

air asunder, and ascend, and fly on, and from them is the voice made; and that which receiveth the one receiveth also the other, and beareth it into the Holy Place in the head of the King (otherwise, beneath Kether, the Crown).

598. From the three cavities (*of the brain of Microprosopus*) distilleth a certain distillation, and it is called the Brook. As it is said in 1 Kings xvii. 3: "The brook Kherith," as it were an excavation or channel of the ears.

599. And the voice entereth into that curved passage, and remaineth in that brook of that distillation.

600. And then is it therein detained, and examined, whether it be good or whether it be evil. This is the same which is said, Job. xxxiv. 3: "Because the ear examineth the words."

601. For what cause doth the ear examine the words? Because the voice is detained in that brook distilling into the curved passage of the ears, and doth not swiftly enter into the body, and thereunto is an examination instituted between the good and the evil.

602. "As the palate tasteth meat." Wherefore can the palate taste meat? Because in the same manner it causeth it to delay, and (*the meat*) doth not enter so rapidly into the body. And hence (*the palate*) proveth and tasteth it (*to discern*) whether it be sweet and pleasant.

603. From this opening of the ears depend other openings (*namely*) the opening of the eye, the opening of the mouth, the opening of the nose.

604. From that voice which entereth into the opening of the ears, if it be necessary (*a certain part*) entereth into the openings of the eyes, and these pour forth tears.

605. From that voice, if it be necessary (*a certain part*) entereth into the opening of the nose, and from that voice it produceth smoke and fire.

606. This is that which is written, Num. xi. i.: "And Tetragrammaton heard, and His wrath was kindled, and the fire of Tetragrammaton turned against them."

607. And if it be necessary that voice goeth forth into the opening of the mouth, and it speaketh, and determineth certain things.

608. From that voice are all things: from that voice (*a certain part*) entereth into the whole body, and by it are all things affected. Whence doth this matter depend? From that ear.

609. Blessed is he who observeth his words. Therefore is it written, Ps. xxxiv. 13: "Keep thy tongue from evil, and thy lips from speaking guile."

610. Unto this ear is attributed hearing, and under (*the idea of*) hearing are those brains comprehended.*

611. Chokmah is contained therein, as it is written, 1 Kings iii. 9: "And wilt Thou give unto Thy servant a hearing heart."

612. Binah also, as it is written, 1 Sam. iii. 9: "Speak, for Thy servant heareth." Also 2 Kings xviii. 26: "Because we have heard." And hencefrom all things depend.

613. Däath also, as it is said, Prov. iv. 10, "Hear, O my son, and receive My sayings." And again, *ibid.* ii. 1, "Thou shalt hide My sayings with thee." And thereunto all things depend from the ears.

614. From these ears depend prayers and petitions, and the opening of the eyes.

615. This is the same which standeth written, 2 Kings xix. 16: "Incline, O Tetragrammaton, Thine ear, and hear; open Thine eyes, and see. Thus all things depend hencefrom.

616. From this ear depend the highest Arcana, which go not forth without, and therefore is (*this ear*) curved in the interior parts, and the Arcana of Arcana are con-

* The three divisions of the Brain of Microprosopus.

cealed therein. Woe unto him who revealeth the Arcana!

617. And because the Arcana come into contact with this ear, and follow the curvings of that region, hence the Arcana are not revealed unto those who walk in crooked paths, but unto those (*who walk in*) those which are not crooked.

618. Hence is it written, Ps. xxv. 14: "The SVD IHVH, *Sod Tetragrammaton*, Secret of Tetragrammaton, is with them that fear Him, and He will show them His covenant;" namely, unto such as keep their path and thus receive His words.

619. But they who are perverse in their ways receive certain words, and quickly introduce the same into themselves, but in them is no place where they can be detained (*for examination*).

620. And all the other openings are opened therein, until those words can issue forth from the opening of the mouth.

621. And such men are called the sinners of their generation, hating God the Most Holy One—blessed be He.

622. In Mischna, or our tradition, we have taught that such men are like unto murderers and idolaters.

623. And all these things are contained in one saying, where it is written, Lev. xix. 16: "Thou shalt not go up and down as a tale-bearer among thy people, neither shalt thou stand against the blood of thy neighbour: ANI IHVH, I am Tetragrammaton."

624. Therefore he who transgresseth the first part of that verse doth the same as if he were to transgress the whole.

625. Blessed is the portion of the just, concerning whom it is said, Prov. xi. 13: "A tale-bearer revealeth secrets, but he that is of a faithful spirit concealeth the matter."

626. "Spirit, RVCH, *Ruach*," properly (*is used here*)

for the Ruach of such is extracted from the Supernal Holy Place.

627. Now we have said that this is a symbol. Whosoever revealeth Arcana with fixed purpose of mind, he is not of the body of the Most Holy King.

