

# The Kabbalah Unveiled Including THE BOOK OF CONCEALED MYSTERY.

M. MacGregor Mathers, tr. (1887)

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## INTRODUCTION.

1. THE first questions which the non-qabalistical reader will probably ask are: What is the Qabalah? Who was its author? What are its sub-divisions? What are its general teachings? And why is a translation of it required at the present time?

2. I will answer the last question first. At the present time a powerful wave of occult thought is spreading through society; thinking men are beginning to awake to the fact that "there are more things in heaven and earth than are dreamed of in their philosophy;" and, last but not least, it is now felt that the Bible, which has been probably more misconstrued than any other book ever written, contains numberless obscure and mysterious passages which are utterly unintelligible without some key wherewith to unlock their meaning. THAT KEY IS GIVEN IN THE QABALAH. Therefore this work should be of interest to every biblical and theological student. Let every Christian ask himself this question: "How can I think to understand the Old Testament if I be ignorant of the construction put

upon it by that nation whose sacred book it formed; and if I know not the meaning of the Old Testament, how can I expect to understand the New? "Were the real and sublime philosophy of the Bible better known, there would be fewer fanatics and sectarians. And who can calculate the vastness of the harm done to impressionable and excitable persons by the bigoted enthusiasts who ever and anon come forward as teachers of the people? How many suicides are the result of religious mania and depression! What farragos of sacrilegious nonsense have not been promulgated as the true meanings of the books of the Prophets and the Apocalypse! Given a translation of the sacred Hebrew Book, in many instances incorrect, as the foundation, an inflamed and an ill-balanced mind as the worker thereon, what sort of edifice can be expected as the result? I say fearlessly to the fanatics and bigots of the present day: You have cast down the Sublime and Infinite One from His throne, and in His stead have placed the demon of unbalanced force; you have substituted a deity of disorder and of jealousy for a God of order and of love; you have perverted the teachings of the crucified One. Therefore at this present time an English translation of the Qabalah is almost a necessity, for the Zohar has

never before been translated into the language of this country, nor, as far as I am aware, into any modern European vernacular.

3. The Qabalah may be defined as being the esoteric Jewish doctrine. It is called in Hebrew QBLH, Qabalah, which is derived from the root QBL, Qibel, meaning "to receive." This appellation refers to the custom of handing down the esoteric knowledge by oral transmission, and is nearly allied to "tradition."

4. As in the present work a great number of Hebrew or Chaldee words have to be used in the text, and the number of scholars in the Shemitic languages is limited, I have thought it more advisable to print such words in ordinary Roman characters, carefully retaining the exact orthography. I therefore append a table showing at a glance the ordinary Hebrew and Chaldee alphabet (which is common to both languages), the Roman characters by which I have expressed its letters in this work; also their names, powers, and numerical values. There are no separate numeral characters in Hebrew and Chaldee; therefore, as is also the case in Greek, each letter has its own peculiar numerical value, and from

this circumstance results the important fact that every word is a number and every number is a word. This is alluded to in Revelations, where "the number of the beast" is mentioned, and on this correspondence between words and numbers the science of Gematria (the first division of the so-called literal Qabalah) is based. I shall refer to this subject again. I have selected the Roman letter Q to represent the Hebrew Qoph or Koph, a precedent for the use of which without a following u may be found in Max Müller's "Sacred Books of the East." The reader must remember that the Hebrew is almost entirely a consonantal alphabet, the vowels being for the most part supplied by small points and marks usually placed below the letters. Another difficulty of the Hebrew alphabet consists in the great similarity between the forms of certain letters-e.g., V, Z, and final N.

5. With regard to the author and origin of the Qabalah, I cannot do better than give the following extract from Dr. Ginsburg's "Essay on the Kabbalah," first premising that this word has been spelt in a great variety of ways-Cabala, Kabalah, Kabbala, &c. I have adopted the form Qabalah, as being more consonant with the Hebrew writing of the word.

6. "A system of religious philosophy, or, more properly, of theosophy, which has not only exercised for hundreds of years an extraordinary influence on the mental development of so shrewd a people as the Jews, but has captivated the minds of some of the greatest thinkers of Christendom in the sixteenth and seventeenth centuries, claims the greatest attention of both the philosopher and the theologian. When it is added that among its captives were Raymond Lully, the celebrated scholastic metaphysician and chemist (died 1315); John Reuchlin, the renowned scholar. and reviver of Oriental literature in Europe (born 1455, died 1522); John Picus de Mirandola, the famous philosopher and classical scholar (1463-1494); Cornelius Henry Agrippa, the distinguished philosopher, divine, and physician (1486-1535); John Baptist Von Helmont, a remarkable chemist and physician (1577-1644); as well as our own countrymen, Robert Fludd, the famous physician and philosopher (1574-1637); and Dr. Henry More (1614-1687); and that these men, after restlessly searching for a scientific system which should disclose to them 'the deepest depths' of the divine nature, and show them the real tie which

binds all things together, found the cravings of their minds satisfied by this theosophy, the claims of the Kabbalah on the attention of students in literature and philosophy will readily be admitted. The claims of the Kabbalah, however, are not restricted to the literary man and the philosopher; the poet too will find in it ample materials for the exercise of his lofty genius. How can it be otherwise with a theosophy which, we are assured, was born of God in Paradise, was nursed and reared by the choicest of the angelic hosts in heaven, and only held converse with the holiest of man's children upon earth. Listen to the story of its birth, growth, and maturity, as told by its followers.

7. "The Kabbalah was first taught by God himself to a select company of angels, who formed a theosophic school in Paradise. After the Fall the angels most graciously communicated this heavenly doctrine to the disobedient child of earth, to furnish the protoplasts with the means of returning to their pristine nobility and felicity. From Adam it passed over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out. It was in

this way that the Egyptians obtained some knowledge of it, and the other Eastern nations could introduce it into their philosophical systems. Moses, who was learned in all the wisdom of Egypt, was first initiated into the Qabalah in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the angels. By the aid of this mysterious science the law-giver was enabled to solve the difficulties which arose during his management of the Israelites, in spite of the pilgrimages, wars, and frequent miseries of the nation. He covertly laid down the principles of this secret doctrine in the first four books of the Pentateuch, but withheld them from Deuteronomy. Moses also initiated the seventy elders into the secrets of this doctrine, and they again transmitted them from hand to hand. Of all who formed the unbroken line of tradition, David and Solomon were the most deeply initiated into the Kabbalah. No one, however, dared to write it down, till Schimeon Ben Jochai, who lived at the time of the destruction of the second temple . . . . . After his death, his son, Rabbi Eleazar, and his secretary, Rabbi Abba, as well as his disciples,



collated Rabbi Simon Ben Jochai's treatises, and out of these composed the celebrated work called ZHR, Zohar, splendour, which is the grand storehouse of Kabbalism."

8. The Qabalah is usually classed under four heads:

- (a) The practical Qabalab.
- (b) The literal Qabalah.
- (c) The unwritten Qabalah.
- (d) The dogmatic Qabalah.

9. The practical Qabalah deals with talismanic and ceremonial magic, and does not come within the scope of this work.

10. The literal Qabalah is referred to in several places, and therefore a knowledge of its leading principles is necessary. It is divided into three parts: GMTRIA, Gematria; NVTRIQVN, Notariqon; and ThMVRH, Temura.

11. Gematria is a metathesis of the Greek word grammateia. It is based on the relative numerical values of words, as I have before remarked. Words of similar numerical values are considered to be explanatory of each other, and this theory

is also extended to phrases. Thus the letter Shin, Sh, is 300, and is equivalent to the number obtained by adding up the numerical values of the letters of the words RVCh ALHIM, Ruach Elohim, the spirit of the Elohim; and it is therefore a symbol of the spirit of the Elohim. For R=200, V=6, CH=8, A=1, L=30, H=5, I=10, M=40; total=300. Similarly, the words ACHD, Achad. Unity, One, and AHBH, Ahebah, love, each=13; for A=1, Ch=8, D=4, total=13; and A=1, H=5, B=2, H=5, total=13. Again, the name of the angel MTTRVN, Metatron or Methraton, and the name of the Deity, SHDI, Shaddai, each make 314; so the one is taken as symbolical of the other. The angel Metraton is said to have been the conductor of the children of Israel through the wilderness, of whom God says, "My Name is in him." With regard to Gematria of phrases (Gen. xlix. 10), IBA ShILH, Yeba Shiloh, "Shiloh shall come" = 358, which is the numeration of the word MShICH, Messiah. Thus also the passage, Gen. xviii. 2 VHNH ShLSH, Vehenna Shalisha, "And lo, three men," equals in numerical value ALV MIKAL GBRIAL VRPAL, Elo Mikhael Gabriel Ve-Raphael, "These are Mikhael, Gabriel and Raphael;" for each phrase=701. I think these instances will suffice to make clear

the nature of Gematria, especially as many others will be found in the course of the ensuing work.

12. Notariqon is derived from the Latin word notarius. a shorthand writer. Of Notariqon there are two forms In the first every letter of a word is taken for the initial or abbreviation of another word, so that from the letters of a word a sentence may be formed. Thus every letter of the word BRAShITH, Berashith, the first word in Genesis, -is made the initial of a word, and we obtain BRAShITH RAH ALHIM ShIQBLV IShRAL ThVRH, Besrashith Rahi Elohim Sheyequebelo Israel Torah: "In the beginning the Elohim saw that Israel would accept the law." In this connection I may give six very interesting specimens of Notariqon formed from this same word BRAShITH by Solomon Meir Ben Moses, a Jewish Qabalist, who embraced the Christ~an faith in 1665, and took the name of Prosper Rugers. These have all a Christian tendency, and by their means Prosper converted another Jew, who had previously been bitterly opposed to Christianity. The first is BN RVCh AB ShLVShThM IChD ThMIM, Ben, Ruachch, Shaloshethem Yechad Themim: "The Son, the Spirit, the Father, Their Trinity, Perfect Unity." The second is, BN

RVCh AB ShLVShThM IChD ThOBVDV, Ben, Ruach, Ab, Shaleshethem Yechad Thaubodo: "The Son, the Spirit, the Father, ye shall equally worship Their Trinity." The third is, BKVRI RAShVNI AShR ShMV IShVO ThOBVDV, Bekori Rashuni Asher Shamo Yeshuah Thaubodo: "Ye shall worship My first-born, My first, Whose Name is Jesus." The fourth is, BBVA RBN AShR ShMV IShVO ThOBVDV, Beboa Rabban Asher Shamo Yeshuah Thaubado: "When the Master shall come Whose Name is Jesus ye shall worship." The fifth is, BThVLH RAVIH ABChR ShThLD IshVO ThAShRVH, Bethulah Raviah Abachar Shethaled Yeshuah Thrashroah: "I will choose a virgin worthy to bring forth Jesus, and ye shall call her blessed." The sixth is, BOVGTh RTzPIM ASThThR ShGVPI IShVO ThAKLV, Beaugoth Ratzephim Assattar Shegopi Yeshuah Thakelo: "I will hide myself in cake (baked with) coals, for ye shall eat Jesus, My Body." The Qabalistical importance of these sentences as bearing upon the doctrines of Christianity can hardly be overrated.

13. The second form of Notariqon is the exact reverse of the first. By this the initials or finals, or both, or the medials, of a sentence, are taken to form a word or words. Thus the Qabalah is called

ChKMh NSThRH, Chokmah Nesethrah, "the secret wisdom;" and if we take the initials of these two words CH and N, we form by the second kind of Notariqon the word CHN, Chen, "grace." Similarly, from the initials and finals of the words MI IOLH LNV HShMIMH, Mi Iaulah Leno Ha-Shamayimah, "Who shall go up for us to heaven? " (Deut. xxx. 12), are formed MILH, Milah, "circumcision," and IHVH, the Tetragrammaton, implying that God hath ordained circumcision as the way to heaven.

14. Temura is permutation. According to certain rules, one letter is substituted for another letter preceding or following it in the alphabet, and thus from one word another word of totally different orthography may be formed. Thus the alphabet is bent exactly in half, in the middle, and one half is put over the other; and then by changing alternately the first letter or the first two letters at the beginning of the second line, twenty-two commutations are produced. These are called the "Table of the Combinations of TzIRVP," Tziruph. For example's sake, I will give the method called ALBTh, Albath, thus:

Each method takes its name from the first two pairs composing it, the system of pairs of letters being the groundwork of the whole, as either letter in a pair is substituted for the other letter. Thus, by Albath, from RVCh, Ruach, is formed DTZO, Detzau. The names of the other twenty-one methods are: ABGTh, AGDTh, ADBG, AHBD, AVBH, AZBV, AChBZ, ATBCh, AIBT, AKBI, ALBK, AMBL, ANBM, ASBN, AOBS, APBO, ATzBP, AQBTz, ARBQ, AShBR, and AThBSh. To these must be added the modes ABGD and ALBM. Then comes the "Rational Table of Tziruph," another set of twenty-two combinations. There are also three "Tables of the Commutations," known respectively as the Right, the Averse, and the Irregular. To make any of these, a square, containing 484 squares, should be made, and the letters written in. For the "Right Table" write the alphabet across from right to left; in the second row of squares do the same, but begin with B and end with A; in the third begin with G and end with B; and so on. For the "Averse Table" write the alphabet from right to left backwards, beginning with Th and ending with A; in the second row begin with Sh and end with Th, &c. The,, Irregular Table" would take too long to describe. Besides all these, there is the method called

ThShRQ, Thashraq, which is simply writing a word backwards. There is one more very important form, called the "Qabalah of the Nine Chambers," or AIQ BKR, Aiq Behar. It is thus formed:

300 30 3	600 60 6	900 90 9
200 20 2	500 50 5	800 80 8
100 10 1	400 40 4	700 70 7

Sh L G	M final S V	Tz final Tz T
R K B	K final N H	P final P Ch
Q I <b>A</b>	Th M D	N final O Z

I have put the numeration of each letter above to show the affinity between the letters in each chamber. Sometimes this is used as a cipher, by taking the portions of the figure to show the letters they contain, putting one point for the first letter, two for the second, .&c. Thus the right angle, containing AIQ, will answer for the letter Q if it have three dots or points within it. Again, a square will answer for H, N, or K final, according to whether it has one, two, or three points respectively placed within it. So also with regard to the other letters. But there are many other ways of employing the Qabalah of the Nine Chambers, which I have not space to describe. I

will merely mention, as an example, that by the mode of Temura called ATHBSH, Athbash, it is found that in Jeremiah XXV. 26, the word ShShK, Sheshakh, symbolizes BBL, Babel.

15. Besides all these rules, there are certain meanings hidden in the shape of the letters of the Hebrew alphabet; in the form of a particular letter at the end of a word being different from that which it generally bears when it is a final letter, or in a letter being written in the middle of a word in a character generally used only at the end; in any letter or letters being written in a size smaller or larger than the rest of the manuscript, or in a letter being written upside down; in the variations found in the spelling of certain words, which have a letter more in some places than they have in others; in peculiarities observed in the position of any of the points or accents, and in certain expressions supposed to be elliptic or redundant.

16. For example the shape of the Hebrew letter Aleph, A (see Plate I.), is said to symbolize a Vau, V, between a Yod, I, and a Daleth, D; and thus the letter itself represents the word IVD, Yod. Similarly the shape of the letter He, H, represents



a Daleth, D, with a Yod, I, written at the lower left-hand corner, &c.

17. In Isaiah ix. 6, 7, the word LMRBH, Lemarbah, for multiplying, is written with the character for M final in the middle of the word, instead of with the ordinary initial and Medial M. The consequence of this is that the total numerical value of the word, instead of being  $30 + 40 + 200 + 2 + 5 = 277$ , is  $30 + 600 + 200 + 2 + 5 = 837 =$  by Gematria ThTh ZL, Tat Zal, the profuse Giver. Thus, by writing the M final instead of the ordinary character, the word is made to bear a different qabalistical meaning.

18. In Deuteronomy vi. 4, &c., is the prayer known as the "Shema Yismel" It begins, " SHMO IShRAL IHVH ALHINV IHVH AChD, Shemaa Yssrael Tetragrammaton Elohino Tetragrammaton Achad: "Hear, O Israel, Tetragrammaton your God is Tetragrammaton Unity." In this verse the terminal letter O in SHMO, and the D in ACHD are written much larger than the other letters of the text. The qabalistical symbology contained in this circumstance is thus explained: The letter O, being of the value of 70, shows that the law may

be explained in seventy different ways, and the D=4= the four cardinal points and the letters of the Holy Name. The first word, SHMO, has the numerical value of 410, the number of years of the duration of the first temple, &c. &c. There are many other points worthy of consideration in this prayer, but time will not permit me to dwell on them.

19. Other examples of deficient and redundant spelling, peculiarities of accent and pointing, will be found in various places in the ensuing work.

