

number of those thirteen divisions of the influence) in the supernal world, and the thirteen gates of mercy are opened. At that time (by which principally the day of expiation is meant, according to that passage of Isaiah, lv. 6): "Seek ye the Lord while He can be found."

[The "thirteen divisions of the influence in the supernal world" are of course these thirteen parts of the beard of Macroprosopus considered in the sense of Atziloth, the archetypal world, the habitation of the pure Sephiroth alone: "Seek ye the LORD while he may be found."]

20. It is written, Gen. I. II.: "And the Lord said, Let the earth bring forth germination; (let there be) grass yielding seed." (If here the word IHI, *Yehi*, "let there be," be inserted, they make nine words.) This is that which is written: "And humble your bodies in the ninth of the month at even." (This is to be understood concerning that time concerning which we have spoken above, because then the Lord is to be sought out.)

[VIAMR ALHIM THDSHA HARTZ DSHA OSHB MZRIO ZRO, eight words, to which if IHI be added, we have nine. The English version = "And God said, Let the earth bring forth grass, the herb yielding seed."]

21. (In that passage, Deut. iii. 24, where it is written): "Adonai Jehovah, thou hast begun to show unto Thy servant Thy greatness," the name, Tetragrammaton, IHVH existeth perfectly written in its sides. (So that the name ADNI, *Adonai*, denoteth the inferior H, *He*, from the one side; and the points of the name ALHIM, *Elohim*, denote the superior H, *He*, from the other side.)

["In its sides"—*i.e.*, in its aspects. The points are the vowel marks.]

22. But here in this progermination of the earth it is not perfect, because IHI, *Yehi* (let there be), is not written. (But we read it so that also these letters do not represent a perfect name.)

23. (But therein is represented to us) the superior I,

Yod (that is, the mark of supernal mercy, which is that most holy Ancient One, as the correct Mantuan Codex shows in a marginal note), and the inferior I, *Yod* (that is, the mark of inferior mercy, which is Microprosopus with the influence which he hath from Macroprosopus, which two II, *Yods*, are also represented in that passage, Gen. ii. 7): VIITzR IHVH, *Vayeyetsir*, *Yod*, *He*, *Vau*, *He*, and Tetragrammaton formed (the supernal I, *Yod*, (and the inferior I, *Yod*).

[The only way that I can possibly see that VIITzR IHVH will bear the construction put upon it here is this (in which an eminent Hebrew scholar, Mr. Mew, agrees with me): V, *Vau*, and I, *Yod*, the *Yod*, ITzR, *Yetzer*, be formed (namely, the) IHVH, Tetragrammaton. In this construction the first letter *Yod* in the word VIITzR is taken as the *object* of the verb ITzR, and *not* as a pronominal prefix. The most holy Ancient One is the origin of Kether in Ain Soph when in the condition of the Ain Soph Aur (see Introduction), while the inferior *Yod* is the symbol of Yesod.]

24. (But in) IHI (besides) the superior and inferior (also existeth) the H, *He*, between both (like as) a connexion of perfection (whereby the influx is derived from the Macroprosopus and passed on to the Microprosopus.)

25. (Wherefore) it is perfect (since it is this name without separation), but it is not turned to every side (because therein is no symbol of the bride of Microprosopus). (Therefore) this name is taken out from this place and planted in another (that is, those letters also receive another signification from the inferior paths).

26. (For) it is written, Gen. ii. 8: "And the Tetragrammaton Elohim planted." (Whereby is understood) that H, *He*, which is between the two II, *Yods*, of the word IHI, *Yehi*, which in the supernals is) the position of the nose of the more Ancient One over the Microprosopus (concerning which see further in the "Idra Rabba," § 175). (For this) existeth not without the spirit.

[For this H, *He*, symbolised in Elohim, is rather the supernal *He*

alone, than either the inferior *He* alone, or both conjoined. The nose of Macroprosopus is said in the "Idra Rabba" to be life in every part—*i.e.*, it, the life, existeth not therefore without the influx of the spirit which rusheth forth therefrom (See *ante*, Chapter I. § 15.)

27. Through H, *He*, therefore, it is perfected (rather by reason of the mother than by reason of the bride, of whom it is the soul). For the one H, *He*, is above (namely, designating the first understanding of the Tetragrammaton; and the other is) the H, *He*, below (denoting the queen and the bride).

28. Like as it is written, Jer. xxxii. 17: AHH ADNI IHVH, *Ahah, Adonai, Yod He Vau He*: "Ah, Lord Jehovah," &c., where there is a cohesion of the connecting links (that is, in the word AHH, *Ahah*, those two HH, *He's*, are combined which elsewhere are the media of the connecting path). For by the spirit is made the connection of the balanced equilibria (that is, of the combinations as well of the father and mother as of the Microprosopus and his bride).

29. (Now the author of the "Siphra Dtzenioutha" descendeth to the inferior paths, leaving out Macroprosopus, and examineth the name IHV, *Yod He Vau*. In this are represented father and mother and Microprosopus. And first occurreth) the supernal I, *Yod* (the symbol of the father), which is crowned with the crown of the more Ancient One (that is, whose highest apex denoteth the highest crown, or Macroprosopus; or, according to another reading of the passage, "which is surrounded by the secret things"—that is by the influence or beard of Macroprosopus, which covereth both the father and the mother). It is that membrane of the supernal brain which, on account of its excellency, both shineth and is concealed. (Concerning this matter further, see the "Idra Rabba," § 58.)

30. The supernal H, *He* (than presenteth itself), which is surrounded by the spirit which rusheth forth from the

entrances of the galleries (or the nostrils of Macroprosopus), that it may give life to all things.

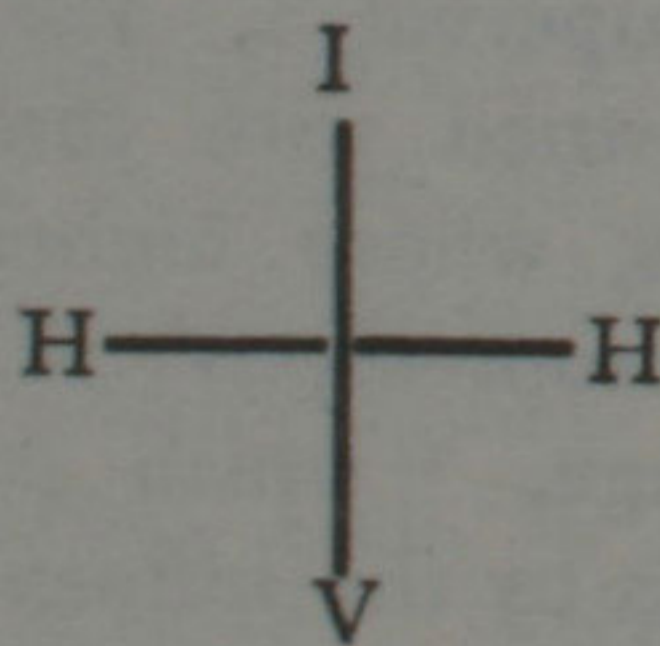
31. The supernal V, *Vau*, is that tremendous flashing flame (which is the beginning of judgment, seeing that doubtless hitherto the Microprosopus existeth in the mother) which is surrounded by its crown (namely, the mother).

32. And after are the letters taken in extended form (so that this name is written at length, in this manner: VV, *Vau*, HH, *He*, IVD, *Yod*, which form, when it is perfect, is usually called BN, *Ben*, because its numeration is 52), and in Microprosopus are they comprehended (seeing that then he embraceth his bride).

[See Introduction, page 33, Table showing the writing of the Tetragrammaton in the four worlds.]

33. When (this form) beginneth, they are discovered in the cranium (namely, these letters, and therein are they distributed in the most supernal part of Macroprosopus).

["In the cranium" (or skull), BGVLGLTHA, *Begolgotha*, or in Golgotha. In the New Testament it is worthy of note that Jesus Christ (the Son) is said to be crucified at Golgotha (the skull); while here, in the Qabalah, Microprosopus (the Son), as the Tetragrammaton, is said to be extended in the form of a cross, thus—



—in Golgotha (the skull). The text above says, at the end of section 33, "of Macroprosopus"; but I think this is a misprint for "of Microprosopus."

34. Thence are they extended throughout his whole form (from the original benignity), even to the foundation of all things (namely, as the soul of the inferiors).

35. When it is balanced in the pure equilibrium (that is, when the white locks of the most holy Ancient One send down the lights or names) then are those letters equilibrated. (That is, from their virtue cometh the light.)

[The "lights or names" are the ten Sephiroth and the Divine names associated with them (see Introduction), which are (with the exception of the first Sephira) comprehended in the Tetragrammaton IHVH.]

36. When he is manifested in Microprosopus (namely, Macroprosopus), in him are those letters, and by them is he named.

37. IVD, *Yod*, of the Ancient One, is hidden in its origin (that is, the father, who is usually symbolized by I, *Yod*, and is himself also called the Ancient One, is shrouded by the beard of Macroprosopus; or otherwise. Instead of that manner in which the other two letters duplicate their literal parts—*e.g.*, HH and VV—I, *Yod*, by reason of his very nature, cannot be expressed by this duplication, but remaineth one and alone), because the name is not found; that is, because if II be put, it can no longer be pronounced as I, *Yod*; therefore is it written IVD).

[The "Ancient One" is one of the titles of Macroprosopus, the first Sephira. But the letter I, *Yod*, of the Tetragrammaton is referred to the second Sephira, *Chokmah*, which is also called the Father. See Introduction, § 67.]

38. HA, *He*, is extended by another (*He*, as it is written HH in open and plain writing; but also it is sometimes written in another way, HI, also HA; the one in the name OB, *Aub*, the other in the name MH, *Mah*), and in the feminine symbol it denoteth the two females (namely, the supernal mother and the inferior mother; the understanding and the kingdom). And it is discovered through the forms. (That is, when the beard of Macroprosopus, and its forms or parts, send down his light into

Microprosopus; then herein is his bride produced in the light, and the supernal H, *He*, is reflected by another inferior H, *He*.)

[See introduction, wherein a table is given showing the writing of the Tetragrammaton in the four worlds.]

39. VV, *Vau*, is extended by another (*Vau*, as it is written VV, for likewise it is elsewhere written with I in the name OB, *Aub*, and by A in the names SG, *Seg*, and MH, *Mah*, in this manner VAV. So also in the name BN, *Ben*, it is thus written, VV. But to be disclosed it is fully written). Like as it is written, Cant. vii. 9, "Going down sweetly to my delight" (whereby "sweetly" are understood these two letters VV properly extended).

[The Authorised Version renders it: "And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak."]

40. In that tremendous flashing flame (is he found —*i.e.*, in Microprosopus, seeing that in a lesser degree he hath in himself unmixed judgments), for the purpose of enshrouding that gate (that is, in order that he may be advanced to the condition of maturity, and may then superumbrate his mother, who is symbolised by the fifty gates).

["He," that is the letter V, *Vau*, of the Tetragrammaton. I have before noticed that the fifty gates of the understanding are equivalent to I and H, 10 and 5, multiplied together, which yield 50 = numerical value of the letter N, *Nun*.]

41. (He is therefore called) the supernal V, *Vau* (Daath or knowledge, and) the inferior V, *Vau* (that is, the external Microprosopus. And thus also) the supernal H, *He* (the mother), the inferior H, *He* (the bride). But I, *Yod*, is above all (symbolizing the father), and with him is none other associated; he is I, *Yod*, as at first; neither ascendeth he in himself (through the height of the numeration, like as with H, *He*, the

pentad, with *Vau*, the hexad, ascend to a similar height) except as a symbolic glyph. (That is, the decad, which is expressed not in that same letter I, *Yod*, but by a hexad and a tetrad).

[But *Vau*, V, is produced by adding the numerical values of I and H (the father and the mother of the Tetragrammaton), and then taking the *least number* of the result, thus: $I+H=10+5=15$, and by adding the digits of 15 together, $1+5$, we obtain $6=V$, *Vau*. By the phrase "with H, *He*, the pentad (5), with V, *Vau*, the hexad (6), ascend," is implied the numerical value of those letters *taken as symbolical sephirotic glyphs*. The decad is repeated in the word IVD, *Yod*, by the addition of the last two letters, V and D, which $=6+4=10$, I, *Yod*, again.]

42. For when the double forms are manifested (namely, the letters of the name in the above proposed form, as HH and VV) and are united in one path, in one combination, in order that they may be explained (that is, when they are fully written out in the above manner), then VD, *Vau*, *Daleth* (and *not* another I, *Yod*), are added unto I, *Yod* (so that also in it there may be a certain hidden analogy of the equilibrium).

43. Woe! woe! when this is taken away, and when the other two alone are manifested (that is, when from those two letters VD, in the word IVD, the letter I is taken away; seeing it representeth the abstraction of the father from the Microprosopus and his bride, who are as yet hidden in the mother, so that the disclosure of these two is vain and abortive, because the generative power of the father is absent * *) * * *. (Or, in another sense, if the influx be hindered and the supernal paths suffer disruption). Far, far from us be that effect!

44. (But that this may be done by the sins of the inferiors is clear from these words) Ezek. i. 14: "And the living creatures rush forth and return." Also Num. xxiv. 11: "Flee unto thy place." Also Obad. i. 4: "Though thou exalt thyself as the eagle, and though

thou set thy nest among the stars, thence will I cast thee down."

45. (Again it is said) Gen. i. 12: "And the earth brought forth germination." When? When the name is planted therein (that is, when Microprosopus receiveth his proper conformation, according to the requisite numbers—248 of the members, and 365 of the veins.)

[These numbers, 248 and 365, are formed by an elaborate combination of Gematria, too complicated to enter upon here.]

46. And then the wind bloweth (that is, the vital influx rusheth forth from Macroprosopus) and the spark of flame is prepared (that is, Microprosopus, who, great as he is, yet is in respect of the superiors only as a spark compared with fire, as he is produced from that terrific light.)

47. And amid the insupportable brilliance of that mighty light, as it were, the likeness of a head appeareth. (That is, the highest crown is found in Macroprosopus.)

48. And above him is the plenteous dew, diverse with two-fold colour. (Like as in Macroprosopus it is white alone, so here it is white and red, on account of the judgments. See "Idra Rabba," § 44.)

[Above Microprosopus, *not* Macroprosopus.]

49. Three hollow places are manifested, wherein the letters are expressed. (These are to be understood as symbolizing his three-fold brain, of wisdom, understanding, and knowledge, which here appear more plainly; whereas in the supernals they are more concealed.)

["The letters," that is, IHV, the first three letters of the Tetragrammaton.]

50. The black (locks issuing) from the four (sides of the head) float down over the curved openings of the ears, so that he may *not* hear.

["So that he may not hear." Remember, this is Microprosopus, or Zaur Anpin, *not* Macroprosopus, or Arikh Anpin.]

51. Right and left is here given (in all parts of the face and head).

[“ Right and left : ” that is, Microprosopus is symbolized by a face in full ; while in Macroprosopus “ all is right ”—*i.e.*, he is symbolized by a profile. This and the following sections are considered at length in the “ Idra Rabba Qadisha ” (“ The Greater Holy Assembly ”), and the “ Idra Zuta Qadisha ” (“ The Lesser Holy Assembly ”), to which the reader is referred.]

52. One slender higher path existeth. (The parting of the hair.)

53. His forehead, which shineth not, regulating the far distant future when it is his will to behold the same. (All the qualities, with their antitheses, which are found in Macroprosopus, are more fully described in the “ Idra Rabba ” and “ Idra Zuta,” which see).

54. His eyes are of triple colour (that is, red, black and gold) so that terror may go before them ; and with glittering glory are they glazed.

55. It is written, Isa. xxxiii. 20 : “ Thine eyes shall behold Jerusalem at peace, even thy habitation.”

56. Also it is written, Isa. i. 21 : “ Righteousness dwelled in it.”

57. The “ peaceful habitation ” is the Ancient One, who is hidden and concealed. Wherefore “ thine eyes ” is written OINK, *Auinak* (without the letter *Yod*. All these things are explained in the “ Idra Rabba.”)

58. There is also the nose, to dignify the face of Microprosopus.

59. Through its nostrils three flames rush forth.

60. The profound path existeth in his ears for hearing both the good and the evil.

61. It is written, Isa. xlii. 8 : “ I am the Tetragrammaton, that is my name, and my glory I give not to another.” (Now the author of the “ Siphra Dtzenioutha ” beginneth to explain the ulterior difference between Microprosopus and Macroprosopus, even as to their appellations ; where the word ANI, *Ani*, “ I,” in the above passage referreth to

the Microprosopus, since it involveth the idea of the bride.) Also it is written, Deut. xxxii. 39: "I slay, and I make alive." Also it is written, Isa. xlvi. 4: "I will bear, and I will deliver you."

