UNE ✦ SACRA

Judaism

Zohar — The Greater Holy Assembly

(Idra Rabba)

✦ ✦ ✦

Ascribed to Shimon bar Yochai; probably Moses de León (English translation by S. L. MacGregor Mathers)

S. L. MacGregor Mathers (1887)

Credits

Author	Ascribed to Shimon bar Yochai; probably Moses de León (English translation by S. L. MacGregor Mathers)
Date	13th century
Original language	Aramaic
Version	S. L. MacGregor Mathers (1887)
Edition	1.1
Translation	Samuel Liddell MacGregor Mathers
Source	Internet Sacred Text Archive — The Kabbalah Unveiled (Mathers)
License	CC BY-NC-SA 4.0 · original: Public domain

About:

The Idra Rabba Qadisha, "Greater Holy Assembly", is the most solemn part of the Zohar. Rabbi Shimon bar Yochai gathers nine companions in a field and one by one they reveal the mysteries of the divine face: the skull, the hair, the forehead, the eyes, the nose and the thirteen aspects of the beard of the Ancient of Days, and then the form of Microprosopus, the lesser face.

At the end three of the companions die in ecstasy. It is the text in which Kabbalah speaks of God with the most images of the human body, always as symbol.

The English translation is by S. L. MacGregor Mathers (The Kabbalah Unveiled, 1887), made from the Latin version of Knorr von Rosenroth (Kabbala Denudata, 1677–1684), not directly from the Aramaic.

Mathers calls the divine faces Macroprosopus (Arikh Anpin, the "Long of Face") and Microprosopus (Zeir Anpin, the "Short of Face"). The paragraph numbers are his; the comments he put in square brackets are omitted.

Source: https://www.sacred-texts.com/jud/tku/index.htm

Mathers translated from the Latin of Knorr von Rosenroth's Kabbala Denudata (1677–1684). His commentary in square brackets and his notes are omitted; the paragraph numbers are his.

See the source listed above for the terms of use of this version. The design of this file belongs to Une Sacra (CC BY-NC-SA 4.0); the text keeps the license listed above.

Digital edition generated on November 27, 2026 by Une Sacra, an open library of sacred texts. · UneSacra.com

Contents

The Ingress and the Preface

Of the Condition of the World of Vacancy

Concerning the Ancient One, or Macroprosopus, and Concerning His Parts, and Especially Concerning His Skull

Concerning the Dew, or Moisture of the Brain, of the Ancient One, or Macroprosopus

Further Concerning the Skull of Macroprosopus

Concerning the Membrane of the Brain of Macroprosopus

Concerning the Hair of Macroprosopus

Concerning the Forehead of Macroprosopus

Concerning the Eyes of Macroprosopus

Concerning the Nose of Macroprosopus

Concerning the Beard of Macroprosopus in General

Concerning the Beard of Macroprosopus in Particular; And, in the First Place, Concerning Its First Part

Concerning the Second Part of the Beard of Macroprosopus

Concerning the Third Part of the Beard of Macroprosopus

Concerning the Fourth Part of the Beard of Macroprosopus

Concerning the Fifth Part of the Beard of Macroprosopus

Concerning the Sixth Part of the Beard of Macroprosopus

Concerning the Seventh Part of the Beard of Macroprosopus

Concerning the Eighth Part of the Beard of Macroprosopus

Concerning the Ninth Part of the Beard of Macroprosopus

Concerning the Tenth and Eleventh Parts of the Beard of Microprosopus

Concerning the Twelfth Part of the Beard of Macroprosopus

Concerning the Thirteenth Part of the Beard of Macroprosopus

Conclusion of the Matter Concerning Macroprosopus

The Ingress of Microprosopus

Concerning the Edomite Kings

Concerning the Skull Op Microprosopus and Its Appurtenances; Namely, Concerning the Subtle Air, and the Fire, and the Dew

Concerning the Brain and Membrane of the Brain of Microprosopus

Concerning the Hair of Microprosopus

Concerning the Forehead of Microprosopus

Concerning the Eyes of Microprosopus

Concerning the Nose of Microprosopus

Concerning the Ears of Microprosopus

Concerning the Beard of Microprosopus

Concerning the First Part of the Beard of Microprosopus

Concerning the Second Part of the Beard of Microprosopus

Concerning the Third Part of the Beard of Microprosopus

Concerning the Seven Last Portions of the Beard of Microprosopus

Concerning the Body of Microprosopus in General, Under the Condition of an Androgyn

Concerning the Feminine Portion of Microprosopus; and Concerning the Remaining Parts of the Body of Each

Concerning the Separate Members of Each Personification, and Especially Concerning the Arms of Microprosopus

Concerning the Separation of the Masculine and the Feminine, and Concerning Their Conjunction

Concerning the Judgments

Further Remarks Concerning the Supernal Man

Conclusion

THE INGRESS AND THE PREFACE

✦

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

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

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

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

5 His companions who were there were silent.

6 Rabbi Abba arose and said unto him: "With the favour of the Lord, also it is written, Psa. xxv. 14: 'The Arcanum of the Tetragrammaton is with them that fear Him.' And well do these companions fear that Holy and

Blessed One; and now they have entered into the assembly of the tabernacle of his house, some of them have only entered, and some of them have departed also."

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

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

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

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

11 Rabbi Schimeon began, and said: "Time for Thee, O Tetragrammaton to lay to Thine hand." Why is it time for the Tetragrammaton to lay to His hand? Because they have perverted Thy law. What is this, they hath perverted Thy law?' The higher law, which is itself made void, if it be not carried out according to his commands. Wherefore is this? (Or, as others read: Wherefore is this name Tetragrammaton here employed?) This hath been said concerning the Ancient of Days.

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

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

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

15 Rabbi Schimeon rejoiced, and said. "O Tetragrammaton! I have heard Thy speech, and was afraid! (Hab. iii. 1). He hath said: 'It is therefore rightly done, seeing that fear hath followed; but for us the matter rather dependeth upon love.' Like as it is written, Deut. vi. 5: 'And thou shalt delight in Tetragrammaton thy God.' Also it is written, Mal. i. 2: "I have loved you.'"

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

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

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

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

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

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

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

OF THE CONDITION OF THE WORLD OF VACANCY

✦

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

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

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

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

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

30 It is said that before the Ancient of the Ancient Ones, the Concealed One of the Concealed Ones, instituted the formations of the King (under certain members and paths of Microprosopus) and the diadems of the diadems (that is, the varied coverings whereby the superfluity of the Lights is circumscribed); beginning and end existed not (that is, there was neither communication nor reception).

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

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

33 And all those things which were carved out, but subsisted not, are called by their names (that is, were divided into certain classes), neither yet did they subsist, until He forsook them (so that they could receive the

lights from the receptacles above themselves), and hid Himself before them (in diminished light).

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

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

✦

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

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

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

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

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

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

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

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

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

✦

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

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

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

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

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

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

FURTHER CONCERNING THE SKULL OF MACROPROSOPUS

✦

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

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

54 And He Himself, the Most Ancient of the Most Ancient Ones, is called ARIK DANPIN, Arikh Da-Anpin, the Vast Countenance, or Macroprosopus; and He Who is more external is called ZOIR ANPIN, Zauir Anpin, or Him Who hath the Lesser Countenance (Microprosopus) in opposition to the Ancient Eternal Holy One, the Holy of the Holy Ones.

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

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

57 And all the skulls reflect this shining whiteness towards the Ancient of Days, 1 when they are numbered out of their mingled confusion. And by reason of this there existeth herein an opening towards the skull below, when they proceed to numeration.

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE MEMBRANE OF THE BRAIN OF MACROPROSOPUS

✦

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

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

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

61 And this is that which they say:—Hidden is the science of the Ancient One, and His brain is calm and concealed.

62 And that membrane hath an outlet towards Microprosopus, and on that account is His brain extended, and goeth forth by thirty and two paths. 1

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

64 Nevertheless the membrane is opened from below. And this is that which we have said: Among the signatures of the letters (is) ThV, Tau, Th; nevertheless He impresseth it as the sign of the Ancient of Days, from

Whom dependeth the perfection of knowledge, because He is perfect on every side, and hidden, and tranquil, and silent, like as good wine upon its lees.

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE HAIR OF MACROPROSOPUS

✦

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

66 And in single curls are four hundred and ten locks of hair, according unto the number of the word, QDVSh, Qadosch, Holy.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

86 That is what is written, Prov. iv. 18: "And the path of the just shall shine as the light, going forth, and shining more and more unto the perfect day.

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE FOREHEAD OF MACROPROSOPUS

✦

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

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

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

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

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

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

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

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

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

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

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

100 But when this forehead is uncovered, inclination and acceptation are found in perfect form, and all wrath is quieted and subdued before Him. 10I, From that forehead shine forth four hundred habitations of judgments, when it is uncovered during that period of acceptation, anti all things are at peace before it.

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

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

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

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

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

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

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

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE EYES OF MACROPROSOPUS

✦

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

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

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

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

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

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

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

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

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

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

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

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

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

125 "The second whiteness shineth and ascendeth and descendeth, and darteth forth its rays, and igniteth three other lights, which are called NTzCh, Netzach, Victory, ChSD, Chesed, and Benignity, ThPARTh, Tiphereth, and Beauty; and they radiate in perfection and in gladness.

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

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

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

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

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

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

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

133 And it irradiateth the three crowns which remain, when it is needful, so that it may be uncovered, if that be pleasing unto the Most Ancient One hidden from all.

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

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

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

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

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

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

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

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

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

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

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

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

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

147 This is what is written, Gen. xlix. 23: "Joseph is the son of a fruitful bough; the son of a fruitful bough above Ayin." Why, "the son of a fruitful bough above Ayin?" As though to imply, "because of that eye which beheld him."

