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Judaism

# Zohar — The Book of Concealed Mystery

## *(Sifra di-Tseniuta)*

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

*S. L. MacGregor Mathers (1887)*

# Credits

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About:

*The Sifra di-Tseniuta, "Book of Concealed Mystery", is one of the oldest and most difficult parts of the Zohar, the great work of Kabbalah written in Aramaic in 13th-century Spain and ascribed by tradition to Rabbi Shimon bar Yochai (2nd century).*

*In five short and enigmatic chapters it comments on the beginning of Genesis: the balance before creation, the kings of Edom who reigned and died (worlds undone before ours), the head and beard of the Ancient One, and the divine name.*

*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.*

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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.

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# CHAPTER I

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

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

3 And the kings of ancient time were dead, and their crowns were found no more; and the earth was desolate.
[The "kings of ancient time" mean the same thing as the "Edomite Kings;" that is, they symbolize worlds of "unbalanced force," which, according to the Zohar. preceded the formation of this universe. I have explained this also in the Introduction, §§ 41 and 56. This and the immediately following sections are supposed to trace the gradual development of the Deity from negative into positive existence; the text is here describing the time when the Deity was just commencing His manifestation from His primal negative form. Therefore, according to the qabalistical ideas, the universe is the garment as it were of the Deity; He not only contains all, but is Himself all. and exists in all.]

4 Until that head (which is incomprehensible) desired by all desires (proceeding from AIN SVP, Ain Soph, the infinite and limitless one), appeared and communicated the vestments of honour.

5 This equilibrium hangeth in that region which is negatively existent in the Ancient One.

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

7 In His form (in the form of the Ancient One) existeth the equilibrium: it is incomprehensible, it is unseen.
[But the first idea of equilibrium is the Ancient One (the first Sephira, or Crown Kether), because it is the first potential limitation of the boundless light which proceeds from the Limitless One. That is, the central point of Kether is the equilibrium, because the balance does not yet exist, the two opposite poles which form the balance not being yet developed. We must not confuse these two terms, equilibrium and balance. The balance consists of two scales (opposing forces), the equilibrium is the central point of the beam.]

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

9 The head which is incomprehensible is secret in secret.

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

11 His skin is of other, clear and congealed.

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

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

14 His eye is ever open and sleepeth not, for it continually keepeth watch. And the appearance of the lower is according to the aspect of the higher light.
(Were the eye to close (the directing thought Divine to be abstracted from the Sephiroth), the whole universe would give way, for its mainspring would be withdrawn. Because the appearance (development) of the lower (nine Sephiroth) is according to (dependent on) the aspect (ruling thought) of the higher light (Kether, the first Sephira). The Mantuan Codex terms this the sixth conformation of Macroprosopus, and refers it, as in the case of the fourth conformation, to the primal idea of the Sephira Netzach, victory.]

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

16 (When, therefore, the Divine law beginneth) BRAShITh BRA ALHIM ATh HShMIM VATh HARTz, Berashith Bera Elohim Ath Hashamaim Vaath Haaretz: "In the beginning the Elohim created the substance of the heavens and the substance of the earth." (The sense is: Six members were created, which are the six numerations of Microprosopus—viz., benignity as His right arm; severity as His left arm; beauty as His

body; victory as His right leg; glory as His left leg; and the foundation as reproductive.) For instead of BRAShITh, Berashith, "in the beginning," it may be read, BRAShITh, Bera Shith, "He created the six." Upon these depend all things which are below (principally the Queen, who is the lowest path, or the bride of Microprosopus, and all the three inferior worlds.)
(The view which the Siphra Dtzenioutha here follows out is that the beginning of Genesis describes not only the creation of the world, but the development of God, for it considers the universe as the outward and material expression of the power of the thought Divine. Microprosopus is as it were the reflection of Macroprosopus, for as Macroprosopus has six principal titles. so is Microprosopus composed of six of the Sephiroth. (See Introduction, §§ 42. 47 and 77.) ShITh, Shith, is the Chaldee form of the Hebrew ShSh, Shash, six. The queen is Malkuth, the tenth Sephira. The three inferior worlds are Briah, Yetzirah, and Asiah. See Introduction, §§ 57-60.]

11 And the dignity of dignity hangeth from the seven conformations of the cranium. (This is the beard of the venerable and Ancient One, which is divided into thirteen portions).
(The Ancient One is the first Sephira, Macroprosopus. as I have before remarked. The beard, in continuation of the symbolic representation of the head. is divided Into thirteen portions, which answer by Gematria (see Introduction, § 11) to the idea of unity. For AChD, Achad, unity, yields the number 13 by numerical value.]

18 And the second earth came not into the computation. (That is, the kingdom of the restored world, which elsewhere is called the Bride of Microprosopus, came not into the computation when the six members

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

19 And it hath proceeded out of that which hath undergone the curse, as it is written in Genesis v., 29, "From the earth which the Lord hath cursed." (The meaning is: That the kingdom of the restored world was formed from the kingdom of the destroyed world, wherein seven kings had died and their possessions had been broken up. Or, the explanation of the world, of which mention is made elsewhere, proceedeth from the kingdom of the destroyed world.)