[In the word ANI, *Ani*, the idea of the bride (Malkuth, the H final of the Tetragrammaton) is implied by the letter I, *Yod*, being last, where it symbolizes the ninth Sephira, *Yesod*, which is the connecting link between Microprosopus and the queen. Also N, the second letter, symbolizes the conjunction of the father and the mother, I and H, as I have before observed.]

62. (Now, indeed, Macroprosopus is not so closely known by us as to address us in the first person; but he is called in the third person, HVA, *Hoa*, he.) Like as it is said, Ps. c. 3: "*He* hath made us, and not we ourselves." And again in Job xxiii. 13: "And *He* existeth in the unity, and who can turn *Him* aside?"

[For Macroprosopus is only the commencement of manifested Deity.]

63. (Therefore in the third person, HVA, *Hoa*, is He called who is the Concealed One, and is not found of any. He, who cometh not before the eyes of man; He, who is not called by the Name.

["He, who is not called by the Name;" for, as I have frequently before noticed, the first Sephira is *not* comprehended in the Tetragrammaton.]

64. (Hitherto hath the disquisition been concerning Microprosopus, to whom also was referred that fulness of form of the letter H, *He*, wherein it is written by the duplicated HH. But now another point is taken into consideration, namely, concerning the remaining two modes of writing that letter, when it is written with A, *Aleph*, and with I, *Yod*; of which the former is made in the name MH, *Mah*, and the latter in the names OB, *Aub*, and SG, *Seg*; which two forms are given conjoined in the name AHIH, *Eheieh* (translated "I am" in Exodus). Therefore are to be considered) HA and HI. (Whilst, therefore, it is written HA, this form can be resolved into HVA, *Hoa*, he, that pronoun of the third person concerning which mention

hath been made above : because A, *Aleph*, in itself containeth V, *Vau* ; to which latter letter the middle line, in the form of the character of the letter *Aleph*, can be assimilated. And thus, while it is written HA, the word HVA can be symbolized ; but not *vice versâ*. For although) V in itself containeth A (because the figure of the letter A may be said to be composed of VIV, if its middle line be divided ; so that also, without taking the whole character A into consideration, it may be read HV : this HV) nevertheless doth not contain in itself any real form of writing H, so that it can be read HV or HI.

[The reader must remember that the argument in this section is concerning the *shape* of the Hebrew letters mentioned, alone, and that neither their numerical value nor articulate power is taken into consideration. The shape of the Hebrew letters can be seen in the Table of the Alphabet.]

65. (Moreover, in that same form of writing HA, like as A passeth into V, so that HVA, *Hoa*, may be read : so also) A is pronounced *Aleph* (and this is the second way of pronouncing the writing HA, which simply is referred unto MH, *Mah*. But, moreover, also) Aleph is pronounced as IVD, *Yod* (because the form of the letter A is usually resolved into these three letters, so that *Yod* may be above, *Vau* in the middle, and *Daleth* below. So that same written form H_A in itself comprehendeth also that sublimer triune idea. But not *vice versâ*, from HI is HA to be understood, for I, *Yod*, is not pronounced Aleph ; but IVD is pronounced as I, *Yod*, which is concealed with all concealments, and to which VD are not joined (like as that form is to be found in the shape of the letter *Aleph*.)

[H, *He*, in Hebrew is the definite article ; so that H-A may be read *He-Aleph*, the Aleph.]

66. (But this form, which in itself includeth V, *Vau*, and D, *Daleth*, is usual in the inferior paths, and also in the father. And) Woe ! when I, *Yod*, irradiateth not the letters V, *Vau*, and D, *Daleth* ; (and much more) when I, *Yod*, is

taken away from V, *Vau*, D, *Daleth*, through the sins of the world; (because then) the nakedness of them all is discovered.

67. Therefore it is written, Lev. xviii. 7: "The nakedness of thy father thou shalt not uncover." (For VD, *Vau Daleth* are the same as H, *He*; and when it is written IVD, it is the same as if it were called IH (namely if V, *Vau*, be inserted in D, *Daleth*). Woe! when *Yod* is taken away from *He* (that is, wisdom from understanding, which is the conceiving mother) because it is written, Lev. xviii. 7: "And the nakedness of thy mother thou shalt not uncover; she is thy mother, thou shalt not uncover her nakedness." Revere her; she is thy mother; because it is written, Prov. ii. 3: "Because thou shalt call understanding thy mother." (This is arrived at by reading the word AM in this passage with the pointing *Tsere*, instead of with the usual *Chireq* pointing.)

["VD=H." This is again referring to the *shape* of the letter in question.]

[I have already stated in the Introduction, for the benefit of those of my readers who are not Hebrew or Chaldee scholars, that the Hebrew alphabet is chiefly consonantal, the vowels being supplied by small points or marks placed close to the letters.]

CHAPTER III.

1. NINE are said to be the conformations of the beard (of Microprosopus). For that which remaineth concealed (that is, the other four forms, which meanwhile are not found in Microprosopus), and which is not manifested, is supernal and venerable (that is, properly and of itself doth not refer to Microprosopus, but nevertheless descendeth upon him in another manner).

[It must be remembered that the beard of Macroprosopus had thirteen divisions, therefore the other four forms are the difference between the nine of Microprosopus and the thirteen of Macroprosopus.]

2. Thus, therefore, is this most excellent beard arranged. The hairs overhang the hairs from before the opening of the ears, even unto the beginning of the mouth. (This is the first conformation.)

3. From the one beginning even unto the other beginning (of the mouth. This is the second conformation—namely, the beard on the upper lip).

4. Beneath the two nostrils existeth a path filled with hairs, so that it appeareth not. (This is the third conformation.)

5. The cheeks extend on one side and on the other. (This is the fourth conformation.)

6. In them appear apples red as roses. (This is the fifth conformation.)

7. In one tress hang down those hairs strong and black, even unto the breast. (This is the sixth conformation.)

8. Red are the lips as roses, and bare. This is the seventh conformation.)

9. Short hairs descend through the place of the throat and cover the position of the neck. (This is the eighth conformation.)

10. Long and short descend alike. (This is the ninth conformation.)

11. Whosoever is found among them, is found strong and robust. (That is, he who directeth his meditations herein.)

12. It is written, Ps. cxviii. 4: "I called upon *Yah*, IH, in distress." (In this place) David commemorateth (these) nine (conformations) even unto (those words) "all nations compassed me about," in order that they (the nine above mentioned) might surround and protect him.

13. (It is written, Gen. i. 12): "And the earth brought forth germination, the herb yielding seed after its kind; and the tree bearing fruit, whose seed is therein, according to its kind."

14. Those nine (paths of *Microprosopus*) are evolved from the perfect name (that is, from the understanding or mother, in whom they were conceived; for unto her pertaineth the name IHVH, which is Tetragrammaton expressed and Elohim hidden, which form the nine in power). And thence are they planted into the perfect name, like as it is written, Gen. ii. 8: "And IHVH ALHIM planted" (that is, these nine letters of the perfect masculine and feminine name, so that they may be a garden—that is, *Microprosopus* in action).

[By the expression "Tetragrammaton expressed and Elohim hidden," is meant that the former is written with the vowel points of the latter. They "form nine in power," because the four letters IHVH together with the five letters ALHIM make nine.

15. The conformations of the beard (of *Microprosopus*) are found to be thirteen when that which is superior becometh inferior. (That is, whensoever the beard of *Macroprosopus* sendeth down its light. But in the inferior (that is, *Microprosopus* taken by himself), they are beheld in nine (parts of that form).

16. The twenty-two letters are figured forth in their

colour; not only when the law is given forth in black fire upon white fire, but also in ordinary writings, because this beard is black.)

[The number of the letters of the Hebrew alphabet is twenty-two. "Black fire" and "white fire" are the colours of the beards of Microprosopus and of Macroprosopus respectively.]

17. Concerning this (beard, that is understood which is said) concerning him who in his sleep beholdeth the beard. "When any one dreameth that he taketh the upper beard of a man in his hand, he hath peace with his Lord, and his enemies are subject unto him."

[By the "upper beard" is meant the moustache.]

18. Much more (if he seeketh to touch) the supernal beard. For the inferior light, taking its rise from the supernal light which existeth within the benignity (thus the beard of Macroprosopus is entitled), is called in Microprosopus the benignity in a more simple manner; but when it hath its action within the light, and it shineth; then is it called abounding in benignity. (Others read this passage thus:—He who dreameth that he toucheth the moustache of a man with his hand, he may be sure that he hath peace with his Lord, and that his enemies are subject unto him. If that happeneth because he beholdeth in sleep such a thing as this only, much more shall it occur if he be found sufficiently worthy to behold what the supernal beard may be. For this, seeing that it is the superior, and is called the benignity, irradiateth the inferior. But in Microprosopus, &c.)

19. It is written, Gen. 1. 20: "Let the waters bring forth the reptile of a living soul" (CH-IH, *Chiah*, living creature is to be here noted).

(To this section belongs the annotation which is placed at the end of this chapter; which see.)

20. Like as it is said IH, *Yah* (CH-IH, *Ch-iah*, the corrected Mantuan Codex hath it, so that it may explain the word CHIH, *Chiah*, living creature, out of the eighth

path of the understanding, which is that water of the name *Yah*, which denoteth father and mother. For when) the light of the former is extended unto the latter (which is the moving of the water) all things reproduce their kind at one and the same time—the waters of good and the waters of evil. (That is, there is reproduction as well in divinity and sanctity as among terrestrial living creatures and man; for by the reptile form souls are symbolized.)

21. (For) while it saith: *ISHRTzV*, *Yeshratzu*, "Let them bring forth abundantly," they have vital motion; and the one form is at once included in the other form; the living superior, the living inferior; the living good, the living evil.

22. (So also it is written, Gen. i. 26): "And Elohim said, Let us make man." (Where) it is not written *HADM*, *Ha-Adam*, "this man"; but *Adam*, man, simply, in antithesis of the Higher One who hath been made in the perfect name.

[Regarding the "form of the heavenly man," see Introduction, § 55.]

23. When that one was perfected, this one also was perfected; but perfected as male and female, for the perfecting of all things.

24. (When therefore it is said) *IHVH*, *Yod*, *He*, *Vau*, *He* (then is expressed), the nature of the male. (When) *ALHIM*, *Elohim* (is joined therewith, there is expressed), the nature of the female (who is called the kingdom).

["The female who is called the kingdom," *i.e.*, *Malkuth*, the tenth *Sephira*.]

25. (Therefore) was the male extended, and formed with his members (in order that he might have), as it were, regenerative power.

[The "members of the male" are the six *Sephiroth* which together form *Microprosopus*.]

26. By means of this regenerative power those kings,

who had been destroyed, were herein restored, and obtained stability. (For when the lights were sent down through narrow channels in less abundance, the inferior intelligences could take possession of them.)

[The "kings who had been destroyed" are the "Edomite kings," the "worlds of unbalanced force," who could not subsist because the "form of the heavenly man" was not as yet. See Introduction, §§ 41, 56.]

27. The rigours (of judgments, which are symbolized by those kings), which are masculine, are vehement in the beginning; but in the end they are slackened. In the female the contrary rule obtaineth.

28. (We have an example of this in this form of the name) VIH (where the male hath two letters, and the female one only; and the masculine also the letter in the beginning long, and afterwards short. But also in this form) the channels of connection are shrouded beneath His covering (that his, the supernal letters are doubtless connected in marital conjunction, but they are enshrouded in the letter *Vau*. And) *Yod* (is in this place) small, (a symbol of the foundation; because) in the very form (of the female, that is, even as he is hidden within H, *He*, which also is not the supernal but the inferior H, *He*) he is found. (And all are judgments, because the supernal influx is wanting.)

29. But if (these) judgments are to be mitigated, necessarily the Ancient One is required (that is, the first letters of the Tetragrammaton, denoting, IH *Yah*, the father together with the crown, which is the apex of the primal letter, and is called Macroprosopus.)

30. The same species of rigours and judgments occurred in the inferiors. For like as to the *He* of the bride, are added the two letters *Yod* and *Vau*, under the idea of the leviathan; (so) the serpent came upon the woman, and formed in her a nucleus of impurity, in order that he might make the habitation evil.

31. Like as it is written, Gen. iv. 1: "And she conceived and brought forth ATH QIN, *Ath Qain*, Cain, (that is) the nucleus QINA, *Qaina*, of the abode of evil spirits, and turbulence, and evil occurrences." (See further in the "Treatise of the Revolutions of the Soul.")

[The "Treatise of the Revolutions of the Soul" is not published in this volume.]

32. (But this name VIH) is restored (if it be written IHV; and thus) in that man (the supernal, concerning whom it hath been spoken above; and also) in those two (namely, the father and the mother, also in the androgynous Microprosopus; and also partly) in genus (seeing that *Vau* alone symbolizeth both the Microprosopus and his bride) and in species (seeing that *Yod* and *He* are placed separately as father and mother).

33. (But just as much) are they contained in the special (representation of those spouses, as) also in the general (that is, as much in father and mother as in Microprosopus with his bride); legs and arms right and left (that is, the remaining numerations, collected together in two lateral lines, with the middle line representing *Vau* and *Yod*.)

34. (But) this (that is, the supreme equality) is divided in its sides, because *Yod* and *He* are placed expressly as the father and the mother; but in another equality) the male is conformed with the female (like an androgyn, because the last *He* is not added. Whence are made) IHV.

35. I, *Yod*, is male (namely, the father); H, *He*, is female (namely, the mother); V, *Vau* (however, is androgynous, like as) it is written, Gen. v. 2: "Male and female created He them, and blessed them, and called their name Adam."

36. (Thus also) the form and person of a man was seated upon the throne; and it is written, Ezek. 1. 26: "And upon the likeness of the throne was the likeness as the appearance of a man above it."

[This piece alludes to the Tetragrammaton itself, showing the hieroglyphic form of a man: the I=head, H=arms, V=body, and H=legs. See Introduction and Table of Alphabet.]

ANNOTATION.

(Belonging to § 19, foregoing.)

1. Another explanation. "Let waters bring forth abundantly." In this place, in the Chaldee paraphrase, it is said IRCHSHVN, which hath a general meaning of movement. As if it should be said: "When his lips by moving themselves and murmuring, produced the words, like a prayer from a righteous heart and pure mind, the water produced the living soul." (The meaning is concerning the act of generating life.)

2. And when a man wishes to utter his prayers rightly before the Lord, and his lips move themselves in this manner, (his invocations) rising upward from him, for the purpose of magnifying the majesty of his Lord unto the place of abundance of the water where the depth of that fountain riseth and floweth forth (that is, understanding emanating from wisdom); then (that fountain floweth forth plentifully, and) spreadeth abroad so as to send down the influx from the Highest, downwards from that place of abundance of water, into the paths singly and conjointly, even unto the last path; in order that her bountiful grace may be derived into all from the highest downwards.

[H, *He*, the supernal mother.]

3. Then indeed is such a man held to intertwine the connecting links of (them) all, namely, those connecting links of true and righteous meditation; and all his petitions shall come to pass, whether his petition be made in a place of worship, whether in private prayer.

["Such a man"—*i.e.*, a righteous man, when praying sincerely.
"Links of them"—*i.e.*, the paths.]

4. But the petition which a man wisheth to make unto his Lord can ordinarily be propounded in nine ways.

5. Either (1) by the alphabet, or (2) by commemorating the attributes of the most holy and blessed God, merciful and gracious, &c. (according to the passage in Exodus xxxiv. 6, &c.); or (3) by the venerable names of the most holy and blessed God; such are these: AHIH, *Eheieh* (in respect of the Crown), and IH, *Yah* (in respect of the Wisdom); IHV, *Yod He Vau* (in respect of the Understanding); AL, *El* (in respect of the Majesty); ALHIM, *Elohim* (in respect of the Severity); IHVH, *Yod He Vau He* (in respect of the Beauty); TZBAVTH, *Tzabaoth* (in respect of the Victory and the Glory); SHDI, *Shaddai* (in respect of the Foundation); and ADNI, *Adonai* (in respect of the Kingdom). Or (4) by the ten Sephiroth or numerations, which are: MLKVTH, *Malkuth*, the Kingdom; ISVD, *Yesod*, the Foundation; HVD, *Hod*, the Glory; NTZCH, *Netzach*, the Victory; THPARTH, *Tiphereth*, the Beauty; GBVRH, *Geburah*, the Severity; CHSD, *Chesed*, the Benignity; BINH, *Binah*, the Understanding; CHKMH, *Chokhmah*, the Wisdom; and KTHR, *Kether*, the Crown. Or (5) by the commemoration of just men, such as are patriarchs, prophets, and kings. Or (6) by those canticles and psalms wherein is the true Qabalah. And (7), above all these, if any one should know how to declare the conformations of his Lord, according as it is honourable to do. Or (8) if he may know how to ascend from that which is below to that which is above. Or (9) those who know also how to derive the influx from the highest downward. And in all these nine ways there is need of very great concentration of attention; because if he doeth not that, it is written concerning him, 1 Sam. ii. 30: "And they that despise Me shall be lightly esteemed."

