

a case?' Like as it is said in Est. vii. 10: 'And the wrath of the king was appeased,' שִׁכַּח, *Shekakah*; that is, 'Became quiet from his wrathfulness.'

385. "Another exposition: He was appeased through his wrath, which is intimated in these words, Num. xi. 15: 'And if Thou dealest thus with me, kill me, I pray Thee, out of hand, if I have found grace in Thy sight.'

" 'Kill me, I pray Thee, out of hand;' this is judgment of judgments. But 'Blessed is the people whose God is Tetragrammaton;' this is mercies of mercies.

387. "Another exposition: שִׁכַּח, *Shekaka*, is the name which includeth all names,\* in consequence of which that Holy Blessed One maketh His wrath to pass away, and caused Microprosopus to be at peace, and taketh away all those extraneous (*matters*) from the midst.

388. "We have learned through Barietha (*or the tradition given forth without the holy city*), that that path of the conformation of the holy supernal Ancient of the Ancient Ones, which descendeth in the beard beneath the nostrils of the nose, and this inferior path, are equal in every way, in such a manner that that which is below is like that which is above.† The superior (*path*) is called 'passing over transgression'; the inferior, 'He hath not kept His anger for ever.'

\* It is not at first sight evident why this word should be the "name which includeth all names." But if we examine it by Gematria we shall soon see the reason. שִׁכַּח,  $SH + K + K + H = 300 + 20 + 20 + 5 = 345 =$  שֵׁמַח, *Shemah* = *Ha Shem*, The Name. This title Shemah is applied to the Tetragrammaton frequently as being *the* name of all names, and therefore שִׁכַּח is taken as concealing Tetragrammaton.

† Compare the precept in the Smaragdine tablet of Hermes Trismegistus: "That which is below is like that which is above, and that which is above is like that which is below, for the performance of the miracles of the one substance." This is the fundamental principle of all the ancient mystic doctrines, whether qabalistical, mythological, alchemical, or magical; and in this formula all are contained. As is God, so is the universe; as is the Creator the Supernal Man, so is the created the inferior man; as Macrocosm, so Microcosm; as eternity, so life!



389. "Also we have learned this: 'He hath not kept,' *i.e.*, there is no place *wherein anger* can remain. Like as in the superior there is opportunity given for taking away (*anger*), so also in the inferior is the (same opportunity) afforded.

390. "We have learned this: whensoever in this Ancient One, the most concealed of all, this path is uncovered, it is well for all the inferior (*paths*);\* for then appeareth counsel for doing good to them all.

391. "But when it is withdrawn, and is not uncovered, there is no counsel, neither is there any who knoweth Him, save Himself.†

392. "Like as also none knoweth the superior Eden, save Himself, save Him, the Ancient of the Ancient Ones.

393. "And concerning this it is written, Ps. xcii. 6: 'O Lord, how excellent are Thy works! Thy thoughts are very deep!'"

394. Rabbi Schimeon said unto him: "May thy works be reckoned in order in the world to come by the Ancient of the Ancient Ones!"

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## CHAPTER XVII.

### CONCERNING THE SIXTH PART OF THE BEARD OF MACROPROSOPUS.

395. THE hair is arranged in the sixth conformation, and ascendeth from below upwards, and toucheth the circles

\* That is, the lower forms of the Sephiroth.

† Himself, HVA, *Hoa*, whom we can only symbolize by this pronoun; HE, Who is the Absolute; HE, Who is beyond us; that awful and unknowable Crown, Who hath said, I AM; in Whom is neither past nor future, He Who is the ETERNAL PRESENT. Therefore is HE, *Hoa*, the Father, known of none save the Son, IHVH, and him to whom the Son will reveal Him. For none can see *Hoa* and live, for they would be absorbed in Him.



of most excellent fragrance, even unto the beginning of the mouth above; and the hair descendeth from the beginning (*of the mouth above*) unto the beginning of the opening of the mouth below. "Arise thou! Rabbi Yisa, and expound this conformation."

396. Rabbi Yisa arose, and commenced, and said, Is. liv. 10: "'And thy blessing shall not depart from thee!'

397. "Also it is written: 'And in everlasting compassion have I had mercy upon thee.'

398. "Do not these verses contradict one another? They do not. For this is what we have learned: there is given a compassion (*of one kind*), and again there is given a compassion of another kind. For the one is the interior compassion, and the other is the external compassion.

399. "The interior compassion is that of which we have spoken concerning the Ancient of Days, and that is concealed in this part of the beard, which is called the angle of the beard.

400. "Neither is it advisable for a man to destroy this part (*of his beard*) because of this interior compassion of the Ancient of Days.

401. "And therefore is it written concerning the inferior priesthood, Lev. xxi. 5: 'They shall not make baldness upon their head, neither shall they shave off the angle of their beard.'

402. "Wherefore? Lest they should destroy the path of the Mercy of the Ancient One. For also the priesthood is (*symbolically*) referred unto this path.

403. "Also we have learned in the 'Book of Concealed Mystery' that every work existeth in order that it may procure increase for Mercy, and that it may establish the same; also that this is not to be cut off nor removed from the world.

404. "This is that which is written: "And My Compassion shall not depart from thee.' Namely, the Compassion of the Ancient of Days.



405. “(But when it is said in another text), ‘And in mercy, OVLM, *Olahm*, for ever (*this is the sense*), the mercy which is called ‘mercy for ever’ is the second form concerning which it is written, Ps. lxxxix. 2: ‘I have said, Mercy shall be built up for ever.’

406. “And this compassion of the Ancient of Days is the mercy of truth. And (*this phrase*) ‘mercy of truth’ is not said concerning the life of the body, but concerning the life of the soul.

407. “And therefore is it written, Mic. vii. 18: ‘Since He Himself wisheth Mercy.’ This is the sixth conformation of the venerable beard of the Ancient of the Ancient Ones.”

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## CHAPTER XVIII.

### CONCERNING THE SEVENTH PART OF THE BEARD OF MACROPROSOPUS.

408. THE seventh conformation is that wherein the hair is wanting, and there appear two apples in the circles of fragrance, fair and beautiful of aspect.

409. Rabbi Schimeon commenced, and said, Cant. ii. 3: “‘Like as the apple-tree among the trees of the wood, so is my beloved among the sons.’

410. “What is the apple-tree? Like as this in itself hath three colours, so do the two apples of the holy blessed one contain six colours.

411. “And those two apples which are the seventh conformation include all the six conformations before mentioned.

412. “And concerning them is that passage (*to be taken in*), Prov. xvi. 15: ‘In the light of the countenance of the King is life.’



413. "Also we have learned that from those apples goeth forth the life of the universe, and it giveth joy unto Microprosopus; like as it is written, Num. vi. 24: 'The Lord maketh His countenance to shine upon thee.'

414. "And it is written: 'In the light of the countenance of the King is life.' 'In the light of the countenance of the King.' Those are the two apples of the circles of fragrance of which we have spoken.

415. "'The Lord make His countenance to shine upon thee.' Here is understood the exterior countenance which when it shineth blesseth the universe.

416. "And we have learned that whensoever those external lights shine He blesseth the whole world, and wrath is no longer found in the universe.

417. "And if these externals (*do this*), how much more do these two apples, which ever shine, which ever are joyful!

418. "This is a tradition, given forth without the city.\* 'When those two apples are disclosed, Microprosopus appeareth in joy; for all those inferior lights are joyful; and all those inferiors shine; and all the worlds rejoice, and are perfected in all perfection; and all things rejoice and shine, and no good thing is wanting; all things are satisfied at once; all things rejoice together at the same time.

419. "Come, behold! The external countenance at times shineth, at times is obscured; and therefore is it written: 'The Lord make His face to shine upon thee.' And, Ps. i.: 'And cause His face to shine upon us. Selah.'

420. "Whence (*we learn*), that it is not always (*luminous*), but only when those superior apples are uncovered.

421. "This have we learned by tradition. 'Those hidden apples shine, and are ever brilliant; and from them

\* I suppose this means later than the Captivity.



proceed rays in three hundred and seventy\* directions; and in them all the six (*preceding*) conformations of the beard are included.'

422. "This is that which is said, Mic. vii. 18: 'May He return and have mercy upon us!' May He return, that is, again; † whence it is to be noticed that sometimes they are concealed and sometimes uncovered; wherefore it is said: 'May He return and have mercy upon us!'"

423. "And in that which is inferior (*correspondeth to this form*) the name, AMTH, *Amath*, Truth. This is the seventh conformation, which includeth the six first, in the two apples of the Ancient of the Ancient Ones."

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## CHAPTER XIX.

### CONCERNING THE EIGHTH PART OF THE BEARD OF MACROPROSOPUS.

424. THE eighth conformation. There goeth forth a certain tress of hairs surrounding the beard, and they hang down evenly into the heart. "Arise thou, Eleazar, my son, and expound this conformation."

425. Rabbi Eleazar, his son, arose, and commenced, and said: "All things depend from the influx, even the Book of the Law in the Temple. This have we understood from the 'Book of Concealed Mystery,' and it speaketh thus.

426. "Therefore do not then all things depend from the influx? Also we have learned that the Book of the Law must be holy, and its covering holy, and the Temple holy.

\* 370 = OSH, *Aush* = formation, action, creation. And the least number of  $3 + 70 = 37 = 10 =$  Malkuth, the decad of the Sephiroth.

† Expressed by the *re* in *return*.



427. "Also it is written, Isa. vi. 4 : ' And they called one unto another and said : Holy, holy, holy ! ' Behold these three (*repetitions of the word 'holy'*) unto which the Book of the Law correspondeth, for its covering is holy, and the Temple is holy, and the book itself is holy.

428. " And thus the law hath been constructed in triple holiness, in three degrees, in three days, (*but*) the Schechinah (*is*) in the three (*following*) which are the Table, the Ark, and the Temple ; and in the same manner it dependeth from the Book of the Law, and that dependeth from the Influx.

429. " Also it is written, Jer. x. 2 : ' Be ye not dismayed at the signs (*or influences*) of the heavens.' Because if they exist in holiness, in the same way they must depend from the Influx.

430. But thus have we read in the " Book of Concealed Mystery " that this venerable holy tress of hair, wherein all the locks of the beard hang down, is called the Influx. Wherefore ? Because that all the holinesses of the holinesses of all holinesses depend from that Influx.

431. " And in the Book of the Law, although it is holy, the ten holinesses\* do not descend, until it be brought into the Temple. But after that it is brought into the Temple it is called holy with the ten holinesses.

432. " As in the above instance mention is not made of the Temple save when the ten holinesses are associated with it.

433. " Also we have learned that all things depend from

\* This of course refers to the ten Sephiroth. In the *Sepher Yetzirah*, SPR ITzIRH, a very ancient and mystical qabalistical book attributed to Abraham the Patriarch, which treats of the creation of the universe through the symbolism of the ten numbers (*Sephiroth*), and the twenty-two letters, together called the thirty-two paths of wisdom, where the ten numbers are derived into a tetrad and a hexad (the latter consisting of the four cardinal points of the compass, together with height and depth), this phrase is employed : " And in the midst of the hexad is the Holy Temple." This book " Yetzirah " is not included in the present volume.



that Influx which is (*symbolised by*) that tress of (hair of the beard) from which all (*the other*) hairs depend.

434. "Why is this called the Influx (*or influence*)? Because from it depend the influences and the influences of the influences, and from it come forth those which are above and those which are below.

435. "And because it dependeth, and that in it all the things of the universe depend, superiors and inferiors; also in the last place the Book of the Law, which is in the Temple, and is crowned with the ten holinesses, is not excepted hence with the other holinesses. All things depend from it (*this conformation, namely*).

436. "And he who beholdeth that form, before him are they subjected and inflected (others read: '*all sins are subjected, &c.*') according to that which is written: 'IKBVSH OVNVT<sub>H</sub>INV, *Yekebosh Auonothino*, He hath pardoned our iniquities' (*or He hath subjected, &c.*)"

437. Rabbi Schimeon said unto him: "O my son! blessed be thou by the Holy of the Holy Ones, the One Ancient before all."

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## CHAPTER XX.

### CONCERNING THE NINTH PART OF THE BEARD OF MACROPROSOPUS.

438. THE ninth conformation. The hairs are mingled with those hairs that hang down, neither is one pre-eminent above another. "Arise, Rabbi Abba!"

439. Rabbi Abba arose and said: "These are the hairs which are mingled with these which hang down, and they are called 'the deep places of the sea,' because they depart from above in the fluid places of the brain.

440. "And from that place are cast out all the lords who



are the exactors of the debts (*of the trespasses*) of mankind, and they are subjugated."

441. Rabbi Schimeon said unto him: "Blessed be thou of the Ancient of Days!"

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## CHAPTER XXI.

### CONCERNING THE TENTH AND ELEVENTH PARTS OF THE BEARD OF MACROPROSOPUS.

442. THE tenth conformation. The hairs descend beneath the beard, and cover the throat beneath the beard. "Arise, Rabbi Yehuda."

443. Rabbi Yehuda arose, and commenced, and said, Isa. ii. 19: "'And they shall enter into the holes of the rocks, and into the caves of the earth, from the countenance of the terror of the Lord of Hosts, and from the glory of His Majesty, when he shall arise to shake terribly the earth.'

444. "'From the countenance of the Terror\* of the Lord.' It is to be carefully noted that that which is exterior is called the Terror of Tetragrammaton.

445. "'And from the Glory of His Majesty.' These are the hairs beneath the beard, and they are called the Glory of His Majesty.

446. "(But) these two (*conformations agree with*) §§ 268, 269, *ante*); the tenth with 'Thou shalt give truth unto Jacob.'

\* PCHD, *Pachad*, Terror, is a title of the fifth Sefhira, Geburah, Strength, to which the divine name of Elohim Gibor, the Elohim of Strength, is referred. It is likewise to be remembered that from this Sefhira the Pillar of Justice takes its title, which includes the third, fifth, and eighth Sefhiroth; Binah, Geburah, and Hod; Understanding, Strength or Terror, and Splendour. Mars, "the star of the unconquered will," is also referred to this fifth Sefhira.



447. "And the eleventh, because one hair is not pre-eminent over another hair, with 'mercy unto Abraham.'"

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## CHAPTER XXII.

### CONCERNING THE TWELFTH PART OF THE BEARD OF MACROPROSOPUS.

448. THE twelfth conformation is that the hairs do not hang over the mouth, and that the mouth is bare on every part, and that beautiful are the hairs surrounding it, so that there may be no molestation there, as is fit.

449. But wherein consisteth the molestation? Doubtless it is frequently said, "If judgment exist in the place of judgment (or, "If judgment follow after judgment"), molestation ariseth."

450. Therefore are the hairs of the beard either (*symbolical of*) molestation or judgment, while the other parts appear to (*symbolise*) mercy.

451. Surely it is said for this reason, because the breathings forth of the Spirit upon Microprosopus are not molestations.

452. For we have learned that from that holy and excellent mouth of the Holy of the Holy Ones the Spirit breaketh forth.

453. What spirit? The Spirit which floweth forth upon Microprosopus, that it may enshroud Him.

454. And with that Spirit are all those\* veiled which are inferior. And when that Spirit goeth forth, then is it divided into 37,000 aspects,† of which each one is expanded, but only in its proper place.

\* That is, the fourth, fifth, sixth, seventh, eighth, and ninth Sephiroth which form Microprosopus; and the tenth, which is the Bride.

† That is, 37 in the material, or Asiah = ZL, *Zal* = profession, or LZ, *Laz* = diversion of force.



455. And he who is worthy to be enshrouded is enshrouded by (*the Spirit*).

456. And therefore hairs are not found upon the holy mouth, because thence the Spirit rusheth forth; neither is it necessary that any (*extraneous things*) whatsoever should be mingled therewith or approach thereto.

457. And that (*mouth*) is very secret, because to it nothing adhereth, nor doth anything touch upon it from above or below; and it is concealed in the secret of secrets, so that it cannot be known.

458. In fact, it is not formed, nor doth it exist\* (properly speaking) in this conformation.

459. And because that Spirit which proceedeth unto the exteriors, and wherewith the true prophets have been overshadowed, is called the mouth of Tetragrammaton.