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

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

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

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

152 Such are not the inferiors, who in themselves have redness, and blackness, and whiteness—three colours; and are not always open, for there are eyelids as a protection over these eyes.

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

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

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

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

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

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

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

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

161 Also it is written, Gen. xlviii. 20: "In thee shall Israel bless." That is, the superior Israel.
16:. Also it is written, Isa. xlix. 3: "Israel, in whom I will be glorified." In these passages the Ancient of Days is called Israel.

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

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

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

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

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

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE NOSE OF MACROPROSOPUS

✦

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

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

173 From the nose is the face known.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

206 This is the tradition. The size of this nose is so vast that three hundred and seventy-five worlds are supported by it, which all adhere unto Microprosopus.

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE BEARD OF MACROPROSOPUS IN GENERAL

✦

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

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

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

212 It is said in the "Book of Concealed Mystery": That beard, the truth of all (truths), proceedeth from the place of the ears, and descendeth around the mouth of the Holy One; arid descendeth and ascendeth, covering (the cheeks which it calleth) the places of copious fragrance; (it is) white with ornament: and* it descendeth in the equilibrium (of balanced power), and furnisheth a covering even unto the midst of the breast.

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

214 This is disposed in thirteen forms.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

231 From the two beautiful apples of His countenance is the face of Macroprosopus illuminated; and whatsoever is white and rosy is found below; it shineth and radiateth from that light.

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

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

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

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

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

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

238 "Tradition: A most secret thing is this disposition of the beard. Secret is it and hidden; hidden, yet not hidden; concealed, yet not concealed in its dispositions; known, yet unknown.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

260 "'Pardoning iniquity;' the second.

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

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

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

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

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

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

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

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

269 "'Mercy unto Abraham;' the eleventh.

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

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

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

273 "And if thou sayest, 'Why did not Moses pronounce those majestic words? It shall be answered unto thee: 'Moses hath no duty to perform save in the place where judgment is found; and in the place where judgment is found it is not necessary to speak thus.

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

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

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

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

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

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

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

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

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

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

284 "Also the foundation of the matter cometh from those hairs; because they are found (arising) out of the (supernal) brain, and stretching down unto the inferior brain.

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

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

✦

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

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

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

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

290 "The length of that portion of hair descending before the ears is not equal to the length (of the beard itself); neither doth it twine together, nor hang down far.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

317 "Therefore is the beard of the King, the Ancient One, most venerable among all, at once in its entirety concealed, and most excellent.
V8. "And because it is most excellent before all things, and concealed, there is no mention made concerning it in any place in the law, and it is not manifested.

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

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

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

3231 "And whence is this to us? Because it is written in the same place: 'Also for brethren to dwell together in equality.' The word 'also' increaseth the signification of the inferior high priest.

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

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

325 Rabbi Schimeon said unto him: "It is justly thy due, Rabbi Isaac, that thou shouldest be under the ornament of the conformation of the beard, and that thou shouldest receive the light of the countenance of the Ancient of Days, the Ancient of the Ancient Ones. Blessed is thy portion, and blessed be my lot with thee in the world to come."

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE SECOND PART OF THE BEARD OF MACROPROSOPUS

✦

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

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

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

329 "I have meditated, and lo I 1 have beheld the most excellent light of the supernal lights.

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

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

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

333 "I asked of them what might be the interpretation of that which I beheld; and, commencing they replied, 'NVShA OVN, Nosha Auan, Thou hast beheld iniquity being taken away.'"

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

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

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

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

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

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

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

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

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

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

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE THIRD PART OF THE BEARD OF MACROPROSOPUS

✦

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

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

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

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

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

352 "But we have learned that God influenced him so that he should speak to this end. For this is the tradition: "What is the difference between DBVR, Debur, and AMIRH, Amirah? 'Amirah' is, as it were (simple)

speech, wherein is required no especial uplifting of the voice; 'Debur' is public speaking, wherein is indeed necessary (considerable) elevation of voice and (loud) proclamation of words.

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

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

355 "So also in this place: 'Behold! I cannot speak, DBR, Deber;' that is, as a herald, by declaring an address, and convincing the world through the Holy Spirit.

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

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

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

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

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

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

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

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

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

365 "What doth this phrase teach, 'passing over transgression'? ShPO, Shephau, influence, (it teacheth) if Sh (in PShO), be placed before the P.

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

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

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

369 "Which is intimated in these words, Isa. xl. 7: 'Because the Spirit of Tetragrammaton bloweth upon it.'

370 "But concerning Macroprosopus, it is written: 'Passing over transgression.'

37 "Also it is written, Job xxxvii. 21: 'And the spirit (wind) passeth over and hath cleansed them.'

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

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

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

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE FOURTH PART OF THE BEARD OF MACROPROSOPUS

✦

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

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE FIFTH PART OF THE BEARD OF MACROPROSOPUS

✦

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

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

384 "'Blessed is the people that is in such a case.' What is this 'ShKKH LV, Shekakah Lo, That is in such a case?' Like as it is said in Est. vii. 10: 'And the wrath of the king was appeased,' ShKKH, Shekakah; that is, 'Became quiet from his wrathfulness.'

385 "Another exposition: He was appeased through his wrath, which is intimated in these words, Num. xi. 15: 'And if Thou dealest thus with me, kill me, I pray Thee, out of hand, if I have found grace in Thy sight.' "'Kill me, I pray Thee, out of hand;' this is judgment of judgments. But 'Blessed is the people whose God is Tetragrammaton;' this is mercies of mercies.

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

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

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

390 "We have learned this: whensoever in this Ancient One, the most concealed of all, this path is uncovered, it is well for all the inferior (paths); 1 for then appeareth counsel for doing good to them all.

391 "But when it is withdrawn, and is not uncovered, there is no counsel, neither is there any who knoweth Him, save Himself. 2

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE SIXTH PART OF THE BEARD OF MACROPROSOPUS

✦

395 THE hair is arranged in the sixth conformation, and ascendeth from below upwards, and toucheth the circles .
of most excellent fragrance, even unto the beginning of the mouth above; and the hair descendeth from the beginning (of the mouth above) unto the beginning of the opening of the mouth below. "Arise thou! Rabbi Yisa, and expound this conformation."

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

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

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

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

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

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

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

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

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

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

406 "And this compassion of the Ancient of Days is the mercy of truth. And (this phrase) 'mercy of truth' is not said concerning the life of the body, but concerning the life of the soul.

407 "And therefore is it written, Mic. vii. 1:8: 'Since He Himself wisheth Mercy.' This is the sixth conformation of the venerable beard of the Ancient of the Ancient Ones."

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE SEVENTH PART OF THE BEARD OF MACROPROSOPUS

✦

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

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

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

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

412 "And concerning them is that passage (to be taken in), Prov. xvi. 15 'In the light of the countenance of the King is life.'

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

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

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

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

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

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

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

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

421 "This have we learned by tradition. 'Those hidden apples shine, and are ever brilliant; and from them proceed rays in three hundred and seventy 1 directions; and in them all the six (preceding) conformations of the beard are included.'

422 "This is that which is said, Mic. vii. 18: 'May He return and have mercy upon us!' May He return, that is, again; 2 whence it is to be noticed that sometimes they are concealed and sometimes uncovered; wherefore it is said: 'May He return and have mercy upon us!"

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE EIGHTH PART OF THE BEARD OF MACROPROSOPUS

✦

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

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

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

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

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

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

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

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

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

433 "Also we have learned that all things depend from that Influx which is (symbolised by) that tress of (hair of the beard) from which all (the other) hairs depend.

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

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

436 "And he who beholdeth that form, before him are they subjected and inflected (others read: 'all sins are subjected, &c.'), according to that which is written: 'IKBVSh OVThINV, Yekebosh Auonothino, He hath pardoned our iniquities' (or He hath subjected, &c.)."

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE NINTH PART OF THE BEARD OF MACROPROSOPUS

✦

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

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

440 "And from that place are cast out all the lords who are the exactors of the debts (of the trespasses) of mankind, and they are subjugated."

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE TENTH AND ELEVENTH PARTS OF THE BEARD OF MICROPROSOPUS

✦

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

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

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

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE TWELFTH PART OF THE BEARD OF MACROPROSOPUS

✦

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

fathers.

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE THIRTEENTH PART OF THE BEARD OF MACROPROSOPUS

✦

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

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

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

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

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

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

472 "This is the form of perfection which consummateth all the dispositions, and which perfecteth all things.

473 "We have learned by tradition. Those parts are called QDM, Qadam, ancient days, days first of the first. But those which are found in Microprosopus are called OVLM, Olahm, everlasting days, or days of the ages.

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

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

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

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

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

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

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

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

482 "It is called neither day nor night, for it is not called day except for our (better understanding of the symbolism involved), neither is it called night except for the same reason.

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

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

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

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

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

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

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

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

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCLUSION OF THE MATTER CONCERNING MACROPROSOPUS

✦

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

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

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

497 "And therein is a certain MGRVPIA, Megerophia, vessel containing fire (for like as the fire an the altar could not be touched with bare hands, so that name, Tetragrammaton, cannot be touched and pronounced by the mouth, but it is touched and produced by ADNI, Adonai, which is ShM,

Sham, His name; for ShM and MGRVPIA both Yield 340 by Gematria); and in the fire-containing vessel are four keys, sharp on every side (for such was the form of the keys, in order that they might draw aside the veil, as a lock is shot back by a key. But the four letters of the name ADNI, Adonai, are hereby to be understood, which are inserted into and united with the four letters IHVH, in this manner, IAHDVNHI); which seize upon that. veil, and withdraw it from the superiors.

