

# ***IDRA RABBA QADUSHA***

## **GREATER HOLY ASSEMBLY**

From the

***Sefer HaZohar***

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## ***IDRA RABBA QADUSHA*** **Greater Holy Assembly**

The following translation is the Work of the Chariot edition of the *Idra Rabba Qadusha* published in 1970. Verses from the *Torah* are written in ***Bold Italic***. Verses from the **Writings** and **Prophets** are written in **Bold**. References to figures relate to the book: **Qabalah: The Mystical Heritage of the Children of Abraham** (Work of the Chariot 2001, ISBN 0-9701360-4-8).

### **Chapter One**

1. Tradition: Rabbi Shimeon spoke unto his companions, and said: “How long shall we abide in the condition of one column by itself,<sup>1</sup> when it is written (**Psalms 119.126**): **It is time for You Lord יהוה to lay to your hand, for they have made void your Torah.**”
2. “The days are few, and the creditor is urgent; the herald cries aloud daily, and the reapers of the land are few; and those who are about the end of the vineyard attend not, and have not known where may be the lawful place.”
3. “Assemble yourselves, O my companions, in an open space, equipped with armor and spears; be ye ready in your preparations, in council, in wisdom, in understanding, in science, in care, with hands and feet! Appoint as King over you, Him in whose power is life and death, so that the words of truth may be received: things unto which the supernal holy ones attend, and rejoice to hear and to know them.”
4. Rabbi Shimeon sat down and wept; then he said: “Woe! If I shall reveal it! Woe if I shall not reveal it!”
5. His companions who were there were silent.
6. Rabbi Abba arose and said unto him: “With the favor of the Lord, also it is written (**Psalms 25.14**): **The secret of the Lord יהוה is with them that fear Him.** And well do these companions fear that Holy and Blessed One. His house, some of them have only entered, and some of them have departed also.”
7. Moreover, it is said the companions who were with Rabbi Shimeon were numbered, and they were found to consist of Rabbi Eleazer, his son; and Rabbi Abba, and Rabbi Yehuda, and Rabbi Yosi, son of Jacob, and Rabbi Yitza’aq, and Rabbi Chisqiah, son of Rav, and Rabbi Chaiya, and Rabbi Yosi, and Rabbi Yisa.
8. They gave their hands unto Rabbi Shimeon, and raised their fingers on high, and entered into a field under the trees and sat down.
9. Rabbi Shimeon arose and offered a prayer. He sat in the midst of them, and said: “Let whosoever will, place his hand in my bosom.” They placed their hands there and he took them.
10. When he began, he said (**Torah Doversim 27.15**): ***Cursed is the man that makes any graven or molten image, the work of the hands of the craftsman, and puts it in a secret place. And all the people shall answer and say Amen.***”
11. Rabbi Shimeon began and said: **“Time for You, O Lord יהוה to lay Your hand.** Why is it time for **Lord יהוה to lay to His hand?** Because they have made void Your **Torah.** What is this, **they have made void Your Torah?** The higher **Torah,**<sup>2</sup> which is

itself made void, if it be NOT (לֵא, Vast Face) carried out according to the *Tikkunim* (תִּיקּוּנִים, Perfections, i.e. Sefiroth). This has been said concerning the Ancient of Days (אֲרִיךְ אַנְפִּין, *Arikh Anafin*).”

12. “For it is written (*Torah Doverim* 33.29): **Blessed are you, O Israel; who is like unto you?** Also it is written (*Torah Shmoth* 15.11): **Who is like unto You among the gods, O Lord יהוה?**”

13. He called Rabbi Eleazer, his son, and commanded him to sit down before him, and Rabbi Abba on the other side, and said: “We are the form of all things, the three columns of the Sefiroth; thus far are the *Tikkunim* established.”<sup>3</sup>

14. They kept silence, and they heard a voice; and their knees knocked one against the other with fear. What was that voice? The voice of the Higher Assembly, which had assembled above.