[“(1) by the alphabet”—*i.e.*, according to the mystic qabalistic, theosophic values of the letters. (2) Exod. xxxiv. 6, 7: “And the LORD passed by before him, and proclaimed, The LORD, the LORD

God, merciful and gracious, long-suffering and abundant, in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." (3) By the Divine Names associated with the Sephiroth. (4) The ten Sephiroth. (5) Those analogous to his desire. (6) Phrases bearing on the subject. (7) The qabalistical development of Deity. (8) By the paths. (9) The converse of (8).]

6. Hereto also pertaineth the meditation of the word *Amer* AMN! which in itself containeth the two names IHVH, ADNI, *Yod He Vau He Adonai* (the numeration of the former alone, and of these two together yielding the same, 91); of which the one concealeth its goodness and benediction in that treasury which is called HIKL, *Ha-yekal*, the palace. (Which word by equality of numeration is the same as ADNI, *Adonai*; but this name is said to be the palace of Tetragrammaton, because, in the first place it is pronounced by its aid; also, in the second place, it is mingled with it alternately, letter by letter, in this way—IAHDVNHI.

[A + M + N = 1 + 40 + 50 = 91. I + H + V + H + A + D + N + I = 10 + 5 + 6 + 5 + 1 + 4 + 50 + 10 = 91. Again: H + I + K + L = 5 + 10 + 20 + 30 = 65. A + D + N + I = 1 + 4 + 50 + 10 = 65. The Jews, when they come to the word IHVH in reading the Scriptures, either do not pronounce it at all and make a slight pause, or else substitute for it the word *Adonai*, ADNI.]

7. And this is pointed out in that saying, Hab. ii. 20: "But the Lord is in His holy temple; let all the earth keep silence before Him." (HIKL, *Ha-yekal*, "the temple, or palace;" HS, *Hes*, "keep silence;" and ADNI, *Adonai*, "Lord;" all have the same numeration—namely, 65.)

[H + S = 5 + 60 = 65.]

8. For which reason our wise men of pious memory have said mystically, that every good thing of a man is in his house; according to that which is written, Num. xi.,

7: "He is faithful in all Mine house." Which is the same as if it were said "in all which is with Me."

9. But if any man attentively meditateth on the nine divisions of these forms (*see* § 5 *ante*), like as it is meet to do; that man is one who honoureth the Name of his Lord, even the Holy Name. And hereunto belongeth that which is written, 1 Sam. ii. 30: "Since those who honour Me will I honour; and they that despise Me shall be lightly esteemed." I will honour him in this world, that I may preserve him, and provide him with all things of which he hath need, in order that all nations of the earth may see that the Name of the Lord is called upon by him; and that they may fear him. And in the world to come he shall be found worthy to stand in the tabernacle of the righteous.

10. Wherefore such an one seeketh nothing of which he hath need, because he is kept under the special providence of his Lord, and can meditate concerning Him, as it is right to do.

11. But what is to be understood by that passage—"And they that despise Me shall be lightly esteemed?" Such an one is that man who can neither institute the union of the Holy Name, nor bind together the links of truth, nor derive the supernals into the position required, nor honour the Name of his Lord. Better were it for that man had he never been created, and much more for that man who doth not attentively meditate when he saith Amen!

12. For which reason, concerning that man especially who moveth his lips (in prayer), with a pure heart (meditating) on those purifying waters, in that passage expressly and clearly written, Gen. i. 26: "And the Elohim said, Let us make man." As if it were said concerning such a man who knew how to unite image and likeness, as it is right: "And they shall have dominion over the fish of the sea, &c."

Hereunto is the annotation.

CHAPTER IV.

1. THE Ancient One is hidden and concealed; the Microprosopus is manifested, and is not manifested.

[The " Ancient One " is Kether, Eheieh, Macroprosopus, the Vast Countenance. See Introduction, §§, 42, 77.]

2. When he is manifested, he is symbolized by the letters (in the ordinary form in which the Tetragrammaton is written).

3. When he is concealed, he is hidden by the letters which are not disposed according (to the proper order) of the letters, or (according to another reading of this passage) in their proper place; because also in him their superiors and inferiors are not rightly disposed (because of the disturbed transpositions).

4. In Gen. i. 24 it is written: " The earth brought forth the living creature after its kind, cattle and reptile," &c. Hereunto belongeth that which is written, Ps. xxxv. 7: " O Lord, thou shalt preserve both man and beast."

5. The one is contained under the general meaning of the other, and also the beast under the general idea of the man (on account of the mystery of the revolution of the soul).

6. (And hereunto pertaineth that passage) Levit. i. 2: " When a man shall bring *from among you* an offering unto the Lord, &c. Ye shall offer, &c." Because animals are included under the generic term man.

7. When the inferior man descendeth (into this world), like unto the supernal form (in himself), there are found two spirits. (So that) man is formed from two sides—from the right and from the left.

8. With respect unto the right side he had NSHMTHA QDISHA, *Neschamotha Qadisha*, the holy intelligences; with

respect unto the left side, NPSH CHIH, *Nephesh Chiah*, the animal soul.

[These answer to the right and left pillars of the Sephiroth. See Introduction.]

9. Man sinned and was expanded on the left side ; and then they who are formless were expanded also. (That is those spirits of matter, who received dominion in the inferior paths of the soul of Adam, whence arose base concupiscence.) When (therefore) both were at once joined together (namely by base concupiscence, together with connexion, and the animal soul) generations took place, like as from some animal which generateth many lives in one connexion.

10. (There are given) twenty-two letters hidden and twenty-two letters manifested (which are the symbols of those sublime forms).

11. (The one) *Yod* is concealed ; the other is manifested. (The one is the understanding or mother, the other is the kingdom or queen ; so that at the same time it looketh back to the superior paths.) But that which is hidden and that which is manifest are balanced in the equilibrium of forms. (That is, masculine and feminine ; the one, the father and the mother ; the other, the foundation and the queen ; meaning principally the female idea, which includeth form and receptacle.)

12. Out of *Yod* are produced male and female (if, namely, it be fully written as IVD, *Yod*, they are then its augment), *Vau* and *Daleth*. In this position *Vau* is male, and *Daleth* is female. And hence arise DV, the two letters which are the duad male and female ; and not only the duad, but also the co-equal duads (of the superior and inferior conjunctions).

13. *Yod* by itself is male (the father) ; *He*, female (the mother).

14. H, *He*, at first was D, *Daleth* ; but after it was impregnated by I, *Yod* (so that thence it might produce the

form H—namely the I, *Yod*, placed at the left hand lower part of *Daleth*) it brought forth V, *Vau*. (That is, the mother impregnated by the father produced Microprosopus. But in the shape of the letter out of that minute I, *Yod*, which is hidden within the H, *He*, V, *Vau*, is said to be formed. Or from the upper horizontal line of the letter H, which is one V, *Vau*, and from the right-hand vertical line, which is another V, *Vau*, and from the inserted I, *Yod*, is made VIV, the full form of letter *Vau*.)

[This is again referring to the *shape* of the letter. See Table of the Alphabet for Hebrew form.]

15. Whence it is plain that in the letter H, *He*, are hidden the letters D, *Daleth*, V, *Vau*; and in IVD, *Yod*, is hidden H: whence are formed IHV. Therefore it appeareth that IVD in its own form containeth IHV, whensoever it is fully written by IVD, which are male and female (namely I, *Yod*, male, and V, *Vau*, D, *Daleth*, in the form, H, *He*, female); hence is compounded (the son, who is) V, *Vau*, and who overshadoweth his mother. (That is V placed after H, so that IHV may form the father, the mother, and Microprosopus.)

16. (Therefore in the letter IVD, *Yod*, and in the name IHI are hidden two males and two females, which is symbolized in that saying, Gen. vi. 2: "And the sons of the Elohim beheld (the plural in its least form denoteth two) the daughters of men" (and this also). This explaineth on this account that which is written, Josh. ii. 1: "Two men as spies, saying" (hence is revealed the mystery of the two men). But how (is it proved that two females are understood) by the words, "Daughters of men?" Because it is written, 1 Kings iii. 16: "Then came there two women unto the king."

17. Of these it is written, *ibid.* 28: "Because they saw that the wisdom of Elohim was in him." (Here are involved the two males, in the wisdom, the father; in

Solomon, Microprosopus. Therefore) then came they (even the two women, the understanding and the queen) and not before.

18. In the palace of the union of the fountains (that is, in the world of creation) there were two connexions by conjunctions among the supernals; these descended from above, and occupied the earth; but they rejected the good part, which in them was the crown of mercy; and were crowned with the cluster of grapes. (That is instead of benignity, they were surrounded with judgments and rigours. Which also can be explained concerning Microprosopus and his bride, first in the mother, and afterwards in the existences below, and in exile with surrounding rigours and severities.)

[Referring to the previous symbolical explanation of Joshua ii, 1.]

19. (Also we find these two equations in that saying) Exod. xiv. 15: "And the Lord said unto Moses (who is referred to the mother), Why criest thou unto Me?" (But also a cry is referred to the mother, just as a groan is to the beautiful path, and an exclamation to the kingdom. But ALI, *Eli*, unto me (note this is the same as, "and unto I, *Yod*;" or the father). "Speak unto the children of Israel (the speech is the queen; Israel is the beautiful path) that they set forward." Wherein note well the word VISOV, *Vayesaau*, "that they set forward," wherein are VI masculine letters; SO feminine letters).

["But also a cry, &c." Meaning the three Sephiroth, *Binah*, *Tiphereth*, and *Malkuth*.]

20. From above the power of life flowed down in equilibrium, for he entreated the influence of the Venerable One.

["The Venerable One"—*i.e.*, the first Sefhira, proceeding from the AIN SVP AVR, *Ain Soph Aur*. See Introduction.]

21. Hereunto also pertaineth that passage, Exod. xv. 26: "And if thou shalt do right in His eyes, and shalt hearken

unto His precepts, and shalt keep all His statutes." (Where in the last word also two equations are placed.) "Because I am the Lord thy God who healeth thee." (Note this, because again here is hidden the mystery of the understanding and the wisdom, of the path of beauty and of the congregation of Israel.)

CHAPTER V.

1. (It is written) Isa. i. 4: "Woe unto the sinful nation, unto the people heavy with iniquity, unto the seed of evildoers, &c." (Here the author of the "Siphra Dtzenioutha" reasoneth concerning the small word HVI, "woe," which also is a form of the name. And this word is alone separated from the following portions of the sentence.)

2. Seven are the paths (if the Tetragrammaton be written in this way partially complete), IVD, HH, V, H, (where the father and mother are written in full, Microprosopus and his bride are written uncovered. If here the last and first letters be combined, and the penultimate and second, and therefore the paths at either extremity, so that they may form the letters) HI and VV (mother and son), then are produced (the three middle letters) HH, D (which are the symbols of the queen, heavy with judgments. But if mother and daughter be combined) HVI and HH, (then) is produced forth VV (or Microprosopus) as well as DV (or the androgyn, who also is a condition of judgments), for occultly Adam is denoted, or the male and female, who are that DV concerning whom it is written (in the place cited above) "corrupt children."

3. (When it is said) BRASHITH, BRA, *Berashith bera*, "In the beginning created," (the supernal paths are under-

stood. For) BRASHITH, *Berashith*, is the speech (one of the ten rules of Genesis), but BRA, *Bera*, is the speech halved. (But there are here understood) Father and Son, the hidden and the manifest. (And also)

4 The superior Eden is hidden and concealed. (That is, no mention is made of the crown.) The inferior Eden cometh forth so that it may be transferred (towards the inferiors) and manifested (through the voice of its original, which denoteth wisdom.)

[“No mention made of the crown”—*i.e.*, Kether, the first Sefhira, Macroprosopus.]

5. For the name (Tetragrammaton) IHVH, *Yod, He, Vau, He*, includeth the name IH, *Yah*, (which is of the father, and the name) ALHIM, *Elohim* (which here followeth in the text, and pertaineth unto the mother).

6. ATH, *Ath* (the fourth word of this text, which in another manner signifieth the name) ADNI, *Adonai*, “Lord” (namely, the path of the kingdom; also the name) AHIH, *Eheieh* (that is, the path of the crown, and thus symbolizeth in itself the two extreme paths; here denoteth) the right and the left (that is, benignity and severity), which are united in one (equilibrium).

[*Ath*, ATH, means “the,” “the very substance of.” Qabalistically it signifies “the beginning and the end,” and is like the term “Alpha and Omega” used in the Apocalypse. For as Alpha and Omega are respectively the first and last letters of the Greek alphabet, so are Aleph and Tau of the Hebrew. The “two extreme paths” are the crown, Kether, and the kingdom, Malkuth, the first and tenth Sephiroth, the highest and the lowest, Macroprosopus, and the queen. If the reader turn to the Introduction, to the Table showing the Sephiroth arranged in three pillars, he will see that Malkuth is, as it were, the antithesis of Kether; and hence it is said that “Malkuth is Kether after another manner.” And this recalls the precept of Hermes in the Smaragdine Tablet: “That which is below is like that which is above, and that which is above is like that which is below.”

7. HSHMIM, *Ha-Shamaim*, “the heavens” (the fifth word of this text, and) VATH, *Vaath*, “and the substance

of" (the sixth word ; they are referred unto the paths of beauty and victory) like as it is written, 1 Chron. xxix. 11 : "And the beauty and the victory." These paths are joined together in one.

[The beauty and the victory " are Tiphereth and Netzach, the sixth and seventh Sephiroth.]

8. HARTZ, *Haaretz*, "the earth" (the seventh word of this beginning denoteth the queen joined together with the glory and the foundation), like as it is written, Ps. viii. 2 : "How magnificent (this is the path of glory) is Thy name in all the world" (whereby is symbolized the foundation) ; the earth which is the kingdom. Also) Isa. vi. 3 : "The whole earth is full of His glory" (where these three paths again concur).

9. "Let there be a firmament in the midst of the waters," "to make a distinction between the Holy Place and between the Holy of Holies." (That is, between Microprosopus and Macroprosopus.)

10. The Most Ancient One is expanded into Microprosopus (or the Crown into the Beauty), and adhereth (unto it, so that it may receive increase. If) it be not perfectly expanded (so that Microprosopus as it were existeth by himself, but instead is retained in his mother's womb) the mouth speaking great things moveth in that place (that Microprosopus, so that he may be fully born), and he is crowned with the lesser crowns under the five divisions of the waters. (That is, Microprosopus receiveth the influx of the five benignities, which are called "crowns," because they descend from the crown, or Macroprosopus ; but "lesser crowns," because they take their rise from benignity in the *Microprosopic path* ; and they are called the five divisions of the waters, because the water belongeth unto the benignity, and in this verse, Gen. i. 6, 7, the word MIM, *Meim*, waters, filleth the fifth place).

11. Like as it is written, Num. xix. 17: "And shall pour upon him living waters in a vessel." (But the life looketh towards the mother; and it) is (understood to be that path which is called) ALHIM CHIIM, *Elohim Chiim*, "the Elohim of life;" and the king of the universe (that is, the understanding. Whereunto belong also the following sayings:—) Ps. cxvi. v. 9: "I will walk before the Lord in the lands of life." Also 1 Sam. 29: "And the soul of my Lord shall be bound in the quiver of life." Also Gen. ii. 9: "And the tree of life in the midst of the garden." (All these, I say, refer unto the understanding, from which the six members receive the influx. And to it also pertain the following names, namely, the name) IH, *Yah* (whenever it is written in full with A in this manner:) IVD HA, *Yod Ha* (and containeth the number of the numeral powers of the letters of the Tetragrammaton, namely, 26; unto which also is referred that form of the name belonging unto the intelligence), AHII, *Eheii* (where in the place of the final *He*, *Yod* is put, as in a former instance. (See Chap. 1. § 32.)

[In the Hebrew, CHIIM, *Chiim*, "iving"; in our version of the Old Testament it is translated "running water." Chiim is plural.]

12. Between the waters and the waters. (Since there are the superior) perfect waters, and (those which are in Microprosopus) imperfect waters (or those mingled with severities; because in another manner it is said) perfect compassion, imperfect compassion. (Now followeth a mystical explanation of Gen. vi. 3.)

13. And the Tetragrammaton hath said: "My spirit shall not strive with man for ever, seeing that he also is in the flesh." (In this passage, when it is said:) "And the Tetragrammaton hath said," (it is to be noted that) after that there was formed (the supernal structure), in the last place concerning Microprosopus (this name is

understood). For when it is said, "He calleth this also by the name," the Ancient One speaketh occultly in a hidden manner.

[The Ancient One is symbolized by the pronoun He in the sentence, "He calleth this also by the name."]