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

21 Six thousand years depend from the six first. This is what the wise have said, that the world shall last six thousand years, and it is understood from the six numbers of Microprosopus. But also the six following words give occasion to this idea: VIAMR ALHIM IHI AVR VIHI AVR, Veyomar Elohim Yehi Aur Vayehi Aur: "And the Elohim said, Let there be light, and there was light."
[By an exegetical rule of numbers, not so often employed as the others. simple numbers or units signify divine things; numbers of ten, celestial

things; numbers of a hundred, terrestrial things; and thousands signify the future, what shall be in an after-age. Hence are the "six thousand years" deduced from the six first words, which also are said to refer to the six Sephiroth of whom Microprosopus is formed; the idea of six being extended into as many thousands, to symbolise that number on the plane of a future age.] 2:. The seventh (the millennium, and the seventh space. namely, the Kingdom), above that One which alone is powerful—(i.e., when the six degrees of the members denote mercies and judgments, the seventh degree tendeth alone to judgment and rigour). And the whole is desolate (that is, the Kingdom, MLKVTh, Malkuth, in the higher powers, is the antitype of the sanctuary, and like as this is destroyed, so also the Schechinah, or Kingdom, is itself exiled) for twelve hours (for the Hebrews include all this time of their exile in the space of one day). Like as it is written: "It was formless and void, &c." (for from the word "it was formless," down to "upon the faces of," are twelve words in the Hebrew text of Genesis.)

23 The thirteenth (that is, "of the waters," HMIM, Hamim, which is the thirteenth word) raiseth up these (that is, as well the sanctuary which is above as that which is below) through mercy (since the water symbolizeth that measure of mercy through which judgment and punishments are mitigated), and they are renewed as before (for the six words follow afresh, as in the beginning the six members are enumerated). For all those six continue and stand fast (they are the members of the Microprosopus, and are not as his bride, and from them is the restitution), since it is written BRA, Bera, "created" (which hath a sense of permanence), and then it is written HIThH, Hayitha, "it was" (which also is a phrase of permanence and not

of interpolation), for it is very truth (plainly, therefore, the kingdom perished not, although it might be formless and void, but it retaineth hitherto the essence).

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

25 But there are excavations of excavations. (The excavation is the receptacle, like that which is hollowed out, or carved out, like a cave, or any other receptacle. Therefore all receptacles are inferior with respect to the superiors, among which the "shells" hold the last place, which here are described, which are) under the form of a vast serpent extending this way and that. (Concerning this serpent the author of the "Royal Valley" speaks thus in his "Treatise of the Shells." The fragments of the receptacles, which have fallen into the world of Creation, of Formation, and of Action, therein exist from the Outer; and judgments are more consonant to these, which are called profane, and have their habitation in the middle space between the Holy and the Unclean. And from the head is formed that great dragon which is in the sea, and is the sea-serpent, which is, however, not so harmful as the earthly one. And this dragon hath been castrated since his crest (or membrum genitale), together with his mate, have been repressed, and thence have been formed four hundred desirable worlds. And this dragon hath in his head a nostril (after the manner of whales) in order that he may receive influence, and in himself he containeth all other dragons, concerning which it is said: "Thou hast broken the heads of the dragons upon the waters" (Ps. lxxiv. 13). And here the idea or universal form of all the shells

is understood, which encompasseth the seven inferior emanations of the queen after the manner of a serpent, as well from the right as from the left and from every side.)

26 His tail is in his head (that is, he holdeth his tail in his mouth, in order that he may form a circle, since he is said to encompass holiness). He transferreth his head to behind the shoulders (that is, he raiseth his head at the back of the bride of Microprosopus, where is the place of most severe judgments), and he is despised (since in him is the extremity of judgments and severities, whence wrath is the attribute of his forms). He watcheth (that is, he accurately searcheth out and seeketh in what place he may gain an entry into holiness. And he is concealed (as if laying traps; since he insinuateth himself into the inferiors, by whose sins he hath access to the holy grades, where the carrying out of judgments is committed to him.) He is manifested in one of the thousand shorter days. (Numbers are called days, and numbers of the inferior world short days; among which tens are attributed to the factive, on account of their decimal numeration; hundreds to the formative, since they are numbers of the light of their author, and draw their existence from the tens; but thousands to the creative, for the same reason. But that dragon hath about this his. most powerful location, whence, if a defect occurreth only in one numeration of that system through the fault of the inferiors, he is immediately manifest, and thus commenceth his accusations before the throne of glory.)

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

28 But his head is broken by the waters of the great sea. (The great sea is wisdom, the fountain of mercy and loving-kindness; which, if it sendeth down its influence, judgments are pacified, and the hurtful power of the shells is restricted); like as it is written, Ps. lxxiv. 13: "Thou hast broken the heads of the dragons by the waters."

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

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

31 "And the Elohim said, let there be light, and there was light." (The sense may be sought from that Psalm xxxiii. 9) where it a written, "Since He Himself spake, and it was done." (First, therefore, is commemorated) the Path HVA, Hoa, (that is, the mother of understanding, who is called ALHIM, Elohim, near the beginning of the verse. "And the Elohim said." She also is called HVA, Hoa, in the words of Psalm xxxiii. 9, on account of her truly secret nature) is alone (as well with Moses as with David). The word VIHI, Vayehi, "and it was done," is also alone. (As if the six members were considered separately, seeing that V, Vau, occupieth the first place in the word VIHI, Vayehi.