15. Rabbi Shimeon rejoiced and said (*Habakuk* 3.1): **“O Lord יהוה! I have heard Your speech, and was afraid!** He has said: ‘It is therefore rightly done, seeing that fear has followed; but for us the matter rather depends on love.’ Like as it is written (*Torah Shmoth* 6.5): **And you shall delight in the Lord יהוה your Elohim.** Also it is written (*Malachi* 1.2): **I have loved you.**”

16. Rabbi Shimeon said further (*Proverbs* 9.13): **“He who walks, going up and down, reveals the secret; but the faithful in spirit conceals the word.”**

17. **“He who walks going up and down.** This saying merits question, because it says, **‘Going up and down.’** Wherefore then ‘walks’? The man is already said to be going up and down; what is this word ‘walk’?”

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

19. “For what reason? Because his spirit is not a firm spirit.”

20. “But concerning him who is firm in spirit it is written: **But the faithful conceals the word.** ‘Faithful in spirit’ denotes firmness of spirit; like it is said (*Isaiah* 22.23): **And I will fasten him as a nail in a sure place.** Matter depends on Spirit.”<sup>4</sup>

21. “And it is written (*Ecclesiastes* 5.6): **Suffer not your mouth to cause thy flesh to sin.**”

22. “For neither does the world remain firm, except through secrets. And in worldly affairs there be so great a need for secrets, how much more in the things of the most secret of secrets, and in the meditation of the Ancient of Days, which matters are not even revealed unto the highest angels.”<sup>5</sup>

23. Rabbi Shimeon said, moreover: “I will not say it unto the heavens, that they may hear; I will not declare it unto the earth, that it may hear; for certainly we are the pillars of the Universe.”

24. It is said that in the Secrets of Secrets, when Rabbi Shimeon opened his mouth, the whole space was shaken, and his companions were also shaken.

## Chapter Two

25. HE manifested the Secret, and commencing, said (*Torah B'reshith* 36.29): “**And those are the kings** (i.e. the Sefiroth) **which reigned in the land of Edom before that a king could rule over the children of Israel.**”

26. Blessed are ye, O just men! Because unto you is manifested the Secret (סוד, *Sod*) of the Secret of the *Torah*, which has not been manifested unto the holy superior ones.

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

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

29. Therefore, the Secret of Secrets is what man can neither know nor comprehend, nor can they apply their rules of science to it.

30. It is said that before the Ancient of the Ancient Ones, the Concealed of the Concealed Ones, instituted the formations of the King (זַעִיר אַנְפִּין, *Ze'ir Anafin*) and the diadems; beginning and end existed as NOT (לֹא).

31. Therefore he carved out and instituted proportions in Himself, and spread out before Him a certain veil; and therein carved out and distributed the kings and their forms by a certain proportion; but they subsisted as NOT (לֹא), into quiet.

32. That is the same thing that is said (*Torah B'reshith* 36.29): **And these are the kings who reigned in the land of Edom, before that there reigned a king over the children of Israel.** The first king in respect of the children of Israel is ‘The First’ (Sefirah Knowledge (of the *Ayn*)/The First).

33. And all those things which were carved out, but subsisted as NOT (לֹא), are called by their names, neither yet did they subsist, until he forsook them, and hid Himself before them.

### Chapter Three

34. And after a certain time was that veil entirely disunited in formless separation, and recomposed according to the *Tikkunim* (Sefiroth).

35. And this is the tradition: The Absolute desired within Himself to create the essence of light (n. letters of the alphabet), hidden for two thousand years, and produced Him (*Ze'ir Anafin*). And He (*Ze'ir Anafin*) answered unto Him (*Arikh Anafin*): “He (*Arikh Anafin*) who wishes to dispose and to constitute other things, let Him (*Ze'ir Anafin*) first be disposed according to the *Tikkunim*.”

36. This is the tradition described in the “Concealed Book of the King,” that the Ancient of the Ancient Ones, the Concealed of the Concealed Ones, has been constituted and prepared as in various members.

37. Like as if it were said, “He is found, and He is NOT (לֹא) found;” for He cannot be clearly comprehended, but He has as it were been formed; neither yet is He to be known by any, since He is the Ancient of the Ancient Ones (*Arikh Anafin*).

38. But in His *Tikkunim* is He first established, as also He is the Eternal of the Eternal Ones, the Ancient of the Ancient Ones, the Concealed of the Concealed Ones; and in His letters is He knowable and NOT (לֹא) knowable.

