is a testing ground for our worthiness to continue in its adventure.

The language of this unknown territory is dream linguistics, a system more aligned to what is viewed as art than conventional concepts of what is considered language. It is paramount that we quest into these realms if we are to understand the basic applications of energies, in this world, the worlds beyond and the interrelationships between them.

Understanding of these realms is achieved by realigning ourselves to the universe through practicing the exercises detailed in *The Black Book of the Jackal*. These exercises are the gate of direct astral experience where the language of energy is communicated to us. It is here that we are empowered to develop our personal system of reference to confront the challenges of the adventure zone.

The technique is called magic and it must have an impact on our lives. Magic is performed to bring vitality and adventure into our lives by awakening the current of the life force within us. With this awakening will come the awareness that we have the choice to be more than we presently are, that there are multiple possibilities open to us, that we have command over our destinies and that we are accountable for our actions.

If we do not allow magic to impact on our lives, then our magical practices become an entertainment and an escape from reality.

¹ A description of this card is provided at the end of the present chapter.

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Magic is the opposite of escaping from life. It is practiced so we may be enticed to fully participate in life's drama. Our strengths and weaknesses must become exposed so that we might work with them to be more suitable agents of life.

The QBL is a reference system that can explain the transition of any idea from concept to conclusion. This can be the concept of God as non-being becoming existence, or of an idea becoming a conclusion in three-dimensional reality. It is also an ideal tool for individuals of different doctrines to discuss in a common language the interpretation of their beliefs. The QBL used in this way, as a vehicle of reference, can escape the pitfall of fanaticism, and give people of different belief systems a basis for the exchange of concepts and an understanding of the interrelationship of their philosophies.

For the common image of the QBL, (diagram 1).

This illustration is called the Tree of Life. The Tree of Life is composed of ten spheres known individually as Sephirah and twenty-two paths which connect these Sephiroth.

The Sephiroth are actual things or states of being, while the paths are transforming principles equivalent to the action of the root powers of geometry. The Sephiroth are form and the paths are force. These two principles are what make up existence. In alchemy, these principles are represented by the quality of sulfur, the symbol of force and function, and by salt, the principle of fixing or structure. The balanced application of these two principles creates consciousness, the quality of mercury, existence².

The top sphere is called Kether and is purely archetypal. The lowest sphere is Malkuth, the world of the actual, the realization of what was first conceived in Kether.

Each Sephirah has a list of correspondences to enrich the idea represented by it. It is important to note that the Sephiroth are not these correspondences but that there is a relationship between the Sephiroth and the correspondences. See Aleister Crowley's *777* and *Godwin's Cabalistic Encyclopedia* for commonly accepted correspondences. I would suggest however, that it is more rewarding for you, through experience, to develop your own system of correspondences.

The paths are the energies of the Hebrew letters, (diagram 2), and each letter is associated with a number. Giving the letters numbers however, is somewhat misleading as a number is *something* and the letters, as stated, are transforming principles. The letters are dynamic powers,

² Depicted in the image of the Orphic Egg which is an egg with a serpent spiraling around it.

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creative impulses, not things. They are the transition from one Sephirah, state of being, to another Sephirah or state of being. The term ratio is a better way to understand how to access the power of the letters as ratio is a measure of difference. The letters also have a list of correspondences. The most important correspondences are the meaning of the letter, number of the letter, tarot card and color (tables 1 and 2).

The structure of the Tree of Life is arranged in several ways, operating on several levels of reality.

First, there are the three pillars (diagram 3).

The Pillar of Severity is on the left, comprising the 3rd, 5th, and 8th Sephirah. It is assigned to the element of water.

The Pillar of Mildness is in the middle, comprising the 1st, 6th 9th and 10th Sephirah. It is assigned to the element of air.

The Pillar of Mercy is on the right, comprising the 2nd, 4th and 7th Sephirah. It is assigned to the element of fire.