20. It is to be further noted with regard to the first word in the Bible, BRASHITH, Berashith, that the first three letters, BRA, are the initial letters of the names of the three persons of the Trinity: BN, Ben, the Son; RVCH, Ruach, the Spirit; and AB, Ab, the Father. Furthermore, the first letter of the Bible is B, which is the initial letter of BRKH, Berahhah, blessing; and not A, which is that of ARR, Arar, cursing. Again, the letters of Berashith, taking their numerical powers, express the number of years between the Creation and the birth of Christ, thus: B=2,000, R=200, A=1000, Sh = 300, 1 = 10, and TH = 400; total = 3910 years [See note to the numerical values

in the Table of the Hebrew Alphabet, &c., Plate 1.], being the time in round numbers. Picus de Mirandola gives the following working out of BRASHITH, Berashith:-By joining the third letter, A, to the first, B, AB, Ab=Father, is obtained. If to the first letter B, doubled, the second letter, R, be added, it makes BBR, Bebar=in or through the Son. If all the letters be read except the first, it makes RASHITH, Rashith=the beginning. If with the fourth letter, Sh, the first B and the last TH be connected, it makes ShBTh, Shebeth=the end or rest. If the first three letters be taken, they make BRA, Bera=created. If, omitting the first, the three following be taken, they make RASH, Rash=head. If, omitting the two first, the next two be taken, they give ASH, Ash=fire. If the fourth and last be joined, they give ShTh, Sheth=foundation. Again, if the second letter be put before the first, it makes RB, Rab=great. If after the third be placed the fifth and fourth, it gives AISH, Aish=man. If to the two first be joined the two last, they give BRITH, Berith= covenant. And if the first be added to the last, it gives ThB, Theb, which is, sometimes used for TVB, Thob=good.

21. Taking the whole of these mystical anagrams in proper order, Picus makes the following sentence out of this one word BRASHITH:-Pater in filio (aut per filitum) principium et finem (sive quietum) creavit caput, ignem, et fundamentum magna hominis fide bono: "Through the Son hath the Father created that Head which is the beginning and the end, the fire-life and the foundation of the supernal man (the Adam Qadmon) by His righteous covenant." Which is a short epitome of the teachings of the "Book of Concealed Mystery." This notice of the literal Qabalah has already extended beyond its proper limits. It was, however, necessary to be thus explicit, as much of the metaphysical reasoning of the ensuing work turns on its application.

22. The term "Unwritten Qabalah" is applied to certain knowledge which is never entrusted to writing, but communicated orally. I may say no more on this point, not even whether I myself have or have not received it. Of course, till the time of Rabbi Schimeon Ben jochai none of the Qabalah was ever written.

23. The Dogmatic Qabalah contains the doctrinal portion. There are a large number of treatises of

various dates and merits which go to make up the written Qabalah, but they may be reduced to four heads:

- (a) The Sepher Yetzirah and its dependencies.
- (b) The Zohar with its developments and commentaries.
- (c) The Sepher Saphiroth and its expansions.
- (d) The Asch Metzareph and its symbolism.

24. The SPR ITzIRH, Sepher Yetzirah, or "Book of Formation," is ascribed to the patriarch Abraham. It treats of the cosmogony as symbolized by the ten numbers and the twenty-two letters of the alphabet, which it calls the "thirty-two paths." On these latter Rabbi Abraham Ben Dior has written a mystical commentary. The term "path" is used throughout the Qabalah to signify a hieroglyphical idea, or rather the sphere of ideas, which may be attached to any glyph or symbol.

25. The ZHR, Zohar, or " Splendour," besides many other treatises of less note, contains the

following most important books, of which the three first are translated in this volume:

(a) The SPRA DTzNIOVTHA, Sefhra Dtzeniouma, or "Book of Concealed Mystery," which is the root and foundation of the Zohar.

(b) The ADRA RBA QDIShA, Idra Rabba Qadisha or "Greater Holy Assembly:" this is a development of the " Book of Concealed Mystery."

(c) The ADRA ZVTA QDIShA, Idra Zuta Qadisha, or "Lesser Holy Assembly; " which is in the nature of a supplement to the "Idra Rabba." These three books treat of the gradual development of the creative Deity, and with Him the Creation. The text of these works has been annotated by Knorr von Rosenroth (the author of the "Qabalah Denudata,") from the Mantuan, Cremonensian, and Lublinensian Codices, which are corrected printed copies; of these the Mantuan and Cremonensian are the oldest. A species of commentary is also given, which is distinguished from the actual text by being written within parentheses.

(d) The pneumatical treatise called BITH ALHIM, Beth Elohim, or the "House of the Elohim," edited by Rabbi Abraham Cohen Irija, from the doctrines of Rabbi Yitzchaq Loria. It treats of angels, demons, elemental spirits, and souls.

(e) The "Book of the Revolutions of Souls" is a peculiar and discursive treatise, and is an expansion of Rabbi Loria's ideas.

26. The SPR SPIRVTh, Sepher Sephipoth, or "Book of the Emanations," describes, so to speak, the gradual evolution of the Deity from negative into positive existence.

27. The ASH MTzRP, Asch Metzarah, or "Purifying Fire," is hermetic and alchemical, and is known to few, and when known is understood by still fewer.

28. The principal doctrines of the Qabalah are designed to solve the following problems:-

(a) The Supreme Being, His nature and attributes.

(b) The Cosmogony.

- (c) The creation of angels and man.
- (d) The destiny of man and angels.
- (e) The nature of the soul.
- (f) The nature of angels, demons, and elementals.
- (g) The import of the revealed law.
- (h) The transcendental symbolism of numerals.
- (i) The peculiar mysteries contained in the Hebrew letters.
- (j) The equilibrium of contraries.

29. The "Book of Concealed Mystery" opens with these words: "The Book of Concealed Mystery is the book of the equilibrium of balance." What is here meant by the terms "equilibrium of balance"? Equilibrium is that harmony which results from the analogy of contraries, it is the dead centre where, the opposition of opposing forces being equal in strength, rest succeeds motion. It is the central point. It is the "point



within the circle " of ancient symbolism. It is the living synthesis of counterbalanced power. Thus form may be described as the equilibrium of light and shade; take away either factor, and form is viewless. The term balance is. applied to the two opposite natures in each triad of the Sephiroth, their equilibrium forming the third Sephira in each ternary. I shall recur again to this subject in explaining the Sephiroth. This doctrine of equilibrium and balance is a fundamental qabalistical idea.

30. The "Book of Concealed Mystery" goes on to, state that this "Equilibrium hangeth in that region which is negatively existent." What is negative existence? What is positive existence? The distinction between these two is another fundamental idea. To define negative existence clearly is impossible, for when it is distinctly defined it ceases to be negative existenee; it is then negative existence passing into static condition. Therefore wisely have the Qabalists shut out from mortal comprehension the primal AIN, Ain, the negatively existent One, and the AIN SVP, Ain Soph, the limitless Expansion; while of even the AIN SVP AVR, Ain Soph Aur, the illimitable Light, only a dim conception can be

formed. Yet, if we think deeply, we shall see that such must be the primal forms of the unknowable and nameless One, whom we, in the more manifest form speak of as GOD. He is the Absolute. But how define the Absolute? Even as we define it, it slips from our grasp, for it ceases when defined to be the Absolute. Shall we then say that the Negative, the Uniitless, the Absolute are, logically speaking, absurd, since they are ideas which our reason cannot define? No; for could we define them w should make them, so to speak, contained by our reason and therefore not superior to it; for a subject to be capable of definition it is requisite that certain limits should be assignable to it. How then can we limit the Illimitable?

31. The first principle and axiom of the Qabalah is the name of the Deity, translated in our version of the Bible, "I am that I am," AHIH AShR AHIH, Eheieh Asher Eheieh. A better translation is, "Existence is existence," or "I am He who is."

32. Eliphaz Levi Zahed, that great philosopher and Qabalist of the present century, says in his "Histoire de la Magie" (bk. i. ch. 7): ,The Qabalists have a horror of everything that

resembles idolatry; they, however, ascribe the human form to God, but it is a purely hieroglyphical figure. They consider God as the intelligent, living, and loving Infinite One. He is for them neither the collection of other beings, nor the abstraction of existence, nor a philosophically definable being. He is in all, distinct from all, and greater than all. His very name is ineffable; and yet this name only expresses the human ideal of His Divinity. What God is in Himself it is not given to man to know. God is the absolute of faith; existence is the absolute of reason, existence exists by itself, and because it exists. The reason of the existence of existence is existence itself. We may ask, 'Why does any particular thing exist?' that is, 'Why does such or such a thing exist?' But we cannot ask, without its being absurd to do so, 'Why does existence exist?' For this would be to suppose existence prior to existence." Again, the same author says (ibid. bk. iii. ch. 2): "To say, 'I will believe when the truth of the dogma shall be scientifically proved to me,' is the same as to say, 'I will believe when I have nothing more to believe, and when the dogma shall be destroyed as dogma by becoming a scientific theorem. That is to say, in other words: 'I will only admit the

Infinite when it shall have been explained, determined, circumscribed, and defined for my benefit; in one word, when it has become finite. I will then believe in the Infinite when I am sure that the Infinite does not exist. I will believe in the vastness of the ocean when I shall have seen it put into bottles.' But when a thing has been clearly proved and made comprehensible to you, you will no longer believe it-you will know it."

33. In the "Bhagavadgita," ch. ix., it is said: "I am Immortality and also death; and I, O Arguna! am that which is and that which is not." [Or, which exists negatively."] And again (ch. ix.): "And, O descendant of Bharata! see wonders in numbers, unseen before. Within my body, O Gudakesa! see to-day the whole universe, including everything movable and immovable, all in one." And again (ibid.) Arguna said: "O Infinite Lord of the Gods! O Thou who pervadest the universe! Thou art the Indestructible, that which is, that which is not, and what is beyond them. Thou art the Primal God, the Ancient One; Thou are the highest support of this universe. By Thee is this universe pervaded, O Thou of the infinite forms . . . . Thou art of infinite power, of

unmeasured glory; Thou pervadest all, and therefore Thou art all!"

34. The idea of negative existence can then exist as an idea, but it will not bear definition, since the idea of definition is utterly incompatible with its nature. "But," some of my readers will perhaps say, "your term negative existence is surely a misnomer; the state you describe would be better expressed by the title of negative subsistence." Not so, I answer; for negative subsistence can never be anything but neoaative subsistence; it cannot vary, it cannot develop; for negative subsistence is literally and truly no thing. Therefore, negative subsistence cannot be at all; it never has existed, it never does exist, it never will exist. But negative existence bears hidden in itself, positive life; for in the limitless depths of the abyss of its negativity lies hidden the power of standing forth from itself, the power of projecting the scintilla of the thought unto the utter, the power of re-involving the syntagma into the inner. Thus shrouded and veiled is the absorbed intensity in the centreless whirl of the vastness of expansion. Therefore have I employed the term "Ex-sto," rather than "Sub-sto."

35. But between two ideas so different as those of negative and positive existence a certain nexus, or connecting-link, is required, and hence we arrive at the form which is called potential existence, which while more nearly approaching positive existence, will still scarcely admit of clear definition. It is existence in its possible form. For example, in a seed, the tree which may spring from it is hidden; it is in a condition of potential existence; is there; but it will not admit of definition. How much less, then, will those seeds which that tree in its turn may yield. But these latter are in a condition which, while it is somewhat analogous to potential existence, is in hardly so advanced a stage; that is, they are negatively existent.

36. But, on the other hand, positive existence is always capable of definition; it is dynamic; it has certain evident powers, and it is therefore the antithesis of negative existence, and still more so of negative subsistence. It is the tree, no longer hidden in the seed, but developed into the outer. But positive existence has a beginning and an end. and it therefore requires another form from which to depend, for without, this other concealed

negative ideal behind it, it is unstable and unsatisfactory.

37. Thus, then, have I faintly and with all reverence endeavoured to shadow forth to the minds of my readers the idea of the Illimitable One. And before that idea, and of that idea, I can only say, in the words of an ancient oracle: " In Him is an illimitable abyss of glory, and from it there goeth forth one little spark which maketh all the glory of the sun, and of the moon, and of the stars. Mortal! behold how little I know of God -, seek not to know more of Him, for this is far beyond thiy comprehension, however wise thou art; as for us, wlio are His ministers, how small a part are we of Him!"

38. There are three qabalistical veils of the negative existence, and in themselves they formulate the hidden ideas of the Sephiroth not yet called into being, and they are concentrated in Kether, which in this sense is the Malkuth of the hidden ideas of the Sephiroth. I will explain this. The first veil of the negative existence is the AIN, Ain=Negativity. This word consists of three letters, which thus shadow forth the first three Sephiroth or numbers. The second veil is the AIN

SVP, Ain Soph = the Limitless. This title consists of six letters, and shadows forth the idea of the first six Sephiroth or numbers. The third veil is the AIN SVP AVR, Ain Soph Aur=the Limitless Light. This again consists of nine letters, and symbolizes the first nine Sephiroth, but of course in their hidden idea only. But when we reach the number nine we cannot progress farther without returning to the unity, or the number one, for the number ten is but a repetition of unity freshly derived from the negative, as is evident from a glance at its ordinary representation in Arabic numerals, where the circle 0 represents the Negative, and the 1 the Unity. Thus, then, the limitless ocean of negative light does not proceed from a centre, for it is centreless, but it concentrates a centre, which is the number one of the manifested Sephiroth, Kether, the Crown, the First Sefhira; which therefore may be said to be the Malkuth or number ten of the hidden Sephiroth. (See Plate 11.). Thus, "Kether is in Malkuth, and Malkuth is in Kether." Or, as an alchemical author of great repute (Thomas Vaughan, better known as Eugenius Philalethes) says, ["Euphrates; or, The Waters of the East."] apparently quoting from Proclus: " That the heaven is in the earth, but after an earthly



manner; and that the earth is in the heaven, but after a heavenly manner." But inasmuch as negative existence is a subject incapable of definition, as I have before shown, it is rather considered by the Qabalists as depending back from the number of unity than as a separate consideration therefrom; wherefore they frequently apply the same terms and epithets indiscriminately to either. Such epithets are "The Concealed of the Concealed," "The Ancient of the Ancient Ones," the "Most Holy Ancient One," &c.

39. I must now explain the real meaning of the terms Sephira and Sephiroth. The first is singular, the second is plural. The best rendering of the word is "numerical emanation." There are ten Sephiroth, which are the most abstract forms of the ten numbers of the decimal scale-i.e., the numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Therefore, as in the higher mathematics we reason of numbers in their abstract sense, so in the Qabalah we reason of the Deity by the abstract forms of the numbers; in other words, by the SPIRVTh, Sephireth. It was from this ancient Oriental theory that Pythagoras derived his numerical symbolic ideas.

40. Among these Sephiroth, jointly and severally, we find the development of the persons and attributes of God. of these some are male and some female. Now, for some reason or other best known to themselves, the translators of the Bible have carefully crowded out of existence and smothered up every reference to the fact that the Deity is both masculine and feminine. They have translated a feminine plural by a masculine singular in the case of the word Elohim. They have, however, left an inadvertent admission of their knowledge that it was plural in Gen. iv. 26; ,And Elohim said: Let Us make man." Again (V-27), how could Adam be made in the image of the Elohim, male and female, unless the Elohim were male and female also? The word Elohim is a plural formed from the feminine singular ALH, Eloh, by adding IM to the word. But inasmuch as IM is usually the termination of the masculine plural, and is here added to a feminine noun, it gives to the word Elohim the sense of a female potency united to a masculine idea, and thereby capable of producing an offspring. Now, we hear much of the Father and the Son, but we hear nothing of the Mother in the ordinary religions of the day. But in the Qabalah we find that the

Ancient of Days conforms Himself simultaneously into the Father and the Mother, and thus begets the Son. Now, this Mother is Elohim. Again, we are usually told that the Holy Spirit is masculine. But the word RVCh, Ruach, Spirit, is feminine, as appears from the following passage of the Sepher Yetzirah: "ACHTh RVCh ALHIM CHlIM, Achath (feminine, not Achad, masculine) Ruach Elohim Chiim: One is She the Spirit of the Elohim of Life."

41. Now, we find that before the Deity conformed Himself thus - i.e., as male and female-that the worlds of the universe could not subsist, or, in the words of Genesis, "The earth was formless and void." These prior worlds are considered to be symbolized by the "kings who reigned in Edom before there reigned a king in Israel," and they are therefore spoken of in the Qabalah as the "Edomite kings." This will be found fully explained in various parts of this work.

42. We now come to the consideration of the first Sefhira, or the Number One, the Monad of Pythagoras, In this number are the other nine hidden. It is indivisible, it is also incapable of multiplication; divide 1 by itself and it still remains 1, multiply 1 by itself and it is still 1 and

unchanged. Thus it is a fitting representative of the great unchangeable Father of all. Now this number of unity has a twofold nature, and thus forms, as it were, the link between the negative and the positive. In its unchangeable one-ness it is scarcely a number; but in its property of capability of addition it may be called the first number of a numerical series. Now, the zero, 0, is incapable even of addition, just as also is negative existence. How, then, if 1 can neither be multiplied nor divided, is another 1 to be obtained to add to it; in other words, how is the number 2 to be found? By reflection of itself. For though 0 be incapable of definition, 1 is definable. And the effect of a definition is to form an Eidolon, duplicate, or image, of the thing defined. Thus, then, we obtain a duad composed of 1 and its reflection. Now also we have the commencement of a vibration established, for the number 1 vibrates alternately from changelessness to definition, and back to changelessness again. Thus, then, is it the father of all numbers, and a fitting type of the Father of all things.

