

Lords of Shields, and that they adhere unto those separate fingers.

1020. And in the single fingers there are found ten thousand Lords of the Shields. Go thou then forth, and number how many of them there are in the hand.

1021. And this right hand is called the Holy Aid, which cometh forth from the right arm, from the three members (*thereof*).

1022. And although it be called the hand, yet is it Aid, since it is written, 2 Sam. iii. 12: "And behold, My Hand is with thee."

1023. And in it are contained one thousand and four myriads and five hundred and eight thousand lords, the aiders in every world,* who are called the supernal hand of the Tetragrammaton, the inferior hand of the Tetragrammaton.

1024. And although everywhere it be called the hand of Tetragrammaton, it is understood (*that sometimes*) the left hand† (*is intended to be spoken of*). For if they be benevolent, it is called the right hand of Tetragrammaton, and the hand is included in the arm, and is for aid, and is called the hand; and if, on the other hand, it be not so, the inferior hand of Tetragrammaton is (*to be understood*).

1025. We have learned that when the severe judgments are excited so that they may descend into the world, that then it is written, Ps. xxv. 14: "The Arcanum of Tetragrammaton is over those who fear Him."

* That is, on every qabalistical plane. (See Introduction regarding the Four Worlds, &c.)

† For in Microprosopus there is always right and left, Mercy and Justice; while in Macroprosopus all is said to be "right." But Microprosopus is manifest, and Macroprosopus is hidden.

CHAPTER XLII.

CONCERNING THE SEPARATION OF THE MASCULINE AND THE
FEMININE, AND CONCERNING THEIR CONJUNCTION.

1026. ALSO we have learned in the "Book of Concealed Mystery"* that all the judgments which arise from the Masculine are vehement in the commencement, and relax in the termination; but that those which are found to arise from the Feminine are relax in commencement, and vehement in termination.

1027. And were it not that they could be conjoined, the world could not suffer them; whence the Ancient of the Ancient Ones, the Concealed by all things, separateth the one from the other, and associateth them together so that at once they may be mitigated.

1028. And when He wisheth to separate them He causeth an ecstasy (*or trance*, cf. Gen. ii. 21) to fall upon Microprosopus, and separateth the Woman from His back.

1029. And He conformeth all Her conformations, and hideth Her even unto Her day, on which She is ready to be brought before the Male.

1030. This is that which is said, Gen. ii. 21: "And Tetragrammaton Elohim caused a deep sleep to fall upon Adam, and he slept."

1031. What is this, "And he slept?" This is that which is written, Ps. xlv. 24: "Awake! wherefore sleepest thou, O Tetragrammaton?"

1032. And He taketh away one of his sides. What is this one? This is the Woman.

1033. And She is taken away and conformed; and in Her place is inserted Mercy and Benignity.

* See "Book of Concealed Mystery," *ante*, ch. iii. § 27.

1034. Like as it is said : " And he hath shut up flesh before her." Ezek. xxxvi. 26 : " And I will take away from you the stony heart out of your flesh, and I will give you a heart of flesh."

1035. And when He wisheth to introduce the Sabbath, then did He create the spirits, and the malignant demons, and the authors of disturbance ; neither at first did He finish them, until the Mother could come into Her formation, and could sit before Him.

1036. When She could sit before Him, He ceased from those creatures, and they were not completed because the Mother sat before the King, and they were associated together face to face.

1037. Who shall enter between Them ? Who shall stir up war between Them mutually ?

1038. Because the Arcanum of the matter is hidden in the time of the disciples of wisdom, who know our Arcanum, from Sabbath unto Sabbath.

1039. And when they are associated together, then are They mutually mitigated in that day on which all things are mitigated. And therefore are the judgments mitigated mutually and restored into order, both superiors and inferiors.

CHAPTER XLIII.

CONCERNING THE JUDGMENTS.

1040. ALSO, we have learned in the " Book of Concealed Mystery " that when the Most Holy Ancient One desired to see whether the judgments could be mitigated, and whether these two could adhere together, that then from the side of the Woman there went forth a vehement judgment, which the world could not bear.

* See " Book of Concealed Mystery," ch. iii. §§ 27-31.

1041. Whence it is written: "And Adam knew Eve his wife" (Gen. iv. 1). And she conceived and brought forth QIN, *Qain*, and said: "I have acquired a man with Tetragrammaton."

1042. And She was not perfect, because She had not been mitigated, and the powerful serpent had transmitted unto Her the pollution of severe judgment; and therefore She could not be mitigated.

1043. When therefore this man Qain proceeded from the side of the Woman, he went forth rigorous and severe; severe in his judgment, rigorous in his judgment.

1044. But when he had gone forth, She Herself became thereafter weaker and more gentle. And there went forth another and gentler birth.

1045. And the former one was removed, which was so vehement and rigorous that all the judgments could not be mingled together before Her.

1046. Come and see. What is written? "And it came to pass when they were both in the field." "In the field," which is known to be the supernal (*field*); "in the field," which is called the field of the apple-trees.

1047. And this judgment hath conquered his brother because he is stronger than he, and hath subdued him, and hath concealed him in his own power.

1048. Then therefore, that Holy God was stirred up regarding this—may His Name be blessed!—and took him away from the midst before him, and placed him in the mouth of the Great Abyss.

1049. And enclosed his brother by immersion in the Great Sea, so that he might temperate the supernal tears.

1050. And from them men descend in the world according to their path.

1051. And although they are concealed, yet are they extended mutually in themselves and from one body.

1052. And from that body descend the souls, NSHM-THHVN, of the impious, of the sinners, and of the hardened in spirit.

1053. From them both at once, dost thou think? No; but one floweth down from the one side, and another from the other.

1054. Blessed are the just, whose NSHMT HHVN, souls, are drawn from that Holy Body which is called Adam, which includeth all things; the place, as it were, wherein all the Crowns and Holy Diadems are associated together, arrayed in the equilibrium of balance.

1055. Blessed are the just, because all these are holy words which are sent forth through the Supernal Holy Spirit, the spirit wherein all the Holy Ones are comprehended; the spirit in whom the supernals and inferiors are collected together (otherwise, whom the supernals and inferiors hear).

1056. Blessed are ye, O Lords of Lords, Reapers of the Field, who know and contemplate those words, and know well your Lord, face to face, and eye to eye; and through those words worthy in the world to come.

1057. This is that very thing which is written, Deut. iv. 38: "Know therefore this day, and consider it in thine heart, that Tetragrammaton, *He* is Elohim (HVA HALHIM), in the heavens above, and upon the earth beneath: there is none other."

1058. Where Tetragrammaton is the Ancient of Days. *Hoa Ha-Elohim*, that is the One, blessed be His Name for ever, and unto the Ages of the Ages.

CHAPTER XLIV.

FURTHER REMARKS CONCERNING THE SUPERNAL MAN.

1059. RABBI SCHIMEON spake, and said: Let us behold. The superiors are below, and the inferiors are above.*

* Which is equivalent to the great magical precept of Hermes Trismegistus in the second clause of the Smaragdine Tablet: "That which is

1060. The superiors are below. That is the form of the Man which is the Universal Superior Conformation.

1061. We have learned this which is written, "And the just man is the foundation, ISVD, *Yesod*, of the world," Prov. x. 25, because He comprehendeth the Hexad in one enumeration.*

1062. And this is that which is written, Cant. v. 15: "His legs are as columns, SHSH, *Shesh*, of the Number Six." †

1063. We have learned in the "Book of Concealed Mystery" that in man are comprehended the Superior Crowns in general and in special; and that in man are comprehended the Inferior Crowns in special and in general.

1064. The Superior Crowns in general (*are comprehended in*) the figure of all those conformations, as hath been already said.

1065. (*The Superior Crowns*) in special (*are comprehended*) in the fingers of the hands, which are CHMSH KNGD CHMSH, *Chamesh Ke-Neged Chamesh*, Five over against (or opposed to, or chief above) Five. ‡

1066. The Inferior Crowns (*are comprehended in*) the toes of the feet, which are special and general.

1067. For the body is not seen with them, seeing they are extraneous to the body. And therefore they

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."

* It is not at first sight clear what is meant by this statement. But if we examine the passage closely, we shall see that the "just man" is taken for Microprosopus, who is the son, the "form of the man"; "comprehending the Hexad," because he is composed of the six Sephiroth—*Chesed, Geburah, Tiphereth, Netzach, Hod, and Yesod*.

† The ordinary translation of this passage is: "His legs are as pillars of marble." SHSH may be translated either "marble" or "the Number Six," according to the pointing.

‡ Compare "Sepher Yetzirah," ch. i. § 3: "Ten are the restricting numerations (*Sephiroth*). The Number Ten (is that of the) fingers—Five as chief above (or over against, or opposed to) Five, CHMSH KNGD CHMSH, and the pure Unity enthroned in Her strength in the Word of Renewal, and in the Word of Might."

are not in the body, seeing the body hath receded from them.

1068. For if so, what is this, Zach. xiv. 4: "And His feet shall stand in that day?" Truly the feet of the body, the Lords of Judgments to exercise vengeance.

1069. And they are called the Lords of the Feet; and certain of them are powerful, and the Lords of the Judgments, who are below, adhere unto the inferior crowns.

1070. We have learned that all those superior conformations which are in the Holy Body, in the Male and in the Female, which (*arrangement of Male and Female*) is the proper ordering (*of the Form*) of the man, are deduced from themselves by turns, and that by turns they adhere each to its (*order of deviation*): and that by turns they flow down into themselves (*i.e., the duplicate Male and Female form*).

1071. Like as the blood floweth through the passages of the veins—now through one, now through another; now hither, now thither; from one place into another place.

1072. And those interior portions of the Body bind themselves together by turns until all the worlds are illuminated, and receive benediction because of them.

1073. We have learned that all those Crowns which are not comprehended in the Body are all far distant and impure, and pollute whom they are permitted—whosoever, namely, cometh near unto them so that he may learn anything from them.

1074.* This have we learned. Wherefore, then, is there so great a desire for them among the Disciples of Wisdom? For no other reason than that they (*the Crowns which are impure*) should approach that Holy Body, and that thus perchance through them (*the Disciples of Wisdom*) they (*the impure Crowns*) may seek to be comprehended in that Body.

* This section apparently intends to inculcate the doctrine that it is the duty of the righteous to endeavour to improve not only the ungodly but even the demons themselves.

1075. But if thou sayest that if it be so, surely the Holy Angels also are not included in the comprehension of the Body.

1076. Most assuredly it is not so in the least. For if, He being absent from them, there were Holy Ones without the conformative arrangement of the Body, surely (*He being absent from them*) they could neither (*continue to*) be holy, nor to subsist.

1077. And nevertheless it is written, Dan. x. 6: "And his body like as THRSHISH, *Tarshish*;" also, Ezek. x. 12: "And their backs full of eyes;" also, Dan. ix. 21: "The man Gabriel." All these passages refer to the analogy of the Man.

1078. Those being accepted which exist not in the ordered arrangement of the Body; for those are impure, and pollute him—namely, whosoever shall approach unto them.

1079. Also, we have learned that these are found to proceed from the spirit of the left side, which is not mitigated in human form; and they have gone out from the ordered arrangement of the Holy Body, neither do they adhere unto it.

1080. And therefore are they all impure, and they wander to and fro, and fly through the world.

1081. And they are entered into the mouth of the Great Abyss, so that they may adhere unto that former Judgment which had gone forth from the ordered arrangement of the Body, and which is called the Inferior Qain.

1082. And they wander to and fro, and fly up and down, through the whole world, being carried abroad hither and thither; and they adhere not in the Syntagma of the Body.

1083. And therefore are they without, and impure, among all the hosts above and below; like as it is written, Lev. xiii. 46: "And his habitation shall be without the camp."

1084. But from the Spirit which is called Abel, which hath been more mitigated in the Syntagma of the Holy Body, others go forth who have been more mitigated, and can *adhere unto* the body, but cannot completely be *inherent within* it.

1085. They all hang in the air, and go forth from this genus of those Impure Ones, and hear whatsoever may be said above and below; and concerning them they have knowledge who have spoken concerning them.

1086. Also, this is the tradition in the "Book of Concealed Mystery." When the Syntagma of the Supernal Man had been mitigated as to the Holy Body, in Male and Female form, these two were conjoined together again for the third time.*

1087. And the temperation of all things proceeded therefrom, and the superior and inferior worlds were mitigated.

1088. And thenceforth the superior and inferior worlds are bound together under the form of the Holy Body, and the worlds are associated together, and cohere together, and have been made one Body.†

1089. And since all things are one Body, the Schechinah Superior, the Schechinah Inferior—that Holy One, may He be blessed above! that Holy One, may He be blessed below!—hence is His Spirit drawn forth, and She entereth into the One Body, and in all things there appeareth nothing but the Unity.

1090. QDVSH, QDVSH, QDVSH, IHVH TzBAVTH; *Qadosh, Qadosh, Qadosh, Yod He Vau He Tzabaoth*; Holy, holy, holy, Tetragrammaton of the Hosts! the whole earth is full of Thy glory, for all things are Thy One Body.

1091. We have learned that because the one hath

* For their first conjunction produced Qain, the severe and evil judgment; their second, Abel, the milder and weaker form whom Qain absorbs; but their third produces Seth, the equilibrium of the supernals and inferiors.

† "And they twain shall be one flesh."

been tempered by the other, hence it is written, Cant. i. 11: "We will make thee borders of gold with studs of silver." For judgment and mercy are connected together (otherwise, judgment is tempered through mercy), and She is mitigated by Him.

1092. And therefore She ascendeth not without Him, like as with the palms; one sex ariseth not without the other.

1093. And therefore have we learned by tradition that if any one in this world cutteth himself off from the race of mankind, he hereafter, when he quitteth this world, shall not enter into the Syntagma of mankind, which is called the Holy Body; but (*shall enter*) among those who are not called mankind, so that he shall go forth from the Syntagma of the Body.

1094. We have learned in exotic tradition that this is the sense of "We will make the borders of gold with studs of silver" (Cant. i. 11), that judgment is mitigated through mercy, so that there can be no judgment in which mercy is not found.

1095. And therefore it is written, *ibid.* 10: "Thy cheeks are beautiful in their outlines, and thy neck in pearls."

1096. "In outlines (or borders)," as it is written: "He will make thee borders of gold."

1097. "In pearls," answering to that which is written: "With studs of silver."

1098. "Thy neck" involveth the perfection of the Woman. This is found to be the habitation of the Sanctuary above, but the Jerusalem below.

1099. And all this is after that She is mitigated through the Male, and They twain are become one being, even the Syntagma of Truth.

1100. What is this Truth? Wherein is found all Truth?

1101. Thus have we learned. If any one be called Adam, and his soul (*Neschamah*) goeth from him, and he

dieth, it is forbidden to leave him in his abode so that he should abide upon the earth.

1102. On account of the honour of that Body wherein no corruption can appear.

1103. For it is written, Ps. xlix. 13: "Man (*Adam*) shall not abide in honour;" that is, Adam, who is more worthy than all honour, shall not abide.

1104. Wherefore? Because if it were thus, he would be like unto the beasts (BHMVT_H, *Behemoth*) which perish.

1105. In what manner is it with the beast? He is not in the race of Adam, neither is he able to receive the Holy Spirit (RVCHA QDISHA), for thus also would he be like unto the beast were his body without the Spirit, when at the same time that body (*of his*), which is the most honourable of all (*bodies, seeing it is the image of the Supernal*), is not meet to be associated with those things which are ignominious.

1106. Also we have learned in the "Book of Concealed Mystery," that were any one permitted to remain in such (*image of the*) Holy Body, and yet without the Spirit (*Ruacha*), there would be a void in the Body of the World.