Second, there are four worlds to the QBL:

Atziluth: pure deity, archetypal

Briah: creative

Yetzirah: formative

Assiah: the world of nature, human existence and three-dimensional reality

(diagram 4)

These four worlds of the Tree of Life relate to the four tarot suits and the four elements of fire, water, air and earth:

Atziluth: Wands, fire

Briah: Cups, water

Yetzirah: Swords, air

Assiah: Pentacles, earth

Each Sephirah and path is allocated a color for each of the four worlds (table 2).

The color scales are used in the construction of magic circles, talismans, amulets, magical weapons and telesmatic images that are pictorial representations of energy derived from the formula of Hebrew names. The scales utilized depend upon the sphere of operation the magician

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wishes to contact. As an example, to construct a telematic image of the name AHIH, אהיה³ the divine name of Kether, the colors are taken from the Atziluth scale. The head is bright pale yellow, the upper body blood red, the lower body yellowish green, the legs and feet blood red. However, because of the archetypal quality of Atziluth, the image will be seen as swirling, spectral colors rather than as a clear image. As you move down the worlds of the Tree of Life, telematic images become clearer and more defined. In Yetzirah, for example, the zoomorphic⁴ images of astrology can be used in their appropriate colors and in Assiah the elemental symbols can be utilized. Refer to table 3 for the hierarchies of the four worlds.

Magic circles are receivers and therefore partake of the Sephiroth. They are constructed to attract a specific energy. In the case of Chesed, the Sephirah of Jupiter, the circle would be blue and the letters orange⁵ when channeling its energy from the Briah scale.

Talismans are symbols of empowerment and as such are representative of energy; therefore they partake of the paths. To be empowered with the energy of Mercury for emotional thinking, such as writing a poem or a work of fiction, one would use the colors of the Briah scale. The background would be light purple and the figures and letters light yellow, the flashing color. For purely academic results you would use the Yetzirah color scale.

Amulets, symbols of protection and refuge, are associated with the known and so have a close affinity with the magic circle. Amulets are generally assigned to the Sephiroth of Assiah, the realm of the everyday world.

The name of traditional name of God from the Old Testament of the Bible, יהוה, IHVH, permeates all existence and can be allocated to the four worlds of the Tree of Life, the four elements and the court cards of the tarot. This is because the name is representative of the rhythm of life. ך is the father, ך the mother, ך is the son and ך is the daughter. The daughter contains the potential of the future, who when activated by the son, becomes the mother, and he becomes the father. However, this incestuous translation of the formula leads nowhere and only perpetuates the continuation of the known order. It is only when the son is attracted outside of the circle to seek a daughter from another circle, or the daughter of one circle attracts the son of another circle, that an explosion of possibility occurs. In the court cards of the tarot, this is

³ Hebrew reads from right to left

⁴ Attributing the form or nature of an animal to something. Oxford English Dictionary, Oxford University Press 1978.

⁵ Letters are painted in the flashing color of the circle

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demonstrated by the Princess of Wands attracting the Prince of Cups, the Princess of Cups attracting the Prince of Swords and the Princess of Swords attracting the Prince of Pentacles (diagram 5).

The Princess of Pentacles hangs in a vacuum at the bottom of the four worlds of the Tree of Life and attracts a whole new system of reference as can be seen in diagram 5. The Princess of Pentacles, although the last card of the deck is the incubating womb of the future and the entrance into untapped potential, she is the gate of infinite possibility.

Atziluth: ם, Fire, Knight

Briah: ן, Water, Queen

Yetzirah: ך, Air, Prince

Assiah: ף, Earth, Princess

The court cards of the tarot also relate to the Sephiroth of the Tree of Life.

Chokmah: Knight

Binah: Queen

Tiphareth: Prince

Malkuth: Princess

From this it can be seen that the tarot interacts well with the Tree of Life.