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

499 "And between one column and another column are contained eighteen bases of columns (here is to be understood the name expanded through the seventy-two names or numbers; for either pertain unto Macroprosopus, and four times eighteen yieldeth seventy-two): and they shine forth with brilliancy in the openings carved out in I K L H H M I H L A H K A L M O S I V L A Q R B Z H A L Z H K L H L I L H I V M I H L O V D I Th A H Sh M T I V 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1 H M K L I V L A R Sh I H N Ch M I N P L N V H Ch Sh K V I A R A Th H L I L H V D Q Ch V R B M I H Th A H V H I K L V 36 35 34 33 32 31 30 29 28 27 26 25 24 23 22 21 20 19 V N N O H D V M O O S I V M H I R Ch A I N M Ch N H I Sh R A L V I H I H O N Th A M Sh I V H L I L H L K H Z O M I 54 53 52 51 50 49 48 47 46 45 44 43 42 41 40 39 38 37 H M H I R Ch A M D M O I V M H I N P M V I B A B I N M Ch N H M Tz R I M V B M I M H V O Q B I V H B R Ch L M I H 72 71 70 69 68

67 66 65 64 63 62 61 60 59 58 57 56 55 (If to each of these triliteral names AL or IH, El or Yah, be added, the names of 72 Angels are obtained, who rule over the 72 quinaries of the degrees of the Zodiac.)

[1] Vehu; 2. Yeli; 3. Sit; 4. Aulem; 5. Mahash; 6. Lelah; 7. Aka; 8. Kahath; 9. Hezi; 10. Elad; 11. Lav; 12. Hahau; 13. Yezel; 14. Mebah; 15. Heri; 16. Haqem; 17. Lau; 18. Keli; 19. Levo; 20. Pahel; 21. Nelak; 22. Yiai; 23. Melah; 24. Chaho; 25. Nethah; 26. Haa; 27. Yereth; 28. Shaah; 29. Riyi; 30. Aum; 31. Lekab; 32. Vesher; 33. Yecho; 34. Lebach; 35. Keveq; 36. Menad; 37. Ani; 38. Chaum; 39. Rehau; 40. Yeiz; 41. Hahah; 42. Mik; 43. Veval; 44. Yelah; 45. Sael; 46. Auri; 47. Aushal; 48. Miah; 49. Vaho; 50. Doni; 51. Hachash; 52. Aumem; 53. Nena; 54. Neith; 55. Mabeh; 56 Poï; 57. Nemem; 58. Yeil; 59. Harach; 60. Metzer; 61. Vamet; 62. Yehah; 63. Aunu; 64. Mechi; 65: Dameb; 66. Menaq; 67. Aiau; 68. Chebo; 69. Raah; 70. Yebem; 71. Haiai; 72. Möum.
that veil, and so on all four sides. (By the "openings carved out" is to be understood the exposition of the name, Tetragrammaton.)

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

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

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

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

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

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

506 "Concerning you is it written, Cant. vii. 9: 'And the roof of thy mouth, like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.'

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

THE INGRESS OF MICROPROSOPUS

✦

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

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

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

511 "So that He may be placed upon His throne, because it is written, Ezek. i. 16: 'And above the likeness of a throne, the appearance as the likeness of a man upon it above.'

512 "'Like as the appearance of a man;' because that (form) includeth all forms. 'Like as the appearance of a man;' because He includeth all names. 'Like as the appearance of a man.' Because He includeth all secret things which have been said or propounded before the world was created, even although they have not been substituted herein." 1

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE EDOMITE KINGS

✦

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

514 This is intimated in those words, Gen. xxxvi. 31: "And these are the kings which have reigned in ADVM, Edom." In the land of Edom; that is, in the place wherein all judgments exist.

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

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

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

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

worlds were desolate.

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

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

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

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

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

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

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

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

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

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

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

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

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

532 Excepting that one concerning whom it is written, Gen. xxxvi. 39: "And the name of his wife was Mehetabel, the daughter of Matred, the daughter of Mezahab.

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE SKULL OP MICROPROSOPUS AND ITS APPURTENANCES; NAMELY, CONCERNING THE SUBTLE AIR, AND THE FIRE, AND THE DEW

✦

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE BRAIN AND MEMBRANE OF THE BRAIN OF MICROPROSOPUS

✦

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

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

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

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

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

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

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

566 From the third cavity there go forth a thousand times a thousand conclaves and assemblies, wherein DOTh, Daath, Knowledge, is contained and dwelleth.

567 And the hollow place of this cavity is placed between the other two cavities 1 and all those conclaves are filled from either side.

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE HAIR OF MICROPROSOPUS

✦

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

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

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

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

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

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

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

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

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

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

580 And therefore are those locks so curling, and all the progeny of them is produced from the three cavities of the brain of the skull.
58t. And all those curls hang down and are spread over the sides of the ears.

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

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

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

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE FOREHEAD OF MICROPROSOPUS

✦

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

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

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

591 Over this forehead there goeth forth a certain portion of hair, which is extended over it from the brain, which produceth the fifty gates (of understanding).

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

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

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

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

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

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

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

599 Also we have learned by tradition: Twenty-four superior judgments are found, and they are all called NTzChIM, Netzachim, or Victories; howsoever, while (in the arrangement of letters, NTzChIM, the singular) NTZCh, Netzach, is called Victory (i.e., means that), the neighbouring letters (M and N in NTzChIM), being permuted, (we obtain NTzChIN singular), MTzCh, Metzach (meaning) forehead.

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

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

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

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

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE EYES OF MICROPROSOPUS

✦

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

638 And from that (white brilliance) all the inferiors shine, neither is any colour seen save that white brilliance alone. And therefore are all the lords of redness and blackness, which are as it were twin (colours), displaced.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

657 Where, because it is said "with mercies," what is (the meaning of the adjective) "great" (used herewith): Assuredly because mercy is duplicated, (namely) the mercy of the Ancient of Days (Macroprosopus), which is called "great mercies."

658 And the mercy of Microprosopus, which is called mercies plain and unqualified, seeing that in Him there are right and left, 1 (symbolizing the balance of) justice and Mercy. And therefore is it said: "And in great mercies will I gather thee;" those, namely, of the Ancient of Days.

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE NOSE OF MICROPROSOPUS

✦

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

662 For it is written, Ps. xviii. 8: "There went up a smoke out of His nose, and fire out of His mouth devoured; coals were kindled by it."

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

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

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

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

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

668 Also we have learned that there are five GBVRAN, Geboran, severities in this conformation of Microprosopus, and they ascend in one thousand and four hundred severities, GBVRAN; and they are extended in His nose, and in His mouth, and in His arms, and in His hands, and in His fingers.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

685 And whence is this obtained? Because it is written (in the preceding passage): MN HShMIM, Men Ha-Shamayim, out of heaven. (But the word HShMIM Ha-Shamayim, is equivalent to) ASh VMIM, Ash Ve-Mim, fire and water, Mercy and judgment, in the antithesis of that (condition) wherein no Judgment is found at all.

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

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

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

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

690 For what reason? "Abraham, Abraham," Gen. xxii. xx (herein therefore is an accent introduced because that) the latter (of these two names) denoteth that which is perfect, but the former that which is not as yet perfect; for at this time he is perfected with ten temptations, and therefore is the (Psiq) accent interpolated, for. at this time he can hardly be said to be the same man as he was before.

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

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

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

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

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

696 But Moses speaketh thus in the place of judgment, in order that for them he may cause Mercy to descend upon Microprosopus from the Most Holy Ancient One.

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

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

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

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

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

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

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

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE EARS OF MICROPROSOPUS

✦

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

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

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

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

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

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

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

714 So that the voice may be collected together within, neither issue forth thence, and that it may be guarded and shut in on every side; hence it is in the nature of an Arcanum.

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

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

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

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

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

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

721 We have learned. It is written, 2 Kings xix. 16: "Incline, O my God, Thine ear;" like as if it should be said, "Let six hundred thousand myriads of those wings which depend from those ears be elongated;" and they are all called the ears of Tetragrammaton.

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

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

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

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

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

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

Judgment.

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

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

730 And those words of the Lord of Lords are given forth so that they may be heard, so that they may be meditated upon and be understood.

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

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

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

734 And in every passage wherein is found Tetragrammaton, Tetragrammaton, with Yod He twice, or with Aleph Daleth and Yod He, the one belongeth unto Microprosopus, and the other unto the Ancient of

the Ancient Ones. For because all these things are one certain thing, hence by one name are they called.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE BEARD OF MICROPROSOPUS

✦

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

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

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

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

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

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

755 Truly thus have we learned (we make answer) in the "Book of Concealed Mystery." It is that which is hidden and recondite, and of which mention is not made, neither is it uncovered; it is that which is ven-

erable and excellent before all things, seeing that it is Concealed and hidden.

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

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

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

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

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

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

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

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

764 The first conformation. The hair is conformed from the portion which is above, and there goeth forth therefrom a spark which is of most intense brilliance; and it goeth forth from the Absolute of the pure ether, and pas-

seth beneath the hair of the head, even beneath those locks which are above the ears; and it descendeth in front of the opening of the ears, hair above hair, even unto the beginning of the mouth.

765 The second conformation. The hair goeth forth, and ascendeth from the one part of the mouth even unto the other part of the opening of the mouth; and it descendeth beneath the mouth unto the other side, hair above hair, in beautiful arrangement.

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

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

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

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

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

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

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

773 The ninth conformation. That the hairs are mingled together with those which are joined unto them; and that they all are in equality from the cheeks even unto those hairs which hang down; all are in fair equality, like a brave man, and like a hero victorious in war.