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

the Schechinah (or the queenly presence) which is below (that is, a path of the kingdom, namely, MLKVTh, Malkuth, the tenth and last Sephira); like as (in the other instance) the letter H, He, is found to be the Schechinah.

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

34 Like as it is written: "And the Elohim saw the substance of the light, that it was good. (Here a reason is adduced from the proposed text itself, showing how the last letter of this form of the Tetragrammaton, namely, I, Yod, may be said to symbolize the bride, since God himself might behold in that light the path of conjunctive foundation, which the word "goodness" pointeth out; but when the foundation is in the act of conjunction—that is, under the idea of communicating goodness—there then is the bride. But also that the word "goodness" denoteth the foundation is proved from Isa. iii. 10, where it is said, "Say ye unto the righteous man" (that is, to the path of foundation, because the first man is said to be the foundation of the world, Prov. x. 25)„that it shall be well with him." Therefore, then do they ascend within the equilibrium. (That is, these two letters, I, Yod, and H, He, mean one and the same thing. Or, again: But behold, how in balanced power ascend the letters of Tetragrammaton. That is, how those letters agree when in conjunction, which before were standing separated in the word VIHI, Vayehi.)

(The "path of foundation" is of course the ninth Sephira, Yesod, which is the sixth member of Microprosopus (see section 16, foregoing). and typifies reproductive power. Malkuth is the queen. We must remember that in the Tetragrammaton, IHVH, I, Yod, is the father (who is not Macroprosopus, though he is implied therein. as the top point of the Hebrew letter Yod is said to symbolize him); H, He, the supernal mother; V, Vau, the son (Microprosopus); and H, He, final, the bride (the queen). And this is their proper order. Other variations of the Tetragrammaton, therefore, alter the position of the letters with regard to each other their normal and correct position being IHVH.] 35 (Whilst the spouse, Microprosopus) was at first alone (he was standing by, whilst the letter V,

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

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

37 "The tongue speaketh great things" (see Dan, vi. 8. And by the tongue is understood the foundation—namely, the letter I, Yod, joined with his bride; the speech is the marital influx flowing forth from the bride; for the

queen is called the word; but the great things are the inferiors of all grades produced.)

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

39 Because it is written (Isa. xliv. 5): "That man shall say, I am of the Tetragrammaton." (The word ANI, Ani, I, when the discourse is concerning judgments, pertaineth to the queen. But whensoever mercy is introduced it referreth to the understanding, like as in this place. In order that the sense may be: The supernal path, which is called I, or the understanding in act of conjunction with the father, is for the purpose of the formation of the Tetragrammaton, and this is one conjunction between the father and the mother for the constitution of the six members.) And that shall be called by the name Jacob, IOQB, Yaqob. (To call by name is to preserve; and another conjunction of father and mother is introduced for the purpose of preserving the Microprosopus, which is called Jacob.) And that man shall write with his hand, "I am the Lord's" (To write belongeth to the written law, or the beautiful path, and the same also signifieth to flow in. "With his hand," BIDV, Byodo, is by metathesis BIVD, Byod, by I, Yod—that is, through the foundation; in order that the sense may be, it may be formed from his influx, so that the Tetragrammaton may be written with I, Yod, as we have above said.) And by the name of Israel shall he call himself. He shall call himself thus in truth. (For the conception of the Microprosopus is more properly under the name of Jacob, whose wife is Rachel; and his cognomen, as it were, is Israel, whose wife is Leah.)

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

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

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

[IHV is of course the Tetragrammaton without the final H. It is interesting to note that in the qabalistical work called the "Sepher Yetzirah," this trigrammatic name is used instead of the Tetragrammaton. The crown which is hidden is Kether, the first Sephira, or Macroprosopus, who is AHIH, and is therefore not openly shown in IHVH. The path of Hod is the eighth Sephira. The father and the son, by whom the mother is enclosed, are of course the letters I and V in the word IHV. With regard to what is said regarding the Israelites when they committed the sin of the calf. I imagine that it is intended to intimate—(a) That the calf was a symbol of ALHIM, Elohim, not of IHVH; for the Israelites had said, "Make us Elohim to go before us." (b) That this name, "Elohim" is applied to the feminine portion of the Tetragrammaton HH. (c) That therefore the force was unbalanced which they adored, and that it would have been just as wrong to adore IV alone.)

42 And God said, let there be MARTh, Maroth, lights in the firmament of the heaven. (Now he hasteneth to the third part of that quadrilateral name, namely, to these two letters IH, Yod, He. But by lights are understood the sun and the moon, the beautiful path and the kingdom or bride. And herein the sense is this: although usually by these two letters are accustomed to be understood the Father and the Mother, or the wisdom and the understanding, yet in this place the supernal lights are wanting, like as the word MARTh, Maroth, is written in a defective form; and the meaning is proper to be applied unto the firmament of the heaven—that is, to the foundation, extended and prepared for marital conjunction; for the spouse is called the heaven, and the member of the treaty is the firmament, like, as, therefore, the two last paths in the whole name IHVI, Yod, He, Vau, Yod are designated by the letters V, Vau, and I, Yod, so likewise these in this portion of the square are designated by the letters, I, Yod, and H, He.) The husband hath dominion over the wife (since it is not written by V, Vau, but by I, Yod, which is the symbol of the member of the treaty, and herein denoteth the actual combination with the female): like as it is written (Prov. x. 25): "And the just man is the foundation of the world." (By this saying he illustrateth his meaning; because by the letter I, Yod, is understood the fundamental member by which the world is preserved in existence.)

