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Judaism

Zohar — The Lesser Holy Assembly

(Idra Zuta)

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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)

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About:

The Idra Zuta Qadisha, "Lesser Holy Assembly", tells of the last day of Rabbi Shimon bar Yochai. Surrounded by his disciples he takes up and sums up the mysteries of the Greater Assembly — the Ancient One, the Father and the Mother, the lesser face and his bride — and dies as he speaks.

The Zohar describes the fire that surrounds the house and the master's burial. It is the text tradition reads on the anniversary of his death (Lag ba-Omer).

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

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

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

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

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WHICH CONTAINETH THE INTRODUCTION

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

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

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

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

5 Whilst they were sitting down, Rabbi Schimeon, opening his eyes, beheld a certain vision, and lo! fire surrounded the house!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

27 "Now verily He, the Holy One, is here—may He be blessed—and He hath approached with those just who are in the Garden of Eden, which did not occur in the former conclave.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

46 "So also is He the Most Holy and Ancient One: He is that highest Light concealed with all concealments, and He is not found; those rays 1 (proceeding from Him) being excepted, which are extended, which are revealed, and which are hidden.

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

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

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

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

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

✦

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

79 And He Himself is that only highest supreme Head.

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

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

82 And the division of the Ancient One in the Duad is so that the (one form is) the Highest Crown of all the Supernals, the Head of all Heads.

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

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

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

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

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CONCERNING THE FOREHEAD OF THE MOST HOLY ANCIENT ONE

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

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

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

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

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

92 And since (through this) all judgments are hidden and subjected, hence in the Sabbath, in the time of the afternoon prayers, in which all judgments are excited, that Forehead is disclosed.

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

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

95 And therefore is the Spirit, NShMTh, of joy added on the Sabbath.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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CONCERNING THE EYES OF THE MOST HOLY ANCIENT ONE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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CONCERNING THE NOSE OF THE MOST HOLY ANCIENT ONE

✦

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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CONCERNING THE BEARD OF THE MOST HOLY ANCIENT ONE

✦

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

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

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

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

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

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

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

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

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

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

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

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

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

164 And therefore Moses saith when necessary IHVH, IHVH, twice; and so that an accent distinguishes the one from the other.

165 For assuredly from the Influence all things depend.

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

167 Blessed is he who attaineth hereunto.

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CONCERNING THE BRAIN AND THE WISDOM IN GENERAL

✦

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

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

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

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

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

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

174 And the second brain dependeth from that very glorious Influence, it is expanded into the thirty-two paths, when it is illuminated, then it shineth from that very glorious Influence.

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

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

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

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

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

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

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

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

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

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

185 And because the Most Holy Ancient One shineth in the beginning (otherwise, in the wisdom), this itself is this. And, the same is that beginning from which manifestation is made.

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

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

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

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

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

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

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

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

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

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

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

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

198 And those shine from the Light of that supernal concealed brain which shineth in the Influence, MZL, of the Most Holy Ancient One.

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

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

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

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

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

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

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

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

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

208 And therefrom is the beginning, and it is called AThH, Atha, Thou; and He is the Father of the Fathers.
20g. And that Father proceedeth from the Most Holy Ancient One, like as it is written, Job. xxviii. 12: "And ChKMH, Chokmah, Wisdom, is found from AIN, Ain, the Negatively Existent One;" and therefore is He not known.

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

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

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

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

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

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

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

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

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CONCERNING THE FATHER AND THE MOTHER IN SPECIAL

✦

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

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

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

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

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

223 And therefore are all things established in the equality of Male and Female; for were it not so, how could they subsist!

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

Mother.