The name of the first Sephira is KThR, Kether, the Crown.

The Divine Name attributed to it is the Name of the Father given in Exod. iii. 4: AHIH, Eheieh, I am. It signifies Existence.

Among the Epithets applied to it, as containing in itself the idea of negative existence depending back from it, are:

TMIRA DTMIRIN, Temira De-Temirin, the Concealed of the Concealed.

OTHIQA DOTHIQIN, Authiqa De-Authiqin, the Ancient of the Ancient Ones.

OTHIQA QDISHA, Authiqa Qadisha, the Most Holy Ancient One.

OTHIQA, Authiqa, the Ancient One.

OTHIQ IVIMIN, Authiq Iomin, the Ancient of Days.

It is also called:

NQDH RASHVNH, Nequdah Rashunah, the Primordial Point.

NQDH PSHVTH, Nequdah Peshutah, the Smooth Point.

RISHA HVVRH, Risha Havurah, the White Head.

RVM MOLFI, Rom Meolah, the Inscrutable Height.

Besides all these there is another very important name applied to this Sefhira as representing the great Father of all things. It is ARIK ANPIN, Arikh Anpin, the Vast Countenance, or Macroprosopus. Of Him it is said that He is partly concealed (in the sense of His connection with the negative existence) and partly manifest (as a positive Sefhira). Hence the symbolism of the Vast Countenance is that of a profile wherein one side only of the countenance is seen; or, as it is said in the Qabalah, "in Him all is right side." I shall refer to this title again.

The whole ten Sephirotb represent the Heavenly Man, or Primordial Being, ADM OILAH, Adam Auilah.

Under this Sefhira are classed the angelic order of ChIVTH HQDSh, Chieth Ha-Qadesh, holy living creatures, the kerubim or sphinxes of Ezekiel's vision and of the Apocalypse of John. These are represented in the Zodiac by the four signs, Taurus, Leo, Scorpio, and Aquarius - the Bull, Lion, Eagle, and Man: Scorpio, as a good emblem, being symbolized by the eagle, as an evil emblem by the scorpion, and as of a mixed nature by the snake.

This first Sefhira contained the other nine, and produced them in succession, thus:-

43. The number 2, or the Duad. The name of the second Sefhira is ChKMH, Chohmah, Wisdom, a masculine active potency reflected from Kether, as I have before explained. This Sefhira is the active and evident Father, to whom the Mother is united, who is the number 3. This second Sefhira is represented by the Divine Names, IH, Yah, and IHVH; and among the angelic hosts by AVPNIM, Auphanim, the Wheels (Ezek. i.). It is also called AB, Ab, the Father.

44. The third Sefhira, or Triad, is a feminine passive potency, called BINH, Binah, the Understanding, who is co-equal with Chokmah. For Chokmah, thcr number 2, is like two straight lines which can never enclose a space, and therefore it is powerless till the number 3 forms the triangle. Thus this Sefhira completes and makes evident the supernal Trinity. It is also called AMA, Ama, Mother, and AIMA, Aima, the great productive Mother, who is eternally conjoined with AB, the Father, for the maintenance of the universe in order. Therefore is she the most evident form in whom we can know

the Father, and therefore is she worthy of all honour. She is the supernal Mother, co-equal with Chokmah, and the great feminine form of God, the Elohim, in whose image man and woman are created, according to the teaching of the Qabalah, equal before God. Woman is equal with man, and certainly not inferior to him, as it has been the persistent endeavour of so-called Christians to make her. Aima is the woman described in the Apocalypse (ch. xii.). This third Sephira is also sometimes called the great sea. To her are attributed the Divine names, ALHIM, Elohim, and IHVH ALHIM; and the angelic order, ARALIM, Aralim, the Thrones. She is the supernal Mother, as distinguished from Malkuth, the inferior Mother, Bride, and Queen.

45. The number 4. This union of the second and third Sephiroth produced ChSD, Chesed, Mercy or Love also called GDVLH, Gedulah, Greatness or Magnificence; a masculine potency represented by the Divine Name AL, El, the Mighty One, and the angelic name, ChSHMLIM, Chashmalim, Scintillating Flames (Ezek. iv- 4).

46. The number 5. From this emanated the feminine passive potency GBVRH, Geburah,



strength or fortitude; or DIN, Deen, justice; represented by the Divine Names, ALHIM GBVR, and ALH, Eloah, and the angelic name ShRPIM, Seraphim (Isa. vi. 6). This Sephira is also called PChD, Pachad, Fear.

47. The number 6. And from these two issued the uniting Sephira, ThPARTH, Tiphereth, Beauty or Mildness, represented by the Divine Name ALVH VDOTh, Eloah Va-Death, and the angelic names, Shinanim, ShNANIM (Ps. lxxviii. 18), or MLKIM, Melahim, kings. Thus by the union of justice and mercy we obtain beauty or clemency, and the second trinity of the Sephiroth is complete. This Sephira, or "Path," or "Numeration" for by these latter appellations the emanations are sometimes called together with the fourth, fifth, seventh, eighth, and ninth Sephiroth, is spoken of as ZOIR ANPIN, Zaur Anpin, the Lesser Countenance, or Microprosopus, by way of antithesis to Macroprosopus, or the Vast Countenance, which is one of the names of Kether, the first Sephira. The sixth Sephiroth of which Zaur Anpin is composed, are then called His six members. He is also called MLK, Melekh, the King.

48. The number 7. The seventh Sephira is NTzCh, Netzach, or Firmness and Victory, corresponding to the Divine Name Jehovah Tzabaoth, IHVH TzBAVTh, the Lord of Armies, and the angelic names ALHIM, Elohim, gods, and ThRShIShIM, Tharshisim, the brilliant ones (Dan. x. 6).

49. The number 8. Thence proceeded the feminine passive potency HVD, Hod, Splendour, answering, to the Divine Name ALHIM TzBAVTh, Elohim Tzabaoth, the Gods of Armies, and among the angels to BNI ALHIM, Beni Elohim, the sons of the Gods (Gen. vi. 4).

50. The number 9. These two produced ISVD, Yesod, the Foundation or Basis, represented by AL ChI, El Chai, the Mighty Living One, and ShDI, Shadda&iuml;;, and among the angels by ASHIM, Aishim, the Flames (Ps. civ. 4), yielding the third Trinity of the Sephiroth.

51. The number 10. From this ninth Sephira came the tenth and last, thus completing the decad of the numbers. It is called MLKVTH, Malkuth, the Kingdom, and also the Queen, Matrona, the inferior Mother, the Bride of Microprosopus; and ShKINH, Shekinah, represented by the Divine

Name Adonai, ADNI, and among the angelic hosts by the kerubim, KRVBIM. Now, each of these Sephiroth will be in a certain degree androgynous, for it will be feminine or receptive with regard to the Sephira which immediately precedes it in the sephirotic scale, and masculine or transmissive with regard to the Sephira which immediately follows it. But there is no Sephira anterior to Kether, nor is there a Sephira which succeeds Malkuth. By these remarks it will be understood how Chokmah is a feminine noun, though marking a masculine Sephira. The connecting-link of the Sephiroth is the Ruach, spirit, from Mezla, the hidden influence.

52. I will now add a few more remarks on the qabalistical meaning of the term MThQLA, Metheqela, balance. In each of the three trinities or triads of the Sephiroth is a duad of opposite sexes, and a uniting intelligence which is the result. In this, the masculine and feminine potencies are regarded as the two scales of the balance, and the uniting Sephira as the beam which joins them. Thus, then, the term balance may be said to symbolize the Triune, Trinity in Unity, and the Unity represented by the central point of the beam. But, again, in the Sephiroth

there is a triple Trinity, the upper, lower, and middle. Now, these three are represented thus: the supernal, or highest, by the Crown, Kether; the middle by the King, and the inferior by the Queen; which will be the greatest trinity. And the earthly correlatives of these will be the primum mobile, the sun and the moon. Here we at once find alchemical symbolism.

53. Now in the world the Sephiroth are represented by:

- (1) RASHITH HGLGLIM, Rashilh Ha-Gaigalim, the commencement of whirling motions, the primum mobile
- (2) MSLVTh, Masloth, the sphere of the Zodiac.
- (3) ShBThAI, Shabbathai, rest, Saturn.
- (4) TZDQ, Tzedeq, righteousness, Jupiter.
- (5) MADIM, Madim, vehement strength, Mars.
- (6) ShMSh, Shemesh, the solar light, the Sun.
- (7) NVGH, Nogah, glittering splendour, Venus.
- (8) KVKB, Kokab, the stellar light, Mercury.
- (9) LBNH, Levanah, the lunar flame, the Moon.
- (10) ChLM ISVDVTh, CholomYesodoth, the breaker of the foundations, the elements.

54. The Sephiroth are further divided into three pillars—the right-hand Pillar of Mercy, consisting of the second, fourth, and seventh emanations; the left-hand Pillar of Judgement, consisting of the third, fifth, and eighth; and the middle Pillar of Mildness, consisting of the first, sixth, ninth, and tenth emanations.

55. In their totality and unity the ten Sephiroth represent the archetypal man, ADM QDMVN, Adam Qadmon, the Protogonos. In looking at the Sephiroth constituting the first triad, it is evident that they represent the intellect; and hence this triad is called the intellectual world, OVLM MVShKL, Olahm Mevshekal. The second triad corresponds to the moral world, OVLM MVRGSh, Olahm Morgash. The third represents power and stability, and is therefore called the material world, OVLM HMVTBO, Olahm Ha-Mevetbau. These three aspects are called the faces, ANPIN, Anpin. Thus is the tree of life, Otz ChIIM, Otz Chaiim, formed; the first triad being placed above, the second and third below, in such a manner that the three masculine Sephiroth are on the right, three feminine on the left, whilst the four uniting Sephiroth occupy the centre. This is the qabalistical "tree of life," on which all things

depend. There is considerable analogy between this and the tree Yggdrasil of the Scandinavians.

56. I have already remarked that there is one trinity which comprises all the Sephiroth, and that it consists of the crown, the king, and the queen. (In some senses this is the Christian Trinity of Father, Son, and Holy Spirit, which in their highest divine nature are symbolized by the first three Sephiroth, Kether, Chokmah, and Binah.) It is the Trinity which created the world, or, in qabalistic language, the universe was born from the union of the crowned king and queen. But according to the Qabalah, before the complete form of the heavenly man (the ten Sephiroth) was produced, there were certain primordial worlds created, but these could not subsist, as the equilibrium of balance was not yet perfect, and they were convulsed by the unbalanced force and destroyed. These primordial worlds are called the "kings of ancient time," and the "kings of Edom who reigned before the monarchs of Israel." In this sense, Edom is the world of unbalanced force, and Israel is the balanced Sephiroth (Gen. xxxvi. 31). This important fact, that worlds were created and destroyed prior to

the present creation, is again and again reiterated in the Zohar.

57. Now the Sephiroth are also called the World of Emanations, or the Atziluthic World, or archetypal world, OVLM ATzILVTh, Olahm Atziloth; and this world gave birth to three other worlds, each containing a repetition of the Sephiroth, but in a descending scale of brightness.

58. The second world is the Briatic world, OVLM HBRIAH, Olahm Ha-Briah, the world of creation, also called KVRZIA, Khorsia, the throne. It is an immediate emanation from the world of Atziloth, whose ten Sephiroth are reflected herein, and are consequently more limited, though they are still of the purest nature, and without any admixture of matter.

59. The third is the Jetziratic world, OVLM HITzIRH, Olahm Ha-Yetzirah, or world of formation and of angels, which proceeds from Briah, and though less refined in substance, is still without matter. It is in this angelic world where those intelligent and incorporeal beings reside who are wrapped in a luminous garment,

and who assume a form when they appear unto man.

60. The fourth is the Asiatic world, OVLM HOSH IH, Olahm Ha-Asia, the world of action, called also the world of shells, OVLM HQLIPVTh, Olahm Ha-Qliphoth, which is this world of matter, made up of the grosser elements of the other three. In it is also the abode of the evil spirits which are called "the shells" by the Qabalah, QLIPVTH, Qliphoth, material shells. The devils are also divided into ten classes, and have suitable habitations. (See Table.)

61. The Demons are the grossest and most deficient of all forms. Their ten degrees answer to the decad of the Sephiroth, but in inverse ratio, as darkness and impurity increase with the descent of each degree. The two first are nothing but absence of visible form and organization. The third is the abode of darkness. Next follow seven Hells occupied by those demons which represent incarnate human vices, and torture those who have given themselves up to such vices in earth-life. Their prince is Samael, SMAL, the angel of poison and of death. His wife is the harlot, or woman of whoredom, ASHTh ZNVNIM,



Isheth Zenumin; and united they are called the beast, CHIVA, Chioa. Thus the infernal trinity is completed, which is, so to speak, the averse and caricature of the supernal Creative One. Samael is considered to be identical with Satan.

62. The name of the Deity, which we call Jehovah, is in Hebrew a name of four letters, IHVH; and the true pronunciation of it is known to very few. I myself know some score of different mystical pronunciations of it. The true pronunciation is a most secret arcanum, and is a secret of secrets. "He who can rightly pronounce it, causeth heaven and earth to tremble, for it is the name which rusheth through the universe." Therefore when a devout Jew comes upon it in reading the Scripture, he either does not attempt to pronounce it, but instead makes a short pause, or else he substitutes for it the name Adonai, ADNI, Lord. The radical meaning of the word is "to be," and it is thus, like AHIH, Eheieh, a glyph of existence. It is capable of twelve transpositions, which all convey the meaning of "to be"; it is the only word that will bear so many transpositions. without its meaning being altered. They are called the "twelve banners of the mighty name," and are said by some to rule the twelve

signs of the Zodiac. These are the twelve banners: -IHVH, IHHV, IVHH, HVHI, HVIH, HHIV, VHHI, VIHH, VHIH, HIHV, HIVH, HHVI. There are three other tetragrammatic names, which are AHIH, Eheith, existence; ADNI, Adonai, Lord; and Agla, AGLA. This last is not, properly speaking, a word, but is a notariqon of the sentence, AThH GBVR LOVLM ADNI, Ateh Gebor Le-Olahm Adonai: "Thou are mighty forever, O Lord!" A brief explanation of Agla is this: A, the one first; A, the one last; G, the Trinity in Unity; L, the completion of the great work.

63. The first thing we notice is that both AHIH and IHVH convey the idea of existence; this is their first analogy. The second is, that in each the letter H comes second and fourth; and the third is that by Geniatria AHIH equals IHV without the H (which, as we shall see presently, is the symbol of Malkuth, the tenth Sephira). But now, if they be written one above the others, thus, within the arms of a cross,

AH  
IH IH  
VH

they read downwards as well as across AHIH, IHVH.

64. Now, if we examine the matter qabalistically we shall find the reason of these analogies. For Eheith, AHIH, is the Vast Countenance, the Ancient One, Macroprosopus, Kether, the first Sefhira, the Crown of the Qabalistical Sephirothic greatest Trinity (which consists of the Crown, King, and Queen; or Macroprosopus, Microprosopus and the Bride), and the Father in the Christian acceptance of the Trinity.

65. But IHVH, the Tetragrammaton, as we shall presently see, contains all the Sephiroth with the exception of Kether, and specially signifies the Lesser Countenance, Microprosopus, the King of the qabalistical Sephirothic greatest Trinity, and the Son in his human incarnation, in the Christian acceptance of the Trinity. Therefore, as the Son reveals the Father, so does IHVH, Jehovah, reveal AHIH, Eheieh.

66. And ADNI is the Queen "by whom alone Tetragrammaton can be grasped," whose exaltation into Binah is found in the Christian assumption of the Virgin.

67. The Tetragrammaton IHVH is referred to the Sephiroth, thus: the uppermost point of the letter Yod, I, is said to refer to Kether; the letter I itself to Chokmah, the father of Microprosopus; the letter H, or "the supernal He," to Binah, the supernal Mother; the letter V to the next six Sephiroth, which are called the six members of Microprosopus (and six is the numerical value of V, the Hebrew Van); lastly, the letter H, the "inferior He," to Malkuth, the tenth Sephira, the bride of Microprosopus.

68. Now, there are four secret names referred to the four worlds of Atziloth, Briah, Yetzirah, and Asiah; and again, the Tetragrammaton is said to go forth written in a certain manner in each of these four worlds. The secret name of Atziloth is Aub, OB; that of Briah is Seg, SG; that of Yetzirah is Mah, MH; and that of Asiah is Ben, BN [BN. Ben, means "Son."]. The subjoined Table will show the mode of writing the name in each of the four worlds.

69. These names operate together with the Sephiroth through their "231 gates," as the various combinations of the alphabet are called;

but it would take too much space to go fully into the subject here.