628. And therefore to such a man nothing is an Arcanum, neither is from the place of the Arcanum.

629. And whensoever his soul departeth, the same adhereth not unto the body of the King, for it is not his place. Woe unto that man! woe unto himself! woe unto his Neschamah!"*

630. But blessed is the portion of the just who conceal secrets, and much more the Supernal Arcana of God the Most Holy One—blessed be He!—the highest Arcana of the Most Holy King.

631. Concerning them it is written, Isa. lx. 21: "Thy people also shall be all righteous; they shall inherit the land for ever.

CHAPTER XVII.

CONCERNING THE COUNTENANCE OF MICROPROSOPUS.

632. His countenance is as two abodes of fragrance, and all that I have before said is His testimony.

633. For the testimony, SHDVTHA, *Sahedutha*, dependeth from Him, and in all his testimony dependeth.

634. But these places of fragrance are white and red; the testimony of Ab the Father, and Aima the Mother; the testimony of the inheritance which He hath taken by right and obtained.

635. And in our tradition we have also established by

* See Introduction concerning the names of the parts of the Soul.

how many thousand degrees the whiteness differeth from the redness.

636. But yet at once they agree together in Him in one,* under the general form of the whiteness; for whensoever it is illuminated from the light of the white brilliance of the Ancient One, then that white brilliance overcloudeth the redness, and all things are found to be in light.

637. But whensoever judgments ascend (otherwise threaten) in the universe, and sinners are many, leprosy is found in all things (otherwise, throughout the universe), and the redness spreadeth over the countenance, and overcloudeth all the whiteness.

638. And then all things are found in judgment, and then (*He putteth on*) the vestments of zeal, which are called "the garments of vengeance" (Isa. lix. 17), and all things depend herefrom.

639. And because the testimony existeth in all things, hence so many Lords of Shields are enshrouded by those colours, and attend upon those colours.

640. When those colours are resplendent, the worlds all and singular exist in joy.

641. In that time when the white brilliance shineth all things appear in this colour; and when He appeareth in redness, similarly all things appear in that colour.

CHAPTER XVIII.

CONCERNING THE BEARD OF MICROPROSOPUS.

642. IN those abodes (otherwise forms) of fragrance the beard beginneth to appear from the top of the ears, and it descendeth and ascendeth in the place of fragrance.

* *I.e.*, The various degrees of the whiteness.

643. The hairs of the beard are black, and beautiful in form as in (*that of*) a robust youth.

644. The oil of dignity of the supernal beard of the Ancient One (*floweth down*) in this beard of Microprosopus.

645. The beautiful arrangement of this beard is divided into nine parts. But when the most holy oil of dignity of the Most Holy Ancient One sendeth down rays into this beard, its parts are found to be twenty-two.*

646. And then all things exist in benediction, and thence Israel the patriarch (*i.e., Jacob*) took his blessing. And the symbol of this is to be found in these words, Gen. xlviii. 20: "BK, with the twenty-two shall Israel bless." (*The real translation of BK is "in thee," but the numerical value of BK is twenty-two; hence the symbolism here rendered.*)

647. We have described the conformations of the beard already, in the Conclave of the Assembly. Here also I desire to enter upon this matter in all humility.

648. Now we thus examined all the parts of the beard, that in the Conclave of the Assembly (*we found*) that they were all disposed from the parts of the beard of the Most Holy Ancient One.

649. Six there are; nine they are called. For the first conformation goeth forth through that Spark of the most refulgent Light-bearer,† and goeth down beneath the hair of the head, assuredly beneath those locks which overhang the ears.

650. And it descendeth before the opening of the ears unto the beginning of the mouth.

651. But this arrangement is not found in the Most Holy Ancient One. But when that fountain of Wisdom, CHKMT HA, *Chokmatha*, floweth down from MZLA, *Mezla*, the Influence of the Most Holy Ancient One, and dependeth

* Answering to the number of the letters of the Hebrew alphabet, which together with the ten Sephiroth form the thirty-two paths of wisdom of the "Sepher Yetzirah."

† See "Book of Concealed Mystery," ch. ii. § 31, 40, &c.

from Him, and when Aima, the Mother, ariseth, and is included in that subtle ether, then She, Aima, assumeth that white brilliance.*

652. And the Scintilla entereth and departeth, and together mutually are They bound, and thence cometh the One Form.

653. And when there is need, One ariseth above the Other, and the Other again is concealed in the presence of Its Companion.

654. And therefore there is need of all things; of one thing for performing vengeance, of another for showing forth mercy.

655. And therefore David the king hath sought out this beard, as we have shown already.

656. In this beard nine conformations are found, (*among which are*) six myriads which depend among them, and are extended throughout the whole body.

657. And those six which depend hang in the locks which are beneath the abodes of fragrance, three on this side and three on that.

658. And in the ornamentation of the beard hang the three remaining (*conformations*); one above the lips, and two in those locks which hang down upon the chest.

659. And all those six (*other conformations*), three on this side and three on that side, go forth, and all depend from those locks which hang down, and they are extended throughout the whole body.