Each of the four worlds contains a whole Tree of Life and each Sephirah in each of these worlds, contains a Tree of Life. By adding all of these Sephiroth in the four worlds, one discovers that there are four hundred Sephirah, which is the numerical value of ף, the final letter of the Hebrew alphabet. The following are examples of alternative configurations:

- The world of Yetzirah can be divided into seven levels corresponding to the seven Elohim (diagram 6). This world is the body of the Merkabah. (diagram 7)

The Elohim ם׳ןךף are the androgynous quality of the One God. It is illustrated by the word as a feminine noun ןךף with a masculine plural ם׳. Each of the seven Elohim are assigned to a planet and allocated to the composite figure of the hexagram. Each point of the hexagram is attributed a planet and the center is assigned to the Sun. (diagram 8)

- In man, the world of Assiah, the Tree is divided into three, Neschamah, Ruach and Nephesch. (diagram 9)

To Neschamah are allocated the Sephiroth Kether, Chokmah and Binah, corresponding to the

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highest aspirations of the soul, the intellectual world and the alchemical quality of sulphur. Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod are allocated to Ruach, the moral world of reasoning powers which determines the nature of good and evil. To the Ruach is allocated the alchemical quality of mercury.

Malkuth is Nephesh, the animal soul and all its desires, material and sensuous, yet containing the Shekhinah, the emanation of God's invisible glory, the flame of life. The alchemical quality of salt is allocated to the Nephesh.

The letters of the Hebrew alphabet, when composed into words, are representative of formulas. This can be compared to musical terms such as the combination of notes creating a chord. In the case of God names, knowing the formula of a name will empower an individual with the energy represented by that God name.

For example, the God name IHVH, יהוה, has a value of 26 if one adds the numerical value of each of the Hebrew letters composing the name. The understanding of this formula, יהוה, gives the magician knowledge to deal with adversity, the attribute of this God name. It is interesting that 26 is also equal to the Sephiroth of the Middle Pillar of the Tree of Life, 1+6+9+10, the pillar of balance. Other correspondences of 26 are, the 26th path of the QBL allocated to the Hebrew letter ו, the path between Tiphareth and Hod, whose tarot attribution is the Devil and the Hebrew word כבוד, "to honor." This system of deriving an expanded meaning of a word by comparing it with words of the same numerical value is called gematria. The principle of gematria is that words with the same numerical value have an accord, or harmonic resonance, with each other.

When endeavoring to unlock the essence of a name, you can also analyze the tarot cards associated with the letters so you can enhance your understanding. In the case of יהוה we have, Hermit, Emperor, Hierophant, Emperor. The meanings of the Hebrew letters should also be referenced to augment the interpretation. י is hand, ה is window, ו is nail, and the repeated letter ה is again window.

It is for the magician to meditate upon all of these ideas and any other correspondences at his/her disposal. In time, this will assimilate them into a coherent image of the energy and action represented by this God name.

To know the name of a God, meaning to understand its formula, empowers the magician with the power of that God (God being another name for energy). Remember that each of these

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God names represents a specific function emanating from the void that is the source of everything, the life-current behind all things. However, it will become apparent through reading the following text that I believe the voids expression is dual in action. It is a function and not an item that can be represented by a Sephirah or thing.

If you are experimenting in astral vision, knowing the numbers of the Hebrew alphabet will be very rewarding. You will be able to check the authenticity of personalities met within a vision by referencing their numbers. As an example, when questioning an entity, ask its number. After the vision, you can check to see if this number has a correspondence to the plane you were experiencing. If you find the number has an affinity with the plane then the validity of the experience is that much more correct; if not, then there has been an error somewhere in your working which you will need to research. If you are working with another party this system can be taken to another level. Let one of you be the traveler and your colleague be the scribe. If the scribe knows his numbers, you will be able to converse with astral entities in number by checking their number replies with another corresponding number. This system can be expanded by using the color scales of the Tree of Life and checking their color correspondences from the experiences observed within the vision. In this way there is less chance of deception through your own ego influences. This form of communication is known as dream linguistics.