460. But herein, in the Ancient of the Ancient Ones, is it not made manifest, nor is there any who knoweth His Spirit save Himself.

461. And therefore are the hairs of (*the beard*) of equal length around the mouth; and this latter is bare in every part.

462. And herein have our fathers put their trust, that they might be overshadowed by that Spirit which is developed in multitudinous aspects, each in its proper place, wherewith all the equal hairs are surrounded.

463. This is that which is written in that passage of Micah: "Which thou has sworn unto our fathers."

464. And this is the holy and excellent twelfth conformation, from which, linked together, depend twelve limitations above and twelve limitations below; even twelve limitations, according unto the twelve tribes of our fathers.

465. This is that which is written: "Which Thou hast sworn unto our fathers."

\* Meaning that in this place it is the conformations of the *beard* and not the *mouth* that are being described.



## CHAPTER XXIII.

CONCERNING THE THIRTEENTH PART OF THE BEARD OF  
MACROPROSOPUS.

466. THE thirteenth conformation. The hairs which are beneath the beard hang down on this side and on that in beautiful and excellent dignity, and form a covering even unto the chest, and nothing is seen of the countenance and of the places of fragrance save those two brilliant and beautiful apples.

467. Rabbi Schimeon spake and said: "O how blessed is his portion who is found in this excellent holy assembly,\* wherein we are (*assembled*)! Blessed is his portion in this world and in the world to come.

468. "For we are seated in that excellent holiness which surroundeth us.

469. "And all those excellent conformations are coordinated, and crowned, and placed round about, each in its own (*proper*) position, in the holy form of the beard.

470. "And this thirteenth disposition is the beautiful disposition which exciteth in itself so great desire that the head† ariseth towards it.

471. "From it depend all those which are comprehended in Microprosopus; from it depend alike those which are supernal, those which are inferior.

472. "This is the form of perfection which con-

\* Because this assembly of ten Rabbis, as I have before remarked, was intended to typify the ten Sephiroth and their grouping.

† This somewhat obscure text means this: The number of the parts of the beard are 13, which are now completed in this disposition. But 13=ACHD, *Achad*, Unity, and also AHBH, *Ahebah*, Love. Hence love of unity ariseth when the 13 are complete. And the head of Macroprosopus ariseth, because that is Kether, the first Sephira, the number one, unity.



summateth all the dispositions, and which perfecteth all things.

473. "We have learned by tradition. Those parts<sup>\*\*</sup> are called QDM, *Qadam*,† ancient days, days first of the first. But those which are found in Microprosopus are call d OVL M, *Olahm*, everlasting days, or days of the ages.

474. "Also we have learned that those QDM, *Qadam*, ancient days, are all conformed in the conformations of the beard, wherein is composed the Ancient of the Ancient Ones, the Concealed of the Concealed Ones. But this thirteenth (*conformation*) comprehendeth them.‡

475. "And all the concealed superiors and inferiors are concealed in it, and they are comprehended in that Influx from which all things emanate; like as it is said:

476. "And that day is not comprehended in them, seeing it comprehendeth all things.

477. "And in that time wherein is stirred up the Ancient of Days in the superior conformations, that is called one day wherein He ariseth to magnify His beard.

478. "Which is intimated in those words, Zech. xiv. 7: 'One day which is known to the Lord.'

479. "That alone prevaileth over all, that includeth all things that is called by the known name.

480. "For thus we have learned. In that place where there is day there is also night, seeing that day cannot exist without night.

481. "But because in that time shall be the time of the dignity of the beard, that day is found alone.

482. "It is called neither day nor night, for it is not

\* That is, the thirteen conformations of the beard.

† And hence is Macroprosopus called the "Ancient of Days." *Qadam* also means the east, eastward. "Tetragrammaton Elohim planted a garden, MQDM, *Miqdem*, eastward (or of ancient time), in Eden. It is worthy of notice that the Gematria of QDM and OVL M are 144 and 146 respectively; the least numbers of which are 9 and 2—Yesod and Chokmah, foundation and wisdom.

‡ By way of synthesis, as if it were a repetition of the rest conjointly.



called day except for our (*better understanding of the symbolism involved*), neither is it called night except for the same reason.

483. "And because that form includeth all things, hence nothing whatsoever is known or seen concerning it.

484. "And from it streameth down the oil of magnificence in thirteen directions, which flow down upon all the inferiors in order that they may shine forth.

485. "In that oil are consummated the thirteen parts of the holy and excellent beard.

486. "And those forms which are in that beard are disposed and descend in many directions, neither can it be seen how they are extended nor how they arise.

487. "They are hidden in all things, and they are concealed in all things; and no man knoweth their place, except Him, the Ancient One.

488. "In their expansion are they all included, like as it is said:

489. "He is known, and He is not known; He is concealed, and He is manifest.

490. "Concerning Him it is written. Isa. xlii. 8: 'ANI IHVH HVA\*, *Ani Tetragrammaton Hoa*, This is My name, and My glory I give not unto another.'

491. "Also it is written, Ps. c. 2: 'HVA, *Hoa*, He, hath made us, and not we ourselves.'

492. "Also it is written, Dan. vii. 9: 'The Ancient of Days did sit,' that is, He remained in His place, and Him hath no man known. He sitteth, but He is not found.

493. "Also it is written, Ps. cxxxix. 14: 'I will praise Thee, for I am fearfully and wonderfully made.'"

\*There are 10 letters in this phrase = 10 Sephiroth. "Ani Tetragrammaton Hoa, This is My name;" for in this are contained Macroprosopus, Microprosopus and the Tetragrammaton. ANI represents Microprosopus; HVA represents Macroprosopus and is also ABA the Father; and IHVH is between them. Ani is 61 and ABA is 4 which together give 65, which is ADNI, *Adonai*, Lord; and IHVH = 26, which added hereunto is 91 = AMN, *Amen*. Now, apart from the sacred ideas we attach to Amen, it is well to know that the ancient Egyptians called their greatest Deity *Amen*, AMN, Amen-Ra, and Ra = Light, AVR in Hebrew; Amen our Light, the light of the two countenances.



CHAPTER XXIV.

CONCLUSION OF THE MATTER CONCERNING MACROPROSOPUS.

494. RABBI SCHIMEON spake unto his companions, and said: "When that veil is expanded (*by which is to be understood the representation of the beard of Macroprosopus*) which ye behold above us,\* I see that all the conformations have descended therein, and that they shine forth in that place. (*Now like as if he intended to say, AMN, Amen, the discourse concerning Macroprosopus being finished, he describeth this particular symbolism, which is contained in the ensuing symbols.*)

495. "And a certain covering, even the splendour of the most holy and blessed God (*otherwise the opening of holiness; but by this is understood the Tetragrammaton, which, together with the name, ADNI, Adonai, maketh the number of the word AMN, Amen, that is 91*): is expanded through four columns on four sides (*which are the four letters of the holy name, by which he saith that space is surrounded*).

496. "One column is so placed that it reacheth from the lowest unto the highest. (*This is the Kingdom of the emanations,† the base and lowest part of the whole system‡ of emanation, because it is said to ascend from the lowest part of the middle column§ even unto the summit of the Crown.||*)

497. "And therein is a certain MGRVP<sup>¶</sup>IA,¶ *Megerophia, vessel containing fire (for like as the fire on the altar could not be touched with bare hands, so that*

\* Again alluding to their symbolical representation of the ten Sephiroth.

† Malkuth, the tenth Sephira.

‡ The Sephiroth.

§ Or Pillar of Mildness, consisting of the first, sixth, ninth, and tenth Sephiroth.

|| Kether. "Malkuth is Kether after another manner," says one of the qabalistic axioms of Pistorius.

¶ I believe the best translation of Megerophia is a "fire shovel." Knorr de Rosenroth makes it "uncus focarius."



name, *Tetragrammaton*, cannot be touched and pronounced by the mouth, but it is touched and produced by *ADNI*, *Adonai*, which is *SHM*, *Sham*, *His name*; for *SHM* and *MGRVPIA* both yield 340 by *Gematria*); and in the fire-containing vessel are four keys,\* sharp on every side (for such was the form of the keys, in order that they might draw aside the veil, as a lock is shot back by a key. But the four letters of the name *ADNI*, *Adonai*, are hereby to be understood, which are inserted into and united with the four letters *IHVH*, in this manner, *IAHDVNHI*); which seize upon that veil, and withdraw it from the superiors.

498. "And thus in the second column,† and the third column and the fourth column (*that is, the four letters are applied to the other four letters, as hath just been said*).

499. "And between one column and another column are contained eighteen ‡ bases of columns (*here is to be understood the name expounded through the seventy-two § names or numbers; for either pertain unto Macroprosopus, and four times eighteen yieldeth seventy-two*): and they shine forth with brilliancy in the openings carved out in

\* *Quatuor claves traditæ sunt in manu Domini mundi, quas non tradidit neque ulli Angelo, neque seraphino: clavis pluviae: clavis sustentationis: clavis sepulchrorum: clavis sterilitatis, &c. (Zanolini: "Lexicon Chaldæo-Rabbinicum," art. MPTHCH, root PTHCH.)*

† These four columns also refer to the four worlds of Atziloth, Briah, Yetzirah, and Asiah. (See Introduction.)

‡ 18 = CHI = Life.

§ In Exodus xiv. are three verses (19, 20, and 21), which each consist of 72 letters. Now, if these three verses be written at length one above another, the first from right to left, the second from left to right, and the third from right to left (or, as the Greeks would say, *boustrophedon*), they will give 72 columns of three letters each. Then each column will be a word of three letters, and as there are 72 columns, there will be 72 words of three letters, each of which will be the 72 names of the Deity alluded to in the text. And these are called the *Schemahamphorasch*, or the divided name. By writing the verses all from right to left, instead of *boustrophedon*, &c., there will be other sets of 72 names obtainable (See annexed Table of the *Schemahamphorasch*.)







that veil, and so on all four sides. (*By the "openings carved out" is to be understood the exposition of the name, Tetragrammaton.*)

500. "I beheld those forms which shine above it, and await the words of our lips, that they may be crowned and raised each in its own place.

501. "And when they are expounded by our lips, they ascend singly and are crowned, and are disposed in that order which is here given forth by the mouth of whosoever amongst us (*happeneth to be expounding them*).

502. "And whensoever anyone amongst us openeth his mouth, so that he may speak concerning any conformation, that form is localized and awaiteth the voice which goeth forth from our lips, and then it ascendeth in its place and is crowned.

503. "And all the columns on this side and on that side rejoice (*here are understood the holy living creatures, the cherubim, which were before the columns, and the chiefs of the angelic guards, and they are said to have come hither*); because they hear that which before they knew not.\* And in the sound of your voices are heard the rushing of countless chariots (*the noise of the wings of the hosts of the angelic chariots of God, rushing onwards*); and they stand here around you in multitudes, awaiting the speech of your voice.

504. "O blessed are ye in the world to come! because all the words which go forth from your mouth are all holy, all true, which err not, neither on the right nor yet on the left (*seeing they are the holy names of God*).

\* I must again remind the reader that Rabbi Schimeon and his companions are speaking as symbolizing the action of the Sephiroth in the creation, and that when it is said the angels, &c., wait for the words from their lips, it signifies symbolically the way in which the angels, &c., were created by the word of the Deity in his Sephirotic form. And when it is said that "they hear that which before they knew not," it signifies the creation of forms, powers, and attributes which at the beginning of time existed not.



505. "God, the holy and blessed one, rejoiceth to hear these things, and He listeneth unto these words until He himself shall give sentence, for in the world to come all these holy words shall be enumerated for the second time.

506. "Concerning you is it written, Cant. vii. 9: '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.'

507. "What is this? 'Causing the lips of those that are asleep to speak.' Because even in the world to come shall your lips utter the words of the law before Him."

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## CHAPTER XXV.

### THE INGRESS OF MICROPROSOPUS.

508. "Now take ye your places, and apply the science (*the Qabalah*) to describe how the parts of Microprosopus are conformed, and how He is clothed with His conformations, from the forms of the Ancient of Days, the Holy of the Holy Ones, the Withdrawn of the Withdrawn ones, the Concealed one of All.

509. "For now wisdom requireth that ye judge a true judgment, becoming and honourable; so that ye may dispose all the conformations as accurately as possible.

510. "But the conformations of Microprosopus are disposed from the forms of Macroprosopus; and his constituent parts are expanded on this side and on that under a human form, so that there may be manifest in Him the Spirit of the Concealed One in every part.

511. "So that He may be placed upon His throne, because it is written, Ezek. i. 26: 'And above the likeness



of a throne, the appearance as the likeness of a man upon it above.'

512. " ' Like as the appearance of a man ; ' because that (form) includeth all forms. ' Like as the appearance of a man ; ' because He includeth all names. ' Like as the appearance of a man. ' Because He includeth all secret things which have been said or propounded before the world was created, even although they have not been substituted herein." \*

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## CHAPTER XXVI.

### CONCERNING THE EDMITE KINGS.

513. BEHOLD ! this have we learned in the " Book of Concealed Mystery " : that the Ancient of the Ancient Ones before that He prepared His conformations † (*in the equilibrium of balance*) formed certain kings, collected certain kings, and gave due proportion unto certain kings ; but they only subsisted (*for a time*) until He could expel them ; and in that time hath He concealed them.

514. This is intimated in those words, Gen. xxxvi. 31 : " And these are the kings which have reigned in ADV<sup>M</sup>, †

\* This brings in the subject of the worlds of unbalanced force which are said by the Zohar to have been created and destroyed prior to the creation of the present world. These worlds of unbalanced force are typified by the Edomite kings. (See Introduction.)

† As the Sephiroth proceed each from the preceding one in the series, it is evident that before the counterbalancing Sefhira is formed, the force in the preceding Sefhira is unbalanced ; *e.g.*, the fourth Sefhira is Gedulah or Chesed, Mercy ; and the fifth Sefhira is Geburah or Pachad, Sternness ; therefore, till Geburah appears, Gedulah is unbalanced, and this condition is the reign of one of the Edomite kings ; but when Geburah appears, his reign is over.

‡ ADV<sup>M</sup> = 1 + 4 + 6 + 40 = 51 = NA = Failure. AN = also 51, and means pain. *Ergo*, also unbalanced force is the source alike of failure and of pain.



*Edom.*" In the land of Edom; that is, in the place wherein all judgments exist.

515. But all these subsisted not until the White Head\* of the Ancient of the Ancient Ones was disposed (*in its ordination*).

516. When this was conformed, He disposed all the inferior conformations, and all the superior and inferior forms were thus arranged.

517. Thence we learn that unless the head (*or ruling power, or government*) of a nation, whatever form of government it may happen to be, be first properly constituted, that nation cannot be properly ruled. For if the head be first disposed aright, then all things can be ordained, but if that be not first disposed aright, neither can the nation be governed aright.

518. The ordering of all things is from the Ancient of Days. For before that He was disposed in His conformation, nothing could be ordained, because as yet it was first necessary that Himself † should be ordained; and all the worlds were desolate.

519. Which these words intimate, *ibid.* 32: "And there reigned in Edom Bela, the son of Beor."

520. "And there reigned in Edom." Here is a certain venerable Arcanum hidden; for herein is that place intimated wherein all the judgments are collected together, and whence they depend.

521. "Bela, the son of Beor." This is the tradition. This denoteth the most rigorous judicial decree, for whose cause there are collected together a thousand times a thousand authors of mourning and woe.

522. "And the name of his city is Dinhabah." What is DNHBH, *Dinhabah*? As if it were to be said, "Give forth judgment. Like as it is written, Prov. xxx. 15: "The horse-leech hath two daughters, crying, 'Give, give.'"

\* This is another title of the Crown, Kether, the first Sefhira. (See Introduction.)

† Because He is the Absolute One, the Eheieh Asher Eheieh.



523. But when he ascendeth, so that he may be conformed therein, he cannot subsist and he cannot consist. Wherefore? Because the form of the man is not as yet constituted.