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

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

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

42. This is that which is written (*Torah B'reshith* 23.16): **Four hundred shekels of silver, current money with the merchant.**

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

### Chapter Four

44. And from that skull distills a dew upon Him which is external, and fills His Head daily.<sup>6</sup>

45. And from that dew which flows down from His Head, that which is external, the dead are raised up in the world to come.

46. Concerning which it is written (*Song of Songs* 5.2): **My head is filled with dew.** It is not written: "It is full with dew," but *Nimla* (נִמְלָא), "It is filled."<sup>7</sup>

47. And it is written (*Isaiah* 26.19): **The dew of the lights is Your dew.** Of the lights--that is, from the brightness<sup>8</sup> of the Ancient One.

48. And by that dew are nourished the holy supernal ones.<sup>9</sup>

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

50. And that dew distills upon the ground of the holy apple trees. This is that which is written (*Torah Shmoth* 16.14): **And when the dew was gone up, behold upon the face of the desert a small round thing.**<sup>10</sup>

51. And the appearance of this dew is white, like unto the color of the crystal stone, whose appearance has all colors in it.<sup>11</sup> This is that which is written (*Torah Vayiqra* 2.7): **"And its varieties as the varieties of crystal."**

### Chapter Five

52. The whiteness of this skull shines in thirteen carved out sides:<sup>12</sup> in four sides from one portion; in four sides from the part of His Face; and in four sides from another part of the periphery; and in one above the skull, as if this last might be called the supernal side.

53. And thence is the Vastness of His Face extended into three hundred and seventy myriads of worlds;<sup>13</sup> and hence "*Arikh Anafin*" (Vast Face), is His Name.

54. And He Himself, the most Ancient of the Ancient Ones, is called "*Arikh Anafin*," (Vast Face); and He who is more external<sup>14</sup> is called "*Ze'ir Anafin*" (Small Face), in opposition to the Ancient Eternal Holy One, the Holy of Holy Ones.<sup>15</sup>

55. And when *Ze'ir Anafin* looks back upon Him (*Arikh Anafin*),<sup>16</sup> all the inferiors are restored in order, and His Face is extended, and is made more vast at that time, but not for all time is it vast like unto the countenance of the More Ancient One.

56. And from that skull issues a certain white shining emanation,<sup>17</sup> toward the skull of *Ze'ir Anafin*, for the purpose of fashioning His head; and thence towards the other inferior skulls, which are innumerable.

57. And all the skulls reflect this shining whiteness towards the Ancient of Days, when they are numbered out of their undifferentiated condition. And by reason of this there exists herein an opening towards the skull below, when they proceed to numeration.<sup>18</sup>

### Chapter Six

58. In the hollow of the skull is the aerial membrane<sup>19</sup> of the supreme hidden wisdom, which is nowhere revealed; and it is NOT (לֹא) found and it is NOT (לֹא) opened.

59. And that membrane enshrouds the brain of the hidden wisdom, and therefore is that wisdom covered, because it is NOT (לֹא) opened through that membrane.

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

61. And this is that which they say: "Hidden is the science of the Ancient One, and His brain is calm and concealed."<sup>20</sup>

62. And that membrane has an outlet toward *Ze'ir Anafin*, and on that account is His brain extended, and goes forth by thirty-two paths.<sup>21</sup>

63. This is the same thing that is written (*Torah B'reshith* 2.7): ***And a river went forth out of Eden.*** But for what reason? Because the membrane is opened, and does it completely enshroud the brain.

64. Nevertheless, the membrane is opened from below. And this is that which we have said: Among the signatures of the letters is Tav-Yod-Vav;<sup>22</sup> nevertheless He impressed it as a sign of the Ancient of Days, from Whom depends the perfection of knowledge, because He is perfect on every side, and hidden, and tranquil, and silent, like good wine upon its lees.