14. "My spirit shall not strive with man." (Here is understood, not the spirit of Microprosopus, but) that which is from the supernals, because from that spirit which rusheth forth from the two nostrils of the nose of Macroprosopus the influx is sent down unto the inferiors.

15. And because it is written (in the same place) "And his days shall be a hundred and twenty years," I, *Yod*, is either perfect (whensoever its singular parts exist in the form of decads) or imperfect (when they are in monads or units). When (theretore *Yod* (is placed by itself) alone (it is understood to be perfect, because in itself it containeth) a hundred. (But if) two letters (are put, then are understood the ten units) twice reckoned; (hence are produced) the hundred and twenty years.

[The "singular parts" of *Yod* are the numbers from one to ten, for the number of *Yod* is ten. But when *Yod* is taken as its square $I \times I = 10 \times 10 = 100$. But $II = I \times I + I + I$ (or the two letters both multiplied and added together) $= 10 \times 10 + 10 + 10 = 120$. But when *Yod* $= 100$, its digits are tens and not units—namely, the numbers 10, 20, 30, &c., instead of 1, 2, 3, &c.

16. *Yod* is alone whensoever he is manifested in Microprosopus (that is when the lights of Macroprosopus descend into Him, then indeed the paths of the decads are increased, and this decad) is increased into ten thousands (by the paths joined with the four letters of the Tetragrammaton) of years. (But) hence (if it be conceived only according unto the power of Macroprosopus, it hath that position) which is written, Ps. cxxxix. 5; "And thou shalt place upon me thine hand:" KPKH, *Khephakha*. (Where this word KPKH, if it be written according to the usual

custom KPK, *Khephakh*, yieldeth the number 120. But now by adding the paragogic H of the female, there is given the number 125, on account of the five severities.)

[“This decad is increased into ten thousand by the paths joined with the four letters of the Tetragrammaton”—*i.e.*, the paths are the Sephiroth—the numbers from one to ten; and they are said to be joined with the four letters by multiplying the decad to the fourth power, or 10^4 . Hence for I, the first letter, we have $10 \times 1 = 10$; for H, the second letter, we have $10 \times 10 = 100$; for V, the third letter, $10 \times 10 \times 10 = 1,000$; and for H, the fourth letter, $10 \times 10 \times 10 \times 10 = 10,000$.

In the Shemitic languages, a paragogic letter is one which is added to a word to give it additional emphasis.]

17. “There were giants in the earth,” Gen. vi. 4. (If this word HIV, *Hayu*, is considered, which also is a form of the often varied name, it taketh its rise from the kingdom.) This is that which is written, Gen. ii. 10: “And thence is it divided, and is in four heads.” (Where is understood the end of that emanation which the separated universe followeth. Nevertheless) from the place where the body is divided, they are called those trees (or, as the Mantuan Codex correcteth the passage: Where the garden is divided, and the seven inferior emanations are understood; where then it divideth the universe into the inferior worlds and provideth a habitation for the shells or spirits of matter). Hence it is written: “And from hence is it divided.”

[“The shells” = elemental spirits. The Qabalah always calls the evil elemental spirits of matter “shells.”]

18. They were in the earth in those days, but not in the following time, until Joshua came. (That is, they are applicable unto the path of the bride, which also is called the land of Canaan, wherein Joshua found the giants. For the word NPILIM, *Nephilim*, occurreth not fully, except when it is used in the incident of the spies, Num. xiii. 33.)

19. And the sons of the Elohim are guarded (nor is mention made of a similar case) until Solomon came and joined himself with the daughters of men; like as it is written, Eccles. ii. 8: V'THONVGVT^H, *Ve-Thonogoth* "And the *delights* of the sons of men," &c. Where (in the feminine gender) he calleth the word THONVGVT^H, *Thonogoth*, and not (as elsewhere in the masculine gender) THONVGIM, *Thonogim*, "sons of Adam;" so that it is intimated in an occult manner that the latter (the sons of the Elohim) are of those other spirits who are not contained under the supernal wisdom; concerning which it is written, 1 Kings v. 12: "And the Lord gave wisdom unto Solomon." (Concerning these matters, further see the "Treatise of the Revolutions)."

["The Treatise of the Revolutions" is not published in this volume.]

20. Also it is written, *ibid.* iv. 31: "And He was wise above every man." Because these are not classed with man.

21. (But when it is said) "And the Tetragrammaton gave him wisdom," then is understood the supernal *He*. (Because he gave unto him the influx of the wisdom of the queen.) "And he was wise before every man," because from her he received the wisdom here below (through the path to the kingdom).

22. Those (spirits) are powerful who exist from eternity. That is, from (eternity or) the supernal world (the understanding, namely, whence are excited severity and rigour). The men of the name (that is) who exercised themselves in the name.

23. In what name? In the Holy Name, wherein they exercised themselves (for the performing of various wonders), and not the holy inferiors. Yet (these) did not exercise themselves save in the name (and not in holiness).

24. It is said openly "the men of the name," and not

“the men of the Tetragrammaton.” Not (therefore used they the name) with respect unto the mystery of the Arcanum, or in a diminutive form; nor yet with any diminution of the (name itself).

25. (And because) the men of the name (are) openly (spoken of, hence) are they shut out from the general conception of man.

26. It is written, Ps. xlix. 12: “Man being in honour, abideth not.” (When it is said) “man being in honour” (the same is as if also it were said, a man such as was Solomon) shall not remain long in the honour of the King without the spirit. (That is, in the influx from the King, Microprosopus, to whom, or to the beautiful path, the spirit belongeth.)

27. Thirteen kings (that is, the twelve metatheses of the Tetragrammaton with its radix, which are the measures of mercies) wage war with seven (with the Edomite kings; because, while the lights of the former flowed down, these could not maintain themselves, and, besides, they are the classes of the most rigorous judgments which are opposed to the mercies. For) seven kings are seen in the land (Edom), and now after that their vessels are broken, they are called shells, who have fallen down among the inferiors. (These) nine vanquished in war (the measures of Microprosopus, concerning which see the “Idra Rabba”; through which David conquered his enemies), which ascend in the paths of those which pass downward, on account of His ruling power (that is, which make thirteen, as they are in Macroprosopus and his beard, which is called his influence, and freely floweth down), and there is none who can withhold their hand. (For whilst the supernal measures permit the increase in the inferiors, all judgments are subdued.)

[Concerning the “twelve banners of the sacred Name,” the metatheses of the Tetragrammaton, see Introduction, § 62; also concerning the Edomite kings. I have before remarked that the

demons are called Qliphoth, or "shells," by the Qabalists. The thirteen in Microprosopus is composed of nine manifest and four hidden.

28. Five kings (that is, the five letters MNTzPK, *Me, Nun, Tzaddi, Pe, Kaph*, which are the roots of the judgments), betake themselves into swift flight before four (the four letters of the Tetragrammaton which bear with them the influx of benignity. They cannot remain (since the judgments and rigours cease and flee).

[The letters of the Hebrew alphabet are divided into three classes, the three mothers as they are called, AMSH; the seven duplex letters, BGDKPRTH, so called because they are sometimes tenues and sometimes aspirates, according to whether they are written with or without the Daghes point; and the twelve simple letters, HVZCHTILNSOTzQ. They are also divided into the three categories of *Chesed, Din, and Rachmim*, or mercy, judgment, and mildness. Now these five letters MNTzPK denote the severest judgments, and their number = 280 = PR = the name of the angel *Sandalphon*, SNDLPVN, the angel IOR, or of the wood of the world of Asiah, since the greatest part of it are sterile trees.

29. Four kings slay four (that is, the four letters of the Tetragrammaton are bound together with the four letters ADNI, *Adonai*, which) depend from them like grapes in a cluster (in the concatenation of these two names, thus, IAHDVNHI).

30. Among them are set apart (that is, among these paths of the Divine names a selection of holiness is made from these broken vessels) seven channels (that is, seven broken vessels, which now are like the shells, and contain in themselves a great part of the lights and souls); they testify testimony (that is, the souls thus selected, thence having been born into the universe, testify that they are freed from impurity) and they do not remain in their place (and are no longer detained under the shells).

31. The tree which is mitigated (that is, the path of the kingdom or *Schechinah*, which is the tree of the

knowledge of good and evil, which in itself existeth from the judgments, but is mitigated by the bridegroom through the influx of mercies) resideth within (within the shells; because the kingdom hath its dominion over all things, and its feet descend into death). In its branches (in the inferior worlds) the birds lodge and build their nests (the souls and the angels have their place). Beneath it those animals which have power seek the shade (that is, the shells, "for in it every beast of the forest doth walk forth," Ps. civ. 20).

[See the Introduction for the Sephiroth arranged in the three pillars, or tree of life.]

32. This is the tree which hath two paths (for thus is this passage restored in the corrected Codex) for the same end (namely, good and evil, because it is the tree of the knowledge of good and evil). And it hath around it seven columns (that is, the seven palaces), and the four splendours (that is, the four animals) whirl around it (in four wheels) on their four sides (after the fourfold description of the chariot of Yechesqiel (Ezekiel)).

The seven palaces answer to the 3rd, 4th, 5th, 6th, 7th, 8th, and 9th Sephiroth, operating through the respective orders of the angels into the spheres of the seven planets, Saturn, Jupiter, Mars, Sol, Venus, Mercury, and Luna. The four animals, or *Chaioth Ha-Qadesch*, are the vivified powers of the four letters of the Tetragrammaton operating under the presidency of the first Sefhira as the mainspring of *primum mobile* of creation. The four wheels are their correlatives under the second Sefhira, on their four sides—namely, the four elements of the air, fire, water, and earth, which are the abodes of the spirits of the elements, the sylphs, salamanders, undines, and gnomes, under the presidency of the tenth Sefhira.

33. The serpent (which was made from the rod of Moses—that is, the shell—NVOH, *Nogah*, or splendour) which rusheth forth with three hundred and seventy leaps (the thirty-two names together with the five letters of ALHIM, *Elohim*, which make 37, multiplied by the

decad 370, and the judgments of the bride are denoted, to which that shell directeth his springs, because he is of middle nature betwixt the holy and the profane). "He leapeth upon the mountains, and rusheth swiftly over the hills," like as it is written (Cant. ii. 8. That is, he leapeth high above the rest of the shells). He holdeth his tail in his mouth between his teeth (that is, his extremity, by which he is linked to the shells, turneth towards his other extremity wherewith he looketh towards holiness). He is pierced through on either side (so that he may seek to receive the superior and inferior nature). When the chief ariseth (who is Matatron) he is changed into three spirits (that is, he assumeth the nature of three inferior shells).

[“Nogah” is also the qabalistical title of the sphere of the planet Venus. MTTRVN, *Metatron*, or *Methraton*, is the particular intelligence of the first Sefhira, and is called the “Prince of Faces;” he is said also to have been the “ruler of Moses.” *Methraton* has the same numeration as SHDI, *Shaddai*, the Almighty.]

34. (But concerning *Metatron*) it is written, Gen. v. 22: “And Enoch walked with the Elohim” (because out of Enoch, *Metatron* is formed). And it is written, Prov. xxii. 6: “Enoch hath been made into a boy, according to his path.” (That is, “hath been changed into”) the boy (namely, *Metatron*, who is spoken of under his name NOR, *Nour*, which meaneth a “boy”).

[“Enoch hath been made into a boy,” &c. This peculiar rendering of the passage, “Train up a child in the way,” &c., arises from reading in the Hebrew text CHNVK, *Chanokh*, Enoch, instead of CHNK, *Chanekh*, “train up,” or “instruct.”]

35. With the Elohim, and not with the Tetragrammaton (because he himself is referred unto the path of the queen, to whom is attributed this name of Rigour). “And he existed not” (longer) under this name (Enoch), because the Elohim took him in order that he might be called by this name. (For this name is communicable unto the angels,

and in the first instance unto this chief among them, namely, Metatron.)

36. There are three houses of judgment given, which are four (that is, the three letters IHV, referred into the understanding, which yield the four letters of the Tetragrammaton, pointed with the vowel points of the name Elohim. For) there are four superior houses of judgment (the four said Tetragrammatic letters) and four inferior (which are the four letters ADNI, *Adonai*, belonging unto the kingdom). For it is written, Lev. xix. 35: "Ye shall not do iniquity in judgment, in dimension, in weight, and in measure." (Where these four are mystically intimated.)

37. (There is one) rigorous judgment (of severity), another that is not rigorous (that is, of the kingdom). There is one judgment by balance (wherein are the two scales of merit and error), another judgment which is not made by balance; (and this is) the gentle judgment (whereby the Israelites are judged. But also there is given) the judgment which is neither of the one nature nor of the other. (Namely, the beautiful path.)

[Of course the "beautiful path" is Tiphereth, the sixth Sefhira.]

38. (Further on it is written), Gen. vi. 1. "And it came to pass when man began to multiply upon the face of the earth." (Where by these words) ADM, *Adam*, began to multiply (there is understood Daath, or the knowledge, the soul of the beautiful path, to which Moses is referred; which sendeth down many lights into the bride, the earth, when the spouse ascendeth thither). This is that which is written (*ibid.* 3): BSHGM, *Bshegam*, "in that also, he is flesh" (which word *Bshegam*, "in that also," by equality of numeration equalleth MSHH, *Moses*) Adam (namely) the supernal (Daath, or knowledge). And it is written: "Upon the face of the earth" (which face of the earth is this, that the highest representation of the queen is the understanding, the mother, unto whose gates Moses ascended).

39. (Concerning this face, it is written) Exod. xxxiv. 29: "And Moses knew not that the skin of his face shone" where by the face the mother is understood; by the skin, the queen.) This is that which is said, Gen. iii. 21: "Tunics of skin" (because by itself the kingdom is wanting in light).

40. To shine (but when it is said "the face of Moses," the mother is understood), according to that passage, 1 Sam. xvi. 13: "And Samuel took the horn of oil" (where by the oil, the wisdom, by the horn, or the splendour of the oil, the understanding is denoted). For there is no anointing except by the horn (that is, every descent of unction is through the mother). Hence it is said, Ps. lxxxix. 18: "And in thy favour our horn shall be exalted." (Also) Ps. cxxxii. 17: "There shall the horn of David flourish" (that is, the queen shall receive the influx from the mother). This is the tenth of the kings (that is, the path of the kingdom), and originateth from jubilee, who is the mother.

41. For it is written, Josh. vi. 5: "And it shall be when the horn of jubilee is sounded." This is the splendour of the jubilee, and the tenth (path) is crowned by the mother.

42. (This is) the horn which receiveth the horn and the spirit, that it may restore the spirit of *Yod He* unto *Yod He*. (That is, when the spirit is to be given unto Microprosopus, his mother contributed as much, which is QRN, *Qaran*, "the horn," the brilliancy, as the increase which he receiveth from the father.) And this is the horn of jubilee. And IVBL, *Yobel*, "jubilee," is H, *He* (the first *He* of the Tetragrammaton); and *He* is the spirit rushing forth over all (because the mother is the world to come, when in the resurrection all things will receive the spirit); and all things shall return unto their place (like as in the jubilee, so in the world to come).

43. For it is written, AHH, IHVH, ALHIM, *Ahah Tetragrammaton Elohim!* "Ah Tetragrammaton Elohim!"

When the H, *He*, appeareth (first), and H, *He* (in the second place); then is Tetragrammaton called Elohim (like as a judge; because in the world to come there will be work for much strength. This is) the full name. And it is written, Isa. ii. 11: "And Tetragrammaton alone shall be exalted in that day." When the one *He* is turned towards the other *He*, and *Yod* is taken away, then cometh vengeance into the universe; and except for that Adam who is called Tetragrammaton, the universe would not exist; but all things would be destroyed. Hence it is written: "And the Tetragrammaton alone," &c.

44. Hereunto is the hidden and involved Mystery of the King, that is "The Book of Concealed Mystery." Blessed is he who entereth into and departeth therefrom, and knoweth its paths and ways.

HADRA RBA QDISHA

(HA IDRA RABBA QADISHA);

OR.

THE GREATER HOLY ASSEMBLY.

CHAPTER I.

THE INGRESS AND THE PREFACE.

1. TRADITION.—Rabbi Schimeon spake unto his companions, and said: “How long shall we abide in the condition of one column by itself? when it is written, Psa. cxix. 126: ‘It is time for Thee, Lord, to lay to Thine hand, for they have destroyed Thy law.’

2. “The days are few, and the creditor is urgent; the herald crieth aloud daily, and the reapers of the land are few; and those who are about the end of the vineyard attend not, and have not known where may be the lawful place. (*That is, do not study holiness, which is called the vineyard.*)

3. “Assemble yourselves, O my companions, in an open space, equipped with armour and spears; be ye ready in your preparations, in council, in wisdom, in understanding, in science, in care, with hands and with feet! Appoint as King over you, Him in whose power is life and death, so that the words of truth may be received; things unto

which the supernal holy ones attend, and rejoice to hear and to know them."