1107. For assuredly, therefore, it could not be permitted unto him that he should abide in the holy place, in that earth wherein justice abideth. (Otherwise: Under the command of the Holy Crown, *Kether*, of the King, *Microprosopus*, in the earth, concerning which it is written, Isa. i. 21, "Justice abideth in Her.")

1108.* Since that venerable Body is the Form of the King; but if it were thus permitted to remain, then it would be counted as one of the beasts. (Otherwise: Since this venerable Body is called the Form of the King, and if it were thus left abiding, it would be like as the

* These sections are going on the idea of the Body remaining alive when the Divine Spirit has been withdrawn therefrom; that is, were it possible for it to be so.

beast.) Therefore is it said, "Like unto the beasts which perish."

1109. We have learned this which is written, Gen. vi. 2: "And the sons of the Elohim beheld the daughters of Adam." These (*sons of the Elohim*) are they who were withdrawn, and who fell into the mouth of the Great Abyss.*

1110 "The daughters of Adam." (*Here it is to be noted that it is written HADM, Ha-Adam, the initial being demonstrative and emphatic, signifying*) of that especial Adam.

1111. And it is written: "And they came in unto them . . . the same were mighty men, who were from the Earth," &c. From that place, namely, which is called the earth, like as the tradition is concerning the phrase IMI OVLM, *Yemi Olahm*, the day of the world.

1112. The impurities † of the Name. From them have gone forth the Spirits, RVCHIN, *Ruachin*, and the Demons, SHDIN, *Shedin*, into the world, so that they may adhere unto the wicked.

1113. "There were HNPILIM, *Ha-Nephilim*, Giants, BARTZ, *Be-Aretz*, in the earth;" for the restraining of those who were left, who existed not in the earth.

1114. Those giants are OZA, *Auza*, and OZAL, *Auzael*, who were in the earth, the sons of the Elohim were not in the earth. And this is an Arcanum, and all these things are said.

1115. It is written, Gen. vi. 6: "And it repented Tetragrammaton that He had formed Adam in the earth;" *i.e.*, for the restriction of the Supernal Adam, who is not in the earth.

1116. "And it repented Tetragrammaton;" this is said concerning Microprosopus.

1117. "And He was grieved about His heart;" it is

* See *ante*, § 1048

† Knorr Von Rosenroth translates this word ANSHI, *Aneshi*; Viri, "men;" but I think "impurities" preferable.

not written, VIOTzB, *Va-Yautzeb*, and He affected with grief; but VITHOTzB, *Va-Yethautzeb*, and He was touched with grief; *i.e.*, He was affected with grief from whom the matter depended, for the restriction of Him who was not touched with grief.

1118. "About His heart." It is not written, "within His heart," but "about His heart"; like as when any man is afflicted with grief, and mourneth before his Lord; for herein it is referred unto the heart of all hearts.

1119. And Tetragrammaton said: "I will destroy the Adam whom I have created, from off the face of HADMH, *Ha-Adamah*, the Earth," &c., for the restriction* of the Adam, who is supernal.

1120. And if thou sayest that the Inferior Adam is alone to be understood, it is to be known that these cannot altogether be opposed, seeing that the one existeth not without the other.

1121. And unless *Chokmah*, Wisdom, could be hidden from all, all things could be conformed like as from the beginning.

1122. Hence it is said, Prov. viii. 12: "ANI CHKMH, *Ani Chokmah*, I, Wisdom, have dwelt with Prudence;" read it not SHKNTHI, *Shekenethi*, I have dwelt; but SHIKNTHI, *Shikeneth-i*, My Shechinah or my Presence.

1123. And unless Adam were thus, the world could not consist; like as it is written, Prov. iii. 19: "Tetragrammaton in Chokmah hath founded the earth, IHVH BCHKMH ISD ARTz, *Tetragrammaton Be-Chokmah Yesed Aretz*."

1124. Also it is written, Gen. vi. 8: "And Noah found grace in the eyes of Tetragrammaton."

1125. Also we have learned that all brains depend from this brain (*supernal*).

1126. And *Chokmah*, Wisdom, also is a general name, but this concealed Wisdom corroborateth and con-

*Or counterbalancing.

formeth the form of the Man, so that He may abide in his place.

1127. Like as it is written, Eccl. vii. 19: "Wisdom is a strength to a wise man more than ten rulers which are in a city;" which (*ten*) are the integral conformation of the man.

1128. Adam, truly, is the interior conformation, wherein consisteth the RVCH, *Ruach*, Spirit; like as it is said, 1 Sam. xvi. 6: "Because Adam seeth according to the eyes, but Tetragrammaton seeth according to the heart," which is within the interior parts.

1129. And in that formation appeareth the true perfection of all things, which existeth above the Throne. Like as it is written: "And the appearance as the likeness of Adam upon it from above" (Ezek. i. 26).

1130. Also it is written, Dan. vii. 13: "And, behold, there came with the clouds of heaven one like unto a son of man, and even unto the Ancient of Days he came, and they made Him approach unto Him."

CHAPTER XLV.*

CONCLUSION.

1131. **HEREUNTO** are the concealed words, and the more secret meaning (*of them hath been set forth in many places*). Blessed is his portion who hath known and beheld them, and who erreth not therein.

1132. Because these words are not given forth save unto the Lords of Lords and the Reapers of the Field, who have both entered into and departed therefrom.

* It is worthy of note that the total number of chapters in the "Idra Rabba Qadisha" is 45, which is equal to MH, *Mah*, the concealed name of Yetzirah. (See Introduction concerning the Four Worlds.)

1133. Like as it is written, Hosea xiv. 9: "For the paths of Tetragrammaton are right, and the just shall walk in them, but transgressors shall fall therein."

1134. This have we learned. Rabbi Schimeon wept, and lifted up his voice and said: "If on account of our words which be here revealed, the Companions are to be concealed in the Conclave of the world to come, and are to be taken away from this world, it is justly and rightly done, in order that they may not reveal (*these secrets*) unto one of the children of this world."

1135. Again he said: "I return unto myself. For truly I have revealed (*these secrets*) before the Ancient of the Ancient Ones, the Concealed One with all Concealments; but not for mine own glory, not for the glory of the house of my father, not for the glory of these my Companions, have I done (*this thing*).

1136. "But in order that they might not err in His paths, nor that they might enter into the portals of His Palace to be made ashamed, nor that they might be destroyed for their error. Blessed be my portion with them in the world to come."

1137. We have learned that before the companions departed from this Assembly, Rabbi Yosi, Rabbi Chizqiah, and Rabbi Yisa died.

1138. And the companions beheld that the holy angels carried them away into that veil expanded above. And Rabbi Schimeon spake a certain word, and fell upon his face.

1139. Rabbi Schimeon cried aloud and said: "Wherefore is this? Because a certain decree hath been decreed against us to punish us, seeing that through us that hath been revealed which had not been revealed hitherto, from that day wherein Moses stood upon the mountain of Sinai.

1140. "Like as it is written, Exod. xxxiv. 28: 'And he was there with Tetragrammaton forty days and forty

nights.' Why then do I tarry here, if therefor I am to be punished?"

1141. And a Voice was heard which spake, and said: "Blessed art thou, Rabbi Schimeon, and blessed is thy portion, and that of those companions who are with thee; for unto ye hath that been revealed which is not revealed unto the whole supernal host.

1142. "But come, behold. It is written, Josh. vi. 26: 'And in his first-born son shall he establish it, and in his youngest son shall he set up the gates thereof;' much more than in this instance also are these taken away, seeing that with most severe and vehement study have they applied their souls (NPSHTHHVN, *Nepheschethhun*) hereunto at this time.

1143. "Blessed is their portion, for assuredly they have been taken away in perfection; and such were not those who were before them."

1144. Wherefore died they? We have learned this. When thus far these words were revealed, the Supernals and Inferiors of those Chariots were disturbed, and the Voice which revealed the Ancient Word below resounded through two hundred and fifty worlds.

1145. And before that those (three *Rabbis*) could recollect their souls, NSHMTTHIHV, *Neschamathiyehu*, among those words (*of that Voice*) their souls had gone forth with a kiss*; and were joined unto that expanded veil, and the Supernal Angels carried them away.

1146. But wherefore those? Because they had entered in, and had not gone forth alternately, before this time. But all the others had entered in, and had gone forth.

1147. Rabbi Schimeon spake and said: "How blessed

* The palace which is situate in the secret and most elevated part of heaven is called the Palace of Love. There dwells the Heavenly King—blessed be He!—with the holy souls, and is united with them with a loving kiss. This kiss is the union of the soul with the substance from which it emanated.

is the portion of those three, and therefore also blessed is our portion!"

1148. And a second time that Voice pealed forth and said, Deut. iv. 4: "But ye that did cleave unto Tetragrammaton, your God, are alive every one of you this day."

1149. They arose, and behold there was no place whence a fragrance went not forth.

1150. Rabbi Schimeon spake and said: "From this I perceive that the world receiveth blessing on account of us."

1151. And the faces of them all shone, so that men could not look upon them.

1152. We have learned that there were ten (*Rabbis*) entered into (*the Assembly*), and that seven came forth.

1153. And Rabbi Schimeon rejoiced, and Rabbi Abba was sad.

1154. On a certain day Rabbi Schimeon sat, and Rabbi Abba with him. Rabbi Schimeon spake a certain word.

1155. And they saw those three (*Rabbis*) who had died, and with them were most beautiful angels, who were showing unto them the supernal treasures and conclaves, on account of their great dignity.

1156. And they were entering into a mountain of pure balm; and the soul of Rabbi Abba was comforted.

1157. We have learned that after that day the companions did not quit the house of Rabbi Schimeon.

1158. And when Rabbi Schimeon revealed the Arcana, there were found none present there save those (*companions*).

1159. And Rabbi Schimeon called them the seven eyes of Tetragrammaton, like as it is written, Zach. iii. 9: "These are the seven eyes of Tetragrammaton." And this was said concerning us.*

* Meaning, I suppose, that Rabbi Abba adds this by way of note to the text.

1160. Rabbi Abba spake and said : " We six are lights which shine forth from a seventh (*light*) ; thou art the seventh light (*the origin of*) us all.

1161. " For assuredly there is no stability in those six, save (*what they derive*) from the seventh. For all things depend from the seventh."

1162. Rabbi Yehudah called him * the Sabbath of all the six (*Rabbi*).

1163. Like as it is written : " The Sabbath for Tetragrammaton, holy unto Tetragrammaton."

1164. What is the Sabbath ? Holy unto Tetragrammaton ; so also Rabbi Schimeon is, like the Sabbath, holy unto Tetragrammaton.

1165. Rabbi Schimeon said : " It is strange that he † who is girded about the loins, and clothed with a heavy garment, was not found in the place of our conclave when those holy matters were revealed ! "

1166. Meanwhile Elihu entered, and three beams of light shone in his countenance.

1167. Rabbi Schimeon said unto him : " Why was it that he was not present (otherwise, Why was not my lord present) in the sculptured square of his Lord in the nuptial day ? "

1168. He answered unto him : " Through thy life, Rabbi, seven were chosen before Him, the Holy One—may He be blessed !—(otherwise, seven days are prostrate before the blessed God) all those who could come and abide with Him, before that ye could enter into the House of Conclave.

1169. " And I prayed that I might come among the others, and I wished to adhere unto His shoulders (otherwise, And I asked Him, that it might be permitted me to enter in, but He constrained my shoulders), and I could not.

* Him : *i.e.*, Rabbi Schimeon Ben Yochai, who was chief among the seven surviving Rabbis, like the Sabbath among the days of the week.

† Elihu, who now enters.

1170. "For in that day was I sent that I might perform miracles for Rav Hamenuna the elder and his companions, who had been taken away into the palace (otherwise: into the prison) of the King.

1171. "And I performed a miracle for them, and cast down the King's rampart (otherwise: I cast down the wall of the royal palace for them), with whose chains they were bound; so that (*their*) forty-five warders were kept back.

1172. "And I led forth Rav. Hamenuna and his companions, and brought them up unto the valley of Aunu; and they have been set free.

1173. "And I have given unto them bread and water, seeing they had not eaten for three days.

1174. "And all the day I quitted them not.

1175. "And when I returned (*hither*), I found the Veil expanded, which all these Columns * upheld; and three of the Companions (*had ascended*) above it.

1176. "And I spake unto them, and they answered: 'This is the portion of God the most Holy One—may He be blessed!—from the nuptials † of Rabbi Schimeon and his companions.'

1177. "Blessed art thou, Rabbi Schimeon, and blessed is thy portion, and that of those companions who are sitting in thy presence.

1178. "How many paths are prepared for ye in the world to come! how many lights of lights are prepared that they may enlighten ye!

1179. "And come, behold! Therefore on this day there are bound together for thee fifty crowns for Rabbi Benchas Ben Yair, thy father-in-law, and I walk with him.

1180. "And all those are rivers of the mountains of pure balm, for assuredly his place and lot is chosen (otherwise: and I saw that he had, &c.).

* The columns of the Sephiroth.

† This term is occasionally used in a mystical sense to signify the acquisition of divine wisdom.

1181. (*Rabbi Schimeon*) said unto him: "Are therefore the just united by the Union of the Diadems more on the days of the New Moon, of the feasts, and of the Sabbaths, than on any other days?"

1182. He answered unto him: "Most certainly; also all those who are without. Like as it is written, Isa. lxvi. 23: 'And it shall come to pass that from one new moon to another, and from one sabbath unto another, shall all flesh come to worship before me, saith Tetragrammaton.'

1183. "If those come, how much more the just!

1184. "Wherefore from one new moon unto another? Because the patriarchs surround the Holy Chariot.

1185. "And from one Sabbath unto another Sabbath, because the seventh day is surrounded by all the other six days.

1186. "Like as it is written: 'And the Elohim blessed the seventh day,' &c.