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

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

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

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

778 Rabbi Eleazar arose, and commenced and said, Ps. cxviii. 5: "'I called upon IH, Yah, in my distress; Yah heard me at large. Tetragrammaton is on my side, I will not fear; what can man do unto me? Tetragrammaton

taketh my part with them that help me, and I shall see my desire upon mine enemies. It is better to trust in Tetragrammaton than to put any confidence in man; it is better to trust in Tetragrammaton than to put any confidence in princes.'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

793 "'It is better to trust in Tetragrammaton than to put any confidence in ADM, Adam, Man.' The third.

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

795 "But what is it which is analogous unto him? The Holy Name; because it is written, Gen. ii. 7: 'And IHVH ALHIM, Tetragrammaton Elohim, created ADM, Adam, Man,' with the full Name, which is IHVH ALHIM,

analogous to him (Adam), seeing that IHVH, Tetragrammaton, denoteth the masculine, and ALHIM, Elohim, the feminine.

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

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

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

799 "And what is this thing which is said, 'What can ADM, Adam, Man, do unto me?' It is thus, as we have learned by tradition: All those sacred diadems of the King, when He is conformed in his dispositions (that is, when the letters of Tetragrammaton are all conjoined together), are called ADM, Adam, Man, which is the Form which comprehendeth all things.

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

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

802 "And therefore did David enumerate those nine conformations; because he unto whom it is allowed to touch the beard of the King can do all which he desireth.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE FIRST PART OF THE BEARD OF MICROPROSOPUS

✦

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

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

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

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

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

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

825 "And there is one calm and tranquil brain residing in its own clear brilliancy, which comprehendeth all the three (forms of the) brain, and from it are brought forth the productions of the hairs which are produced and

continued in equilibrium in the white hair into that part of Microprosopus, into His three (forms of) brain (namely), so that therein in Him are found four (forms of the) brain.

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

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

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

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

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

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

832 Also we have learned: From the Wisdom which is comprehended in the Quaternary the hairs flow down, which hang in curls upon curls, and all are strong and close, and they extend and flow down singly each in its own direction.

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

834 "This is that same which is written, Cant. v. 11: 'His locks are bushy, ThLThLIM, Teltelim,' as if it were ThLI ThLIM, curls heaped upon curls.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

850 "And that which he had said concerning truth, Exod. xxxiv. 6, he addeth not (in this passage), because the Arcanum of the matter is these nine measurements which shine down from the Ancient of Days into Microprosopus.

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

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

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

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

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

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

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

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

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE SECOND PART OF THE BEARD OF MICROPROSOPUS

✦

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

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

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE THIRD PART OF THE BEARD OF MICROPROSOPUS

✦

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

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

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

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

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

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

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

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

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

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

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

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

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

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE SEVEN LAST PORTIONS OF THE BEARD OF MICROPROSOPUS

✦

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

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

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

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

884 "These are the dispositions denoting the clothing (of the divine form), and he is more fitly symbolized under this figure of man than under any other forms.

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

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

887 "And in the 'Book of Concealed Mystery' is the same called Glory, HVD, Hod, and Honour, HDR, Hadar, and ThPARTh, Tiphereth, Beauty.

888 "And unto Tiphereth, Beauty, appertaineth the title 'Passing over Transgression,' since it is said, Prov. xix. it 5: 'And it is His Beauty (Tiphereth) to pass over transgression.'

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

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

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

892 "As to those two apples, when they shine on either side, from the light of the two supernal apples (the cheeks of Macroprosopus), redness is removed therefrom, and a white brilliance cometh upon them.
893 "Concerning this is it written, Num. vi. 25: 'Tetragrammaton make His face shine upon thee, and be gracious unto thee.' Seeing that when they shine he is blessed by the world.

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

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

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

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

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

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

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

901 "Many thousands of myriads stand around, and are preserved by this mouth, and depend therefrom, and all those are called (by the general title of) the mouth.

902 "As it is written, Ps. xxxiii. 6: 'And all the host of them by the Spirit of His mouth.'

903 "And by this Spirit which goeth forth from the mouth are all those exteriors clothed who depend from that mouth.

904 "And by that mouth, when that path is opened, are clothed many true prophets; and they are all called the mouth of Tetragrammaton.

905 "And in that place where the Spirit goeth forth no other thing is mingled therewith; for all things wait upon that mouth, that they may be clothed with the Spirit going forth therefrom.

906 "And this disposition ruleth over the six (foregoing conformations), because herein are all things established and comprehended.

907 "And therefore are the hairs (of this conformation) equal around the mouth, and this itself is uncovered on every side."

908 Rabbi Schimeon said (unto him): "Blessed be thou, by the Most Holy Ancient One.

909 "The eighth conformation is that the hairs descend beneath the beard, covering the throat, that it cannot be seen.

910 "For we have learned in the exotic tradition that neither the throat nor any of its parts (are apparent) through (the hair). And if in the time of contest (otherwise of Victory, NTzCh, Netzach), during such contest any portion of (the throat) be visible, then it appeareth like Strength (Geburah).

911 "For we have learned that a thousand worlds are contained thereby.

912 "This is that which is said, Cant. iv. 4: 'Wherein there hang a thousand bucklers, all shields of mighty men.' And this 'thousand shields' is an Arcanum.

913 "It is related in the 'Book of Concealed Mystery' that 'all the shields of the mighty men,' which come from the side of the rigours, are derived from those severities (Geboran, GBVRAN).

914 "The ninth conformation is that the hairs flow down in perfect equilibrium even unto those hairs which hang down beneath, and all of them in beautiful arrangement, like (that of) a brave hero, (of) a chief victorious in war.

915 "Because all the hairs follow those which hang down, and all are joined unto those which hang down, and each holdeth its own course.

916 "Concerning this it is written, Prov. xx. 29: 'The beauty of a young man is his strength.'

917 "And He appeareth upon the (Red) Sea, 1 like a beautiful youth, which is written in Cant. v. 16: 'Excellent (or young) as the cedars.'

918 "Like a hero hath He exhibited His valour, and this is that ThPARTh, ChILA, VGBVRThA, VRChMI, Tiphereth, Chila, Ve Geburatha, Ve Rechemi, Beauty, Strength, and Valour, and Mercy."

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE BODY OF MICROPROSOPUS IN GENERAL, UNDER THE CONDITION OF AN ANDROGYN

✦

919 This have we learned. Rabbi Schimeon said: All those dispositions and all those words ought to be revealed by those who are weighed in the balance, and not by those who have not entered therein, but by those who have both entered therein and departed therefrom. For he who entereth therein and goeth not out therefrom, better were it for that man that he had never been born.

920 The sum of all is this: The Ancient of the Ancient Ones existeth in Microprosopus; He is the all-existent One; He was all, He is all, He will be all; He will not be changed, neither is He changed, neither hath He been changed.

921 But by means of those conformations hath He conformed Himself in that form which comprehendeth all forms, in that form which comprehendeth all names.

922 But this form wherein He Himself only appeareth is in the similitude of this form; and is not that form, but is analogous unto this form — namely, when there are associated therewith the crowns and the diadems and the perfection of all things.

923 And therefore is the form of the man the form of the superiors and inferiors which are included therein.

924 And because that form comprehendeth the superiors and the inferiors, therefore by such a disposition is the Most Holy Ancient One conformed; and thus also is Microprosopus configurated in this disposition.

925 And if thou sayest: What, then, is the difference between the one and the other?

926 Assuredly all things are equally (balanced in the) Unity. But yet from our point of view (i.e., from our plane) His paths are divided, and from our point of view (on our plane) is judgment found, and from the side which is turned towards us are (His attributes) by turns duplicated.

927 And these Arcana are not revealed save unto the reapers of the Sacred Land.

928 For it is written, Ps. xxv. 14: "The secret of Tetragrammaton is with them that fear Him."

929 Also it is written, Gen. ii. 7: "VIlTzR IHVH ALHIM ATh HADM, Va-Yeyetzer Tetragrammaton Eloim Ath Ha-Adam. And Tetragrammaton Elohim formed the substance of man, completed (him) formation by formation from the most ethereal (portion) of the refined (element of) earth (otherwise formation within formation from the best, &c.)

930 And this is Va-Yeyetzer VIITzR, written with two (Yod's, I's instead of VITzR, Va-Yetzer, with one Yod, I).

931 Wherefore? There is an Arcanum of the Most Holy Ancient One, and an Arcanum of Microprosopus.

932 VIITzR, Va-Yeyetzer, and formed. What did (Tetragrammaton Elohim) form? Form in form. And this is VIlTzR.

933 And what is form in form? The two names, which are called the full name, IHVH ALHIM, Tetragrammaton Elohim.

934 And this is the Arcanum of the two I's, Yods, in VIITzR; and of how it hath been conformed form within form; namely, in the disposition of the perfect name, Tetragrammaton Elohim.

935 And in what are they comprehended? In the supernal beard (otherwise, in this supernal form which is called (the supernal) man; the man who comprehendeth Male and Female equally).

936 And therefore is it written: "ATh HADM, Ath Ha-Adam (&#0964&#8056&#0965 &#7940&#0957&#0952&#0961&#0969&#0960&#0959&#0965), the substance of man," because it comprehendeth equally the Male and the Female, for to the word ADM, ATh is subjoined, so as to extend and exaggerate the species which is here produced. Most assuredly here therefore is it as Male and as Female.

937 "OPR MN HADMH, Ophir Men Ha-Adamah, from the dust of the ground," dust, form within form (otherwise, from the most ethereal portion of the refined element of earth, one within the other).

939 But wherefore are all these things so? Because that from the supernals there was sent down into him (Man) the Arcanum of the supernal Arcana, even the end of all Arcana.

