

S. L. MACGREGOR MATHERS

THE KABBALAH UNVEILED

COMMENTARIES OF THE BOOKS OF ZOHAR

S. L. MacGregor Mathers

The Kabbalah Unveiled - Commentaries of the Books of Zohar

Published by

MUSAICUM

Books

- Advanced Digital Solutions & High-Quality eBook
Formatting -

musaicumbooks@okpublishing.info

2021 OK Publishing

EAN 4066338117410

Table of Contents

INTRODUCTION.

SPRA DTzNIOVThA (SIPHRA DTZENIOUTH); OR, THE BOOK OF CONCEALED MYSTERY.

CHAPTER I.

CHAPTER II.

CHAPTER III.

CHAPTER IV.

CHAPTER V.

HADRA RBA QDISHA (HA IDRA RABBA QADISHA); OR, THE GREATER HOLY ASSEMBLY.

CHAPTER I. THE INGRESS AND THE PREFACE.

CHAPTER II. OF THE CONDITION OF THE WORLD OF VACANCY.

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

CHAPTER IV. CONCERNING THE DEW, OR MOISTURE OF THE BRAIN, OF THE ANCIENT ONE, OR MACROPROSOPUS.

CHAPTER V. FURTHER CONCERNING THE SKULL OF MACROPROSOPUS.

CHAPTER VI. CONCERNING THE MEMBRANE OF THE BRAIN OF MACROPROSOPUS.

CHAPTER VII. CONCERNING THE HAIR OF MACROPROSOPUS.

CHAPTER VIII. CONCERNING THE FOREHEAD OF MACROPROSOPUS.

CHAPTER IX. CONCERNING THE EYES OF MACROPROSOPUS.

CHAPTER X. CONCERNING THE NOSE OF
MACROPROSOPUS.

CHAPTER XI. CONCERNING THE BEARD OF
MACROPROSOPUS IN GENERAL.

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

CHAPTER XIII. CONCERNING THE SECOND PART OF THE
BEARD OF MACROPROSOPUS.

CHAPTER XIV. CONCERNING THE THIRD PART OF THE
BEARD OF MACROPROSOPUS.

CHAPTER XV. CONCERNING THE FOURTH PART OF THE
BEARD OF MACROPROSOPUS.

CHAPTER XVI. CONCERNING THE FIFTH PART OF THE
BEARD OF MACROPROSOPUS.

CHAPTER XVII. CONCERNING THE SIXTH PART OF THE
BEARD OF MACROPROSOPUS.

CHAPTER XVIII. CONCERNING THE SEVENTH PART OF THE
BEARD OF MACROPROSOPUS.

CHAPTER XIX CONCERNING THE EIGHTH PART OF THE
BEARD OF MACROPROSOPUS.

CHAPTER XX. CONCERNING THE NINTH PART OF THE
BEARD OF MACROPROSOPUS.

CHAPTER XXI. CONCERNING THE TENTH AND ELEVENTH
PARTS OF THE BEARD OF MICROPROSOPUS.

CHAPTER XXII. CONCERNING THE TWELFTH PART OF THE
BEARD OF MACROPROSOPUS.

CHAPTER XXIII. CONCERNING THE THIRTEENTH PART OF
THE BEARD OF MACROPROSOPUS.

CHAPTER XXIV. CONCLUSION OF THE MATTER
CONCERNING MACROPROSOPUS.

CHAPTER XXV. THE INGRESS OF MICROPROSOPUS.

CHAPTER XXVI. CONCERNING THE EDMITE KINGS.

CHAPTER XXVII. CONCERNING THE SKULL OF
MICROPROSOPUS AND ITS APPURTENANCES; NAMELY,
CONCERNING THE SUBTLE AIR, AND THE FIRE, AND THE
DEW.

CHAPTER XXVIII. CONCERNING THE BRAIN AND
MEMBRANE OF THE BRAIN OF MICROPROSOPUS.

CHAPTER XXIX. CONCERNING THE HAIR OF
MICROPROSOPUS.

CHAPTER XXX. CONCERNING THE FOREHEAD OF
MICROPROSOPUS.

CHAPTER XXXI. CONCERNING THE EYES OF
MICROPROSOPUS.

CHAPTER XXXII. CONCERNING THE NOSE OF
MICROPROSOPUS.

CHAPTER XXXIII. CONCERNING THE EARS OF
MICROPROSOPUS.

CHAPTER XXXIV. CONCERNING THE BEARD OF
MICROPROSOPUS.

CHAPTER XXXV. CONCERNING THE FIRST PART OF THE
BEARD OF MICROPROSOPUS.

CHAPTER XXXVI. CONCERNING THE SECOND PART OF
THE BEARD OF MICROPROSOPUS.

CHAPTER XXXVII. CONCERNING THE THIRD PART OF THE
BEARD OF MICROPROSOPUS.

CHAPTER XXXVIII. CONCERNING THE SEVEN LAST
PORTIONS OF THE BEARD OF MICROPROSOPUS.

CHAPTER XXXIX. CONCERNING THE BODY OF
MICROPROSOPUS IN GENERAL, UNDER THE CONDITION
OF AN ANDROGYN.

