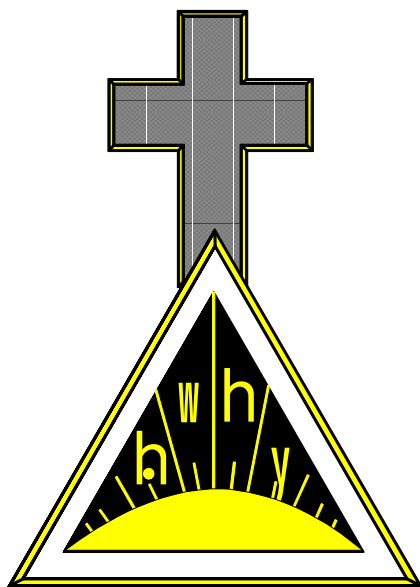


The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

**SCHEMHAMPORSCH
SEVENTY-TWO FOLD NAME
OF GOD**



PHILOSOPHUS 4=7

The expounded name of the Tetragrammaton, hwhy, is the Schemhamporesch, or the seventy-two fold name of God. We can see that the keys for the name ynda and Tetragrammaton are the number four. If we bind these two names together, we come up with yhnwdhay, thus, forming a name with eight letters. Eight times three, three being the number of the Supernal Triad, yields the twenty-four thrones of the Elders of the Apocalypse. These Elders wear upon their head a golden crown of three rays with each ray representing a name. Each name is an absolute idea and a ruling power of the great name hwhy, the Tetragrammaton. This should make the Philosophus aware that the Schemhamporesch is Microprosopic. The Tetragrammaton, hwhy, is Microprosopic, and the name hyha is Macroprosopic. Thus, if we take the number of the twenty-four thrones, and multiply them by the three rays on the crown that each Elder wears, according to the Apocalypse, we come up with the number seventy-two which is mystically shown in the name of hwhy. The Book of Revelations states, "When the Living Creatures hear the letters of the name, give glory to Him ... the four and twenty Elders fall down before him and cast their crowns before the throne."

These are also the seventy-two names of Jacob's Ladder by which the Angels of God descended and ascended. From a more traditional point of view, the seventy-two names of God are obtained through the 19th, 20th, and 21st verse of the 14th chapter of the Book of Exodus. Each verse consists of seventy-two letters.

The 19th verse of Exodus reads:

"And the Angel of the Elohim, that went before the camp of Israel, removed and went behind them; and the Pillar of Cloud removed from before them and stood behind them."

The 20th verse of Exodus reads:

"And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness (to the first), but it gave light by night (to these); and the one came not near onto the other all the night."

The 21st verse of Exodus reads:

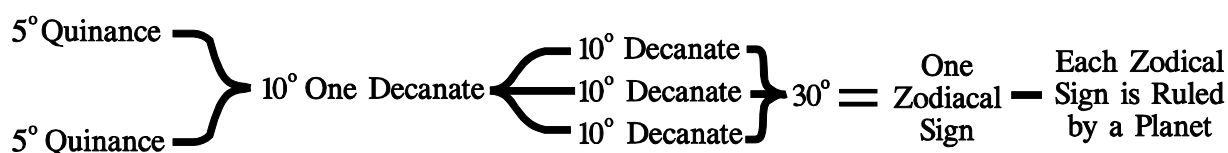
"And Moses stretched out his hand over the sea, and the Lord drove back the sea with a strong east wind all that night and made the sea dry land, and the waters divided."

Here is how to obtain the seventy-two names of God, the Schemhamporesch. Write these three verses down, one above the other, from right to left in Hebrew. As each verse contains seventy-two letters, there will also be seventy-two columns of three letters each. Each column will produce a word of three letters giving seventy-two names of three letters each, forming the Schemhamporesch, expounding the powers of the Tetragrammaton. From the seventy-two names of the Schemhamporesch are extracted various names of Angels. These Angels have a predisposition. When the letters la (suffix) are added to the name, it signifies severity and judgment. When the suffix hy is added to the three letters of the name, the Angel then becomes merciful.

Each Angel has five letters which thus further identifies the Schemhamporesch with the Microcosm. For is written, "Thy name is in him."

These seventy-two Angels rule over the seventy-two quinancies, which is a set of 5 degrees of the zodiac as opposed to a decanate which is 10 degrees of the zodiac. Thus, there are two Angels that rule over any decanate. This fits with the Tarot as well of which we will study more in higher grades. Each of the thirty-six number cards relate to the zodiacal wheel of 360 degrees. Thus, each number card of the Tarot is ruled by two Angels. Again, in higher grades, we will reveal how the zodiacal sign, the Tarot card that relates to the decanate, and the two Schemhamporesch Angels can be used in combination for extremely powerful and well integrated practical workings of Hermetic Qabalah.