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

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

2227 In the teaching of the school of Rav Yeyeva the Elder it is thus taught: "What is Binah the Mother of Understanding?" Truly when They are mutually associated together.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

250 For I, Yod, includeth two letters.

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

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

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

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

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

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

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

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

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

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

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

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

263 Also we have learned that the name BINH, Binah, comprehendeth all things. For in Her is I, Yod, which is associated with Aima, or the letter H, He, and together they produce BN, Ben, the Son, and this is the word Binah. Father and Mother, who are I, Yod, and H, He, with whom are interwoven the letters B, Beth, and N, Nun, which are BN, Ben; and thus far regarding Binah.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

285 Also it is written, Lev. xxv. 10: "And ye shall hallow the fiftieth year." This year is IVBL, Yobel, jubilee.

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

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

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

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

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

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

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

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

294 And these are ChKMH, Wisdom, Father; BINH, Understanding, Mother; and DOTh, Däath, Knowledge.

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

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

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

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

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

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

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

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

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

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

305 And when that Father and Mother shine above Him, all (these crowns) are called the phylacteries of the. Head, and that Son taketh all things, and becometh the heir of all.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

330 And they themselves are hidden beneath the Holy Influence of the Most Ancient of all Antiquity; in Him are they concealed, in Him are all things included.

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

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

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

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

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

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

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

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

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

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

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CONCERNING MICROPROSOPUS AND HIS BRIDE IN GENERAL

✦

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

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

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

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

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

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

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

349 For I say that all the lights which shine from the Supreme Light, the Most Concealed of All, are all paths (leading) towards that light.

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

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

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

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

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

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

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

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

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

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

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

361 And they are the beginning and the consummation. And through them are all the judgments crowned, as well superior as inferior.

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

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

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

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

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

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

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

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

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

371 And concerning this (matter) thus speaketh Solomon the king, Eccles. vii. 16: "All these things have I seen in the days of my HBL, Hebel; there is a just man who perisheth in his Tzedeq," &c.

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

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

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

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

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

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

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

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

380 For what is written, Ps. xvii. 15: "In Tzedeq, Justice, I will behold Thy countenance." Therefore, properly speaking, I cannot be destroyed through Tzedeq, seeing that I can maintain myself in its severities.

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

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

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

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

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

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

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

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

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

✦

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

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

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

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

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

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

395 Hoa is and Hoa shall be; and all those forms cohere with Himself, are concealed in Himself, and are not separated from Himself.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

412 Assuredly this have we before explained in the Assembly.

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

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

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

416 She is called "the daughter of Matred;" that is, the Daughter from that place wherein all things are bound together, which is called AB, Father.

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

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

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

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

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

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

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

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

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

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

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

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

429 From a Light-Bearer of insupportable brightness proceeded a Radiating 1 Flame, dashing off like a vast and mighty hammer those sparks which were the Prior Worlds.

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

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

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

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CONCERNING THE BRAIN OF MICROPROSOPUS AND ITS CONNECTIONS

✦

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

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

435 For as the Most Holy Ancient One is found to include equally in Himself the Three Heads, so all things are symbolized under the form of the Three Heads, as we have stated.

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

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

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

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

440 But that manna hath not at any other time been prepared so that it might descend from this dew, save at that time when the Israelites were wandering in the wilderness, and the Ancient One supplied them with

food from this place; because that afterwards it did not fall out so more fully.

44n This is the same which is said, Exod. xvi. 4: "Behold I rain upon you bread from heaven." And also that passage where it is thus written, Gen. xxvii. 28: "And the Elohim shall give unto thee of the dew of heaven."

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

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

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

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

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

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

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

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

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

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

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

453 After that these are united together after a certain manner they shine, and go forth into the Three Cavities of the Skull.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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CONCERNING THE HAIR OF MICROPROSOPUS

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

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

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

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

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

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

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

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

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

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

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

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

482 And over these (locks of hair) are set all the Lords of Lamentation and Wailing; and they depend from the single locks.

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

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

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

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

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

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

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

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

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

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

493 From the third Brain the Lords of Lords proceed through those locks arranged in the middle condition (i.e. partly hard and partly soft), and depend (therefrom); and they are called the Luminous and the Non-Luminous Countenances.

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

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

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CONCERNING THE FOREHEAD OF MICROPROSOPUS

✦

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

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

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

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

500 In the "Book of the Teaching of the School of Rav Yeyeva the Elder" it is said: The forehead is according as the forehead of the Ancient One. Otherwise, the letter Cheth, Ch, is placed between the other two letters, according to this passage, Num. xxiv. 17: "VMChTz, VeMachetz, and shall smite the corners of Moab?"