Initial experience with the system reveals that by playing with numbers and their relationships to each other it is possible for your ego, the Ruach, to come up with practically anything such as adding the numbers, reversing them, multiplying them etc. However, with continuing experimentation you begin to transcend the ego and find that some experiences prove more valid than others. The valid experiences provide positive results and replies to questions asked of entities encountered, and do not offer ambiguity. On these occasions you know you have found the correct key to turn on the engine of the plane in question. You will then be empowered with that plane's energy. Remember the important thing is to experiment and find out for yourself.

The subtitle of this chapter, QBL, is an example of interpreting a name to better understand its meaning.

Q is the Hebrew letter ק meaning the back of the head that represents the sub-conscious; the Tarot attribution is the Moon meaning illusion or imagination.

B is the Hebrew letter ב meaning house; the Tarot attribution is the Magus.

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L is the Hebrew letter ל meaning the ox goad that is guidance; the Tarot attribution is Justice.

In this example, on first examination, it would appear that the Illusion of the Magician is that he/she is in Balance. Another interpretation is that the subconscious of the Magician is the Residence of his Guidance, that it is from the subconscious that he/she seeks the answers to life's challenges. However, it could be explained that the Magician is using his/her imagination to achieve balance, meaning that the magician is traveling the path of פ Qoph. In so doing he/she is moving from the state of Malkuth to a more synthesized and complete state in Netzach.

By traveling the path of פ the adventurer is traveling several paths simultaneously, namely, ה Universe, ו Judgment, ג Sun, ז Star, ט Tower and the path פ Moon itself. This is because the path פ connects Sephiroth 10 and 7 directly. See diagram 2 of the Tree of Life.

At the beginning of this chapter I stated that the tarot card of the Moon illustrates dangers and precautions necessary for experiencing altered states of reality with the use of drugs.

Now that the fundamentals of the QBL have been outlined I feel it appropriate to describe what was implied by this statement.

The card of the Moon is allocated to the path of פ on the Tree of Life, the path that connects the sephiroth of Netzach and Malkuth⁶. The astrological sign attributed to this path is Pisces, the twelfth and final sign of the modern zodiac. In the foreground of the card is a crustacean emerging from a circular stagnant⁷ pool. The circle represents a revolution, completion and the cycle of a year⁸. The crustacean⁹, the transforming principle, is emerging from the past year to travel the path before it that is the circumference of a larger circle as yet not realized as a circle. At the entrance to this path is the jackal god, Anubis¹⁰, the guide through the underworld. Howling at the moon, the image which dominates this card, Anubis is alerting us to the dangers of this astrological body's quality, illusion. The illusion of the path is fear and it is

⁶ Netzach is titled victory and Malkuth kingdom meaning that this path is the victory of the kingdom. The victory of the kingdom is achieved through overcoming our fears that are illusionary.

⁷ Stagnant is a quality of wholeness when it needs to transform.

⁸ Pisces is the twelfth and final sign of the modern zodiac out of which a new year emerges. In successfully completing a cycle the life vehicle is equipped to enter unknown territory symbolized by the night landscape of the card. When using drugs or any short cut method without first establishing self discipline the adventure is ill equipped for the journey before him/her.

⁹ This is the Egyptian beetle god Khepra who's title is "The Sun At Night". It is Khepra traveling through the underworld, Amenta, that brings these regions to life. In psychological terms this is awakening the untapped memory banks of the subconscious mind to empower us with intuitive ability.

¹⁰ Anubis is the guiding faculty of the reasoning mind. The watch dog alerting us to danger.

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fear that we must overcome if we are to become whole¹¹. Below the Moon are four Hebrew ך that add up to forty, the number of the letter ך that has the tarot attribution of the Hanged Man¹². The two towers in the center of the card are Geburah and Chesed, the Sephiroth before the Abyss, limits of the rational realm and the conclusion of the world we are about to depart from. They represent the understanding of correct action, which is the function of the Ruach. The back ground color of this card is purple, a color of Daath that represents the paths in total and the veil that conceals the Supernals. As the ninth sign of the Egyptian zodiac, it represents giving birth¹³, which is the death of energy in becoming form. This is the rebirth of the adventurer, the constellation of Orion, who will release the waters of the inundation in the sign of Cancer¹⁴.