CHAPTER XL. CONCERNING THE FEMININE PORTION OF
MICROPROSOPUS; AND CONCERNING THE REMAINING
PARTS OF THE BODY OF EACH.

CHAPTER XLI. CONCERNING THE SEPARATE MEMBERS OF EACH PERSONIFICATION, AND ESPECIALLY CONCERNING THE ARMS OF MICROPROSOPUS.

CHAPTER XLII. CONCERNING THE SEPARATION OF THE MASCULINE AND THE FEMININE, AND CONCERNING THEIR CONJUNCTION.

CHAPTER XLIII. CONCERNING THE JUDGMENTS.

CHAPTER XLIV. FURTHER REMARKS CONCERNING THE SUPERNAL MAN.

CHAPTER XLV. CONCLUSION.

HADRA ZVTA QDISHA (HA IDRA ZUTA QADISHA) OR THE LESSER HOLY ASSEMBLY.

CHAPTER I. WHICH CONTAINETH THE INTRODUCTION.

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

CHAPTER III. CONCERNING THE FOREHEAD OF THE MOST HOLY ANCIENT ONE.

CHAPTER IV. CONCERNING THE EYES OF THE MOST HOLY ANCIENT ONE.

CHAPTER V. CONCERNING THE NOSE OF THE MOST HOLY ANCIENT ONE.

CHAPTER VI. CONCERNING THE BEARD OF THE MOST HOLY ANCIENT ONE.

CHAPTER VII. CONCERNING THE BRAIN AND THE WISDOM IN GENERAL.

CHAPTER VIII. CONCERNING THE FATHER AND THE MOTHER IN SPECIAL.

CHAPTER IX. CONCERNING MICROPROSOPUS AND HIS BRIDE IN GENERAL.

CHAPTER X. CONCERNING MICROPROSOPUS IN ESPECIAL, WITH CERTAIN DIGRESSIONS; AND CONCERNING THE EDMITE KINGS.

CHAPTER XI. CONCERNING THE BRAIN OF MICROPROSOPUS AND ITS CONNECTIONS.

CHAPTER XII. CONCERNING THE HAIR OF MICROPROSOPUS.

CHAPTER XIII. CONCERNING THE FOREHEAD OF MICROPROSOPUS.

CHAPTER XIV. CONCERNING THE EYES OF MICROPROSOPUS.

CHAPTER XV. CONCERNING THE NOSE OF MICROPROSOPUS.

CHAPTER XVI. CONCERNING THE EARS OF MICROPROSOPUS.

CHAPTER XVII. CONCERNING THE COUNTENANCE OF MICROPROSOPUS.

CHAPTER XVIII. CONCERNING THE BEARD OF MICROPROSOPUS.

CHAPTER XIX. CONCERNING THE LIPS AND MOUTH OF MICROPROSOPUS.

CHAPTER XX. CONCERNING THE BODY OF MICROPROSOPUS.

CHAPTER XXI. CONCERNING THE BRIDE OF MICROPROSOPUS.

CHAPTER XXII. CONCERNING THE REMAINING MEMBERS OF MICROPROSOPUS.

INTRODUCTION.

[Table of Contents](#)

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

2. I will answer the last question first. At the present time a powerful wave of occult thought is spreading through society; thinking men are beginning to awake to the fact that "there are more things in heaven and earth than are dreamed of in their philosophy;" and, last but not least, it is now felt that the Bible, which has been probably more misconstrued than any other book ever written, contains numberless obscure and mysterious passages which are utterly unintelligible without some key wherewith to unlock their meaning. THAT KEY IS GIVEN IN THE QABALAH. Therefore this work should be of interest to every biblical and theological student. Let every Christian ask himself this question: "How can I think to understand the Old Testament if I be ignorant of the construction put upon it by that nation whose sacred book it formed; and if I know not the meaning of the Old Testament, how can I expect to understand the New?" Were the real and sublime philosophy of the Bible better known, there would be fewer fanatics and sectarians. And who can calculate the vastness of the harm done to impressionable and excitable persons by the bigoted enthusiasts who ever and anon come forward as teachers of the people? How many suicides are the result of religious mania and depression! What farragos of sacrilegious nonsense have not been promulgated as the true meanings of the books of the Prophets and the Apocalypse! Given a translation of the sacred Hebrew Book, in many instances incorrect, as the foundation, an inflamed and an ill-balanced mind as the worker thereon, what sort of edifice can be expected as the result? I say fearlessly to the fanatics and bigots of the present day: You have cast down the Sublime and Infinite One from His throne, and in His stead have placed the demon of unbalanced force; you have substituted a deity of disorder and of jealousy for a God of order and of love; you have perverted the teachings of the crucified One. Therefore at this present time an English translation of the Qabalah is almost a necessity, for the Zohar has never before been translated into the language of this country, nor, as far as I am aware, into any modern European vernacular.