70. Closely associated with the subject of the letters of the Tetragrammaton is that of the four kerubim, to which I have already referred in describing the first Sefhira. Now it must not be forgotten that these forms in Ezekiel's vision support the throne of the Deity, whereon the Heavenly Man is seated-the Adam Qadmon, the sephirotic image; and that between the throne and the living creatures is the firmament. Here then we have the four worlds Atziloth, the deific form; Briah, the throne; Yetzirah, the firmament; Asiah, the kerubim. Therefore the kerubim represent the powers of the letters of the Tetragrammaton on the material plain; and the four represent the operation of the four letters in each of the four worlds. Thus, then, the kerubim are the living forms of the letters, symbolized in the Zodiac by Taurus, Leo, Aquarius, and Scorpio, as I have before remarked.

71. And "the mystery of the earthly and mortal man is afler the mystery of the supernal and immortal One;" and thus was be created the image of God upon earth. In the form of the body

is the Tetragrammaton found. The head is I, the arms and shoulders are like H, the body is V, and the legs are represented by the H final.

Therefore, as the outward form of man corresponds to the Tetragrammaton, so does the animating soul correspond to the ten supernal Sephiroth; and as these find their ultimate expression in the trinity of the crown, the king, and the queen, so is there a principal triple division of the soul. Thus, then, the first is the Neschamah, NShMH, which is the highest degree of being, corresponding to the crown (Kether), and representing the highest triad of the Sephiroth, called the intellectual world. The second is Ruach, RVCh, the seat of good and evil, corresponding to Tiphereth, the moral world. And the third is Nephesch, NPSH, the animal life and desires, corresponding to Yesod, and the material and sensuous world. All souls are pre-existent in the world of emanations, and are in their original state androgynous, but when they descend upon earth they become separated into male and female, and inhabit different bodies; if therefore in this mortal life the male half encounters the female half, a strong attachment springs up between them, and hence it is said that in marriage the separated halves are again

conjoined; and the hidden forms of the soul are akin to the kerubim.

72. But this foregoing triple division of the soul is only applicable to the triple form of the intellectual, moral, and material. Let us not lose sight of the great qabalistical idea, that the trinity is always completed by and finds its realization in the quaternary; that is, IHV completed and realized in IHVH-the trinity of

Crown;  
King;  
Queen;

Father;  
Son;  
Spirit;

Absolute;  
Formation;  
Realization

completed by the quaternary of-

Absolute One  
Father and Mother

Son  
Bride

Macroprosopus, the Vast Countenance  
Father and Mother  
Microprosopus, the lesser Countenance  
Malkuth, the Queen and Bride

Atziloth  
Briah  
Yetzirah  
Asiah.

Archetypal  
Creative  
Formative  
Material

And to these four the soul answers in the following four forms:-Chiah to Atziloth; Neschamah to Briah; Ruach to Yetzirah; and Nephesch to Asiah. See subjoined plate illustrating the analogy between the soul, the letters of the Tetragrammaton, and the four worlds.



73. But Chiah is in the soul the archetypal form analogous to Macroprosopus. Wherefore Neschamah, Ruach, and Nephesch represent as it were by themselves the Tetragrammaton, without Chiah, which is nevertheless symbolized "in the uppermost point of the I, yod," of the soul; as Macroprosopus is said to be symbolized by the uppermost point of the I, yod, of IHVH. For "yod of the Ancient One is hidden and concealed."

74. I select the following r&eacute;sum&eacute; of the qabalistical teachings regarding the nature of the soul from Eliphaz Levi's "Clef des Myst&egrave;res," as also the accompanying plate. This gives the chief heads of the ideas of Rabbi Moses Krodurero and of Rabbi Yitzchaq Loria.

"The soul is a veiled light. This light is triple:

"Neschamah =the pure spirit

"Ruach =the soul or spirit;

"Nephesch =the plastic mediator.

"The veil of the soul is the shell of the image."

"The image is double because it reflects alike the good and the evil anyel of the soul.

"Nephesch is immortal by renewal of itself through the destruction of forms;  
"Ruach is progressive through the evolution of ideas;  
"Neschamah is progressive without forgetfulness and without destruction.

"There are three habitations of souls:-

"The Abyss of Life;

"The superior Eden;

"The inferior Eden."

"The image Tzelem is a sphinx which propounds the enigma of life.

"The fatal image (ie., that which succumbs to the outer) endows Nephesch with his attributes, but Ruach can substitute the image conquered by the inspirations of Neschamah.

"The body is the veil of Nephesch, Nephesch is the veil of Ruach, Ruach is the veil of the shroud of Neschamah.

"Light personifies itself by veiling itself, and the personification is only stable when the veil is perfect.

"This perfection upon earth is relative to the universal soul of the earth (i.e., as the

macrocosm or greater world, so the microcosm or lesser world, which is man).

"There are three atmospheres for the souls.

"The third atmosphere finishes where the planetary attraction of the other worlds commences.

"Souls perfected on this earth pass on to another station.

"After traversing the planets they come to the sun; then they ascend into another universe and recommence their planetary evolution from world to world and from sun to sun.

"In the suns they remember, and in the planets they forget.

"The solar lives are the days of eternal life, and the planetary lives are the nights with their dreams.

"Angels are luminous emanations personified, not by trial and veil, but by divine influence and reflex.

"The angels aspire to become men, for the perfect man, the man-God, [as distinguished from the God-man] is above every angel.

"The planetary lives are composed of ten dreams of a hundred years each, and each

solar life is a thousand years; therefore is it said that a thousand years are in the sight of God as one day.

"Every week-that is, every fourteen thousand years the soul bathes itself and reposes in the jubilee dream of forgetfulness.

"On waking therefrom it has forgotten the evil and only remembers the good."

75. In the accompanying plate of the formation of the soul there will be seen in the upper part three circles, representing the three parts known as Neschamah, Ruach, and Nephesch. From Ruach and Nephesch, influenced by the good aspirations of Neschamah, proceeds Michael, the good angel of the soul; that is to say, the synthetical hieroglyph of the good ideas, or, in the esoteric Buddhist phraseology, the "Good Karma" of a man. From Nephesch dominating Ruach, and uninfluenced by the good aspirations of Neschamah, proceeds Sam&uml;el, the evil angel of the soul; that is to say, the synthetical hieroglyph of the evil ideas, the "evil Karma" of a man. And the Tzelem, or image, is double, for it reflects alike Michael and Sam&uml;el.

76. The following is Dr. Jellinek's ["Beitr&auml;ge zur Geschichte der Kabbalah, Erstes Heft." Leipzig. 1852.] analysis of the sephirotic ideas, according to the ethics of Spinoza:-

1. DEFINITION. -By the Being who is the cause and governor of all things I understand the Ain Soph i.e., a Being infinite, boundless, absolutely identical with itself, united in itself, without attributes, will, intention, desire, thought, word, or deed.

2. DEFINITION. -By Sephiroth I understand the potencies which emanated from the Absolute, Ain Soph, all entities limited by quantity, which, like the will, without changing its nature, wills diverse objects that are the possibilities of multifarious things.

I. PROPOSITION.-The primary cause and governor of the world is the Ain Soph, who is both immanent and transcendent.

(a) PROOF.-Each effect has a cause, and everything which has order and design has a governor.

(b) PROOF.-Everything visible has a limit, what is limited is finite, what is finite is not absolutely identical; the primary cause of the world is invisible, therefore unlimited, infinite, absolutely identical-*ie.*, he is the Ain Soph.

(C) PROOF.-As the primary cause of the world is infinite, nothing can exist without (EXTRA) him; hence he is immanent.

Scholion.-As the Ain Soph is invisible and exalted, it is the root of both faith and unbelief.

II. PROPOSITION.-The Sephiroth are the medium between the absolute Ain Soph and the real world.

PROOF.-As the real world is limited and not perfect, it cannot directly proceed from the Ain Soph: still the Ain Soph must exercise his influence over it, or his perfection would cease. Hence the Sephiroth, which, in their intimate connection with the Ain Soph, are perfect, and in their severance are imperfect, must be the medium.

Scholion.-Since all existing things originated by means of the Sephiroth, there are a higher, a middle, and a lower degree of the real world. Vide infra, Proposition VI.)

III.-PROPOSITION.-There are ten intermediate Sephiroth.

PROOF.-All bodies have three dimensions, each of which repeats the other ( $3 \times 3$ ); and by adding thereto space generally, we obtain the number ten. As the Sephiroth are the potencies of all that is limited they must be ten.

(a) Scholion.-The number ten does not contradict the absolute unity of the Ain Soph; as one is the basis of all numbers, plurality proceeds from unity, the germs contain the development, just as fire, flame, sparks, and colour have one basis, though they differ from one another.

(b) Scholion.-Just as cogitation or thought, and even the mind as a cogitated object, is limited, becomes concrete, and has a measure, although pure thought proceeds

from the Ain Soph; so limit, measure, and concretion are the attributes of the Sephiroth.

IV. PROPOSITION.-The Sephiroth are emanations, and not creations.

1. PROOF.-As the absolute. Ain Soph is perfect, the Sephiroth proceeding therefrom must also be perfect; hence they are not created.

2. PROOF.- All created objects diminish by abstraction; the Sephiroth do not lessen, as their activity never ceases; hence they cannot be created.

Scholion.-The first Sphira was in the Ain Soph as a power before it became a reality; then the second Sphira emanated as a potency for the intellectual world; and afterwards the other Sephiroth emanated for the moral and material worlds. This, however, does not imply prius and posterius, or a gradation in the Ain Soph, but just as a light whose kindled lights, which shine sooner and later, and variously, so it embraces all in a unity.



V. PROPOSITION.-The Sephiroth are both active and passive (MQBIL VMThQBL, Meqabil Va-Metheqabel).

PROOF.-As the Sephiroth do not set aside the unity of the Ain Soph, each one of them must receive from its predecessor and impart to its successor-i.e., be receptive and imparting.

VI. PROPOSITION.-The first Sephira is called Inscrutable Height, RVM MOLH, Rom Maulah; the second, Wisdom, ChKMH, Chokmah; the third, Intelligence, BINH, Binah; the fourth, Love, CHSD, Chesed; the fifth, justice, PChD, Pachad; the sixth, Beauty, ThPARTh, Tiphereth; the seventh, Firmness, NTzCh, Netzach; the eighth, Splendour, HVD, Hod; the ninth, the Righteous is the Foundation of the World, TzDIQ ISVD OVLM, Tsediq Yesod Olahm; and the tenth, Righteousness, TzDQ, Tsedeq.

(a) Scholion.-The first three Sephiroth form the world of thought; the second three the world of soul; and the four last the world of

body; thus corresponding to the intellectual, moral, and material worlds.

(b) Scholion.-The first Sephira stands in relation to the soul, inasmuch as it is called a unity, IChIDH, Yechidah, the second, inasmuch as it is denominated living, ChIH, Chiah; the third, inasmuch as it is termed Spirit, RVCH, Ruach; the fourth, inasmuch as it is called vital principle, NPSH, Nephesch; the fifth, inasmuch as it is denominated soul, NShMH, Neschamah; the sixth operates on the blood, the seventh on the bones, the eighth on the veins, the ninth on the flesh, and the tenth on the skin.

(c) Scholion.-The first Sephira is like the concealed light, the second like sky-blue, the third like yellow, the fourth like white, the fifth like red, [This mixture of white and red refers to Microprosopus, as will be seen in the greater and lesser Holy Assembly.] the sixth like white-red, the seventh like whitish-red, the eighth like reddish-white, the ninth like white-red whitish-red reddish-white, and the tenth is like the light reflecting all colours.

77. I will now revert to the subject of Arikh Anpin and Zaur Anpin, the Macroprosopus and the Microprosopus, or the Vast and the Lesser Countenances. Macroprosopus is, it will be remembered, the first Sefhira, or Crown Kether; Microprosopus is composed of six of the Sephiroth. In Macroprosopus all is light and brilliancy; but Microprosopus only shineth by the reflected splendour of Macroprosopus. The six days of creation correspond to the six forms of Microprosopus. Therefore the symbol of the interlaced triangles, forming the six-pointed star, is called the Sign of the Macrocosm, or of the creation of the greater world, and is consequently analogous to the two countenances of the Zohar. This, however, is not the only occult reason that I have placed this symbol in the plate, for it typifies other ideas upon which I shall not here enter.

The "Book of Concealed Mystery" fully discusses the symbolism of Macroprosopus and Microprosopus; therefore it is well, before reading it, to be cognizant of their similarities and differences. The one is AHIH, Eheieh; the other is the V, Vau, of the Tetragrammaton. The first two letters, I and H, Yod and He, are the father and mother of Microprosopus, and the H final is his

bride. But in these forms is expressed the equilibrium of severity and mercy; [Regarding the equilibrium of severity and mercy of which the universe is the result. See especially "Greater Holy Assembly," §838 et seq.] severity being symbolized by the two Hs, Hes, the mother and the bride, but especially by the latter. But while the excess of Mercy is not an evil tendency, but rather conveys a certain idea of weakness and want of force, too great an excess of severity calls forth the executioner of judgment, the evil and oppressive force, which is symbolized by Leviathan. Wherefore it is said, "Behind the shoulders of the bride the serpent rears his head: "of the bride, but not of the mother, for she is the supernal H, and bruises his head. "But his head is broken by the waters of the great sea." The sea is Binah, the supernal H, the mother. The serpent is the centripetal force, ever seeking to penetrate into Paradise (the Sephiroth), and to tempt the supernal Binah (the bride), so that in her turn she may tempt the supernal Adam (Microprosopus).

It is utterly beyond the scope of this Introduction to examine this symbolism thoroughly, especially as it forms the subject of this work; so I will

simply refer my reader to the actual text for further elucidation, hoping that by the perusal of this introductory notice he will be better fitted to understand and follow the course of qabalistic teaching there given.

# THE BOOK OF CONCEALED MYSTERY.

## CHAPTER I.

1. Tradition.-"The Book of Concealed Mystery" is the book of the equilibrium of balance.

[The word "Dtzenioutha" is difficult to translate, but I think its meaning is best expressed by the words "Concealed Mystery." I have explained in the Introduction the qabalistical meaning of the words "equilibrium" and "balance," §29]

2. Tradition.- For before there was equilibrium, countenance beheld not countenance.

[By the two countenances are meant Macroprosopus and Microprosopus. See Introduction, §§42, 47, 64. 65. 67. 73. and 77.]

3. And the kings of ancient time were dead, and their crowns were found no more; and the earth was desolate.

(The "kings of ancient time" mean the same thing as the "Edomite Kings;" that is, they symbolize worlds of "unbalanced force," which, according to the Zohar, preceded the formation of this universe. I have explained this also in the Introduction, §41 and 56. This and the

immediately following sections are supposed to trace the gradual development of the Deity from negative into positive existence; the text is here describing the time when the Deity was just commencing His manifestation from His primal negative form. Therefore, according to the qabalistical ideas, the universe is the garment as it were of the Deity; He not only contains all, but is Himself all. and exists in all.)

4. Until that head (which is incomprehensible) desired by all desires (proceeding from AIN SVP, Ain Soph, the infinite and limitless one), appeared and communicated the vestments of honour. [This Head, which is here described as proceeding from the infinite and limitless One, the Ain Soph, is the first Sefhira, the Crown Kether. otherwise called Arikh Anpin, or Macroprosopus. the Vast Countenance. From this first Sefhira the other nine emanations are produced. I have explained all this in the Introduction, §38-57, in treating of the Sephiroth.]

5. This equilibrium hangeth in that region which is negatively existent in the Ancient One. [By the expression "This equilibrium hangeth in that region which is negatively existent in the

Ancient One," is meant that the other nine Sephiroth (which are equilibrated by their formation in trinities) are as yet not developed in the first Sephira. but exist within it as the tree exists in the seed from which it springs. By "the Ancient One" is intended the first Sephira, the Crown Kether. one of whose appellations is Autkeqa, the Ancient One. From this Sephira, as I have before remarked, the idea of negative existence depends back towards. the AIN.]

6. Thus were those powers equiponderated which were not yet in perceptible existence.

[These powers are the other nine Sephiroth. which are, as it were. powers of the first Sephira; as soon as they are equated they become positively existent through correlation of force. The next two sections explain the manner of their equilibration while yet negative entities, or rather ideas ]

7. In His form (in the form of the Ancient One) existeth the equilibrium: it is incomprehensible, it is unseen.

[But the first idea of equilibrium is the Ancient One (the first Sephira, or Crown Kether), because it is the first potential limitation of the boundless



light which proceeds from the Limitless One. That is, the central point of Kether is the equilibrium, because the balance does not yet exist, the two opposite poles which form the balance not being yet developed. We must not confuse the two terms, equilibrium and balance. The balance consists of two scales (Opposing forces), the equilibrium is the central point of the beam.]

8. Therein have they ascended, and therein do they ascend-they who are not, who are, and who shall be.

[Therein (in the equilibrium of Kether) have they ascended (developed when they became positively existent), and therein (in the equilibrium) do they ascend (have their first existence), they (the Sephiroth) who are not (exist negatively), who are (then become positive), and who shall be (exist permanently. because they are counterbalanced powers). This triple expression "am not, are, and shall be," also refers to the triple trinity of the Sephiroth.] (See Introduction. §§ 52. 64, 65 and 66.)

9. The head which is incomprehensible is secret in secret.

[This head is Macroprosopus, the Vast Countenance, and is the same as the Ancient One, or Crown Kather. It is secret. for therein are hidden the other potentialities.]