660. But on account of those three (*conformations*), which are more connected with the ornament of the beard than all the others, the Holy Name is written in its purity.

661. When it is written thus. Ps. cxviii. 5: "I invoked IH, *Yah*, in my trouble: IH, *Yah*, heard me at large: Tetragrammaton is with me, therefore I will not fear."

* In the "Book of Concealed Mystery," ch. i. § 31, HVA and ALHIM are shown to be interchangeable, and they both are FEMININE. And now we come to the "Three Mothers," of the "Sepher Yetzirah," the Great Supernal Feminine Triad, which is even BEFORE THE TRIUNE FATHER. I may say no more here; in fact, I have almost revealed too much. Let the reader carefully meditate on § 651, for there the indincible Arcanum is shadowed.

662. But that which we have already laid down in the Conclave of the Assembly concerning these words, "In my trouble I invoked IH, *Yah*," that this is to be referred to that place where the beard beginneth to be extended, which place is more remote, and before the ears, is also correct.

663. And in the book of the dissertation of the school of Rav Yeyeva the Elder it is thus said and established, that the beginning of the beard cometh from the supernal CHSD, *Chesed*, Mercy.

664. Concerning which it is written, "LK IHVH HGDVLH VHGBVRH VHT_HPART_H, *Leka*, Tetragrammaton, *Ha-Gedulah*, *Ve-Ha-Geburah*, *Ve-Ha-Tiphereth*, Thine, O Tetragrammaton, Gedulah (*another name for Chesed*), Geburah, and Tiphereth (*the names of the fourth, fifth, and sixth Sephiroth, which Protestants usually add to the end of the Lord's Prayer, substituting, however, Malkuth for Gedulah*), Thine, O Tetragrammaton, are the Mercy, the Power, and the Glory (*or Beauty*). And all these are so, and thus it (*the beard*) commenceth.

665. Therefore the nine (*conformations*) arise from and depend from the beard; and thus it commenceth from before the ears. But (*the conformations*) remain not in permanence save through another cause, as we have before laid down.

666. For whensoever the universe hath need of mercy, the Influence, *Mezla*, of the Ancient one is uncovered; and all those conformations which exist in the most adorned beard of Microprosopus are found to be entirely mercies, yet so that they can exercise vengeance against the haters of the Israelites, and against those who afflict them.

667. But the whole ornament of the beard consisteth in those locks which hang down, because all things depend thencefrom.

668. All those hairs which are in the beard of Microprosopus are hard and rigid, because they all subject

the judgments when the Most Holy Influence is manifested.

669. And when there is to be contention, then He appeareth like unto a brave hero, victorious in war. And then that becometh bare of hair which is bare of hair, and that becometh bald which is bald.

670. Moses commemorated these nine conformations a second time, Num. xiv. 17, when there was need to convert them all into mercy.

671. For although he recite not now the thirteen conformations (*of the beard of Macroprosopus*), yet from this idea the thing depended; for he did not allow himself to enter into those conformations simply that he might enumerate them.

672. But unto the Influence directed he his meditation, and made mention thereof. As it is written, Num. xiv. 17: "And now, I beseech thee, let KCH, *Kach*, the Power of Tetragrammaton, be great!"

673. What is to be understood by KCH IHVH, *Kach Tetragrammaton*, the Power of Tetragrammaton? Thus is MZLA QDISHA, *Mezla Qadisha*, the Holy Influence, called, even the Concealed with all Concealments. And from the Influence that Strength and that Light depend.

674. And since of this (*Influence*) Moses was speaking, and this (*Influence*) he was commemorating, and concerning this (*Influence*) he was meditating, he then immediately recited those nine conformations which belong unto Microprosopus.

675. So that they all might exist in light, and that judgment might not be found therein. And therefore this whole judgment (otherwise, this whole beard) dependeth from the Influence.

676. When the hairs begin to be restrained He Himself is as the hero of an army victorious in war.

677. In this beard (*of Microprosopus*) floweth down the oil of dignity from the Concealed Ancient One, as it is said, Ps. cxxxiii, 2: "Like excellent oil upon the head, descending upon the beard, the beard of Aaron."

CHAPTER XIX.

CONCERNING THE LIPS AND MOUTH OF MICROPROSOPUS.

678. THOSE hairs cover not the lips, and the entire lips are red and rosy. As it is written, Cant. v. 13: "His lips as roses." (*In the ordinary version SHVSHNIM, Shushanim, is translated "lilies," not "roses."*)

679. His lips murmur Geburah, Severity, but they also murmur Chokmah, Wisdom.

680. From those lips alike depend good and evil, life and death.

681. From these lips depend the Lords of Vigilance. For when those lips murmur, they all are excited to bring forth secret things, as well as the Lords of Judgment in all the tribunals wherein they have their abiding-place.

682. And therefore are these called the Watchers; as it is written, Dan. iv. 17: "This matter is by the decree of the Watchers, and the demand by the word of the Holy Ones."