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

4. As in the present work a great number of Hebrew or Chaldee words have to be used in the text, and the number of scholars in the Shemitic languages is limited, I have thought it more advisable to print such words in ordinary Roman characters, carefully retaining the exact orthography. I therefore append a table showing at a glance the ordinary Hebrew and Chaldee alphabet (which is common to both languages), the Roman characters by

PLATE I.—TABLE OF HEBREW AND CHALDEE LETTERS.						
Number	Sound or Power.	Hebrew and Chaldee Letters.	Numerical Value.	Roman character by which expressed in this work.	Name.	Signification of Name.
1.	a (soft breathing).	א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ ק ר ש ת	1. (Thousands are	A.	Aleph.	Ox.
2.	b, bh (v).		2. denoted by a	B.	Beth.	House.
3.	g (hard), gh.		3. larger letter ;	G.	Gimel.	Camel.
4.	d, dh (flat th).		4. thus an Aleph	D.	Daleth.	Door.
5.	h (rough breathing).		5. larger than the	H.	He.	Window.
6.	v, u, o.		6. rest of the let-	V.	Vau.	Peg, nail.
7.	z, ds.		7. ters among	Z.	Zayin.	Weapon, sword.
8.	ch (guttural).		8. which it is,	CH.	Cheth.	Enclosure, fence.
9.	t (strong).		9. signifies not 1,	T.	Teth.	Serpent.
10.	i, y (as in yes).		10. but 1000.)	I.	Yod.	Hand.
11.	k, kh.		20. Final = 7	K.	Caph.	Palm of the hand.
12.	l.		30. Final = 500	L.	Lamed.	Ox-goad.
13.	m.		Final = 40	M.	Mem.	Water.
14.	n.		Final = 50	N.	Nun.	Fish.
15.	s.		Final = 60	S.	Samekh.	Prop, support.
16.	O, aa, ng (gutt.).		Final = 70	O.	Ayin.	Eye.
17.	p, ph.		Final = 80	P.	Pe.	Mouth.
18.	ts, tz, j.		Final = 90	Tz.	Tzaddi.	Fishing-hook.
19.	q, qh (guttur.).		100. (The finals are not	Q.	Qoph.	Back of the head.
20.	r.		always considered	R.	Resh.	Head.
21.	sh, s.		as bearing an in-	SH.	Shin.	Tooth.
22.	th, t.		creased numeri-	TH.	Tau.	Sign of the cross.
		cal value.)				

which I have expressed its letters in this work; also their names, powers, and numerical values. There are no separate numeral characters in Hebrew and Chaldee; therefore, as is also the case in Greek, each letter has its own peculiar numerical value, and from this circumstance results the important fact that *every word is a number, and every number is a word*. This is alluded to in Revelations, where "the number of the beast" is mentioned, and on this correspondence between words and numbers the science of Gematria (the first division of the so-called literal Qabalah) is based. I shall refer to this subject again. I have selected the Roman letter Q to represent the Hebrew *Qoph* or *Koph*, a precedent for the use of which without a following m may be found in Max Müller's "Sacred Books of the East." The

reader must remember that the Hebrew is almost entirely a consonantal alphabet, the vowels being for the most part supplied by small points and marks usually placed below the letters. Another difficulty of the Hebrew alphabet consists in the great similarity between the forms of certain letters--*e.g.*, V, Z, and final N.

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

6. "A system of religious philosophy, or, more properly, of theosophy, which has not only exercised for hundreds of years an extraordinary influence on the mental development of so shrewd a people as the Jews, but has captivated the minds of some of the greatest thinkers of Christendom in the sixteenth and seventeenth centuries, claims the greatest attention of both the philosopher and the theologian. When it is added that among its captives were Raymond Lully, the celebrated scholastic metaphysician and chemist (died 1315); John Reuchlin, the renowned scholar and reviver of Oriental literature in Europe (born 1455, died 1522); John Picus de Mirandola, the famous philosopher and classical scholar (1463-1494); Cornelius Henry Agrippa, the distinguished philosopher, divine, and physician (1486-1535); John Baptist Von Helmont, a remarkable chemist and physician (1577-1644); as well as our own countrymen, Robert Fludd, the famous physician and philosopher (1574-1637); and Dr. Henry More (1614-1687); and that these men, after restlessly searching for a scientific system which should disclose to them 'the deepest depths' of the divine nature, and show them the real tie which binds all things together, found the cravings of their minds satisfied by this theosophy, the claims of the Kabbalah on the attention of students in literature and philosophy will readily be admitted. The claims of the Kabbalah, however, are not restricted to the literary man and the philosopher; the poet too will find in it ample materials for the exercise of his lofty genius. How can it be otherwise with a theosophy which, we are assured, was born of God in Paradise, was nursed and reared by the choicest of the angelic hosts in heaven, and only held converse with the holiest of man's children upon earth. Listen to the story of its birth, growth, and maturity, as told by its followers.

7. "The Kabbalah was first taught by God himself to a select company of angels, who formed a theosophic school in Paradise. After the Fall the angels

most graciously communicated this heavenly doctrine to the disobedient child of earth, to furnish the protoplasts with the means of returning to their pristine nobility and felicity. From Adam it passed over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out. It was in this way that the Egyptians obtained some knowledge of it, and the other Eastern nations could introduce it into their philosophical systems. Moses, who was learned in all the wisdom of Egypt, was first initiated into the Qabalah in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the angels. By the aid of this mysterious science the law-giver was enabled to solve the difficulties which arose during his management of the Israelites, in spite of the pilgrimages, wars, and frequent miseries of the nation. He covertly laid down the principles of this secret doctrine in the first four books of the Pentateuch, but withheld them from Deuteronomy. Moses also initiated the seventy elders into the secrets of this doctrine, and they again transmitted them from hand to hand. Of all who formed the unbroken line of tradition, David and Solomon were the most deeply initiated into the Kabbalah. No one, however, dared to write it down, till Schimeon Ben Jochai, who lived at the time of the destruction of the second temple After his death, his son, Rabbi Eleazar, and his secretary, Rabbi Abba, as well as his disciples, collated Rabbi Simon Ben Jochai's treatises, and out of these composed the celebrated work called ZHR, *Zohar*, splendour, which is the grand storehouse of Kabbalism."