10. But it hath been formed and prepared in the likeness of a cranium, and is filled with the crystalline dew.

[The crystalline dew is the creative lux or Aur. AVR. proceeding from the Limitless One. The Mantuan Codex calls the skull or cranium the first, and the crystalline dew the second conformation of Macroprosopus.]

11. His skin is of ether, clear and congealed.

12. (His hair is as) most fine wool, floating through the balanced equilibrium.

[The ether is the clear and insupportable brilliance of his glory. The hair is white - i.e.; spotless as wool-to denote the utter absence of matter and of shell. The Mantuan Codex calls the ether the third conformation. and the hair the fourth, which latter it refers to the Sephira Netzach, victory.]

13. (His forehead is) the benevolence of those benevolences which are manifested through the prayers of the inferior powers.

[The supernal benignity which transmits their qualities, powers and offices, to the lower Sephiroth (the inferior powers). it must be remembered that each Sephira receives from that which immediately precedes it, and transmits to that which next follows it. Thus. each Sephira is said to be feminine or passive as regards its predecessor, and masculine or active in respect to its successor. (See Introduction, §§ 43 and 51.) The Mantuan Codex calls this the fifth conformation, and refers it to the idea of the ninth Sephira, Yesod, foundation.)

14. His eye is ever open and sleepeth not, for it continually keepeth watch. And the appearance of the lower is according to the aspect of the higher light.

[Were the eye to close (the directing thought Divine to be abstracted from the Sephiroth), the whole universe would give way, for its mainspring would be withdrawn. Because the appearance (development) of the lower (nine Sephiroth) is according to (dependent on) the aspect (ruling thought) of the higher light (Kether, the first

Sephira). The Mantuan Codex terms this the sixth conformation of Macroprosopus, and refers it, as in the case of the fourth conformation. to the primal idea of the Sephira Netzach, victory.]

15. Therein are His two nostrils like mighty galleries, whence His spirit rushes forth over all. (The Mantuan Codex adds that this is the seventh conformation, which refers to MLKVTh, Malkuth, or "the kingdom," the tenth emanation or Sephira of the Deity.)

[The creative spirit, or the "breath of life."]

16. (When, therefore, the Divine law beginneth) BRASHITH BRA ALHIM ATH HSHMIM VATH HARTz, Berashith Bera Elohim Ath Hashamaim Vaath Haaretz: "In the beginning the Elohim created the substance of the heavens and the substance of the earth." (The sense is: Six members were created, which are the six numerations of Microprosopus-viz., benignity as His right arm; severity as His left arm; beauty as His body; victory as His right leg; glory as His left leg; and the foundation as reproductive.) For instead of BRASHITH, Berashith, "in the beginning," it may be read, BRA SHITH, Bera Shith, "He created the six." Upon these depend all things which are

below (principally the Queen, who is the lowest path, or the bride of Microprosopus, and all the three inferior worlds.)

[The view which the Siphra Dtzenioutha here follows out is that the beginning of Genesis describes not only the creation of the world, but the development of God, for it considers the universe as the outward and material expression of the power of the thought Divine. Microprosopus is as it were the reflection of Macroprosopus, for as Macroprosopus has six principal titles, so is Microprosopus composed of six of the Sephiroth. (See Introduction. §§ 42. 47 and 77.) ShITH, Shith, is the Chaldee form of the Hebrew ShSh, Shash, six. The queen is Malkuth, the tenth Sefhira. The three inferior worlds are Briah. Yetzirah, and Asiah. See Introduction, §§ 57-60.]

17. And the dignity of dignity hangeth from the seven conformations of the cranium. (This is the beard of the venerable and Ancient One, which is divided into thirteen portions).

[The Ancient One is the first Sefhim, Macroprosopus, as I have before remarked. The beard, in continuation of the symbolic representation of the head, is divided into thirteen portions, which answer by Gernatria (see

Introduction, § 11) to the idea of unity. For AChD, Achad, unity, yields the number 13 by numerical value.]

18. And the second earth came not into the computation. (That is, the kingdom of the restored world, which elsewhere is called the Bride of Microprosopus, came not into the computation when the six members were said to be created. Or otherwise, when in Genesis iv. 2 it is said in another way, "And the earth," that earth is not to be understood of which mention hath been first made; since by the first is to be understood the kingdom of the restored world, and by the second the kingdom of the destroyed world), and this is elsewhere said.

[The kingdom of the destroyed world is that of unbalanced force. (See Introduction, §§ 41 and 56. and also note Section 3. foregoing.) This refers to a period prior to the development of the Sephiroth. and must therefore be referable to the Edomite kings.]

19. And it hath proceeded out of that which hath undergone the curse, as it is written in Genesis v., 29, "From the earth which the Lord hath cursed." (The meaning is: That the kingdom of

the restored world was formed from the kingdom of the destroyed world, wherein seven kings had died and their possessions had been broken up. Or, the explanation of the world, of which mention is made elsewhere, proceedeth from the kingdom of the destroyed world.)

[These seven kings are the Edomite kings before mentioned in Section 3.]

20. It was formless and void, and darkness upon the face of the deep, and the Spirit of the Elohim vibrating upon the face of the waters. Thirteen (these words, from "it was formless" down to "of the waters," are thirteen in the Hebrew text of Genesis) depend from the thirteen (forms) of the dignity of dignity (that is, the beard of the Macroprosopus, or first formed head).

[I have before remarked that the number thirteen expresses unity. The author of "The Book of Concealed Mystery" here argues that the very number and order of the words in the Hebrew text refer to certain forms of the Deity. The terms "face of the deep" and "face of the waters" bear a striking analogy to Macroprosopus and Microprosopus, the Vast and the lesser Countenances. In this sense the "face of (from) the deep (abyss)" is the countenance formed

from Ain Soph, the limitless One; namely. the first Sephira, the Crown Kether.]

21. Six thousand years depend from the six first. This is what the wise have said, that the world shall last six thousand years, and it is understood from the six numbers of Microprosopus. But also the six following words give occasion to this idea: VIAMR ALHIM IHI AVR VIHI AVR, Veyomar Elohim Yehi Aur Vayehi Aur: "And the Elohim said, Let there be light, and there was light."

[By an exegetical rule of numbers, not so often employed as the others. simple numbers or units signify divine things; numbers of ten, celestial things; numbers of a hundred, terrestrial things; and thousands signify the future. what shall be in an after-age. Hence are the "six thousand years" deduced from the six first words, which also are said to refer to the six Sephiroth of whom Microprosopus is formed; the idea of six being extended into as many thousands, to symbolise that number on the plane of a future age.)

22. The seventh (the millennium, and the seventh space, namely, the Kingdom), above that One which alone is powerful- (i.e., when the six degrees of the members denote mercies and



judgments, the seventh degree tendeth alone to judgment and rigour). And the whole is desolate (that is, the Kingdom, MLKVTH, Malkuth, in the higher powers, is the antitype of the sanctuary, and like as this is destroyed, so also the Schechinah, or Kingdom, is itself exiled) for twelve hours (for the Hebrews include all this time of their exile in the space of one day). Like as it is written: "It was formless and void, &c." (for from the word "it was formless," down to "upon the faces of," are twelve words in the Hebrew text of Genesis.)

[By the same rule, the millennium is deduced from the seventh word. The seventh space here means Malkuth, the kingdom, or the queen, which together with the six of Microprosopus, makes up the seven lower Sephiroth. (See Introduction, § 77. further. for the idea of the balance of mercy and judgment.)]

23. The thirteenth (that is, "of the waters," HMIM, Hamim, which is the thirteenth word) raiseth up these (that is, as well the sanctuary which is above as that which is below) through mercy (since the water symbolizeth that measure of mercy through which judgment and punishments are mitigated), and they are renewed as before

(for the six words follow afresh, as in the beginning the six members are enumerated). For all those six continue and stand fast (they are the members of the Microprosopus, and are not as his bride, and from them is the restitution), since it is written BRA, Bera, "created" (which hath a sense of permanence), and then it is written HITHH, Hayitha, "it was" (which also is a phrase of permanence and not of interpolation), for it is very truth (plainly, therefore, the kingdom perished not, although it might be formless and void, but it retaineth hitherto the essence). [Mercy and judgment are opposites, and from the side of judgment comes the execution of judgment, which is destruction.]

24. And at the end of the Formless and the Void and the Darkness (that is, at the end of the exile this saying shall have place: Isa. ii. 11). And the Tetragrammaton alone shall be exalted in that day (that is, in the time of Messiah).

[The Tetragrammaton (see Introduction, § 67) comprehends the whole ten Sephiroth, and consequently expresses their three trinities of balanced force also; consequently, when the Tetragrammaton appears, the formless and the

void and the darkness disappear, and form, fulness, and light replace them.]

25. But there are excavations of excavations. (The excavation is the receptacle, like that which is hollowed out, or carved out, like a cave, or any other receptacle. Therefore all receptacles are inferior with respect to the superiors, among which the "shells" hold the last place, which here are described, which are) under the form of a vast serpent extending this way and that. (Concerning this serpent the author of the "Royal Valley " speaks thus in his "Treatise of the Shells." The fragments of the receptacles, which have fallen into the world of Creation, of Formation, and of Action, therein exist from the Outer; and judgments are more consonant to these, which are called profane, and have their habitation in the middle space between the Holy and the Unclean. And from the head is formed that great dragon which is in the sea, and is the sea-serpent, which is, however, not so harmful as the earthly one. And this dragon hath been castrated since his crest (or membrum genitale), together with his mate, have been repressed, and thence have been formed four hundred desirable worlds. And this dragon hath in his head a nostril

(after the manner of whales) in order that he may receive influence, and in himself he containeth all other dragons, concerning which it is said: "Thou hast broken the heads of the dragons upon the waters" (Ps. lxxiv. 13). And here the idea or universal form of all the shells is understood, which encompasseth the seven inferior emanations of the queen after the manner of a serpent, as well from the right as from the left and from every side.)

[The excavation or receptacle of a Sephira is that quality whereby it receives the supernal influence from that which immediately precedes it; hence each Sephira has a double quality of receiving and of transmitting. which passes through the four voids, in each of which the Sephiroth exist, though in gradually decreasing light. (See Table subjoined.) The "shells," Qlisoth, are the demons, in whom again is a form of the Sephiroth, distorted and averse. This great dragon which is here described is evidently identical with the leviathan of Job. He is the executor of judgment. the centripetal force, the old serpent ever seeking to penetrate into Paradise; finally, in a more exoteric sense he is Satan and the devil, the accusing one. In the Sepher Yetzirah, a most important qabalistical book, he is called Theli,

ThLI, the dragon. Now, by Gematria, ThLI = 400 + 30 + 10 = 440; and if we "repress his crest" -i.e., take away the first letter, which is Th, Tau, -400, there will remain LI=40=M, Mem, the water. The "400 desirable worlds" are the numerical value of Th, and signify the power of the Tetragrammaton on the material plane (See note to section 21, foregoing). There is much alchemical symbolism contained in the "Siphra Dtzenioutha." The "Seven Inferior Emanations" of the queen, are the seven lower Sephiroth -viz., Chesed, Geburah, Tiphereth, Netzach, Hod, Yesod, and Malkuth; or Microprosopus and his bride, the king and queen. "Shells," Qliphoth, are the evil spirits.]

26. His tail is in his head (that is, he holdeth his tail in his mouth, in order that he may form a circle, since he is said to encompass holiness). He transferreth his head to behind the shoulders (that is, he raiseth his head at the back of the bride of Microprosopus, where is the place of most severe judgments), and he is despised (since in him is the extremity of judgments and severities, whence wrath is the attribute of his forms). He watcheth (that is, he accurately searcheth out and seeketh in what place he may

gain an entry into holiness. And he is concealed (as if laying traps; since he insinuateth himself into the inferiors, by whose sins he hath access to the holy grades, where the carrying out of judgments is committed to him.) He is manifested in one of the thousand shorter days. (Numbers are called days, and numbers of the inferior world short days; among which tens are attributed to the factive, on account of their decimal numeration; hundreds to the formative, since they are numbers of the light of their author, and draw their existence from the tens; but thousands to the creative, for the same reason. But that dragon hath about this his most powerful location, whence, if a defect occurreth only in one numeration of that system through the fault of the inferiors, he is immediately manifest, and thus commenceth his accusations before the throne of glory.)

[Here is the origin of the well-known symbol of a serpent holding his tail in his mouth, like a circle-the serpent of Saturn. The reason that he raiseth his head behind the shoulders of the bride (Malkuth) is because he is. so to speak, not only the executor of judgment, but also the destroyer; destruction as opposed to creation, death as opposed to life. For the whole Sephiroth are

represented as being the balance of mercy and justice, and the tenth Sefira is especially of the nature of justice, as also is Geburah, the fifth. He is concealed, because he is not called into action till justice requires him. The term "decimal numeration" of course refers to the ten Sephiroth. The presence of the serpent when revealed, is an accusation, because it shows that the balance is destroyed; just as in a watch, if one of the wheels be injured. irregularity is at once manifested. Now, life, when it consists of birth into another form, necessarily implies death in the previous form. The throne of glory is the Briatic world.]

27. There are swellings in his scales (that is, like as in a crocodile; because great in him is the heaping together of judgments). His crest keepeth its own place (that is, there is in him no further power of hastening to things beyond in the Outer).

[There is in the destroyer no "hastening to the outer," because he is centripetal and not centrifugal.)

28. But his head is broken by the waters of the great sea. (The great sea is wisdom, the fountain of mercy and loving-kindness; which, if it sendeth

down its influence, judgments are pacified, and the hurtful power of the shells is restricted); like as it is written, Ps. lxxiv. 13: "Thou hast broken the heads of the dragons by the waters."

["The waters of the great sea." are the influence of the supernal mother, Binah, of whom Malkuth is the reflection. But Binah receives the influence of Chokmah. See Introduction.]

29. They were two (male and female, whence the text of the Psalm speaketh of the dragons in the plural number; but when the plural number is given in its least form, two only are understood). They are reduced into one (for the female leviathan hath been slain, lest they should seek to multiply judgments). Whence the word ThNINM, Thenanim (in the before-mentioned passage of the Psalm), is written in a defective form (purposely to denote that restriction).

[I may refer the reader to the Talmud for further information regarding Jewish ideas of the Leviathan. Thenanim is written in a defective form, because the letter I of the plural is omitted. Written fully, it should be ThNINIM, instead of ThNINM.]



30. (But it is said) heads (in the plural number, for the purpose of denoting a vast multitude, as well of species as of individuals in that genus); like as it is written, Ezek. i. 22: "And a likeness as a firmament above the heads of the living creature." (Where also the word living creature, ChIH, Chiah, is put in the singular as a genus of angels; and heads in the plural for the purpose of denoting species and innumerable individuals.) ["Thou hast broken the heads of the dragons (Thenanim) by the waters." It must be remembered that this dragon is said by the author of the " Royal Valley " to be the king of all the "shells" or demons. Now, the demons are divided into ten classes, corresponding to the ten Sephiroth, but in an averse form, and are called in the book, "Beth Elohim," the "impure Sephiroth." The heads of the leviathan (cf. the Lernæn Hydra which Hercules slew) are probably these. Compare the description of the beast in Revelation.]

31. "And the Elohim said, let there be light, and there was light." (The sense may be sought from that Psalm xxxiii. 9) where it is written, "Since He Himself spake, and it was done." (First, therefore, is commemorated) the Path HVA, Hoa, (that is,

the mother of understanding, who is called ALHIM, Elohim, near the beginning of the verse. "And the Elohim said." She also is called HVA, Hoa, in the words of Psalm xxxiii. 9, on account of her truly secret nature) is alone (as well with Moses as with David). The word VIHI, Vayehi, "and it was done," is also alone. (As if the six members were considered separately, seeing that V, Vau, occupieth the first place in the word VIHI, Vayehi.

[This statement, that the supernal mother symbolized by the word Hoa, He, seems at first sight at variance with the statement in another place, that Hoa represents Macroprosopus. But the letter H in the Tetragrammaton symbolizes the supernal mother, and this is also the initial letter of Hoa. And again by Gematria (see Introduction) Hoa, HVA=5+6+1=12, and the digits of 12 1+2=3. And 3 symbolizes Binah because she is the third Sefhira. "Seeing that V, Vau, occupies the first place in the word VIHI," because V stands for the number 6. See Table of the Alphabet, &c., in Introduction.)

32. Then are the letters inverted, and become one. (If, namely, in the word VIHI, Vayehi, the letters I, Yod, and H, He, be placed in front so

that it may read IHVI, Yahevi, it maketh one Tetragrammaton, which exhausteth the whole Divinity. But since these belong to the mother, from whom arise the judgments, hence this tetragrammaton is here written in retrograde order, which mode of writing is referred by qabalists to the judgments, on account of the nature of averse things; whence this ought to be written in this way: IHVI, Yahevi, IHV, Yeho, IH, Yah, I, Yod. But since in the path of understanding those judgments themselves do not exist, but only their roots, while in itself this path is only pure mercy; hence the retrograde order is inverted, in order that it may be posited entire in this manner as at first): I, Yod, IH, Yah, IHV, Yeho, IHVI, Yahevi. (But it is not written in the usual manner, IHVH, Yod, He, Vau, He; because the word is derived from VIHI, Vayehi, whose metathesis is here discussed. And nevertheless the letter) which is last (namely, I, Yod, which is put in the place of the last H, He, in the ordinary form of the Tetragrammaton, denoteth), the Schechinah (or the queenly presence) which is below (that is, a path of the kingdom, namely, MLKVTh, Malkuth, the tenth and last Sefhira); like as (in the other instance) the letter H, He, is found to be the Schechinah.