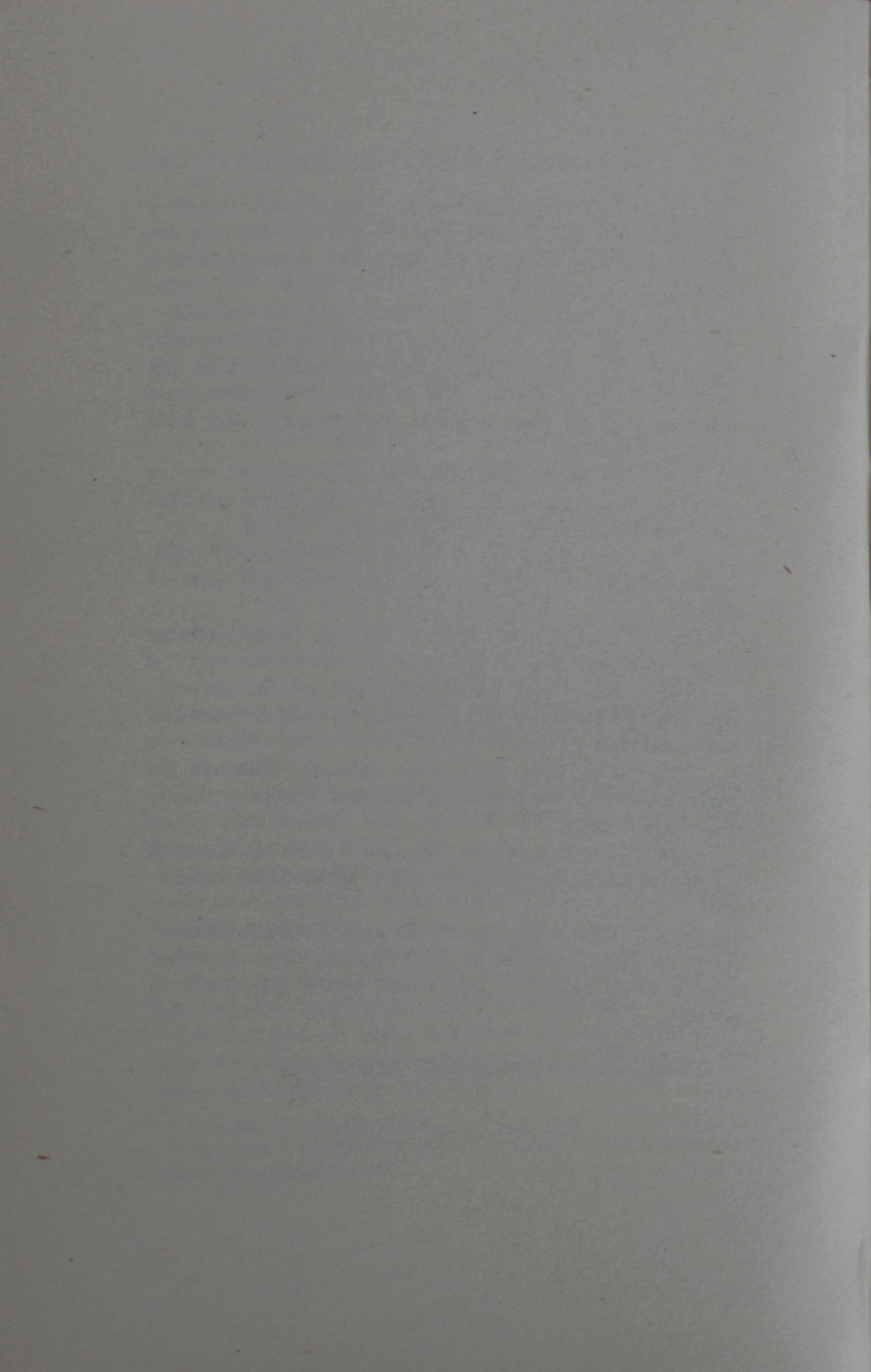
1187. "And thou, *Rabbi Schimeon*, art the seventh: thou shalt be the chief; and thou shalt be more crowned and sanctified than all.

1188. "And with three most delicious feasts of the seventh day shall the just be entertained because of thee in the world to come.

1189. "Also it is written, Isa. lviii. 13: 'Thou shalt call the sabbath a delight, the holy of Tetragrammaton, honourable.'

1190. "Who is He, the Holy One of Tetragrammaton? This is *Rabbi Schimeon Ben Yochai*, who is called very glorious (*both*) in this world and in (*the world*) to come."

Hereunto is the Greater Holy Assembly.



HADRA ZVTA QDISHA

(HA IDRA ZUTA QADISHA);

OR,

THE LESSER HOLY ASSEMBLY.

CHAPTER I.

WHICH CONTAINETH THE INTRODUCTION.

1. TRADITION.—On that day on which the Companions were assembled together in the house of Rabbi Schimeon, and on which he had arranged his affairs because he was about to depart from the world, before him were Rabbi Eleazar his son, and Rabbi Abba, and the rest of the Companions; and the house was full.

2. Therefore lifting up his eyes, Rabbi Schimeon saw that the house was full. And Rabbi Schimeon wept, saying: "The second time when I was sick, and Rabbi Benchas Ben Yair was in my presence, and until I had chosen my place, life hath been prolonged unto me even until now.

3. "When I was restored, fire surrounded (*my habitation*) which hitherto hath never ceased, neither did any man enter in unto me without permission.

4. "But now I see that it is taken away, and that the house is filled."

5. Whilst they were sitting down, Rabbi Schimeon,

opening his eyes, beheld a certain vision, and lo! fire surrounded the house!

6. Therefore all (*the others*) went forth, and Rabbi Eleazar his son, and Rabbi Abba remained; but the other Companions sat without.

7. Rabbi Schimeon said unto Rabbi Eleazar his son: "Go forth, and see whether Rabbi Yitzchaq be present, for whom I have made myself surety.

8. "And say thou unto him that he dispose his affairs, and that he may sit down with me. Blessed is his portion."

9. Rabbi Schimeon arose and again sat down; and he laughed aloud, and rejoicing, said: "Where are the Companions?"

10. Rabbi Eleazar arose and introduced them, and they sat down in his presence.

11. Rabbi Schimeon lifted up his hands and prayed a prayer, and was joyful.

12. And he said: "Let those Companions who were in the former Conclave* assemble here."

13. Therefore, all the others having gone forth, there remained Rabbi Eleazar his son, and Rabbi Abba, and Rabbi Yehudah, and Rabbi Yosi Bar Yoqeb, and Rabbi Chiya.

14. In the meantime Rabbi Yitzchaq entered, to whom Rabbi Schimeon said: "How excellent is thy lot! How much joy is this day stored up for thee!"

15. Rabbi Abba sat down behind his (*i.e., Rabbi Schimeon's*) back, and Rabbi Eleazar before him (*i.e., Rabbi Schimeon*).

16. Rabbi Schimeon spake and said: "Surely now is the time of benevolence, and I desire to enter without confusion into the world to come.

17. "And verily these sacred things, which hereunto have never been revealed, I desire to reveal before the Schekhinah;

* That is, who had formed part of the Greater Holy Assembly.

18. "Lest they should say that I have kept back anything, and that I have been taken away from the world; for even until now these things have been concealed in my heart, so that having entered into these very matters I may be with them in the world to come.

19. "But this is my arrangement of you; let Rabbi Abba write, and let Rabbi Eleazar my son speak openly; but let the rest of the Companions in silence meditate in their heart."

20. Rabbi Abba arose from his seat behind him, and Rabbi Eleazar his son sat down.

21. He said unto him, "Arise, O my son, for another shall sit in that seat;" and Rabbi Eleazar arose.

22. Rabbi Schimeon covered himself and sat down; and he commenced, and said Ps. cxv. 17: "'The dead shall not praise IH, *Yah*, nor all they who go down into silence!

23. "'The dead shall not praise *Yah*;' so it is certain that it is assuredly those who are called dead; for He, God, the most Holy One—may He be blessed!—is called the Living One, and is Himself commemorated among those who are called living, and not with those who are called dead.

24. "And the end of this text runneth thus: 'Nor all they who go down into silence;' for all they who go down into silence remain in Gehenna.

25. "There is another reason appertaining to those who are called living, for God the most Holy One—may He be blessed!—desireth their glory."

26. Rabbi Schimeon said: "How different is this occasion from that of the former conclave! For into a certain conclave* came He, the most Holy and Blessed God, and His Chariot.

27. "Now verily He, the Holy One, is here—may He

* Meaning that the Greater Holy Assembly had been as it were the reflection of the conclave of the Sephiroth above. The word used for "chariot" is not *Mercavah*, but *Kethikh*.

be blessed—and He hath approached with those Just who are in the Garden of Eden,* which did not occur in the former conclave.

28. “And God, the Most Holy One—may He be blessed—more promoteth the glory of the Just than His own glory.

29. “As it is written concerning Jeroboam, who sacrificed unto and served other gods, and yet God, the Most Holy One—may He be blessed!—waited for him.

30. “But because he stretched forth his hand against Iddo the prophet, his hand became withered.

31. “For it is written, 1 Kings xiii. 4: ‘And his hand became withered, &c.’ Here it is not written that it was because he served other gods, but because he extended his hand against Iddo the prophet, &c.

32. “Now, therefore, God the Most Holy One—may He be blessed!—promoteth their glory (*i.e.*, that of the Just), and they all come with Him.”

33. He said: “Verily, Rav Hamenuna the elder is here, and around him are seventy Just represented in his circle, of whom certain shine with the splendour of the Ancient and Most Holy One, the Concealed with all Concealments.

33.† “He, I say, cometh, in order that with joy he may hear those words which I shall speak.”

34. And when he had sat down he said: “Assuredly here a seat hath been set aside for Rabbi Benchas Ben Yair.”

35. The companions who were there trembled greatly, and they arose, and sat down in the lower part of the house; but Rabbi Eleazar and Rabbi Abba (*still sat*) before Rabbi Schimeon.

36. Rabbi Schimeon said: “In the former Assembly we acted thus, namely, that all the companions spoke, and I also with them, by turns.

* *I.e.*, The Paradise above.

† In the original both this and the foregoing section, apparently by an oversight, have the number 33 attached to them.

37. "Now I shall speak alone, and let all hear my words superiors and inferiors; blessed be my portion this day!"

38. Rabbi Schimeon commenced, and said, Cant. vii. 10: "I am my beloved's, and his desire is towards me."

39. "As long as I have been bound unto this world in one link with God, the Most Holy One—may he be blessed!—have I been bound, and therefore now is His desire towards me.

40. "For He Himself and His whole holy company come, so that with joy they may hear the concealed words, and the praise of Him, the Most Holy Ancient One, the Concealed with all Concealments.

41. "And He separateth Himself ever more and more; He is separated from all things, neither yet doth He altogether separate Himself, seeing that unto Himself all things adhere, and that He Himself adhereth unto all; HVA, *Hoa*, He Himself is all; He the Most Holy Ancient of all Ancients, the Concealed with all Concealments.

42. "He hath been formed, and yet as it were He hath not been formed. He hath been conformed, so that He may sustain all things; yet is He not formed, seeing that He is not discovered.

43. "When He is conformed He produceth nine Lights, which shine forth from Him, from His conformation.

44. "And from Himself those Lights shine forth, and they emit flames, and they rush forth and are extended on every side, like as from an elevated lantern the rays of light stream down on every side.

45. "And those rays of light,* which are extended, when anyone draweth near unto them, so that they may be examined, are not found, and there is only the lantern alone.

46. "So also is He the Most Holy and Ancient One: He is that highest Light concealed with all concealments,

* Carrying on the simile of the lantern and its rays.

and He is not found ; those rays* (*proceeding from Him*) being excepted, which are extended, which are revealed, and which are hidden.

47. "And they are called the Holy Name, and therefore are all things One.

48. "Which truly our companions have said in former books, that certain paths have been created by the Most Holy Ancient One, who is revealed through them collectively and severally ; since they are the conformations of the Most Holy Ancient One, concerning them now there is not time for examination.

49. "I have spoken concerning them in the Holy Assembly, and I have beheld that which before I did not understand in such a manner, and I have hidden the matter in my heart.

50. "But now I alone will describe these things before the Holy King, and all those assuredly just men who have assembled to hear these words."

CHAPTER II.

CONCERNING THE SKULL OF THE ANCIENT ONE, AND CONCERNING HIS BRAIN ; AND CONCERNING THE THREE HEADS, AND THE HAIR, AND THE DISCRIMINATORY PATHS.

51. THE skull of the White Head hath not beginning, but its end is the convexity of its joining together, which is extended, and shineth.

52. And from it the just shall inherit four hundred† desirable worlds in the world to come.

53. And from this convexity of the joining together

* The Sephiroth.

† Which is the number of TH, the last letter of the Hebrew Alphabet, which includes the symbology of the cross.

of this White Skull daily distilleth a dew into Microprosopus, into that place which is called Heaven; and in that very place shall the dead be raised to life in the time to come.

54. Like as it is written, Gen. xxvii. 27: "And Elohim shall give thee from the dew of heaven."

55. And His head is filled with that dew, and all the place of the apple-trees distilleth therewith.

56. He, the Most Holy Ancient One, is hidden and concealed, and in that Skull is the Supernal Wisdom concealed, who is found and who is not found.

57. For assuredly in Him, the Ancient One, nothing is revealed save the Head alone, seeing that that Head is itself the Head of all heads.

58. The beginning of that Supernal Wisdom which also is itself the Head, is hidden therein, and is called the Supernal Brain, the Hidden Brain, the Tranquil and Calm Brain; neither doth any man know it save He Himself.

59. Three Heads have been formed forth, one within the other, and the other above the other.

60. One Head is the Concealed Wisdom, which is covered and is not disclosed.

61. And this Hidden Wisdom is the Head of all things, and the Head of the remaining wisdoms.

62. The Supernal Head is the Most Holy Ancient One, the Concealed with all Concealments.

63. The Head of all Heads, the Head which is not a Head*—namely, that which is *in* that Head—neither knows nor is known, because it cannot be comprehended either by Wisdom or Understanding.

64. And therefore is it read, Num. xxiv. 11: "Fly thee in thy place;" and Ezek. i. 14. The *Chaioth*, living creatures, are said to run forth and return.

* That is to say, which will hardly admit even of so vague a definition, seeing it is the Indefinite Absolute in Kether.

65. And therefore is the Most Holy Ancient One called AIN, *Ain*, the Negatively Existent; seeing that back from Him dependeth the AIN, the Negative Existence.*

66. But all these hairs and all those locks depend from the Hidden Brain.

67. And all are calm (otherwise, are disposed) in the Equilibrium; neither in any manner is the neck seen (i.e., *because of the locks which overshadow it*).

68. Because He the Most Holy Ancient One is in an unvarying condition of joy, neither changeth He from mercy for ever.

69. But in the thirteen measurements† of mercies is He found, because that Wisdom hidden in Him is divided into three‡ paths in a quaternary, and He Himself the Ancient One comprehendeth them, and through them doth He reign over all things.

70. One (*path*) which shineth in the midst of the hairs going forth from the Skull, is that path by whose light the just are led into the world to come.

71. Like as it is written, Prov. iv. 18: "And the path of the just shineth as the light."

72. And concerning this it is written, Isa. lviii. 14: "Then shalt thou delight thyself in Tetragrammaton."

* We must be most careful not to misapprehend the meaning intended to be conveyed in this passage. Kether, the Ancient One, Macroprosopus, is *not* in the more restricted sense of the first Sephira, the AIN, but that that idea links back from Him must be manifest on consideration. Yet even He, the Vast Countenance, is hidden and concealed; how much more, then, the AIN! From Negative to Positive, through Potential Existence, eternally vibrates the Divine Absolute of the Hidden Unity of processional form masked in the Eternal Abyss of the Unknowable, the synthetical hieroglyph of an illimitable pastless futureless PRESENT. To the uttermost bounds of space rushes the Voice of Ages, unheard save in the concentrated unity of the thought-formulated Abstract, and eternally that Voice formulates a Word which is glyphed in the vast ocean of limitless life.

† The thirteen conformations of the beard of Macroprosopus.

‡ The Trinity completed by the Quaternary.

73. And from that path* are all the other paths illuminated which depend from Microprosopus.

74. He the Eternal Ancient of the Ancient Ones is the highest Crown among the Supernals, wherewith all Diadems and Crowns are crowned.

75. And from Him are all the Lights illuminated, and they flash forth flames and shine.

76. But He verily is the Supreme Light, which is hidden, which is not known.

77. And all the other Lights are kindled by Him, and derive (*their*) splendour (*from him*).

78. He the Most Holy Ancient One is found to have three heads, which are contained in the one Head.†

79. And He Himself is that only highest supreme Head.

80. And since He the Most Holy Ancient One is thus symbolized in the Triad, hence all the other Lights which shine are included in Triads.‡

81. Moreover, the Most Holy Ancient One is also symbolized by the Duad.

82. And the division of the Ancient One in the Duad

* Kether, the first Sefhira, from which all the other Sephiroth, proceed, namely, those which are summed up in the Tetragrammaton.

† *I.e.*, His manifestation is triune.

‡ This refers to the Triads in the Sephiroth, when the Autz Chaiim is formed. (See Introduction.) It will be found that in this arrangement of the ten Sephiroth there are ten Triads, viz :

- (1) Kether, Chokmah, Binah.
- (2) Chesed, Geburah, Tiphereth.
- (3) Netzach, Hod, Yesod.
- (4) Chokmah, Chesed, Netzach.
- (5) Tiphereth, Yesod, Malkuth.
- (6) Binah, Geburah, Hod.
- (7) Chokmah, Tiphereth, Hod.
- (8) Binah, Tiphereth, Netzach.
- (9) Chesed, Tiphereth, Hod.
- (10) Geburah, Tiphereth, Netzach.