8. The Qabalah is usually classed under four heads:

- (α) The practical Qabalah.
- (β) The literal Qabalah.
- (γ) The unwritten Qabalah.
- (δ) The dogmatic Qabalah.

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

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

11. Gematria is a metathesis of the Greek word γραμματεία. It is based on the relative numerical values of words, as I have before remarked. Words

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

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

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

13. The second form of Notariqon is the exact reverse of the first. By this the initials or finals, or both, or the medials, of a sentence, are taken to form a word or words. Thus the Qabalah is called ChKMh NSThRH, *Chokhmah Nesethrah*, "the secret wisdom;" and if we take the initials of these two words Ch and N, we form by the second kind of Notariqon the word ChN, *Chen*, "grace." Similarly, from the initials and finals of the words MI IOLH LNV HShMIMH, *Mi laulah Leno Ha-Shamayima*, "Who shall go up for us to heaven?" (Deut. xxx. 12), are formed MILH, *Milah*, "circumcision," and IHVH, the Tetragrammaton, implying that God hath ordained circumcision as the way to heaven.

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

11	10	9	8	7	6	5	4	3	2	1
K	I	T	Ch	Z	V	H	D	G	B	A
M	N	S	O	P	Tz	Q	R	Sh	Th	L

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

300	30	3	200	20	2	100	10	1
000	00	0	000	00	0	000	00	0
Sh	L	G	R	K	B	Q	I	A
600	60	6	500	50	5	400	40	4
000	00	0	000	00	0	000	00	0
M	S	V	K	N	H	Th	M	D
final			final					
900	90	9	800	80	8	700	70	7
000	00	0	000	00	0	000	00	0
T	Tz	T	P	P	Ch	N	O	Z
final			final			final		

I have put the numeration of each letter above to, show the affinity between the letters in each chamber. Sometimes this is used as a cipher, by taking the portions of the figure to show the letters they contain, putting one point for the first letter, two for the second, &c. Thus the right angle, containing AIQ, will answer for the letter Q if it have three dots or points within it. Again, a square will answer for H, N, or K final, according to whether it has one, two, or three points respectively placed within it. So also with regard to the other letters. But there are many other ways of employing the Qabalah of the Nine Chambers, which I have not space to describe. I will merely mention, as an example, that by the mode of Temura called AThBSh, *Athbash*, it is found that in Jeremiah xxv. 26, the word ShShK, *Sheshakh*, symbolizes BBL, *Babel*.

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

16. For example the shape of the Hebrew letter *Aleph*, A (see Plate I.), is said to symbolize a *Vau*, V, between a *Yod*, I, and a *Daleth*, D; and thus the letter itself represents the word IVD, *Yod*. Similarly the shape of the letter *He*, H, represents a *Daleth*, D, with a *Yod*, I, written at the lower left-hand corner, &c.

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

18. In Deuteronomy vi. 4, &c., is the prayer known as the "Shema Yisrael." It begins, "ShMO IShRAL IHVH ALHINV IHVH AChD, *Shemaa Yisrael, Tetragrammaton Elohino Tetragrammaton Achad*: "Hear, O Israel,

Tetragrammaton your God is Tetragrammaton Unity." In this verse the terminal letter O in ShMO, and the D in AChD are written much larger than the other letters of the text. The qabalistical symbology contained in this circumstance is thus explained: The letter O, being of the value of 70, shows that the law may be explained in seventy different ways, and the D = 4 = the four cardinal points and the letters of the Holy Name. The first word, ShMO, has the numerical value of 410, the number of years of the duration of the first temple, &c. &c. There are many other points worthy of consideration in this prayer, but time will not permit me to dwell on them.