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

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

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

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

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

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

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

508 Therefore there remain twenty. And therefore unto none do they adjudge capital punishment until he shall have fulfilled and reached the age of twenty years in respect of these twenty tribunals.

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

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CONCERNING THE EYES OF MICROPROSOPUS

✦

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

525 Where it is said (in the feminine gender) "MShVTTVTh, Meshoteloth, going forth," and not "MShVTTIM, Meshotetim," in the masculine, because all are judgment.

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

527 As it is written, Job xxxiv. 21: "Since His eyes are upon the ways of man." And these Zach. iv. 10, are called "The eyes of Tetragrammaton, MShVTTIM, Meshotetim, going forth around, but in the masculine gender, because these extend in two directions—towards the good and towards the evil.

528 From the white brilliance proceed all those mercies and all those benefits which are found in the world, so that through them it may be well for the Israelites.

529 And then all those three colours are made white, so that He may have pity upon them.

530 And those colours are mingled together mutually, and mutually do they adhere unto each other. Each one affecteth with its colour that which is next unto it.

531 Excepting the white brilliance wherein all are comprehended when there is need, for this enshroudeth them all.

532 So therefore no man can convert all the inferior colours—the black, red, and yellow—into the white brilliance.

533 For only with this glance (of Macroprosopus) are they all united and transformed into the white brilliance.

534 His eyelashes (i.e., those of Microprosopus, for to the eye of Macroprosopus neither eyebrows nor eyelashes are attributed) are not found, when (his eyes) desire to behold the colours; seeing that his eye-

lashes disclose the place (of sight) for beholding all the colours.

535 And if they disclose not the place (of vision) the (eyes) cannot see nor consider.

536 But the eyelashes do not remain nor sleep, save in that only perfect hour, but they are opened and closed, and again closed and opened, according to that Open Eye (of Macroprosopus) which is above them.

537 And therefore is it written, Ezek. i. 14: "And the living creatures rush forth and return."

538 Now we have already spoken of the passage, Isa. xxxiii. 20: "Thine eye shall see Jerusalem quiet, even Thy habitation."

539 Also it is written, Deut. ii. 12: "The eyes of Tetragrammaton thy God are ever thereon in the beginning of the year," &c.

540 For so Jerusalem requireth it, since it is written, Isa. i. 21: "TzDQ, Tzedeq, justice abideth in Her."

541 And therefore (is it called) Jerusalem, and not Zion. For it is written, Isa. i. 26: "Zion is redeemed in MShPT, Meshephat, Judgment, &c.," which are unmixed mercies.

542 Thine eye: (therefore) is it written "OINK, Ayinakh (in the singular number). Assuredly it is the eye of the Most Holy Ancient One, the Most Concealed of All (which is here referred to).

S43. Now it is said: "The eyes of Tetragrammaton thy God are thereon;" in good, that is to say, and in evil; according as either the red colour or the yellow is required.

544 But only with the glance (of Macroprosopus) are all things converted and cleansed into the white brilliance.

545 The eyelids (of Microprosopus) are not found when (His eyes) desire to behold the colours. But here (it is said), "Thine eyes shall behold Jerusalem." Entirely for good, entirely in mercy.

546 As it is written, Isa. liv. 7: "And with great mercies will I gather thee."

547 The eyes of Tetragrammaton thy God are ever thereon from the beginning of the year." Here the word "MRShITh, Marashith, from the beginning," is written defectively without A, for it is not written RAShITh with the A.

548 Hence it remaineth not always in the same condition. What doth not? The inferior H, He, (of IHVH).

549 And concerning that which is supernal it is written, Lam. ii. 1: "He hath cast down MShMIM, Me-Shamaim, from the heavens; ARTz, Aretz, the earth the Tiphereth, Israel."

550 Wherefore hath he cast down Aretz from Shamaim? Because it is written, Isa. l. 3: "I will cover the heavens, Shamaim, with darkness," and with the blackness of the eye (of Microprosopus), namely, with the black colour, are they covered.

551 "From the beginning of the year." What, then, is that place whence those eyes of Tetragrammaton behold Jerusalem?