Wherein Kether and Malkuth are each repeated once ; Chokmah, Binah, Chesed, and Geburah thrice ; Tiphereth, six times ; Netzach and Hod each four times ; and Yesod twice.

is so that the (*one form is*) the Highest Crown of all the Supernals, the Head of all Heads.

83. And (*the other is*) that superior Head, and It is not known.

84. So also all the remaining Lights are mystically divided into Duads.

85. Furthermore, the Most Holy Ancient One is symbolized and concealed under the conception of the Unity, for He himself is One, and all things are One.

86. And thus all the other Lights are sanctified, are restricted, and are bound together in the Unity or Monad, and are One; and all things are HVA, *Hoa*, Himself.

CHAPTER III.

CONCERNING THE FOREHEAD OF THE MOST HOLY

ANCIENT ONE.

87. THE Forehead, which is uncovered in the Most Holy Ancient One, is called Grace.

88. For that Supernal Head concealed in the Higher, which no man hath known, expandeth a certain external manifestation, beautiful and gracious, which is comprehended in the Forehead.

89. And since He Himself is the grace of all graciousness; hence He assumeth the conformation of the Forehead, which is disclosed in the most intense light (otherwise, hath a formation in the figure of a leaf).

90. And when It is disclosed, the grace of all graciousness is found in all worlds.

91. And all the prayers of the Inferiors are accepted; and the countenance of Microprosopus is illuminated, and all things are found to exist in mercy.

92. And since (*through this*) all judgments are hidden

and subjected, hence in the Sabbath, in the time of the afternoon prayers, in which all judgments are excited, that Forehead is disclosed.

93. And all the judgments are turned aside, and mercies are found.

94. And therefore is the Sabbath found without judgment, as well that which is above as that which is below ; also the fire of Gehenna is restrained in its place, and the transgressors are at rest.

95. And therefore is the Spirit, NSHMTN, of Joy added on the Sabbath.

96. And it behoveth man to rejoice with three feasts on the Sabbath ; for all truth, and the whole system of true faith, is found therein (*i.e., in the Sabbath*).

97. And it behoveth man to prepare the table, that he may eat in the three feasts of true faith, and rejoice in them.*

98. Rabbi Schimeon said : " I attest concerning myself, before all these who are here present, that through all my days I have not omitted these three feasts, and that because of them I have not been compelled to fast on the Sabbath.

99. " Furthermore, also on other days I have not been compelled (*to fast*), much less on the Sabbath, for he who rightly acteth concerning these (*feasts*) is the adept of perfect truth.

100. " The first feast is that of the Great Mother ; the second that of the Holy King ; and the third that of the Most Holy Ancient One, the Concealed with all Concealments.†

101. " And in this world, who can thoroughly follow out, through them, those paths ?

* In many of the ancient mysteries a feast was part of the ceremony, analogous to our Eucharist. *Verbum sapientibus.*

† That is, the greatest triad of the Sephiroth, the Crown, King, and Queen ; which finds a parallel in the Osiris, Isis, and Horus ; the Axi-eros, Axiochersos, and Axiochersa of Lemnos and Samothrace, &c., &c.

102. "If this RTzVN, *Ratzon*, Grace, be revealed, all those judgments are enlightened, and are diverted from their concentrated rigour.

103. "The conformation of Him, the Most Holy Ancient One, is instituted through one form, which is the ideal Syntagma of all forms.

104. "The same is the Concealed Supernal Wisdom, the synthesis of all the rest.

105. "And this is called ODN, *Eden*, or the supernal Paradise, concealed with all occultations.

106. "And it is the Brain of the Most Holy Ancient One, and that Brain is expanded on every side.

107. "Therefore is it extended into Eden, or another Paradise,* and from this is Eden or Paradise formed forth.

108. "And when this Head, which is concealed in the Head of the Ancient One, which is not known, extendeth a certain frontal formation, which is formed for brilliance, then flasheth forth the Lightning of His Brain.

109. "And it is formed forth and illuminated with many Lights.

110. "And it produceth and designeth (*a certain effect*) in this Light (otherwise, in this opening), in this Forehead, whereon is inscribed a certain Light, which is called RTzVN, *Ratzon*, Grace.

111. "And that Grace is extended backward into the beard, even unto that place where it can remain in the beard, and it is called the Supernal, CHSD, *Chesed*, Mercy.

112. "And when this Grace is uncovered, all the Lords of Judgment behold It, and are turned aside."

*Described in other places as the Supernal Eden and the Inferior Eden.

CHAPTER IV.

CONCERNING THE EYES OF THE MOST HOLY ANCIENT ONE.

113. THE eyes of the Head of the Most Holy Ancient One are two in one,* equal, which ever watch, and sleep not.

114. Like as it is written, Ps. cxxi. 4: "The Keeper of Israel neither slumbereth nor sleepeth," &c.—namely, of Israel the holy.

115. And therefore are there no eyebrows nor eyelashes unto His eyes.

116. This Brain is conformed and illuminated with three supernal white brilliances.

117. With this white brilliance are the eyes of Microprosopus bathed.

118. As it is written, Cant. v. 12: "Washed with milk," flowing down from the fulness of that primal white brilliance.

119. And with the remaining white brilliances are the other lights cleansed and purified.

120. The Brain is called the fountain of Benevolence, the fountain wherein all blessings are found.

121. And since this Brain radiateth into the three white brilliances of the eye (*of Microprosopus*), hence is that called the "good eye," concerning which it is said, Prov. xxii. 9: "It shall be blessed," or rather that from it dependeth blessing.

122. For through the Brain are manifested the white brilliances of the eye.

123. And when this eye looketh upon Microprosopus, all the worlds are (*in a state of*) happiness.

* The Duad equated in the Monad. Compare what I have previously remarked concerning the profile symbolism of Macroprosopus.

124. This is the right eye. The inferior eyes are right and left, two in duplicate colour.

125. In the "Book of Concealed Mystery" have we taught that there is a Superior Yod, an Inferior Yod; a Superior He, an Inferior He; a Superior Vau, an Inferior Vau.

126. Unto the Ancient One pertain all the Superiors, and unto Microprosopus the Inferiors.

127. They depend not in another manner, but only thus; for from the Most Holy Ancient One do they depend.

128. For the Name of the Ancient One is concealed in all things, neither is it found.

129. But those letters which depend from the Ancient One, so that they may be established, are all inferiors. For were it not so, they could not be established.

130. And therefore is the Holy Name* *alike* concealed and manifest.

131. For that which is concealed pertaineth unto the Most Holy Ancient One, the Concealed in all things.

132. But that, indeed, which is manifested, because it dependeth, belongeth unto Microprosopus. (Otherwise, that which is manifested, is so for this reason—that it is manifested because it dependeth, &c.)

133. And therefore do all the blessings require both concealment and manifestation.

134. Those concealed letters which hang behind depend from the Most Holy Ancient One.

135. Wherefore do they hang behind? For the purpose of establishing the Inferior Yod. (Otherwise, assuredly from the Skull, from the Forehead, from the Eyes, do they depend. And the Yod Maternal† dependeth towards the Inferior Yod.)

* The student will observe throughout the Qabalah that great stress is laid on the power of names, which arises from the fact that each qabalistical name is the synthesis of a power. Hence to "pronounce that name" is to use that power.

† The word I have translated "Maternal" is AMH, *Amah*, with a double *Kametz* point. Rosenroth renders it "*Yod Membri*."

CHAPTER V.

CONCERNING THE NOSE OF THE MOST HOLY ANCIENT ONE.

136. THE NOSE. From this nose, from the openings of the nostrils, the Spirit of Life rusheth forth upon Microprosopus.

137. And from that opening of the nose, from those openings of the nostrils, dependeth the letter He, in order to establish the other and Inferior He.

138. And that Spirit proceedeth from the hidden brain, and She is called the Spirit of Life, and through that Spirit* will all men understand *CHKMTHA*, *Chokmatha*, Wisdom, in the time of King Messiah.

139. As it is written, Isa. xi. 2: "And the Spirit of Wisdom and Understanding, *RVC# CHKMH VBINH*, *Ruach Chokmah Va-Binah*, shall rest upon Him," &c.

140. This nose is life in every part; perfect joy, rest of spirit, and health.

141. The nose of Microprosopus is as we have (*before*) conformed it.

142. Since concerning Him it is said, Ps. xviii. 9: "There ascendeth a smoke in His nose," &c.

143. But concerning this it is written, Isa. xlvi. 9: "And for my name's sake will I defer mine anger (*literally, lengthen my nose*) for thee."

144. (But in the Book which is called "The Treatise of the School of Rav Yeyeva the Elder," the letter He is located in the mouth, and he doth not argue in the same manner as in the text, neither doth he bring about the

* Speaking of the unity, the "Sepher Yetzirah" says: "One is She, the Spirit of the Elohim of life (blessed and more than blessed be His name who is the life of ages), Voice, and Spirit, and Word—this is She the Spirit of holiness.

same combination, although the matter eventuateth in the same manner.)

145. But yet from the letter the judgment dependeth, and judgment pertaineth unto the nose (*of Microprosopus*). Like as it is written, Ps. xviii. 9: "Smoke ascendeth out of His nose."

146. And if thou sayest that behold also it is written, "And fire out of His mouth consumeth," surely the foundation of wrath dependeth from His nose.

147. All the conformations of the Most Holy Ancient One are formed forth from the calma and concealed brain.

148. And all the conformations of *Microprosopus* are formed through the Inferior *Chokmah*, Wisdom. Like as it is written, Ps. civ. 24: "All these hast thou made in *Chokmah*." And certainly it (*Wisdom*) is the epitome of all things.

149. Now what is the difference between H, *He*, and H, *He*? By the Inferior *He* is judgment stirred up; but in this instance, through the other *He*, mercy unto mercy is denoted.

CHAPTER VI.

CONCERNING THE BEARD OF THE MOST HOLY ANCIENT ONE.

150. FROM the Beard of the Most Holy Ancient One hangeth the whole ornament of all, and the Influence; for all things are called from that beard, Influence.

151. This is the Ornament of all Ornaments, and this influence do all the superiors and inferiors alike behold.

152. From this Influence dependeth the life of all things.

153. From this Influence heavens and earth depend, the rains of grace, and the nourishment of all things.

154. From this Influence cometh the providence of all things. From this Influence depend all the superior and inferior hosts.

155. Thirteen fountains of excellent and precious oil depend from this beard of most glorious Influence, and they all flow down into *Microprosopus*.

156. Say not thou, however, that all do so, but nine of them are found (*in Microprosopus*) for the purpose of diverting the judgments.

157. And whensoever this Influence hangeth down in equilibrium even unto the heart, all the Holinesses of the Holinesses of Holiness depend from it.

158. In that Influence is extended an expansion of the Supernal Emanation,* which is the Head of all Heads, which is not known nor perfected, and which neither superiors nor inferiors have known, because from that Influence all things depend.

159. In this beard the Three Heads concerning which we have spoken are expanded, and all things are associated together in this Influence, and are found therein.

160. And therefore every ornament of ornaments dependeth from that Influence.

161. Those letters which depend from this Ancient One all hang in that beard, and are associated together in that Influence.

162. And they hang therein for the purpose of establishing the other letters.

163. For unless those letters could ascend into the Ancient One, those other letters could not be established.

164. And therefore Moses saith when necessary IHVH,

* The word is QVTRA : Rosenroth translates it by "Aporrhea." It may also be translated "vapour," or "nebula."

IHVH, twice; and so that an accent distinguishes the one from the other.

165. For assuredly from the Influence all things depend.

166. By that Influence are both superiors and inferiors brought into reverence, and are prostrate before It.

167. Blessed is he who attaineth hereunto.

CHAPTER VII.

CONCERNING THE BRAIN AND THE WISDOM IN GENERAL.

168. OF this Most Holy Ancient One, Concealed with all Concealments, there is no mention made, neither is He found.

169. For since this Head is the supreme of all the supernals, hence He is only symbolized as a head alone without body, for the purpose of establishing all things.

170. And He Himself is concealed, and hidden, and kept recondite by all things.

171. His conformation is that He is formed forth in that brain, the most hidden of all things, which is expanded and formed forth, and hence proceedeth the superior and inferior CHSD, *Chesed*, Mercy.

172. And the superior Chesed is formed forth and expanded, and all things are comprehended in this concealed brain.

173. For when that White Brilliance is formed forth in that Light, it acteth upon that which acteth upon this brain, and it is enlightened.

174. And the second brain dependeth from that very glorious Influence, it is expanded into the thirty-two*

* The ten numbers and twenty-two letters.

paths, when it is illuminated, then it shineth from that very glorious Influence.*

175. Therefore are the Three Supernal Heads illuminated; Two Heads, and One which comprehendeth them; and they hang in that Influence, and by It are they comprehended.

176. Hence becometh the ornament of the beard to be manifested, which is the occult Influence.

177. And those inferiors are conformed, like as the Most Holy Ancient One.

178. The Three Heads surround Him; thus all things can appear in the Three Heads; and when they are illuminated all things depend together from Him in the Three Heads, whereof two are on the two sides, and one which includeth them.

179. And if thou sayest, "Who is the Most Holy Ancient One?" Come and see. The Supreme Head is that which is not known, nor comprehended, nor designated, and that (*Head*) comprehendeth all things.

180. And the Two Heads are contained in Itself. (Otherwise hang, &c.)

181. And then are all these things thus ordained; truly Himself existeth not in numeration, nor in system, nor in computation, but in the judgment of the heart.

182. Concerning this it is written, Ps. xxxix. 2: "I said I will take heed unto my ways, that I offend not with my tongue."

183. The place of commencement is found from the Most Holy Ancient One, and it is illuminated by the Influence. That is the Light of Wisdom.

184. And it is extended in thirty-two directions, and departeth from that hidden brain, from that Light which existeth in Itself.

185. And because the Most Holy Ancient One shineth in the beginning (otherwise, in the wisdom), this itself is

* MZL = 40 + 7 + 30 = 77, which is OZ, Strength or Vigour. This Gematria is worthy of note as giving the idea of foundational power.

this. And the same is that beginning from which manifestation is made.

186. And is conformed in the Three Heads, which One Head includeth.

187. And those three are extended into Microprosopus, and from them all things shine forth.

188. Thenceforth this Wisdom instituteth a formation, and produceth a certain river which floweth down and goeth forth to water the garden.

189. And it entereth into the head of Microprosopus, and formeth a certain other brain.

190. And thence it is extended and floweth forth into the whole body, and watereth all those plants (*of the garden of Eden*).

191. This is that which standeth written, Gen. ii. 9: "And a river went out of Eden to water the garden, &c."

192. But also this Wisdom instituteth another formation, and is extended and goeth into the head of Microprosopus, and formeth another brain.

193. That is the Light from which are produced those two rivulets which are associated together, carved out hollows in the One Head, which is called the depth of the fountain.*

194. Concerning which it is written, Prov. iii. 20: "In DOTH, *Daath*, † Knowledge, the depths are broken up."

195. And it entereth into the head of Microprosopus, and formeth another brain.

196. And thenceforth is it extended and goeth into the interior parts of His body, and filleth all those conclaves and assemblies of His body. ‡

197. This is that same which is written, Prov. xxiv. 4: "In *Daath* shall the secret places be filled."

198. And those shine from the Light of that supernal

* *I.e.*, the containing power.

† *Daath* is the conjunction of Chokmah and Binah. (See "Book of Concealed Mystery," ch. i. § 40.)

‡ See "Greater Holy Assembly," ch. xxviii. § 566.

concealed brain which shineth in the Influence, MZL, of the Most Holy Ancient One.