683. What is a Watcher? In the book of the dissertation that is explained from this passage, 1 Sam. xxviii. 16: "And is become thine enemy."

684. Seeing that judgments are stirred up against those who obtain not mercy from the Supernals.

685. Hence are those stirred up who are the lords of the enmity of all things.

686. And, nevertheless, in each case is there mercy and judgment. And therefore is it said, Dan. iv. 13: "A watcher and a holy one;" judgment and mercy.

687. And between those lips when they are opened is the mouth disclosed.

688. By that RVCH, *Ruach*, breath, which goeth forth from His mouth, many thousands and myriads are enshrouded; and when it is extended by the same are the

true prophets enfolded, and all are called the mouth of Tetragrammaton.

689. When forth from His mouth the words proceed through His lips, the same are muttered through the whole circuit of eighteen thousand worlds,* until they are all bound together at once in the twelve paths and the known ways. And one thing ever expecteth another.

690. By the tongue is the vocal expression of the sublime spoken, in the middle nexus of the utterance.

691. And therefore is it written, Cant. v. 16: "His mouth is most sweet." And this same palate of His conveyeth a sweet taste; wherefore He smileth when He tasteth food (*which is pleasant*).†

692. "And He is altogether the desirablenesses (*or delights*)" (*of the powers of*) fire and (*the powers of*) water, because the fire and water are counterchanged with each other mutually (otherwise, are conformed together), and are beautiful in his conformation.‡

693. For the colours are mutually associated together.

* That is the number eighteen on the plane of Asiah. And 18 is the fourth part of 72. And 72 is the number of the Schemahamphrassch (*see ante*), and the number of the Quinaries or sets of 5 degrees in the 360 degrees of the Zodiac. And there are 6 such sets in 30 degrees of each sign. And thus we return to the 12 signs of the Zodiac, and these are operated on from the 10 Sephiroth through the "7 paths of the Queen," and these again depend from the first 3 Sephiroth, and these again from Kether, and Kether is Macroprosopus, from whom backwards depend the Negative Existences in their Veils; and Macroprosopus is called HVA, *Hoa*, which = 12, and finds its expression in Aima Elohim. Thus rusheth through the Universe the Flux and Reflux of the Eternal Word.

† I am doubtful as to whether this is the best translation of the last clause of § 691. Rosenroth has not translated it at all. The Chaldee is MMTHQIM VDAI MAI CHKV KDA VCHIK ITOVM LAKVL, *Mamthaqim Vadeai Maai Chiko Kedea Vecheik Yitauom Leakol*.

‡ This whole section requires comment. I must first observe that Knorr de Rosenroth in his Latin version has supposed that in the word MCHMDIM, *Machemadim*, fire and water, ASH and MIM, are hidden as in a sort of anagram. Now while it is true that MIM can be thus extracted, ASH cannot, for the remaining letters, CHMD will by no exegetical rule I know of form a word signifying fire. The following I take to be the real meaning of the passage. Chokmah is the fire, I, and Binah is the water, H,

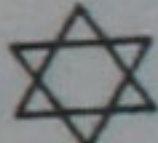
694. In His palate are the (*guttural*) letters (*of the Hebrew Alphabet—namely, A, H, CH, O*) formed and constructed; in the circuit of His (*mouth*) are they condensed (*into the palatals G, I, K, Q*).*

695. The letter A, *Aleph*, which cast forth the kings and constituted the kings† (*i.e., that guttural letter which is referred to the First Sephira, Kether, the Crown, becometh the palatal letter G, Ghimel*).

696. The letter CH, *Cheth*, which goeth forth and descendeth and ascendeth, and is crowned in the head (*referring to the Second Sephira, Chokmah, Wisdom*), and is fire condensed in ether (*i.e., developeth in the palatal letter I, Yod*).

697. The letter H, *He*, the golden-yellow colour (otherwise, germinating power) of the Mother, Aima, having been connected with the Female Power, is extended in the Greater Female Potency into the desire of the Holy City, which two (otherwise, for these places) are mutually bound together the one unto the other (*these two are Aima, the*

the Father and Mother Who, conjoined, produce the Son. Now the fire is symbolized by a triangle with the apex uppermost Δ , and water by ∇ ,

these two together united form  the sign of the Macrocosm, the external symbol of Vau, V, Microprosopus. And He inherits the double qualities of the Father and the Mother, shown by the word "delights" ("Machemadim") being written in the plural.

* The letters of the Hebrew alphabet are usually classed in the following manner:—

Gutturals	= A, H, CH, O (R by some).
Palatals	= G, I, K, Q.
Einguals	= D, TH, T, L, N.
Dentals	= Z, S, SH, TZ (R by others).
Labials	= B, V, M, P.

The "Sepher Yetzirah" further classes them as—

3 Mothers (Primitives)	= A, M, SH.
7 Duplicated	= B, G, D, K, P, R, TH.
12 Simples	= H, V, Z, CH, T, I, L, N, S, O, TZ, Q.