4. Rabbi Schimeon sat down and wept; then he said: "Woe! if I shall reveal it! Woe! if I shall not reveal it!"

5. His companions who were there were silent.

6. Rabbi Abba arose and said unto him: "With the favour of the Lord, also it is written, Psa. xxv. 14: 'The Arcanum of the Tetragrammaton is with them that fear Him.' And well do these companions fear that Holy and Blessed One; and now they have entered into the assembly of the tabernacle of his house, some of them have only entered, and some of them have departed also."

7. Moreover, it is said the companions who were with Rabbi Schimeon were numbered, and they were found to consist of Rabbi Eleazer, his son; and Rabbi Abba, and Rabbi Yehuda, and Rabbi Yosi the son of Jacob, and Rabbi Isaac, and Rabbi Chisqiah the son of Rav, and Rabbi Chiya, and Rabbi Yosi, and Rabbi Yisa.

8. They gave their hands unto Rabbi Schimeon, and raised their fingers on high, and entered into a field under the trees and sat down.

9. Rabbi Schimeon arose and offered up a prayer. He sat in the midst of them, and said: "Let whosoever will place his hand in my bosom." They placed their hands there, and he took them.

10. When he began, he said (*from Deut. xxvii. 15*): "Cursed be the man that maketh any graven or molten image, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say Amen!"

11. Rabbi Schimeon began, and said: "Time for Thee, O Tetragrammaton to lay to Thine hand." Why is it time for the Tetragrammaton to lay to His hand? Because they have perverted Thy law. What is this,

‘ they hath perverted Thy law ? ’ The higher law, which is itself made void, if it be not carried out according to his commands. Wherefore is this? (*Or, as others read: Wherefore is this name Tetragrammaton here employed?*) This hath been said concerning the Ancient of Days.*

12. “ For it is written, Deut. xxxiii. 29: ‘ Blessed art thou, O Israel: who is like unto thee? ’ Also it is written, Exod. xv. 11: ‘ Who is like unto thee among the gods, O Tetragrammaton? ’ ” †

13. He called Rabbi Eleazer, his son, and commanded him to sit down before him, and Rabbi Abba on the other side, and said: “ We are the type of all things ” (that is, “ we represent the three columns of the Sephiroth ; ”) “ thus far are the columns established.”

14. They kept silence, and they heard a voice; and their knees knocked one against the other with fear. What was that voice? The voice of the Higher Assembly, which had assembled above. (*For out of Paradise came the souls of the just thither, that they might hearken, together with the Schehinah of the Presence Divine.*)

15. Rabbi Schimeon rejoiced, and said: “ O Tetragrammaton! I have heard Thy speech, and was afraid! (Hab. iii. 1). He hath said: ‘ It is therefore rightly done, seeing that fear hath followed; but for us the matter rather dependeth upon love.’ Like as it is written,

* *I.e.*, one of the names of Macroprosopus, the first emanation, the crown, Kether. (See Introduction.)

† In the above verse it is well to note that by Notariqon, the second division of the Literal Qabalah, the initial letters of the first quotation give the word AIMK, *Aimakh*, “ Thy terror,” the addition of the numeration of which by Gematra, the first division of the Literal Qabalah, is 71; and that in a similar manner from the second quotation, the word MKBI, *Maccabee*, is obtained, whose numeration is 72. Now, 72 is the number of the Schemhamphorasch, or “ divided name,” to which Maccabee is always referred. And if to the 71 of the first quotation we add A, expressing thus the hidden unity, we obtain 72 again. Furthermore, it is well to note that each quotation consists of four words, thus answering to the letters of the Tetragrammaton.—TRANS.

Deut. vi. 5: 'And thou shalt delight in Tetragrammaton thy God.' Also it is written, Mal. i. 2: 'I have loved you.'"

16. Rabbi Schimeon said further: "'He who walketh, going up and down (*from one house unto another*) revealeth the secret; but the faithful in spirit concealeth the word' (Prov. xi. 13).

17. "'He who walketh going up and down.' This saying meriteth question, because it is said, 'going up and down.' Wherefore then 'walketh?' The man is already said to be going up and down: what is this word 'walketh?'

18. "For truly it is true concerning that man who is not stable in his spirit nor truthful, that the word which he hath heard is moved hither and thither, like a straw in the water, until it cometh forth from him.

19. "For what reason? Because his spirit is not a firm spirit.

20. "But concerning him who is firm in spirit it is written: 'But the faithful in spirit concealeth the word.' (*But this phrase*) 'faithful in spirit' denoteth firmness of spirit; like as it is said, Isa. xxii. 23: 'And I will fasten him as a nail in a sure place.' Matter dependeth upon Spirit.

21. "And it is written, Eccles. v. 6: 'Suffer not thy mouth to cause thy flesh to sin.'

22. "For neither doth the world remain firm, except through secresy. And if in worldly affairs there be so great need of secresy, how much more in the things of the most secret of secrets, and in the meditation of the Ancient of Days,* which matters are not even revealed unto the highest of the angels."

23. Rabbi Schimeon said, moreover: "I will not say it unto the heavens, that they may hear; I will not declare it unto the earth, that it may hear; for certainly we are (the symbols of) the pillars of the Universe."

* Macroprosopus, the first Sefhira.

24. It is said in the Arcanum of Arcana, that when Rabbi Schimeon opened his mouth, the whole place was shaken, and his companions also were shaken.

CHAPTER II.

OF THE CONDITION OF THE WORLD OF VACANCY.

25. HE manifested the Arcanum, and commencing, said, Gen. xxxvi. 29: "And those are the kings which reigned in the land of Edom before that a king could rule over the children of Israel."

26. Blessed are ye, O just men! because unto you is manifested the Arcanum of the Arcana of the law, which hath not been manifested unto the holy superior ones.

27. Who can follow out this matter? and who is worthy to do so? For it is the testimony of the truth of truths. Therefore let all our prayers be undertaken with devotion, lest it be imputed (*to me*) as a sin, that I am making this matter manifest.

28. And perchance my companions may speak unto me, because some objection may arise against these words. For truly this work is not such a one as may be easily written down, so that by it may appear how many kings there were before the children of Israel came, and before there was a king over the children of Israel: how therefore doth this matter agree? And for this reason my companions have moved the question.

29. Therefore the Arcanum of Arcana is what men can neither know nor comprehend, nor can they apply their rules of science to it.

30. It is said that before the Ancient of the Ancient Ones, the Concealed One of the Concealed Ones, instituted the formations of the King (*under certain members and paths*

of *Microprosopus*) and the diadems of the diadems (*that is, the varied coverings whereby the superfluity of the Lights is circumscribed*); beginning and end existed not (*that is, there was neither communication nor reception*).

31. Therefore He carved out (*that is, hollowed out a space by which he might flow in*) and instituted proportions in Himself (*in as many ways as the Lights of His Understanding could be received, whence arose the paths of the worlds*), and spread out before Him a certain veil (*that is, produced a certain nature, by which His infinite light could be modified, which was the first Adam*); and therein carved out and distributed the kings and their forms by a certain proportion (*that is, all creatures under a condition of proper activity; by which He Himself might be known and loved*); but they did not subsist. (*Here is intimated the fall of the creatures, partly into a condition of quiet, such as matter; partly into a state of inordinate motion, such as that of the evil spirits*).

32. That is the same thing which is said, Gen. xxxvi. 29: "And these are the kings which reigned in the land of Edom, before that there reigned a king over the children of Israel." The first king in respect of the children of Israel (*by the children of Israel are understood the paths of the restored world*) is the first.

33. And all those things which were carved out, but subsisted not, are called by their names (*that is, were divided into certain classes*), neither yet did they subsist, until He forsook them (*so that they could receive the lights from the receptacles above themselves*), and hid Himself before them (*in diminished light*).

CHAPTER III.

CONCERNING THE ANCIENT ONE, OR MACROPROSOPUS, AND
CONCERNING HIS PARTS, AND ESPECIALLY CONCERNING
HIS SKULL.

34. AND after a certain time was that veil entirely dis-
united in formless separation, and recomposed according to
its conformation.

35. And this is the tradition: The Absolute desired
within Himself to create the essence of light (*the law—
that is, the letters of the alphabet, from whose transpositions
the law was formed*), hidden for two thousand years, and
produced Her. And She answered thus unto Him: "He
who wisheth to dispose and to constitute other things, let
Him first be disposed according unto a proper conforma-
tion."

36. This is the tradition described in the "Concealed
Book of the King," * that the Ancient of the Ancient Ones,
the Concealed of the Concealed Ones, hath been constituted
and prepared as in various members (*for future knowledge*).

37. Like as if it were said, "He is found (that is, He
may in some way to a certain extent be known), and He
is not found;" for He cannot be clearly comprehended;
but He hath as it were been formed; neither yet is He to
be known of any, since He is the Ancient of the Ancient
Ones.

38. But in his conformation is He known; as also He
is the Eternal of the Eternal Ones, the Ancient of the
Ancient Ones, the Concealed of the Concealed Ones; and in
His symbols is He knowable and unknowable.

39. White are His garments, and His appearance is the
likeness of a Face vast and terrible.

* The "Siphra Dtzenioutha," cap. i. § 16.

40. Upon the throne of flaming light is He seated, so that He may direct its (flashes).

41. Into forty thousand superior worlds the brightness of the skull of His head is extended, and from the light of this brightness the just shall receive four hundred worlds in the world to come.

42. This is that which is written, Gen. xxiii. 16: "Four hundred shekels of silver, current money with the merchant."

43. Within His skull exist daily thirteen thousand myriads of worlds, which draw their existence from Him, and by Him are upheld.

CHAPTER IV.

CONCERNING THE DEW, OR MOISTURE OF THE BRAIN, OF THE ANCIENT ONE, OR MACROPROSOPUS.

44. AND from that skull distilleth a dew upon Him which is external, and filleth His head daily.

45. And from that dew which floweth down from His head, that (*namely*) which is external, the dead are raised up in the world to come.

46. Concerning which it is written, Cant. v. 2: "My head is filled with dew." It is not written: "It is full with dew;" but NMLA, *Nimla*, "it is filled."

47. And it is written, Isa. xxvi. 19: "The dew of the lights is Thy dew." Of the lights—that is, from the brightness of the Ancient One.

48. And by that dew are nourished the holy supernal ones.

49. And this is that manna which is prepared for the just in the world to come.

50. And that dew distilleth upon the ground of the holy

apple trees. This is that which is written, Exod. xvi. 14: "And when the dew was gone up, behold upon the face of the desert a small round thing."

51. And the appearance of this dew is white, like unto the colour of the crystal stone, whose appearance hath all colours in itself. This is that which is written, Num. xi. 7: "And its varieties as the varieties of crystal."

CHAPTER V.

FURTHER CONCERNING THE SKULL OF MACROPROSOPUS.

52. THE whiteness of this skull shineth in thirteen carved out sides: in four sides from one portion; in four sides from the part of His countenance; and in four sides from another part of the periphery; and in one above the skull, as if this last might be called the supernal side.*

53. And thence is the Vastness of His Countenance extended into three hundred and seventy myriads of worlds; and hence ARK APIM,† *Arikh Aphim*, Vastness of Countenance is His name.

54. And He Himself, the Most Ancient of the Most Ancient Ones, is called ARIK DANPIN, *Arikh Da-Anpin*, the Vast Countenance, or Macroprosopus; and He Who is more external is called ZOIR ANPIN, *Zauir Anpin*, or

* The hidden sense of this somewhat obscure passage is, that the brightness arises from the skull, *which it conceals*, which latter is therefore the emblem of the Concealed One. The thirteen parts are three tetragrammatic forms, which give twelve letters, and symbolize thus the Trinity of the Tetragram; and the one supernal part is the unity. The meaning therefore is, the Trinity in Unity, proceeding from the Concealed Unity, which also proceedeth from the Negatively Existent. Thirteen, moreover, occultly points out unity, for ACHD, *Achad*, Unity, adds up for thirteen.

† Or, AVRKA DANPIN, *Aurikha Da-Anpin*, the Vast Countenance.

Him Who hath the Lesser Countenance (*Microprosopus*), in opposition to the Ancient Eternal Holy One, the Holy of the Holy Ones.

55. And when *Microprosopus* looketh back upon Him, all the inferiors are restored in order, and His Countenance is extended, and is made more vast at that time, but not for all time (*then only is it*), vast like unto the (*countenance*) of the More Ancient one.

56. And from that skull issueth a certain white shining emanation, towards the skull of *Microprosopus*, for the purpose of fashioning His head; and thence towards the other inferior skulls, which are innumerable.

57. And all the skulls reflect this shining whiteness towards the Ancient of Days,* when they are numbered out of their mingled confusion. And by reason of this there existeth herein an opening towards the skull below, when they proceed to numeration.

CHAPTER VI.

CONCERNING THE MEMBRANE OF THE BRAIN OF MACROPROSOPUS.

58. IN the hollow of the skull is the aërial membrane of the supreme hidden Wisdom, which is nowhere disclosed; and it is not found, and it is not opened.

59. And that membrane enshroudeth the brain of the hidden Wisdom, and therefore is that Wisdom covered, because it is not opened through that membrane.

60. And that brain, which is itself the hidden Wisdom, is silent and remaineth tranquil in its place, like good wine upon its lees.

61. And this is that which they say:—Hidden is the

* *Macroprosopus*.

science of the Ancient One, and His brain is calm and concealed.

62. And that membrane hath an outlet towards Microprosopus, and on that account is His brain extended, and goeth forth by thirty and two paths.*

63. This is that same thing which is written: "And a river went forth out of Eden" (Gen ii. 7). But for what reason? Because the membrane is (*then*) opened, neither doth it (*completely*) enshroud the brain.

64. Nevertheless the membrane is opened from below. And this is that which we have said: Among the signatures of the letters (*is*) THV, *Tau*, TH; nevertheless He impresseth it as the sign of the Ancient of Days, from Whom dependeth the perfection of knowledge, because He is perfect on every side, and hidden, and tranquil, and silent, like as good wine upon its lees.

CHAPTER VII.

CONCERNING THE HAIR OF MACROPROSOPUS.

65. THIS is the tradition. From the skull of His head hang down a thousand thousand myriads; seven thousand and five hundred curling hairs, white and pure, like as wool when it is pure; which have not been mingled confusedly together less inordinate disorder should be shown in His conformation; but all are in order, so that no one lock may go beyond another lock, nor one hair before another.

66. And in single curls are four hundred and ten locks

*Which are the thirty-two paths of the *Sepher Yetzirah*, or Book of Formation; symbolised by the ten numbers; and twenty-two letters of the Hebrew alphabet.

of hair, according unto the number of the word, QDVSH, *Qadosch*, Holy.*

67. But these hairs, all and singular, radiate into four hundred and ten worlds.

68. But these worlds alone are hidden and concealed, and no man knoweth them, save himself.

69. And he radiateth in seven hundred and twenty directions (*others say four hundred and twenty*).

70. And in all the hairs is a fountain, which issueth from the hidden brain behind the wall of the skull.

71. And it shineth and goeth forth through that hair unto the hair of Microprosopus, and from it is His brain formed; and thence that brain goeth forth into thirty and two paths.

72. And each curl radiateth and hangeth down arranged in beautiful form, and adorned with ornament, and they enshroud the skull.

73. But the curls of the hair are disposed on each side of the skull.

74. Also we have said: Each hair is said to be the breaking of the hidden fountains, issuing from the concealed brain.

75. Also this is the tradition: From the hair of a man it is known what he is, whether rigorous or merciful, when he passeth over forty years; thus also when he is perfect in hair, in beard, and in the eyebrows of his eyes.

76. The curls of His hair hang down in order, and pure like unto (*pure*) wool, even unto his shoulders. Say we unto His shoulders? Nevertheless, even unto the rise of His shoulders, so that His neck may not be seen, because of that which is written, Jer. ii. 27: "Because they have turned away from Me the neck and not the face."

77. And the hair is less close to the ears, lest it should cover them; because it is written, Ps. cxxx. 2: "As Thine ears are open."

*For by Gematria Q + D + V + SH = 100 + 4 + 6 + 300 = 410.

78. From hence His hair stretcheth out behind His ears. The whole is in equilibrium; one hair doth not go beyond another hair, (*they are*) in perfect disposition, and beautiful arrangement, and orderly condition.

79. It is the delight and joy of the just, who are in Microprosopus, to desire to behold and to conform unto that conformation which is in the Ancient One, the Most Concealed of all.

80. Thirteen curls of hair exist on the one side and on the other of the skull; (*they are*) about His face, and through them commenceth the division of the hair.

81. There is no left in that Ancient Concealed One, but all is right.*

82. He appeareth, and He appeareth not; He is concealed, and He is not concealed; and that is in His conformation much more so than in Himself.

83. And concerning this the children of Israel wished to inquire in their heart, like as it is written, Exod. xvii. 7: "Is the Tetragrammaton in the midst of us, or the Negatively Existent One?" (*Where they distinguished*) between Microprosopus, who is called Tetragrammaton, and between Macroprosopus, who is called AIN, *Ain*, the Negatively Existent?