199. And all things depend mutually from Himself, and mutually are bound together unto Himself, until He is known, because all things are one, and HVA, *Hoa*, He, the Ancient One, is all things, neither from Him can anything whatsoever be separated.

200. Into three other Lights, which are called the Fathers, do these three Lights shine, and these fathers shine into the children, and all things shine forth from the one place.*

201. When He, that Ancient One, who is the Grace of all Grace, is manifested, all things are found in light and in perfect happiness.

202. This Eden is derived from the superior Eden, the Concealed with all Concealments.

203. And therefore is that Eden called the beginning in the Ancient One; neither yet, however, is there beginning or end.†

204. And since in Him beginning and end exist not, hence He is not called ATHH, *Atah*, Thou; seeing that He is concealed and not revealed. But HVA, *Hoa*, He, is He called.

205. But in that aspect wherein the beginning is found, the name ATHH, *Atah*, Thou, hath place, and the name AB, *Ab*, Father. For it is written, Isa. lxiii. 16: "Since *Atah*, Thou, art *Ab*, our Father."

206. In the teaching of the school of Rav Yeyeva the Elder, the universal rule is that Microprosopus be called ATHH, *Atah*, Thou; but that the most Holy Ancient One, who is concealed, be called HVA, *Hoa*, He; and also with reason.

* This is analogous to the teaching of the "Sepher Yetzirah," that the Three Mothers A, M, SH, radiate into three paternal forms of the same. A, M, and SH, symbolize the potencies of Air, Water, and Fire.

† For commencement denotes end, and end denotes commencement; how, then, in the Absolute can there be either? Nevertheless, in the Absolute must we seek for the hypothetical starting-point of life.

207. Now truly in that place wherein beginning is found, is He thus called, although He is concealed.

208. And therefrom is the beginning, and it is called ATHH, *Atha*, Thou; and He is the Father of the Fathers.

209. And that Father proceedeth from the Most Holy Ancient One, like as it is written, Job. xxviii. 12: "And CHKMH, *Chokmah*,* Wisdom, is found from AIN, *Ain*, the Negatively Existent One;" and therefore is He not known.

210. Come and see! It is written, *ibid.* 22: "The Elohim have known the path;" His path, properly speaking.

211. But again, further on: VHVA, *Va-Hoa*, and He Himself knoweth His place;" His place properly speaking; much more His path; and much more this WISDOM which is concealed in the Most Holy Ancient One.

212. This Wisdom is the beginning of all things. Thencefrom are expanded the thirty-two paths: SHBILIN, *Shebilin*, Paths, I say; and not ARCHIN, *Archin*, Byways.

213. And in them is the Law comprehended, in the twenty-two letters and in the ten utterances.†

214. This Chokmah is the Father of Fathers, and in this Chokmah is beginning and end discovered; and therefore is there one Chokmah supernal, and another Chokmah inferior.

215. When Chokmah is extended, then is He called the Father of Fathers, for in none else are all things comprehended save in Him. (Otherwise, when they are expanded all things are called Chokmoth,‡ and the Father of Fathers; all things are comprehended in no place, save herein.)

* Let the student carefully note that this is the second Sephira, the I of IHVH, the Father proceeding from Macroprosopus, Kether, as He proceedeth from Ain Soph.

† The Sephiroth, or numbers.

‡ Chokmoth is plural of Chokmah, Wisdom.

216. As it is written, Ps. civ. 25: "All things in Chokmah hast Thou formed."

217. Rabbi Schimeon lifted up his hands, and rejoiced, and said: Assuredly it is Eden or Paradise, and all things have their operation in this hour.

CHAPTER VIII.

CONCERNING THE FATHER AND THE MOTHER IN SPECIAL.

218. COME and behold. When the Most Holy Ancient One, the Concealed with all Concealments, desired to be formed forth, He conformed all things under the form of Male and Female; and in such place wherein Male and Female are comprehended.

219. For they could not permanently exist save in another aspect of the Male and the Female (their countenances being joined together).

220. And this Wisdom embracing all things, when it goeth forth and shineth forth from the Most Holy Ancient One, shineth not save under the form of Male and Female.

221. Therefore is this Wisdom extended, and it is found that it equally becometh Male and Female.

222. CHKMH AB BINH AM, *Chokmah Ab Binah Am*: Chokmah* is the Father, and Binah is the Mother, and therein are Chokmah, Wisdom, and Binah, Understanding, counterbalanced together in most perfect equality of Male and Female.

223. And therefore are all things established in the

* Chokmah is the second and Binah is the third of the Sephiroth. This section is a sufficient condemnation of all those who wish to make out that woman is inferior to man.

equality of Male and Female; for were it not so, how could they subsist!

224. This beginning is the Father of all things; the Father of all Fathers; and both are mutually bound together, and the one path shineth into the other—Chokmah, Wisdom, as the Father; Binah, Understanding, as the Mother.

225. It is written, Prov. ii. 3: "If thou callest Binah the Mother."

226. When They are associated together They generate, and are expanded in truth.

227. In the teaching of the school of Rav Yeyeva the Elder it is thus taught: "What is Binah the Mother of Understanding?" Truly when They are mutually associated together.

228. Assuredly *Yod*, I, impregnateth the letter *He*, H, and produceth a Son, and She herself bringeth Him forth.*

229. And therefore is it called BINH, as if (*it were a transposition of*) BN IH, *Ben Yah*, Son of IH (*or I, Yod, H, He, and BN, the Son*).

230. But They both are found to be the perfection of all things when They are associated together, and when the Son is in Them the Syntagma of all things findeth place.

231. For in Their conformations are They found to be the perfection of all things—Father and Mother, Son, and Daughter.

232. These things have not been revealed save unto the Holy Superiors who have entered therein and departed therefrom, and have known the paths of the Most Holy God (may He be blessed!), so that they have not erred in them either on the right hand or on the left.

* For Chokmah and Binah in the Sephiroth answer unto I and H in the name IHVH, as has been already shown in the Introduction; and these bring forth Microprosopus the Son, the letter *Vau*, V, answering in numerical value to the number 6, and to the fourth, fifth, sixth, seventh, eighth, and ninth Sephiroth.

233. For thus it is written, Hos. xiv. 9: "The paths of Tetragrammaton are true, and the just shall walk in them," &c.

235. For these things are concealed, and the Holy Highest Ones shine in them, like as light proceedeth from the shining of a lantern.

236. These things are not revealed save unto those who have entered therein and departed therefrom; for as for him who hath not entered therein and departed therefrom, better were it for him that he had never been born.

237. For it hath been manifested before the Most Holy Ancient One, the Concealed with all Concealments, because these things have shone into mine heart in the perfection of the love and fear of the Most Holy God, may He be blessed!

238. And these, my sons, who are here present, know these things; for into these matters have they entered and therefrom have they departed; but neither yet into all (*the secrets of them*).*

239. But now are these things illustrated in (*their*) perfection, even as it was necessary. Blessed be my portion with them in this world!

240. Rabbi Schimeon said: All which I have said concerning the Most Holy Ancient One, and all which I have said concerning Microprosopus, all are one, all are HVA, *Hoa*, Himself, all are Unity, neither herein hath separation place.

241. Blessed be HVA, *Hoa*, He, and blessed be His Name unto the Ages of the Ages.

242. Come, behold! This beginning which is called Father, † is comprehended in I, *Yod*, ‡ which dependeth from the Holy Influence.

* This clause refers to the "Unwritten Qabalah."

† Chokmah, the second Sefhira, which, however, is as it were the repetition of Kether.

‡ That is, the letter I, *Yod*, in IHVH, which is said in the "Book of Concealed Mystery" to symbolize Macroprosopus only in its highest point.

243. And therefore is I, *Yod*, the Most Concealed of all the other letters.*

244. For I, *Yod*, is the beginning and the end of all things.

245. And that river which floweth on and goeth forth is is called the World, which is ever to come and ceaseth never.

246. And this is the delight of the just, that they may be made worthy of that world which is to come, which ever watereth the garden of Eden, nor faileth.

247. Concerning this it is written, Isa. lviii. 11: "And like a fountain of water, whose waters fail not."

248. And that world to come is created through I, *Yod*.

249. As it is written, Gen. ii. 9: "And a river went forth out of Eden to water the garden."

250. For I, *Yod*, includeth two letters.

251. In the teaching of the school of Rav Yeyeva the Elder thus is the tradition. Wherefore are VD, *Vau Daleth*,† comprehended in IVD, *Yod*? Assuredly the planting of the garden is properly called V, *Vau*; and there is another garden which is D, *Daleth*, and by that Vau is Daleth watered, which is the symbol of the quaternary.‡

252. And an Arcanum is extended from this passage, where it is written: "And a river went forth out of Eden."

253. What is Eden? It is the supernal CHKMH, *Chokmah*, Wisdom, and that is I, *Yod* (in I, V, D).

* See "Book of Concealed Mystery," ch. ii. § 37; ch. iv. § 11.

† See "Book of Concealed Mystery," ch. ii. § 37.

‡ The amount of occult symbolism in this section is enormous, and the key of it is the name of the letter I, which is IVD, *Yod*. This is a trinity of letters, and their numerical value is I = 10, V = 6, D = 4, total 20, equivalent to double I; but for reasons given in the "Book of Concealed Mystery," the second I is reproduced by a Hexad and a Tetrad—namely, V and D. I = 10, the decimal scale of Sephirotic notation, the key of processional creation; V = 6 = Tiphereth, and Microprosopus the Son united to D = 4, the Cross. Here is the mystery of the crucifixion of the Son on the tree of life; and again the Qabalah agrees with Christian symbolism.

254. "To water the garden." That is V, *Vau*.

255. "And thence it is divided and goeth forth into four heads." That is D, *Daleth*.

256. And all things are included in IVD, *Yod*, and therefore is the Father called All, the Father of Fathers.

257. The beginning of all is called the Home of All. Whence IVD, *Yod*, is the beginning and the end of all; like as it is written, Ps. civ. 24: "All things in Chokmah hast Thou made."

258. In His place He is not manifested, neither is He known; when He is associated with the Mother, BAMA, *Be-Ama*, then is He made known (otherwise, symbolized) in the Mother, BAIMA, *Be-Aima*.*

259. And therefore is Aima known to be the consummation of all things, and She is signified to be the beginning and the end.

260. For all things are called Chokmah, and therein are all things concealed; and the Syntagma of all things is the Holy Name.

261. Thus far have we mystically described that which we have not said on all the other days. But now are the aspects shown forth.

262. (As to the Sacred Name IHVH,) I, *Yod*, is included in this Chokmah, Wisdom; H, *He*, is Aima, and is called Binah, Understanding; VH, *Vau He*, are those two Children who are produced from Aima, the Mother.

263. Also we have learned that the name BINH, Binah, comprehendeth all things. For in Her is I, *Yod*, which is associated with Aima, or the letter H, *He*, and together they produce BN, *Ben*, the Son, and this is the

* *Be Ama*, with the Mother. Here *Ama*, AMA, Mother = 42. *Be Aima*, in the Mother. Here *Aima*, AIMA = 52 = BN, *Ben*, Son. This Gematria is most important, because, be it noted, Aima, AIMA, is the letter I, *Yod*, which we have just been told represents Chokmah, joined to AMA, Mother, which is Binah, BINH, which again is BN IH, by Metathesis, *Ben Yod He*—i.e., son of IH, eternally conjoined in Briah.

word Binah. Father and Mother, who are I, *Yod*, and H, *He*, with whom are interwoven the letters B, *Beth*, and N, *Nun*, which are BN, *Ben*; and thus far regarding Binah.

264. Also is She called THBVNH, *Thebunah*, the Special Intelligence. Wherefore is She sometimes called Thebunah, and not Binah?

265. Assuredly Thebunah is She called at that time in which Her two Children appear, the Son and the Daughter, BN VBTH, *Ben Va-Bath*, who are VH, *Vau He*; and at that time is She called THBVNH, *Thebunah*.

266. For all things are comprehended in those letters, VH, *Vau He*, which are BN VBTH, *Ben Va-Bath*, Son and Daughter; and all things are one system, and these are the letters THBVNH.

267. In the Book of Rav Hamenuna the Elder it is said that Solomon revealeth the primal conformation (that is, the Mother) when he saith, Cant. i. 15: "Behold, thou art fair, my love;" wherefore he followeth it out himself.

268. And he calleth the second conformation the Bride, which is called the Inferior Woman.

269. And there are some who apply both these names (those, namely, of Love and Bride) to this Inferior Woman, but these are not so.

270. For the first H, *He* (of IHVH), is not called the Bride; but the last H, *He*, is called the Bride at certain times on account of many symbolic reasons.

271. For many are the times when the Male is not associated with Her, but is separated from Her.

272. Concerning this period it is said, Lev. xviii. 19: "Also thou shalt not approach unto a woman in the separation of her uncleanness."

273. But when the Female hath been purified, and the Male desireth to be united unto Her, then is she called the Bride—the Bride, properly so called.

274. But as to that which pertaineth unto the Mother, then the benevolence of Them both is not taken away for all eternity.

275. Together They (*Chokmah and Binah, IH*) go forth, together They are at rest; the one ceaseth not from the other, and the one is never taken away from the other.

276. And therefore is it written, Gen. ii. 10: "And a river went forth out of Eden"—*i.e.*, properly speaking, it continually goeth forth and never faileth.

277. As it is written, Isa. lviii. 11: "And like a fountain of waters, whose waters fail not."

278. And therefore is She called "My love," since from the grace of kindred association They rest in perfect unity.

279. But the other is called the Bride, for when the Male cometh that He may consort with Her, then is She the Bride, for She, properly speaking, cometh forth as the Bride.

280. And therefore doth Solomon expound those two forms of the Woman; and concerning the first form indeed he worketh hiddenly, seeing it is hidden.

281. But the second form is more fully explained, seeing that it is not so hidden as the other.

282. But at the end all his praise pertaineth unto Her who is supernal, as it is written, Cant. vi. 9: "She is the only one of Her Mother, She is the choice one of Her that bare Her."

283. And since this Mother, Aima, is crowned with the crown of the Bride, and the grace of the letter I, *Yod*, ceaseth not from Her for ever, hence unto Her arbitration is committed all the liberty of those inferior, and all the liberty of all things, and all the liberty of sinners, so that all things may be purified.

284. As it is written, Lev. xvi. 30: "Since in that day he shall atone for you."

285. Also it is written, Lev. xxv. 10: "And ye shall

hallow the fiftieth year."* This year is IVBL, *Yobel*, Jubilee.

286. What is Yobel? As it is written, Jer. xvii. 8: "VOL IVBL, *Va-El Yobel*, And spreadeth out her roots by the river;" therefore that river which ever goeth forth and floweth, and goeth forth and faileth not.

287. It is written, Prov. ii. 3: "If thou wilt call Binah the Mother, and wilt give thy voice unto Thebunah."

288. Seeing it is here said, "If thou wilt call Binah the Mother," wherefore is Thebunah added?

289. Assuredly, according as I have said, all things are supernal truth: Binah is higher than Thebunah. For in the word BINH, *Binah*, are shown Father, Mother, and Son; since by the letters IH, Father and Mother are denoted, and the letters BN, denoting the Son, are amalgamated with them.

290. THBVNH, *Thebunah*, is the whole completion of the children, since it containeth the letters BN, *Ben*, BTH, *Bath*, and VH, *Vau He*, by which are denoted the Son and Daughter.

291. Yet AB VAM, *Ab Ve-Am*, the Father and the Mother, are not found, save BAIMA, *Be-Aima*, in the Mother, for the venerable Aima broodeth over Them, neither is She uncovered.

292. Whence it cometh that that which embraceth the two Children is called THBVNH, *Thebunah*, and that which embraceth the Father, the Mother, and the Son is called BINH, *Binah*.