524. What is the reason of this? Because the constitution of man containeth all things under this form, and in that form are all things disposed.

525. And because that constitution of Adam was not as yet found, they (*the Edomite Kings*) could not subsist, nor be conformed, and they were destroyed.

526. Have they then been abolished, and are all these included in (*the supernal*) man? For truly they were abolished that they might be withdrawn from form, until there should come forth the representation of Adam.

527. But when that form is configurated, they all exist, and have been restored in another condition.

528. Some among them are mitigated, and (*some*) are not mitigated; but evidently there are certain of them which have not been mitigated.

529. And if thou shalt say: "Also it is written, 'and he died,' surely that denoteth that they were altogether abolished." I answer that it is not so; but whosoever descendeth from his former position wherein he was before, concerning such an one is it said in Scripture that he died.

530. Like as it is written, *Exod. ii. 23*: "And the King of Egypt died." Because he descended from the former condition wherein he was.

531. But after that Adam was constituted they are called by other names, and are mitigated in a permanent condition through him; and they exist in their place, and are all called by other names and not by their former (*appellations*).

532. Excepting that one\* concerning whom it is written, *Gen. xxxvi. 39*: "And the name of his wife

\*Hadar, HDR.



was Mehetabel, the daughter of Matred, the daughter of Mezahab.

533. For what reason? Because they were not abolished like the others. Wherefore? Because they were male and female, like as the palm-tree, which groweth not unless there be both male and female.

534. And because now they are found male and female, and it is not written concerning them that they died like as the others, but remained in a fixed condition.

535. But they were not (*definitely composed*) until the form of the man was composed (*that is, the supernal man*). But after that the form of the supernal Adam was constituted, they were restored in another condition, and came in proper order.

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## CHAPTER XXVII.

CONCERNING THE SKULL OF MICROPROSCPUS AND ITS APPURTENANCES; NAMELY, CONCERNING THE SUBTLE AIR, AND THE FIRE, AND THE DEW.

536. THIS is the tradition. When the White Head\* propounded unto Himself to superadd ornament unto His own adornment, He constituted, prepared, and produced one single spark from His intense splendour of light. He fanned it and condensed it (or conformed it).

537. And He developed His thought, and extended it in three hundred and seventy directions.

538. And the spark subsisted, and waited until the pure air went forth which involved it around; and an ultimate extension having been made, He produced a certain hard skull (*bounded*) on four sides.†

\* Another title for the crown, Kether. (See Introduction.)

† By the letters of the Tetragram.



539. And in that pure subtle air was the spark absorbed and comprehended and included therein.

540. Dost thou not think therein? Truly it is hidden therein.

541. And therefore is that skull expanded in its sides; and that air is the most concealed attribute of the Ancient of Days.

542. In the spirit which is hidden in that skull there are expanded fire on the one side and air on the other. And the subtle air is whirled about it from this side, and the subtle fire is whirled about it from that side.

543. What is the fire in this place? But verily it is not fire, but that splendour which is included in the subtle air, and it shineth in two hundred and seventy worlds.

544. And rigour or judgment is found therefrom; and therefore it is called the hard skull.

545. Within that skull are nine thousand myriads of worlds, which receive the influx from it, and are at peace above it.

546. In that skull distilleth the dew\* from the White Head, which is ever filled therewith; and from that dew are the dead raised unto life.

547. And that dew hath in itself two colours. From the White Head there is a whiteness in it, which entirely comprehendeth all whiteness.

548. But whensoever it remaineth in that head of Microprosopus, there appeareth in it a redness, like as in crystal, which is white, and there appeareth a red colour in the white colour.

549. And therefore is it written, Dan. xii. 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

\* This subtle air, fire, and dew are analogous to the three "mother letters" of the "Sepher Yetzirah," A, M, and SH; the letter A symbolising air, the medium between M the water, and SH the fire.



550. "To everlasting life." Because they are worthy of that whiteness which cometh from Macroprosopus, even from the Ancient of Days.

551. "To shame and everlasting contempt." Because they are worthy of that redness of Microprosopus.

552. And all things are contained in that dew as is intimated in these words, Isa. xxvi. 19: "Because the dew of lights is thy dew"—where there is a duality of expression.

553. And that dew, which distilleth, distilleth daily upon the field of apples, in colour white and red.

554. This skull shineth in two colours toward this side and toward that.

555. And from that subtle air, from the skull, there are expanded in His countenance one hundred and fifty myriads of worlds; and therefore is He called Zauir Aphin (or Anpin), Microprosopus, the Lesser Countenance.

556. But in that time, when there is need, is His countenance expanded and made vast, because He looketh back upon the countenance of the Ancient of the Ancient Ones, from whom is the life of the universe.

557. And from that skull there is a place of exit in one place unto those which are below; and they reflect His light towards the Ancient of Days, when they ascend in numeration beneath the wand.\*

558. Therefore is His skull cleft beneath, when (the inferiors) ascend in numeration, and from this cleavage a reflection of light ariseth toward the Ancient of Days.

\* This statement will be utterly unintelligible to the ordinary reader, unless he is told that there are four secret qabalistical symbols attached to the four letters of Tetragrammaton—viz., the wand to I, the cup of libation to H, the sword to V and the shekel of gold to H final. The wand in the text refers to the I, *Yod*, of the Ancient One, hidden and concealed in the I of IHVH, and at the head of the Sephiroth.

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## CHAPTER XXVIII.

CONCERNING THE BRAIN AND MEMBRANE OF THE BRAIN  
OF MICROPROSOPUS.

559. IN the cavities of the skull three hollow places are found wherein is located the brain.

560. And a thin membrane is placed therein, but not a thick membrane, hidden also as that of the Ancient of Days.

561. And therefore is this brain expanded, and it shineth (or proceedeth) in thirty-two\* paths. The same is that which is written, Gen. ii. 7: "And a river went forth out of Eden."

562. Also we have learned that in the three hollow places of the skull the brain is contained.

563. Out of the first cavity proceedeth a certain fountain of the brain in four directions, and it goeth forth from the skull, in whose cavity are contained those thirty-two paths which are the spirits of wisdom.

564. Out of the second cavity there goeth forth and expandeth a second certain fountain, and the fifty gates (*of the Understanding*) are opened.

565. In those fifty gates are contained the fifty days of the law; the fifty years of the jubilee; and the fifty thousand generations wherein the most holy God—blessed be He!—intendeth to restore and commemorate His Spirit in them.

566. From the third cavity there go forth a thousand times a thousand conclaves and assemblies, wherein DOT<sub>H</sub>, † *Daath*, Knowledge, is contained and dwelleth.

\* These are the thirty-two paths of the "Sepher Yetzirah," symbolised by the ten numbers of the decad, and the twenty-two letters of the Hebrew alphabet.

† It is to be remembered that, according to the "Book of Concealed Mystery," *Daath* is the conjunction of the second and third Sephiroth, Wisdom and Understanding, the I and H of IHVH, the Supernal Father and Mother.



567. And the hollow place of this cavity is placed between the other two cavities ;\* and all those conclaves are filled from either side.

568. This is that which is written, Prov. ii. 4: "And in knowledge shall the conclaves be filled."

569. And those three are expanded over the whole body, on this side and on that, and with them doth the whole body cohere, and the body is contained by them on every side, and through the whole body are they expanded and diffused.

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## CHAPTER XXIX.

### CONCERNING THE HAIR OF MICROPROSOPUS.

570. WE have learned that from the skull of His head (*i.e.*, of *Microprosopus*) hang one thousand times a thousand myriad myriads of locks of black hair, and they are intertwined together each to the other, and they are mingled together.

571. But there is no classification made of the locks of hair separately, because pure and impure alike adhere to each other therein, and here (*the description above given*) mentions both pure and impure together.

572. In all those sides which are pure, and in all those which are impure, there are intricate and dense locks of hair, some of which are soft, some hard.

573. And in single locks doth the hair hang down, curls upon curls, which emit flames, and hang down in beautiful and strong array, like those of a brave hero victorious in war.

574. They are excellent as the great and foliated cedars. This is that which is written, Cant. v. 15: "Excellent as the cedars."

\* As the mediating path between them.



575. The curling locks are parted on this side and on that above the head.

576. Also we have learned that they remain in curls because they proceed from many fountains of the three canals of the brain.

577. For from the fountain of one cavity of the skull proceedeth the hair, and it becomes curls upon curls (*formed*), from the fountains proceeding from that cavity.

578. From the second cavity there go forth fifty fountains, and from those fountains the hair issueth, and it becometh curls upon curls, and they are mingled with the other locks.

579. From the third cavity there go forth a thousand times a thousand conclaves and assemblies, and from them all the hair issueth; and it becometh curls upon curls, and they are mingled with the other locks.

580. And therefore are those locks so curling, and all the progeny of them is produced from the three cavities of the brain of the skull.

581. And all those curls hang down and are spread over the sides of the ears.

582. And therefore is it written, Dan. ix. 18: "Incline thine ear, O my God, and hear."

583. And in those curls there are found alike right and left,\* light and dark, mercy and judgment, and everything (*that hath in itself the qualities of*) right and left dependeth thence (*from Microprosopus*), and not from the Ancient One.†

584. In the parting of the hair appeareth a certain slender path, which hath a certain connection with that path of the Ancient of Days, and from that path are divided six hundred and thirteen paths, ‡ which are

\* Whereas Macroprosopus is symbolized only by the right side of the profile.

† For the reason I have given in the preceding note.

‡ The precepts of the law are said to be 613 in number, which is also expressed by Gematria in the words "Moses our Rabbi"; MSHH RBINV, *Mosheh Rabbino* = 40 + 300 + 5 + 200 + 2 + 10 + 50 + 6 = 613.



distributed among the paths of the precepts of the law.

585. Like as it is written, Ps. xxv. 6 : ' All the paths of Tetragrammaton are mercy and truth unto such as keep His covenant and His testimony.'"

586. We have learned that in the single locks a thousand times a thousand utterances of the speech of Tetragrammaton are found, which depend from the single locks.

587. Among them some are hard (*rigorous*) and some soft (*merciful*), as (*belonging unto*) the Lord of the equilibrium (or, the Lord of mercy, who is an equilibrium between these); and therefore is He (*Microprosopus*) said to include right and left.

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## CHAPTER XXX.

### CONCERNING THE FOREHEAD OF MICROPROSOPUS.

588. THE forehead of the skull is the inspection of inspection, and it is not uncovered, except in that time when it is necessary to visit sinners for the purpose of examining their deeds.

589. Also we have learned that when that forehead is uncovered, all the lords of judgment are stirred up, and the whole universe is brought under judgment.

590. Save in that time when the prayers of the Israelites ascend before the Ancient of Days, and entreat mercy for His children; then is uncovered the forehead of the benevolence of benevolences,\* and it shineth down upon this (*forehead*) of Microprosopus, and judgment is quieted.

591. Over this forehead there goeth forth a certain

\* Namely, that of Macroprosopus.



portion of hair, which is extended over it from the brain, which produceth the fifty gates (*of understanding*).

592. And when it is expanded, that brow glows with anger; it is the inspector of the sinners of the world—namely, of those who are shameless in their deeds.

593. Like as it is written, Jer. iii. 3: “And thou hadst the forehead of a woman who is a whore, thou refusedst to be ashamed.”

594. And we have learned that that hair subsisteth not in that part of the forehead; so that it may be uncovered against those who remain steadfast in their iniquities.

595. And when the Holy One — blessed be He! — is awakened, that He may be pleased with the just, the Countenance of the Ancient of Days shineth upon the Countenance of Microprosopus, and His forehead (*that of Macroprosopus*) is uncovered, and illuminateth that forehead (that of Macroprosopus), and then is called the time of benevolence.

596. But as often as judgment threateneth, and that forehead of Microprosopus is uncovered, there is uncovered the forehead of the Ancient of the Ancient Ones, and judgment is mitigated and is not exercised.

597. We have learned that that forehead is expanded into two hundred thousand rednesses of rednesses, which are contained therein, and are included therein.

598. And when the forehead of Microprosopus is uncovered, licence is given unto all those to destroy. But when the forehead of the benevolence of benevolences is uncovered, so that it may shine upon that forehead (*of Microprosopus*) and upon all those (*rednesses*), then are they quieted.

599. Also we have learned by tradition: Twenty-four superior judgments are found, and they are all called NTzCHIM, *Netzachim*, or Victories; howsoever, while (*in the arrangement of letters, NTzCHIM, the singular*) NTzCH, *Netzach*, is called Victory (*i.e., means that*), the neighbouring



letters\* (*M and N in NTzCHIM*), being permuted, (*we obtain MTzCHIN singular*), MTzCH, *Metzach* (*meaning*) forehead.

600. Therefore (*the same word signifieth*) forehead and Victory, which is in the plural victories. And this is that which is given by tradition: The Victory of victories. And they are in the forehead, but certain among them are extended in the body in (*certain*) known parts.

601. This is the exotic tradition: What is that which is written, 1 Sam. xv. 29: "Also the Netzach of Israel doth not lie nor repent, for He is not man that He should repent."

602. Now have we declared that Arcanum according to its constitution. All that Victory which is expanded in the body, at that time when the world is to be judged and converted, admitteth repentance, neither executeth judgment if they be converted.

603. For what reason? Because the matter resteth in that place which is called Adam, and He may repent.

604. But if that Victory be seen and uncovered in that part of the head just spoken of — namely, the forehead—there is neither time nor opportunity for repentance.

605. Wherefore? Because it is not that place which is called Adam, for the countenance and the nose are not uncovered, but the forehead alone.

606. And in that part—(*i.e., the forehead*) the whole countenance is not found, for that (*forehead*) is not called Adam, and therefore is it said: "He is not a man that He may repent" (*i.e., He, HOAVA, H, is not Adam*), &c.). So also is it as regardeth the (*proportion of*) Victory in the other parts of the body (*of Macroprosopus*).

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\* *I.e.*, in their usual place in the order of the alphabet.



## CHAPTER XXXI.

## CONCERNING THE EYES OF MICROPROSOPUS.

607. THE eyes of the head (*of Microprosopus*) are diverse from all other eyes. There is a shadowy darkness cast by the eyebrows which is (*as if it were*) painted above the eyes, whence all eyes are overshadowed with a dark shade.

608. Curling hairs hang down from the curls of the hair which is above them, and mark the form of the eyebrows above the eyes, at the commencement of the forehead.

609. And in both (*the eyebrows*) are contained seven hundred times a thousand lords of inspection who reside above the eyelids.

610. In the eyelids radiate one thousand four hundred myriads (*of hairs*), which adhere to the edges and form the eyelashes; and far above these is the inspection of the eye of the Ancient of Days.\*

611. And as often as those eyelids (*of Microprosopus*) are raised, the same eye (*i.e., that of Macroprosopus*) appeareth, just as when the eyes of any man are opened when he awaketh from sleep.

612. And (*the eyes of Microprosopus*) behold the open eye (*of Macroprosopus shining down upon them*), and they are rendered brilliant with a certain brilliant whiteness of the good eye (*i.e., that of Macroprosopus, because in Him "all is right"—i.e., good—and there is no left*).

613. Like as it is written, Cant. v. 12: "Washed with milk." What is "with milk?" With this excellent primal whiteness.

\* True to all the previous symbolism, the eye of the Ancient of Days, Macroprosopus, is here spoken of, instead of eyes in the plural number, seeing that, as I have before remarked, he is rather to be symbolized by a profile than by a full face.



614. And in that time is there found with Him (*i.e.*, *Microprosopus*) an intuition of mercy, and therefore the prayer of the Israelites ascendeth, because His eyes are opened (*i.e.*, *those of Microprosopus*), and are whitened with that whiteness (*of the eye of Macroprosopus*).

615. Like as it is written, Ps. xliv. 23: "Awake; why sleepest Thou, O Tetragrammaton? Arise."

616. And truly as often as His eyes are not open, all the lords of judgment subdue the Israelites, and the other nations have dominion over them.

617. But whensoever He openeth His eyes, these are illuminated from the good eye (*of Macroprosopus*), and mercy is over Israel; and His eye turneth around and executeth vengeance upon the other nations.