84. But why, then, were they punished? Because they did it not in love, but in temptation; like as it is written (*ibid*): "Because they tempted the Tetragrammaton, saying, Is it the Tetragrammaton in the midst of us, or is it the Negatively Existent One?"

85. In the parting of the hair proceedeth a certain path, which shineth into two hundred and seventy worlds, and from that (*again*) shineth a path wherein the just of the world to come shall shine.

86. That is what is written, Prov. iv. 18: "And the

*Meaning there is no evil in Him, but all is good. So that, in the symbolic language of the Zohar, Macroprosopus is represented by a profile countenance, wherein one side is not seen, rather than by a full face, as in Microprosopus.

path of the just shall shine as the light, going forth, and shining more and more unto the perfect day."

87. And out of that is the path divided into six hundred and thirteen paths, which are distributed in Microprosopus.

88. As it is written concerning Him, Ps. xxv. 6: "All the paths of the Tetragrammaton are mercy and truth," &c.

CHAPTER VIII.

CONCERNING THE FOREHEAD OF MACROPROSOPUS.

87. THE forehead of His skull is the acceptance of acceptations, whereunto is opposed the acceptance of Microprosopus, like as it is written, Exod. xxviii. 38: "And it shall be upon His forehead alway for acceptance," &c.

90. And that forehead is called RTzVN, *Ratzon*, Will-power, because it is the ruler of the whole head and of the skull, which is covered by four hundred and twenty worlds.

91. And when it is uncovered, the prayers of the Israelites ascend.

92. "When is it uncovered?" Rabbi Schimeon was silent. He asked again a second time, "When?" Rabbi Schimeon said unto Rabbi Eleazar, his son, "When is it uncovered."

93. He answered unto him: "In the time of the offering of the evening prayer on the Sabbath."

94. He said unto him: "For what reason?" He answered unto him: "Because at that time the lower judgment threateneth through Microprosopus; but that forehead is uncovered which is called 'Acceptation,' and then wrath is assuaged, and the prayer ascendeth."

95. "This is that which is written, Ps. lxix. 14: 'And I have prayed unto Thee, O Tetragrammaton! in an acceptable time.'

96. "And the time of acceptance by the Ancient of Days* is here to be understood, and of the unveiling of the forehead; and because it is thus disposed at the offering of the evening prayer on the Sabbath."

97. Rabbi Schimeon spake unto Rabbi Eleazar, his son, and said: Blessed be thou, O my son! by the Ancient of Days; for thou hast found in that time in which thou hast need the acceptation of His forehead.

98. Come and behold! in these inferiors, when the forehead is uncovered, there is found fixed shamelessness.

99. This is the same which is written, Jer. iii. 3: "Yet thou hadst the forehead of a shameless woman, thou refusedst to be ashamed."

100. But when this forehead † is uncovered, inclination and acceptation are found in perfect form, and all wrath is quieted and subdued before Him.

101. From that forehead shine forth four hundred habitations of judgments, when it is uncovered during that period of acceptation, and all things are at peace before it.

102. This is the same which is written, Dan. vii. 10: "The judgment was set"—that is, subsideth in its place, and the judgment is not exercised.

103. And this is the tradition: There is no hair found on that part, because it is opened and not covered.

104. It is covered, I say, and the executors of judgment behold this, and are pacified, and (*judgment*) is not exercised.

105. This is the tradition: This forehead hath been extended into two hundred and seventy thousand lights of the luminaries of the superior Eden.

*Macroprosopus.

†That of Macroprosopus.

106. This is the tradition: There existeth an Eden which shineth in Eden. The superior Eden, which is not uncovered, and is hidden in concealment, and is not distributed into the paths, like as it hath been said.

107. The inferior Eden is distributed into its paths; (*namely*) into thirty-two directions of its paths.

108. And although this Eden is distributed into its path, yet is it not known unto any, save unto Microprosopus.

109. But no man hath known the superior Eden, nor its paths, except Macroprosopus Himself.

110. Like as it is written, Job xxviii. 23: "God understandeth the way thereof, and He knoweth the place thereof."

111. "The Elohim understand the way thereof:" this is the inferior Eden, known unto Microprosopus. "And He hath known the place thereof:" this is the superior Eden, which the Ancient of Days hath known, the most abstruse of all.

CHAPTER IX.

CONCERNING THE EYES OF MACROPROSOPUS.

112. THE eyes of the White Head* are diverse from all other eyes. Above the eye is no eyelid, neither is there an eyebrow over it.

113. Wherefore? Because it is written, Ps. cxxi. 4: "Behold, He that keepeth Israel shall neither slumber nor sleep;" that is, the superior Israel.

114. Also it is written, Jer. xxxii. v. 19: "Whose eyes are open."

*This, like Macroprosopus, is a title of Kether, the first Sefhira. (See introduction.)

115. And this is the tradition. Seeing that all is operated through mercies, He hath not covering unto His eye, nor eyebrow above His eye; how little, then, doth the White Head require such.

116. Rabbi Schimeon spake unto Rabbi Abba, and said: "To what is this like?" He answered unto him: "To the whales and fishes of the sea, which have no coverings for their eyes, nor eyebrows above their eyes; who sleep not, and require not a protection for the eye.

117. "How much less doth the Ancient of the Ancient Ones require a protection, seeing that He far above His creatures watcheth over all things, and all things are nourished by Him, and He Himself sleepeth not.

118. "This is that which is written, Ps. cxxi. 4: 'Behold! He that keepeth Israel shall neither slumber nor sleep.' That is, the superior Israel.

119. "It is written, Ps. xxxiii. 18: 'Behold the eye of the Lord is upon them that fear Him;' and it is written, Zech. iv. 10: 'They are the eyes of the Lord, running to and fro throughout the whole earth.

120. "There is no contrariety (*between these sayings*); one is concerning Microprosopus, and the other concerning Macroprosopus.

121. "And further, although there be two eyes, yet they are converted into one eye.

122. "This is pure in its whiteness, and so white that it includeth all whiteness.

123. "The first whiteness shineth, and ascendeth and descendeth for the purpose of combining with that which is connected (*with it*) in connection.

124. "This is the tradition: That whiteness darteth forth its rays, and igniteth three lights, which are called HVD, *Hod*, Glory, VHDR, *Vehedar*, and Majesty, VCHDVH, *Vachedoah*, and Joy; and they radiate in gladness and in perfection.

125. "The second whiteness shineth and ascendeth and

descendeth, and darteth forth its rays, and igniteth three other lights, which are called NTzCH, *Netzach*, Victory, CHSD, *Chesed*, and Benignity, THPARTH, *Tiphereth*, and Beauty ; and they radiate in perfection and in gladness.

126. "The third whiteness radiateth and shineth, and descendeth and ascendeth, and goeth forth from the part enclosing the brain, and darteth forth its rays toward the seventh middle light.

127. "And it formeth a path to the inferior brain, and formeth a path to the inferior, and all the inferior lights are thereby ignited."

128. Rabbi Schimeon said : Thou hast well spoken, and the Ancient of Days will open this eye upon thee in the time of thy necessity.

129. Another tradition runneth thus : Whiteness in whiteness, and whiteness which includeth all other whiteness.

130. The first whiteness shineth and ascendeth and descendeth in three lights on the left-hand side, and they radiate and are bathed in that whiteness, like as when a man batheth his body in good unguents and odours, in better than he at first possessed.

131. The second whiteness descendeth and ascendeth and shineth in three lights on the right-hand side, and they radiate and are bathed in that whiteness, like as when a man batheth in good unguents and odours, in better than he at first possessed.

132. The third whiteness shineth and ascendeth and descendeth, and goeth forth the light of the inner whiteness of the brain, and darteth forth its rays when necessary unto the black hair, and unto the head, and unto the brain of the head.

133. And it irradiateth the three crowns which remain, when it is needful, so that it may be uncovered,

* *Netzach*, *Chesed*, and *Tiphereth*, are respectively the seventh, fourth, and sixth Sephiroth.

if that be pleasing unto the Most Ancient One hidden from all.

134. And this is the tradition : This eye is never closed ; and there are two, and they are converted into one.

135. All is right ; there is no left there. He sleepeth not and slumbereth not, and He requireth not protection. He is not such an one as hath need to defend Himself, for He defendeth all things, and He Himself waited upon all things, and in the sight of His eye are all things established.

136. This is the tradition : Were that eye closed even for one moment, no thing could subsist.

137. Therefore it is called the open eye, the holy eye, the excellent eye, the eye of Providence, the eye which sleepeth not neither slumbereth, the eye which is the guardian of all things, the eye which is the subsistence of all things.

138. And concerning it is it written, Prov. xxii. 9, " The bountiful eye ; " thou shalt not read " the blessed eye," but " it blesseth," for it is called " the bountiful eye," and by it are all things blessed.

139. And this is the tradition : There is no light in the inferior eye, so that it can be bathed in redness and blackness ; except when it is beheld by that white brilliance of the superior eye which is called " the bountiful eye."

140. And to no man is it known when this superior holy eye may shine and may bathe the inferior ; and when the just and the supernal blessed ones are about to be beheld in that Wisdom.

141. This is that which is written, Isa. lii. 8 : " For they shall see eye to eye ; " When ? " When the Lord shall bring again Zion." Also, it is written, Num. xiv. 14 : " That Thou Tetragrammaton, art seen eye to eye."

142. And unless the bountiful superior eye were to look down upon and bathe the inferior eye, the universe could not exist even a single moment.

143. This is the tradition in the "Book of Concealed Mystery;" Providence ariseth from the inferior eye when the highest splendour shineth down upon it, and that highest splendour goeth forth into the inferior; for from it are all things illuminated.

144. This is that which is written, Num. xiv. 14: "That Thou, O Tetragrammaton! art seen eye to eye." Also it is written, Ps. xxxiii. 18: "Behold the eye of the Lord is upon them that fear Him." And it is written, Zech. iv. 10: "The eyes of the Lord running to and fro throughout the whole earth."

145. "The eye of the Lord is upon them that fear Him," if they be upright. This is the superior eye. On the contrary, when it is said, "The eyes of the Lord run to and fro," this is the eye which is below.

146. This is the tradition: On what account was Joseph worthy, so that the evil eye had no dominion over him? Because that he was worthy of being beheld by the superior benign eye.

147. This is what is written, Gen. xlix. 22: "Joseph is the son of a fruitful bough; the son of a fruitful bough above Ayin." Why "the son of a fruitful bough above Ayin?"* As though to imply, "because of that eye which beheld him."

148. Also it is written, Prov. xxii. 9: "The bountiful eye shall be blessed." Why? Because it giveth its bread unto the poor.

149. Why is it said in the singular number? Come and see. In the eyes which are inferior are a right eye and a left eye, and they are of two diverse colours.

150. But in this instance there is no left eye, and they both ascend in one path, and all are right. And on that account is one eye mentioned, and not two.

151. And this is the tradition: This eye, which is the eye of observation, is ever open, ever smiling, ever glad.

152. Such are not the inferiors, who in themselves have

* The word Ayin means eye.—TRANS.

redness, and blackness, and whiteness—three colours; and are not always open, for there are eyelids as a protection over these eyes.

153. And concerning this matter it is written, Ps. xlv. 23: "Awake, O Lord: why sleepest Thou?" And, 2 Kings xix. 16: "Open Thine eyes, O Lord."

154. When they are opened, for some are they opened for good, and on some are they opened for evil.

155. Woe unto him upon whom it is opened, so that the eye is mingled with redness, and unto whom the redness appeareth, spreading across that eye. Who can escape from it?

156. But the Ancient of Days is blessed, presiding over that eye the white brilliance of whiteness, seeing that also it is of such whiteness that it endureth all whiteness.

157. Blessed also is his portion whom that brilliance of all whiteness irradiateth.

158. And concerning this certainly it is written, Prov. xxii. 9: "The good eye is to be blessed." And it is written, Isa. ii. 5: "Be ye present, O house of Jacob, and let us walk in the light of Tetragrammaton!"

159. This is the tradition: Save in all these instances, the name of the Ancient One is concealed from all, and is not mentioned in the law, save in one place, where Microprosopus swore unto Abraham.

160. Like as it is written, Gen. xxii. 16: "By Myself have I sworn, saith Tetragrammaton." (*Understand*) that this is said concerning Microprosopus.

161. Also it is written, Gen. xlvi. 20: "In thee shall Israel bless." That is, the superior Israel.

162. Also it is written, Isa. xlix. 3: "Israel, in whom I will be glorified." In these passages the Ancient of Days is called Israel.

163. But we have also stated that the Ancient of Days is called by His name, yet both this (*statement*) and the other are correct.

164. This is the tradition : It is written, Dan. vii. 9 : " I beheld until the thrones were cast down, and the Ancient of Days did sit."

165. " The thrones were cast down." What is this? He spake unto Rabbi Yehuda, and said : " Stand in thy place and explain these thrones."

166. Rabbi Yehuda answered : " It is written (*ibid*) ' His throne is of fiery flame ; ' and upon that throne sat the Ancient of Days."

167. " For what reason? Because thus is the tradition : If the Ancient of Days were not seated upon that throne, the universe could no longer exist before that throne.

168. " When the Ancient of Days sitteth upon that throne, it is subject unto Him. For He who sitteth upon it ruleth over it.

169. " But at that time when He departeth from that throne, and sitteth upon another throne, the first throne is overturned, lest any should rule over it save the Ancient One, who alone can sit upon it."

170. Rabbi Schimeon spake unto Rabbi Yehuda, and said : " May thy way be ordained for thee, and may it be pointed out (unto thee) by the Ancient of Days !"

CHAPTER X.

CONCERNING THE NOSE OF MACROPROSOPUS.

171. AND come, behold, lo ! it is written, Isaiâh xli. 4 : " I, Tetragrammaton, (*am*) first and with the last. I am HE HIMSELF" (*Hoa*).

172. All things are HVA, *Hoa*, He Himself, and He Himself is hidden on every side. So also is His nose.

173. From the nose is the face known.

174. And come—see! What is the (*difference*) between the Ancient One and Microprosopus? Over these nostrils He ruleth; one of which is life, and the other is the life of life.

175. This nose is as a mighty gallery, whence His spirit rusheth forth upon Microprosopus, and they call it the Giver.

176. And it is thus: The Spirit descendeth; and again the Spirit from hence proceedeth through those nostrils.

177. One is the Spirit; She goeth forth unto Microprosopus, so that he may be aroused in the Garden of Eden.

178. And one is She the Spirit of Life, through Whom in process of time the sons of David hope to know Wisdom.

179. And from that gallery ariseth the Spirit, and proceedeth from the concealed brain, and at length resteth upon King Messiach.

180. Like as it is written, Isaiah xi. 2: "And the Spirit of Tetragrammaton shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, and of the Fear of Tetragrammaton."

181. Apparently four spirits (*are described*) here. But we have already said that the Spirit is one; why, then, are three (*others added unto it?*). Arise, Rabbi Yosi, in thy place.

182. Rabbi Yosi arose and said: "In the days of King Messiach, one shall not say unto the other, 'Teach me this Wisdom.'

183. "Because it is thus written, Jer. xxxi. 34: 'A man shall no more teach his neighbour, &c., because all shall know Me, from the least of them even unto the greatest of them.'

184. "And in that time shall the Ancient of Days arouse His Spirit which proceedeth from His brain, the most concealed of all.

185. "And when that cometh forth all the inferior spirits are aroused with Her.

186. "And who are they? They are the holy crowns of Microprosopus.

187. "And there are six other spirits which are given. They are those of whom it is written: 'The Spirit of Wisdom and Intelligence, the Spirit of Counsel and Might, the Spirit of Knowledge and of the Fear of the Lord.'

188. "For thus is the tradition: It is written, 1 Kings ii. 12: 'And Solomon sat upon the throne of David.' Also it is written, 1 Kings x. 19: 'The throne had six steps.'

189. "And King Messiach will be seated on those seven (steps). These are those six, and the Spirit of the Ancient of Days, Who is above them, is the seventh.

190. "Like as it is said, 'There are three spirits which comprehend three others.'"

191. Rabbi Schimeon said unto him: "Thy spirit shall rest in the world to come."

192. Come—behold! It is written, Ezek. xxxvii. 9: "Thus saith the Lord, 'Come from the four winds, O Spirit!' But what have the four winds of the world to do with this?"

193. Nevertheless, the four winds are aroused; those three, namely, and the Spirit of the Concealed Ancient One; whence there are four.

194. And thus is the matter; because when that one is produced, three others are produced with it, who in themselves comprehend three others.

195. But it is the will of that Holy and Blessed One to produce the one Spirit, Who in Herself includeth all others.

196. Because it is written, Ezek. xxxvii. 9: "From the four spirits, come, O spirit!" It is not written thus: "Ye four spirits, come!" but "From the four spirits, come!"