293. And when all things are comprehended, they are comprehended therein, and are called by that name of Father, Mother, and Son.

294. And these are CHKMH, *Wisdom*, Father; BINH, *Understanding*, Mother; and DOTH, *Däath*, Knowledge.

* The number answering to the "fifty gates of Binah." (See "Book of Concealed Mystery," ch. i. § 46.)

295. Since that Son* assumeth the symbols of His Father and of His Mother, and is called DOTN, *Däath*, Knowledge, since He is the testimony of Them both.

296. And that Son is called the first-born, as it is written, Exod. iv. 22 : "Israel is my first-born son."

297. And since He is called first-born, therefore it implieth dual offspring.

298. And when He increaseth, in His Crown appear three divisions.†

299. But whether it be taken in this way or in that, there are as well two as three divisions herein, for all things are one ; and so is it in this (*light*) or in that.‡

300. Nevertheless, He (*the Son*) receiveth the inheritance of His Father and of His Mother.

301. What is that inheritance? These two crowns, which are hidden within Them, which They pass on in succession to this Son.§

302. From the side of the Father (*Chokmah*) there is one Crown concealed therein, which is called Chesed.

303. And from the side of the Mother (*Binah*) there is one Crown, which is called Geburah.

304. And all those crown His head (*i.e.*, the Head of Microprosopus), and He taketh them.

305. And when that Father and Mother shine above Him, all (*these crowns*) are called the phylacteries of the

* Compare this with the Egyptian Horus, the son of Isis and Osiris. Also notice the interchange of symbols between Amen, Kneph, and Khem. The name of the great Egyptian God Amen is noticeable when we compare it with the qabalistic name AMN.

† Compare with this the alchemical symbolism of Duenech, the King of Earth, after being overwhelmed by the waters, rising again, glorified and crowned with the triple crown of silver, iron, and gold—Chesed, Geburah, and Tiphereth, in the alchemic Sephiroth of the metals.

‡ The meaning is, that Father and Mother are contained in the Son ; for these are the second, third, and sixth Sephiroth—*i.e.*, 2, 3, and 6 ; and both 2 and 3 are contained in 6, for $2 \times 3 = 6$.

§ The reflexive essence of Kether, the Crown, which operates in Chokmah and Binah.

Head, and that Son taketh all things, and becometh the heir of all.

306. And He passeth on His inheritance unto the Daughter, and the Daughter is nourished by Him. But, properly speaking, henceforth (*from the parents*) doth the Son become the heir, and not the Daughter.

307. The Son becometh the heir of His Father and of His Mother, and not the Daughter, but by Him is the Daughter cherished.

308. As it is written, Dan. iv. 12: "And in that tree food for all."

309. And if thou sayest all, assuredly He as well as She are called TzDIQ, *Tzediq*, Just, and TzDQ, *Tzedeq*, Justice, which are in one and are one.

310. All things are thus. Father and Mother are mutually contained in and associated with themselves.

311. And the Father is the more concealed (*of the two*), and the whole adhereth unto the Most Holy Ancient One.

312. And dependeth from the Holy Influence, which is the Ornament of all Ornaments.

313. And they, the Father and the Mother, constitute the abode, as I have said.

314. As it is written, Prov. xxiv. 3, 4: "Through Chokmah is the abode constructed, and by Thebunah is it established, and in Däath shall the chambers be filled with all precious and pleasant riches.

315. Also it is written, Prov. xxii. 18: "For it is a pleasant thing if thou keep (*Däath*) within thee."

316. This is the system of all things, even as I have said, and (*all things*) depend from the Glorious Holy Influence.

317. Rabbi Schimeon said: In the (*former*) Assembly I revealed not all things, and all those things have been concealed even until now.

318. And I have wished to conceal them, even unto the world to come, because there also a certain question will be propounded unto me.

319. As it is written, Isa. xxxiii. 6: "And Chokmah and Däath shall be the stability of thy times, and strength of salvation; the fear of Tetragrammaton is His treasure," &c., and they shall seek out Wisdom, Chokmah.

320. Now truly thus is the will of the Most Holy and Blessed God, and without shame will I enter in before His palace.

321. It is written, 1 Sam. ii. 3: "Since ALDOVTH, *El Daoth*,* is Tetragrammaton." Daoth, or of Knowledges (plural), properly speaking, for He acquireth Daoth by Inheritance.

322. Through Daoth are all His palaces filled, as it is written, Prov. xxix.: "And in Däath shall the chambers be filled."

323. And therefore Däath is not furthermore revealed, for It occulty pervadeth Him inwardly.

324. And is comprehended in that brain and in the whole body, since "El Daoth is Tetragrammaton."

325. In the "Book of the Treatise" it is said concerning these words, "Since El Daoth is Tetragrammaton," read not DOVTH, *Daoth*, of knowledges, but ODVTH,† *Edoth*, of testimony.

326. For HVA, *Hoa*, He Himself, is the testimony of all things, the testimony of the two portions.

327. And it is said, Ps. lxxviii. 5: "And He established a testimony, ODVTH, in Jacob."

328. Moreover, also, although we have placed that matter in the "Book of Concealed Mystery," still also there what is mentioned of it is correct, and so all things are beautiful and all things are true.

329. When the matter is hidden, that Father and Mother contain all things, and all things are concealed in them.

330. And they themselves are hidden beneath the

* Plural of Däath.

† By Metathesis.

Holy Influence of the Most Ancient of all Antiquity; in Him are they concealed, in Him are all things included.

331. HVA, *Hoa*, He Himself, is all things; blessed be *Hoa*, and blessed be His Name in eternity, and unto the ages of the ages.

332. All the words of the conclave of the Assembly are beautiful, and all are holy words—words which decline not either unto the right hand or unto the left.

333. All are words of hidden meaning for those who have entered in and departed thence, and so are they all.

334. And those words have hereunto been concealed; therefore have I feared to reveal the same, but now they are revealed.

335. And I reveal them in the presence of the Most Holy Ancient King, for not for mine own glory, nor for the glory of my Father's house, do I this; but I do this that I may not enter in ashamed before His palaces.

336. Henceforth I only see that He, God the Most Holy—may He be blessed!—and all these truly just men who are here found, can all consent (*hereunto*) with me.

337. For I see that all can rejoice in these my nuptials, and that they all can be admitted unto my nuptials in that world. Blessed be my portion!

338. Rabbi Abba saith that when (*Rabbi Schimeon*) had finished this discourse, the Holy Light (*i.e.*, *Rabbi Schimeon*) lifted up his hands and wept, and shortly after smiled.

339. For he wished to reveal another matter, and said: I have been anxious concerning this matter all my days, and now they give me not leave.

340. But having recovered himself he sat down, and murmured with his lips and bowed himself thrice; neither could any other man behold the place where he was, much less him.

CHAPTER IX.

CONCERNING MICROPROSOPUS AND HIS BRIDE IN GENERAL.

341. HE said : Mouth, mouth, which hath followed out all these things, they shall not dry up thy fountain.

342. Thy fountain goeth forth and faileth not : surely concerning thee may this be applied : "And a river went forth out of Eden ;" also that which is written : "Like a fountain of waters whose waters fail not."

343. Now I testify concerning myself, that all the days which I have lived I have desired to behold this day, yet was it not the will (*of God*).

344. For with this crown is this day crowned, and now as yet I intend to reveal certain things before God the Most Holy—may He be blessed!—and all these things crown mine head.

345. And this day* suffereth not increase, neither can it pass on into the place of another day, for this whole day hath been yielded unto my power.

346. And now I begin to reveal these things, that I may not enter ashamed into the world to come. Therefore I begin and say :

347. "It is written, Ps. lxxxix. 14 : 'TzDQ VMSHPT, *Tzedeq Va-Meshephat*, Justice and Judgment are the abode of Thy throne ; CHSDVAMTH, *Chesed Va-Emeth*, Mercy and Truth shall go before Thy countenance.'"

348. What wise man will examine this, so that he may behold His paths, (*those, namely,*) of the Most Holy Supernal One, the judgments of truth, the judgments which are crowned with His supernal crowns.

349. For I say that all the lights which shine from

* Meaning the period of revealing these matters, not exactly a day of twenty-four hours : day in the scriptural and qabalistical sense.

the Supreme Light, the Most Concealed of All, are all paths (*leading*) towards that Light.

350. And in that Light which existeth in those single paths, whatsoever is revealed is revealed.

351. And all those lights adhere mutually together, this light in that light, and that light in this light.

352. And they shine mutually into each other, neither are they divided separately from each other.

353. That Light, I say, of those lights, severally and conjointly, which are called the conformations of the King, or of the Crown of the King, that which shineth and adhereth to that Light, which is the innermost of all things, nor ever shineth without them.

354. And therefore do all things ascend in one path, and all things are crowned by one and the same thing, and one thing is not separated from another, since HVA, *Hoa*, Himself, and His Name, are one.

355. That Light which is manifested is called the Vestment; for He Himself, the King, is the Light of all the innermost.

356. In that Light is *Hoa*, Who is not separated nor manifested.

357. And all those lights and all those luminaries shine forth from the Most Holy Ancient One, the Concealed with all Concealments, who is the Highest Light.

358. And whensoever the matter is accurately examined all those lights which are expanded are no longer found, save only that Highest Light.

359. Who is hidden and not manifested, through those vestments of ornament which are the vestments of truth, QSHVT, *Qeshot*, the forms of truth, the lights of truth.

360. Two light-bearers are found, which are the conformation of the throne of the King; and they are called TzDQ, *Tzedeq*, Justice, and MSHPT, *Meshephat*, Judgment.

361. And they are the beginning and the consumma-

tion. And through them are all the Judgments crowned, as well superior as inferior.

362. And they all are concealed in Meshephat. And from that Meshephat is Tzedeq nourished.

363. And sometimes they call the same, MLKI TzDQ MLK SHLM, *Meleki Tzedeq Melek Shalem*, Melchizedek, King of Salem.

364. When the judgments are crowned by Meshephat, all things are mercy; and all things are in perfect peace, because the one temperateth the other.

365. Tzedeq and the Rigours are reduced into order, and all these descend into the world in peace and in mercy.

366. And then is the hour sanctified, so that the Male and the Female are united, and the worlds all and several exist in love and in joy.

367. But whensoever sins are multiplied in the world, and the sanctuary is polluted, and the Male and Female are separated.*

368. And when that strong Serpent beginneth to arise, Woe, then, unto thee, O World! who in that time art nourished by this Tzedeq. For then arise many slayers of men and executioners (*of judgment*) in thee, O World. Many just men are withdrawn from thee.

369. But wherefore is it thus? Because the Male is separated from the Female, and Judgment, Meshephat, is not united unto Justice, Tzedeq.

370. And concerning this time it is written, Prov. xiii. 23: "There is that is destroyed, because therein is not Meshephat." Since Meshephat is departed from this Tzedeq which is not therefore restrained; and Tzedeq hath operation after another manner.

371. And concerning this (*matter*) thus speaketh Solomon the king, Eccles. vii. 16: "All these things have I seen

* In other words, where there is unbalanced force, there is the origin of evil.

in the days of my HBL, *Hebel*; there is a just man who perisheth in his Tzedeq," &c.

372. Where by the word HBL, *Hebel* (*which is usually translated "vanity"*), is understood the breath from those supernal breathers forth which are called the nostrils of the King.

373. But when he saith HBLI, *Hebeli*, of my breath, Tzedeq, Justice, is to be understood, which is MLKVTHA QDISHA, *Malkutha Qadisha*, the holy Malkuth (*Sanctum Regnum, the Holy Kingdom*).

374. For when She is stirred up in Her judgments and severities, then hath this saying place: "There is a just man who perished in his Tzedeq."

375. For what reason? Because Judgment, Meshephat, is far from Justice, Tzedeq. And therefore is it said, Prov. xiii. 23: "And there is that is destroyed because therein is not Meshephat."

376. Come and see! When some sublimely just man is found in the world, who is dear unto God the Most Holy One—may He be blessed!—then even if Tzedeq, Justice, alone be stirred up, still on account of him the world can bear it.

377. And God the Most Holy—may He be blessed!—increaseth His glory so that He may not be destroyed by the severity (*of the judgments*).

378. But if that just man remaineth not in his place, then from the midst is he taken away for example by that Meshephat, Judgment, so that before it he cannot maintain his place, how much less before Tzedeq, Justice.

379. David the king said at first, Ps. xxvi. 2: "Try me, O Tetragrammaton, and prove me!" For I shall not be destroyed by all the severities, not even by Tzedeq, Justice Herself, seeing that I am joined thereunto.

380. For what is written, Ps. xvii. 15: "In Tzedeq, Justice, I will behold Thy countenance." Therefore, properly speaking, I cannot be destroyed through

Tzedeq, seeing that I can maintain myself in its severities.*

381. But after that he had sinned, he was even ready to be consumed by that Meshephat, Judgment. Whence it is written, Ps. cxliii. 2: "And enter not into Meshephat, Judgment, with Thy servant!"

382. Come and see! When that Tzedeq, Justice, is mitigated by that Meshephat, Judgment, then is it called TzDQH, *Tzedeqah*, Liberality.

383. And the world is tempered by Chesed, Mercy, and is filled therewith.

384. As it is written, Ps. xxxiii. 5: "Delighting in TzDQH, Liberality, and MSHPT, Judgment; the earth is full of the CHSD, Mercy, of Tetragrammaton.

385. I testify concerning myself, that during my whole life I have been solicitous in the world, that I should not fall under the severities of Justice, nor that the world should be burned up with the flames thereof.

386. As it is written, Prov. xxx. 20: "She eateth and wipeth her mouth."

387. Thenceforward and afterwards all and singular are near unto the Abyss.

388. And verily in this generation certain just men are given (*upon earth*); but they are few who arise that they may defend the flock from the four angles (otherwise, but judgments arise against the world, and desire to rush upon us).

* Because in those severities, and behind them, he can see the Countenance of God.

CHAPTER X.

CONCERNING MICROPROSOPUS IN ESPECIAL, WITH CERTAIN
DIGRESSIONS ; AND CONCERNING THE EDMITE KINGS.

389. HEREUNTO have I propounded how one thing agreeth with another ; and I have expounded those things which have been concealed in the most Holy Ancient One, the Concealed with all Concealments ; and how these are connected with those.

390. But now for a time I will discourse concerning the requisite parts of Microprosopus ; especially concerning those which were not manifested in the Conclave of the Assembly, and which have been concealed in mine heart, and have not been given forth in order therefrom.

391. Hereunto have I mystically and in a subtle manner propounded all those matters. Blessed is his portion who entereth therein and departeth therefrom, and (*blessed the portion*) of those who shall be the heirs of that inheritance.

392. As it is written, Ps. cxliv. 15 : "Blessed are the people with whom it is so," &c.

393. Now these be the matters which we have propounded. The Father* and the Mother† adhere unto the Ancient One, and also unto His conformation ; since they depend from the Hidden Brain, Concealed with all Concealments, and are connected therewith.

394. And although the Most Holy Ancient One hath been conformed (*as it were*) alone (*i.e., apparently apart from all things at first sight*) ; yet when all things are accurately inspected, all things are HVA, *Hoa*, Himself, the Ancient One, alone.

395. *Hoa* is and *Hoa* shall be ; and all those forms

* Chokmah.

† Binah.

cohere with Himself, are concealed in Himself, and are not separated from Himself.

396. The Hidden Brain is not manifested, and *Microprosopus*) doth not depend immediately from it.

397. The Father and the Mother proceed from this Brain, and depend from It, and are connected with It.

398. (*Through Them*) *Microprosopus* dependeth from the Most Holy Ancient One, and is connected (*with Him*). And these things have we already revealed in the Conclave of the Assembly.