(If the reader refers to the Introduction, he will there find in the Table showing the operation of the Sephiroth in the four worlds. &c., that in the world of Asiah the sun is referred to Tiphereth and the moon to Yesod. Furthermore, the circumstance of certain words being written defectively or redundantly is commented on in the Introduction, § 15. The term "square," or "square name." is sometimes applied to the Tetragrammaton.

The phrase "member of the treaty" probably alludes to the symbolism of circumcision. In this sense, I, Yod, in the path of Yesod, the ninth Sephira, has a symbolical phallic signification.)

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

44 (Now he turneth to the last part of this square, which is I, Yod, alone, and saith), I, Yod, remaineth one and alone (in order that it may show that all flow out from the one single letter I, Yod, which is in the form of a point, yet partaking of three parts, concerning which see elsewhere; yet in this place denoting only the woman, or the kingdom, wherein are contained all the supernals.).

45 And then (if now the Tetragrammaton be not considered in the manner just described, but in this manner of instituting the square, IHVI, IHV, IH, I, then Yod also is in a certain sense solitary, but in a plainly contrary sense. For it ascendeth in its path upwards and upwards. (That is, it doth not so much receive the higher sense, in order that it may denote the beau-

tiful path or the foundation; but the highest, that is, the father or the wisdom.) The woman is again hidden. (That is, in this instance, the former meaning by which it denoted the bride of Microprosopus, namely, the last letter of the above-written form of the Tetragrammaton, ceaseth in itself.) (This is in the converse manner. The letter I no longer signifies the bride when it ceases to be the final letter of a Tetragrammaton.]

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

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

48 And it applieth to the inferiors and to this part. (Or, as others read, "it applieth to this side and to that." Now, the discourse is concerning the fourth part of the square, where the name is complete, whether written as H or as I in the last path; so that, nevertheless, the bride of Microprosopus may be added. Therefore on either side hath Microprosopus a connecting link, for he superinvesteth the mother from the supernal part, so that he may receive her into himself as his soul; and he also again is covered by his bride from the inferior part, so that he in his turn may himself become her soul.)

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

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# CHAPTER 2

✦

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

2 Of the beard mention hath not been made. (The correct Mantuan Codex hath this correction, so that the word DQNA, Deqena, is here inserted in the original text. The meaning is, that Solomon in the "Song of Songs" maketh mention of all the other members, but not of the beard.) Because this is the ornament of all. (It is called an ornament because it covereth the rest, just as a garment which ornamenteth the body covereth that. But this beard covereth not only the Macroprosopus, but also the father and the mother, and descendeth even unto Microprosopus. Whence, on account of the communication of so copious a light, it hath also itself been clothed as with a garment with the great reverence of silence.)
(By this beard, covering "not only Macroprosopus, but also the rather and the mother," is meant that, while it is an important attribute of Macroprosopus (who is, be it carefully remembered by the reader Eheieh, AHIH, and not IHVH, in which latter name he is only alluded to as "the uppermost point of the letter I, Yod"), it also extends through the Sephiroth, for it covers the father and the mother (i.e., the second Sephira, Chokmah, wisdom. and the third Sephira, Binah, understanding, the IH of IHVH). Thus, therefore, though properly speaking a part of AHIH,

and not of IHVH, it extends through the Tetragrammaton IHVH, for it "descendeth even unto Microprosopus," the next six Sephiroth, the V of IHVH.)

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

4 Concerning that ornamentation it is written (Jer. ii. 6). "No man passed through it; and where no man dwelt." Man is without, man is not included therein; much less the male.

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

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

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

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

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

10 Beneath that another path goeth forth.

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

12 Two apples are beheld, to illuminate the lights.

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

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

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

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

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

18 In this influence all things exist and are concealed.

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

20 It is written, Gen. i. 11. "And the Lord said, Let the earth bring forth germination; (let there be) grass yielding seed." (If here the word IHI, Yehi, "let there be," be inserted, they make nine words.) This is that which is

written: "And humble your bodies in the ninth of the month at even." (This is to be understood concerning that time concerning which we have spoken above, because then the Lord is to be sought out.)

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

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

23 (But therein is represented to us) the superior I, Yod (that is, the mark of supernal mercy, which is that most holy Ancient One, as the correct Mantuan Codex shows in a marginal note), and the inferior I, Yod (that is, the mark of inferior mercy, which is Microprosopus with the influence which he hath from Macroprosopus, which two II, Yods, are also represented in that passage, Gen. ii. 7): VIITzR IHVH, Vayeyetsir, Yod, He, Vau, He, and Tetragrammaton formed (the supernal I, Yod, (and the inferior I, Yod).

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

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

26 (For) it is written, Gen. ii. 8: "And the Tetragrammaton Elohim planted." (Whereby is understood) that H, He, which is between the two II, Yods, of the word IHI, Yehi, which in the supernals is) the position of the nose of the more Ancient One over the Microprosopus (concerning which see further in the "Idra Rabba," § 175). (For this) existeth not without the spirit.