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

20. It is to be further noted with regard to the first word in the Bible, BRASHITH, *Berashith*, that the first three letters, BRA, are the initial letters of the names of the three persons of the Trinity: BN, *Ben*, the Son; RVCh, *Ruach*, the Spirit; and AB, *Ab*, the Father. Furthermore, the first letter of the Bible is B, which is the initial letter of BRKH, *Berakhah*, blessing; and not A, which is that of ARR, *Arar*, cursing. Again, the letters of Berashith, taking their numerical powers, express the number of years between the Creation and the birth of Christ, thus: ¹B = 2,000, R = 200, ¹A = 1000, Sh = 300, I = 10, and Th = 400; total = 3910 years, being the time in round numbers. Picus de Mirandola gives the following working out of BRASHITH, Berashith:-- By joining the third letter, A, to the first, B, A B, *Ab* = Father, is obtained. If to the first letter B, doubled, the second letter, R, be added, it makes BBR, *Bebar* = in or through the Son. If all the letters be read except the first, it makes RASHITH, *Rashith* = the beginning. If with the fourth letter, Sh, the first B and the last Th be connected, it makes ShBTh, *Shebeth* = the end or rest. If the first three letters be taken, they make BRA, *Bera* = created. If, omitting the first, the three following be taken, they make RASh, *Rash* = head. If, omitting the two first, the next two be taken, they give ASh, *Ash* = fire. If the fourth and last be joined, they give ShTh, *Sheth* = foundation. Again, if the second letter be put before the first, it makes RB, *Rab* = great. If after the third be placed the fifth and fourth, it gives AISH, *Aish* = man. If to the two first be joined the two last, they give BRITH, *Berith* = covenant. And if the first be added to the last, it gives ThB, *Theb*, which is sometimes used for TVB, *Thob* = good.

21. Taking the whole of these mystical anagrams in proper order, Picus makes the following sentence out of this one word BRASHITH:--*Pater in filio*

(*aut per filium*), *principium et finem* (sive quietum) *creavit caput, ignem, et fundamentum magni hominis fœdere bono*: "Through the Son hath the Father created that Head which is the beginning and the end, the fire-life and the foundation of the supernal man (the Adam Qadmon) by His righteous covenant." Which is a short epitome of the teachings of the "Book of Concealed Mystery." This notice of the literal Qabalah has already extended beyond its proper limits. It was, however, necessary to be thus explicit, as much of the metaphysical reasoning of the ensuing work turns on its application.

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

23. The Dogmatic Qabalah contains the doctrinal portion. There are a large number of treatises of various dates and merits which go to make up the written Qabalah, but they may be reduced to four heads:

- (α) The Sepher Yetzirah and its dependencies.
- (β) The Zohar with its developments and commentaries.
- (γ) The Sepher Sephiroth and its expansions.
- (δ) The Asch Metzareph and its symbolism.

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

25. The ZHR, *Zohar*, or "Splendour," besides many other treatises of less note, contains the following most important books, of which the three first are translated in this volume:

- (α) The SPRA DTzNIOVThA, *Siphra Dtzenioutha*, or "Book of Concealed Mystery," which is the root and foundation of the Zohar.
- (β) The ADRA RBA QDIShA, *Idra Rabba Qadisha* or "Greater Holy Assembly:" this is a development of the "Book of Concealed Mystery."

- (γ) The ADRA ZVTA QDIShA, *Idra Zuta Qadisha*, or "Lesser Holy Assembly;" which is in the nature of a supplement to the "Idra Rabba." These three books treat of the gradual development of the creative Deity, and with Him the Creation. The text of these works has been annotated by Knorr von Rosenroth (the author of the "Qabalah Denudata,") from the Mantuan, Cremonensian, and Lublinensian Codices, which are corrected printed copies; of these the Mantuan and Cremonensian are the oldest. A species of commentary is also given, which is distinguished from the actual text by being written within parentheses.
- (δ) The pneumatical treatise called BITH ALHIM, *Beth Elohim*, or the "House of the Elohim," edited by Rabbi Abraham Cohen Irira, from the doctrines of Rabbi Yitzchaq Loria. It treats of angels, demons, elemental spirits, and souls.
- (ε) The "Book of the Revolutions of Souls" is a peculiar and discursive treatise, and is an expansion of Rabbi Loria's ideas.

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

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

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

- (α) The Supreme Being, His nature and attributes.
- (β) The Cosmogony.
- (γ) The creation of angels and man.
- (δ) The destiny of man and angels.
- (ε) The nature of the soul.
- (ζ) The nature of angels, demons, and elementals.
- (η) The import of the revealed law.
- (θ) The transcendental symbolism of numerals.
- (ι) The peculiar mysteries contained in the Hebrew letters.
- (κ) The equilibrium of contraries.

29. The "Book of Concealed Mystery" opens with these words: "The Book of Concealed Mystery is the book of the equilibrium of balance." What is here meant by the terms "equilibrium of balance"? Equilibrium is that

harmony which results from the analogy of contraries, it is the dead centre where, the opposition of opposing forces being equal in strength, rest succeeds motion. It is the central point. It is the "point within the circle" of ancient symbolism. It is the living synthesis of counterbalanced power. Thus form may be described as the equilibrium of light and shade; take away either factor, and form is viewless. The term balance is applied to the two opposite natures in each triad of the Sephiroth, their equilibrium forming the third Sephira in each ternary. I shall recur again to this subject in explaining the Sephiroth. This doctrine of equilibrium and balance is a fundamental qabalistical idea.