939 This is that which is herein written: "VIPCh BAPIV NShMThChIIM, Ve-Yepech Be-Ephaiu Neschamath Chiim, and breathed into his nostrils the Neschamath of (their) lives.

940 Their souls, from which all things living, superiors and inferiors, alike depend, and wherein they have their existence.

941 "VIHI HADM LNPSh ChIH, Va-Yehi Ha-Adam Le-Nephesch Chiah, and the Adam was formed into a living Nephesch," so that it (the physical Nephesch form) might be attached to himself (otherwise, so that it might be developed in him), and that he might form himself into similar conformations; and that he might project himself in that Neschamah from path into path, even unto the end and completion of all the paths.

942 So that in all this Neschamah might be found, and that it might be extended into all, and that it itself might be still one.

943 Whence he who taketh this away from the universe doth the same thing as if he should take away this Neschamah for the purpose of setting in its place another Neschamah beside it.

944 And therefore shall such a man and his remembrance be cut off from generations unto generations.

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE FEMININE PORTION OF MICROPROSOPUS; AND CONCERNING THE REMAINING PARTS OF THE BODY OF EACH

✦

945 THUS in this Adam androgyneity hath commenced to be disposed when it hath been formed in its disposition. It hath commenced from His back. (Otherwise, from His breast.)

946 Between the two arms, in that part whereunto the beard hangeth down, which is called Tiphereth, the Beauty.

947 And this Beauty is expanded and disposeth two breasts.

948 And it is separated from the back, and produceth the Head of a Woman completely covered on every side by Her hair as far as to (the limits of) the face of Her head.

949 Insomuch that through that Tiphereth, Beauty, Adam becometh in one body, Male and Female.

950 This is that which is written, Isa. xliv. 13: "According to the beauty of a man, KThPARTh ADM, Ke-Tiphereth Adam, that it may remain in the house."

951 When the countenance of the Female Head is created, one curled lock of hair at the back of Microprosopus hangeth over the head of the Woman.

952 And all hairs red gold are produced in Her head; yet so that other colours are intermixed therewith.

953 This is that which is written, Cant, vii. 5: "The hair of Thy head like ARGMN, Argaman, purple."

954 What is Argaman? Colours intermixed with other colours.

955 This Tiphereth, Beauty, hath been extended from the heart, and penetrateth it, and passeth through unto the other side, and instituteth the formations from the Countenance of the Woman even unto Her heart; so that from the parts about the heart it taketh its rise on this side, and in the parts about the heart it terminateth on that side.

956 Moreover, this Tiphereth is extended, And it formeth the internal parts of a Man.

957 And it entereth into and disposeth therein all mercies and aspects of mercies.

958 Also we have learned that in those internal parts are comprehended six hundred thousand Lords of Mercies, and that they are called the Lords of the Internal Parts.

959 Whence it is written, Jer. xxxi. 20: "Therefore My bowels are troubled for him, I will surely have mercy upon him, saith Tetragrammaton."

960 We have learned that this Tiphereth, Beauty, embraceth Mercies and Judgment, and that Mercy is extended in the Male.

961 And it passeth over and goeth through unto (otherwise, shineth on) the other side, and formeth the internal parts of a Woman on the side of Judgment; and thus also are Her internal parts disposed.

962 We have learned that the Male hath been conformed on His side (otherwise, from His heart), in 248 members; of which some are within, some without; some Mercies, some Judgments.

963 All which pertain unto Judgment, cohere in Judgment around the hinder part, where the Woman is extended; and they coalesce and are extended round about on that side.

964 Also we have learned that five nakednesses can be revealed on that side, which are the five judgments and these five judgments are extended into 248 paths.

965 And thus have we learned: the voice in the Woman is uncovered; the hair in the Woman is uncovered; the leg in the Woman is uncovered; the hand in the Woman is uncovered; the foot in the Woman is uncovered.

966 And also, furthermore, concerning these two our companions have not inquired, yet them two have more nakedness.

967 Also, we have learned in the "Book of Concealed Mystery" that the Male is extended and conformed with His parts, and there is formed in Him forma partis tegandæ puræ, at illud est membrum purum.

968 Longitudo autem membri hujus est 248 mundorum, at omnes illi pendent in orificio membri hujus quad dicitur, I, Yod.

969 Et cum detegitur Yod, orificium membri; detegitur Benignitas superna. "

970 And this member is the Benignity, quo nomine tamen proprie vocatur orificium membri; neither is it called Benignity until I, Yod, orificii membri, is uncovered.

971 And come, behold, Abraham is not called perfect in that Benignity, until I, Yod, of the member is uncovered; but when that is uncovered he is called perfect.

972 This is that which is written: "Walk before Me and be thou perfect; really and truly perfect," Gen. xvii. i.

973 Also it is written, Ps. xviii. 24: "I will be upright before Him, and will keep myself from the sinner."

974 Who is he concerning whom the discourse is both in the first and second instance (in this passage)? Assuredly, he who uncovereth that Yod; et cavet, ne Yod istud introducat in potestatem adversam; so that he may have part in the world to come, and that he may be bound together in the sheaf of life.

975 What is this, "in potestatem adversam"? Even that which is written, Mal. ii. 11: "And hath married the daughter of a strange god."

976 And therefore is it written: "I will be upright before Him," because "he hath become perfect in the uncovering of Yod," and "I will keep myself from the sinner."

977 Et dum extenditur membrum hoc, etiam extenditur latus rigoris de illis rigoribus sinistræ in fæmina.

978 Et inseritur in fæminam, in loco quodam, et signatioram, facit in nuditate, seu parte maxime contegenda in toto corpore fæminino.

979 Et ille locus dicitur nuditas ab omnibus occultanda, locus scilicet pro membro illo, quod dicitur Benignitas, ut scilicet mitigetur rigor iste, qui continet quinque rigores.

980 And that Benignity comprehendeth in itself five Benignities (otherwise, and herein existeth the Benignity from the other Benignities). And Benignity is from those on the right, but Severity from those on the left.

981 And when the latter is mitigated by the former He is called man, consisting in both aspects.

982 And therefore in all the crowns (the former state of things) was not permanent, before that the conformations of the King were prepared by the Ancient of the Ancient Ones, so that He might construct the worlds, and form (their) conformations, for the purpose of establishing that Woman, so that She might be mitigated.

983 Until the supernal Benignity could descend, and then the conformations of the Woman became permanent, and were mitigated by this member (of Microprosopus), which is called the Benignity.

984 This is that which is written, Gen. xxxvi.: "And these are the kings which reigned in the land of Edom;" which is the place where all the judgments are found, and they are the constitutions of the Woman.

985 For it is not written, "Who were," but "Who reigned," because they were not mitigated until all were formed, and that Benignity went forth.

986 Therefore is it said, "And he died," because they were not permanent, neither was Judgment mitigated through Judgment

987 But, and if thou sayest: "That if it be thus that all are judgments, wherefore is it written, Gen. xxxvi. 37: 'And Saul of Rechoboth by the waters reigned in his stead,' for this man truly doth not appear (to symbolize) a judgment? "

988 We have learned that all denote judgment, excepting one, which last remaineth.

989 But this Saul of Rechoboth by the waters is one order (otherwise, one side or aspect), an order which is expanded, and goeth forth from Rechoboth by the waters.

990 And this is Binah, wherefrom are opened the fifty gates in the aspects of the world of lights and luminaries.

991 This is what is said concerning Rechoboth by the waters. And they were not all permanent. Thou shalt not say that they were abolished, but that they were not permanent in that kingdom which is from the side of the Woman.

992 Until there was excited and extended that Last One of them all concerning whom it is said: "And Hadar, HDR, reigned after him."

993 Who is Hadar? The Supernal Benignity.

994 "And the name of his city was POV, Paau (crying aloud)." What is Paau? Through this the man prayeth who is worthy of the Holy Spirit.

995 "And the name of his wife was Mechetabel, MChITBAL," herein are they mitigated together, and his (Hadar's) wife is named, which is not written concerning any other of them. MChITBAL, Mechetabel (which bears the signification of "as if were made better by the name of Benignity, AL, EL, MChI TB AL") mitigation of the one by the other.

996 "The daughter of MTRD, Matred," the elaborations, on the side of Severity: "the daughter of MIZHB, Mezahab;" that is they have been firmly contempered and intertwined together—namely MI, Me, Mercury,

1 and ZHB, Zahab, Gold, Mercy, and Judgment.

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE SEPARATE MEMBERS OF EACH PERSONIFICATION, AND ESPECIALLY CONCERNING THE ARMS OF MICROPROSOPUS

✦

997 HEREUNTO have adhered together both the Woman and the Man; now in Their condition are They separated in arms and limbs.

998 Of the Male, one arm is right and the other left.

999 In the first arm (otherwise in the holy arm) three members (or divisions) are bound together.

1000 And the two arms are completed. And they are perfected in three members in the right arm, and in three members in the left arm.

1001 The three members of the right arm correspond to the three members of the left arm.

1002 And therefore is mention only made of the one arm. For of the arms there is only made mention of that on the right side; but in Exod. xv. 6 it is called, "Thy right hand, O Tetragrammaton!"

1003 Therefore it is said "the right hand of Tetragrammaton," with reference to the three divisions of the Patriarchs who have occupied those parts.

1004 And if thou shalt say: "Also these are found (symbolized) in the three cavities of the skull."

1005 We have learned that all these three (as to their conceptions) are expanded through and connected with the whole body (of Microprosopus) through those three which are bound together in the right arm.

1006 And therefore David desired Him, and said, Ps. cx. i: "Sit thou with those on my right hand," that he might be associated with the Patriarchs, and sit there in the perfect throne.