399. Blessed is his portion who entereth therein and departeth therefrom, and hath known the paths; so that he declineth not unto the right hand, or unto the left.

400. But if any man entereth not therein and departeth therefrom, better were it for that (*man*) that he had never been born. For thus it is written, Hos. xiv., 10: "True are Thy ways, O Tetragrammaton!"

401. Rabbi Schimeon spake and said: Through the whole day have I meditated on that saying where it is said, Ps. xxxiv. 2: "My Nephesch* shall rejoice in Tetragrammaton, the humble shall hear thereof and rejoice;" and now that whole text is confirmed (*in my mind*).

402. "My Nephesch shall rejoice in Tetragrammaton." This is true, for my Neschamah is connected therewith, radiateth therein, adhereth thereto, and is occupied thereabout, and in this same occupation is exalted in its place.

403. "The humble shall hear thereof and rejoice." All those just and blessed men who have come into communion with God, the most Holy—blessed be He!—all hear and rejoice.

404. Ah! now is the Holy One confessed; and therefore "magnify Tetragrammaton with me, and let us exalt His Name together!"

* See Introduction concerning the parts of the soul, Chiah, Neschamah, Ruach, and Nephesch.

405. Thus is it written, Gen. xxxvi. 31: "And those are the kings who reigned in the land of Edom." And also it is written thus, Ps. xlvi. 4: "Since, lo! the kings assembled, they passed away together."

406. "In the land of Edom." That is, in the place wherewith the judgments are connected."

407. "They passed away together." As it is written, "And he died, and there reigned in his stead."

408. "They themselves beheld, so were they astonished; they feared, and hasted away." Because they remained not in their place, since the conformations of the King had not as yet been formed, and the Holy City and its wall were not as yet prepared.

409. This is that which followeth in the text: "As we have heard, so have we seen, in the city," &c. For all did not endure.

410. But She (*the Bride*) now subsisteth beside the Male, with Whom She abideth.

411. This is that which is written, Gen. xxxvi. 39: "And Hadar reigned in his stead, and the name of his city was Pau, and the name of his wife was Mehetabel, the daughter of Matred, the daughter of Mizaheb."

412. Assuredly this have we before explained in the Assembly.*

413. Now, also, in the book of the teaching of Rav Hamenuna the Elder it is said: "And Hadar reigned in his stead." The word HDR, *Hadar*, is properly to be expounded according unto that which is said, Lev. xxiii. 40: "The fruit of trees which are HDR, *Hadar*, goodly."

414. "And the name of his wife Mehetabel," as it is written (*in the text just cited*), "branches of palm trees."

415. Also it is written, Ps. xcii. 3: "The just man shall flourish as the palm tree." For this is of the male and female sex.

416. She is called "the daughter of Matred;" that is,

* See "Greater Holy Assembly," ch. xlii. §§ 984-996; ch. xxvi. §§ 513-532.

the Daughter from that place wherein all things are bound together, which is called AB, Father.

417. Also it is written, Job. xxviii. 13: "Man knoweth not the price thereof, neither is it found in the land of the living."

418. She is the Daughter of Aima, the Mother; from Whose side the judgments are applied which strive against all things.

419. "The Daughter of Mizaheb;" because She hath nourishment from the two Countenances (*Chokmah and Binah, which are within Kether*); and shineth with two colours—namely from CHSD, *Chesed*, Mercy; and from DIN, *Din*, Judgment.

420. For before the world was established Countenance beheld not Countenance.*

421. And therefore were the Prior Worlds destroyed, for the Prior Worlds were formed without (*equilibrated*) conformation.

422. But these which existed not in conformation are called vibrating flames and sparks, like as when the worker in stone striketh sparks from the flint with his hammer, or as when the smith smiteth the iron and dasheth forth sparks on every side.

423. And these sparks which fly forth flame and scintillate, but shortly they are extinguished. And these are called the Prior Worlds.

424. And therefore have they been destroyed, and persist not, until the Most Holy Ancient One can be conformed, and the workman can proceed unto His work.

425. And therefore have we related in our discourse that that ray sendeth forth sparks upon sparks in three hundred and twenty directions.

426. And those sparks are called the Prior Worlds, and suddenly they perished.

427. Then proceeded the workman unto His work, and was conformed, namely as Male and Female.

* See "Book of Concealed Mystery," ch. i. §§ 2, 3, 4, *et. seq.*

428. And those sparks became extinct and died, but now all things subsist.

429. From a Light-Bearer of insupportable brightness proceeded a Radiating* Flame, dashing off like a vast and mighty hammer those sparks which were the Prior Worlds.

430. And with most subtle ether were these intermingled and bound mutually together, but only when they were conjoined together, even the Great Father and Great Mother.

431. From *Hoa*, Himself, is AB, the Father; and from *Hoa*, Himself, is Ruach, the Spirit; Who are hidden in the Ancient of Days, and therein is that ether concealed.

432. And It was connected with a light-bearer, which went forth from that Light-Bearer of insupportable brightness, which is hidden in the Bosom of Aima, the Great Mother.

CHAPTER XI.

CONCERNING THE BRAIN OF MICROPROSOPUS AND ITS CONNECTIONS.

433. AND when both can be conjoined and bound together mutually (*i.e.*, the Father and the Mother), there proceedeth thenceforth a certain hard Skull.

434. And it is extended on its sides, so that there may be one part on one side, and another one on another side.

435. For as the Most Holy Ancient One is found to include equally in Himself the Three Heads,† so all things

* Compare this with Miölner, the hammer of Thor, of Scandinavian mythology.

† Chokmah and Binah, included in Kether.

are symbolized under the form of the Three Heads, as we have stated.

436. Into this skull (*of Microprosopus*) distilleth the dew from the White Head (*of Macroprosopus*), and covereth it.

437. And that dew appeareth to be of two colours, and by it is nourished the field of the holy apple trees.

438. And from this dew of this Skull is the manna prepared for the just in the world to come.*

439. And by it shall the dead be raised to life.

440. But that manna hath not at any other time been prepared so that it might descend from this dew, save at that time when the Israelites were wandering in the wilderness, and the Ancient One supplied them with food from this place; because that afterwards it did not fall out so more fully.

441. This is the same which is said, Exod. xvi. 4: "Behold I rain upon you bread from heaven." And also that passage where it is thus written, Gen. xxvii. 28: "And the Elohim shall give unto thee of the dew of heaven."

442. These things occur in that time. Concerning another time it is written: "The food of man is from God the Most Holy One—blessed be He!"—and that dependeth from MZLA, *Mezla*, the Influence; assuredly, from the Influence rightly so called.

443. And therefore is it customary to say: "Concerning children, life, and nourishment, the matter dependeth not from merit, but from the Influence." For all these things depend from this Influence, as we have already shown.

444. Nine thousand myriads of worlds receive influence from and are uphold by that GVLGLTHA, *Golgeltha*, Skull.

* It is to be noted that this word is MNA, *Manna*, and is a Metathesis of the letters AMN, *Amen*, which has been shown in the "Book of Concealed Mystery" to be equal by Gematria to IHVH ADNI.

445. And in all things is that subtle AVIRA, *Auira*, Ether,* contained, as It Itself containeth all things, and as in It all things are comprehended.

446. His countenance is extended in two sides,† in two lights, which in themselves contain all things.

447. And when His countenance (*i.e.*, that of *Microprosopus*) looketh back upon the countenance of the Most Holy Ancient One, all things are called ARK APIM, *Arikh Aphim*, Vastness of Countenance.

448. What is ARK APIM, or Vastness of Countenance? Also it should rather be called ARVK APIM, *Arokh Aphim*, Vast in Countenance.

449. Assuredly thus is the tradition, since also He prolongeth His wrath against the wicked. But the phrase ARK APIM, *Arikh Aphim*, also implies the same as "healing power of countenance."

450. Seeing that health is never found in the world save when the countenances (*of Macroprosopus and Microprosopus*) mutually behold each other.

451. In the hollow of the Skull (*of Microprosopus*) shine three lights. And although thou canst call them three, yet notwithstanding are there four,‡ as we have before said.

452. He (*Microprosopus*) is the heir of His Father and of his Mother, and there are two inheritances from Them; all which things are bound together under the symbol of the Crown of His Head. And they are the phylacteries of His Head.

453. After that these are united together after a

* ? Astral Light.

† Right and left; while in *Macroprosopus* "all is right."

‡ At first sight this seems a contradiction, but on careful examination the difficulty disappears. A triangle is a fit expression of the number 3. It has 3 angles, it has 3 sides; but there is the whole figure itself also, which is the synthesis of the sides and the angles. So there are the 3 angles and the whole figure itself which contains them, and thus completes the Trinity by the Quaternary: in the Tetragrammaton, IHV, and H final, which forms the synthesis.

certain manner they shine, and go forth into the Three Cavities of the Skull.

454. (*And then*) singly they are developed each after its own manner, and they are extended through the whole body.

455. But they are associated together in two Brains, and the third Brain containeth the others in itself.*

456. And it adhereth as well to the one side as to the other, and is expanded throughout the whole body.

457. And therefrom are formed two colours mixed together in one, and His countenance shineth.

458. And the colours of His countenance are symbols of Ab (*the Father*) and Aima (*the Mother*), and are called Däath (*Knowledge*) in Däath.

459. As it is written, 1 Sam. ii. 3: "Since El Däoth (*plural*) is Tetragrammaton," because in him there are two colours.

460. Unto Him (*Microprosopus*) are works ascribed diversely; but to the Most Holy Ancient One (*operations*) are not ascribed diversely.

461. For what reason doth He (*Microprosopus*) admit of variable disposition? Because He is the heir of two inheritances (*i.e., from Chokmah and Binah*).

462. Also it is written, Ps. xviii. 26: "With the merciful man thou shalt show thyself merciful."

463. But also truly and rightly have the Companions decided concerning that saying where it is written, Gen. xxix. 12: "And Jacob declared unto Rachel that he was her father's brother, and that he was Rebekah's son.

464. It is written, "Rebekah's son," and not "the son of Isaac." And all the mysteries are in Chokmah.†

* Thus rigidly following out the rule of the symbolism before given, that Chokmah and Binah are contained in Kether. In this is the key of all religions.

† BCHKMTHA, *Be-Chokmatha*; CHKMTHA is the emphatic Chaldee form of CHKMA, which is Chaldee for Hebrew CHKMH.

465. And therefore is (*Chokmah*) called the Perfection of all: and to it is ascribed the name of Truth.

466. And therefore is it written, "And Jacob declared:" and not written, "and Jacob said."

467. Those (*two*) colours are extended throughout the whole Body (*of Microprosopus*) and His Body cohereth with them.

468. In the Most Holy Ancient One, the Concealed with all Concealments, (*things*) are not ascribed diversely, and unto Him do they not tend (*diversely*), since the whole is the same (*with itself*) and (*thus is*) life unto all (*things*); and from Him judgment dependeth not (*directly*).

469. But concerning Him (*Microprosopus*) it is written, that unto Him are ascribed (*diverse*) works, properly speaking.

CHAPTER XII.

CONCERNING THE HAIR OF MICROPROSOPUS.

470. FROM the skull of the Head (*of Microprosopus*) depend all those chiefs and leaders (otherwise, all those thousands and tens of thousands), and also from the locks of the hair.

471. Which are black, and mutually bound together, and which mutually cohere.

472. But they adhere unto the Supernal Light from the Father, AB, *Ab*, which surroundeth His Head (*i.e.*, *that of Microprosopus*); and unto the Brain, which is illuminated from the Father.

473. Thencefrom, even from the light which surroundeth His Head (*i.e.*, *that of Microprosopus*) from the Mother, Aima, and from the second Brain, proceed long locks upon locks (*of hair*).

474. And all adhere unto and are bound together with those locks* which have their connection with the Father.

475. And because (these locks are) mutually intermingled with each other, and mutually intertwined with each other, hence all the Brains are connected with the Supernal Brain (*of Macroprosopus*).

476. And hence all the regions which proceed from the Three Cavities of the Skull are mingled mutually together, as well pure as impure, and all those accents and mysteries are as well hidden as manifest.

477. And since all the Brains have a secret connection with the ears of Tetragrammaton, in the same way as they shine in the crown of the Head, and enter into the hollow places of the Skull.

478. Hence all these locks hang over and cover the sides of the ears, as we have elsewhere said.

479. And therefore is it written, 2 Kings xix. 16: "Incline, O Tetragrammaton, Thine ear, and hear!"

480. Hence is the meaning of this passage, which is elsewhere given: "If any man wisheth the King to incline His ear unto him, let him raise † the head of the King and remove the hair from above the ears; then shall the King hear him in all things whatsoever he desireth."

481. In the parting of the hair a certain path is connected with the (*same*) path of the Ancient of Days, and therefrom are distributed all the paths of the precepts of the law.

482. And over these (*locks of hair*) are set all the Lords

* That is, the locks which have their origin in the influence of the Great Mother are interwoven mutually with those which originate from Chokmah.

† Meaning, let him supplicate Macroprosopus, developed in the forms of Chokmah and Binah, which are summed up in Aima the Great Mother, to incline Microprosopus to be favourable. This is identical with the Catholic custom of invoking the intercession of the Virgin with Her Son; for Mary = Mare = Sea; and the Great Sea is Binah.

of Lamentation and Wailing; and they depend from the single locks.

483. And these spread a net for sinners, so that they may not comprehend those paths.

484. This is that which is said, Prov. iv. 18: "The path of the wicked is as darkness."

485. And these all depend from the rigid locks; hence also these are entirely rigid, as we have before said.

486. In the softer (locks) adhere the Lords of Equilibrium, as it is written, Ps. xxv. 10: "All the paths of Tetragrammaton are CHSD, *Chesed*, and AMTH, *Emeth*, Mercy and Truth."

487. And thus when these developments of the Brain emanate from the Concealed Brain, hencefrom each singly deriveth its own nature.

488. From the one Brain the Lords of Equilibrium proceed through those softer locks, as it is written: Ps. xxv. 10: "All the paths of Tetragrammaton are Chesed and Emeth."

489. From the second Brain the Lords of Lamentation and Wailing proceed through those rigid locks and depend (from them). Concerning whom it is written: Prov. iv. 19: "The path of the wicked is as darkness; they know not wherein they stumble."

490. What is this passage intended to imply? Assuredly the sense of these words, "they know not," is this, "They do not know, and they do not wish to know."

491. "Wherein they stumble." Do not read "BMH, *Bameh*, wherein," but "BAIMA, *Be-Aima*, in Aima, the Mother," they stumble. That is, through those who are attributed unto the side of the Mother.

492. What is the side of the Mother? Severe Rigour, whereunto are attributed the Lords of Lamentation and Wailing.

493. From the third Brain the Lords of Lords proceed

through those locks arranged in the middle condition (*i.e. partly hard and partly soft*), and depend (*therefrom*); and they are called the Luminous and the Non-Luminous Countenances.

494. And concerning these it is written, Prov. iv. 26: "Ponder the path of thy feet."

495. And all these are found in those locks of the hair of the Head.

CHAPTER XIII.

CONCERNING THE FOREHEAD OF MICROPROSOPUS.

496. THE forehead of the Skull (*of Microprosopus*) is the forehead for visiting sinners (otherwise, for rooting out sinners).

497. And when that forehead is uncovered there are excited the Lords of Judgments against those who are shameless in their deeds.

498. This forehead hath a rosy redness. But at that time when the forehead of the Ancient one is uncovered over against this forehead, the latter appeareth white as snow.