30. The "Book of Concealed Mystery" goes on to, state that this "Equilibrium hangeth in that region which is negatively existent." What is negative existence? What is positive existence? The distinction between these two is another fundamental idea. To define negative existence clearly is impossible, *for when it is distinctly defined it ceases to be negative existence*; it is then negative existence passing into static condition. Therefore wisely have the Qabalists shut out from mortal comprehension the primal AIN, *Ain*, the negatively existent One, and the AIN SVP, *Ain Soph*, the limitless Expansion; while of even the AIN SVP AVR, *Ain Soph Aur*, the illimitable Light, only a dim conception can be formed. Yet, if we think deeply, we shall see that such must be the primal forms of the unknowable and nameless One, whom we, in the more manifest form speak of as GOD. He is the Absolute. But how define the Absolute? Even as we define it, it slips from our grasp, for it ceases when defined to be the Absolute. Shall we then say that the Negative, the limitless, the Absolute are, logically speaking, absurd, since they are ideas which our reason cannot define? No; for could we define them, we should make them, so to speak, contained by our reason, and therefore not superior to it; for a subject to be capable of definition it is requisite that certain limits should be assignable to it. How then can we limit the Illimitable?

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

32. Eliphaz Levi Zahed, that great philosopher and Qabalist of the present century, says in his "Histoire de la Magie" (bk. i. ch. 7): "The Qabalists have a horror of everything that resembles idolatry; they, however, ascribe the human form to God, but it is a purely hieroglyphical

figure. They consider God as the intelligent, living, and loving Infinite One. He is for them neither the collection of other beings, nor the abstraction of existence, nor a philosophically definable being. He is in all, distinct from all, and greater than all. His very name is ineffable; and yet this name only expresses the human ideal of His Divinity. What God is in Himself it is not given to man to know. God is the absolute of faith; existence is the absolute of reason, existence exists by itself, and because it exists. The reason of the existence of existence is existence itself. We may ask, 'Why does any particular thing exist?' that is, 'Why does such or such a thing exist?' But we cannot ask, without its being absurd to do so, 'Why does existence exist?' For this would be to suppose existence prior to existence." Again, the same author says (*ibid.* bk. iii. ch. 2): "To say, 'I will believe when the truth of the dogma shall be scientifically proved to me,' is the same as to say, 'I will believe when I have nothing more to believe, and when the dogma shall be destroyed as dogma by becoming a scientific theorem.' That is to say, in other words: 'I will only admit the Infinite when it shall have been explained, determined, circumscribed, and defined for my benefit; in one word, when it has become finite. I will then believe in the Infinite when I am sure that the Infinite does not exist. I will believe in the vastness of the ocean when I shall have seen it put into bottles.' But when a thing has been clearly proved and made comprehensible to you, you will no longer *believe* it--you will *know* it."

33. In the "Bhagavadgîtâ," ch. ix., it is said: "I am Immortality and also death; and I, O Arguna! am that which is and that which is not." ¹ And again (ch. ix.): "And, O descendant of Bharata! see wonders in numbers, unseen before. Within my body, O Gudâkesa! see to-day the whole universe, including everything movable and immovable, all in one." And again (*ibid.*) Arguna said: "O Infinite Lord of the Gods! O Thou who pervadest the universe! Thou art the Indestructible, that which is, that which is not, and what is beyond them. Thou art the Primal God, the Ancient One; Thou are the highest support of this universe. By Thee is this universe pervaded, O Thou of the infinite forms Thou art of infinite power, of unmeasured glory; Thou pervadest all, and therefore Thou art all!"

34. The idea of negative existence can then exist *as an idea*, but it will not bear definition, since the idea of definition is utterly incompatible with its nature. "But," some of my readers will perhaps say, "your term negative existence is surely a misnomer; the state you describe would be better expressed by the title of negative subsistence." Not so, I answer; for negative subsistence can never be anything but negative subsistence; it

cannot vary, it cannot develop; for negative subsistence is literally and truly *no thing*. Therefore, negative subsistence cannot *be* at all; it never has existed, it never does exist, it never will exist. But negative existence bears hidden in itself, positive life; for in the limitless depths of the abyss of its negativity lies hidden the power of standing forth from itself, the power of projecting the scintilla of the thought unto the utter, the power of re-involving the syntagma into the inner. Thus shrouded and veiled is the absorbed intensity in the centreless whirl of the vastness of expansion. Therefore have I employed the term "Ex-sto," rather than "Sub-sto."

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

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

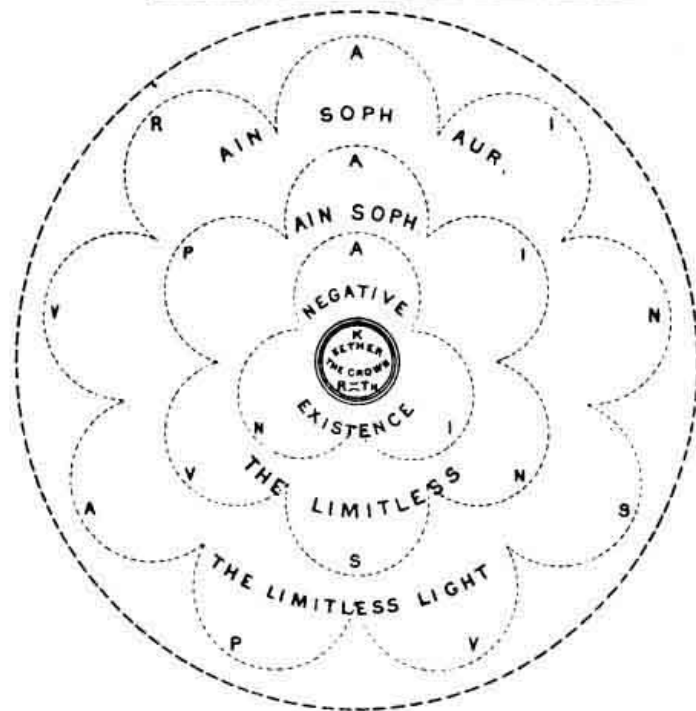
37. Thus, then, have I faintly and with all reverence endeavoured to shadow forth to the minds of my readers the idea of the Illimitable One. And before that idea, and of that idea, I can only say, in the words of an ancient oracle: "In Him is an illimitable abyss of glory, and from it there goeth forth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