1007 And therefore it is written, Ps. cxviii. 22: "The stone which the builders rejected," because that he sat on the right hand.

1008 This is that which is written, Dan. xii. 13: "And thou shalt rest, and rise again in thy lot at the limit of My right hand."

1009 Like as if it were said: "Even as he who is worthy of the friendship of the King is happy when the King extendeth His right hand, and placeth him at His right hand."

1010 But when He sitteth, certain members are extended as to this right hand, but the arm extendeth not the hand (otherwise, when He sitteth, also the members are not extended, and the arm is not stretched forth but remaineth still), with its three members, of which mention hath been made before.

1011 But when sinners are stirred up and spread abroad in the world, three other members are excited, which are severe judgment, and His arm is stretched forth.

1012 And when that arm is stretched forth, it is as it were the right hand (also); but it is called "the arm of Tetragrammaton": "O Tetragrammaton! Thine arm hath been stretched forth" (1 Kings viii. 42).

1013 When these three members are contained in those three, all are called the right hand, and judgment is exercised and mercy.

1014. This is that which is said, Exod. xv. 6: "Thy right hand, O Tetragrammaton, is marvellous in power; with Thy right hand, O Tetragrammaton, wilt Thou dash in pieces the enemy;" seeing that therein are stirred up the mercies.

1015. Also, we have learned that unto this right hand adhere three hundred and fifty thousand myriads (otherwise, which are called the right hand, and one hundred and eighty-five thousand myriads) from the arm, which is called the arm of Tetragrammaton.

1016 Therefore, from either side is the arm (i.e., it is either the right arm or the left arm), because that it is said (to be) on either side of Tiphereth.

1017 For it is written, Isa. lxiii. 12: "That led Moses to his right hand, by the arm of his Tiphereth."

1018 The first expression denoteth the right; but the "arm" denoteth the left; for it is written, "by the arm of his Tiphereth," one (side) with the other (i.e., right and left).

1019 Moreover, we have learned that to that which is on the left side there adhere four hundred and fifty Lords of Shields, and that they adhere unto those separate fingers.

1020 And in the single fingers there are found ten thousand Lords of the Shields. Go thou then forth, and number how many of them there are in the hand.

1021 And this right hand is called the Holy Aid, which cometh forth from the right arm, from the three. members (thereof).

1022 And although it be called the hand, yet is it Aid, since it is written, 2 Sam. iii. 12. "And behold, My Hand is with thee."

1023 And in it are contained one thousand and four myriads and five hundred and eight thousand lords, the aiders in every world, who are called the supernal hand of the Tetragrammaton, the inferior hand of the Tetragrammaton.

1024 And although everywhere it be called the hand of Tetragrammaton, it is understood (that sometimes) the left hand (is intended to be spoken of). For if they be benevolent, it is called the right hand of Tetragrammaton, and the hand is included in the arm, and is for aid, and is called the hand; and if, on the other hand, it be not so, the inferior hand of Tetragrammaton is (to be understood).

1025 We have learned that when the severe judgments are excited so that they may descend into the world, that then it is written, Ps. xxv. 14: "The Arcanum of Tetragrammaton is over those who fear Him."

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE SEPARATION OF THE MASCULINE AND THE FEMININE, AND CONCERNING THEIR CONJUNCTION

✦

1026 ALSO we have learned in the "Book of Concealed Mystery" that all the judgments which arise from the Masculine are vehement in the commencement, and relax in the termination; but that those which are found to arise from the Feminine are relax in commencement, and vehement in termination.

1027 And were it not that they could be conjoined, the world could not suffer them; whence the Ancient of the Ancient Ones, the Concealed by all things, separateth the one from the other, and associateth them together so that at once they may be mitigated.

1028 And when He wisheth to separate them He causeth an ecstasy (or trance, cf. Gen. ii. 21) to fall upon Microprosopus, and separateth the Woman from His back.

1029 And He conformeth all Her conformations, and hideth Her even unto Her day, on which She is ready to be brought before the Male.

1030 This is that which is said, Gen. ii. 21: "And Tetragrammaton Elohim caused a deep sleep to fall upon Adam, and he slept."

1031 What is this, "And he slept?" This is that which is written, Ps. xliv. 24: "Awake! wherefore sleepest thou, O Tetragrammaton?"

1032 And He taketh away one of his sides. What is this one? This is the Woman.

1033 And She is taken away and conformed; and in Her place is inserted Mercy and Benignity.

1034 Like as it is said: "And he hath shut up flesh before her." Ezek. xxxvi. 26: "And I will take away from you the stony heart out of your flesh, and I will give you a heart of flesh."

1035 And when He wisheth to introduce the Sabbath, then did He create the spirits, and the malignant demons, and the authors of disturbance; neither at first did He finish them, until the Mother could come into Her formation, and could sit before Him.

1036 When She could sit before Him, He ceased from those creatures, and they were not completed because the Mother sat before the King, and they were associated together face to face.

1037 Who shall enter between Them? Who shall stir up war between Them mutually?

1038 Because the Arcanum of the matter is hidden in the time of the disciples of wisdom, who know our Arcanum, from Sabbath unto Sabbath.

1039 And when they are associated together, then are They mutually mitigated in that day on which all things are mitigated. And therefore are the judgments mitigated mutually and restored into order, both superiors and inferiors.

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCERNING THE JUDGMENTS

✦

1040 ALSO, we have learned in the "Book of Concealed Mystery" that when the Most Holy Ancient One desired to see whether the judgments could be mitigated, and whether these two could adhere together, that then from the side of the Woman there went forth a vehement judgment, which the world could not bear.
1041 Whence it is written: "And Adam knew Eve his wife" (Gen. iv. 1). And she conceived and brought forth QIN, Qain, and said: "I have acquired a man with Tetragrammaton."

1042 And She was not perfect, because She had not been mitigated, and the powerful serpent had transmitted unto Her the pollution of severe judgment; and therefore She could not be mitigated.

1043 When therefore this man Qain proceeded from the side of the Woman, he went forth rigorous and severe; severe in his judgment, rigorous in his judgment.

1044 But when he had gone forth, She Herself became thereafter weaker and more gentle. And there went forth another and gentler birth.

1045 And the former one was removed, which was so vehement and rigorous that all the judgments could not be mingled together before Her.

1046 Come and see. What is written? "And it came to pass when they were both in the field." "In the field," which is known to be the supernal (field); "in the field," which is called the field of the apple-trees.

1047 And this judgment hath conquered his brother because he is stronger than he, and hath subdued him, and hath concealed him in his own power.

1048 Then therefore, that Holy God was stirred up regarding this—may His Name be blessed!—and took him away from the midst before him, and placed him in the mouth of the Great Abyss.

1049 And enclosed his brother by immersion in the Great Sea, so that he might temperate the supernal tears.

1050 And from them men descend in the world according to their path.

1051 And although they are concealed, yet are they extended mutually in themselves and from one body.

1052 And from that body descend the souls, NShMThHVN, of the impious, of the sinners, and of the hardened in spirit.

1053 From them both at once, dost thou think? No but one floweth down from the one side, and another from the other.

1054 Blessed are the just, whose NShMThHVN, souls, are drawn from that Holy Body which is called Adam, which includeth all things; the place, as it were, wherein all the Crowns and Holy Diadems are associated together, arrayed in the equilibrium of balance.

1055 Blessed are the just, because all these are holy words which are sent forth through the Supernal Holy Spirit, the spirit wherein all the Holy Ones are comprehended; the spirit in whom the supernals and inferiors are collected together (otherwise, whom the supernals and inferiors hear).

1056 Blessed are ye, O Lords of Lords, Reapers of the Field, who know and contemplate those words, and know well your Lord, face to face, and eye to eye; and through those words worthy in the world to come.

1057 This is that very thing which is written, Deut. iv. 38: "Know therefore this day, and consider it in thine heart, that Tetragrammaton, He is Elohim (HVA HALHIM), in the heavens above, and upon the earth beneath: there is none other."

1058 Where Tetragrammaton is the Ancient of Days. Hoa Ha-Elohim, that is the One, blessed be His Name for ever, and unto the Ages of the Ages.

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

FURTHER REMARKS CONCERNING THE SUPERNAL MAN

✦

1059 RABBI SCHIMEON spake, and said: Let us behold. The superiors are below, and the inferiors are above.

1060 The superiors are below. That is the form of the Man which is the Universal Superior Conformation.

1061 We have learned this which is written, "And the just man is the foundation, ISVD, Yesod, of the world," Prov. x. 25, because He comprehendeth the Hexad in one enumeration.

1062 And this is that which is written, Cant. v. 15: "His legs are as columns, ShSh, Shesh, of the Number Six."

1063 We have learned in the "Book of Concealed Mystery" that in man are comprehended the Superior Crowns in general and in special; and that in man are comprehended the Inferior Crowns in special and in general.

1064 The Superior Crowns in general (are comprehended in) the figure of all those conformations, as hath been already said.

1065 (The Superior Crowns) in special (are comprehended) in the fingers of the hands, which are ChMSh KNGD ChMSh, Chamesh Ke-Neged Chamesh, Five over against (or opposed to, or chief above) Five.

1066 The Inferior Crowns (are comprehended in) the toes of the feet, which are special and general.

1067 For the body is not seen with them, seeing they are extraneous to the body. And therefore they are not in the body, seeing the body hath receded from them.

1068 For if so, what is this, Zach. xiv. 4: "And His feet shall stand in that day?" Truly the feet of the body, the Lords of Judgments to exercise vengeance.

1069 And they are called the Lords of the Feet; and certain of them are powerful, and the Lords of the Judgments, who are below, adhere unto the inferior crowns.