In the above classification it classes R as a dental.

† This section and § 698, contain references to the Edomite kings and their symbology—namely, as denoting the primal worlds which were destroyed (See "The Book of Concealed Mystery," ch. i. § 3; "The Greater Holy Assembly," ch. ii. and ch. xxvi.; and "The Lesser Holy Assembly," ch. x.).

supernal H of IHVH, and the Holy City, the Bride, as She is called in the Apocalypse, the final H of IHVH). (And the guttural letter H, He, formeth the palatal letter K, Kaph, which is referred unto the Queen.) As it is written, Cant. iv. 6: "Unto the mountain of myrrh, unto the hill of frankincense."

698. The letter O, *Ayin* (which denoteth the seven Inferiors which were destroyed) is the medium or splendour of mediation (i.e., the internal Light of the broken vessels), hath been formed forth in His lips by revolution therein (and it hath been condensed in Q, Qoph, which goeth forth from the middle of the palate unto the lips). For the branches (of the Tree of Life, namely) are connected in Him (*Microprosopus*) in the spirits (such as they were in the prior world) formed forth (such as they are in the restored world).

699. For in the mysteries of the letters of Solomon the King, those four letters, A, H, CH, O, are surrounded by GIKQ.

700. But it is written in Job vi. 6: "Can that which is unsavoury be eaten without salt?" &c.

701. Also it is written, Isa. xxxii. 17: "And the work of TzDQ, *Tzedeq*, Righteousness (or Justice), shall be peace." Also, Ps. xix. 10: "More to be desired are they than gold, yea, than much fine gold," &c.

702. But King David saith, *ibid.* 11: "Also by them is thy servant warned."

703. I affirm concerning myself, that I have been every day cautious concerning them, so that concerning them I might not err (i.e., concerning the judgments, *Meshephath*, referred to in verse 9).

704. Excepting a certain day when I was binding together the Crowns of the King* in the Cave of Maranæa, I beheld a Splendour of devouring Fire flashing from His

* I.e., Tracing out the properties, &c., of the Sephiroth which form the King, *Microprosopus*, and, as appears from the latter part of this section, those only in their aspect of Judgment and Wrath.

wrathful Countenance of Flame, and with terror I trembled at the sight.

705. From that day forth I ever acted with caution in my meditations concerning them, neither have I omitted that all the days of my life.

706. Blessed is his portion who is prudent regarding Him who is more ancient than (otherwise, concerning the gentleness of) the King, so that he may taste thereof, as is fitting.

707. Therefore is it written, Ps. xxxiv. 9: "Taste and see that Tetragrammaton is good," &c.

708. Also it is written, Prov. ix. 5: "Come, eat of my bread," &c.

CHAPTER XX.

CONCERNING THE BODY OF MICROPROSOPUS.

709. THE masculine power is extended through Däath; and the Assemblies and Conclaves are filled.

710. It commenceth from the beginning of the skull, and it is extended throughout the whole body, through the breast, and through the arms, and through all the other parts.

CHAPTER XXI.

CONCERNING THE BRIDE OF MICROPROSOPUS.

711. UNTO His back adhereth closely a Ray of most vehement Splendour, and it flameth forth and formeth a certain skull, concealed on every side.

712. And thus descendeth the Light of the two brains, and is figured forth therein.

713. And She (*the Bride*) adhereth unto the side of the Male; wherefore also She is called, Cant. v. ii., "My dove, my perfect one." Read not, "THMT^{HI}, *Thamathi*, My perfect one;" but "THAVMT^{HI}, *Theomathi*, My twin sister," more applicably.

714. The hairs of the Woman contain colours upon colours, as it is written, Cant. vii. 5: "The hair of Thy head like purple."

715. But herewith is Geburah, Severity, connected in the five Severities (*i.e.*, which are symbolized in the numerical value, 5, of the letter *H* final of *IHVH*, which is the *Bride*), and the Woman is extended on Her side, and is applied unto the side of the Male.

716. Until She is separated from His side, and cometh unto Him so that She may be conjoined with Him, face to face.

717. And when They are conjoined together, they appear to be only one body.

718. Hence we learn that the Masculine, taken alone, appeareth to be only half the body, so that all the mercies are half; and thus also is it with the Feminine.

719. But when They are joined together, the (*two together*) appear to form only one whole body. And it is so.

720. So also here. When the Male is joined with the Female, They both constitute one complete body, and all the Universe is in a state of happiness, because all things receive blessing from Their perfect body. And this is an Arcanum.

721. And therefore it is said, Gen. ii. 3: "Tetragrammaton blessed the seventh day and hallowed it." For then all things are found (*to exist*) in the one perfect Body, for MTRVNITHA, *Matronitha*, the Mother (*i.e.*, the *Inferior Mother*) is joined unto the King, and is found to form the one Body with Him.