[For this H, He, symbolised in Elohim, is rather the supernal He alone, than either the inferior He alone, or both conjoined. The nose of Macroprosopus is said in the "Idra Rabba" to be life in every part—i.e., it, the life, existeth not therefore without the influx of the spirit which rusheth forth therefrom (See ante, Chapter I. § 15.)]

27 Through H, He, therefore, it is perfected (rather by reason of the mother than by reason of the bride, of whom it is the soul). For the one H, He, is above (namely, designating the first understanding of the Tetragrammaton; and the other is) the H, He, below (denoting the queen and the bride).

29 Like as it is written, Jer. xxxii. 17: AHH ADNI IHVH, Ahah, Adonai, Yod He Vau He: "Ah, Lord Jehovah," &c., where there is a cohesion of the connecting links (that is, in the word AHH, Ahah, those two HH, He's, are combined which elsewhere are the media of the connecting path). For

by the spirit is made the connection of the balanced equilibria (that is, of the combinations as well of the father and mother as of the Microprosopus and his bride).

29 (Now the author of the "Siphra Dtzenioutha" descendeth to the inferior paths, leaving out Macroprosopus, and examineth the name IHV, Yod He Vau. In this are represented father and mother and Microprosopus. And first occurreth) the supernal I, Yod (the symbol of the father), which is crowned with the crown of the more Ancient One (that is, whose highest apex denoteth the highest crown, or Macroprosopus; or, according to another reading of the passage, "which is surrounded by the secret things"—that is by the influence or beard of Macroprosopus, which covereth both the father and the mother). it is that membrane of the supernal brain which, on account of its excellency, both shineth and is concealed. (Concerning this matter further, see the "Idra Rabba," § 58.)

30 The supernal H, He (then presenteth itself), which is surrounded by the spirit which rusheth forth from the entrances of the galleries (or the nostrils of Macroprosopus), that it may give life to all things.
P. The supernal V, Vau, is that tremendous flashing flame (which is the beginning of Judgment, seeing that doubtless hitherto the Microprosopus existeth in the mother) which is surrounded by its crown (namely, the mother).

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

33 When (this form) beginneth, they are discovered in the cranium (namely, these letters, and therein are they distributed in the most supernal part of Macroprosopus).
["In the cranium" (or skull), BGVLGLThA. Begolgoltha, or in Golgoltha. In the New Testament it is worthy of note that Jesus Christ (the Son) is said to be crucified at Golgotha (the skull): while here, in the Qabalah, Microprosopus (the Son), as the Tetragrammaton, is said to be extended in the form of a cross, thus— —in Golgotha (the skull). The text above says, at the end of section 33, "of Macroprosopus"; but I think this is a misprint for "of Microprosopus."]

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

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

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

37 IVD, Yod, of the Ancient One, is hidden in its origin (that is, the father, who is usually symbolized by I, Yod, and is himself also called the Ancient One, is shrouded by the beard of Macroprosopus; or otherwise. Instead of that manner in which the other two letters duplicate their literal parts—e.g., HH and VV—I, Yod, by reason of his very nature, cannot be expressed

by this duplication, but remaineth one and alone), because the name is not found; that is, because if II be put, it can no longer be pronounced as I, Yod; therefore is it written IVD).

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

39 VV, Vau, is extended by another (Vau, as it is written VV, for likewise it is elsewhere written with I in the name OB, Aub, and by A in the names SG, Seg, and MH, Mah, in this manner VAV. So also in the name BN, Ben, it is thus written, VV. But to be disclosed it is fully written). Like as it is written, Cant. vii. 9, "Going down sweetly to my delight" (whereby "sweetly" are understood these two letters VV properly extended).

40 In that tremendous flashing flame (is he found—i.e., in Microprosopus, seeing that in a lesser degree he hath in himself unmixed judgments), for the purpose of enshrouding that gate (that is, in order that he may be advanced to the condition of maturity, and may then superumbrate his mother, who is symbolised by the fifty gates).

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

42 For when the double forms are manifested (namely, the letters of the name in the above proposed form, as HH and VV) and are united in one path, in one combination, in order that they may be explained (that is, when they are fully written out in the above manner), then VD, Vau, Daleth (and not another I, Yod), are added unto I, Yod (so that also in it there may be a certain hidden analogy of the equilibrium).

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

44 (But that this may be done by the sins of the inferiors is clear from these words) Ezek. i. 14: "And the living creatures rush forth and return." Also Num. xxiv. iii: 'Flee unto thy place." Also Obad. i. 4: "Though thou

exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I cast thee down."

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

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

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

48 And above him is the plenteous dew, diverse with two-fold colour. (Like as in Macroprosopus it is white alone, so here it is white and red, on account of the judgments. See "Idra Rabba," § 44.)

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

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

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

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

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

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

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

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

57 The "peaceful habitation" is the Ancient One, who is hidden and concealed. Wherefore "thine eyes" is written OINK, Auinak (without the letter Yod. All these things are explained in the "Idra Rabba.")

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

59 Through its nostrils three flames rush forth.

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

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

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

63 (Therefore in the third person, HVA, Hoa, is He called who is the Concealed One, and is not found of any. He, who cometh not before the eyes, of man; He, who is not called by the Name.

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

whole character A into consideration, it may be read HV: this HV) nevertheless doth not contain in itself any real form of writing H, so that it can be read HV or HI.