### Chapter Seven

65. This is the tradition: From the skull of His Head hang down a thousand thousand myriads; seven thousand and five hundred curling hairs, white and pure, like as wool when it is pure; which have not been mingled confusedly together, less inordinate disorder should be shown in His confirmation; but all are in order, so that no one lock may go beyond another lock, nor one hair before another.<sup>23</sup>

66. And in single curls are four hundred and ten locks of hair, according to the number of the word *Qadosh*.<sup>24</sup>

67. But these hairs, all and singular, radiate into four hundred and ten worlds.<sup>25</sup>

68. But these worlds alone are hidden and concealed, and no man knows them, save Himself.

69. And He radiates in seven hundred and twenty directions.

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

71. And it shines and goes forth through that hair unto the hair of *Ze'ir Anafin* and from it is His brain formed, and thence that brain goes forth into thirty and two paths.

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

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

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

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

76. The curls of His hair hang down in order, and pure like unto wool, even unto His shoulders. Say we unto His shoulders? Nevertheless, even unto the rise of His shoulders, so that His neck may not be seen,<sup>26</sup> because of that which is written (**Jeremiah 2.27**): **“Because they have turned away from Me the neck and NOT (לֹא) the face.”**

77. And the hair is less close to the ears, lest it should cover them; because it is written (**Psalms 130.2**), **“As Your ears are open.”**

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

79. It is the delight and joy of the just, who are in *Ze'ir Anafin*, to desire and to behold and to conform unto those *Tikkunim* (Sefiroth) which are in the Ancient One, the Most Concealed of all.

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

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

82. He appears, and He appears NOT (לֹא); He is concealed, and He is NOT (לֹא) concealed; and that is in His *Tikkunim* much more so than in Himself.

83. And concerning this the children of Israel wished to inquire in their heart, like as it is written (**Torah Shmoth 17.7**): **“Is the Lord יהוה in the midst of us, or the Negatively Existent One?”** Where they distinguished between *Ze'ir Anafin*, who is called “יהוה”, and between *Arikh Anafin*, who is called “Ayn” (אֵין), the Negatively Existent.

84. But why, then, were they punished? Because they did it not in love, but in temptation; like as it is written: **“Because they tempted their Lord יהוה saying: Is it the Lord יהוה in the midst of us, or is it the Negatively Existent One?”**

85. In the parting of the hair proceeds a certain path, which shines into two hundred and seventy worlds. And from that path again shines another path wherein the just of the world to come shall shine.

86. That is what is written (**Proverbs 4.18**): **“And the path of the just shall shine as the light, going forth, and shining more and more unto the perfect day.”**

87. And out of that is the path divided into six hundred and thirteen paths, which are distributed in *Ze'ir Anafin*.

88. As it is written concerning Him (**Psalms 25.6**): **“All the paths of the Lord יהוה are mercy and truth.”**

## **Chapter Eight**

89. The forehead of His skull is the will of wills, whereunto is opposed the will of *Ze'ir Anafin*, as it is written (**Torah Shmoth 28.38**): **“And it shall be upon His forehead always for will<sup>27</sup>...”**

90. And that forehead is called *Ratzon* (רצון, Will), because it is the ruler of the whole head and of the skull, which is covered by four hundred and twenty worlds.