Breakdown Chart



In addition, the seventy-two Angels of the Schemhamporesch are broken down into four groups or divisions of eighteen Angels each. Each division falls under the presidency of one of the letters of the Tetragrammaton.

- | | | | | |
|-----------|---|---|---|---------------------------------------------|
| 18 Angels | y | = | e | Leo and the fiery signs of the zodiac. |
| 18 Angels | h | = | h | Scorpio and the watery signs of the zodiac. |
| 18 Angels | w | = | k | Aquarius and the airy signs of the zodiac. |
| 18 Angels | h | = | b | Taurus and the earthy signs of the zodiac. |

Let us come back to the Book of the Apocalypse by St. John, or as commonly called, the Book of Revelation: "The Tree of Life which bears twelve manner of fruit and which yielded her fruit every month and whose leaves were for the healing of nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it." We see this exonerated and exemplified in the 3=8 altar diagram. Thus, to take away some of the symbolism and to make it understandable, the twelve manners of fruit yielded every month answered to the signs of the zodiac, and to the twelve tribes of the sons of Jacob. This can also be ascribed to the twelve apostles. The healing leaves that John speaks of in his vision are those of the Schemhamporesch, or the divided name of the Zaur Anpin, the Microprosopus, or the Christ, the Lamb of \yhl a. Zaur Anpin is the seventy-two leaves of the Tree.

There are more significant symbolisms that can be attuned through more in-depth understanding of these three verses from Exodus. It is sufficient to say at this point that it is only when hwy interposes between Israel and Egypt that these incidences occur in Exodus that show forth the Schemhamporesch. There are also several other ways of

obtaining these names from these three verses, particularly by the process of Temurah. As a side note worthy of remembering, in the Schemhamporesch, all the letters of the Hebrew alphabet are used except the letter g. The letter g, having a numerical value of three, is the key to their instruction. Thus, they are grouped together in words of three letters each. In addition, if we take the 360 degrees of the zodiac, and divide them by five, it gives us 72 degrees, which are the intervals between the points of a regular pentagram inscribed within a circle. The number seventy-two equals six times twelve which equals seventy-two cubes, or the hexagram. Each hexagram will be represented by its angles, the six quincances of a sign. Thus, we place the sign in the center of it in any order that may be required in compliment with the practical work.

The meanings of these seventy-two names of God, the Schemhamporesch, are collected from various Psalms in which Tetragrammaton appears. Thus, we have the meaning ascribed to the name.

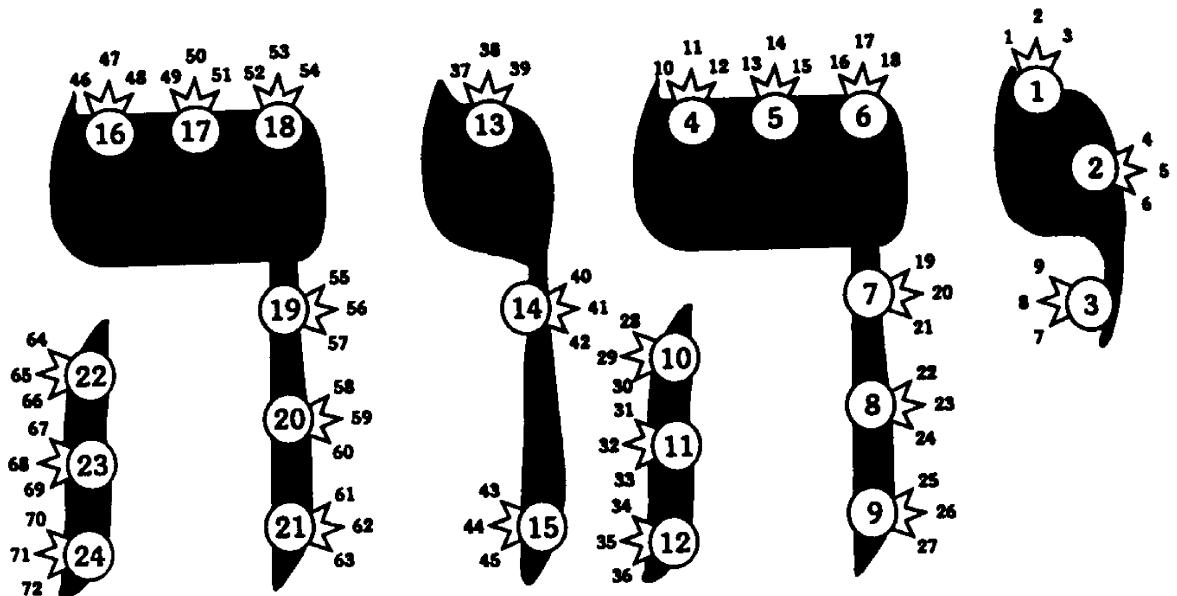
It is important that when pronouncing Schemhamporesch, we exclude the sound of "ham." The "ham" is never used in Jewish tradition. It is not necessary that the Philosophus memorize the seventy-two names. However, it is advisable that they are read, and the meanings have some essence within your being, for later, these names will be able to be invoked and used for specific magical operations.