552 Therefore he hasteneth to expound this (saying immediately): "From the beginning, MRShITh, of the year," which (word MRShITh = being written thus), without the Aleph, A, symbolizeth judgment; for judgment

is referred unto that side, although virtually (the word Merashith) is not judgment.

553 "Even unto the end of the year." Herein, properly speaking, is judgment found. For it is written, Isa. i. 21: "Justice dwelt in her." For this is "the end of the year."

554 Come and see! A, Aleph, only is called the first (letter). In A, Aleph, is the masculine power hidden and concealed; that namely, which is not known.

555 When this Aleph is conjoined in another place then is it called RAShITh, Rashith, beginning.

556 But if thou sayest that (A) is conjoined herewith, truly it is not so, but (A) is only manifested therein and illuminateth it; and in that case only is it called RAShITh, Rashith, beginning.

557 Now therefore in this (passage) RAShITh (spelt with the A) is not found as regards Jerusalem; for were (the letter A) herein, it would (denote that it would) remain for ever.

558 Hence it is written defectively MRShITh, Me-Rashith. Also concerning the world to come it is written, Isa. xli. 27: 1 "The first shall say to Zion, Behold, behold them," &c.

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CONCERNING THE NOSE OF MICROPROSOPUS

✦

559 THE nose of Microprosopus is the form of His countenance, for therethrough is His whole countenance known.

560 This nose is not as the nose of the most Holy Ancient One, the Concealed with all Concealments.

561 For the nose of Him, the Ancient One, is the life of lives for all things, and from His two nostrils rush forth the Ruachin De-Chiin, RVChIN DChIIN, spirits of lives for all.

562 But concerning this (nose of) Microprosopus it is written, Ps. xviii. 9: "A smoke ascendeth in His nose."

563 In this smoke all the colours are contained. In each colour are contained multitudes of lords of most rigorous judgment, who are all comprehended in that smoke.

564 Whence all those are not mitigated save by the smoke of the inferior altar.

565 Hence it is written, Gen. Viii. 21: "And IHVH smelled a sweet savour." It is not written (He smelled) the odour of the sacrifice. What is "sweet" save "rest?" Assuredly the spirit at rest is the mitigation of the Lords of judgment.

566 (When therefore it is said) "And IHVH smelled the odour of rest," most certainly the odour of the sacrificed victim is not meant, but the odour of the mitigation of all those severities which are referred unto the nose.

567 And all things which adhere unto them, all things, I say, are mitigated. But most of these severities mutually cohere.

568 As it is written, Ps. cvi. 2: "Who shall recount GBVRVTh IHVH, the Geburoth of Tetragrammaton?"

569 And this nose (of Microprosopus) emitteth fire from the two nostrils, which swalloweth up all other fires.

570 From the one nostril (goeth forth) the smoke, and from the other nostril the fire, and they both are found on the altar, as well the fire as the smoke.

571 But when He the most Holy Ancient One is unveiled, all things are at peace. This is that which is said, Isa. xlviii. 9: "And for My praise will I refrain from thee" (literally, "block up thy nostrils").

572 The nose of the Most Holy Ancient One is long and extended, and He is called Arikh Aphim, Long of Nose.

573 But this nose (of Microprosopus) is short, and when the smoke commenceth, it issueth rapidly forth, and judgment is consummated.

574 But who can oppose the nose of Him the Ancient One? Concerning this, all things are as we have said in the Greater Assembly, where concerning this matter the Companions were exercised.

575 In the book of the treatise of Rav Hamenuna the Elder he thus describeth these two nostrils (of Microprosopus), saying that from the one proceed the smoke and the fire, and from the other, peace and the beneficent spirits.

576 That is, when (Microprosopus) is considered as having (in Himself the symbolism of) right side and left side.
As it is written, Hosea xiv. 7: "And his smell like Lebanon."

577 And concerning His Bride it is written, Cant. vii. 9: "And the smell of thy nostril like apples." Which if it be true concerning the Bride, how much more concerning Himself? And this is a notable saying.

578 When therefore it is said, "And Tetragrammaton smelled the odour of peace," the word HNIChCh, Ha-Nichach, of peace," can be understood in a double sense.

