Table 2-1. Backlight Ratings

Secondary Solid Angle	во	81	82	83	84	85
BH	110	500	1000	2500	5000	>5000
BM	2.20	1000	2500	5000	8500	>8500
BL	110	500	1000	2500	5000	>5000

Table 2-2. Uplight Ratings

Secondary Solid Angle	uo	U1	U2	U3	U4	US
UH	0	10	50	500	1000	>1000
UL	0	10	50	500	1000	>1000

Table 2-3. Glare Ratings for Asymmetrical Luminaire Types (I, II, III, IV)

Secondary Solid Angle	GO	G1	G2	G3	G4	G5
FVH	10	100	2.25	500	750	>750
BVH	10	100	225	500	750	>750
FH	660	1800	5000	7500	12000	>12000
BH	110	500	1000	2500	5000	>5000

Table 2-4. Glare Ratings for Symmetrical Luminaire Types (V and VS)

Secondary Solid Angle	GO	G1	G2	G3	G4	G5
FVH	10	100	225	500	750	>750
BVH	10	100	225	500	750	>750
FH	660	1800	5000	7500	12000	>12000
BH	660	1800	5000	7500	12000	>12000

Notes for Tables 2-1 through 2-4:

- Any one rating is determined by the maximum rating obtained for that table. For example, if the BH zone is rated B1, the BM zone is rated B2, and the BL zone is rated B1, then the Backlight rating for the luminoire is B2.
- For the determination of BUG ratings, the photometric test data shall include data in the upper hemisphere unless no light is emitted above 90 degrees vertical (for example, if the luminaire has a flat lens and opaque sides), per the IES Testing Procedures Committee recommendations.
- It is recommended that the photometric test density include values at least every 2.5 degrees vertically. If a
 photometric test does not include data points every 2.5 degrees vertically, the BUG ratings shall be determined based
 on appropriate interpolation.

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Mark Stanley Rea, Illuminating
Engineering Society of North America

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web kabbalah or qabalah kə'b α :lə 'kæbələ kə bah lə kab ə lə hebrew \square \square \square romanized qabbālā lit reception tradition 1 a is an esoteric method discipline and school of thought in jewish mysticism 2 a traditional kabbalist is called a mekubbal \square \square \square \square məqūbbāl receiver

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web kabbalah is the name applied to the whole range of jewish mystical activity while codes of jewish law focus on what it is god wants from man kabbalah tries to penetrate deeper to god s essence itself there are elements of kabbalah in the bible for example in the opening chapter of ezekiel where the prophet describes his experience of the

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in the 1st century by rabbi simeon bar yochai it continued in the 13th century in spain by rabbi moses de león it tries to explain how something beyond thought and imagining can still be seen and felt

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