Schemhamporesch

	DIVINE NAME	ANGELIC NAME	MEANING OF DIVINE NAME
1.	whw	Vahaviah	God the Exalter
2.	yly	Yelayel	Strength
3.	fys	Saitel	Refuge, Fortress & Confidence
4.	\lu	Olmiah	Concealed, Strong
5.	chm	Mahashiah	Seeking Safety from Trouble
6.	hll	Lelahel	Praiseworthy, Declaring His Works
7.	aka	Akaiah	Long Suffering
8.	thk	Kehethel	Adorable
9.	yzh	Hazayel	Merciful
10.	dla	Aldiah	Profitable
11.	wal	Laviah	To be Exalted
12.	uhh	Hihaayah	Refuge
13.	lzy	Yezahel	Rejoicing over all Things
14.	hbm	Mebahel	Guardian, Preserver
15.	yrh	Harayel	Aid
16.	\qh	Hoqmiah	Raise up, Praying Day and Night
17.	wal	Laviah	Wonderful
18.	ylk	Kelial	Worthy to be Invoked
19.	wvl	Livoyah	Hastening to Hear
20.	lhp	Phehilyah	Redeemer, Liberator
21.]ln	Nelokhiel	Thou Alone
22.	yyy	Yeyayel	Thy Right Hand
23.	hlm	Melchel	Turning away Evil
24.	whj	Chahaviah	Goodness in Himself
25.	htn	Nithahiah	Wide in Extent, the Enlarger, Wonderful
26.	aah	Haayah	Heaven in Secret
27.	try	Yirthiel	Deliverer
28.	hac	Sahiah	Taker away of Evils
29.	yjr	Reyayel	Expectation
30.	\wa	Avamel	Patient

31.	bkl	Lekabel	Teacher, Instructor
32.	rcw	Veshiriah	Upright
33.	wjy	Yechavah	Knower of all Things
34.	jhl	Lehachiah	Clement, Merciful
35.	qwk	Keveqiah	To be Rejoiced in
36.	dnm	Mendial	Honorable
37.	yna	Aniel	Lord of Virtues
38.	\uj	Chaamiah	The Hope of all the Ends of the Earth
39.	uhr	Rehaayel	Swift to Condone
40.	zyy	Yeyeziel	Making Joyful
41.	hhh	Hahihel	Triune
42.]ym	Michael	Who is like unto Him
43.	lww	Vavaliah	King and Ruler
44.	hly	Yelahiah	Abiding Forever
45.	las	Saliah	Mover of all Things
46.	yru	Aariel	Revealer
47.	l cu	Aasliah	Just Judge
48.	hym	Mihal	Sending Forth as a Father
49.	whw	Vehooel	Great and Lofty
50.	ynd	Deneyal	Merciful Judge
51.	cjh	Hechashiah	Secret and Impenetrable
52.	\mu	Aamamiah	Covered in Darkness
53.	ann	Nanael	Caster down of the Proud
54.	tyn	Nithal	Celestial King
55.	hbm	Mabahiah	Eternal
56.	ywp	Pooyal	Supporting all Things
57.	\mn	Nemamiah	Lovable
58.	lyy	Yeyelal	Hearer of Cries
59.	j rh	Herochiel	Permeating all Things
60.	rxm	Mitzrael	Raising up the Oppressed
61.	bmw	Vemibael	The Name which is over all
62.	hhy	Yehohel	The Supreme Ends, or Essence

63.	wnu	Aaneval	Rejoicing
64.	yj m	Mochayel	Vivifying
65.	bmd	Dambayah	Fountain of Wisdom
66.	qnm	Menqal	Nourishing all
67.	uya	Ayoel	Delights of the Sons of Men
68.	wbj	Chabooyah	Most Liberal Giver
69.	har	Rahael	Beholding all
70.	\by	Yebomayah	Producing by His Word
71.	yyh	Hayayel	Lord of the Universe
72.	\wm	Mevamayah	End of the Universe



Because the Schemhamporesch is Microprosopic, the above diagram illustrates the location of the seventy-two Angels on the Tetragrammaton.