618. This is that same which is written, Ps. xxxv. 23: "Awake, and arise." "Awake!" and (*Thine eye*) shall be illuminated with that whiteness. "Arise!" so that it may exercise judgment upon those who have overcome them.

619. When his eyes are opened they appear beautiful as those of doves; in colour, white, red, and black, and golden yellow.

620. And this eye (otherwise, this whiteness) is not uncovered except when it is looked upon by the good eye, and then all those colours are covered (otherwise, bathed) with this whiteness of the rays.

621. From those colours, when they are uncovered, go forth seven eyes of Providence, which issue from the black of the eye.

622. This is that which is said, Zac. iii. 9: "Upon one stone seven eyes."

623. What is the "one stone?" The black of the eye

624. From the red go forth seven emissaries, who deflect towards the left side, and they flame with fire, which is toward the north side, and they are combined, so that they may be expanded into the world for the purpose of uncovering the ways of sinners.



625. This is that which is written, Zach. iv. 10: "Those seven are the eyes of Tetragrammaton going forth throughout the whole earth."

626. From the yellow go forth seven pure splendours (otherwise lights), which are turned towards the south side, and they are combined so that they may be extended into the world, towards those ways which are necessary to be uncovered (otherwise towards those deeds, &c.).

627. Like as it is written, Job xxxiv. 21: "Because His eyes are upon the ways of man." And when they are illuminated with that whiteness, then they behold all the lords of truth, in order to do good unto the world because of them; and every glance (*of those eyes*) is benevolent towards Israel.

628. But with the red colour He beheld those who are bound; which is intimated in these words, Exod. iii. 7: "In seeing have I seen;" "In seeing," for the purpose of doing good unto them; "I have seen," that by vindicating them I may deliver them from their afflictors.

629. And therefore is it written, Ps. xlv. 24: "Awake: wherefore sleepest Thou, O Tetragrammaton? Arise! forsake us not for ever." "Awake and arise." There are two inspections, two openings, two good things; there is mercy, there is also vengeance.

630. The first colour is red, hidden and inclosed within red; in comparison with it, all other reds do not seem to be (*red*).\*

631. Around this red goeth a certain black thread (*of colour*), and surroundeth it.

632. This second colour is black, like that stone which goeth forth from the abyss once in a thousand years into the great sea.

\* Meaning that it is so brilliant that all other red colours seem poor and pale in comparison with it.



633. And when that stone\* goeth forth there cometh a tempest and a storm upon the great sea,† and its waters are troubled, and (*their motion soundeth as*) a voice, and they are heard by the great fish which is called Leviathan.

634. And this stone goeth forth, and is whirled onward in the current of the sea, and goeth forth thence; and this is so great a blackness‡ that beside it all other blacknesses are as nought (otherwise, now it is withdrawn because all the other paths are hidden and enshrouded by it).

635. And such is the blackness of the black (*part of*) the eye, which includeth and concealeth all the remaining blacknesses; and about that blackness there is found a certain red thread (of colour) which surroundeth that blackness.

636. The third colour is the yellow of all yellows, which includeth and concealeth all other yellows, and in the circumference of that yellow there whirl around two threads (*of colour*), a red thread on the one direction, and a black thread in another direction; and they surround that yellow colour.

637. But when that white brilliance whirleth around it, and the eye flameth with that white brilliance, all those other colours are not at rest, and are submerged in the lowest depths thereof; the red, the yellow, and the black are not seen, only that white brilliance alone; which receiveth its light from Him, even from the Ancient of Days.

638. And from that (*white brilliance*) all the inferiors shine, neither is any colour seen save that white brilliance alone. And therefore are all the lords of red-

\* Cf. Rev. viii. 8. This also suggests alchemical symbolism.

† The great sea is Binah, and the great fish is Leviathan, "whose head is broken by the waters of the great sea." (See the Introduction, "Book of Concealed Mystery," i. § 28; Ps. lxxiv. 13; and Rev. xiii.)

‡ Cf. the "blackest of the black" of Hermes Trismegistus.



ness and blackness, which are as it were twin (*colours*), displaced.

639. This is the same which is written, Cant. iv. 2 : "Which go up from the washing, which are all twins."

640. What is this, "From the washing?" From that white brilliance of the excellent holy eye; for all are twins, the one (*colour*) is as the other.\*

641. But truly doth not he (the author of the Canticles) say that the teeth are each in turn like a shorn flock; and thou sayest that all these are twins?

642. Nevertheless, the sense is that this whiteness of them is as that whiteness of the eyes (*of Microprosopus*) when they are made brilliant by the white brilliance of the supernal eye (*of Macroprosopus*).

643. And the just are about to understand and behold that thing in the Spirit of Wisdom.

644. Like as it is written, Isa. lii. 3 : "Because they shall see eye to eye." When? "When Tetragrammaton shall bring again Zion."

645. Also it is written, Num. xiv. 14 : "By whom Thou, O Tetragrammaton! art seen eye to eye:"† and then the opening of the eyes is toward good.

646. For there is an opening of the eyes toward good, and there is also another (*opening of the eyes*) toward evil.

647. Toward good, like as it is written, Dan. ix. 18 : "Open Thine eyes and behold our desolations, and the city over which Thy name hath been pronounced." Here it is toward good.

648. But toward evil, like as it is written, Isa. xxxiii. 20 : "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed." Here truly it is toward good and toward evil, because the one existeth not without the other.

\* *I.e.*, the black and the red, which are here represented as simultaneously involving each other.

† In our version it is translated "face to face," and not "eye to eye"; but in the original Hebrew it is OIN BOIN, *Ayin Be-Ayin*, "eye to eye."



649. We have learned it in the "Book of Concealed Mystery." What is this? "Thine eyes shall see Jerusalem a quiet habitation." Is not Jerusalem therefore a quiet habitation? Also it is written, Isa. i. 21: "Justice dwelt therein." But in the place wherein justice is found there is not rest, neither is it at peace (otherwise: In the place wherein judgment dwelleth and is found, this justice is not rest, &c.).

650. For verily this is the true interpretation: "Thine eyes shall see Jerusalem a quiet habitation" (is thus to be explained). The habitation is said to be quiet, in respect of the Ancient of Days, who looketh upon those eyes (*of Microprosopus*).

651. For truly His eye is quiet and tranquil; the eye of mercy the eye which altereth not from this aspect unto any other aspect.

652. And therefore is it written OINK\* (*instead of OINIK*) "They shall behold Thine eye:" not Thine eyes, (*seeing OINK is written*) without the second I, *Yod*.

653. But how cometh it that it is said Jerusalem, and not Zion? It is properly thus said for the purpose of subjugating judgment which was found therein, and for exciting mercy upon it.

654. Also have we learned this. It is written, Deut. xi. 12: "The eyes of Tetragrammaton thy God are upon it, from the beginning of the year even unto the end of the year." This is that which is written: "Justice dwelt therein;" because therein are found many most severe judgments, as in all other instances.

655. But in the time to come there shall be found therein one eye of mercy (*namely*) the eye of the Ancient of Days.

656. This is that which is intimated, Isa. liv. 7: "But with great mercies will I gather thee."

657. Where, because it is said "with mercies," what is

\* OINK signifies "thine eye," in the singular.



(the meaning of the adjective) "great" (used herewith): Assuredly because mercy is duplicated, (namely) the mercy of the Ancient of Days (*Macroprosopus*), which is called "great mercies."

658. And the mercy of *Microprosopus*, which is called mercies plain and unqualified, seeing that in Him there are right and left,\* (symbolizing the balance of) Justice and Mercy. And therefore is it said: "And in great mercies will I gather thee;" those, namely, of the Ancient of Days.

659. This have we learned. In those eyes (of *Microprosopus*), and in the two colours of them—namely, in the red and in the black—there are said to abide two tears, and when He, even the Holy of the Holy Ones, desireth to have mercy upon the Israelites, then He sendeth down those two tears so that they may grow sweet in the (waters of the) great sea.

660. The great sea, which is that of excellent wisdom, so that in that stream (otherwise, white brilliance) and in that fountain they may be cleansed; and they go forth from the great sea, and there is mercy upon the Israelites.

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## CHAPTER XXXII.

### CONCERNING THE NOSE OF MICROPROSOPUS.

661. WE have learned it in the "Book of Concealed Mystery." The nose of *Microprosopus*. From the nose is the countenance known. In this nose is diverse symbolism.

662. For it is written, Ps. xviii. 8: "There went up

\* Right and left exist in *Microprosopus*, while in *Macroprosopus* all is right. The latter is rather to be symbolised by a profile, as I have before remarked, than by a full face, as in the case of the former.



a smoke out of His nose,\* and fire out of His mouth devoured ; coals were kindled by it."

663. "There went up a smoke out of His nose." In this smoke are included both the fire and the burning coals ; for there is no smoke without fire, neither fire without smoke. Truly all things result (*herefrom* : otherwise, are kindled *herein*) and go forth from His nose.

664. Also we have learned that when these three things are associated together which are included in that smoke which issueth from the nose, the nose† is lengthened.

665. And therein are two colours, for the smoke bloweth and rusheth forth black and red ; and they call it AP,‡ *Aph*, wrath ; and CHIMH, *Chimah*, fervour ; and MSHCHITH, *Meshachith*, perdition.

666. And if thou sayest wrath and fervour, it is well, since it is written, Deut. ix. 19 : "Since I have feared because of wrath and fervour." For these are the black and red smoke. But whence is added MSHCHITH, *Meshachith*, perdition ?

667. Because it is written, Gen. xiii. 10 : "Before that Tetragrammaton destroyed Sodom and Gomorrah." But the word SHCHTH, *Shachith*, denoted perdition brought about by burning, kindled fire.

668. Also we have learned that there are five § GBVRAN, *Geboran*, severities in this conformation of Microprosopus, and they ascend in one thousand and four hundred severities, GBVRAN ; and they are extended in

\* The ordinary English version renders it "nostrils" and not "nose," but in the Hebrew the word is singular.

† Isa. xlvi. 9 is translated in the ordinary English version : "For my name's sake will I defer mine anger ;" but Parkhurst in his Hebrew and Chaldee Lexicon, art. CHTM, says the correct rendering is "for my name's sake will I lengthen my nose." Knorr de Rosenroth, in his Latin version of § 664, renders it by "corrugatur," which is hardly correct.

‡ The word AP, *Aph*, stands alike for the words "nose" and "anger."

§ If we carefully examine this obscure passage, I think we shall find that the number five is the key to unlock its symbolism ; for five is the fifth Sefhira, *Geburah*, GBVRH, Strength or Severity, which operates



His nose, and in His mouth, and in His arms, and in His hands, and in His fingers.

669. And therefore is it written, Ps. cvi. 2: "Who can declare the GBVRVTH, *Geburoth*, powers of Tetragrammaton?"

670. Hence it is written, "powers," *Geburoth* (*in the plural number*); and it is written, 1 Chron. xxix. 11: "Thine! O Tetragrammaton, are Gedulah and Geburah,"\* in the singular (*number*).

671. Assuredly thus have we learned. When all those severities are amalgamated into one, then are they called one Geburah, GBVRH.

672. And all those powers, *Geboran*, commence to descend from the nose. And from it depend a thousand times a thousand and four hundred myriads in their single (*forms*).†

673. And from that smoke which issueth from his nose depend a thousand times a thousand myriads, and four hundred and five which belong to this (*idea of*) Severity.‡ For all the severities depend from this nose.

674. For it is written, Ps. cxlv. 4: "From generation unto generation shall they praise thy works, and announce thy GBVRVTH, *Geburoth*."

675. And when that GBVRH, *Geburah*, Strength, commenceth (*to be manifested*), all the severities radiate thence, and are sharpened, until they descend in the form of a swift-whirling fire-flaming sword (Gen. iii. 24.)

through Judgment, and ultimately through the numbers and intelligences of the planet Mars. Now, the 1,400 severities are the fivefold form of RP, *Raph*, which = the idea of terror, and  $RP = 280$ , which  $\times 5 = 1,400$ . And the least number of 1,400 is  $1 + 4 + 0 + 0 = 5$ . Also  $1,400 = ATH =$  chaos, or substance of anything. Finally, these are extended into five parts of Macroprosopus—viz., nose, mouth, arms, hands, fingers. And the number  $5 = H$ .

\* See Introduction. GBVR (the root being GBR) = 211 = IAR, a flood. This is of course by Gematria.

† This formidable sounding arrangement is only our previous 1,400, considered on another plane of operation, in the material world.

‡ This is 1,400 again in its most material forms in Asiah; the number five at the end is simply the number of the Sephira of Severity added to the other.



676. It is written, Gen. xix. 13: "For we will destroy this place." Also it is written, Gen. xiii. 10: "Before that Tetragrammaton destroyed Sodom and Gomorrah?" And again, Gen. xix. 24: "Tetragrammaton rained upon Sodom and Gomorrha."

677. Assuredly thus have we learned: There is no judge over the wicked, but they themselves convert the measure of Mercy into a measure of Judgment.

678. But how do they convert it thus? Also it is written, Mal. iii. 6: "I, Tetgrammaton, change not."

679. Assuredly as many times as the Ancient of the Ancient Ones and that White Head uncovereth the benevolence of benevolences, great mercies are found everywhere.

680. But when that is not uncovered, all the judgments of Microprosopus are prepared; and in this manner, if it be permitted us to say so, Mercy becometh Judgment; that is, the most Ancient One of all.

681. We have learned in Barietha\*: "When the Ancient of the Ancient Ones uncovereth the benevolence of benevolences, all those lights which are called by a similar name shine, and Mercy is found in all things.

682. But when that Concealed One of the Concealed Ones is not uncovered, and those lights shine not, judgments are stirred up, and Judgment is exercised.

683. Who therefore is the cause of that Judgment? The benevolence of the benevolences, because it is not uncovered, and therefore do sinners change Mercy into Judgment (*as regardeth themselves*).

684. But because this is said, Gen. xix. 24: "From Tetragrammaton out of heaven," it is said concerning Zauir Anpin, Microprosopus.

685. And whence is this obtained? Because it is written (*in the preceding passage*): MN HSHMIM, *Men Ha-Shamayim*, out of heaven. (*But the word*

\* See *ante*, § 388 of this book.



*HSHMIM, Ha-Shamayim, is equivalent to) ASH VMIM,\* Ash Ve-Mim, fire and water, Mercy and Judgment, in the antithesis of that (condition) wherein no Judgment is found at all.*

686. We have learned that this nose (*of Microprosopus*) is short,† and when the smoke commenceth to issue therefrom, it departeth thence swiftly, and Judgment is exercised.

687. But what hindereth that nose that it may not produce smoke? The nose of the Ancient and Holy One; for He is also called before all others ARK APIM, *Arikh Aphim, Long of Nose.*

688. And this is the Arcanum which we have learned: Between the two words, IHVH, IHVH, Tetragrammaton, Tetragrammaton, an accent is interpolated ‡ (*whenever these two are found in juxtaposition in Scripture*).

689. For wheresoever any name is repeated twice over, a distinction is made (*between them*), as when it is said, Gen. xxii. 11, "Abraham, Abraham;" also, Gen. xlvi. 2, "Jacob, Jacob;" also, 1 Sam. iii. 10, "Samuel, Samuel;" where, by the *Psig* accent, these pairs of names are distinguished; excepting that place, Exod. iii. 4, "Moses, Moses," where no accent interveneth.

690. For what reason? "Abraham, Abraham," Gen. xxii. 11 (*herein therefore is an accent introduced because*

\* In the "Sepher Yetzirah," to which work I have already had occasion to refer more than once, the letter SH is said to symbolize fire, and therefore SHMIM may be said to be fire and water.

† In contradistinction to that of Macroprosopus, who is called also Arikh Aphim, Long of Nose, as well as Arikh Anpin, Vast of Countenance.