1070 We have learned that all those superior conformations which are in the Holy Body, in the Male and in the Female, which (arrangement of Male and Female) is the proper ordering (of the Form) of the man, are deduced from themselves by turns, and that by turns they adhere each to its (order of deviation): and that by turns they flow down into themselves (i.e., the duplicate Male and Female join).

1071 Like as the blood floweth through the passages of the veins—now through one, now through another; now hither, now thither; from one place into another place.

1072 And those interior portions of the Body bind themselves together by turns until all the worlds are illuminated, and receive benediction because of them.

1073 We have learned that all those Crowns which are not comprehended in the Body are all far distant and impure, and pollute whom they are permitted—whosoever, namely, cometh near unto them so that he may learn anything from them.

1074 This have we learned. Wherefore, then, is there so great a desire for them among the Disciples of Wisdom? For no other reason than that they (the Crowns which are impure) should approach that Holy Body, and that thus perchance through them (the Disciples of Wisdom) they (the impure Crowns) may seek to be comprehended in that Body.

1075 But if thou sayest that if it be so, surely the Holy Angels also are not included in the comprehension of the Body.

1076 Most assuredly it is not so in the least. For if, He being absent from them, there were Holy Ones without the conformative arrangement of the Body, surely (He being absent from them) they could neither (continue to) be holy, nor to subsist.

1077 And nevertheless it is written, Dan. x. 6: "And his body like as ThRShISh, Tarshish;" also, Ezek. x. 12: "And their backs full of eyes;" also, Dan. ix. 21: "The man Gabriel." All these passages refer to the analogy of the Man.

1078 Those being accepted which exist not in the ordered arrangement of the Body; for those are impure, and pollute him—namely, whosoever shall approach unto them.

1079 Also, we have learned that these are found to proceed from the spirit of the left side, which is not mitigated in human form; and they have gone out from the ordered arrangement of the Holy Body, neither do they adhere unto it.

1080 And therefore are they all impure, and they wander to and fro, and fly through the world.

1081 And they are entered into the mouth of the Great Abyss, so that they may adhere unto that former judgment which had gone forth from the ordered arrangement of the Body, and which is called the Inferior Qain.

1082 And they wander to and fro, and fly up and down, through the whole world, being carried abroad hither and thither; and they adhere not in the Syntagma of the Body.

1083 And therefore are they without, and impure, among all the hosts above and below; like as it is written, Lev. xiii. 46: "And his habitation shall be without the camp."

1084 But from the Spirit which is called Abel, which hath been more mitigated in the Syntagma of the Holy Body, others go forth who have been more mitigated, and can adhere unto the body, but cannot completely be inherent within it.

1085 They all hang in the air, and go forth from this genus of those Impure Ones, and bear whatsoever may be said above and below; and concerning them they have knowledge who have spoken concerning them.

1086 Also, this is the tradition in the "Book of Concealed Mystery." When the Syntagma of the Supernal Man had been mitigated as to the Holy Body, in Male and Female form, these two were conjoined together again for the third time.

1087 And the temperation of all things proceeded therefrom, and the superior and inferior worlds were mitigated.

1088 And thenceforth the superior and inferior worlds are bound together under the form of the Holy Body, and the worlds are associated together, and cohere together, and have been made one Body.

1089 And since all things are one Body, the Schechinah Superior, the Schechinah Inferior—that Holy One, may His be blessed above! that Holy One, may He be blessed below!—hence is His Spirit drawn forth, and She entereth into the One Body, and in all things there appeareth nothing but the Unity.

1090 QDVSh, QDVSh, QDVSh, IHVH TzBAVTh; Qadosh, Qadosh, Qadosh, Yod He Vau He Tzabaoth; Holy, holy, holy, Tetragrammaton of the Hosts! the whole earth is full of Thy glory, for all things are Thy One Body.

1091 We have learned that because the one hath been tempered by the other, hence it is written, Cant. i. 11: "We will make thee borders of gold with studs of silver." For judgment and mercy are connected together (otherwise, judgment is tempered through mercy), and She is mitigated by Him.

1092 And therefore She ascendeth not without Him, like as with the palms; one sex ariseth not without the other.

1093 And therefore have we learned by tradition that if any one in this world cutteth himself off from the race of mankind, he hereafter, when he quitteth this world, shall not enter into the Syntagma of mankind, which is called the Holy Body; but (shall enter) among those who are not called mankind, so that he shall go forth from the Syntagma of the Body.

1094 We have learned in exotic tradition that this is the sense of "We will make the borders of gold with studs of silver" (Cant. i. 11), that judgment is mitigated through mercy, so that there can be no judgment in which mercy is not found.

1095 And therefore it is written, ibid. 10: "Thy cheeks are beautiful in their outlines, and thy neck in pearls."

1096 "In outlines (or borders)," as it is written: "He will make thee borders of gold."

1097 "In pearls," answering to that which is written "With studs of silver."

1098 "Thy neck" involveth the perfection of the Woman. This is found to be the habitation of the Sanctuary above, but the Jerusalem below.

1099 And all this is after that She is mitigated through the Male, and They twain are become one being, even the Syntagma of Truth.

1100 What is this Truth? Wherein is found all Truth?

1101 Thus have we learned. If any one be called Adam, and his soul (Neschamah) goeth from him, and he dieth, it is forbidden to leave him in his abode so that he should abide upon the earth.

1102 On account of the honour of that Body wherein no corruption can appear.

1103 For it is written, Ps. xlix. 13: "Man (Adam) shall not abide in honour;" that is, Adam, who is more worthy that all honour, shall not abide.

1104 Wherefore? Because if it were thus, he would be like unto the beasts (BHMVTh, Behemoth) which perish.

1105 In what manner is it with the beast? He is not in the race of Adam, neither is he able to receive the Holy Spirit (RVChA QDIShA), for thus also would he be like unto the beast were his body without the Spirit, when at the same time that body (of his), which is the most honourable of all (bodies, seeing it is the image of the Supernal), is not meet to be associated with those things which are ignominious.

1106 Also we have learned in the "Book of Concealed Mystery," that were any one permitted to remain in such (image of the) Holy Body, and yet without the Spirit (Ruacha), there would be a void in the Body of the World.

1107 For assuredly, therefore, it could not be permitted unto him that he should abide in the holy place, in that earth wherein justice abideth. (Otherwise: Under the command of the Holy Crown, Kether, of the King, Microprosopus, in the earth, concerning which it is written, Isa. i. 21, "Justice abideth in Her.")

1108 Since that venerable Body is the Form of the King; but if it were thus permitted to remain, then it would be counted as one of the beasts. (Otherwise: Since this venerable Body is called the Form of the King, and if it were thus left abiding, it would be like as the beast.) Therefore is it said, "Like unto the beasts which perish."

1109 We have learned this which is written, Gen. vi. 2: "And the sons of the Elohim beheld the daughters of Adam." These (sons of the Elohim) are they who were withdrawn, and who fell into the mouth of the Great Abyss.

1110 "The daughters of Adam." (Here it is to be. noted that it is written HADM, Ha-Adam, the initial being demonstrative and emphatic, signifying) of that especial Adam.

1111 And it is written: "And they came in unto them . . . the same were mighty men, who were from the Earth," &c. From that place, namely, which is called the earth, like as the tradition is concerning the phrase IMI OVLM, Yemi Olahm, the day of the world.

1112 The impurities of the Name. From them have gone forth the Spirits, RVChIN, Ruachin, and the Demons, ShDIN, Shedin, into the world, so that they may adhere unto the wicked.

1113 "There were HNPILIM, Ha-Nephilim, Giants, BARTz, Be-Aretz, in the earth;" for the restraining of those who were left, who existed not in the earth.

1114 Those giants are OZA, Auza, and OZAL, Auzael, who were in the earth, the sons of the Elohim were not in the earth. And this is an Arcanum, and all these things are said.

1115 It is written, Gen. vi. 6: "And it repented Tetragrammaton that He had formed Adam in the earth;" i.e., for the restriction of the Supernal Adam, who is not in the earth.

1116 "And it repented Tetragrammaton;" this is said concerning Microprosopus.

1117 "And He was grieved about His heart;" it is not written, VIOTzB, Va-Yautzeb, and He affected with grief; but VIThOTzB, Va-Yethautzeb, and He was touched with grief; i.e., He was affected with grief from whom the

matter depended, for the restriction of Him who was not touched with grid.

1118 "About His heart." It is not written, "within His heart," but "about His heart like as when any man is afflicted with grief, and mourneth before his Lord; for herein it is referred unto the heart of all hearts.

1119 And Tetragrammaton said: "I will destroy the Adam whom I have created, from off the face of HADMH, Ha-Adamah, the Earth," &c., for the restriction of the Adam, who is supernal.

1120 And if thou sayest that the Inferior Adam is alone to be understood, it is to be known that these cannot altogether be opposed, seeing that the one existeth not without the other.

1121 And unless Chokmah, Wisdom, could be hidden from all, all things could be conformed like as from the beginning.

1122 Hence it is said, Prov. viii. 12: "ANI ChKMH, Ani Chokmah, I, Wisdom, have dwelt with Prudence;" read it not ShKNThI, Shekenethi, I have dwelt; but ShIKNTnI, Shikeneth-i, My Shechinah or my Presence.

1123 And unless Adam were thus, the world could not consist; like as it is written, Prov. iii. 19: "Tetragrammaton in Chokmah hath founded the earth, IHVH BChKMH ISD ARTz, Tetragrammaton Bo-Chokmah Yesed Aretz.