722. And therefore are there found to be blessings upon this day.

723. And hence that which is not both Male and Female together is called half a body. Now, no blessing can rest upon a mutilated and defective being, but only upon a perfect place and upon a perfect being, and not at all in an incomplete being.*

724. And a semi-complete being cannot live for ever, neither can it receive blessing for ever.

725. The Beauty of the Female is completed by the Beauty of the Male. And now have we established these facts (*concerning the perfect equality of Male and Female*), and they are made known unto the Companions.

726. With this Woman (*the inferior H*) are connected all those things which are below ; from Her do they receive their nourishment, and from Her do they receive blessing ; and She is called the Mother of them all.

727. Like as a mother containeth the body (*of her child before birth*), and that whole body deriveth its nourishment from her. (Otherwise, containeth a garden, and the whole garden is from her.) Thus is She unto all the other inferiors.

728. It is written, Prov. vii. 4 : "Say unto Chokmah, Thou art my sister."† For there is given one Chokmah (*Male*), and there is also given another Chokmah (*Female*).

729. And this Woman is called the Lesser Chokmah in respect of the other.

730. And therefore is it written, Cant. viii. 8 : "We have a little sister and she hath no breasts."

731. For in this exile (*i.e., separated from the King*) She appeareth unto us to be "our little sister." At first,

* This section is another all-sufficient proof of the teachings maintained throughout the Qabalah, namely, that Man and Woman are from the creation co-equal and co-existent, perfectly equal one with the other. This fact the translators of the Bible have been at great pains to conceal by carefully suppressing every reference to the *Feminine portion of the Deity*, and by constantly translating feminine nouns by masculine. And this is the work of so-called religious men !

† Chokmah, Wisdom, the second Sephirah, is Male in respect of Binah, but Female in respect of Kether. This is somewhat analogous to the Greek idea of the birth of Athené, Wisdom, from the brain of Zeus.

indeed, she is small, but she becometh great and greater, until she becometh the Spouse whom the King taketh unto Himself.

732. As it is written, Cant. viii. 10: "I am a wall, and my breasts are like towers.

733. "And my breasts," &c., since they are full with the nourishment of all things; * "like towers," because they are the great rivers which flow forth from Aima the Supernal.

CHAPTER XXII.†

CONCERNING THE REMAINING MEMBERS OF MICROPROSOPUS.

734. THE Male is extended in right and left, through the inheritance which He receiveth (*i.e.*, from *Chokmah* and *Binah*).

735. But whensoever the colours are mingled together then is He called Tiphereth, and the whole body is formed into a tree (*the Autz Ha-Chaiim, or Tree of Life*),‡ great and strong, and fair and beautiful, Dan. iv. 11.

736. "The beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it."

737. His arms are right and left. In the right arm is Chesed and Life; in the left is Geburah and Death.

738. Through Däath are His inner parts formed, and they fill the Assemblies and Conclaves, as we have said.

739. For thus is it written: "And through Däath shall the Conclaves be filled."

* Compare the symbolism of the many breasts of the Ephesian Diana.

† The "Idra Zuta" contains twenty-two chapters, the number of the letters of the Hebrew alphabet, of the chapters of St. John's Apocalypse, and of the verses of the 1st, 2nd, 4th, and 5th chapters of Lamentations of Jeremiah, &c. It is the number of the Qabalistical keys.

‡ Notice that the tree of life is the united body, and the tree of knowledge of good and evil the separated.

740. Afterwards is His body extended into two thighs, et intra hæc continentur duo renes, duo testiculi masculini.

741. Omne enim oleum, et dignitas, et vis masculi e toto corpore in istis congregatur; nam omnes exercitus, qui prodeunt ab iis, omnes prodeunt et morantur in orificio membri genitalus.

742. And therefore are they called Tzabaoth, the Armies; and they are Netzach (*Victory, the seventh Sephira*) and Hod (*Glory, the eighth*). For Tiphereth is Tetragrammaton, but Netzach and Hod are the armies; hence cometh that name, Tetragrammaton Tzabaoth.

743. Membrum masculi est extremitas totius corporis, et vocatur Yesod, fundamentum, et hic est gradus ille qui mitigat foeminam. For every desire of the Male is toward the female.

744. Per hoc fundamentum ille ingreditur in foeminam; in locum qui vocatur Tzion et Jerusalem. Nam hic est locus tegendus foeminæ, et in uxore vocatur uterus.

745. And hence is Tetragrammaton Tzabaoth called Yesod, the Foundation (*the ninth Sephira*). Also it is written, Ps. cxxxii. 13: "Since Tetragrammaton hath chosen Tzion to be a habitation for Himself, He hath desired Her."

746. When Matronitha, the mother, is separated, and conjoined with the King face to face in the excellence of the Sabbath, all things become one body.

747. And then the Holy One—blessed be He!—sitteth on His throne, and all things are called the Complete Name, the Holy Name. Blessed be His Name for ever, and unto the ages of the ages.