[The reader will be utterly unable to follow the reasoning in this section, unless he reads carefully what I have said in the Introduction concerning the Literal Qabalah under the heads of Notariqon and Temurah, to which therefore I refer him. Any four-lettered name is of course a tetragrammaton, but this term is especially applied to the word of four letters called by biblical translators Jehovah. It must be remembered that the natural course of writing Hebrew and Chaldee is from right to left, and that when it is written from left to right, it is said to be written "backwards," "in retrograde order." or "averse." By the "path of understanding " is meant Binah, the third Sefhira. Schechinah is of course the Divine Presence manifested in the path of Malkuth I have explained in the Introduction the meaning of the term "path" as employed in the Zohar.]

33. But in one balance are they equiponderated. (The balance denoteth the male and the female; and the meaning is, that the letters I, Yod, and H, He - of which the former is masculine and referreth to the path of the foundation; and the latter is feminine, pertaining to the queen-are interchangeable; since whilst the equilibrium

existeth there is an intercommunication between them, and they are joined together as one. Add to this that the queen is also called ADNI, Adenai, wherein the letter I, Yod, bringeth up the rearguard of the army, as it were; because also it is accustomed to be called, the Lesser Wisdom.) And the living creatures rush forth and return. (This is what is said in Ezek. i. 14 concerning the living creatures, which it is accustomed to be said concerning those letters of the Tetragrammaton, which sometimes hold the last place and sometimes the first; as when I, Yod, rusheth forth unto the last place, and when it returneth unto the beginning again; and so also the letter H, He. Likewise, then, also the living creatures are said to rush forth, when the Tetragrammaton is written with the final H, He, because then the whole system of emanatives is exhausted. But they are said to return when the Tetragrammaton is written with the final I, Yod, so that the sense may be collected in such a manner as to return from the last path of the queen into the penultimate of the foundation, which is designated by this letter I, Yod.

[I have defined "balance" in the 1ntroduction, § 29, which see. The "path of the foundation " is of course Yesod, the ninth Sefhira, while the queen

is Malkuth. the tenth. Yesod is therefore the connecting link between the Microprosopus and the bride. The letter I "bringeth up the rearguard as it were" in the name ADNI, Adonai. because it is the last letter. Ezek, i. 14: the Qabalists by the term ChIVTH HQDSH, Chaivoth Ha-Qadesch, the Holy Living-Creatures, understand the letters of the Tetragrammaton. With regard to the "letters of the Tetragrammaton, which sometimes hold the last place and sometimes the first," the following are two examples - namely, as in the form IHVI, Yod, He, Vau, Yod, the letter I, Yod, is both at the beginning and end of the word; and in the form which is more usual IHVH, Yed, He, Vau, He, the letter H, He. is in the second and last place.)

34. Like as it is written: "And the Elohim saw the substance of the light, that it was good. (Here a reason is adduced from the proposed text itself, showing how the last letter of this form of the Tetragrammaton, namely, I, Yod, may be said to symbolize the bride, since God himself might behold in that light the path of conjunctive foundation, which the word "goodness" pointeth out; but when the foundation is in the act of conjunction - that is, under the idea of

communicating goodness - there then is the bride. But also that the word "goodness" denoteth the foundation is proved from Isa. iii. 10, where it is said, "Say ye unto the righteous man" (that is, to the path of foundation, because the first man is said to be the foundation of the world, Prov. x. 25), "that it shall be well with him." Therefore, then do they ascend within the equilibrium. (That is, these two letters, I, Yod, and H, He, mean one and the same thing. Or, again: But behold, how in balanced power ascend the letters of Tetragrammaton. That is, how those letters agree when in conjunction, which before were standing separated in the word VIHI, Vayehi.)

[The "path of foundation" is of course the ninth Sefhim. Yesod, which is the sixth member of Microprosopus (see section 16. foregoing). and typifies reproductive power. Maikuth is the queen. We must remember that in the Tetragrammaton. IHVH, I, Yod is the father (who is not Macroprosopus, though he is implied therein, as the top point of the Hebrew letter Yod is said to symbolize him); H, He. the supernal mother; V, Vau, the son (Microprosopus); and H. He, final, the bride (the queen). And this is their proper order. Other variations of the Tetragrammaton. therefore, alter the position of the letters with

regard to each other; their normal and correct position being IHVH.]

35 (Whilst the spouse, Microprosopus) was at first alone (he was standing by, whilst the letter V, Vau, occupied the first place, then was he separated from his bride). But all things returned into the unity. (That is, not only were father and mother conjoined into one, because the two letters, I, Yod, and H, He, were combined; but also the Microprosopus returned to his bride, whilst V, Vau, was placed next to I, Yod, in the Tetragrammaton, IHVI, Yahevi. For) V, Vau, descendeth (when in the word VIHI, Vayehi, "and it was done," it occupieth the first place; but in the proposed metathesis it descended into the third place, in order that it might be IHVI, Yahevi). And they are bound together the one to the other (male and female, V, Vau, and I, Yod, the path of beauty and the queen), namely, I, Yod, and H, He (by which are shown wisdom and knowledge, father and mother), like unto two lovers who embrace each other. (By two lovers are understood either V, Van, and I, Yod, only-that is, at the end; or I, Yod, and H, He, together-that is, at the beginning).



[The "path of beauty," or Tiphereth. the sixth Sephira, is sometimes represented by V, Van, and therefore sometimes stands for Microprosopus by itself; it is really the central Sephira of the group of six Sephiroth which compose him. The numerical value of Vau is 6.]

36. (Now the author of the "Siphra Dtzenioutha" hasteneth to the latter explanation of these letters, I, Yod, and V, Van; and concerning V, Van, he saith): Six members are produced from the branch of the root of his body. (The body is Microprosopus; the root of the body is the mother, who is symbolized by the letter H, He; the branch of the root is the letter V, Yau, enclosed and hidden within the letter H, He; and from that very branch were produced the six members - that is, the entire letter V, Van, now having obtained the head.)

[The mother here mentioned is of course the third Sephira. Binah. The six members of Microprosopus forming the entire letter Vau is an allusion to the numerical value of that letter being 6.]

37. "The tongue speaketh great things" (see Dan. vii, 8. And by the tongue is understood the

foundation -namely, the letter I, Yod, joined with his bride; the speech is the marital influx flowing forth from the bride; for the queen is called the word; but the great things are the inferiors of all grades produced.)

[The inferiors of all "grades " or "paths" are the Sephiroth in the inferior worlds.]

38. This tongue is hidden between I, Yod, and H, He. (For father and mother are perpetually conjoined in ISVD, Yesod, the foundation, but concealed under the mystery of Daath or of knowledge.)

[The conjunction of the letters V and H at the end of the Tetragrammaton IHVH is similar to that of I and H at the beginning.]

39. Because it is written (Isa. xlv. 5): "That man shall say, I am of the Tetragrammaton." (The word ANI, Ani, I, when the discourse is concerning judgments, pertaineth to the queen. But whensoever mercy is introduced it referreth to the understanding, like as in this place. In order that the sense may be: The supernal path, which is called I, or the understanding in act of conjunction with the father, is for the purpose of the formation of the Tetragrammaton, and this is

one conjunction between the father and the mother for the constitution of the six members.) And that shall be called by the name Jacob, IOQB, Yaqob. (To call by name is to preserve; and another conjunction of father and mother is introduced for the purpose of preserving the Microprosopus, which is called Jacob.) And that man shall write with his hand, "I am the Lord's." (To write belongeth to the written law, or the beautiful path, and the same also signifieth to flow in. "With his hand," BIDV, Byodo, is by metathesis BIVD, Byod, by I, Yod-that is, through the foundation; in order that the sense may be, it may be formed from his influx, so that the Tetragrammaton may be written with I, Yod, as we have above said.) And by the name of Israel shall he call himself. He shall call himself thus in truth. (For the conception of the Microprosopus is more properly under the name of Jacob, whose wife is Rachel; and his cognomen, as it were, is Israel, whose wife is Leah.)

[The understanding is Binan, the third Sefira. which is referred to the supernal H, He, The "beautiful path" is Tiphereth, the sixth. The foundation is Yesod, the ninth. It is the final Yod, I, of the form of the Tetragrammaton IHVI. which is referred to Yesod, and not the initial, which

belongs to Chokmah, the second Sephira, the Father.]

40. That man shall say, I am the Lord's; he descendeth. (That is: that very conception of the word I, which is elsewhere attributed to the supernal mother, forasmuch as in her agree the three letters of the word ANI, Ani, I; namely A, Aleph, is the highest crown; N, Nun, is the understanding itself, in its fifty celebrated gates; I, Yod, is the foundation or knowledge of the Father; but in this instance it is attributed to the lowest grade of the lower mother, and now is ADNI, Adonai, without the D, Daleth, D, or poverty, but filled with the influx, and is ANI, Ani.) And all things are called BIDV, Byodo (that is, all these things are applied to IVD, Yod, concerning which this discourse is.) All things cohere by the tongue, which is concealed in the mother. (That is, through Daath, or knowledge, whereby wisdom is combined with the understanding, and the beautiful path with his bride the queen -, and this is the concealed idea, or soul, pervading the whole emanation.) Since this is opened for that which proceedeth from itself (that is, Daath is itself the beautiful path, but also the inner, whereto Moses referreth; and

that path lieth hid within the mother, and is the medium of its conjunction. But whensoever it is considered in the outer, when it hath come forth from the mother, then is it called Jacob.)

[The reader is referred to the Introduction for the names, &c., of the Sephiroth. Nun in its fifty gates refers to the numerical value of the letter N, which is 50. The "lower mother" is of course the final H of the word IHVH. the "bride." Daath, generally symbolizes the conjunction of the second and third Sephiroth.]

41. (And herein IHV Yod, He, Vau, differeth from, the whole name and from all the four letters. Now, he turneth back to the other portion of the four-namely, IHV, Yod, He, Vau-and saith:) The Father resideth in the beginning (that is, that the letter I, Yod, which is the symbol of the wisdom and of the father, in that part holdeth the first place, like as in the whole system; since the crown nevertheless is hidden, and is only compared to the highest apex of the letter I, Yod). The mother in the middle (for the letter H, Hi, which is the symbol of the unformed understanding and the supernal mother, holdeth the middle place between I, Yod, and V, Vau, even as in the supernals she is comprehended by

the Father from above, and by the Microprosopus, which is her son, she is covered from below, in whom she sendeth herself downward into the Dath of Hod, or of glory.) And she is covered on this side and on that (by the two, father and son). Woe, woe unto him who revealeth their nakedness! (Since this can be done by the faults of the inferiors, so that Microprosopus loseth this influx, whereby he is of so great power that he can seek to enshroud his mother; for that covering is the reception of the supernal influx, and the capability of transmitting the same to the inferiors, which cannot be done if the mother be uncovered and taken away from the Microprosopus, as the Israelites did when they committed the sin of the calf.

[IHV is of course the Tetragrammaton without the final H. It is interesting to note that in the qabalistical work called the "Sepher Yetzirah," this trigrammatic name is used instead of the Tetragrammaton. The crown which is hidden is Kether, the first Sefira, or Macroprosopus, who is AHIH, and is therefore not openly shown in IHVH. The path of Hod is the eighth Sefira. The father and the son, by whom the mother is enclosed, are of course the letters I and V in the word IHV. With regard to what is said regarding

the Israelites when they committed the sin of the calf, I imagine that it is intended to intimate-(a) That the calf as a symbol of ALHIM, Elohim, not of IHVH; for the Israelites had said, Make us Elohim to go before us." (b) That this name "Elohim" is applied to the feminine portion of the Tetragrammaton HH. (c) That therefore the force was unbalanced which they adored, and that it would have been just as wrong to adore IV alone.]

42. And God said, let there be MARTh, Maroth, lights in the firmament of the heaven. (Now he hasteneth to the third part of that quadrilateral name, namely, to these two letters IH, Yod, He. But by lights are understood the sun and the moon, the beautiful path and the kingdom or bride. And herein the sense is this: although usually by these two letters are accustomed to be understood the Father and the Mother, or the wisdom and the understanding, yet in this place the supernal lights are wanting, like as the word MARTh, Maroth, is written in a defective form; and the meaning is proper to be applied unto the firmament of the heaven- that is, to the foundation, extended and prepared for marital conjunction; for the spouse is called the heaven,

and the member of the treaty is the firmament, like, as, therefore, the two last paths in the whole name IHVI, Yod, He, Vau, Yod are designated by the letters V, Vau, and I, Yod, so likewise these in this portion of the square are designated by the letters, I, Yod, and H, He.) The husband hath dominion over the wife (since it is not written by V, Vau, but by I, Yod, which is the symbol of the member of the treaty, and herein denoteth the actual combination with the female): like as it is written (Prov. x. 25): "And the just man is the foundation of the world." (By this saying he illustrateth his meaning; because by the letter I, Yod, is understood the fundamental member by which the world is preserved in'existence.) [If the reader refers to the Introduction, he will there find in the Table showing the operation of the Sephiroth in the four worlds. &c., that in the world of Asiah the sun is referred to Tiphereth and the moon to Yesod. Furthermore, the circumstance of certain words being written defectively or redundantly is commented on in the Introduction, § 15. The term "square," or "square name." is sometimes applied to the Tetragrammaton. The phrase "member of the treaty" probably alludes to the symbolism of circumcision. In this sense. I, Yod. in the path of



Yesod, the ninth Sephira, has a symbolical phallic signification.]

43. I, Yod, therefore irradiateth two. (That is, the letter I, Yod, in this square of the Tetragrammaton hath a double sense of influx, forasmuch as in the first instance it signifieth the father who illuminateth the mother; and forasmuch as in the second instance it signifieth the Microprosopus, or rather his treaty, which illuminateth the kingdom.) And (again in another manner) it shineth (that is, and also hath a third signification, whilst in the complete name it constituteth the last letter), and passeth on into the woman. That is, and denoteth the bride of Microprosopus, as is shown above, because it is put in the place of the last H, He, of the Tetragrammaton IHVH; like as also it hath the same power of signification in the connection of the names of existence and domination in this manner, IACHD, VNHI.)

44. (Now he turneth to the last part of this square, which is I, Yod, alone, and saith), I, Yod, remaineth one and alone (in order that it may show that all flow out from the one single letter I, Yod, which is in the form of a point, yet partaking

of three parts, concerning which see elsewhere; yet in this place denoting only the woman, or the kingdom, wherein are contained all the supernals.).

[Yod at the end of the Tetragrammaton denotes the synthesis, the circular movement by which the and returns to the beginning. In the secret qabalistical alphabet known as the "celestial alphabet," Yod is represented by three circles at the angles of an equilateral triangle with the apex uppermost. Malkuth, the tenth Sephira, of course receives the influx of all the other Sephiroth (see Table showing the reception and transmission of the Sephiroth in the four worlds.)]

45. And then (if now the Tetragrammaton be not considered in the manner just described, but in this manner of instituting the square, IHVI, IHV, IH, I, then Yod also is in a certain sense solitary, but in a plainly contrary sense. For it ascendeth in its path upwards and upwards. (That is, it doth not so much receive the higher sense, in order that it may denote the beautiful path or the foundation; but the highest, that is, the father or the wisdom.) The woman is again hidden. (That is, in this instance, the former meaning by which it denoted the bride of Microprosopus, namely,

the last letter of the above-written form of the Tetragrammaton, ceaseth in itself.)

[This is in the converse manner. The letter I no longer signifies the bride when it ceases to be the final letter of a Tetragrammaton.]

46. And the mother is illuminated (that is, in the second part of the ordinary averse Tetragrammaton, which consists of the letters IH, to the letter I, Yod, which hath the signification of the father, is added the letter H, He, which is the mother, and because these two are combined by themselves, hence that luminous influence is denoted wherewith the understanding is imbued by the supernal wisdom); and is opened out into her gates (that is, if these two letters be bound closely together, then out of the dead the pentad originateth the number 50, by which are denoted the fifty gates of the understanding; these are said to be opened because the letter H, He, is last and unprotected, not being shut in by any other succeeding letter.)

[This is taking the letters IH separate from the rest of the Tetragrammaton, but themselves conjoined. And as  $I=10$  and  $H=5$ , these two conjoined (multiplied together) give  $N=50$ . And these are the fifty gates or properties of the

understanding. These are opened, because in the word IH, Yah, the letter H is last, not being shut in, as by VH in the Tetragrammaton IHVH, or V in the trigram IHV.]