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

92. “When is it uncovered?” Rabbi Shimeon was silent. He asked again a second time, “When?” Rabbi Shimeon said unto Rabbi Eleazar, his son, “When is it uncovered?”
93. He answered unto him: “In the time of the offering of the evening prayer on the Sabbath.”
94. He said unto him: “For what reason?” He answered unto him: “Because at that time the lower judgment threatens through *Ze’ir Anafin*; but that forehead is uncovered which is called ‘Will,’ and then wrath is removed, and the prayer ascends.”<sup>28</sup>
95. “This is that which is written (**Psalms 89.14**): **And I have prayed unto You, O Lord יהיה in the time of the Will of Elohim.**”
96. “And the time of will by the Ancient of Days (*Arikh Anafin*) is here to be understood, and of the unveiling of the forehead; and because it is thus disposed at the offering of the evening prayer on the Sabbath.”
97. Rabbi Shimeon spake unto Rabbi Eleazar, his son, and said: “Blessed be you, O my son! By the Ancient of Days; for you have found in that time in which you have need of the will of His forehead.”
98. Come and behold! In these inferiors, when the forehead is uncovered, there is found fixed shamelessness.
99. This is the same which is written (**Jeremiah 3.3**): “**Yet you have the forehead of a shameless woman, you refuse to be ashamed.**”
100. But when this forehead (*Arikh Anafin*) is uncovered, inclination and will are found in perfect form, and all wrath is quieted and subdued before Him.
101. From that forehead shine forth four hundred habitations of judgments, when it is uncovered during that period of will, and all things are at peace before it.
102. This is the same which is written (**Daniel 7.10**): “**The judgment was set...**” -- that is, subsides in its place, and the judgment is not exercised.
103. And this is the tradition: There is no hair found on that part, because it is opened and not covered.
104. It is covered, I say, and the executors of judgment behold this, and are pacified and (judgment) is not exercised.
105. This is the tradition: This forehead has been extended into two hundred and seventy thousand lights of the luminaries of the superior Eden.
106. This is the tradition: There exists an Eden (אֶדֶן) which shines in Eden. The superior Eden, which is NOT (לֹא) uncovered, and is hidden in concealment, and is NOT (לֹא) distributed into the paths, like as it has been said.<sup>29</sup>
107. The inferior Eden is distributed into its paths, into thirty-two directions of Its paths.
108. And although this Eden is distributed into Its paths, yet is it NOT (לֹא) known unto any, save unto *Ze’ir Anafin*.
109. But no man has known the superior Eden, nor its paths, except *Arikh Anafin* Himself.
110. Like as it is written (**Job 28.23**): “**Elohim understands the way thereof, and He knows the place thereof.**”
111. “**Elohim understands the way thereof,**” this is the inferior Eden, known unto *Ze’ir Anafin*. “**And He knows the place thereof,**” this is the superior Eden, which the Ancient of Days has known, the most abstruse of all.



## Chapter Nine

112. The eyes of the White Head (*Arikh Anafin*) are diverse from all other eyes. Above the eye is no eyelid, neither is there an eyebrow over it.

113. Wherefore? Because it is written (**Psalms 111.4**): **“Behold, He that keeps Israel shall neither slumber nor sleep”**--that is, the superior Eden.

114. Also it is written (**Jeremiah 32.19**): **“Whose eyes are open.”**

115. And this is the tradition: Seeing that all is operated through mercies, He has not covering unto His eye, nor eyebrow above His eye. How little, then, does the White Head require such?

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

117. “How much less does the Ancient of the Ancient of the Ancient Ones require a protection, seeing that far above His creatures He watches over all things, and all things are nourished by Him, and He Himself sleeps not.”

118. “This is that which is written (**Psalms 121.4**): **Behold! He that keeps Israel shall neither slumber nor sleep**-- that is, the superior Israel.”<sup>30</sup>

119. “It is written (**Psalms 33.18**): **Behold the eye of the Lord יהוה is upon them that realize Him**; and it is written (**Zechariah 4.10**): **They are the eyes of the Lord יהוה, running to and fro throughout the whole earth.**”

120. “There is no contradiction (between these sayings); one is concerning *Ze'ir Anafin* and the other concerning *Arikh Anafin*.”<sup>31</sup>

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

122. “This is pure in its whiteness, and so white that it includes all whiteness.”

123. “The first whiteness shines, and ascends and descends for the purpose of combining with that which is linked (with it) in connection.”

124. “This is the tradition: That whiteness darts forth its rays, and ignites three lights, which are called “Glory” (הוד, *Hod*), “Majesty” (הדר, *Hadar*), and “Joy” (חדוד, *Chedved*); and they radiate in gladness and perfection.”

125. “The second whiteness shines and ascends and descends, and darts forth its rays, and ignites three other lights, which are called “Eternity” (נצח, *Netzach*), “Lovingkindness” (חשד, *Chesed*), and “Beauty” (תפארת, *Tifareth*), and they radiate in perfection and gladness.”

126. “The third whiteness radiates and shines, and descends and ascends, and goes forth from the part enclosing the brain, and darts forth its rays toward the seventh middle light.”

127. “And it forms a path to the inferior brain, which forms a path to the inferiors, and all the inferior lights are thereby ignited.”

128. Rabbi Shimeon said; “You have spoken well, and the Ancient of Days will open this eye upon you in the time of your need.