38. There are three qabalistical veils of the negative existence, and in themselves they formulate the *hidden ideas* of the Sephiroth not yet called into being, and they are concentrated in Kether, which in this sense is the Malkuth of the hidden ideas of the Sephiroth. I will explain this. The first veil

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

THE CLOUD-VEILS OF THE AIN FORMULATING THE HIDDEN SEPHIROTH.
AND CONCENTRATING IN KETHER, THE FIRST SEPHIRA

Plate II



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

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

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

feminine, as appears from the following passage of the Sepher Yetzirah: "AChTh RVCh ALHIM ChiIM, *Achath (feminine, not Achad, masculine) Ruach Elohim Chiim*: "One is She the Spirit of the Elohim of Life."

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

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

The name of the first Sefhira is KThR, *Kether*, the Crown.

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

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

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

OTHiQA DOTHiQIN, *Authiqa De-Authiqin*, the Ancient of the Ancient Ones.

OTHiQA QDIShA, *Authiqa Qadisha*, the Most Holy Ancient One.

OTHiQA, *Authiqa*, the Ancient One.

OTHIQ IVMIN, *Authiq Iomin*, the Ancient of Days.

It is also called:

NQDH RASHVNH, *Nequdah Rashunah*, the Primordial Point.

NQDH PShVTh, *Nequdah Peshutah*, the Smooth Point.

RISHA HVVRH, *Risha Havurah*, the White Head.

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

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

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

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

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

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

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

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

46. The number 5. From this emanated the feminine passive potency GBVRH, *Geburah*, strength or fortitude; or DIN, *Deen*, justice; represented by the Divine Names, ALHIM GBVR, and ALH, *Eloh*, and the angelic name ShRPIM, *Seraphim* (Isa. vi. 6). This Sephira is also called PChD, *Pachad*, Fear.

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

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

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

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

51. The number 10. From this ninth Sephira came the tenth and last, thus completing the decad of the numbers. It is called MLKVTh, *Malkuth*, the Kingdom, and also the Queen, Matrona, the inferior Mother, the Bride of Microprosopus; and ShKINH, *Shekinah*, represented by the Divine Name *Adonai*, ADNI, and among the angelic hosts by the kerubim, KRVBIM. Now, each of these Sephiroth will be in a certain degree androgynous, for it will be feminine or receptive with regard to the Sephira which immediately precedes it in the sephirotic scale, and masculine or transmissive with regard to the Sephira which immediately follows it. But there is no Sephira anterior to Kether, nor is there a Sephira which succeeds Malkuth. By these remarks it will be understood how Chokmah is a feminine noun, though marking a masculine Sephira. The connecting-link of the Sephiroth is the Ruach, spirit, from Mezla, the hidden influence.

52. I will now add a few more remarks on the qabalistical meaning of the term MThQLA, *Metheqela*, balance. In each of the three trinities or triads of the Sephiroth is a duad of opposite sexes, and a uniting intelligence which is the result. In this, the masculine and feminine potencies are regarded as the two scales of the balance, and the uniting Sephira as the beam which joins them. Thus, then, the term balance may be said to symbolize the Triune, Trinity in Unity, and the Unity represented by the central point of the beam. But, again, in the Sephiroth there is a triple Trinity, the upper, lower, and middle. Now, these three are represented thus: the supernal, or highest, by the Crown, Kether; the middle by the King, and the inferior by the Queen; which will be the greatest trinity. And the earthly correlatives of these will be the *primum mobile*, the sun and the moon. Here we at once find alchemical symbolism.

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

- (1) RASHITh HGLGLIM, *Rashith Ha-Galgalim*, the commencement of whirling motions, the *primum mobile*
- (2) MSLVTh, *Masloth*, the sphere of the Zodiac.