47. The key is added which containeth six, and closeth its gate. (That is, in the third part of this averse form, which is IHV, the letter H is not altogether the last; but V, the third letter of the Tetragrammaton, closeth it in on the other side, whereby are denoted the six members of the Microprosopus, superinvesting the six members of the mother in such a manner that her last gate, which is the path of glory, HVD, Hod, is closed, and combined with the remainder, which are-Benignity, Severity, Beauty, Victory; drawing their existence singly out of the decad.)

[In the Trigram IHV, V may be called the key, because it closeth the fifty gates symbolized by IH, by coming next to H, so as to close or shut in that letter between itself and L. By "the decad " is meant the ten Sephiroth, which are symbolized by the numerical valae of 1. which is 10.]

48. And it applieth to the inferiors and to this part. (Or, as others read, "it applieth to this side and to that." Now, the discourse is concerning the

fourth part of the square, where the name is complete, whether written as H or as I in the last path; so that, nevertheless, the bride of Microprosopus may be added. Therefore on either side hath Microprosopus a connecting link, for he superinvesteth the mother from the supernal part, so that he may receive her into himself as his soul; and he also again is covered by his bride from the inferior part, so that he in his turn may himself become her soul.)

[The bride, the inferior H, He, is said to be a reflection of the mother, the supernal H, He, in the Tetragrammaton; just as Microprosopus is said to be the reflection of Macroprosopus.]

49. Woe unto him who shall open her gate! (The gates are said to be paths through which influence rusheth forth; they are said to be closed, because, on the other hand, too much influence cannot be taken away from the inferiors; wherefore the members are said to be overshadowed by the members, so that the light may diminish in its transit. But when those very concatenations and cobitions of the lights are separated by the sins of the inferiors, no influx can come into the universe in a proper manner.)

[Following out the symbol of the equilibrium in the Sephiroth, the sin of the inferior paths would be the introduction of unbalanced force. The reader will at first find a little difficulty in following the reasoning of these last few sections, but after reading them over once or twice, their meaning will seem clearer to him.]

## CHAPTER II.

1. THE beard of truth. (That is, now followeth a description of the beard of Macroprosopus, and its thirteen parts, which are more fully described in the "Idra Rabba.")

[The beard is the influx which descends from the first Sefhira through all the others.

Macroprosopus is of course, as I have fully explained in the Introduction, the first Sefhira, Kether, or the crown also called the Ancient One.]

2. Of the beard mention hath not been made. (The correct Mantuan Codex hath this correction, so that the word DQNA, Deqena, is here inserted in the original text. The meaning is, that Solomon in the "Song of Songs" maketh mention of all the other members, but not of the beard.) Because this is the ornament of all. (It is called an ornament because it covereth the rest, just as a garment which ornamenteth the body covereth that. But this beard covereth not only the Macroprosopus, but also the father and the mother, and descendeth even unto Microprosopus. Whence, on account of the communication of so copious a light, it hath also

itself been clothed as with a garment with the great reverence of silence.)

[By this beard, covering "not only Macroprosopus, but also the father and the mother." is meant that, while it is an important attribute of Macroprosopus (who is, be it carefully remembered by the reader Eheieh, AHIH, and not IHVH. in which latter name he is only alluded to as -the uppermost point of the letter I, Yod"), it also extends through the Sephiroth, for it covers the father and the mother (ie., the second Sefhira, Chokmah, wisdom, and the third Sefhira, Binah, understanding, the IH of IHVH). Thus, therefore, though proper;y speaking a part of AHIH, and not of IHVH, it extends through the Tetragrammaton IHVH, for it "descendeth even unto Microprosopus," the next six Sephiroth, the V of IHVH.]

3. From the ears it proceedeth about the circumference of the open space; the white locks ascend and descend. Into thirteen portions it is distributed in adornment. (Of all these see the explanation in the "Idra Rabba " and "Idra Zuta.")

[These thirteen divisions of the beard of Macroprosopus are all descanted upon at length



in both the "Greater" and "Lesser Holy Assembly," in the first mentioned of which a chapter is devoted to the consideration of each division. I therefore shall not need to enter into the subject here, as the reader will find all the information he requires in the latter part of this volume. By Gematria (see Introduction). the word AChD, Achad, one, unity=13. The beard therefore is a glyph of the unity.]

4. Concerning that ornamentation it is written (Jer. ii. 6): "No man passed through it; and where no man dwelt." Man is without, man is not included therein; much less the male. [The verse runs in the English version: "Through a land that no man passed through, and where no man dwelt."]

5. Through thirteen springs are the fountains distributed (by which there is an influx upon Microprosopus and the inferiors). Four are separately joined together, but nine flow upon the body (or, as others read, by advice of the correct Mantuan Codex), encircle the garden (that is, the Microprosopus). [The four, separately joined, probably refer to the four letters of the Tetragrammaton, and the nine

to the last nine Sephiroth - i.e., exclusive of Kether. The Garden, or Paradise, is another term expressive of the whole Sephirotic system in Atziloth. the archetypal world.]

6. This ornamentation beginneth to be formed before the gate of the ears.

7. It descendeth in beauty into the beginning of the lips; from this beginning into that beginning.

8. There existeth a path which goeth out beneath the two galleries of the nostrils, in order that he may seek to pass over transgression; like as it is written, Prov. xix. 11 "And it is glory to pass over a transgression."

[The parting of the moustache on the centre of the upper lip. "It is his glory to pass over a transgression."]

9. Beneath the lips the beard goeth about into another beginning.

10. Beneath that another path goeth forth.

11. It covereth the approaches to the aromatic beginning which is above.

12. Two apples are beheld, to illuminate the lights.

[The two ,apples." or "apple-trees." are the cheeks. Compare with this the imagery of the Song of Solomon.]

13. The influence of all floweth down as far as the heart (therein hang suspended the superiors and the inferiors).

14. Among those locks which hang down, none shineth forth above another.

15. The lesser cover the throat like an ornament; the greater are restored to perfect proportion.

16. The lips are free on every side. Blessed is he who shall become the receiver of their kisses.

17. In that influence of all stream down thirteen drops of most pure balm.

18. In this influence all things exist and are concealed.

19. At that time, when the seventh month draweth nigh, those months shall be found to be thirteen (for in the Codex, so often said to be correct, this word ThRISR, Tharisar, or twelve, is expunged; as if it were then shown to be a year of thirteen months, according to the number of those thirteen divisions of the influence) in the supernal world, and the thirteen gates of mercy are opened. At that time (by which principally the day of expiation is meant, according to that passage of Isaiah, iv. 6): "Seek ye the Lord while He can be found."

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

20. It is written, Gen. i. 11.: "And the Lord said, Let the earth bring forth germination; (let there be) grass yielding seed." (If here the word IHI, Yehi, "let there be," be inserted, they make nine words.) This is that which is written. "And humble your bodies in the ninth of the month at even." (This is to be understood concerning that time

concerning which we have spoken above, because then the Lord is to be sought out.)

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

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

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

23. (But therein is represented to us) the superior I, Yod (that is, the mark of supernal mercy, which is that most holy Ancient One, as the correct

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

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

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

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

26. (For) it is written, Gen. ii. 8: "And the Tetragrammaton Elohim planted." (Whereby is understood) that H, He, which is between the two II, Yods, of the word IHI, Yehi, which in the supernals is) the position of the nose of the more Ancient One over the Microprosopus (concerning which see further in the "Idra Rabba," § 175)- (For this) existeth not without the spirit. (For this H, He, symbolised in Elohim, is rather the supernal He alone. than either the inferior He alone, or both conjoined. The nose of Macroprosopus is said in the "Idra Rabbi" to be life in every part - i.e., it, the life, existeth not therefore without the influx of the spirit which rusheth forth therefrom (See ante, Chapter 1. § 15.)

27. Through H, He, therefore, it is perfected (rather by reason of the mother than by reason of

the bride, of whom it is the soul). For the one H, He, is above (namely, designating the first understanding of the Tetragrammaton; and the other is) the H, He, below (denoting the queen and the bride).

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

29. (Now the author of the "Siphra Dtzenioutha" descendeth to the inferior paths, leaving out Macroprosopus, and examineth the name IHV, Yod He Vau. In this are represented father and mother and Microprosopus. And first occurreth) the supernal I, Yod (the symbol of the father), which is crowned with the crown of the more Ancient One (that is, whose highest apex denoteth the highest crown, or Macroprosopus; or, according to another reading of the passage,



"which is surrounded by the secret things"-that is by the influence or beard of Macroprosopus, which covereth both the father and the mother). It is that membrane of the supernal brain which, on account of its excellency, both shineth and is concealed. (Concerning this matter further, see the "Idra Rabba," § 58.)

30. The supernal H, He (then presenteth itself), which is surrounded by the spirit which rusheth forth from the entrances of the galleries (or the nostrils of Macroprosopus), that it may give life to all things.

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

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

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

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

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

I  
H H  
V

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

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

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

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

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

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

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

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

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

39. VV, Vau, is extended by another (Vam, as it is written VV, for likewise it is elsewhere written with I in the name OB, Aub, and by A in the

names OG, Seg, and MH, Mah, in this manner VAV. So also in the name BN, Ben, it is thus written, VV. But to be disclosed it is fully written). Like as it is written, Cant. vii. 9, "Going down sweetly to my delight" (whereby "sweetly" are understood these two letters VV properly extended).

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

40. In that tremendous flashing flame (is he found in Microprosopus, seeing that in a lesser degree he hath in himself unmixed judgments), for the purpose of enshrouding that gate (that is, in order that he inay be advanced to the condition of maturity, and may then superumbrate his mother, who is symbolised by the fifty gates). ["He", that is the letter V, Vau, of the Tetragrammaton. I have before noticed that the fifty gates of the understanding are equivalent to I and H, to and 5, multiplied together, which yield  $50 =$  numerical value of the letter N, Nun.]

41. (He is therefore called) the supernal V, Vau (Daath or knowledge, and) the inferior V, Vau

(that is, the external Microprosopus. And thus also) the supernal H, He (the mother), the inferior H, He (the bride). But I, Yod, is above all (symbolizing the father), and with him is none other associated; he is I, Vod, as at first; neither ascendeth he in himself (through the height of the numeration, like as with H, He, the pentad, with Vau, the hexad, ascend to a similar height) except as a symbolic glyph. (That is, the decad, which is expressed not in that same letter I, Yod, but by a hexad and a tetrad).

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

42. For when the double forms are manifested (namely, the letters of the name in the above proposed form, as HH and VV) and are united in

one path, in one combination, in order that they may be explained (that is, when they are fully written out in the above manner), then VD, Vau, Daleth (and not another I, Yod), are added unto I, Yod (so that also in it there may be a certain hidden analogy of the equilibrium).

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

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

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

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

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

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

48. And above him is the plenteous dew, diverse with two-fold colour. (Like as in Macroprosopus it is white alone, so here it is white and red, on



account of the judgments. See "Idra Rabba," § 44.)

[Above Microprosopus, not Macroprosopus.]

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

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

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

["So that he may not bear." Remember, this is Microprosopus, or Zauir Anpin, not Macroprosopus, or Arikh Anpin.]

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

["Right and left:" that is, Microprosopus is symbolized by a face in full; while in Macroprosopus "all is right"- i.e. is symbolized by a profile. This and the following sections are considered at length in the "Idra Rabba Qadisha"

("The Greater Holy Assembly "), and the "Idra Zuta Qadisha" ("The Lesser Holy Assembly "), to which the reader is referred.]

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

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

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

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

56. Also it is written, Isa. i. 21 "Righteousness dwelled in it."

57. The "peaceful habitation" is the Ancient One, who is hidden and concealed. Wherefore "thine eyes " is written OINK, Auinak (without the letter

Yod. All these things are explained in the "Idra Rabba.")

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

59. Through its nostrils three flames rush forth.

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

61. It is written, Isa. xiii. 8: "I am the Tetragrammaton, that is my name, and my glory I give not to another." (Now the author of the "Siphra Dtzenioutha" beginneth to explain the ulterior difference between Microprosopus and Macroprosopus, even as to their appellations; where the word ANI, Ani, "I," in the above passage referreth to the Microprosopus, since it involveth the idea of the bride.) Also it is written, Deut. xxxii. 39: " I slay, and 1 make alive." Also it is written, Isa. xivi. 4: "I will bear, and I will deliver you."

[In the word ANI, Ani, the idea of the bride (Malkuth. the H final of the Tetragrammaton) is implied by the letter I, Yod, being last, where it symbolizes the ninth Sephira, Yesod, which is the

connecting link between Microprosopus and the queen. Also N. the second letter. symbolizes the conjunction of the father and the mother, I and H. as I have before observed.]

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

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

63. (Therefore in the third person, HVA, Hoa, is He called who is the Concealed One, and is not found of any. He, who cometh not before the eyes of man; He, who is not called by the Name. ["He. who is not called by the Name;" for, as I have frequently before noticed, the first Sephira is not comprehended in the Tetragrammaton.]

64. (Hitherto hath the disquisition been concerning Microprosopus, to whom also was referred that fulness of form of the letter H, He, wherein it is written by the duplicated HH. But

now another point is taken into consideration, namely, concerning the remaining two modes of writing that letter, when It is written with A, Aleph, and with I, Yod; of which the former is made in the name MH, Mah, and the latter in the names OB, Aub, and SG, Seg; which two forms are given conjoined in the name AHIH, Eheieh (translated "I am " in Exodus). Therefore are to be considered) HA and HI. (Whilst, therefore, it is written HA, this form can be resolved into HVA, Hoa, he, that pronoun of the third person concerning which mention hath been made above: because A, Aleph, in itself containeth V, Vau; to which latter letter the middle line, in the form of the character of the letter Aleph, can be assimilated. And thus, while it is written HA, the word HVA can be symbolized; but not vice versa. For although) V in itself containeth A (because the figure of the letter A may be said to be composed of VIV, if its middle line be divided; so that also, without taking the whole character A into consideration, it may be read HV: this HV) nevertheless doth not contain in itself any real form of writing H, so that it can he read HV or HI.

[The reader must remember that the argument in this section is concerning the shape of the

Hebrew letters mentioned, alone, and that neither their numerical value nor articulate power is taken into consideration. The shape of the Hebrew letters can be seen in the Table of the Alphabet.]

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

66. (But this form, which in itself includeth V, Vau, and D, Daleth, is usual in the inferior paths, and also in the father. And) Woe! when I, Yod, irradiateth not the letters V, Yau, and D, Daleth; (and much more) when I, Yod, is taken away from V, Vau, D, Daleth, through the sins of the world; (because then) the nakedness of them all is discovered.

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

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



### **CHAPTER III.**

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

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

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

[This is the first conformation.]

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

4. Beneath the two nostrils existeth a path filled with hairs, so that it appeareth not. (This is the third conformation.)
5. The cheeks extend on one side and on the other. (This is the fourth conformation.)
6. In them appear apples red as roses. (This is the fifth conformation.)
7. In one tress hang down those hairs strong and black, even unto the breast. (This is the sixth conformation.)
8. Red are the lips as roses, and bare. This is the seventh conformation.)
9. Short hairs descend through the place of the throat and cover the position of the neck. (This is the eighth conformation.)
10. Long and short descend alike. (This is the ninth conformation.)

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

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

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

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

they may be a garden-that is, Microprosopus in action).

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

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

16. The twenty-two letters are figured forth in their colour; not only when the law is given forth in black fire upon white fire, but also in ordinary writings, because this beard is black.

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

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

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

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

19. It is written, Gen. i. 20: "Let the waters bring forth the reptile of a living Soul" (Ch-IH, Ch-iah, living creature is to be here noted).

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

20. Like as it is said IH, Yah (CH-IH, Ch-iah, the corrected Mantuan Codex hath it, so that it may explain the word ChIH, Chiah, living creature, out of the eighth path of the understanding, which is that water of the name Yah, which denoteth father and mother. For when) the light of the former is extended unto the latter (which is the moving of the water) all things reproduce their kind at one and the same time - the waters of good and the waters of evil. (That is, there is reproduction as well in divinity and sanctity as among terrestrial living creatures and man; for by the reptile form souls are symbolized.)

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

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

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

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

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

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

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

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

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

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

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

28. (We have an example of this in this form of the name) VIH (where the male hath two letters, and the female one only; and the masculine also the letter in the beginning long, and afterwards short. But also in this form) the channels of connection are shrouded beneath His covering (that his, the supernal letters are doubtless connected in marital conjunction, but they are enshrouded in the letter Vau. And) Yod (is in this



place) small, (a symbol of the foundation; because) in the very form (of the female, that is, even as he is hidden within H, He, which also is not the supernal but the inferior H, He) he is found. (And all are judgments, because the supernal influx is wanting.)

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

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

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

occurrences." (See further in the "Treatise of the Revolutions of the Soul.")

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

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

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

34. (But) this (that is, the supreme equality) is divided in its sides, because Yod and He are placed expressly as the father and the mother;

but in another equality) the male is conformed with the female (like an androgyn, because the last He is not added. Whence are made) IHV.

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

36. (Thus also) the form and person of a man was seated upon the throne; and it is written, Ezek. i. 26: "And upon the likeness of the throne was the likeness as the appearance of a man above it." [This piece alludes to the Tetragrammaton itself, showing the hieroglyphic form of a man: the I=head, H=arms, V=body, and H =legs. See Introduction and Table of Alphabet.]  
ANNOTATION.