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

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

67 Therefore it is written, Lev. xviii. 7: "The nakedness of thy father thou shalt not uncover." (For VD, Vau Daleth are the same as H, He; and when it is written IVD, it is the same as if it were called IH (namely if V, Vau, be inserted in D, Daleth). Woe! when Yod is taken away from He (that is, wisdom from understanding, which is the conceiving mother) because it is written, Lev. xviii. 7. "And the nakedness of thy mother thou shalt not uncover; she is thy mother, thou shalt not uncover her nakedness." Revere

her; she is thy mother; because it is written, Prov. ii. 3: "Because thou shalt call understanding thy mother." (This is arrived at by reading the word AM in this passage with the pointing Tsere, instead of with the usual Chireq pointing.)

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# CHAPTER 3

✦

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

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

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

4 Beneath the two nostrils existeth a path filled with hairs, so that it appeareth not. (This is the third conformation.)

5 The cheeks extend on one side and on the other. (This is the fourth conformation.)

6 In them appear apples red as roses. (This is the fifth conformation.)

7 In one tress hang down those hairs strong and black, even unto the breast. (This is the sixth conformation.)

8 Red are the lips as roses, and bare. (This is the seventh conformation.)

9 Short hairs descend through the place of the throat and cover the position of the neck. (This is the eighth conformation.)

10 Long and short descend alike. (This is the ninth conformation.)

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

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

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

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

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

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

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

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

19 It is written, Gen. 1. 20: "Let the waters bring forth the reptile of a living Soul" (Ch-IH, Chiah, living creature is to be here noted).
(To this section belongs the annotation which is placed at the end of this chapter; which see.)

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

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

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

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

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

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

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

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

28 (We have an example of this in this form of the name) VIH (where the male hath two letters, and the female one only; and the masculine also the letter in the beginning long, and afterwards short. But also in this form) the channels of connection are shrouded beneath His covering (that his, the supernal letters are doubtless connected in marital conjunction, but they are enshrouded in the letter Vau. And) Yod (is in this place) small, (a symbol of the foundation; because) in the very form (of the female, that is, even as he is hidden within H, He, which also is not the supernal but the inferior H, He) he is found. (And all are judgments, because the supernal influx is wanting.)

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

30 The same species of rigours and judgments occurred in the inferiors. For like as to the He of the bride, are added the two letters Yod and Vau, under the idea of the leviathan; (so) the serpent came upon the woman,

and formed in her a nucleus of impurity, in order that he might make the habitation evil.

31 Like as it is written., Gen. iv. 1: "And she conceived and brought forth ATh QIN, Ath Qain, Cain, (that is) the nucleus QINA, Qaina, of the abode of evil spirits, and turbulence, and evil occurrences." (See further in the "Treatise of the Revolutions of the Soul.")

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

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

34 (But) this (that is, the supreme equality) is divided in its sides, because Yod and He are placed expressly as the father and the mother; but in another equality) the male is conformed with the female (like an androgyn, because the last He is not added. Whence are made) IHV.

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

36 (Thus also) the form and person of a man was seated upon the throne; and it is written, Ezek. i. 26: "And upon the likeness of the throne was the likeness as the appearance of a man above it."

ANNOTATION.

(Belonging to § 19, foregoing.)

1 Another explanation. "Let waters bring forth abundantly." In this place, in the Chaldee paraphrase, it is said IRChShVN, which hath a general meaning of movement. As if it should be said: "When his lips by moving themselves and murmuring, produced the words, like a prayer from a righteous heart and pure mind, the water produced the living soul." (The meaning is concerning the act of generating life.)

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

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

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

5 Either (1) by the alphabet, or (2) by commemorating the attributes of the most holy and blessed God, merciful and gracious, &c. (according to the passage in Exodus xxxiv. 6, &c.); or (3) by the venerable names of the most holy and blessed God; such are these: AHIH, Eheieh (in respect of the Crown), and IH, Yah (in respect of the Wisdom); IHV, Yod He Vau (in respect of the Understanding); AL, El (in respect of the Majesty); ALHIM, Elohim (in respect of the Severity); IHVH, Yod He Vau He (in respect of the Beauty); TzBAVTh, Tzabaoth (in respect of the Victory and the Glory); ShDI, Shaddai (in respect of the Foundation); and ADNI, Adonai (in respect of the Kingdom). Or (4) by the ten Sephiroth or numerations, which are: MLKVTh, Malkuth, the Kingdom; ISVD, Yesod, the Foundation; HVD, Hod, the Glory; NTzCh, Netzach, the Victory; ThPARTh, Tiphereth, the Beauty; GBVRH, Geburah, the Severity; ChSD, Chesed, the Benignity; BINH, Binah, the Understanding; ChKMH, Chokhmah, the Wisdom; and KThR, Kether, the Crown. Or (5) by the commemoration of just men, such as are patriarchs, prophets, and kings. Or (6) by those canticles and psalms wherein is the true Qabalah. And (7), above all these, if any one should know how to declare the conformations of his Lord, according as it is honourable to do. Or (8) if he may know how to ascend from that which is below to that which is above. Or (9) those who know also how to derive the influx from the highest downward. And in all these nine ways there is need of very great concentration of attention; because if he doeth not that, it is written concerning him, 1 Sam. ii. 30: "And they that despise Me shall be lightly es-

teemed."