The word QBL translates in Hebrew as, “to receive,” and as a receiver partakes of the symbolism of the cup and grail.

A study of grail mythology reveals that the individual who has become drained of life in the single minded quest for the grail is the one refreshed by the fountain of energy received upon its discovery.

The Grail legends show us that we need to be receptive and open to new ideas, qualities of the grail, if we are to become infinitely energized. This receptive quality is the key to immortality.

¹¹ It is fear when we have not experienced the paths in sequence for we have not been empowered by the qualities of them. In this situation we are out of our depth and fall victim to the illusions and phantasies of our unstable minds.

¹² This is symbolizing that an act of sacrifice must be made when entering new territory.

¹³ To the ancient Egyptians Cancer was the first sign of their zodiac.

¹⁴ The inundation is the action of fertilization.

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Diagrams

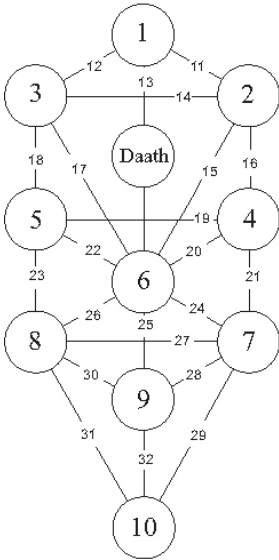


diagram 1

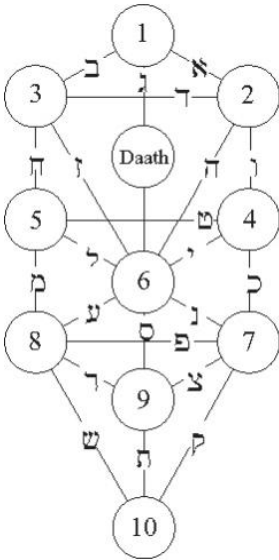


diagram 2

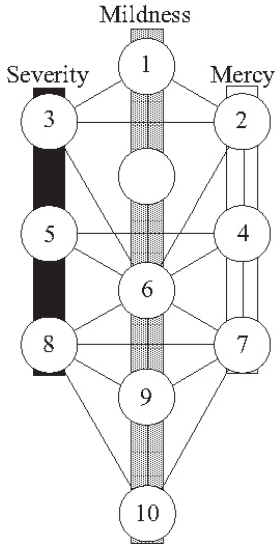


diagram 3

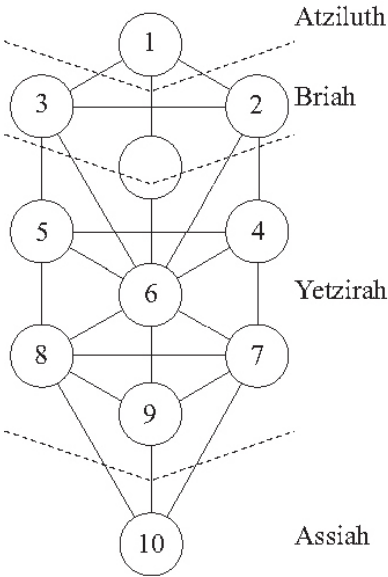


diagram 4

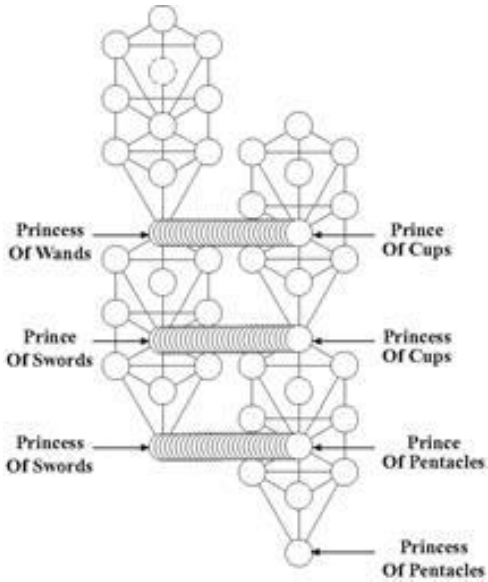
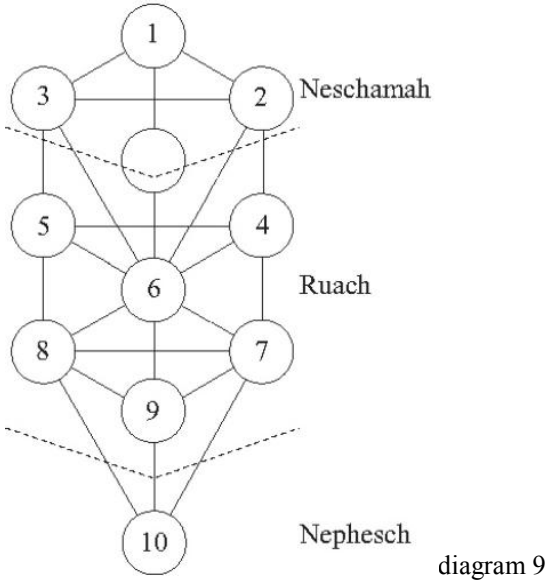
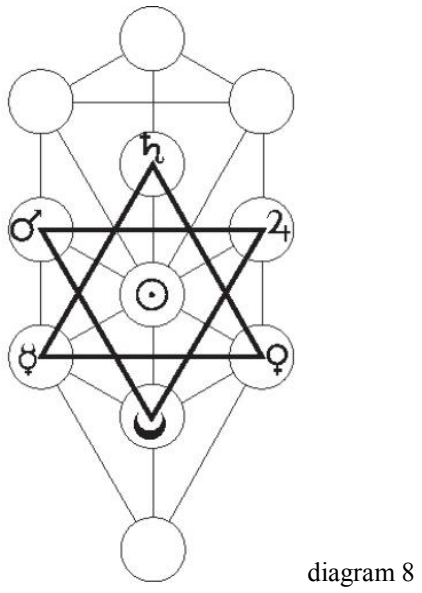
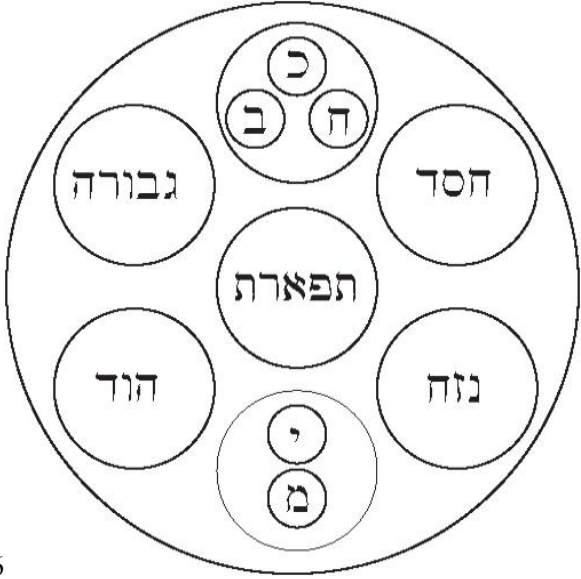
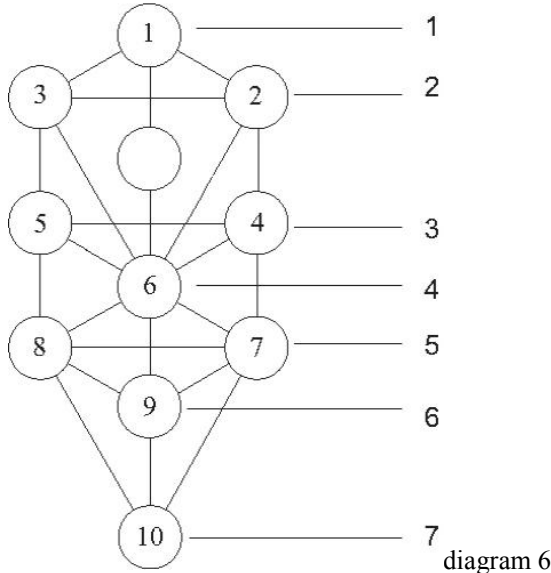