748. All these words have I kept back unto this day, which is crowned by them for the world to come. And now herein are they manifested, O blessed be my portion!

749. When this Mother is conjoined with the King, all the worlds receive blessing, and the universe is found to be in joy.

750. Like as the male (*Microprosopus*) existeth from the Triad (*Kether, Chokmah, and Binah*), and His beginning is with the Triad, in this same manner are all things disposed, and the end of the whole body is thus; also the Mother (*Inferior*) receiveth not the blessing except in the Syntagma of the Triad, and these paths are Netzach, Hod, and Yesod.

751. And she is mitigated, and receiveth blessing in that place which is called the Holy of Holies below.

752. As it is written, Ps. cxxxii. 3: "Since there Tetragrammaton giveth His blessing." For there are two paths; that which is above, and that which is below.

753. Hence there is permission granted unto none to enter therein, save unto the High Priest, who entereth from the side of Chesed, in order that none other might enter into that supernal place save that which is called Chesed.

754. And He entereth into the Holy of Holies, and the Bride is mitigated, and that Holy of Holies receiveth blessing, in the place which is called Tzion.

755. But Tzion and Jerusalem are two paths, one denoting Mercy, and the other Justice.

756. For concerning Tzion it is written, Isa. i. 27: "Through Meshephat, Judgment, it is redeemed." And concerning Jerusalem it is written, *ibid.* 21: "Justice, Tzedeq, abideth in Her," as we have before explained.

757. And every desire of the Male is toward the Female. But thus are these called, because hence proceed blessings for all the worlds, and all things receive blessing.

758. This place is called Holy, and all the holinesses of the Male enter therein, through that path of which we have spoken.

759. But they all come from the supernal head of the Male skull, from that portion of the supernal brain wherein they reside.

760. And this blessing floweth down through all the members of the body even unto those which are called Tzabaoth, the Armies.

761. And all that which floweth down throughout the whole body is congregated therein, and therefore are they called Tzabaoth, the Armies ; because all the armies of the superiors and inferiors go forth therefrom.

762. And that which floweth down into that place where it is congregated, and which is emitted through that most holy Yesod, Foundation, is entirely white, and therefore is it called Chesed.

763. Thence Chesed entereth into the Holy of Holies ; as it is written, Ps. cxxxiii. 3 : " For there Tetragrammaton commanded the blessing, even life for evermore."

764. Rabbi Abba said : " Scarcely could the Holy Light-bearer (*i.e.*, *Rabbi Schimeon*) finish the word, life ' before his words ceased altogether. But I was still writing them down, and thought that there would still be more for me to write, but I heard nothing.

765. " But I raised not mine head, since the light around him was so great that hereunto I could not look that way.

766. " Therefore I trembled, and I heard a Voice, which cried aloud and said, Prov. iii. 2 : ' Length of days and years of life,' &c.

767. " I heard another Voice, Ps. xxi. 5 : ' Seeketh life from thee,' &c.

768. " Through that whole day the fire departed not from the house, and there was no one who could come near unto him, because they were unable, for the fire and the light encircled him through that whole day.

769. " But I fell upon my face on the ground, and cried aloud.

770. " When therefore the fire was withdrawn, I saw that that Holy Light-bearer, the Holy of the Holy Ones (*i.e.*, *Rabbi Schimeon*) had been taken away from this world.

771. " But having been turned round, his body had fallen on his right side, and his face still bore a smile.

772. " And Rabbi Eleazar, his son, arose, and having

taken his hands in his, kissed him ; but I kissed the dust which was beneath his feet.

773. The Companions wished to mourn for him, but they could not speak. Yet the Companions began to weep, and Rabbi Eleazar prostrated himself thrice, and could not open his mouth.

774. At last he began, and said : “ O my father ! O my father ! there were Three,* and into One have they returned.

775. “ Now shall the living creatures (*the Cherubim*) rush forth (*from the Name*) ; the birds shall fly upward and hide themselves in the opening of the Great Sea, and all the Companions shall drink their blood.”

776. But Rabbi Chiya arose upon his feet and said : “ Hitherto hath the Holy Light-bearer (*Rabbi Schimeon*) taken care of us (otherwise, hath occupied himself with us). Now is the time not fitting for any other thing save to pay him due honours.”

777. Therefore Rabbi Eleazar and Rabbi Abba arose, and put upon him the sepulchral garment ; and who ever saw such a disturbance and mingled crowd of learned men ? Through the whole house ascended fragrant odours (*of spices brought for the dead*).

778. Then they placed him in the coffin ; and no man except Rabbi Eleazar and Rabbi Abba did these services for him.

779. But the lictors and soldiers came from Kaphar (otherwise, from Tzipori and Tardaia, or doctors and learned men from the country), and drove them away.†

780. But the inhabitants of Maronæa rescued them with great tumult, because they thought that he was not to be buried there.

781. When therefore the sepulchral bier was borne

* Referring to Rabbi Schimeon, Rabbi Abba, and himself having symbolized Kether, Chokmah, and Binah.