197. And in the days of King Messiach there shall be no need that one should teach another; for that one Spirit Who in Herself includeth all spirits, knoweth all Wisdom and Understanding, Counsel and Might, (*and is*) the Spirit of Science and of the Fear of the Lord; because She is the Spirit comprehending all spirits.

198. Therefore is it written, "From the four spirits;" which are those four comprehended in the seven steps of which we have just spoken, § 189.

199. And this is the tradition: All things are comprehended in this Spirit of the Ancient of the Ancient Ones,* Who proceedeth from the concealed brain, into the gallery of the nostrils.

200. And come—see! Wherein is the difference between the nose (*of Macroprosopus*), and the nose (*of Microprosopus*).

201. The nose of the Ancient of Days is life in every part. Concerning the nose of Microprosopus it is written, Ps. xviii. 8: "There went up smoke out of His nostrils, and fire out of His mouth devoured," &c.

202. There goeth up a smoke through His nostrils, and out of that smoke is a fire kindled.

203. When that smoke goeth up, what afterwards followeth? Coals are kindled by it. What is the meaning of this "by it?" By that smoke, out of that nose, out of that fire.

204. This is the tradition: When Rav Hammenuna the elder wished to offer up his prayer, he said, "I pray unto the Lord of the nostrils, unto the Lord of the nostrils do I pray."

205. And this is that which is written, Isa. xlvi. 9: "In my praise (that is, My nose) will I refrain My nostrils for thee." In which place the sentence is concerning the Ancient of Days.

206. This is the tradition. The size of this nose is so

* *I.e.*, The Spirit.

vast that three hundred and seventy-five worlds are supported by it, which all adhere unto Microprosopus.

207. This is the praise of the conformation of the nose.

208. And this, and all forms of the Ancient of Days, are seen, and are not seen; they are seen by the lords of lords—viz., by pious men—and they are not seen by any others.

CHAPTER XI.

CONCERNING THE BEARD OF MACROPROSOPUS IN GENERAL.

209. RABBI SCHIMEON began, and said: Woe unto him who extendeth his hand unto that most glorious supernal beard of the Holy Ancient One, the concealed of all.

210. This is the praise of that beard; the beard which is concealed and most precious in all its dispositions; the beard which neither the superiors nor the inferiors have known; * the beard which is the praise of all praise; the beard to which neither man, nor prophet, nor saint hath approached so as to behold it.

211. The beard, whose hairs hang down even unto the breast, white as snow; the adornment of adornments, the concealment of concealments, the truth of all truths.

212. It is said in the "Book of Concealed Mystery": That beard, the truth of all (*truths*), proceedeth from the place of the ears, and descendeth around the mouth of the Holy One; and descendeth and ascendeth, covering (*the cheeks which it calleth*) the places of copious fragrance; (*it is*) white with ornament: and it descend-

* Because it is the beard of Macroprosopus, the Concealed Ancient One.

eth in the equilibrium (*of balanced power*), and furnisheth a covering even unto the midst of the breast.

213. That is the beard of adornment, true and perfect, from the which flow down thirteen fountains, scattering the most precious balm of splendour.

214. This is disposed in thirteen forms.

215. In the first disposition are classed the hairs from above, and it commenceth from that portion of the hair of His head which is above His ears; and descendeth in one tress before the apertures of the ears in the most perfect equilibrium, even unto the corner of the mouth.

216. In the second disposition are classed the hairs from the corner of the mouth, and they ascend even unto the other corner of the mouth in perfectly equated order.

217. The third disposition is from midway between the nostrils; beneath those two apertures there goeth forth a certain path, and the hair is wanting in that path; but on either side of and bordering that path it is fuller and in perfect order.

218. The hairs which are classed under the fourth disposition descend below the mouth from the one corner even unto the other corner, in perfect order.

219. The fifth disposition. Beneath the mouth proceedeth another path, from the region of the superior path, and those two paths are impressed on His mouth on this side and on that.

220. The hairs which are classed in the sixth disposition ascend and come from beneath upwards unto the corner of the mouth, and cover the places of copious fragrance, even unto the upper corner of the mouth, and the hair descendeth at the corner of the opening, and across below the mouth.

221. In the seventh disposition the hair terminateth, and there are seen two apples in the places of copious fragrance, beautiful and joyful in aspect, because (*in that aspect*) is the universe maintained. And this is that which is said, Prov.

xvi. 16: "In the light of the king's countenance is life."

222. In the eighth disposition a certain tress of hair proceedeth round about the beard, and (*the hairs*) hang down equilibrated even unto the chest.

223. In the ninth disposition the hairs of the beard are interwoven and mingled with those hairs which hang in equilibrium; which hang even thus, so that none is pre-eminent over another.

224. In the tenth disposition the hairs descend beneath the beard, and cover the throat beneath the beard.

225. The eleventh disposition is, that no hairs are pre-eminent over other hairs, and they are restored into perfect proportion.

226. The twelfth disposition is that the hairs do not hang over the mouth, and that the mouth is uncovered in every part, and that the hair surrounding it is beautiful.

227. The thirteenth disposition is that the hairs hang down on this side and on that beneath the beard, furnishing a covering in beautiful adornment, even unto the chest.

228. Nothing is seen of the whole countenance and of the places of fragrance, except those beautiful white apples which produce the life of the universe; and they radiate gladness upon Microprosopus.

229. Through those thirteen dispositions do they flow down, and the thirteen fountains of precious oil issue forth, and they flow down through all those inferiors, and in that oil do they shine, and with that oil are they anointed.

230. The beard of ornament of the Ancient of the Ancient Ones, the most concealed of all things, is configurated in thirteen dispositions.

231. From the two beautiful apples* of His countenance is the face of Macroprosopus illuminated; and whatsoever

* The cheeks.

is white and rosy is found below ; * it shineth and radiateth from that light.

232. Those thirteen dispositions are found in the beard. And in proportion to the purity of his beard, † according to its dispositions, is a man said to be true ; for also whosoever (*in sleep*) beholdeth his beard, that man is very desirous of truth.

233. We have taught in the "Book of Concealed Mystery," that certain (*dispositions*) are found in the universe, according to those thirteen (*dispositions*) which depend from that venerable beard, and they are opened out into the thirteen gates of mercies.

234. And he who extendeth his hand in swearing, also doth the same if he swear by the thirteen ‡ dispositions of the beard : these are in Arikh Anpin, or Macroprosopus.

235. In Zauir Anpin, or Microprosopus, how many are there ? He said unto Rabbi Isaac : " Arise in thy place, and describe the beard of the Holy King according unto the arrangement of its parts. How are these arranged ?

236. Rabbi Isaac arose ; he commenced and said, Micah vii. 18 : " What god is like unto Thee," &c. ; " Thou shalt give truth unto Jacob," &c.

237. " We have learned by tradition that herein are thirteen sections seen, and they all proceed from the thirteen fountains of excellent oil, of the parts of the holy beard of the Ancient of the Ancient Ones.

238. " Tradition : A most secret thing is this disposition of the beard. Secret is it and hidden ; hidden, yet not

* That is, the lower Sephiroth reflect and partake of the properties of the superior emanations.

† By the beard is of course symbolically meant the atmosphere of good or bad deeds with which a man surrounds himself during his life. Concerning dreaming of the beard, see the "Book of Concealed Mystery," c. iii. §§17, 18.

‡ Thirteen is by Gematria the number of ACHD, *Achad*, Unity. For $A + CH + D = 1 + 8 + 4 = 13$.

hidden; concealed, yet not concealed in its dispositions; known, yet unknown.

239. "The first disposition. We have learned that the single locks and the single hairs do not mutually adhere unto each other; and that the hairs of the beard take their rise from the disposition of the hair (of the head).

240. "This matter is worthy of examination. If all the hairs of the head and the hairs of the venerable supernal beard are balanced in one equilibrium, wherefore are some long, and others not so long?

241. "Wherefore are not the hairs of the beard constant in the same proportion of length? These also are firm; while those which are on the head are not firm, but soft.

242. "Therefore is it said that (in Macroprosopus) all the hairs descend equally from the head and beard; for the hair of the head is prolonged even unto the shoulders, so that it may reach unto the head of Microprosopus, from that flux of the one brain unto the other.

243. "And because they are not firm (also it is necessary that they be soft.*

244. "We have learned by tradition. What is that which is written, Prov. i. 20: 'Wisdom (*plural in Hebrew, CHKMVTH, not CHKMH*) will cry without; and at the end of the verse it is written, 'She (*singular*) will utter Her voice in the streets.' In this text the beginning doth neither agree with the end, nor the end with the beginning.

245. "Therefore is it said: Wisdom will cry without when She passeth from the concealed brain of Macroprosopus unto the brain of Microprosopus, through those longer hairs; and thus as it were extrinsically those two brains are connected and become in this way one brain.

246. "Since there is not subsistence in the inferior brain except by the preservation of the supernal brain.

* *I.e.* If they be not the one, they must be the other.

247. "And when this proflux is instituted from the one, namely, into the other, this hath place which is written, 'She will utter Her voice;' namely, in the singular number.

248. "And because She passeth over from brain unto brain through those long hairs, these same (hairs) are not found to be firm.

249. "Wherefore? Because if they were firm, Wisdom could not be conducted by them unto the brain.

250. "Because Wisdom cometh not from man, who is stern and wrathful, like as it is written, Eccles. ix. 17: 'The words of wise men are heard in quiet.'

251. "And thence we learn that in him whose hair is firm, wisdom dwelleth not*

252. "But because these are long (the others are soft) in order that they may bring assistance to all.

253. "How, unto all? So that it may have entrance into the marrow of the spine of the back, which is connected with the brain.

254. "And because the hair of the head doth not hang over the hairs of the beard, since the hair of the head hangeth down, and is drawn back behind the ears, and doth not overhang the beard; because it is not necessary to mingle these with those, but all are separated in their own paths.

255. "We have learned by tradition. All the hairs, as well of the head as of the beard, are white as snow.

256. "And we have learned. Those which are in the beard are all firm. Wherefore? Because those are firm accordingly, that they may firmly mark out their thirteen measurements from the Ancient of the Ancient Ones. †

257. "And those measurements take their beginning from before the ears.

* *I.e.*, Meaning symbolically, "in him who is hardened."

† I have before remarked that this refers to the unity of the Deity: ACHD, *Achad*, One; which by Gematria yields 13.

258. "And those measurements have been included within certain limitations, in order that they should not be confounded with each other. (Others read the passage thus: Because they are communicated unto the inferiors. For this have we been taught. The hairs commence before the ears, because they have been separated, and are not to be mingled with the others," &c.)

259. "But if thou sayest that other (sacred passages) are not given, analogous to these (measurements), thou art in error. For thus is the tradition: "The thirteen measurements of the mercies of the Most Holy Ancient One (are symbolized by these clauses of) Mic. vii. 18: 'What God is like unto Thee?' the first.

260. "'Pardoning iniquity;' the second.

261. "'And passeth by the transgression;' the third.

262. "'Of the remnant of His heritage;' the fourth.

263. "'He retaineth not His anger for ever;' the fifth.

264. "'Because He delighteth in mercy;' the sixth.

265. "'Again, He will have compassion on us;' the seventh.

266. "'He will subdue our iniquities;' the eighth.

267. "'And Thou wilt cast all their iniquities into the depths of the sea;' the ninth.

268. "'Thou wilt give truth unto Jacob;' the tenth.

269. "'Mercy unto Abraham;' the eleventh.

270. "'Which Thou hast sworn unto our fathers;' the twelfth.

271. "'From the days of old;' the thirteenth.

272. "'Unto these correspond in the law, Exod. xxxiv. 6: 'God merciful and gracious,' &c. And those are the Inferiors.

273. "And if thou sayest, 'Why did not Moses pronounce those majestic words?' * It shall be answered unto thee: 'Moses hath no duty to perform save in the place

* Apparently meaning that, as the words of the text denote, it was the LORD and not Moses that proclaimed the titles of Tetragrammaton aloud.

where judgment is found ; and in the place where judgment is found it is not necessary to speak thus.*

274. "And Moses spake not, save in that time when the Israelites had sinned and judgment was impending ; hence Moses spake only in that place wherein judgment is found.

275. "But in another place the prophet hath instituted the order of the praise of the Ancient of Days.†

276. "And those thirteen forms of the supreme holy beard, concealed with many concealments, are most powerful to subdue and mitigate all the stern decrees of the judgments.

277. "What man is he who looketh back upon that most secret, holy supernal beard, who is not confounded before it ?

278. "Because also all the hairs are hard and firm in their disposition.

279. "But if thou sayest, 'What if they be so? Surely the lower hairs are black: why are these not as those?'

280. "Nevertheless, thus is the tradition: It is written, Cant. v. 11: 'His locks are bushy and black as a raven.'

281. "Also it is written, Dan. vii. 18: 'The hair of His head like pure wool.'

282. "There is no contradiction here, for the one is said of the supernal beard, but the other of the inferior beard.‡

283. "Also because when the law was given forth unto the Israelites, it was written in black fire upon white fire.

284. "Also the foundation of the matter cometh from

* *I.e.*, Mentioning the merciful characteristics of the Deity, who is represented as the equilibrium of justice and mercy.

† That is, of AHIH, as distinct from IHVH. (See Introduction.)

‡ The hair and beard of Macroprosopus, as distinct from that of Microprosopus. (See the "Book of Concealed Mystery," ch. iii. § 16.)

those hairs; because they are found (arising) out of the (supernal) brain, and stretching down unto the inferior brain.

285. "Also because these are above the beard. Hence the beard is distinct, and all its forms are found separated (each from the other); so that the beard is alone, and its hairs are also distinct.

CHAPTER XII.

CONCERNING THE BEARD OF MACROPROSOPUS IN PARTICULAR;
AND, IN THE FIRST PLACE, CONCERNING ITS FIRST PART.

286. "THE first disposition is that which commenceth almost at the beginning of the hair.

287. "Also we have learned: No beard (*i.e.*, no part of this beard) is found which doth not (virtually) arise from the brain of the head (or from the heart).*

288. "But in this (last section) this (first part of the beard) is not considered as distinct (from the others). For in this chapter only this first form (*or portion of the beard*) is to be considered, which descendeth from the beginning of the hair, and it hath this peculiarity (*namely, that it riseth directly from the brain, which cannot altogether be said concerning the other parts of the beard*).

289. "And this is to be kept perfectly distinct from this beard—namely, that which exists from the head (formed into), one thousand worlds, sealed with a most pure seal, with a seal which includeth all seals.

290. "The length of that portion of hair descending before the ears is not equal to the length (of the beard

* The heart being considered as the central motor of the body.

itself) ; neither doth it twine together, nor hang down far.

291. " But those hairs, when they flow down, are extended, and depend.

292. " And the beginning of the first disposition consists of thirty and one equal locks, extended even unto the beginning of the mouth.

293. " Also three hundred and ninety hairs are found in each lock.

294. " Those thirty and one equal locks, which exist in the first disposition (of the beard) are strong, in order that they may dispose the inferiors according to the number of AL, *El*.*

295. " What is this AL, *El*? Mighty and Powerful One.

296. " And among those single locks are distributed one and thirty dominating worlds, so that they may be extended† (correctly) neither on this side nor on that.

297. " And out of each one of these worlds a partition is made into a thousand worlds of desires and of great pleasures.

298. " And they are all concealed in the commencement of the beard, which representeth strength ; and they are included in that (name) AL.

299. " And notwithstanding is AL Himself disposed towards mercies, because in Him the Ancient of Days is mitigated and included and extended.

300. " Wherefore even unto the mouth? Because it is written, Dan. vii. 9: ' The judgment was set, and the books were opened.'

301. " What is this? ' And the judgment was set.' It was set in that place, so that it might not have dominion.

* AL, *El*, God, the Mighty One, is equivalent by Gematria to the number 31 ; for $A + L = 1 + 30 = 31$.

† For were they extended, the number would be altered, and it would consequently no longer = AL.

302. "This is that which is written, Isa. ix. 15: "Wonderful, Counsellor, God the Mighty One." That is, AL, *El*, such a one who also is mighty, but is rendered mild through the holy beard of the Ancient of Days.

303. "And an Arcanum is concealed in that place wherein it is written, Mic. vii. 18: 'What AL, *El*, like unto Thee?' Because of the Ancient of Days it is spoken in the form of the configuration of the holy supernal beard.

304. "The first world, which proceedeth from the first disposition, hath dominion over, and descendeth and ascendeth in a thousand times a thousand myraids of myriads of shield-bearers, and by it are they comprehended under a great seal.

305. "The second world, which proceedeth from that disposition, hath dominion over and descendeth and ascendeth in fifty-seven thousand bodyguards, who are the lords of lamentations; and these are connected with it for the purpose of disposing the neck of the spine.*

306. "The third world, which goeth forth from that arrangement, hath dominion over and descendeth and ascendeth in sixty-nine thousand authors of grief, who are upheld by it, like as metal (is upheld) by the tongs (of the smith).