‡ This accent is called *Psig*, and in the grammar of Gesenius is classed as the twentieth accent, or the fifth of the third series known as the "lesser distinctives." It is represented by a vertical line placed between the two words to which it applies. An example of its use is to be found in Exod. xxxiv. 6: "Tetragrammaton, Tetragrammaton (*between these two words a Psig accent is introduced*), merciful and gracious, longsuffering and abundant in goodness and truth." It is worthy of note that the word here translated "long-suffering" is ARK APIM, *Arikh Aphim, Long of Nose.*



that) the latter (of these two names) denoteth that which is perfect, but the former that which is not as yet perfect; for at this time he is perfected with ten temptations, and therefore is the (*Psig*) accent interpolated, for at this time he can hardly be said to be the same man as he was before.

691. (*When it is said*) "Jacob, Jacob" (Gen. xlvi. 2), the latter denoteth that which is perfect, the former that which is not as yet perfect; for now the messenger had come to him from his son Joseph, and over him was the Schechinah at rest.

692. Also, now at this time was perfected in the earth the holy tree, similar unto the Supernal One, in having twelve limitations and seventy branches,\* which were not hitherto completed; and therefore the latter denoteth that which is perfect, and the former that which is not as yet perfect; whence the accent falleth between them.

693. In the passage, "Samuel, Samuel" (1 Sam. iii. 10), an accent is also interpolated: wherefore? The latter name denoteth that which is perfect; the former that which is not as yet perfect; for now he is a prophet, whereas before this he was not as yet a prophet.

694. But when it is said, Exod. iii. 4: "Moses, Moses," no accent is interpolated, because he was perfect from the very day of his birth, seeing it is written, Exod. ii. 2: "And she saw him, that he was good."

695. So also here between these two names of Tetragrammaton, Exod. xxxiv. 6, the *Psig* accent is interpolated; for the first is indeed a perfect name, but the latter is thoroughly and completely perfect.

696. But Moses speaketh thus in the place of Judgment, in order that for them he may cause Mercy to

\* That is, the *Autz Chaiim*, or tree of life, composed of the Sephiroth and the Schemhamphorasch, the former being ten and the latter seventy-two. The twelve limitations are the twelve sons of Jacob, and the seventy ranches the total number of the combined families.



descend upon Microprosopus from the Most Holy Ancient One.

697. For thus is the tradition. So great was the virtue Moses that he could make the measures of Mercy descend.

698. And when the Ancient One is uncovered toward Microprosopus all things are beheld in the light of Mercy, and the nose is appeased, and fire and smoke issue not therefrom.

699. Like as it is written, Isa. xlvi. 9: "And with my praise will I defer mine anger for thee."

700. Also we have learned: The nose hath two nostrils. From the one issueth a flaming smoke, and it entereth into the opening of the Great Abyss.

701. And from the other nostril issueth a fire which is kindled by its flame; and it floweth into four thousand worlds, which are upon His left side.

702. Truly, he who is the cause of war is called the fire of Tetragrammaton, the consuming fire, the fire which consumeth all other fires.

703. And that fire is not mitigated save by the fire of the altar.

704. And that smoke which issueth forth from the other nostril is not mitigated unless by the smoke of the sacrifice of the altar. But all things depend from the nose.

705. Therefore is it written, Gen. viii. 12: "And Tetragrammaton smelled a sweet savour." For all these are attributed unto the nose, to smell a savour, and to emit smoke and fire, and red colour, and therefore is it opposed unto the benevolence (*namely, the forehead*).

706. And for that cause is it written, Exod. iv. 14: "And the anger of Tetragrammaton was kindled." Deut. vii. 4: "And the anger of Tetragrammaton will be kindled." Exod. xxii. 24: "And My wrath is kindled." Deut. vi. 15: "Lest the wrath of Tetragrammaton be kindled." Which are all to be understood concerning Zauir Anpin, or Microprosopus.



## CHAPTER XXXIII.

## CONCERNING THE EARS OF MICROPROSOPUS.

707. THIS have we learned. It is written, 2 Kings xix. 16: "Incline, O God, Thine ear and hear;" namely, that ear which is hidden beneath the hair, and the hair hangeth down over it, and yet the ear is there for the purpose of hearing.

708. And from the inner part of the ear, elaborated with strongly marked concave formations, like a winding spiral ladder, with incurvation on every side.

709. But wherefore with curvings? So that He may hear both good and evil.

710. Also we have learned: From that curving part within the ears depend all those Lords of Wings concerning whom it is written, Eccles. x. 20: "For a bird of the air shall carry the voice, and the Lord of the Wings shall tell the matter."

711. Within that ear, (*the Spirit*) floweth from the three hollow places of the brain into this opening of the ears. And from that afflux (*the Spirit*) the voice departeth into that profound depth (otherwise, incurvation) and is conjoined with (*the Spirit*) in that distillation, as well good as evil.

712. In good: as it is written, Psa. lxix. 33: "For Tetragrammaton heareth the poor." In evil; as it is written, Num. xi. i.: "And Tetragrammaton heard, and His wrath arose, and the fire of Tetragrammaton was kindled against them."

713. And that ear is closed from without, and a depth (otherwise an incurvation) proceedeth within that gallery of inspiration from the brain.

714. So that the voice may be collected together within, neither issue forth thence, and that it may be guarded and



shut in on every side; hence it is in the nature of an Arcanum.\*

715. Woe unto Him who discloseth secrets! For he who revealeth secrets doth the same thing as if he should deny the superior formation, which is so arranged that the secrets may be collected together, and that they may not issue forth without.

716. Also we have learned in Barietha †: At that time when they call aloud in their troubles, and the hairs are moved from before the ears, the voice entereth into the ears through that channel, and the spirit of distillation from the brain (*entereth into that channel likewise*).

717. And in the brain is it collected (otherwise, and it slideth on into the brain), and departeth through the nostrils of the nose, and is bound, and the nose becometh shorter (*that of Microprosopus, namely*) and gloweth with fire, and fire and smoke issue forth; and from those nostrils are excited all the severities, and vengeance is exercised.

718. Truly before that from those nostrils the fire and smoke issue forth, that voice ascendeth upwards, and slideth into the beginning of the brain; and the two tears flow down from the eyes.

719. And by means of that voice the smoke goeth forth, and the fire from the brightness which openeth those gates; for through that voice which entereth into the ears all these things are excited and urged forth (otherwise, are mingled together).

720. And therefore is it written, Num. xi. 1: "And Tetragrammaton heard, and His wrath was kindled, and the fire of Tetragrammaton was kindled against them." For through that hearing of that voice the whole brain is stirred up.

721. We have learned. It is written, 2 Kings xix. 16: "Incline, O my God, Thine ear;" like as if it should be

\* Because in a similar manner a secret is guarded and shut in.

† See *ante*, § 388. Barietha is "Traditio extra urbem."



said, "Let six hundred thousand myriads of those wings which depend from those ears be elongated;" and they are all called the ears of Tetragrammaton.

722. When therefore it is said, "Incline, O Tetragrammaton, Thine ear," (*this phrase*) "Thine ear," is that of Microprosopus.

723. From one cavity of the brain do those ears depend; and from the fifty gates\* which proceed from that cavity, this is one gate, which extendeth and goeth forth and openeth into that channel of the ear.

724. Like as it is written, Job xxxiv. 3: "Because the ear trieth words." Also it is written, Ps. vii. 10: "And He trieth the heart and reins."

725. And in proportion to the expansion of that cavity of fifty gates which proceedeth into the body, so is the latter expanded even in that place wherein the heart resideth.

726. Therefore concerning the ear it is said that in it is made probation; and also concerning the heart it is said that in it is made probation; because that they proceed (*alike*) from one place.

727. We have learned in the "Book of Concealed Mystery" that, like as this ear proveth as well the good as the evil, so all things which are in Microprosopus have part good and part evil, right and left, Mercy and Judgment.

728. And this ear is contiguous unto the brain; and because it is contiguous unto the brain, hence that voice is directed into a cavity which entereth into the ear.

729. Therefore concerning the ear it is called hearing; but in this hearing, Binah, the Understanding (*the third Sefhira*) is comprehended; for, also, to hear, is the same as to understand, because that thereby all examinations are examined together.

730. And those words of the Lord of Lords are given

\* This refers to the "fifty gates of the Understanding"—alluding to the third Sefhira.



forth so that they may be heard, so that they may be meditated upon and be understood.

731. Come, behold! it is written, Hab. iii. 1: "O Tetragrammaton! I have heard Thy voice, and was afraid."

732. This passage hath this meaning: When that holy prophet heard and understood and knew, and was occupied with those conformations, it is written: "I was afraid." Rightly was it (*so written*) that he should be afraid and be broken before Him, for these words are said concerning Microprosopus.

733. When further he understood and knew, what is then written? "O Tetragrammaton! revive Thy work in the midst of the years." But concerning the Ancient of Days is this said.

734. And in every passage wherein is found Tetragrammaton, Tetragrammaton, with Yod He twice, or with Aleph Daleth and Yod He, the one belongeth unto Microprosopus, and the other unto the Ancient of the Ancient Ones. For because all these things are one certain thing, hence by one name are they called.

735. Also we have learned. When is the full name expressed? When it is written, IHVH ALHIM, *Tetragrammaton Elohim*. For that is the full name of the Most Ancient of all, and of Microprosopus; and when joined together they are called the full name. But other forms are not called the full name, like as we have established.

736. When it is said, Gen. ii. 8: "And Tetragrammaton Elohim planted," &c., the name is given in full, where the discourse is concerning the planting of the garden; and whensoever Tetragrammaton Elohim occurreth the full name is expressed.

737. In IHVH IHVH all things generally are comprehended, and then mercies are stirred up over all things.

738. (*When it is said*) "O Tetragrammaton! revive Thy work in the midst of the years," concerning the Ancient of Days is it said.



739. What is "Thy work"? Zauir Anpin, Microprosopus.

740. "In the midst of years." These are the former years, which are called IMI QDM, *Yemi Qedem*, former days; and not years, OVLM, *Olahm*, or of the world.

741. The former years are the former days; the years of the world are the days of the world.\*

742. And here (*it is said*): "In the midst of the years." What years? The former years.

743. "Revive it." Concerning whom is it said, "Revive it"? Concerning Microprosopus. For all His splendour is preserved by those years, and therefore is it said, "Revive it."

744. "In wrath remember mercy." He looketh to that supernal benignity wherein mercies are excited over all; (*those mercies*) who desire compassion, and to whom mercy is owing.

745. We have learned, Rabbi Schimeon said: "I call to witness the heavens which are above me, towards all those who stand around, that great joy ariseth in all the worlds because of these words.

746. "Also these words excite joy in my heart; and in the veil of excellent expansion are they hidden and do they ascend; and He, the Most Ancient One of all, preserveth them, He, the Concealed and Hidden of all.

747. "And when we began to speak my companions knew not that all these words therein were worthy hereof in any degree.

748. "O how blessed is your portion, companions of this conclave! and blessed is my portion with you in this world, and in the world to come!"

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\* In connection with § 741, note Ps. lxxvii. 5: "CHSHBTHI IMIM MQDM SHNVTH OVLMIM, I have considered the days of old, the years of ancient times."



## CHAPTER XXXIV.

## CONCERNING THE BEARD OF MICROPROSOPUS.

749. RABBI SCHIMEON commenced and said, Deut. iv. 4: "And ye shall cleave unto Tetragrammaton your God," &c.

750. What nation is so holy as Israel? for it is written concerning them, Deut. xxxiii. 29: Blessed art thou, O Israel! \* who is like unto thee?" Because that they are applied unto God in this world through the holy name.

751. And in the world to come more than here, for therein shall we never be separated from that conclave wherein the just are assembled.

752. And this is that which is written: "And ye shall cleave *in* Tetragrammaton;" for it is not written "CHDBQIM LIHVH, *Chedebegim Le Tetragrammaton*, Ye shall cleave *unto* Tetragrammaton;" but "BIHVH, *Be Tetragrammaton, in Tetragrammaton*," properly.

753. We have learned this. There is a descent from the beard which is venerable, holy, excellent, hidden and concealed in all (*the beard, namely, of Macroprosopus*), through the holy magnificent oil, into the beard of Microprosopus.

754. And if thou shalt say that this beard is not to be found, for that even Solomon only spake of the cheeks, † but not at all of the beard.

755. Truly thus have we learned (*we make answer*) in the "Book of Concealed Mystery." It is that which is hidden and recondite, and of which mention is not made,

\* It must not be forgotten that Israel is a mystical name which was substituted for Jacob

† Namely, in the description in the Song of Solomon, ch. v.



neither is it uncovered; it is that which is venerable and excellent before all things, seeing that it is concealed and hidden.

756. And since the beard is the praise and perfection and dignity of the whole countenance, in these sacred things it is found to be hidden, neither is it discerned.

757. And that beard is the perfection and beauty of the countenance in Microprosopus. In nine conformations is it disposed.

758. But when the venerable beard of the Ancient of the Ancient Ones shineth upon this beard of Microprosopus, then the thirteen fountains of excellent oil flow down upon this beard.

759. And therein are found twenty-two parts, and thence extend the twenty-two letters of the holy law.

760. Also we have learned that this beard departeth from His ears, and descendeth and ascendeth, and toucheth upon the places of fragrance.

761. What are the places of fragrance? Like as it is said, Cant. v. 13: "Like a bed (*singular*) of spices," and not "beds" (*plural*).

762. But this beard of Microprosopus is disposed in nine conformations.

763. And also the hairs being black, and in careful order, like a handsome man, as it is written, Cant. v. 15: "Excellent as the cedars."

764. The first conformation. The hair is conformed from the portion which is above, and there goeth forth therefrom a spark which is of most intense brilliance; and it goeth forth from the Absolute of the pure ether, and passeth beneath the hair of the head, even beneath those locks which are above the ears; and it descendeth in front of the opening of the ears, hair above hair, even unto the beginning of the mouth.

765. The second conformation. The hair goeth forth, and ascendeth from the one part of the mouth even unto the



other part of the opening of the mouth ; and it descendeth beneath the mouth unto the other side, hair above hair, in beautiful arrangement.

766. The third conformation. From the midst, beneath the nose, and beneath the two nostrils, there goeth forth a certain path, and short and coarse hairs fill up that path ; and the remaining hairs fill up the place from this side unto that, around this path.

767. But this path is not clearly seen (*to be continued*) below (*the mouth*), but only the upper part of it which descendeth even unto the beginning of the lips, and there is this path applied.

768. The fourth conformation. The hair goeth forth and is disposed in order, and ascendeth, and is spread over His cheeks, which are the place of fragrance of the Ancient One.

769. The fifth conformation. The hair is wanting, and there are seen two apples on this side and on that, red as a red rose, and they radiate into two hundred and seventy worlds, which are enkindled thereby.

770. The sixth conformation. The hair goeth forth as in a tress about (*the border of*) the beard, and hangeth down even unto the commencement of the vital organs, but it descendeth not unto the parts about the heart.

771. The seventh conformation. That the hairs do not hang over the mouth, but that the mouth is uncovered on every side, and that the hairs are disposed in order about it.

772. The eighth conformation. That the hairs descend beneath the beard, and cover the throat, so that it cannot be seen ; all those hairs are slender, hairs above hairs, plentiful in every part.

773. The ninth conformation. That the hairs are mingled together with those which are joined unto them ; and that they all are in equality from the cheeks even unto those hairs which hang down ; all are in fair



equality, like a brave man, and like a hero victorious in war.

774. Through these nine conformations there proceed and flow down nine fountains of magnificent oil, and these indeed flow down from that magnificent supernal oil (*of the beard of Macroprosopus*) into all those inferiors.

775. Those nine conformations are found in form herein (otherwise, in this beard); and in the perfection of the conformation of this beard is the inferior son of man called the brave man.\*

776. For whosoever seeth (*in sleep*) that his beard existeth in proper form,† in him is found courage and strength.

777. Rabbi Schimeon spake unto Rabbi Eleazar, his son, and said: "Arise, O my Son, and expound the parts of the holy beard in its conformations."

778. Rabbi Eleazar arose, and commenced and said, Ps. cxviii. 5: "'I called upon IH, *Yah*, in my distress; *Yah* heard me at large. Tetragrammaton is on my side, I will not fear; what can man do unto me? Tetragrammaton taketh my part with them that help me, and I shall see my desire upon mine enemies. It is better to trust in Tetragrammaton than to put any confidence in man; it is better to trust in Tetragrammaton than to put any confidence in princes.'