["(1) by the alphabet"—i.e., according to the mystic qabalistico, theosophic values of the letters. (2) Exod. xxxiv. 6, 7: "And the LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious, long-suffering and abundant, in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." (3) By the Divine Names associated with the Sephiroth. (4) The ten Sephiroth. (5) Those analogous to his desire. (6) Phrases bearing on the subject. (7) The qabalistical development of Deity. (8) By the paths. (9) The converse of (8).]

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

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

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

9 But if any man attentively meditateth on the nine divisions of these forms (see § 5 ante), like as it is meet to do; that man is one who honoureth the Name of his Lord, even the Holy Name. And hereunto belongeth that which is written, 1 Sam. ii. 30: "Since those who honour Me will I honour; and they that despise Me shall be lightly esteemed." I will honour him in this world, that I may preserve him, and provide him with all things of which he hath need, in order that all nations of the earth may see that the Name of the Lord is called upon by him; and that they may fear him. And in the world to come he shall be found worthy to stand in the tabernacle of the righteous.

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

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

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

Hereunto is the annotation.

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# CHAPTER 4

✦

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

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

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

4 In Gen. i. 24 it is written: "The earth brought forth the living creature after its kind, cattle and reptile," &c. Hereunto belongeth that which is written, Ps. xxxv. 7: "O Lord, thou shalt preserve both man and beast."

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

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

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

8 With respect unto the right side he had NShMThA QDIShA, Neschamotha Qadisha, the holy intelligences; with respect unto the left side, NPSh ChIH, Nephesh Chiah, the animal soul.

9 Man sinned and was expanded on the left side; and then they who are formless were expanded also. (That is those spirits of matter, who received dominion in the inferior paths of the soul of Adam, whence arose base concupiscence.) When (therefore) both were at once joined together (namely by base concupiscence, together with connexion, and the animal soul) generations took place, like as from some animal which generateth many lives in one connexion.

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

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

12 Out of Yod are produced male and female (if, namely, it be fully written as IVD, Yod, they are then its augment), Vau and Daleth. In this position Vau is male, and Daleth is female. And hence arise DV, the two letters which are the duad male and female; and not only the duad, but also the co-equal duads (of the superior and inferior conjunctions).

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

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

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

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

17 Of these it is written, ibid. 28: "Because they saw that the wisdom of Elohim was in him." (Here are involved the two males, in the wisdom, the father; in Solomon, Microprosopus. Therefore) then came they (even the two women, the understanding and the queen) and not before.

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

19 (Also we find these two equations in that saying) Exod. xiv. 15: "And the Lord said unto Moses (who is referred to the mother), Why criest thou unto Me?" (But also a cry is referred to the mother, just as a groan is to the beautiful path, and an exclamation to the kingdom. But) ALI, Eli, unto me (note this is the same as, "and unto I, Yod;" or the father). "Speak unto the children of Israel (the speech is the queen; Israel is the beautiful path) that they set forward." Wherein note well the word VISOV, Vayesaau, "that they set forward," wherein are VI masculine letters; SO feminine letters).

20 From above the power of life flowed down in equilibrium, for he entreated the influence of the Venerable One.
["The Venerable One"—i.e., the first Sephira, proceeding from the AIN SVP AVR, Ain Soph Aur. See Introduction.)

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

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# CHAPTER 5

✦

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

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

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

4 The superior Eden is hidden and concealed. (That is, no mention is

made of the crown.) The inferior Eden cometh forth so that it may be transferred (towards the inferiors) and manifested (through the voice of its original, which denoteth wisdom.)

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

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

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

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

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

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

11 Like as it is written, Num. xix. 17: "And shall pour upon him living waters in a vessel." (But the life looketh towards the mother; and it) is (understood to be that path which is called) ALHIM ChIIM, Elohim Chiiim, "the Elohim of life;" and the king of the universe (that is, the understanding. Whereunto belong also the following sayings:—) Ps. cxvi. v. 9: "I will walk before the Lord in the lands of life." Also 1 Sam. 29: "And the soul of my Lord shall be bound in the quiver of life." Also Gen. ii. 9: "And the tree of life in the midst of the garden." (All these, I say, refer unto the understanding, from which the six members receive the influx. And to it also pertain the following names, namely, the name) IH, Yah (whensoever it is

written in full with A in this manner:) IVD HA, Yod Ha (and containeth the number of the numeral powers of the letters of the Tetragrammaton, namely, 26; unto which also is referred that form of the name belonging unto the intelligence), AHII, Eheii (where in the place of the final He, Yod is put, as in a former instance. (See Chap. I, § 32.)

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

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

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

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

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

16 Yod is alone whensoever he is manifested in Microprosopus (that is when the lights of Macroprosopus descend into Him, then indeed the paths of the decads are increased, and this decad) is increased into ten thousands (by the paths joined with the four letters of the Tetragrammaton) of years. (But) hence (if it be conceived only according unto the power of Macroprosopus, it hath that position) which is written, Ps. cxxxix. 5; "And thou shalt place upon me thine hand:" KPKH, Khephakha. (Where this word KPKH, if it be written according to the usual custom KPK, Khephakh, yieldeth the number 120. But now by adding the paragogic H of the female, there is given the number 125, on account of the five severities.)