1124 Also it is written, Gen. vi. 8: "And Noah found grace in the eyes of Tetragrammaton."

1125 Also we have learned that all brains depend from this brain (supernal).

1126 And Chokmah, Wisdom, also is a general name, but this concealed Wisdom corroborateth and conformeth the form of the Man, so that He may abide in his place.

1127 Like as it is written, Eccl. vii. 19: "Wisdom is a strength to a wise man more than ten rulers which are in a city;" which (ten) are the integral conformation of the man.

1128 Adam, truly, is the interior conformation, wherein consisteth the RVCh, Ruach, Spirit; like as it is said, 1 Sam. xvi. 6: "Because Adam seeth according to the eyes, but Tetragrammaton seeth according to the heart," which is within the interior parts.

1129 And in that formation appeareth the true perfection of all things, which existeth above the Throne. Like as it is written: "And the appearance as the likeness of Adam upon it from above" (Ezek. 1. 26).

1130 Also it is written, Dan. vii. 13: "And, behold, there came with the clouds of heaven one like unto a son of man, and even unto the Ancient of Days he came, and they made Him approach unto Him."

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0

CONCLUSION

✦

1131 HEREUNTO are the concealed words, and the more secret meaning (of then; hath been set forth in many Places). Blessed is his portion who hath known and beheld them, and who erreth not therein.

1132 Because these words are not given forth save unto the Lords of Lords and the Reapers of the Field, who have both entered into and departed therefrom.

1133 Like as it is written, Hosea xiv. 9: "For the paths of Tetragrammaton are right, and the just shall walk in them, but transgressors shall fall therein."

1134 This have we learned. Rabbi Schimeon wept, and lifted up his voice and said: "If on account of our words which be here revealed, the Companions are to be concealed in the Conclave of the world to come, and are to be taken away from this world, it is justly and rightly done, in order that they may not reveal (these secrets) unto one of the children of this world."

1135 Again he said: "I return unto myself. For truly I have revealed (these secrets) before the Ancient of the Ancient Ones, the Concealed One with all Concealments; but not for mine own glory, not for the glory of the house of my father, not for the glory of these my Companions, have I done (this thing).

1136 "But in order that they might not err in His paths, nor that they might enter into the portals of His Palace to be made ashamed, nor that they might be destroyed for their error. Blessed be my portion with them in the world to come."

1137 We have learned that before the companions departed from this Assembly, Rabbi Yosi, Rabbi Chizqiah, and Rabbi Yisa died.

1138 And the companions beheld that the holy angels carried them away into that veil expanded above. And Rabbi Schimeon spake a certain word, and fell upon his face.

1139 Rabbi Schimeon cried aloud and said: "Wherefore is this? Because a certain decree hath been decreed against us to punish us, seeing that through us that hath been revealed which had not been revealed hitherto, from that day wherein Moses stood upon the mountain of Sinai.

1140 "Like as it is written, Exod. xxxiv. 28: 'And he was there with Tetragrammaton forty days and forty nights.' Why then do I tarry here, if therefor I am to be punished?"

1141 And a Voice was heard which spake, and said: "Blessed art thou, Rabbi Schimeon, and blessed is thy portion, and that of those companions who are with thee; for unto ye hath that been revealed which is not revealed unto the whole supernal host.

1142 "But come, behold. It is written, Josh. vi. 26: 'And in his first-born son shall he establish it, and in his youngest son shall he set up the gates thereof;' much more than in this instance also are these taken away, seeing that with most severe and vehement study have they applied their souls (NPShThHVN, Nepheschethhun) hereunto at this time.

1143 "Blessed is their portion, for assuredly they have been taken away in perfection; and such were not those who were before them."

1144 Wherefore died they? We have learned this. When thus far these words were revealed, the Supernals and Inferiors of those Chariots were disturbed, and the Voice which revealed the Ancient Word below re-sounded through two hundred and fifty worlds.

1145 And before that those (three Rabbis) could recollect their souls, NShMThIIHV, Nesehamathiyehu, among those words (of that Voice) their souls had gone forth with a kiss ; and were joined unto that expanded veil, and the Supernal Angels carried them away.

1146 But wherefore those? Because they had entered in, and had not gone forth alternately, before this time. But all the others had entered in, and had gone forth.

1147 Rabbi Schimeon spake and said: "How blessed is the portion of those three, and therefore also blessed is our portion!"

1148 And a second time that Voice pealed forth and said, Deut. iv. 4: "But ye that did cleave unto Tetragrammaton, your God, are alive every one of you this day."

1149 They arose, and behold there was no place whence a fragrance went not forth.

1150 Rabbi Schimeon spake and said: "From this I perceive that the world receiveth blessing on account of us."

1151 And the faces of them all shone, so that men could not look upon them.

1152 We have learned that there were ten (Rabbis) entered into (the Assembly), and that seven came forth.

1153 And Rabbi Schimeon rejoiced, and Rabbi Abba was sad.

1154 On a certain day Rabbi Schimeon sat, and Rabbi Abba with him. Rabbi Schimeon spake a certain word.

1153 And they saw those three (Rabbis) who had died, and with them were most beautiful angels, who were showing unto them the supernal treasures and conclaves, on account of their great dignity.

1156 And they were entering into a mountain of pure balm; and the soul of Rabbi Abba was comforted.

1157 We have learned that after that day the companions did not quit the house of Rabbi Schimeon.

1158 And when Rabbi Schimeon revealed the Arcana, there were found none present there save those (companions).

1159 And Rabbi Schimeon called them the seven eyes of Tetragrammaton, like as it is written, Zach. iii. 9: "These are the seven eyes of Tetragrammaton." And this was said concerning us.

1160 Rabbi Abba spake and said: "We six are lights which shine forth from a seventh (light); thou art the seventh light (the origin of) us all.

1161 "For assuredly there is no stability in those six, save (what they derive) from the seventh. For all things depend from the seventh."

1162 Rabbi Yehudah called him the Sabbath of all the six (Rabbi).

1163 Like as it is written: "The Sabbath for Tetragrammaton, holy unto Tetragrammaton."

1164 What is the Sabbath? Holy unto Tetragrammaton; so also Rabbi Schimeon is, like the Sabbath, holy unto Tetragrammaton.

1165 Rabbi Schimeon said: "It is strange that he who is girded about the loins, and clothed with a heavy garment, was not found in the place of our conclave when those holy matters were revealed!"

1166 Meanwhile Elihu entered, and three beams of light shone in his countenance.

1167 Rabbi Schimeon said unto him: "Why was it that he was not present (otherwise, Why was not my lord present) in the sculptured square of his Lord in the nuptial day?"

1168 He answered unto him: "Through thy life, Rabbi, seven were chosen before Him, the Holy One—may He be blessed!—(otherwise, seven days are prostrate before the blessed God) all those who could come and abide with Him, before that ye could enter into the House of Conclave.

1169 "And I prayed that I might come among the others, and I wished to adhere unto His shoulders (otherwise, And I asked Him, that it might be permitted me to enter in, but He constrained my shoulders), and I could not.

1170 "For in that day was I sent that I might perform miracles for Rav Hamenuna the elder and his companions, who had been taken away into the palace (otherwise: into the prison) of the King.

1171 "And I performed a miracle for them, and cast down the King's rampart (otherwise: I cast down the wall of the royal palace for them), with whose chains they were bound; so that (their) forty-five warders were kept back.

1172 "And I led forth Rav. Hamenuna and his companions, and brought them up unto the valley of Aunu; and they have been set free.

1173 "And I have given unto them bread and water, seeing they had not eaten for three days.

1174 "And all the day I quitted them not.

1175 "And when I returned (hither), I found the Veil expanded which all these Columns upheld; and three of the Companions (had ascended) above it.

1176 "And I spake unto them, and they answered: 'This is the portion of God the most Holy One—may He be blessed!—from the nuptials of Rabbi Schimeon and his companions.'

1177 "Blessed art thou, Rabbi Schimeon, and blessed is thy portion, and that of those companions who are sitting in thy presence.

1178 "How many paths are prepared for ye in the world to come! how many lights of lights are prepared that they may enlighten ye!

1179 "And come, behold! Therefore on this day there are bound together for thee fifty crowns for Rabbi Benchas Ben Yair, thy father-in-law, and I walk with him.

1180 "And all those are rivers of the mountains of pure balm, for assuredly his place and lot is chosen (otherwise: and I saw that he had, &c.).

1181 (Rabbi Schimeon) said unto him: "Are therefore the just united by the Union of the Diadems more on the days of the New Moon, of the feasts, and of the Sabbaths, than on any other days? "

1182 He answered unto him: "Most certainly; also all those who are without. Like as it is written, Isa. lxvi. 23: 'And it shall come to pass that from one new moon to another, and from one sabbath unto another, shall all flesh come to worship before me, saith Tetragrammaton.'

1183 "If those come, how much more the just!

1184 "Wherefore from one new moon unto another? Because the patriarchs surround the Holy Chariot.

1185 "And from one Sabbath unto another Sabbath, because the seventh day is surrounded by all the other six days.

1186 "Like as it is written: 'And the Elohim blessed the seventh day,' &c.

1187 "And thou, Rabbi Schimeon, art the seventh: thou shalt be the chief; and thou shalt be more crowned and sanctified than all.

1188 "And with three most delicious feasts of the seventh day shall the just be entertained because of thee in the world to come.

1189 "Also it is written, Isa. lviii. 13: 'Thou shalt call the sabbath a delight, the holy of Tetragrammaton, honourable.'

1190 "Who is He, the Holy One of Tetragrammaton? This is Rabbi Schimeon Ben Yochai, who is called very glorious (both) in this world and in (the world) to come."
Hereunto is the Greater Holy Assembly.

Une Sacra · edition 1.1 · unesacra.com · CC BY-NC-SA 4.0