307. "And by that conformation all those are subjected, and mitigated in the bitterness of tears, which become sweet in the great sea.†

308. "Who is he who beholdeth this conformation of the holy beard, excellent and venerable, who is not overcome with shame thereby?

309. "Who can comprehend the mystery of those locks of hair which hang down from Him, the Ancient One?

* This is of course simply pursuing the symbolism involved in the idea of Macroprosopus, being typified by a vast countenance or head.

† By the great sea, Binah, the third Sephira, is probably meant. (See the "Book of Concealed Mystery," ch. i. § 28).

310. "He is set on the crown of crowns, which are the crowns of all crowns, and the crowns which are not comprehended in the other crowns; I say, of those crowns which are not as the other crowns, for the inferior crowns are comprehended by them.*

311. "And therefore are those forms (arranged in) such conformations, whereunto the inferior forms adhere; and they are the dispositions in which He† is disposed Who hath need that He may be blessed by Him,‡ and Who desireth blessing.

312. "For whensoever the dispositions take the form of these, blessings are found beneath them; and It Is that which It Is.§

313. "All things are comprehended in those dispositions; all things raise themselves up in order that they may receive these dispositions of the Mighty King, of the Ancient One, the most concealed of all. ¶ And all those are mitigated by those ordinations of the King, the Ancient One.

314. "We have learned; Unless the Ancient of the Ancient Ones, the Holy of the Holy Ones, were disposed in those conformations, neither the superiors nor the inferiors would be found, and all things would be as though they existed not.

315. "Also we have learned by tradition: how far do those conformations of the beard radiate splendour? Even unto the thirteen inferiors; and whensoever those thirteen are found, those shine.||

*To comprehend the real meaning of section 310, the reader should have carefully studied that part of the Introduction which refers to the Sephiroth, which are symbolised by crowns. In this sense the "crown of crowns" is Kether, the first Sephira, the Ancient One; the crowns of all crowns will be the first three Sephiroth; and the inferiors will be the lower Sephiroth, and those other forms which are dependent on them, symbolized by the crowns of the twenty-four elders in the Apocalypse, which latter is a purely qabalistical work, and is unintelligible without the qabalistical keys.

†Microprosopus. ‡Macroprosopus. §Cf. Exodus iii 14.

This section refers to the statement that Macroprosopus pours forth His splendour upon Microprosopus, so that the latter shines by reflected light

316. "And all of them are found in the number thirteen.

317. "Therefore is the beard of the King, the Ancient One, most venerable among all, at once in its entirety concealed, and most excellent.

318. "And because it is most excellent before all things, and concealed, there is no mention made concerning it in any place in the law, and it is not manifested.

319. "But what beard is manifested? The beard of the Great High Priest, and from that beard descendeth the influx unto the inferior beard of the inferior high priest.*

320. "How is the beard of the high priest disposed? The beard of the high priest is disposed in eight conformations. Because also the high priest hath eight vestments, when the ointment descendeth upon his beard.

321. "This is that which is written, Ps. cxxxiii. 2: 'Like the precious oil upon the head descending upon the beard, the beard of Aaron, which descendeth according to the proportion of his attributes,' &c.

322. "And whence is this to us? Because it is written in the same place: 'Also for brethren to dwell together in equality.' The word 'also' increaseth the signification of the inferior high priest.

323. "Seeing that in the same way as the inferior high priest ministereth in the high priesthood, so also, if it be permitted to say so, doth the High Priest above minister in His high priesthood.

324. "This is the first ordination of the beard of the Ancient One, the most concealed of all."

325. Rabbi Schimeon said unto him: "It is justly thy due, Rabbi Isaac, that thou shouldest be under the ornament of the conformation of the beard, and that

* The Great High Priest is the son, Microprosopus, symbolized on earth by the High Priest. Compare what St. Paul says about Christ being our Great High Priest.

thou shouldest receive the light of the countenance of the Ancient of Days, the Ancient of the Ancient Ones. Blessed is thy portion, and blessed be my lot with thee in the world to come."

CHAPTER XIII.

CONCERNING THE SECOND PART OF THE BEARD OF
MACROPROSOPUS.

326. "ARISE, Rabbi Chisqiah, and stand in thy place, and declare the worthiness of this part of the holy beard."

327. Rabbi Chisqiah arose, and began his speech and said, Cant. vii. 10: "I am my beloved's, and his desire is towards me."

328. "Who is under consideration here, that 'I am my beloved's?' and because that 'his desire is toward me?'

329. "I have meditated, and lo! I have beheld the most excellent light of the supernal lights.

330. "It shone forth, and ascended on three hundred and twenty-five sides.

331. "And in that light was a certain obscurity washed away, like as when a man batheth in a deep river, whose divided waters flow round him on every side from that part which is above.

332. "And that light ascendeth unto the shore of the deep superior sea,* for all good openings and dignities are disclosed in that opening.

333. "I asked of them what might be the interpretation of that which I beheld; and, commencing they replied,

* Binah, the third Sephira, which is called the "sea" in the "Book of Concealed Mystery." It answers to the first letter H, *He*, in the Tetragrammaton. (See Introduction.)

'NVS_{HA} OVN, *Nosha Auan*, Thou hast beheld iniquity being taken away.' "

334. He said: "This is the second disposition," and sat down.

335. Rabbi Schimeon said: Now is the universe united together (*or mitigated*). Blessed be thou, Rabbi Chisqiah, of the Ancient of the Ancient Ones!

336. Rabbi Schimeon said: All the lights are congregated together which come under this holy seal.

337. I bear witness that the highest heavens from the highest (powers) are above me, and the highest holy earth from the supernals, because now I can see what man hath not beheld from that time, when Moses for the second time ascended the mountain of Sinai.

338. For I see that my countenance shineth like the vehement splendour of the sun, who is about to issue forth for the healing of the universe.*

339. Like as it is written, Mal. iv. 2: "But unto you that fear my name shall the sun of righteousness arise, and healing in his wings."

340. Furthermore, I know that my countenance shineth; Moses neither knew nor perceived (the fact).

341. Like as it is written, Exod. xxxiv. 29: "And Moses knew not that the skin of his face shone."

342. Furthermore, I behold before me with mine eyes those thirteen sculptured (forms of the beard of Macroprosopus), and like flaming light did they shine.

343. And when the second of those (dispositions) was explained by thy mouth, that same at once was raised, and conformed, and crowned, and concealed in the concealment of the forms of the beard, but all the others were reinstated (in outward form). †

* This phrase "splendour of the sun, who is," &c., evidently refers to the sixth Sefhira, Tiphereth, or beauty, the splendour of the countenance of Microprosopus, while the "universe" refers to Malkuth.

† While Rabbi Chisqiah was speaking Rabbi Schimeon had this vision of the conformations of the beard.

344. And what is more, that one (formation), whilst it was explained by thy mouth, flamed forth in splendour, and was crowned with a crown, and seated upon a throne, like a king in the midst of his army.

345. And when the explanation ceased it ascended, and was crowned with a holy crown, and ordained, and concealed, and again placed among the forms of the holy beard; and thus with (the forms) all and singular.

346. Be ye glad, O my holy companions! for surely (*the universe*) shall not be in such a condition until King Messiach shall come.

CHAPTER XIV.

CONCERNING THE THIRD PART OF THE BEARD OF MACROPROSOPUS.

347. "ARISE, Rabbi Chisqiah, for the second time."

348. We have learned that before Rabbi Chisqiah arose, a voice came forth and said: "One angel doth not undertake two messages."

349. Rabbi Schimeon was disturbed, and said: "Assuredly, let each (*of you*) speak singly in his place (*in respect of the symbolism of the seven inferiors*); but as for myself, and Rabbi Eleazar my son, and Rabbi Abba, we (*three*) refer unto the highest and complete perfection (*of the whole decad*). Arise, Rabbi Chiya."*

* On a little consideration it will be seen that this meeting of ten of the principal Rabbis—viz., Schimeon, Eleazar, Abba, Yehuda, Yosi Ben Jacob, Isaac, Chisqiah Ben Rav, Chiya, Yosi, and Yisa—was intended to be symbolical of the ten Sephiroth, wherein, furthermore, the three first-named were also representative of the great trinity of the crown, the king, and the queen. In other words, to speak plainly, the whole

350. Rabbi Chiya arose, and, commencing said, Jer. i. 6: "AHH ADNI IHVH.* *Ahah Adonai Tetragrammaton!* 'Ah, Lord Tetragrammaton! behold, I cannot speak, for I am a child.'

351. "Therefore, why was it that Jeremiah could not speak, seeing that many sayings had passed from his lips prior to his saying this? Did he not therefore lie (*when he said*) that which is written (*in the text*): 'Behold, I cannot DBR, *Deber*, speak'?

352. "But we have learned that God influenced him so that he should speak to this end. For this is the tradition: "What is the difference between DBVR, *Debur*, and AMIRH, *Amirah*? 'Amirah' is, as it were (*simple*) speech, wherein is required no especial uplifting of the voice; 'Debur' is public speaking, wherein is indeed necessary (*considerable*) elevation of voice and (*loud*) proclamation of words.

353. "Since it is written, Exod. xx, 1: 'And God spake all these words, saying.'

354. "And according to what we have learned (*by tradition*), 'The whole earth heard this DBVR, *Debur*, speech, and the whole earth trembled.' Because also it is written: 'VIDBR, *Vayedeber*, and He spoke forth.' And it is not written: 'VIAMR, *Vayomar*, and He said.'

355. "So also in this place: 'Behold! I cannot speak, DBR, *Deber*;' that is, as a herald, by declaring

arrangement of this assembly was closely similar to the constitution of a masonic lodge. Confer also § 13 of this book, wherein these three Rabbis further symbolize the "Three Pillars" of the Sephiroth—this assembly of the ten forms of the Greater Holy Assembly. But on reference to the "Idra Zuta" we shall find that the Lesser Assembly consists of only seven Rabbis, of which the seventh, Rabbi Isaac, came in later than the others. These seven were Schimeon, Eleazar, Abba, Yehuda, Yosi Ben Jacob, Chiya, and Isaac. (Conf. "Idra Zuta," § 13.)

* This is the Hebrew text of the Polyglot Bible, but in that of the "Idra Rabba," "AHH IHVH ALHIM, *Ahah Tetragrammaton Elohim*,' is substituted for "Adonai Tetragrammaton."

an address, and convincing the world through the Holy Spirit.

356. "If thus be the matter, this is also to be noted which is written: 'VIDBR IHVH, *Vayedeber Tetragrammaton*; and Tetragrammaton spake forth unto Moses, saying.' Nevertheless, what one of the prophets was so great as Moses? For never was any man so worthy as he; for he heard the DBVR, *Debur*, loud voice, like the proclamation of a herald, and he feared not, neither did he tremble; while the other prophets trembled even at AMIRH, *Amirah*, the speech, and were greatly afraid.

357. "Also we have learned that through the first and second dispositions of the beard it is necessary to pass on to the third; like as it is written, Job xxxiii. 29: 'Behold, God worketh all this with man by three paths.' *

358. "And come, behold! it is necessary through the two first conformations that thou pass on unto the third, because the third form is in the midst.

359. "For, under the nose,† beneath the two nostrils, there issueth a certain path, and from that path the hairs are wanting.

360. "Wherefore are they wanting? Because it is written, Mic. vii. 18: 'VOVBR OL PSHO, *Va-Ghober Ghal Peshang*, and passing over transgression.' Therefore is that path prepared (*namely*) for the purpose of passing over (*transgression*).

361. "And therefore that path resideth beneath the nostrils of the nose; and the hairs do not grow in that path, because it subdueth iniquities.

362. "For it is written: 'Passing over transgression,' for the purpose of passing over unto the sacred mouth, in order that it may say, 'I HAVE PARDONED.'

* The same word which is here rendered thus is translated in the ordinary version of the Bible, "oftentimes."

† See § 217 of this book, and also the "Book of Concealed Mystery," ii. § 8.

363. "We have learned that many threatened vials of wrath look for this mouth, and to none among them is it manifested; for it is withdrawn and guarded around; it is known, and it is not known.

364. "We have learned in the 'Book of Concealed Mystery': What is this which is written (*in this disposition of the letters in this*) word, PSHO, *Peshang*? If they be first, the word 'OVBR, *Ghober*, passing over,' hath place; if, on the other hand, not so, the word 'PSHO, *Peshang*, transgression,' hath place.

365. "What doth this phrase teach, 'passing over transgression'? SHPO, *Shephau*, influence, (*it teacheth*) if SH (*in PSHO*) be placed before the P.*

366. "If they are not just, it remaineth (*i.e., the influence*), and passeth not over into Microprosopus.

367. "What is the difference between the one and the other? In Microprosopus (*the matter standeth thus*): this path descendeth beneath the nostrils of His nose. It is written, Num. xii. 9: 'And the anger of Tetragrammaton was kindled against him, and He departed.'

368. "What is this, 'And He departed'? Because the spirit of anger departed from those nostrils, and if he found any man before him, he was taken away, and was no more found.

369. "Which is intimated in these words, Isa. xl. 7:

* This is simply a transposition of the two first letters of the word in question. Of course, the same letters being retained, though their relative places are changed, the numeration of the two words by Gematria will be identical. But it is worth our while to notice what the numeration of this word is, especially as Rabbi Chiya has not examined it. $P + SH + O = 80 + 300 + 70 = 450 = THN$, *Than*, the dragon. Ergo, according to the exegetical rule of Gematria, the dragon will be the symbol of transgression. But 450 is also the numeration of SHPO, influence: therefore is the dragon a symbol also of influence and of power. But "this influence passeth over into Microprosopus;" now one of the qabalistical axioms given by Pistorius is: "Paradise is the sephirotic tree. In the midst thereof the great Adam is Tiphereth." (See Introduction.) Therefore the influence passing over into Microprosopus is also the serpent entering into the garden of Eden.

‘Because the Spirit of Tetragrammaton bloweth upon it.’

370. “But concerning Macroprosopus it is written: ‘Passing over transgression.’

371. “Also it is written, Job xxxvii. 21: ‘And the spirit (*wind*) passeth over and hath cleansed them.’

372. “Also we have learned that on this account it is thus written: ‘Passing over transgression’ in that path. Also concerning that (*passage*), Exod. xii. 23: ‘And He passeth over to smite the Egyptians.’

373. “Blessed is his portion who is worthy in this matter. And this is the third conformation of the path of the venerable, holy, and excellent beard of the Ancient of the Ancient Ones.”

374. Rabbi Schimeon said unto him: “May God, the Holy One, blessed be He, be gracious unto thee, and protect thee most abundantly.

375. “Also we have learned: What is this which is written, ‘With rejoicing will I rejoice in Tetragrammaton?’ Concerning the Ancient of Days, is it said: ‘For He is the praise of all things.’

376. “We have learned, whensoever that path of the beard of the Ancient of Days is manifested, all the authors of lamentation and mourning, and all the executors of judgment, are silent and hidden; nor is there one of them who openeth his mouth to do harm, because that path is manifested in due form.

377. “Hence also he who toucheth that mouth, and adviseth it to keep silence,* pointeth out this path with his finger; and that is the symbol denoting the Holy Ancient One.” (Others read: Because that path is the symbol of silence; hence he who looked at another, and adviseth him to be silent, toucheth this path, which is the symbol, &c.)

* Meaning symbolically the idea of judgment.

CHAPTER XV.

CONCERNING THE FOURTH PART OF THE BEARD OF
MACROPROSOPUS.

378. THE hair is disposed in the fourth conformation, and it descendeth beneath the mouth from the one side even unto the other side.

379. That is intimated (*in the saying of Micah*) in these words: "Of the remnant of his heritage:" LSHAIRITH NCHLTHV, *Lishairith Nachalatho*.

380. Like as it is said in 2 Kings xix. 4: "And thou shalt lift up thy prayer for the remnant that is left." Where every part that is found truly remaining is called the remnant.

381. For it is written, Zeph. iii. 13: "The remnant of Israel, SHARITH ISHRAL, *Sharith Israel*, shall not do iniquity."

CHAPTER XVI.

CONCERNING THE FIFTH PART OF THE BEARD OF
MACROPROSOPUS.

382. THE fifth conformation. Another path goeth forth beneath the mouth. This is that which is written in the saying of Micah: "LA HCHZIQ LOD APV, *Lo Hechezig Lead Apo*, He hath not kept his anger for ever." Arise! Rabbi Yosi!"

383. Rabbi Yosi arose, and commencing said, Ps. cxliv. 15: "'Blessed is the people that is in such a case; blessed is the people whose God is Tetragrammaton.'

384. "'Blessed is the people that is in such a case.' What is this 'SHKKH LV, *Shekakah Lo*, That is in such