129. Another tradition runs thus: Whiteness in whiteness, and whiteness that includes all other whiteness.

130. The first whiteness shines and ascends and descends in three lights on the left-hand side,<sup>32</sup> and they radiate and are bathed in that whiteness, like as when a man bathes in good unguents and odors, in better condition than he at first possessed.

131. The second whiteness descends and ascends and shines in three lights on the right-hand side,<sup>33</sup> and they radiate and are bathed in that whiteness, like as when a man bathes his body in good unguents and odors, in better condition than he at first possessed.

132. The third whiteness shines and ascends and descends, and goes forth as the light of the inner whiteness of the brain, and sends forth its rays when necessary unto the black hair, and unto the head, and unto the brain of the head (*Ze'ir Anafin*).<sup>34</sup>

133. And it irradiates the three crowns that remain, when it is needful, so that it may be uncovered if that be pleasing unto the Most Ancient One hidden from all (*Arikh Anafin*).

134. And this is the tradition: This eye is never closed; and there are two, and they are converted into one.<sup>35</sup>

135. All is right; there is no left there. He sleeps not and slumbers not, and He requires no protection. He is not such a One as has need to defend Himself, for He defends all things, and He Himself waited upon all things, and in the sight of His eye are all things established.

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

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

138. And concerning it is it written (**Proverbs 22.9**), **The bountiful eye**; you shall not read “the blessed eye,” but “it blesses” for it is called “the bountiful eye,” and by it are all things blessed.

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

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

141. This is that which is written (**Isaiah 3.8**): **For they shall see eye to eye. When? When the Lord יהוה shall bring again Zion.** Also, it is written (*Torah B'midbar 14.14*): **That You Lord יהוה are seen eye to eye.**<sup>36</sup>

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

143. This is the tradition in the “Book of Concealed Mystery:” Providence arises from the inferior eye when the highest splendor shines down upon it, and that highest splendor goes forth into the inferior; for from it are all things illuminated.

144. This is that which is written (*Torah B'midbar 14.14*): **That You Lord יהוה are seen eye to eye.** Also it is written (**Psalms 33.18**): **Behold the eye of the Lord יהוה is upon them that fear Him.** And it is written (**Zechariah 4.10**): **The eyes of the Lord יהוה running to and fro throughout the whole earth.**

145. “**The eye of the Lord יהוה is upon them that fear Him,**” if they be upright. This is the superior eye. On the contrary, when it is said, “**The eyes of the Lord יהוה run to and fro,**” this is the eye that is below.
146. This is the tradition: On what account was Joseph worthy, so that the evil eye had no dominion over him? Because that he was worthy of being upheld by the superior benign eye.
147. This is that which is written (*Torah B’reshith* 49.22): **Joseph is the son of a fruitful bough; the son of a fruitful bough above Ayin (עֵיַן).** Why “*the son of a fruitful bough above Ayin*”?<sup>37</sup> As though to imply, “because of that eye which beheld him.”
148. Also it is written (*Proverbs* 22.9): **The bountiful eye shall be blessed.** Why? Because it gives its bread unto the poor.<sup>38</sup>
149. Why is it said in the singular number? Come and see. In the eyes which are inferior are a right eye and a left eye, and they are of two diverse colors.
150. But in this instance there is no left eye, and they both ascend in one path, and all are right. And on that account is one eye mentioned, and not two.
151. And this is the tradition: This eye, which is the eye of witnessing, is ever open, ever smiling, and ever glad.
152. Such are not the inferiors, who in themselves have redness, and blackness, and whiteness--three colors; and are not always open, for there are eyelids as a protection over these eyes.<sup>39</sup>
153. And concerning the matter it is written (*Psalms* 44.23): **Awake, O Lord יהוה, why do You sleep?** And (*2 Kings* 19.16): **Open Your eyes, O Lord יהוה.**
154. When they are opened, for some are they opened for good, and on some they are opened for evil.
155. Woe unto him upon whom it is opened, so that the eye is mingled with redness, and unto whom the redness appears, spreading across that eye. Who can escape from it?
156. But the Ancient of Days is blessed, presiding over that eye the white brilliance of whiteness, seeing that also it is of such whiteness that it endures all whiteness.
157. Blessed also is his portion whom that brilliance of all whiteness irradiates.
158. And concerning this certainly it is written (*Proverbs* 22.9): **The good eye is to be blessed.** And it is written (*Isaiah* 2.5): **Be you present, O house of Jacob, and let us walk in the light of the Lord יהוה!**
159. This is the tradition: Save in all these instances, the Name of the Ancient One is concealed from all, and is NOT (לא) mentioned in the *Torah*, save in one place, where *Ze’ir Anafin* swore unto Abraham.
160. Like as it is written (*Torah B’reshith* 22.16): **By Myself have I sworn, said the Lord יהוה.** (Understand) that this is concerning *Ze’ir Anafin*.
161. Like as it is written (*Torah B’reshith* 48.20): **In You shall Israel bless.** That is, the superior Israel.
162. Also it is written (*Isaiah* 49.3): **Israel in whom I will be glorified.** In these passages the Ancient of Days is called “Israel.”
163. But we have also stated that the Ancient of Days is called by His Name, yet both this (statement) and the other are correct.