diagram 5

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Table 1

Sephirah

Name	Meaning	Celestial Sphere
Kether	Crown	Primum Mobile
Chokmah	Wisdom	Sphere of the Fixed Stars
Binah	Understanding	♄ Saturn
Chesed	Mercy	♃ Jupiter
Geburah	Severity	♂ Mars
Tiphareth	Beauty	☉ Sun
Netzach	Victory	♀ Venus
Hod	Splendor	☿ Mercury
Yesod	Foundation	☾ Moon
Malkuth	Kingdom	Elements, Fire △, Water ▽, Air ♁ and Earth ♁

Paths

Letter	Meaning	Numerical Value	Tarot Card	Astrological
א Aleph	Ox	1	Fool	♁
ב Beth	House	2	Magician	♄
ג Gimel	Camel	3	High Priestess	☾
ד Daleth	Door	4	Empress	♀
ה Heh	Window	5	Emperor	♂
ו Vau	Nail	6	Hierophant	♄
ז Zayin	Sword	7	Lovers	♁
ח Cheth	Fence	8	Chariot	♄
ט Teth	Serpent	9	Strength	♁
י Yod	Hand	10	Hermit	♁
כ Kaph	Palm of hand	20 7500 final	Wheel of Fortune	♃
ל Lamed	Ox goad	30	Justice	♁
מ Mem	Water	40 600 final	Hanged Man	▽

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נ Nun	Fish	50 ן700 final	Death	𐤎
ס Samech	Prop	60	Temperance	♄
ע Ayin	Eye	70	Devil	𐤅
פ Peh	Mouth	80 ף 800 final	Tower	♁
צ Tzaadi	Fish hook	90 ץ 900 final	Star	✴
ק Qoph	Back of the head	100	Moon	♁
ר Resh	Head	200	Sun	☉
ש Shin	Tooth	300	Judgment	⚖
ת Tau	Cross	400	Universe	𐤌