(Belonging to § 19, foregoing.)

1. Another explanation. "Let waters bring forth abundantly." In this place, in the Chaldee paraphrase, it is said IRChShVN, which hath a general meaning of movement. As if it should be said: "When his lips by moving themselves and murmuring, produced the words, like a prayer

from a righteous heart and pure mind, the water produced the living soul." (The meaning is concerning the act of generating life.)

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

[H, He, the supernal mother.]

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

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

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

5. Either (1) by the alphabet, or (2) by commemorating the attributes of the most holy and blessed God, merciful and gracious, &c. (according to the passage in Exodus xxxiv. 6, &c.); or (3) by the venerable names of the most holy and blessed God; such are these \: AHIH, Eheieh (in respect of the Crown), and IH, Yah (in respect of the Wisdom); IHV, Yod He Vau (in respect of the Understanding); AL, El (in respect of the Majesty); ALHIM, Elohim (in respect of the Severity); IHVH,) Yod He Vau He (in respect of the Beauty); TzBAVTh, Tzabaoth (in respect of the Victory and the Glory); ShDI, Shaddai (in respect of the Foundation); and ADNI, Adonai (in respect of the Kingdom). Or (4) by the ten Sephiroth or numerations, which are: MLKVTH, Malkuth, the Kingdom; ISVD, Yesod, the Foundation; HVD, Hod, the Glory; NTzCh, Netzach, the Victory; ThPARTH, Tiphereth, the

Beauty; GBVRH, Geburah, the Severity; ChSID, Chesed, the Benignity; BINH, Binah, the Understanding; ChKMH, Chokhmah, the Wisdom; and KTHR, Kether, the Crown. Or (5) by the commemoration of just men, such as are patriarchs, prophets, and kings. Or (6) by those canticles and psalms wherein is the true Qabalah. And (7), above all these, if any one should know how to declare the conformations of his Lord, according as it is honourable to do. Or (8) if he may know how to ascend from that which is below to that which is above. Or (9) those who know also how to derive the influx from the highest downward. And in all these nine ways there is need of very great concentration of attention; because if he doeth not that, it is written concerning him, 1 Sam. ii. 30: "And they that despise Me shall be lightly esteemed." ["(1) by the alphabet" -i.e. according to the mystic qabalistico, theosophic values of the letters. (2) Exod. xxxiv. 6, 7: "And the LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious. long-suffering and abundant, in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity

of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." (3) By the Divine Names associated with the Sephiroth. (4) The ten Sephiroth. (5) Those analogous to his desire. (6) Phrases bearing on the subject. (7) The qabalistical development of Deity. (8) By the paths. (9) The converse of (8).]

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

[A+M+N= 1+40+50=91.

I+H+V+H+A+D+N+I=10+5+6+5+1+4+50+10=91. Again: H+I+K+L=5+10+20+30=65.

A+D+N+I=1+4+50+10=65. The Jews, when

they come to the word IHVH in reading the Scriptures, either do not pronounce it at all and make a slight pause, or else substitute for it the word Adonai, ADNI.]

7. And this is pointed out in that saying, Hab. ii. 20: "But the Lord is in His holy temple; let all the earth keep silence before Him." (HIKL, Ha-yekal, "the temple, or palace; " HS, Hes, "keep silence; " and ADNI, Adonai, " Lord; " all have the same numeration-namely, 65.)  
[H+S=5+60=65.]

8. For which reason our wise men of pious memory have said mystically, that every good thing of a man is in his house; according to that which is written, Num. xi., 7: "He is faithful in all Mine house." Which is the same as if it were said "in all which is with Me."

9. But if any man attentively meditateth on the nine divisions of these forms (see § 5 ante), like as it is meet to do; that man is one who honoureth the Name of his Lord, even the Holy Name. And hereunto belongeth that which is written, 2 Sam. ii. 30: "Since those who honour Me will I honour; and they that despise Me shall



be lightly esteemed." I will honour him in this world, that I may preserve him, and provide him with all things of which he hath need, in order that all nations of the earth may see that the Name of the Lord is called upon by him; and that they may fear him. And in the world to come he shall be found worthy to stand in the tabernacle of the righteous.

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

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

12. For which reason, concerning that man especially who moveth his lips (in prayer), with a

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

Hereunto is the annotation.

## CHAPTER IV.

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

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

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

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

4. In Gen. i. 24 it is written The earth brought forth the living creature after its kind, cattle and reptile," &c. Hereunto belongeth that which is written, Ps. xxxv. 70 Lord, thou shalt preserve both man and beast."

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

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

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

8. With respect unto the right side he had NShMThA QDIShA, Neschamotha Qadisha, the holy intelligences; with respect unto the left side, NPSH ChIH, Nephesh Chiah, the animal soul. [These answer to the right and left pillars of the Sephiroth. See Introduction.]

9. Man sinned and was expanded on the left side; and then they who are formless were expanded also. (That is those spirits of matter, who

received dominion in the inferior paths of the soul of Adam, whence arose base concupiscence.) When (therefore) both were at once joined together (namely by base concupiscence, together with connexion, and the animal soul) generations took place, like as from some animal which generateth many lives in one connexion.

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

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

12. Out of Yod are produced male and female (if, namely, it be fully written as IVD, Yod, they are then its augment), Vau and Daleth. In this

position Vau is male, and Daleth is female. And hence arise DV, the two letters which are the duad male and female; and not only the duad, but also the co-equal duads (of the superior and inferior conjunctions).

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

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

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

15. Whence it is plain that in the letter H, He, are hidden the letters D, Dakth, V, Vau; and in IVD,

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

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

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

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

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

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

19. (Also we find these two equations in that saying) Exod. xiv. 15: "And the Lord said unto Moses (who is referred to the mother), Why criest thou unto Me? " (But also a cry is referred to the mother, just as a groan is to the beautiful path, and an exclarration to the kingdom. But) ALI, Eli, unto me (note this is the same as, "and unto I,



Yod;" or the father). "Speak unto the children of Israel (the speech is the queen; Israel is the beautiful path) that they set forward." Wherein note well the word VISOV, Vayesaau, "that they set forward," wherein are VI masculine letters; SO feminine letters).

["But also a cry, &c." Meaning the three Sefhiroth, Bipsah, Tiphereth, and Malkuth.]

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

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

21. Hereunto also pertaineth that passage, Exod. XV. 26 And if thou shalt do right in His eyes, and shalt hearken unto His precepts, and shalt keep all His statutes." (Where in the last word also two equations are placed.) "Because I am the Lord thy God who healeth thee." (Note this, because again here is hidden the mystery of the understanding and the wisdom, of the path of beauty and of the congregation of Israel.)

## CHAPTER V.

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

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

whom it is written (in the place cited above) corrupt children."

3. (When it is said) BRASHITH, BRA, Berashith bera, In the beginning created," (the supernal paths are under stood. For) BRASHITH, Berashith, is the speech (one of the ten rules of Genesis), but BRA, Bera, is the speech halved. (But there are here understood) Father and Son, the hidden and the manifest. (And also)

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

["No mention made of the crown "-i.e., Kether, the first Sefhira, Macroprosopus.]

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

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

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

7. HShMIM, Ha-Shamaim, "the heavens" (the fifth word of this text, and) VATH, Vaath, "and the substance of " (the sixth word; they are referred unto the paths of beauty and victory) like as it is written, 1 Chron. xxix. 11: "And the beauty and the victory." These paths are joined together in one.

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

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

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

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

11. Like as it is written, Num. xix. 17: "And shall pour upon him living waters in a vessel." (But the life looketh towards the mother; and it) is (understood to be that path which is called) ALHIM CHUM, Elohim Chiim, "the Elohim of life;" and the king of the universe (that is, the understanding. Whereunto belong also the

following sayings:-) Ps. cxvi. v. 9: "I will walk before the Lord in the lands of life." Also 1 Sam. 29: "And the soul of my Lord shall be bound in the quiver of life." Also Gen. ii. 9: "And the tree of life in the midst of the garden." (All these, I say, refer unto the understanding, from which the six members receive the influx. And to it also pertain the following names, namely, the name) IH, Yah (whensoever it is written in full with A in this manner:) IVD HA, Yod Ha (and containeth the number of the numeral powers of the letters of the Tetragrammaton, namely, 26; unto which also is referred that form of the name belonging unto the intelligence), AHII, Eheii (where in the place of the final He, Yod is put, as in a former instance. (See Chap. I. § 32.)

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

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

13. And the Tetragrammaton hath said: "My spirit shall not strive with man for ever, seeing that he also is in the flesh." (In this passage, when it is said:) "And the Tetragrammaton hath said," (it is to be noted that) after that there was formed (the supernal structure), in the last place concerning Microprosopus (this name is understood). For when it is said, "He calleth this also by the name," the Ancient One speaketh occultly in a hidden manner.

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

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

15. And because it is written (in the same place) "And his days shall be a hundred and twenty years," I, Yod, is either perfect (whensoever its singular parts exist in the form of decads) or imperfect (when they are in monads or units).



When (therefore Yod (is placed by itself) alone (it is understood to be perfect, because in itself it containeth) a hundred. (But if) two letters (are put, then are understood the ten units) twice reckoned; (hence are produced) the hundred and twenty years.

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

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

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

["This decad is increased into ten thousand by the paths joined with the four letters of the Tetragrammaton "--i.e. the paths are the Sephiroth = the numbers from one to ten; and they are said to be joined with the four letters by multiplying the decad to the fourth power, or  $10^4$ . Hence for 1, the first letter, we have  $10 \times 1 = 10$ ; for H, the second letter, we have  $10 \times 10 = 100$ ; for V, the third letter,  $10 \times 10 \times 10 = 1,000$ ; and for H, the fourth letter,  $10 \times 10 \times 10 \times 10 = 10,000$ . In the Shemitic languages. a paragogic letter is one which is added to a word to give it additional emphasis.]

17. "There were giants in the earth," Gen. vi. 4. (If this word HIV, Hayu, is considered, which also is a form of the often varied name, it taketh its rise from the kingdom.) This is that which is written, Gen. ii. 10: "And thence is it divided, and is in four heads." (Where is understood the end of that emanation which the separated universe followeth. Nevertheless) from the place where the body is divided, they are called those trees (or,

as the Mantuan Codex correcteth the passage: Where the garden is divided, and the seven infer;or emanations are understood; where then it divideth the universe into the inferior worlds and provideth a habitation for the shells or spirits of matter). Hence it is written. "And from hence is it divided."

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

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

19. And the sons of the Elohim. are guarded (nor is mention made of a similar case) until Solomor came and joined himself with the daughters of men; like as it is written, Eccles. ii. 8: VThONVGVTh, Ve-Thonogoth "And the delights of the sons of men," &c. Where (in the feminine gender) he calleth the word ThONVGVTh, Thonogoth, and not (as elsewhere in the

masculine gender) ThONVGIM, Thonogim, "sons of Adam;" so that it is intimated in an occult manner that the latter (the sons of the Elohim) are of those other spirits who are not contained under the supernal wisdom; concerning which it is written, 1 Kings v. 12: "And the Lord gave wisdom unto Solomon." (Concerning these matters, further see the Treatise of the Revolutions)."

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

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

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

22. Those (spirits) are powerful who exist from eternity. That is, from (eternity or) the supernal world (the understanding, namely, whence are

excited severity and rigour). The men of the name (that is) who exercised themselves in the name.

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

24. It is said openly "the men of the name," and not "the men of the Tetragrammaton." Not (therefore used they the name) with respect unto the mystery of the Arcanum, or in a diminutive form; nor yet with any diminution of the (name itself).

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

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

Microprosopus, to whom, or to the beautiful path, the spirit belongeth.)

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

[Concerning the "twelve banners of the sacred Name," the metatheses of the Tetragrammaton.

see introduction, § 62; also concerning the Edomite kings. I have before remarked that the demons are called Qliphoth, or "shells," by the Qabalists. The thirteen in Microprosopus is composed of nine manifest and four hidden.

28. Five kings (that is, the five letters MNTzPK, Me, Nun, Tzaddi, Pe, Kath, which are the roots of the judgments), betake themselves into swift flight before four (the four letters of the Tetragrammaton which bear with them the influx of benignity. They cannot remain (since the judgments and rigours cease and flee). [The letters of the Hebrew alphabet are divided into three classes, the three mothers as they are called, AMSH; the seven duplex letters, BGDKPRTh, so called because they are sometimes tenues and sometimes aspirates, according to whether they are written with or without the Daghesh point; and the twelve simple letters. HVZChTILNSOTzQ. They are also divided into the three categories of Chosed, Din, and Rachmim, or mercy, judgment, and mildness. Now these five letters MNTzPK denote the severest judgments, and their number = 280 = PR = the name of the angel Sandalphon, SNDLPVN, the angel IOR, or of

the wood of the world of Asiah, since the greatest part of it are sterile trees.

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

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

31. The tree which is mitigated (that is, the path of the kingdom or Schechinah, which is the tree of the knowledge of good and evil, which in itself existeth from the judgments, but is mitigated by the bridegroom through the influx of mercies)



resideth within (within the shells; because the kingdom hath its dominion over all things, and its feet descend into death). In its branches (in the inferior worlds) the birds lodge and build their nests (the souls and the angels have their place). Beneath it those animals which have power seek the shade (that is, the shells, "for in it every beast of the forest doth walk forth," Ps. civ. 20). [See the Introduction for the Sephiroth arranged in the three pillars, or tree of life.]

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

[The seven palaces answer to the 3rd, 4th, 5th, 6th, 7th, 8th, and 9th Sephiroth, operating through the respective orders of the angels into the spheres of the seven planets, Saturn, Jupiter, Mars, Sol, Venus, Mercury, and Luna. The four animals, or Chaioth Ha-Qadesch, are the vivified powers of the four letters of the Tetragrammaton

operating under the presidency of the first Sefhira as the mainspring of primum mobile of creation. The four wheels are their correlatives under the second Sefhira, on their four sides-namely, the four elements of the air. fire, water, and earth, which are the abodes of the spirits of the elements, the sylphs, salamanders, undines, and gnomes, under the presidency of the tenth Sefhira.

33. The serpent (which was made from the rod of Moses -that is, the shelf- NVOH, Nogah, or splendour) which rusheth forth with three hundred and seventy leaps (the thirty-two names together with the five letters of ALHIM, Elahim, which make 37, multiplied by the decad 370, and the judgments of the bride are denoted, to which that shell directeth his springs, because he is of middle nature betwixt the holy and the profane). "He leapeth upon the mountains, and rusheth swiftly over the hills," like as it is written (Cant. ii. 9. That is, he leapeth high above the rest of the shells). He holdeth his tail in his mouth between his teeth (that is, his extremity, by which he is linked to the shells, turneth towards his other extremity wherewith he looketh towards holiness). He is pierced through on either side (so

that he may seek to receive the superior and inferior nature). When the chief ariseth (who is Matatron) he is changed into three spirits (that is, he assumeth the nature of three inferior shells). ["Nogah " is also the qabalistical title of the sphere of the planet Venus. MTTRVN, Metatron, or Methraton, is the particular intelligence of the first Sephira, and is called the "Prince of Faces;" he is said also to have been the "ruler of Moses." Methraton has the same numeration as ShDI, Shaddai, the Almighty.)

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

["Enoch hath been made into a boy," &c. This peculiar rendering of the passage, " Train up a child in the way," &c., arises from reading in the Hebrew text ChNVK, Chasokh, Enoch, instead of CHNK. Chanekh, "train up," or "instruct.")

35. With the Elohim, and not with the Tetragrammaton (because he himself is referred

unto the path of the queen, to whom is attributed this name of Rigour). "And he existed not" (longer) under this name (Enoch), because the Elohim took him in order that he might be called by this name. (For this name is communicable unto the angels, and in the first instance unto this chief among them, namely, Metatron.)

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

37. (There is one) rigorous judgment (of severity), another that is not rigorous (that is, of the kingdom). There is one judgment by balance (wherein are the two scales of merit and error), another judgment which is not made by balance;

(and this is) the gentle judgment (whereby the Israelites are judged. But also there is given) the judgment which is neither of the one nature nor of the other. (Namely, the beautiful path.) [Of course the " beautiful path " is Tiphereth, the sixth Sephira.]

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

39. (Concerning this face, it is written) Exod. xxxiv. 29: if And Moses knew not that the skin of

his face shone " where by the face the mother is understood; by the skin, the queen.) This is that which is said, Gen. iii. 21: "Tunics of skin " (because by itself the kingdom is wanting in light).

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

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

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

43. For it is written, AHH, IHVH, ALHIM, Ahah Tetragrammaton Eloldni! "Ah Tetragrammaton Elohim!" When the H, He, appeareth (first), and H, He (in the second place); then is Tetragrammaton called Elohim (like as a judge; because in the world to come there will be work for much strength. This is) the full name. And it is written, Isa. ii. 11: "And Tetragrammaton alone shall be exalted in that day." When the one He is turned towards the other He, and Yod is taken away, then cometh vengeance into the universe; and except for that Adam who is called

Tetragrammaton, the universe would not exist; but all things would be destroyed. Hence it is written: "And the Tetragrammaton alone," &c.

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