164. This is the tradition: It is written (**Daniel 7.9**): **I beheld until the thrones were cast down, and the Ancient of Days did sit.**

165. **“The thrones were cast down.”** What is this? He spoke unto Rabbi Yehuda, and said: “Stand in your place and explain these thrones.”

166. Rabbi Yehuda answered: “It is written (**Daniel 7.9**): **His throne is of a fiery flame;** and upon that throne sat the Ancient of Days.”

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

168. “When the Ancient of Days sits upon that throne, it is subject unto Him. For He who sits upon it rules over it.”

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

170. Rabbi Shimeon spoke unto Rabbi Yehuda, and said: “May your way be ordained for you, and may it be pointed out (unto you) by the Ancient of Days!”

## **Chapter Ten**

171. And come behold. Lo! It is written (**Isaiah 41.4**): **I, יהוה, am First and Last, I am He (הוא, Hu).**<sup>40</sup>

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

173. From the nose is the face known.

174. And come --see! What is the (difference) between the Ancient One and Small Face? Over these nostrils He rules; one of which is life, and the other is the life of life.<sup>41</sup>

175. This nose is as a mighty gallery, whence His spirit rushes forth upon *Ze'ir Anafin*, and they call it “The Giver.”<sup>42</sup>

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

177. ONE (אחד, *Echad*) is the Spirit; He goes forth unto *Ze'ir Anafin*, so that He may be aroused in the Garden of Eden.

178. And ONE is He, the Spirit of Life, through whom in process of time the sons of David hope to know Wisdom.

179. And from that gallery arises the spirit, and proceeds from the concealed brain, and at length rests upon King Messiah.

180. Like as it is written (**Isaiah 11.2**): **And the Spirit of the Lord יהוה shall rest upon Him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Strength, the Spirit of Knowledge, and of the Fear of the Lord יהוה.**

181. Apparently four spirits are here. But we have already said that the Spirit is ONE; why, then, are three? Arise, Rabbi Yosi, in your place.

182. Rabbi Yosi arose and said: “In the days of King Messiah, one shall not say unto the other, ‘Teach me wisdom’.”

183. “Because it is thus written (**Jeremiah 31.34**): **A man shall no more teach his neighbor...because all shall know Me, from the least of them even unto the greatest of them.**”

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

185. "And when that comes forth all the inferior spirits are aroused with Him."

186. "And who are they? They are the holy crowns of *Ze'ir Anafin*.

187. "And there are six other spirits which are given. They are those of whom it is written: **The Spirit of Wisdom and Understanding, the Spirit of Counsel and Strength, and the Spirit of Knowledge and of the Fear of the Lord יהוה**."<sup>43</sup>

188. "For thus is the tradition: It is written (**I Kings 2.12**): **And Solomon sat upon the throne of David**. Also it is written (**I Kings 10.19**): **The throne had six steps**."<sup>44</sup>

189. "And King Messiah will be seated on those seven. These are those six, and the Spirit of the Ancient of Days, Who is above them, is the seventh."<sup>45</sup>

190. "Like it is said: 'There are three spirits that comprehend three others.'"