779. "Herein are delineated the nine conformations of this beard. For King David had need of these dispositions, that he might vanquish other kings and other nations.

780. "Come, behold! After that he had said these nine conformations, he added (verse 10): 'All nations compassed me about, but in the name of Tetragrammaton I will destroy them.'

781. "Therefore did he rehearse those conformations

\* Meaning, that as is the Supernal Man so is the earthly man.

† Meaning, if he dreams that his beard is arranged like that of *Microprosopus*.



which we have repeated. But what was the necessity for so doing? Because that he said: 'All nations compassed me about.' For in this disposition of those nine conformations which are the name of IHVH, *Tetragrammaton*, are they cut off from the earth.

782. "This is that same which is written: 'In the name of IHVH will I destroy them.'

783. "Also this have we learned in the 'Book of Concealed Mystery.' David hath here enumerated the nine conformations; of which six consist in the holy name, for there are six names;\* and there are three in the word ADM, *Adam*, or man.

784. "And if thou shalt say that there are only two (*in the word Adam*), assuredly there are three, because also the princes pertain unto the idea of the word Adam.†

785. "This have we learned. These are the six names, because it is thus written: 'I called upon Yah in my distress.' The first.

786. "'Yah heard me at large.' The second.

787. "'Tetragrammaton is on my side, I will not fear.' The third.

788. "'Tetragrammaton taketh my part with them that help me.' The fourth.

789. "'It is better to trust in Tetragrammaton.' The fifth.

790. "'It is better to trust in Tetragrammaton.' The sixth.

791. "But in the word ADM, *Adam*, Man, are three; for it is written: 'Tetragrammaton is on my side, I will not fear; what can ADM, *Adam*, Man, do unto me?' The first.

792. "'It is better to trust in Tetragrammaton than to put any confidence in princes.' The second.

\* *I.e.*, there are six repetitions of the name of the Deity in the verses under consideration.

† Meaning, that the word princes, in the verse "than to put any confidence in princes," refers also to man.



793. “ ‘It is better to trust in Tetragrammaton than to put any confidence in ADM, *Adam*, Man.’ The third.

794. “ And come, behold! There is an Arcanum hidden in this thing; and wheresoever in this passage mention is made of the word ADM, *Adam*, thereunto the Holy name is joined; and truly for a reason, seeing that man subsisteth only through that which is analogous unto himself.

795. “ But what is it which is analogous unto him? The Holy Name; because it is written, Gen. ii. 7: ‘ And IHVH ALHIM, *Tetragrammaton Elohim*, created ADM, *Adam*, Man,’ with the full Name, which is IHVH ALHIM, analogous to him (*Adam*), seeing that IHVH, Tetragrammaton, denoteth the masculine, and ALHIM, *Elohim*, the feminine.\*

796. “ And therefore in this passage there is no mention made of ADM, *Adam*, Man, without the Holy Name.

797. “ Also we have learned this. It is written: ‘ I called upon IH, *Yah*, in my distress; IH, *Yah*, heard me at large.’ IH is here twice repeated, IH, IH, in reference to the two jaws unto which the hairs (*of the beard*) adhere, and from which it is seen that the hairs issue and depend.

798. “ He hasteneth and saith (*i.e.*, *King David*): ‘ IHVH, *Tetragrammaton*, is on my side; I will not fear; IHVH taketh my part with them that help me; wherein the Name is not written defectively (*IH as before, but IHVH*) which is the Holy Name, and with this Name mention is also made of man.

799. “ And what is this thing which is said, ‘ What can ADM, *Adam*, Man, do unto me?’ It is thus, as we have

\* For Elohim is from the *feminine* root ALH, and is really a FEMININE PLURAL, for while many masculines form their plural in VTH, many feminines conversely form theirs in IM. In both these cases, however, the gender of the singular is retained in the plural. (See Gesenius' Hebrew Grammar, § 86, art 4.



learned by tradition : All those sacred diadems of the King,\* when He is conformed in his dispositions (*that is, when the letters of Tetragrammaton are all conjoined together*), are called ADM, *Adam*, Man, which is the Form † which comprehendeth all things.

800. "But when any portion is taken away therefrom (*that is to say, when it is said IH, and not IHVH*), then is understood (*Microprosopus*) the Holy Name (*by the letter I, Yod*) and THORA, *Tauara*, or the Gate (*that is, the Bride, to whom is attributed the name ADNI, Adonai, whose number when written in its plenitude is 671, † as the word THORA or THROA exhibiteth it, summed up in the letter H, He, of the name IH*), and that which is therein.

801. "When therefore it is called Tetragrammaton, man is mentioned, with the Gate Tauara included, and those which are therein [otherwise, concerning the inferior worlds. And when it is taken away from the gate (*that is, when the letters Vau and He are not joined hereunto, of which the latter denoteth the inferior gate*), then is understood the Holy Name (*by the Yod*), and the Gate and those which are therein (*by the He in the name IH*). But when it is called IHVH, it is called the man, ADM, and all the rest (*conjoined therewith*), namely, the gate and those (*paths*) which are therein.] §

802. "And therefore did David enumerate those nine conformations; because he unto whom it is allowed

\* The King—*i.e.*, Microprosopus. (See Introduction.)

† For it is said that the Tetra-Hebrew letters, gives the figure 

I
H
V
H

 grammaton, written thus in the of a man. For *Yod* = the head, *He* = the arms, *Vau* = the body, and *He* final = the legs. (See Table of Hebrew letters in Introduction.)

‡ That is to say, when the letters of ADNI are spelt thus : ALP, DLTH, NVN, IVD, *Aleph, Daleth, Nun, Yod*; for  $A + L + P + D + L + TH + N + V + N + I + V + D = 1 + 30 + 80 + 4 + 30 + 400 + 50 + 6 + 50 + 10 + 6 + 4 = 671$ . And THORA or THROA =  $400 + 70 + 200 + 1 = 671$  also.

§ The long piece above in brackets, but in ordinary type, is from the Cremona Codex.



to touch the beard of the King can do all which he desireth.

803. "Wherefore then the beard, and not the body? Because the body is hidden behind the beard, but the beard hath no place (*of concealment*) behind the body.

804. "But he in reckoning it proceedeth in a duplex manner\*—once as we have given it; and next thus, when he saith: 'I called upon Yah in my distress.' The first.

805. "'Yah heard me at large.' The second.

806. "'Tetragrammaton is on my side; I will not fear. The third.

807. "'What can man do unto me?' The fourth.

808. "'Tetragrammaton taketh my part with them that help me.' The fifth.

809. "'And I shall see my desire upon mine enemies.' The sixth.

810. "'It is better to trust in Tetragrammaton.' The seventh.

811. "'Than to put any confidence in man.' The eighth.

812. "'It is better to trust in Tetragrammaton.' The ninth.

813. "'Than to put any confidence in princes.' The tenth.† (Otherwise: 'It is better to trust in Tetragrammaton than to put any confidence in man.' The seventh. 'It is better to trust in Tetragrammaton.' The eighth. 'Than to put any confidence in princes.' The ninth.)

814. "'I called upon Yah in my distress.' What is this which he saith? Assuredly doth David say all these things which are here said concerning the form of the beard."

\* Referring to the order of the conformations, and the way in which in the passage those referring to IHVH and ADM are conjoined.

† The reader will of course also observe that these answer to the ten Sephiroth.



815. Rabbi Yehudah answered and said: "I called upon Yah in my distress.' From the part where the beard beginneth to extend, which is from the more remote part (*is one*), before the ears, beneath the hair (*is the second*). And therefore is it twice said, IH, IH.

816. "But in that place wherein the beard is expanded, and descendeth before the ears, in wider extension, the name of ADM, *Adam*, Man, hath place (that is to say, the complete Tetragrammaton). Also this expansion was necessary to David when he wished to subject to himself the kings and nations through the dignity of this beard. (Otherwise, when therefore he saith, 'Tetragrammaton is on my side, I will not fear;' for this is such a one who spareth not the wicked, and this was altogether necessary, &c.)

817. "Also we have learned this in the 'Book of Concealed Mystery'\*: Whosoever seeth in his sleep that he toucheth the beard or moustache of the supernal man with his hand, or extendeth his hand unto it, let him know that he is at peace with the supernals, and that those who afflict him are about to be subjected unto him,"†

818. "We have learned that the supernal beard is disposed in nine conformations, and that it is the beard of Microprosopus.

\* See *ante*, "Book of Concealed Mystery," ch. iii. § 17.

† This is apparently the end of Rabbi Yehudah's short interpolation regarding the duplicated IH. Rabbi Eleazar now apparently resumes the discourse.

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## CHAPTER XXXV.

CONCERNING THE FIRST PART OF THE BEARD OF  
MICROPROSOPUS.

819. "IN the first conformation the hair is disposed from above, and goeth forth before the opening of the ears, beneath the locks which hang down over the ears; and the hairs descend, hairs above hairs, even unto the beginning of the mouth.

820. "This have we learned. All those hairs which are in the beard are harder than all the hairs of the locks of the hair of the head. But the hair of the head is longer and bendeth more easily, while these hairs (*of the beard*) are not so long.

821. "Of the hairs of the head some are hard and some are soft.

822. "And whensoever the white locks of the Ancient of Days reach forward into Microprosopus, it is written that, Prov. i. 20: 'Wisdom crieth without.'

823. "What is this (*word*) 'without'? In this (*instance*) in Microprosopus, wherein are conjoined the two (*forms of the*) brain. Two forms of the brain, sayest thou? But it should rather be said, four forms of the brain.

824. (*Assuredly*) "there are three (*forms of the*) brain in Microprosopus, and they are found in the three cavities of the skull of His head.

825. "And there is one calm and tranquil brain residing in its own clear brilliancy, which comprehendeth all the three (*forms of the*) brain, and from it are brought forth the productions of the hairs which are produced and continued in equilibrium in the white hair into that part of Microprosopus, into His three (*forms of*) brain (*namely*), so that therein in Him are found four (*forms of the*) brain.



826. "And hence are perfected the four texts which are written on the phylacteries, because in them is contained the Holy Name of the Ancient of Days, the Ancient of the Ancient Ones, and that of Microprosopus.

827. "For this is the perfection of the Holy Name, concerning which it is written, Deut. xxviii. 10: 'And all the people of the earth shall see that the name of Tetragrammaton have been invoked over thee, and they shall be afraid of thee.'

828. "The Name of the Lord is this very Name of Tetragrammaton, which formeth the canals and hollows of the phylacteries.

829. "And therefore is it said: 'Wisdom crieth without,' Prov. i. 20, because it is herein found (*i.e.*, in *Microprosopus*).

830. "For truly the Ancient of the Ancient Ones, even He who is concealed with all concealments, is not found, neither doth His wisdom come forth (*openly*); seeing that His wisdom is concealed in all, and doth not make itself manifest.

831. "And since there are four (*forms of the*) brain associated together, and that herefrom, even from Microprosopus, there flow down four fountains in four directions, and that they are all distributed from one fountain, which proceedeth from them all, therefore are there four.\*

832. "Also we have learned: From the Wisdom which is comprehended in the Quaternary the hairs flow down,

\* This four proceeding from one, and containing all things, is precisely the Pythagorean doctrine of the Tetractys, which Pythagoras probably obtained from qabalistic sources, though indeed most religions of antiquity attached considerable importance to this number four. Four is said to contain the whole Decad, because the sum of the first four numbers = ten;  $1+2+3+4=10$ . But eight is the reflection of four, and eight is IHVH ADNI (see Introduction). And  $1+2+3+4+5+6+7+8=36$ , the number of the Decans (or groups of ten degrees) in the Zodiac. But  $5+6+7+8=26$ , the number of the IHVH. Therefore thirty-six represents the sum of the letters of the Tetragrammaton, and the number of the Sephiroth.



which hang in curls upon curls, and all are strong and close, and they extend and flow down singly each in its own direction.

833. "And so many thousand thousand myriads of myriads depend from them that they are innumerable.

834. "This is that same which is written, Cant. v. 11: 'His locks are bushy, THLTHLIM, *Teltelim*,' as if it were THLI THLIM, curls heaped upon curls.

835. "And all are strong and close (*fit*) for breaking (*whatsoever is opposed to them*), hard as the rock, and as hardest stone.

836. "Until they can make openings in the skull, and the fountains can flow down beneath the locks, those strong fountains flow forth in separate directions, and in separate ways.

837. "And because those locks are black and obscure, it is written, Job xii. 22: 'He discovereth deep things out of darkness, and bringeth out to light the shadow of death.'

838. "Also we have learned that those hairs of the beard are so much harder than those hairs of the head, because these alone make themselves so prominent, and are easily found, and are hard in their paths.\*

839. "Wherefore sayest thou that they are hard? Is it because they all symbolize Judgment? By no means; for truly in those dispositions Mercy as well as Judgment is found.

840. "When the thirteen fountains of the rivers of oil descend, all these are mercies.

841. "But yet we have learned that all those hairs of the beard are hard. Wherefore? Those which symbolize mercies necessarily must be hard in order to divert the course of Judgment.

842. "And all those which denote Judgment, are also firm; and therefore it is necessary in every instance that they should both be hard.

\* See definition of term "path" in Introduction.



843. "When the Universe hath need of Mercy, mercies are strong, and prevail over Judgment; but when it requireth Judgment, Judgment is strong, and prevaileth over Mercy; and therefore is it necessary that in each instance they should be firm and strong.

844. "And whensoever Mercy is required, those hairs which symbolize Mercy stand forth, and the beard is evident in those hairs only (otherwise, is contained by those hairs only), and all are abundant mercies.

845. "But when Judgment is required the beard is evident in those hairs only (*which denote judgment*), and all consist in judgments.

846. "But when that holy white beard\* is uncovered, all these (*hairs denoting Mercy*) and all those (*hairs denoting Judgment*) are alike illuminated and made brilliant, like as when a man cleanseth himself in a deep river from his uncleanness.

847. "And all consist together in Mercy, and there is no Judgment to be found at all.

848. "And when all those† nine forms shine together, all are made white with Mercy.

849. "And therefore Moses saith in another place, Num. xiv. 18: 'Tetragrammaton is ARK APIM, *Arikkh Aphim*, long-suffering (*literally long of nose*), and of great mercy.'

850. "And that which he had said concerning truth,‡

\* Which is of course that of Macroprosopus, the Ancient of Days.

† The nine conformations into which the beard of Microprosopus is divided.

‡ I give these two passages side by side for the reader's benefit.

Exod. xxxiv. 6 and 7: "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."

Num. xiv. 18: "The LORD is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation."



Exod. xxxiv. 6, he addeth not (*in this passage*), because the Arcanum of the matter is these nine measurements which shine down from the Ancient of Days into Microprosopus.

851. "For when Moses in the second passage rehearseth these praises of God, Num. xxiv. 18, he enumereth the nine conformations; and these are the conformations of the beard, even those which are found in Microprosopus, and descend from the Ancient of Days and shine down into Him.

852. "The word AMTH, *Emeth*, Truth, therefore dependeth from the Ancient One; whence in this passage Moses saith not: 'And in truth.'

853. "We have learned that the hairs of the head of Microprosopus are all hard and curling, and not soft.\*

854. "For we see that in Him three forms of the brain are found in the three cavities (*of the skull*), which shine forth from the hidden and concealed brain.

855. "And because the brain of the Ancient of Days is tranquil and quiet, like good wine upon the lees, hence all His hairs are soft, and anointed with excellent oil.

856. "And therefore is it written, Dan. vii. 9: 'His head like pure wool.'

857. "But those which are in Microprosopus are partly hard, and partly not hard, because they all hang down, and are not diverted from their course.

858. "And therefore Wisdom† floweth forth and proceedeth (*therefrom*); but it is not the Wisdom of Wisdom, for that is quiet and tranquil.

859. "For we have learned that no one knoweth the brain of the Ancient of Days save Himself alone.