["This decad is increased into ten thousand by the paths joined with the four letters of the Tetragrammaton "—i.e., the paths are the Sephiroth = the numbers from one to ten; and they are said to be joined with the four letters by multiplying the decad to the fourth power, or 104. Hence for I, the first letter, we have 10 x 1 = 10; for H, the second letter, we have 10 x 10= 100: for V. the third letter, 10 x 10 x 10 = 1,000; and for H, the fourth letter, 10 x 10 x 10 x 10 = 10,000.

In the Shemitic languages, a paragogic letter is one which is added to a word to give it additional emphasis.] 17, "There were giants in the earth," Gen. vi. 4. (If this word HIV, Hayu, is considered, which also is a form of the often varied name, it taketh its rise from the kingdom.) This is that which is written, Gen. ii. 10: "And thence is it divided, and is in four

heads." (Where is understood the end of that emanation which the separated universe followeth. Nevertheless) from the place where the body is divided, they are called those trees (or, as the Mantuan Codex correcteth the passage: Where the garden is divided, and the seven inferior emanations are understood; where then it divideth the universe into the inferior worlds and provideth a habitation for the shells or spirits of matter). Hence it is written: "And from hence is it divided."

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

19 And the sons of the Elohim are guarded (nor is mention made of a similar case) until Solomon came and joined himself with the daughters of men; like as it is written, Eccles. ii. 8: VThONVGVTh, Ve-Thonogoth "And the delights of the sons of men," &c. Where (in the feminine gender) he calleth the word ThONVGVTh, Thonogoth, and not (as elsewhere in the masculine gender) ThONVGIM, Thonogim, "sons of Adam;" so that it is intimated in an occult manner that the latter (the sons of the Elohim) are of those other spirits who are not contained under the supernal wisdom; concerning which it is written, 1 Kings v. 12: "And the Lord gave wisdom unto Solomon." (Concerning these matters, further see the "Treatise of the Revolutions)."

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

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

22 Those (spirits) are powerful who exist from eternity. That is, from (eternity or) the supernal world (the understanding, namely, whence are excited severity and rigour). The men of the name (that is) who exercised themselves in the name.

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

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

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

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

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

[Concerning the "twelve banners of the sacred Name," the metatheses of the Tetragrammaton, see Introduction, § 62; also concerning the Edomite kings. I have before remarked that the demons are called Qliphoth, or "shells," by the Qabalists. The thirteen in Microprosopus is composed of nine manifest and four hidden.

28 Five kings (that is, the five letters MNTzPK, Me, Nun, Tzaddi, Pe, Kaph, which are the roots of the judgments), betake themselves into swift flight before four (the four letters of the Tetragrammaton which bear with them the influx of benignity. They cannot remain (since the judgments and rigours cease and flee).

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

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

31 The tree which is mitigated (that is, the path of the kingdom or Schechinah, which is the tree of the knowledge of good and evil, which in itself existeth from the judgments, but is mitigated by the bridegroom through the influx of mercies) resideth within (within the shells; because the kingdom hath its dominion over all things, and its feet descend into death). In its branches (in the inferior worlds) the birds lodge and build their nests (the souls and the angels have their place). Beneath it those animals which have power seek the shade (that is, the shells, "for in it every beast of the forest doth walk forth," Ps. civ. 20).

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

33 The serpent (which was made from the rod of Moses—that is, the shell —NVOH, Nogah, or splendour) which rusheth forth with three hundred and seventy leaps (the thirty-two names together with the five letters of ALHIM, Elohim, which make 37, multiplied by the decad 370, and the judgments of the bride are denoted, to which that shell directeth his springs, because he is of middle nature betwixt the holy and the profane). "He leapeth upon the mountains, and rusheth swiftly over the hills," like as it is written (Cant. ii. 8. That is, he leapeth high above the rest of the shells). He holdeth his tail in his mouth between his teeth (that is, his extremity, by which he is linked to the shells, turneth towards his other extremity wherewith he looketh towards holiness). He is pierced through on either side (so that he may seek to receive the superior and inferior nature). When the chief ariseth (who is Metatron) he is changed into three spirits (that is, he assumeth the nature of three inferior shells).

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

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

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

37 (There is one) rigorous judgment (of severity),another that is not rigorous (that is, of the kingdom). There is one judgment by balance (wherein are the two scales of merit and error), another judgment which is not made by balance; (and this is) the gentle judgment (whereby the Israelites are judged. But also there is given) the judgment which is neither of the one nature nor of the other. (Namely, the beautiful path.)

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

39 (Concerning this face, it is written) Exod. xxxiv. 29: "And Moses knew not that the skin of his face shone" (where by the face the mother is understood; by the skin, the queen.) This is that which is said, Gen. iii. 21: "Tunics of skin" (because by itself the kingdom is wanting in light).

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

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

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

43 For it is written, AHH, IHVH, ALHIM, Ahah Tetragrammaton Eloim! "Ah Tetragrammaton Elohim!" When the H, He, appeareth (first), and H, He (in the second place); then is Tetragrammaton called Elohim (like as a judge; because in the world to come there will be work for much strength. This is) the full name. And it is written, Isa. ii. 11: "And Tetragrammaton alone shall be exalted in that day." When the one He is turned towards the other He, and Yod is taken away, then cometh vengeance into the universe; and except for that Adam who is called Tetragrammaton, the universe would not exist; but all things would be destroyed. Hence it is written: "And the Tetragrammaton alone," &c.

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

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