579 One sense is primary, when the Most Holy Ancient One, the Concealed with all Concealments, is manifested; for HVA, Hoa, He, is the peace and mitigation of all things.

580 And the other respecteth the inferior mitigation, which is done through the smoke and fire of the altar.

581 And because of this duplicate meaning is the word NIChCh, Nichach, written with a double Ch. And all these things are said concerning Microprosopus.

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CONCERNING THE EARS OF MICROPROSOPUS

✦

582 THERE are two ears for hearing the good and the evil, and these two can be reduced into one.

583 As it is written, 2 Kings xix. 18: "Incline, O Tetragrammaton, Thine ear, and hear."

584 The ear from within dependeth upon certain curves which are therein formed, so that the speech may be made clearer before its entrance into the brain.

595 And the brain examineth it, but not with haste. For every matter which is accomplished in baste cometh not from perfect wisdom.

586 From those ears depend all the Lords of Wings who receive the Voice of the Universe; and all those are called thus, the Ears of Tetragrammaton.

587 Concerning whom it is written, Eccles. x. 20: "For a bird of the air shall carry the voice," &c.

588 "For a bird of the air shall carry the voice." This text hath a difficult (meaning). And now (for so much is expressed) whence is the voice?

589 For in the beginning of the verse it is written: "Curse not the King even in thy thought." Where it is written concerning even the (unexpressed) thought, and concerning the secret thoughts of thy couch.

590 Wherefore? Because "a bird of the air shall carry the voice." Which (voice) as yet is unexpressed.

591 Assuredly this is the true meaning. Whatsoever a man thinketh and meditateth in his heart, he maketh not a word until he bringeth it forth with his lips. (What the text intendeth is) if any man attendeth not hereunto.

592 For that voice sent forward (from inconsiderate thought) cleaveth the air, and it goeth forth and ascendeth, and is carried around through the universe; and therefore is the voice.

593 And the Lords of Wings receive the voice and bear it on unto the King (Microprosopus), so that it may enter into His ears.

594 This is that which standeth written, Deut. v. 28: "And Tetragrammaton hath heard the voice of your words." Again, Num. xi. 1: "And Tetragrammaton heard, and His wrath was kindled."

595 Hence every prayer and petition which a man poureth forth before God the Most Holy One-blessed be He!—requireth this, that he pronounce the words with his lips.

596 For if he pronounce them not, his prayer is no prayer, and his petition is no petition.

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

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

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

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

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

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

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

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

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

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

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

608 From that voice are all things: from that voice (a certain part) entereth into the whole body, and by it are all things affected. Whence doth this matter depend? From that ear.
60g. Blessed is he who observeth his words. Therefore is it written, Ps. xxxiv. 13: "Keep thy tongue from evil, and thy lips from speaking guile."

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

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

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

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

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

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

616 From this ear depend the highest Arcana, which go not forth without, and therefore is (this ear) curved in the interior parts, and the Arcana of Arcana are concealed therein. Woe unto him who revealeth the Arcana!

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

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

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

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

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

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

623 And all these things are contained in one saying, where it is written, Lev. xix. 26: "Thou shalt not go up and down as a tale-bearer among thy people, neither shalt thou stand against the blood of thy neighbour: ANI IHVH, I am Tetragrammaton."

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

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

626 "Spirit, RVCh, Ruach," properly (is used here)
for the Ruach of such is extracted from the Supernal Holy Place.

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

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

629 And whensoever his soul departeth, the same adhereth not unto the body of the King, for it is not his place. "Woe unto that man! woe unto himself! woe unto his Neschamah!" 1

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

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

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CONCERNING THE COUNTENANCE OF MICROPROSOPUS

✦

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

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

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

635 And in our tradition we have also established by how many thousand degrees the whiteness differeth from the redness.

636 But yet at once they agree together in Him in one, 1 under the general form of the whiteness; for whensoever it is illuminated from the light of the white brilliance of the Ancient One, then that white brilliance overcloudeth the redness, and all things are found to be in light.