\* It appears to read thus in the Chaldee and in the Latin alike, though this statement is contradicted distinctly both in § 587 and in § 857. I should think the word "LA, not," before "soft," is a mistake, or else that the passage refers to the hair of the *beard*, and not that of the *head*.

† That is, Chokmah of the second Sephira, and not that Chokmah which is its root concealed in Kether; for in Kether are all the other Sephiroth contained.



860. "This is that very thing which is said, Job xxviii. 23: 'God understandeth the way thereof,' &c. ; which (*words*) are spoken concerning Microprosopus."

861. Rabbi Schimeon said (*unto him*): "Blessed be thou, O my son! in that Holy and Blessed One, in this world and in the world to come!"

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## CHAPTER XXXVI.

### CONCERNING THE SECOND PART OF THE BEARD OF MICROPROSOPUS.

862. "THE second conformation. The hair goeth forth and ascendeth from the beginning of (*the one side of*) the mouth even unto the beginning of the other side of the mouth; and descendeth beneath the mouth unto the other side, hair above hair, in beautiful arrangement. Arise, Rabbi Abba!"

863. Rabbi Abba arose, and commenced and said: "When the disposition of this beard is instituted in the formation of the King, then is He Himself like a brave hero, strong and beautiful in appearance, valiant and conquering.

864. "This is that same which is written, Ps. cxlvii. 5: 'Great is our Lord and great is His power.'

865. "And whilst He is mitigated by the disposition of the venerable and holy beard (*of Macroprosopus*), and this (*beard of Microprosopus*) reflected that, then through its light is He called 'God merciful,' Exod. xxxiv. 6: 'and gracious, long-suffering, and abundant in goodness and in truth.' And thus is the second disposition instituted.

866. "When He shineth in the light of the Ancient



of Days, then is He called 'abundant in Mercy,' and when another of the other forms is considered, in that form is He called 'and in truth,' for this is the light of His countenance."

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CHAPTER XXXVII.

CONCERNING THE THIRD PART OF THE BEARD OF  
MICROPROSOPUS.

867. "ALSO we have learned. Bearing iniquity is this second conformation called, like as in the Holy Ancient One.

868. "But because that path which goeth forth in the third disposition beneath the two nostrils is filled with short and rigid hairs; hence because of that path these conformations are not called 'bearing iniquity and passing over transgression;' but these are collected together in another place.

869. "Also we have learned in Barietha that three hundred and seventy-five mercies are comprehended in the benignity of the Ancient of Days; which are all called primal benignities.

870. "Like as it is said, Psalm lxxxix. 50: 'Where are thy former mercies?' And they are all comprehended in the benignity of the Most Holy Ancient One, the most concealed of all.

871. "But the benignity of Microprosopus is called CHSD OVLM, *Chesed Olahm*, the benignity of time.

872. "And in the 'Book of Concealed Mystery' (*have we learned*) that on account of the former benignity of the Ancient of Days is he called 'Abundant in Benignity.' But in Microprosopus (*the word*) 'mercy' is placed alone and absolutely.



873. "And therefore is it here written: 'And abundant in benignity;' and again it is written: 'Keeping mercy for thousands;' plain and without addition.

874. "And now we have taught concerning this Name, 'And abundant in benignity,' because therefrom is mitigated the (*interior*) benignity, so that it may shine into all the lights (otherwise, this Name, 'Abundant in mercy,' stretcheth down even unto the 'mercy' which is so called absolutely, so that it may illuminate it, and kindle the lights).

875. "For we have learned that that path which descendeth beneath the two nostrils of the nose is filled with short hairs; and concerning this path, that it is written: 'Passing over transgression' (otherwise, and the shorter hairs fill that path. But that path is not called 'Passing over transgression'); because there is therein no occasion for passing over; for a double reason.

876. "Firstly, because that path is a hard place for passing over. (Otherwise, because the hairs which are found therein are hard.)

877. "Secondly, because the passing over of that path descendeth even unto the commencement of the mouth.

878. "But concerning this it is written, Cant. v. 13: 'His lips like roses\* (that is, red as roses), dropping sweet-smelling myrrh while passing over;' which denoteth notable redness.

879. "And this path of that place is a duplex form, and is not mitigated, whence he who wisheth to threaten toucheth that path twice with his hand."

\* The English version of this passage renders it, "His lips like lilies, dropping sweet-smelling myrrh." The word here translated roses by Knorr de Rosenroth is SHVSHNIM, *Shoshanim*, which I think should undoubtedly be translated "lilies," as in the ordinary version. The symbology of this chapter is very difficult and obscure.



CHAPTER XXXVIII.

CONCERNING THE SEVEN LAST PORTIONS OF THE BEARD OF  
MICROPROSOPUS.

880. "THE fourth conformation. This path of hairs is disposed, and ascendeth and descendeth in His cheeks into the place of fragrance.

881. "This disposition is fair and beautiful in appearance, and it is Glory and Honour; and it is taught in Barietha that the Supernal Honour, HVD, *Hod*, goeth forth and is crowned, and floweth down, so that it may be comprehended in His cheeks, and is called the Honour of the Beard.

882. "And thence depend Glory and Honour, which are as vestments, and as very precious purple, so that He may be clothed therewith.

883. "For it is written, Ps. civ. 1: 'Thou art clothed with Honour and Majesty.' (Otherwise: In the fourth conformation the hair goeth forth, and is disposed, and ascendeth and descendeth in the cheeks, in the places of fragrance. This conformation is elegant and beautiful in appearance, and it is the supernal glory. And this is the tradition: The supernal glory goeth forth, and is crowned, and floweth down in the beauty of the cheeks. And this glory is called the glory of the beard; and from it depend honour and glory, the vestments of adornment, those magnificent purple garments wherewith he is clothed. Concerning which it is written: 'Thou art clothed with honour and majesty, which are the forms of clothing. In this form of man is he formed, rather than in any other form.)

884. "These are the dispositions denoting the clothing (*of the divine form*), and he is more fitly sym-



bolized under this figure of man than under any other forms.

885. "Also we have learned, that when this glory (*of Microprosopus*) is illuminated by the light of the excellent beard,\* and emitteth light into the other dispositions, then it is called 'Bearing Iniquity' on the one side, and 'Passing over Transgression' on the other side.

886. "And therefore in Scripture is it called by the name of his jawbones.

887. "And in the 'Book of Concealed Mystery' is the same called Glory, HVD, † *Hod*, and Honour, HDR, *Hadav*, and THPARTH, ‡ *Tiphereth*, Beauty.

888. "And unto *Tiphereth*, Beauty, appertaineth the title 'Passing over Transgression,' since it is said, Prov. xix. 15: 'And it is His Beauty (*Tiphereth*) to pass over transgression.'

889. "Also we have learned that we should only refer that *Tiphereth*, Beauty, unto the ninth conformation (*of the beard of Microprosopus*); as it is said, Prov. xx. 29: 'And the beauty of young men is their strength.' And therefore also is it (the ninth conformation) called Beauty; and when they are weighed together in the balance they are as one."

890. Rabbi Schimeon said unto him: "Worthy art thou, O Rabbi Abba! for which reason mayest thou be blessed by the Most Holy Ancient One, from whom all blessings proceed.

891. "The fifth conformation. The hair is wanting, and there appear two apples, on this side and on that, red as red roses, and they radiate into two hundred and seventy worlds.

892. "As to those two apples, when they shine on either side, from the light of the two supernal apples (*the cheeks of Macroprosopus*), redness is removed therefrom, and a white brilliance cometh upon them.

\* Namely, that of *Macroprosopus*.

† The eighth Sefhira.

‡ The sixth Sefhira.



893. "Concerning this is it written, Num. vi. 25: 'Tetragrammaton make His face shine upon thee, and be gracious unto thee.' Seeing that when they shine he is blessed by the world.

894. "But when that redness is stirred up (*in them*), it is written, *ibid.* 26: 'Tetragrammaton take away His wrath from thee;' as if it were said: 'It is taken away, and wrath is no longer found in the world.'

895. "We have learned that all the lights which shine from the Most Holy Ancient One are called the former benignities, because all those lights are the benignities of time.

896. The sixth conformation. The hair goeth forth as it were in a certain tress, among the hairs in the circumference of the beard; and this is called one of the five angles which depend from the CHSD, *Chesed*, Mercy and Compassions.

897. "And it is not permitted to lose this benignity, as it is said.

898. Therefore is it written, Lev. xix. 27: 'Thou shalt not lose the angle of thy beard.'

899. "The seventh conformation is that the hairs hang not over the mouth, and that the mouth is uncovered on every side. Arise thou, Rabbi Yehudah."

900. Rabbi Yehudah arose, and commenced, and said, Dan. iv. 17: "'This matter is by the decree of the Watchers.'

901. "Many thousands of myriads stand around, and are preserved by this mouth, and depend therefrom, and all those are called (*by the general title of*) the mouth.

902. "As it is written, Ps. xxxiii. 6: 'And all the host of them by the Spirit of His mouth.'

903. "And by this Spirit which goeth forth from the mouth are all those exteriors clothed who depend from that mouth.

904. "And by that mouth, when that path is opened, are



clothed many true prophets; and they are all called the mouth of Tetragrammaton.

905. "And in that place where the Spirit goeth forth no other thing is mingled therewith; for all things wait upon that mouth, that they may be clothed with the Spirit going forth therefrom.

906. "And this disposition ruleth over the six (*foregoing conformations*), because herein are all things established and comprehended.

907. "And therefore are the hairs (*of this conformation*) equal around the mouth, and this itself is uncovered on every side."

908. Rabbi Schimeon said (*unto him*): "Blessed be thou, by the Most Holy Ancient One.

909. "The eighth conformation is that the hairs descend beneath the beard, covering the throat, that it cannot be seen.

910. "For we have learned in the exotic tradition that neither the throat nor any of its parts (*are apparent*) through (*the hair*). And if in the time of contest (otherwise of Victory, NTzCH, *Netzach*\*), during such contest any portion of (*the throat*) be visible, then it appeareth like Strength (*Geburah*).†

911. "For we have learned that a thousand worlds are contained thereby.

912. "This is that which is said, Cant. iv. 4: 'Wherein there hang a thousand bucklers, all shields of mighty men.' And this 'thousand shields' is an Arcanum.

913. "It is related in the 'Book of Concealed Mystery' that 'all the shields of the mighty men,' which come from the side of the rigours,‡ are derived from those severities (*Geboran, GBVRAN*).

914. "The ninth conformation is that the hairs flow

\* The seventh Sefhira.

† The fifth Sefhira.

‡ We must not forget that in *Microprosopus* are "right and left," Mercy and Justice.



down in perfect equilibrium even unto those hairs which hang down beneath, and all of them in beautiful arrangement, like (*that of*) a brave hero, (*of*) a chief victorious in war.

915. "Because all the hairs follow those which hang down, and all are joined unto those which hang down, and each holdeth its own course.

916. "Concerning this it is written, Prov. xx. 29: 'The beauty of a young man is his strength.'

917. "And He appeareth upon the (*Red*) Sea,\* like a beautiful youth, which is written in Cant. v. 16: 'Excellent (or young) as the cedars.'

918. "Like a hero hath He exhibited His valour, and this is that THPARTH, CHILA, VGBVRTHA, VRCHMI, *Tiphereth, Chila, Ve Geburatha, Ve Rechemi*, Beauty, Strength, and Valour, and Mercy."

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## CHAPTER XXXIX.

### CONCERNING THE BODY OF MICROPROSOPUS IN GENERAL, UNDER THE CONDITION OF AN ANDROGYN.

919. THIS have we learned. Rabbi Schimeon said: All those dispositions and all those words ought to be revealed by those who are weighed in the balance, and not by those who have not entered therein, but by those who have both entered therein and departed therefrom. For he who entereth therein and goeth not out therefrom, better were it for that man that he had never been born.

920. The sum of all is this: The Ancient of the Ancient Ones existeth in Microprosopus; He is the all-existent One; He was all, He is all, He will be all; He will not be changed, neither is He changed, neither hath He been changed.

\* Microprosopus, the *Vau*, V, of IHVH. The sea is Binah, the Supernal Mother, the third Sephira, and the first H of IHVH.



921. But by means of those conformations hath He conformed Himself in that form which comprehendeth all forms, in that form which comprehendeth all names.

922. But this form wherein He Himself only appeareth is in the similitude of this form; and is not that form, but is analogous unto this form\*—namely, when there are associated therewith the crowns and the diadems and the perfection of all things.

923. And therefore is the form of the man the form of the superiors and inferiors which are included therein.

924. And because that form comprehendeth the superiors and the inferiors, therefore by such a disposition is the Most Holy Ancient One conformed; and thus also is Microprosopus configurated in this disposition.

925. And if thou sayest: What, then, is the difference between the one and the other?

926. Assuredly all things are equally (*balanced in the*) Unity. But yet from our point of view (*ie., from our plane*) His paths are divided, and from our point of view (*on our plane*) is judgment found, and from the side which is turned towards us are (*His attributes*) by turns duplicated.†

927. And these Arcana are not revealed save unto the reapers of the Sacred Land.‡

928. For it is written, Ps. xxv. 14: "The secret of Tetragrammaton is with them that fear Him."

929. Also it is written, Gen. ii. 7: "VIITzR IHVH ALHIM ATH HADM, *Va-Yeyetzer Tetragrammaton Elohim Ath Ha-Adam.*§ And Tetragrammaton Elohim formed the

\* I take the sense of this second clause to be that He is not really in the outward and visible form of a material man; but that he can be best expressed hereby in a symbolic spiritual form. Cf. Ezek. i. 26; "And upon the LIKENESS of the throne was the LIKENESS as the APPEARANCE of a man above it."

† In connection with this section read ch. i. §§ 5, 6, 7, and 8, of the "Book of Concealed Mystery."

‡ *I.e.*, to the students of the Qabalah.

§ See also "Book of Concealed Mystery," ch. ii. § 23.



substance of man, completed (*him*) formation by formation from the most ethereal (*portion*) of the refined (*element of*) earth (otherwise formation within formation from the best, &c.)

930. And this is *Va-Yeyetzer* VIITzR, written with two *Yods*, I's instead of *VITzR*, *Va-Yetzer*, with one *Yod*, I).

931. Wherefore? There is an Arcanum of the Most Holy Ancient One, and an Arcanum of Microprosopus.

932. VIITzR, *Va-Yeyetzer*, and formed. What did (*Tetragrammaton Elohim*) form? Form in form. And this is VIITzR.

933. And what is form in form? The two names, which are called the full name, IHVH ALHIM, *Tetragrammaton Elohim*.

934. And this is the Arcanum of the two I's, *Yods*, in VIITzR; and of how it hath been conformed form within form; namely, in the disposition of the perfect name, *Tetragrammaton Elohim*.

935. And in what are they comprehended? In the supernal beard (otherwise, in this supernal form which is called (*the supernal*) man; the man who comprehendeth Male and Female equally).

936. And therefore is it written: "ATH HADM, *Ath Ha-Adam* (τὸν ἄνθρωπον), the substance of man," because it comprehendeth equally the Male and the Female, for to the word ADM, ATH is subjoined, so as to extend and exaggerate the species which is here produced. Most assuredly here therefore is it as Male and as Female.

937. "OPR MN HADMH, *Ophir Men Ha-Adamah*, from the dust of the ground," dust, form within form (otherwise, from the most ethereal portion of the refined element of earth, one within the other).

938. But wherefore are all these things so? Because that from the supernals there was sent down into him (*Man*) the Arcanum of the supernal Arcana, even the end of all Arcana.



939. This is that which is herein written: "VIPCH BAPIV NSHMTCHIIIM, *Ve-Yepech Be-Ephaiu Neschamath Chiim*, and breathed into his nostrils the Neschamath\* of (*their*) lives.

940. Their souls, from which all things living, superiors and inferiors, alike depend, and wherein they have their existence.

941. "VIHI HADM LNPSH CHIH, *Va-Yehi Ha-Adam Le-Nepesch Chiah*, and the Adam was formed into a living Nepesch," so that it (*the physical Nepesch form*) might be attached to himself (otherwise, so that it might be developed in him), and that he might form himself into similar conformations; † and that he might project himself in that Neschamah from path into path, ‡ even unto the end and completion of all the paths.