† Knorr de Rosenroth adds a Latin note here to the effect that it is doubtful whether this was for insult, or because they were jealous of the honour of burying him.

forth, he (*i.e.*, *the body of Rabbi Schimeon*) was raised above it in the air, and a fire flamed around him.

782. And a Voice was heard (*saying*): "Come ye and assemble together, and enter in unto the nuptials of Rabbi Schimeon. Isa. lvii.: 'Let him enter in with peace, and let them rest in their chambers.'"

783. When he was carried into the sepulchral cave, a Voice was heard in the cave saying: "This is He who disturbed the earth, and made the kingdoms tremble."

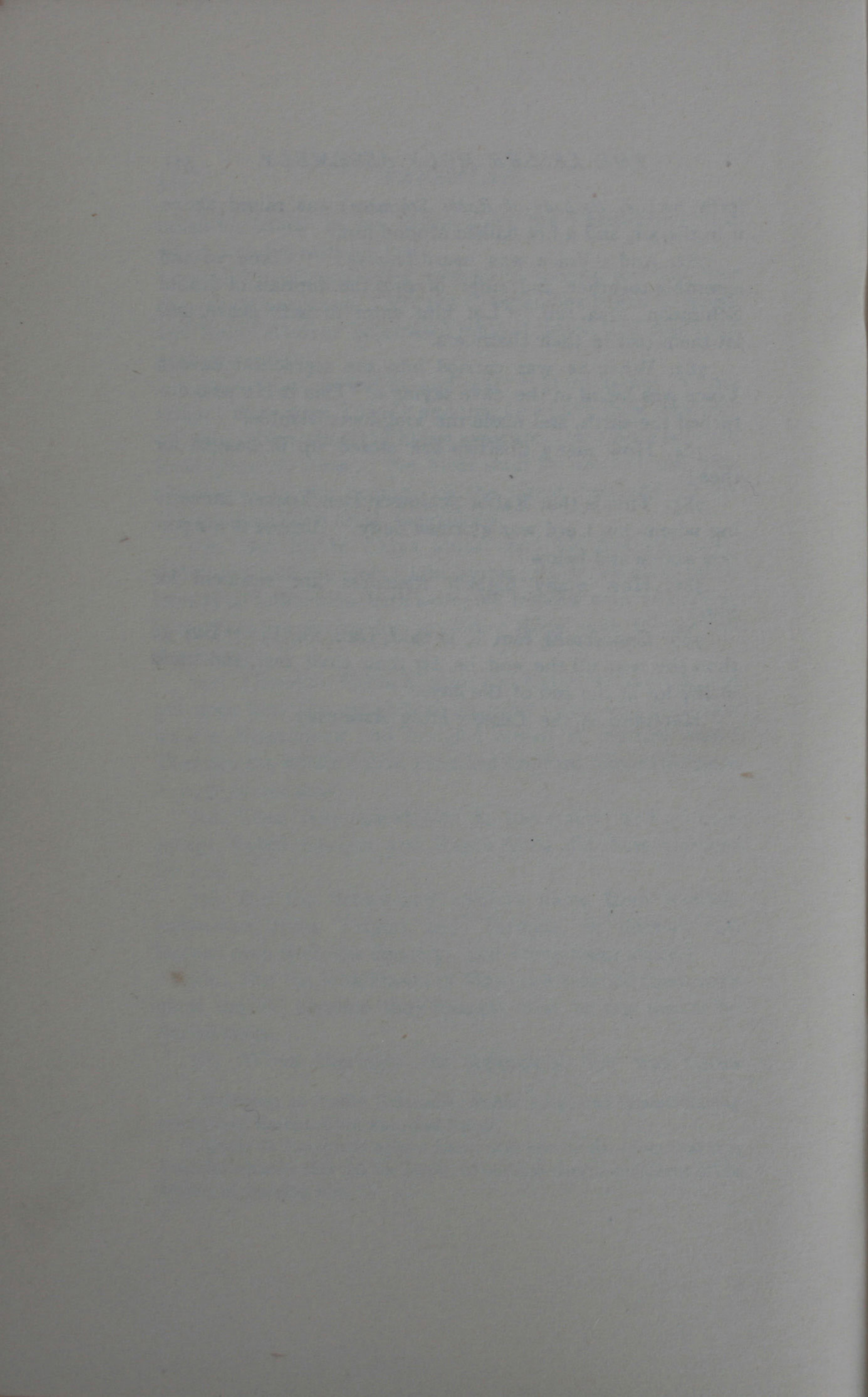
784. How many liberties are stored up in heaven for thee!

785. This is that Rabbi Schimeon Ben Yochai, concerning whom his Lord was glorified daily. Blessed is his portion above and below!

786. How many highest treasures are reserved for him!

787. Concerning him it is said, Dan. xii. 13: "But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days."

Hereunto is the Lesser Holy Assembly.



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