Table 2

Color Scales

Sephiroth	Atziluth	Briah	Yetzirah	Assiah
Kether	Brilliance	Brilliance	Brilliance	White-flecked gold
Chokmah	Pure soft blue	Light gray	Blue pearl gray	White-flecked red, blue, yellow
Binah	Crimson	Black	Dark brown	Gray-flecked pink
Chesed	Deep violet	Dark blue	Deep purple	Deep azure-flecked yellow
Geburah	Bright orange	Scarlet red	Bright scarlet	Red-flecked black
Tiphareth	Clear pink	Yellow-gold	Rich salmon	Gold amber
Netzach	Light amber gold	Light emerald	Bright yellow green	Olive-flecked gold
Hod	Violet purple	Tawny orange	Red russet	Yellow-brown flecked white
Yesod	Indigo	Violet purple	Very dark purple	Citrine-flecked azure
Malkuth	Bright yellow	Citrine, olive, russet, black	4 Colors flecked with yellow	Black rayed with yellow
Daath	Lavender	Gray white	Pure violet	Gray flecked gold
Path	Atziluth	Briah	Yetzirah	Assiah
ס	Bright pale yellow	Pale blue	Blue-emerald green	Emerald flecked yellow
ב	Primrose yellow	Light purple	Light gray	Light indigo rayed violet
ג	Pale silver blue	Silver	Cold pale blue	Silver-rayed sky blue
ד	Emerald green	Sky blue	Spring green	Bright rose rayed pale green
ה	Blood red	Dark rose red	Rich red	Glowing red
ו	Red orange	Deep indigo	Deep warm olive	Rich brown
ז	Orange	Pale mauve	Brownish orange	Reddish-gray hue to mauve
ח	Dark amber	Maroon	Rich bright russet	Dark greenish-purple
ט	Greenish yellow	Deep purple	Medium gray	Reddish amber
י	Yellowish green	Slate gray	Green gray	Plum
יא	Violet	Blue	Bright purple	Bright blue rayed yellow
יב	Emerald green	Sea blue	Aquamarine	Pale green
יג	Deep blue	Sea green	Deep olive green	White flecked purple
יד	Green blue	Dull brown	Very dark brown	Livid indigo brown
טו	Deep blue	Yellow	Green	Dark vivid blue
טז	Dark indigo	Black	Blue black	Dark gray near black
טז	Deep scarlet	Elemental red	Venetian red	Bright red rayed azure or emerald
יז	Amethyst	Sky blue	Bluish mauve	White tinged purple
יח	Ultra violet crimson	Buff flecked silver white	Light translucent pinkish brown	Stone
יט	Orange	Gold yellow	Rich amber	Amber rayed red
כ	Glowing orange scarlet	Vermilion	Scarlet flecked gold	Vermilion flecked crimson and emerald
כא	Indigo	Dark indigo	Blue black	Black rayed blue

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Table 3

Sephiroth Hierarchies

Sephiroth	Atziluth, Divine	Briah, Archangelic	Yetzirah, Choir of Angels	Assiah, Astrological
Kether	Eheieh	Metatron	Chaioth ha Qodesh	Rashith ha Gilgalim
Chokmah	Yah	Raziel	Auphanim	Mazloth
Binah	IHVH Elohim	Tzaphkiel	Aralim	Shabbatai
Chesed	El	Tzadkiel	Chashmalim	Tzedek
Geburah	Elohim Gibor	Kamael	Seraphim	Madim
Tiphareth	IHVH Eloah va-Daath	Michael	Malakim	Shemesh
Netzach	IHVH Tzabaoth	Haniel	Elohim	Nogah
Hod	Elohim Tzabaoth	Raphael	Beni Elohim	Kokab
Yesod	Shaddai El Chai	Gabriel	Kerubim	Levanah
Malkuth	Adonai ha-Aretz	Sandalphon	Ishim	Olam Yesodoth

Planetary Hierarchies

Planet	Name In Hebrew	Angel	Intelligence	Spirit
♄ Saturn	Shabbathai	Cassiel	Agiel	Zazel
♃ Jupiter	Tzedek	Sachiel	Iophiel	Hishmael
♂ Mars	Madim	Zamael	Graphiel	Bartzabel
☉ Sun	Shemesh	Michael	Nakhiel	Sorath
♀ Venus	Nogah	Hanael	Hagiel	Kedemel
☿ Mercury	Kokab	Raphael	Tiriell	Taphthartharath
☾ Luna	Levanah	Gabriel	Malkah be Tarshisim ve-ad Ruachoth Schechalim	Schad Barschemoth ha-Shartathan

Elementary Hierarchies

Element	Letter Of Pentagrammaton	Name Of God	Archangel	Angel	Ruler
Spirit	⚔ Shin	Eheieh, active Agla, passive	Metatron, active Sandalphon, passive		
Fire	⚔ Yod	Elohim	Michael	Aral	Seraph
Water	⚔ Heh	Al	Gabriel	Taliahad Tharsis	
Air	⚔ Vau	IHVH	Raphael	Chassan	Ariel
Earth	⚔ Heh	Adonai	Auriel	Phorlakh	Kerub