942. So that in all this Neschamah might be found, and that it might be extended into all, and that it itself might be still one.

943. Whence he who taketh this away from the universe doth the same thing as if he should take away this Neschamah for the purpose of setting in its place another Neschamah beside it. §

944. And therefore shall such a man and his remembrance be cut off from generations unto generations.

\* Neschamath is either the plural of Neschamah, *defectively written*, or else shows that Neschamah is *in regimine* to Chiim, and evidently means the united higher souls of *both Adam and Eve conjoined in one body*. (For explanation of Neschamah, &c., see Introduction.)

† That is into conformations similar to those of the Supernal Man.

‡ That is, into forms, conditions, and qualities analogous to the Sephiroth. (See Introduction regarding the soul, and Plate showing the analogy between the soul, the letters of Tetragrammaton, and the four worlds, where the Sephiroth are shown reflected in Nepesch.)

§ Apparently the sense of this passage is intended to combat Atheism, and to show that it is logically absurd to deny the existence of a Spirit of God which works in the universe; inasmuch that if this be denied, at all events something analogous in its general properties will have to be substituted for it.



## CHAPTER XL.

CONCERNING THE FEMININE PORTION OF MICROPROSOPUS;  
AND CONCERNING THE REMAINING PARTS OF THE BODY  
OF EACH.

945. THUS in this Adam androgynicity hath commenced to be disposed when it hath been formed in its disposition. It hath commenced from His back. (Otherwise, from His breast.)

946. Between the two arms, in that part whereunto the beard hangeth down, which is called Tiphereth, the Beauty.

947. And this Beauty is expanded and disposeth two breasts.

948. And it is separated from the back, and produceth the Head of a Woman completely covered on every side by Her hair as far as to (*the limits of*) the face of Her head.

949. Insomuch that through that Tiphereth, Beauty, Adam becometh in one body, Male and Female.

950. This is that which is written, Isa. xliv. 13: "According to the beauty of a man, KTHPARTH ADM, *Ke-Tiphereth Adam*, that it may remain in the house."

951. When the countenance of the Female Head is created, one curled lock of hair at the back of Microprosopus hangeth over the head of the Woman.

952. And all hairs red gold are produced in Her head; yet so that other colours are intermixed therewith.

953. This is that which is written, Cant. vii. 5: "The hair of Thy head like ARGMN, *Argaman*, purple."

954. What is Argaman? Colours intermixed with other colours.



955. This Tiphereth, Beauty, hath been extended from the heart, and penetrateth it, and passeth through unto the other side, and instituteth the formations from the Countenance of the Woman even unto Her heart; so that from the parts about the heart it taketh its rise on this side, and in the parts about the heart it terminateth on that side.

956. Moreover, this Tiphereth is extended, and it formeth the internal parts of a Man.

957. And it entereth into and disposeth therein all mercies and aspects of mercies.

958. Also we have learned that in those internal parts are comprehended six hundred thousand Lords of Mercies, and that they are called the Lords of the Internal Parts.

959. Whence it is written, Jer. xxxi. 20: "Therefore My bowels are troubled for him, I will surely have mercy upon him, saith Tetragrammaton."

960. We have learned that this Tiphereth, Beauty, embraceth Mercies and Judgment, and that Mercy is extended in the Male.

961. And it passeth over and goeth through unto (otherwise, shineth on) the other side, and formeth the internal parts of a Woman on the side of Judgment; and thus also are Her internal parts disposed.

962. We have learned that the Male hath been conformed on His side (otherwise, from His heart), in 248\* members; of which some are within, some without; some Mercies, some Judgments.

963. All which pertain unto Judgment, cohere in Judgment around the hinder part, where the Woman is extended; and they coalesce and are extended round about on that side.

964. Also we have learned that five nakednesses can be revealed on that side, which are the five judgments;

\* The number of 248 = RCHM, *Rechem* = Mercy + 248; thus conveying this idea in the number.



and these five judgments are extended into 248 paths.\*

965. And thus have we learned: the voice in the Woman is uncovered; the hair in the Woman is uncovered; the leg † in the Woman is uncovered; the hand in the Woman is uncovered; the foot in the Woman is uncovered.

966. And also, furthermore, concerning these two our companions have not inquired, yet these two have more nakedness.

967. Also, we have learned in the "Book of Concealed Mystery" that the Male is extended and conformed with His parts, and there is formed in Him *forma partis tegendæ puræ, et illud est membrum purum.*

968. *Longitudo autem membri hujus est 248 mundorum, et omnes illi pendent in orificio membri hujus quad dicitur, I, Yod.*

969. *Et cum detegitur Yod, orificium membri; detegitur Benignitas superna. †*

970. And this member is the Benignity, quo nomine

\* For five is H, *He*, the number of the feminine letter in the Tetragrammaton, the number Lesser World, the symbol Pentagram. The 248 five judgments are ex- of those of mercy.



also of the Microcosm or or sign of which is the paths into which the tended are the correlates

† This word is SHVQ, *Shoq*, in the original. Fuerst translates it *Leg*, especially the part from knee to ankle. So does Gesenius in his *Lexicon*; but in his large Hebrew and Chaldee Thesaurus it is, apparently by an oversight, omitted. Zanolini translates it "Armus, Crus," and adds: "In BRKVTH, *Berachoth*, fol. 24, 'SHVQA BASHH ORVH, Crura in muliere res pudenda sunt, scilicet crura nuda. Hinc in more positum apud Judæos est, ut ipsorum mulieres, et puellæ demissis ad talos vestibus verecundiæ caussa utantur, ne viros ad libidinem excitent.'" ("Lexicon Chaldæo-Rabbinicum," art. SHVQ.)

‡ I have thought it advisable to retain this piece in the Latin, as it will be equally intelligible in that language to the ordinary student; and it is not so well fitted for expression in English. It contains the symbolism of the *genitalia*.



tamen proprie vocatur orificium membri; neither is it called Benignity until I, *Yod*, orificii membri, is uncovered.

971. And come, behold, Abraham is not called perfect in that Benignity, until I, *Yod*, of the member is uncovered; but when that is uncovered he is called perfect.\*

972. This is that which is written: "Walk before Me and be thou perfect; really and truly perfect," Gen. xvii. 1.

973. Also it is written, Ps. xviii. 24: "I will be upright before Him, and will keep myself from the sinner."

974. Who is he concerning whom the discourse is both in the first and second instance (*in this passage*)? Assuredly, he who uncovereth that *Yod*; et cavet, ne *Yod* istud introducat in potestatem adversam; so that he may have part in the world to come, and that he may be bound together in the sheaf of life.

975. What is this, "in potestatem adversam"? Even that which is written, Mal. ii. 11: "And hath married the daughter of a strange god."

976. And therefore is it written: "I will be upright before Him," because he hath become perfect in the uncovering of *Yod*," and I will keep myself from the sinner."

977. Et dum extenditur membrum hoc, etiam extenditur latus rigoris de illis rigoribus sinistrae in faemina.

978. Et inseritur in faeminam, in loco quodam, et signatioram facit in nuditate, seu parte maxime contegenda in toto corpore faeminino.

\* This apparently refers to the qabalistical symbolism of the changing of the names of Abram and Sarai into Abraham and Sarah; ABRM and SHRI into ABRHM and SHRH; ABRM = 243 is made into ABRHM = 248 by addition of the number 5, the letter H, *He*; and SHRI = 510 is made SHRH = 505 by the subtraction of five from the final I, *Yod*; 248 is the number of the members of Microprosopus, and 5 is that of the five judgments. Hence the united numbers of Abram and Sarai, 243 + 510 = 753, which number is also obtained by the addition of Abraham and Sarah, 248 + 505 = 753; so that the total numeration of the two names remains unchanged.



979. Et ille locus dicitur nuditas ab omnibus occultanda, locus scilicet pro membro illo, quod dicitur Benignitas, ut scilicet mitigetur rigor iste, qui continet quinque rigores.

980. And that Benignity comprehendeth in itself five Benignities (otherwise, and herein existeth the Benignity from the other Benignities). And Benignity is from those on the right, but Severity from those on the left.

981. And when the latter is mitigated by the former He is called man, consisting in both aspects.

982. And therefore in all the crowns (*the former state of things*) was not permanent, before that the conformations of the King\* were prepared by the Ancient of the Ancient Ones, so that He might construct the worlds, and form (*their*) conformations, for the purpose of establishing that Woman, † so that She might be mitigated.

983. Until the supernal Benignity could descend, and then the conformations of the Woman became permanent, and were mitigated by this member (of Microprosopus), which is called the Benignity.

984. This is that which is written, Gen. xxxvi.: "And these are the kings which reigned in the land of Edom;" which is the place where all the judgments are found, and they are the constitutions of the Woman.

985. For it is not written, "Who were," but "Who reigned," because they were not mitigated until all were formed, and that Benignity went forth.

986. Therefore is it said, "And he died," because they were not permanent, neither was Judgment mitigated through Judgment †

987. But, and if thou sayest: "That if it be thus that all are judgments, wherefore is it written, Gen. xxxvi. 37:

\* Microprosopus.

† Malkuth, the tenth Sefhira, the Kingdom, the Queen, the Bride of Microprosopus; the Isis, Rhea, Ceridwen, Hertha, &c., of other religions; Nature, the Great Mother of us all.

‡ Compare with this the meaning of the names of the two Pillars at the entrance to King Solomon's Temple.



'And Saul of Rechoboth \* by the waters reigned in his stead,' for this man truly doth not appear (to symbolize) a judgment?"

988. We have learned that all denote judgment, excepting one, which last remaineth.

989. But this Saul of Rechoboth by the waters is one order (otherwise, one side or aspect), an order which is expanded, and goeth forth from Rechoboth by the waters.

990. And this is Binah, wherefrom are opened the fifty gates † in the aspects of the world of lights and luminaries.

991. This is what is said concerning Rechoboth by the waters. And they were not all permanent. Thou shalt not say that they were abolished, but that they were not permanent in that kingdom which is from the side of the Woman.

992. Until there was excited and extended that Last One of them all concerning whom it is said: "And *Hadar*, HDR, reigned after him."

993. Who is *Hadar*? The Supernal Benignity. †

994. "And the name of his city was POV, *Paau* (crying aloud)." What is *Paau*? Through this the man prayeth who is worthy of the Holy Spirit.

995. "And the name of his wife was *Mechetabel*, MCHITBAL," herein are they mitigated together, and his (*Hadar's*) wife is named, which is not written concerning any other of them. MCHITBAL, *Mechetabel* (which bears the

\* It is not at first sight clear why Saul of Rechoboth should be taken exception to as symbolizing judgment. But if we examine the word RCHVBVTH, *Rechoboth*, by Gematria, we shall find a reason. For  $R + CH + V + B + V + TH = 200 + 8 + 6 + 2 + 6 + 400 + 622 = BRKTH$ , *Berachoth*, Blessings, and also "pools of water," which is also "Rechoboth by the waters." And "the waters" are Binah, the third Sefhira.

† *Vide ante* in the "Book of Concealed Mystery."

‡ For HDR = 213, which = CHSD OLAH DAL, *Chesed Aulach Da-El*, the Supernal Mercy of El = 213 also. And Chesed is the fourth Sefhira, which succeeds Binah the third, as *Hadar* succeeds Saul of Rechoboth by the waters.



signification of "as if were made better by the name of Benignity, AL, EL, MCHI TB AL") mitigation of the one by the other.

996. "The daughter of MTRD, *Matred*," the elaborations, on the side of Severity: "the daughter of MIZHB, *Mezahab*;" that is they have been firmly con-tempered and intertwined together—namely MI, *Me*, Mercury,\* and ZHB, *Zahab*, Gold, Mercy, and Judgment.

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## CHAPTER XLI.

CONCERNING THE SEPARATE MEMBERS OF EACH PERSONIFICATION, AND ESPECIALLY CONCERNING THE ARMS OF MICROPROSOPUS.

997. HEREUNTO have adhered together both the Woman and the Man; now in Their condition are They separated in arms and limbs.

998. Of the Male, one arm is right and the other left.

999. In the first arm (otherwise in the holy arm) three members † (or divisions) are bound together.

1000. And the two arms are completed. And they are perfected in three members in the right arm, and in three members in the left arm.

1001. The three members of the right arm correspond to the three members of the left arm.

1002. And therefore is mention only made of the one

\* This partakes of alchemical symbolism — *Mezahab*, the philosophical Mercury.

† As in the arm there are three natural divisions, from shoulder to elbow, from elbow to wrist, and from wrist to the tips of the fingers. The word QSHRIN, here translated "members," means, properly speaking, "zones."



arm. For of the arms there is only made mention of that on the right side; but in Exod. xv. 6 it is called, "Thy right hand, O Tetragrammaton!"

1003. Therefore it is said "the right hand of Tetragrammaton," with reference to the three divisions of the Patriarchs\* who have occupied those parts.

1004. And if thou shalt say: "Also these are found (*symbolized*) in the three cavities of the skull."

1005. We have learned that all these three (*as to their conceptions*) are expanded through and connected with the whole body (*of Microprosopus*) through those three which are bound together in the right arm.

1006. And therefore David desired Him, and said, Ps. cx. 1: "Sit thou with those on my right hand," that he might be associated with the Patriarchs, and sit there in the perfect throne.

1007. And therefore it is written, Ps. cxviii. 22: "The stone which the builders rejected," because that he sat on the right hand.

1008. This is that which is written, Dan. xii. 13: "And thou shalt rest, and rise again in thy lot at the limit of My right hand." †

1009. Like as if it were said: "Even as he who is worthy of the friendship of the King is happy when the King extendeth His right hand, and placeth him at His right hand.

1010. But when He sitteth, certain members are extended as to this right hand, but the arm extendeth not the hand (otherwise, when He sitteth, also the members are not extended, and the arm is not stretched

\* This word in the original is ABHTHA, *Ebahatha*, which, according to the context, may mean simply "Fathers"; or in a more emphatic sense, "Patriarchs"; this latter is the sense in which it is employed in this passage. The three Patriarchs are Abraham, Isaac, and Jacob, for this word *Ebahatha* is *not* employed to denote the twelve sons of the latter.

† This is usually translated "at the end of the days." This translation is simply due to a difference in the *pointing*, the words being the same in orthography—thus, IMIN.



forth but remaineth still), with its three members, of which mention hath been made before.

1011. But when sinners are stirred up and spread abroad in the world, three other members are excited, which are severe judgment, and His arm is stretched forth.

1012. And when that arm is stretched forth, it is as it were the right hand (*also*); but it is called "the arm of Tetragrammaton": "O Tetragrammaton! Thine arm hath been stretched forth" (1 Kings viii. 42).

1013. When these three members are contained in those three, all are called the right hand, and judgment is exercised and mercy.

1014. This is that which is said, Exod. xv. 6: "Thy right hand, O Tetragrammaton, is marvellous in power; with Thy right hand, O Tetragrammaton, wilt Thou dash in pieces the enemy;" seeing that therein are stirred up the mercies.

1015. Also, we have learned that unto this right hand adhere three hundred and fifty thousand myriads (otherwise, which are called the right hand, and one hundred and eighty-five thousand myriads) from the arm, which is called the arm of Tetragrammaton.

1016. Therefore, from either side is the arm (*i.e., it is either the right arm or the left arm*), because that it is said (*to be*) on either side of Tiphereth.\*

1017. For it is written, Isa. lxiii. 12: "That led Moses to his right hand, by the arm of his Tiphereth."

1018. The first expression denoteth the right; but the "arm" denoteth the left; for it is written, "by the arm of his Tiphereth," one (*side*) with the other (*i.e., right and left*).

1019. Moreover, we have learned that to that which is on the left side there adhere four hundred and fifty†

\* See table of the Sephiroth, &c., in the Introduction, where it will be seen that Tiphereth is as it were the centre.

† 450 = THN, *Than*, which is the root of Serpent or Dragon. Compare Leviathan, which is probably formed from this root.