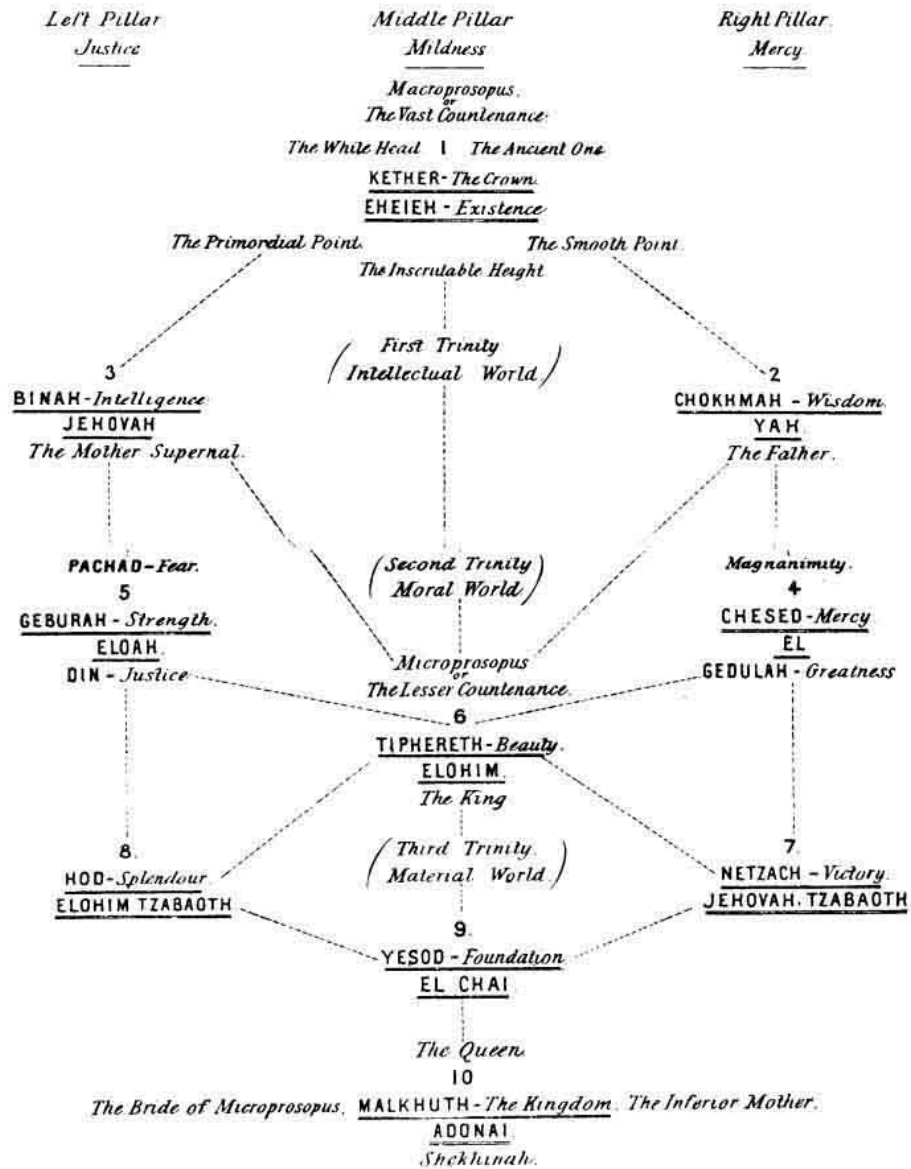
- (3) ShBThAl, *Shabbathai*, rest, Saturn.
- (4) TzDQ, *Tzedeq*, righteousness, Jupiter.
- (5) MADIM, *Madim*, vehement strength, Mars.
- (6) ShMSh, *Shemesh*, the solar light, the Sun.
- (7) NVGH, *Nogah*, glittering splendour, Venus.
- (8) KVKB, *Kokab*, the stellar light, Mercury.
- (9) LBNH, *Levanah*, the lunar flame, the Moon.
- (10) ChLM ISVDVTh, *Cholom Yesodoth*, the breaker of the foundations, the elements.

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

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

56. I have already remarked that there is one trinity which comprises all the Sephiroth, and that it consists of the crown, the king, and the queen. (In some senses this is the Christian Trinity of Father, Son, and Holy Spirit, which in their highest divine nature are symbolized by the first three Sephiroth, Kether, Chokmah, and Binah.) It is the Trinity which created the world, or, in qabalistic language, the universe was born from the

THE SEPHIROTH
AIN SOPH THE LIMITLESS ONE.



union of the crowned king and queen. But according to the Qabalah, before the complete form of the heavenly man (the ten Sephiroth) was produced, there were certain primordial worlds created, but these could not subsist, as the equilibrium of balance was not yet perfect, and they were convulsed by the unbalanced force and destroyed. These primordial worlds are called the "kings of ancient time," and the "kings of Edom who reigned before the monarchs of Israel." In this sense, Edom is the world of unbalanced force,

and Israel is the balanced Sephiroth (Gen. xxxvi. 31). This important fact, that worlds were created and destroyed prior to the present creation, is again and again reiterated in the Zohar.

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

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

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

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

61. The Demons are the grossest and most deficient of all forms. Their ten degrees answer to the decad of the Sephiroth, but in inverse ratio, as darkness and impurity increase with the descent of each degree. The two first are nothing but absence of visible form and organization. The third is the abode of darkness. Next follow seven Hells occupied by those demons which represent incarnate human vices, and torture those who have given themselves up to such vices in earth-life. Their prince is *Samael*, SMAL, the angel of poison and of death. His wife is the harlot, or woman of whoredom, ASHTh ZNVNIM, *Isheth Zenunim*; and united they are called the beast, CHIVA, *Chioa*. Thus the infernal trinity is completed, which is, so to speak, the averse and caricature of the supernal Creative One. Samael is considered to be identical with Satan.

62. The name of the Deity, which we call Jehovah, is in Hebrew a name of four letters, IHVH; and the true pronunciation of it is known to very few. I myself know some score of different mystical pronunciations of it. The true