499. And that time is called the Time of Grace for all.

500. In the "Book of the Teaching of the School of Rav Yeyeva the Elder" it is said: The forehead is according as the forehead* of the Ancient One. Otherwise, the letter *Cheth*, CH, is placed between the other two letters, accord-

* The word translated forehead is MTzCH, *Metzach*; now if a metathesis be formed of this word by placing the last letter between the first and second letters, we get MCHTz, he shall smite. Hence the first form symbolizes Mercy, and the second, Severity.

ing to this passage, Num. xxiv. 17: "VMCHTZ, *VeMachetz*, and shall smite the corners of Moab?"

501. And we have elsewhere said that it is also called NTzCH, *Netzach*, the neighbouring letters (*M* and *N*; neighbouring letters in the alphabet that is, and allied in sense, for *Mem* = *Water*, and *Nun* = *Fish*, that which lives in the water) being counterchanged. (*Netzach* = *Victory*, and is the seventh *Sephira*).

502. But many are the NTzCHIM, *Netzachim*, *Victories*;* so that another (development of) *Netzach* may be elevated into another path, and other *Netzachim* may be given which are extended throughout the whole body (*of Microprosopus*).

503. But on the day of the Sabbath, at the time of the afternoon prayers, the forehead of the Most Holy Ancient One is uncovered, so that the judgments may not be aroused.

504. And all the judgments are subjected; and although they be there, yet are they not called forth. (Otherwise, and they are appeased.)

505. From this forehead depend twenty-four tribunals, for all those who are shameless in their deeds.

506. And it is written, Ps. lxxiii. 11: "And they have said, 'How can El know? and is there knowledge in the Most High?'"

507. But truly (the tribunals) are only twenty; wherefore are four added? Assuredly, in respect of the punishments of the inferior tribunals which depend from the Supernals.

508. Therefore there remain twenty. † And therefore unto none do they adjudge capital punishment until

* And therefore is the divine name of Tzabaoth, or hosts, attributed both to *Netzach* and to *Hod*, the seventh and eighth *Sephiroth*, as may be seen by referring to the Introduction, and to the "Book of Concealed Mystery," ch. iii. § 5, annotation.

† And 20 is H, *He*, in the four worlds, for H = 5, which, multiplied by 4 = 20.

he shall have fulfilled and reached the age of twenty years in respect of these twenty tribunals.

509. But in our doctrine regarding our Arcana have we taught that the books which are contained in the Law refer back unto these twenty-four.

CHAPTER XIV.

CONCERNING THE EYES OF MICROPROSOPUS.

510. THE Eyes of the Head (*of Microprosopus*) are those eyes from which sinners cannot guard themselves; the eyes which sleep, and yet which sleep not.

511. And therefore are they called "Eyes like unto doves, KIVNIM, *Ke-Ionim*." What is IVNIM, *Ionim*? Surely it is said, Lev. xxv. 17: "Ye shall not deceive any man his neighbour."

512. And therefore is it written, Psalm xciv. 7: "IH, *Yah*, shall not behold." And shortly after verse 9: "He that planteth the ear, shall He not hear? He that formeth the eye, shall He not see?"

513. The part which is above the eyes (*the eyebrows*) consisteth of the hairs, which are distributed in certain proportions.

514. From those hairs depend one thousand seven hundred Lords of Inspection for striving in battles. And then all their emissaries arise and unclothe the eyes.

515. In the skin which is above the eyes (*the eyelids*) are the eyelashes, and there unto adhere thousand thousands Lords of Shields.

516. And these be called the covering of the eyes. And all those which are called (*under the classification of*) the eyes of IHVH, Tetragrammaton, are not unclosed, nor awake, save in that time when these coverings of the eyelashes be

separated from each other—namely, the lower from the upper (*eyelashes*).

517. And when the lower eyelashes are separated from the upper, and disclose the abode of vision, then are the eyes opened in the same manner as when one awaketh from his sleep.

518. Then are the eyes rolled around, and (*Microprosopus*) looketh back upon the open eye (*of Macroprosopus*), and they are bathed in its white brilliance.

519. And when they are thus whitened, the Lords of the Judgments are turned aside from the Israelites. And therefore it is written, Ps. xliv. 24: "Awake: wherefore sleepest thou, O Tetragrammaton? Make haste," &c.

520. Four colours appear in those eyes; from which shine the four coverings of the phylacteries, which shine through the emanations of the Brain.

521. Seven, which are called the eyes of Tetragrammaton, and the inspection, proceed from the black colour of the eye; as we have said.

522. As it is written, Zach. iii. 9: "Upon one stone seven eyes." And these colours flame forth on this side.

523. From the red go forth others, the Lords of Examination for Judgment.

524. And these are called: "The eyes of Tetragrammaton going forth throughout the whole earth."

525. Where it is said (*in the feminine gender*) "MSHVT TVTH, *Meshotetoth*, going forth," and not "MSHVTTIM, *Meshotetim*," in the masculine, because all are judgment.

526. From the yellow proceed others who are destined to make manifest deeds as well good as evil.

527. As it is written, Job xxxiv. 21: "Since His eyes are upon the ways of man." And these Zach. iv. 10, are called "The eyes of Tetragrammaton, MSHVTTIM, *Meshotetim*, going forth around, but in the masculine gender, because these extend in two directions—towards the good and towards the evil.

528. From the white brilliance proceed all those mercies and all those benefits which are found in the world, so that through them it may be well for the Israelites.

529. And then all those three colours are made white, so that He may have pity upon them.

530. And those colours are mingled together mutually, and mutually do they adhere unto each other. Each one affecteth with its colour that which is next unto it.

531. Excepting the white brilliance wherein all are comprehended when there is need; for this enshroudeth them all.

532. So therefore no man can convert all the inferior colours—the black, red, and yellow—into the white brilliance.

533. For only with this glance (*of Macroprosopus*) are they all united and transformed into the white brilliance.

534. His eyelashes (*i.e., those of Microprosopus, for to the eye of Macroprosopus neither eyebrows nor eyelashes are attributed*) are not found, when (*his eyes*) desire to behold the colours; seeing that his eyelashes disclose the place (*of sight*) for beholding all the colours.

535. And if they disclose not the place (*of vision*) the (*eyes*) cannot see nor consider.*

536. But the eyelashes do not remain nor sleep, save in that only perfect hour, but they are opened and closed, and again closed and opened, according to that Open Eye (*of Macroprosopus*) which is above them.

537. And therefore is it written, Ezek. i. 14: "And the living creatures rush forth and return."

538. Now we have already spoken of the passage, Isa. xxxiii. 20: "Thine eye shall see Jerusalem quiet, even Thy habitation."

539. Also it is written, Deut. ii. 12: "The eyes of Tetra-

* The simple meaning of this and the preceding section is, that the eyes can only see when the upper eyelashes are separated from the lower ones by the lids being raised.

grammaton thy God are ever thereon in the beginning of the year," &c.

540. For so Jerusalem requireth it, since it is written, Isa. i. 21: "TzDQ, *Tzedeq*, Justice abideth in Her."

541. And therefore (*is it called*) Jerusalem, and not Zion. For it is written, Isa. i. 26: "Zion is redeemed in MSHPT, *Meshephat*, Judgment, &c.," which are unmixed mercies.

542. Thine eye: (*therefore*) is it written "OINK, *Ayinakh* (*in the singular number*). Assuredly it is the eye of the Most Holy Ancient One, the Most Concealed of All (*which is here referred to*).

543. Now it is said: "The eyes of Tetragrammaton thy God are thereon;" in good, that is to say, and in evil; according as either the red colour or the yellow is required.

544. But only with the glance (*of Macroprosopus*) are all things converted and cleansed into the white brilliance.

545. The eyelids (*of Microprosopus*) are not found when (*His eyes*) desire to behold the colours. But here (*it is said*), "Thine eyes shall behold Jerusalem." Entirely for good, entirely in mercy.

546. As it is written, Isa. liv. 7: "And with great mercies will I gather thee."

547. The eyes of Tetragrammaton thy God are ever thereon from the beginning of the year." Here the word "MRSHTH, *Marashith*, from the beginning," is written defectively without A, for it is not written RASHTH with the A.

548. Hence it remaineth not always in the same condition. What doth not? The inferior H, *He*, (*of IHVH*).

549.* And concerning that which is supernal it is written, Lam. ii. 1: "He hath cast down MSHMIM,

* In this section evidently Shamaim is taken to symbolize the supernal H, *He*.

Me-Shamaim, from the heavens; ARTz, *Aretz*, the earth the Tiphereth, Israel."

550. Wherefore hath he cast down *Aretz* from *Shamaim*? Because it is written, Isa. l. 3: "I will cover the heavens, *Shamaim*, with darkness," and with the blackness of the eye (*of Microprosopus*), namely, with the black colour, are they covered.

551. "From the beginning of the year." What, then, is that place whence those eyes of Tetragrammaton behold Jerusalem?

552. Therefore he* hasteneth to expound this (*saying immediately*): "From the beginning, MRSHITH, of the year," which (*word MRSHITH* being written thus), without the Aleph, A, † symbolizeth judgment; for judgment is referred unto that side, although virtually (*the word Merashith*) is not judgment.

553. "Even unto the end of the year." Herein, properly speaking, is judgment found. For it is written, Isa. i. 21: "Justice dwelt in her." For this is "the end of the year."

554. Come and see! A, *Aleph*, only is called the first (*letter*). In A, *Aleph*, is the masculine power hidden and concealed; that namely, which is not known.

555. When this Aleph is conjoined in another place then is it called RASHITH, *Rashith*, beginning.

556. But if thou sayest that (A) is conjoined herewith, ‡ truly it is not so, but (A) is only manifested therein and illuminateth it; and in that case only is it called RASHITH, *Rashith*, beginning.

557. Now therefore in this (*passage*) RASHITH (*spelt with the A*) is not found as regards Jerusalem; for were (*the letter A*) herein, it would (*denote that it would*) remain for ever.

*Moses, in this passage of Deuteronomy.

†That is, MRSHITH instead of MRASHITH.

‡That is, irrevocably, so that the word would cease to bear the same meaning were A not there. In other words, were A a radical letter of it.

558. Hence it is written defectively MRSHITH, *Me-Rashith*. Also concerning the world to come it is written, Isa. xli. 27:* "The first shall say to Zion, Behold, behold them," &c.

CHAPTER XV.

CONCERNING THE NOSE OF MICROPROSOPUS.

559. THE nose of Microprosopus is the form of His countenance, for therethrough is His whole countenance known.

560. This nose is not as the nose of the most Holy Ancient One, the Concealed with all Concealments.

561. For the nose of Him, the Ancient One, is the life of lives for all things, and from His two nostrils rush forth the *Ruachin De-Chiin*, RVCHIN DCHIIN, spirits of lives for all.

562. But concerning this (*nose of*) Microprosopus it is written, Ps. xviii. 9: "A smoke ascendeth in His nose."

563. In this smoke all the colours are contained. In each colour are contained multitudes of lords of most rigorous judgment, who are all comprehended in that smoke.

564. Whence all those are not mitigated save by the smoke of the inferior altar.

565. Hence it is written, Gen. viii. 21: "And IHVH smelled a sweet savour." It is not written (*He smelled*) the odour of the sacrifice. What is "sweet" save "rest?" Assuredly the spirit at rest is the mitigation of the Lords of Judgment.

566. (*When therefore it is said*) "And IHVH smelled

* The first, RASHVN, *Rashon*, where this word, derived from the same root as RASHITH, is spelt with A.

the odour of rest," most certainly the odour of the sacrificed victim is not meant, but the odour of the mitigation of all those severities which are referred unto the nose.

567. And all things which adhere unto them, all things, I say, are mitigated. But most of these severities mutually cohere.

568. As it is written, Ps. cvi. 2: "Who shall recount GBVRVTH IHVH, the Geburoth of Tetragrammaton?"

569. And this nose (*of Microprosopus*) emitteth fire from the two nostrils, which swalloweth up all other fires.

570. From the one nostril (*goeth forth*) the smoke, and from the other nostril the fire, and they both are found on the altar, as well the fire as the smoke.

571. But when He the most Holy Ancient One is unveiled, all things are at peace. This is that which is said, Isa. xlvi. 9: "And for My praise will I refrain from thee" (*literally, "block up thy nostrils" **).

572. The nose of the Most Holy Ancient One is long and extended, and He is called Arikh Aphim, Long of Nose.

573. But this nose (*of Microprosopus*) is short, and when the smoke commenceth, it issueth rapidly forth, and judgment is consummated.

574. But who can oppose the nose of Him the Ancient One? Concerning this, all things are as we have said in the Greater Assembly, where concerning this matter the Companions were exercised.

575. In the book of the treatise of Rav Hamenuna the Elder he thus describeth these two nostrils (*of Microprosopus*), saying that from the one proceed the smoke and the fire, and from the other, peace and the beneficent spirits.

576. That is, when (*Microprosopus*) is considered as having (*in Himself the symbolism of*) right side and left side.

* The Hebrew idiom for having mercy always refers to the nose, as "to defer anger" is in Hebrew "to lengthen the nose," &c.

As it is written, Hosea xiv. 7: "And his smell like Lebanon."

577. And concerning His Bride it is written, Cant. vii. 9: "And the smell of thy nostril like apples." Which if it be true concerning the Bride, how much more concerning Himself? And this is a notable saying.

578. When therefore it is said, "And Tetragrammaton smelled the odour of peace," the word HNIC_HCH, *Ha-Nichach*, of peace," can be understood in a double sense.

579. One sense is primary, when the Most Holy Ancient One, the Concealed with all Concealments, is manifested; for HVA, *Hoa*, He, is the peace and mitigation of all things.

580. And the other respecteth the inferior mitigation, which is done through the smoke and fire of the altar.

581. And because of this duplicate meaning is the word NIC_HCH, *Nichach*, written with a double CH. And all these things are said concerning Microprosopus.

CHAPTER XVI.

CONCERNING THE EARS OF MICROPROSOPUS.

582. THERE are two ears for hearing the good and the evil, and these two can be reduced into one.

583. As it is written, 2 Kings xix. 18: "Incline, O Tetragrammaton, Thine ear, and hear."

584. The ear from within dependeth upon certain curves which are therein formed, so that the speech may be made clearer before its entrance into the brain.

585. And the brain examineth it, but not with haste. For every matter which is accomplished in haste cometh not from perfect wisdom.

586. From those ears depend all the Lords of Wings who receive the Voice of the Universe ; and all those are called thus, the Ears of Tetragrammaton.

587. Concerning whom it is written, Eccles. x. 20 : "For a bird of the air shall carry the voice," &c.

588. "For a bird of the air shall carry the voice." This text hath a difficult (*meaning*). And now (for so much is expressed) whence is the voice ?

589. For in the beginning of the verse it is written : "Curse not the King even in thy thought." Where it is written concerning even the (*unexpressed*) thought, and concerning the secret thoughts of thy couch.

590. Wherefore ? Because "a bird of the air shall carry the voice." Which (*voice*) as yet is unexpressed.

591. Assuredly this is the true meaning. Whatsoever a man thinketh and meditateth in his heart, he maketh not a word until he bringeth it forth with his lips. (*What the text intendeth is*) if any man attendeth not hereunto.

592. For that voice sent forward (*from inconsiderate thought*) cleaveth the air, and it goeth forth and ascendeth, and is carried around through the universe ; and therefore is the voice.

593. And the Lords of Wings receive the voice and bear it on unto the King (*Microprosopus*), so that it may enter into His ears.

594. This is that which standeth written, Deut. v. 28 : "And Tetragrammaton hath heard the voice of your words." Again, Num. xi. 1 : "And Tetragrammaton heard, and His wrath was kindled."

595. Hence every prayer and petition which a man poureth forth before God the Most Holy One—blessed be He!—requireth this, that he pronounce the words with his lips.

596. For if he pronounce them not, his prayer is no prayer, and his petition is no petition.

597. But as far as the words go forth, they cleave the