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

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

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

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

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

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CONCERNING THE BEARD OF MICROPROSOPUS

✦

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

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

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

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

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

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

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

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

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

651 But this arrangement is not found in the Most Holy Ancient One. But when that fountain of Wisdom, ChKMThA, Chokmatha, floweth down from MZLA, Mezla, the Influence of the Most Holy Ancient One, and dependeth from Him, and when Aima, the Mother, ariseth, and is included in that subtle ether, then She, Aima, assumeth that white brilliance.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

668 All those hairs which are in the beard of Microprosopus are hard and rigid, because they all subject the judgments when the Most Holy Influence is manifested.

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

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

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

672 But unto the Influence directed he his meditation, and made mention thereof. As it is written, Num. xiv. 117: "And now, I beseech thee, let KCh, Kach, the Power of Tetragrammaton, be great! "

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

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

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

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

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

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CONCERNING THE LIPS AND MOUTH OF MICROPROSOPUS

✦

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

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

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

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

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

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

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

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

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

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

688 By that RVCh, Ruach, breath, which goeth forth from His mouth, many thousands and myriads are enshrouded; and when it is extended by the same are the true prophets enfolded, and all are called the mouth of Tetragrammaton.

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

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

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

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

693 For the colours are mutually associated together.

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

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

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

697 The letter H, He, the golden-yellow colour (otherwise, germinating power) of the Mother, Aima, having been connected with the Female Power, is extended in the Greater Female Potency into the desire of the Holy City, which two (otherwise, for these places) are mutually bound together the one unto the other (these two are Aima, the supernal H of IHVH, and the Holy City, the Bride, as She is called in the Apocalypse, the final H of IHVH). (And the guttural letter H, He, formeth the palatal letter K, Kaph, which is referred unto the Queen.) As it is written, Cant. iv. 6: "Unto the mountain of myrrh, unto the hill of frankincense."

698 The letter O, Ayin (which denoteth the seven Inferiors which were destroyed) is the medium or splendour of mediation (i.e., the internal Light of the broken vessels), hath been formed forth in His lips by revolution therein (and it hath been condensed in Q, Qoph, which goeth forth from the middle of the palate unto the lips). For the branches (of the Tree of

Life, namely) are connected in Him (Microprosopus) in the spirits (such as they were in the prior world) formed forth (such as they are in the restored world).

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

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

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

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

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

704 Excepting a certain day when I was binding together the Crowns of the King in the Cave of Maranæa, I beheld a Splendour of devouring Fire flashing from His wrathful Countenance of Flame, and with terror I trembled at the sight.

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

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

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

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

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CONCERNING THE BODY OF MICROPROSOPUS

✦

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

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

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CONCERNING THE BRIDE OF MICROPROSOPUS

✦

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

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

713 And She (the Bride) adhereth unto the side of the Male; wherefore also She is called, Cant. v. ii., "My dove, my perfect one." Read not, "ThMThI, Thamathi, My perfect one;" but "ThAVMThI, Theomathi, MY twin sister," more applicably.

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

715 But herewith is Geburah, Severity, connected in the five Severities (i.e., which are symbolized in the numerical value, 5, of the letter H final of IHVH, which is the Bride), and the Woman is extended on Her side, and is applied unto the side of the Male.
V6. Until She is separated from His side, and cometh unto Him so that She may be conjoined with Him, face to face.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

731 For in this exile (i.e., separated from the King) She appeareth unto us to be "our little sister." At first, indeed, she is small, but she becometh great and greater, until she becometh the Spouse whom the King taketh unto Himself.

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

733 "And my breasts," &c., since they are full with the nourishment of all things; 1 "like towers," because they are the great rivers which flow forth from Aima the Supernal.

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CONCERNING THE REMAINING MEMBERS OF MICROPROSOPUS

✦

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

772 "And Rabbi Eleazar, his son, arose, and having taken his hands in his, kissed him; but I kissed the dust which was beneath his feet.

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

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

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

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

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

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

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

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

781 When therefore the sepulchral bier was borne forth, he (i.e., the body of Rabbi Schimeon) was raised above it in the air, and a fire flamed around him.

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

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

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

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

786 How many highest treasures are reserved for him!

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

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