191. Rabbi Shimeon said unto him; "Your spirit shall rest in the world to come."

192. Come -- behold! It is written (**Ezekiel 37.9**): **Thus says the Lord יהוה, 'Come from the four winds (Sefiroth), O Spirit!** But what have the four winds of the world to do with this?

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

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

195. But it is the will of the Holy and Blessed One to produce the One Spirit, Who in Himself includes all others.

196. Because it is written (**Ezekiel 37.9**): **From the four spirits, come, O Spirit!** It is not written thus: "Ye four spirits, come!" but "From the four spirits, come!"

197. And in the days of King Messiah there shall be no need that one should teach another; for that One Spirit (רוח אחד, *Ruach Echad*) Who in Himself includes all spirits, knows all Wisdom and Understanding, Counsel and Might, and is the Spirit of Knowledge and Fear of the Lord יהוה; because He is the Spirit comprehending all spirits.

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

199. And this is the tradition: All things are comprehended in this Spirit of the Ancient of Days, Who proceeds from the concealed brain, into the gallery of the nostrils.<sup>46</sup>

200. And come--see! Wherein is the difference between the nose (of *Arikh Anafin*) and the nose (of *Ze'ir Anafin*).

201. The nose of the Ancient of Days is life in every part. Concerning the nose of *Ze'ir Anafin* it is written (**Psalms 18.8**): "**There went up smoke out of His nostrils, and fire out of His mouth devoured.**"

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

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

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

205. And this is that which is written (**Isaiah 48.9**): **In my praise (My nose) will I withdraw My nostrils from you**. In which place the sentence is concerning the Ancient of Days.

206. This is the tradition: The size of this nose is so vast that three hundred and seventy-five worlds are supported by it, which all adhere unto *Ze'ir Anafin*.<sup>47</sup>

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

208. And this, and all forms of the Ancient of Days, are seen, and are NOT (לא) seen; they are seen by the lords of lords--by pious men-- and they are NOT (לא) seen by any others.

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<sup>1</sup> The one column is the Central Column.

<sup>2</sup> The higher *Torah* is the Atziluthic *Torah*.

<sup>3</sup> A parallel to this is found in the Vedic teaching that everything in the universe consists of an admixture of three *gunas*, or qualities, called *Sattva*, *Rajas*, and *Tamas*. They are described as three essences of the power of illusion of (Small Face) of *Brahman* (Small Face). Relative to the Columns of the qabalistic Tree, and the nerve channels of the Chakric Tree, *Sattva* correlates with the Central Column and the *Shashumna*, *Rajas* with the Column of the Right and the *Ida*, and *Tamas* with the Column of the Left and the *Pingala*..

<sup>4</sup> Where does Matter end and Spirit begin?

<sup>5</sup> See **III Enoch** 4:5, where the angels protest when Enoch ben Yared is transformed into Metatron and given access to the height of heights,” the *Raqa* (Firmament) in Atziluth, where they cannot enter.

<sup>6</sup> *Sifra Detzneyutha* 1: “... the Dew of Bdeilium.” In Sanskrit, this dew is called *amrita*. In humans, the *amrita* is exuded by the pineal gland.

<sup>7</sup> *Nimla* is the Niphal particle third person masculine.

<sup>8</sup> “Brightness” (Hebrew: **צַחֲצָחוֹת** *Tzachtzachot*) is a Name associated with Vast Face in the *Sefer*

*HaShmoth*.

<sup>9</sup> Supernal Sefiroth in Atziluth.

<sup>10</sup> The “small round thing” is the Sinatic Hebrew letter Ayin, which is a circle O, and is associated with Vast Face.

<sup>11</sup> An old Hindu story:

“There once was a man who visited the market place. There he saw a vendor who dyed cloth shirts in a vat of dye. As he watched, a man came up and asked that his shirt be dyed blue. The shirt dyer dipped the shirt into the vat and it came out blue. Then another man came up and asked that his shirt be dyed yellow. The shirt dyer dipped the shirt into the vat of dye and it came out yellow. This happened once more with a man who asked for red. Finally, the man could not contain his curiosity. He walked over to the shirt dyer, took off his shirt, and asked, “Please dye my shirt the color of the dye that is in the vat.” The shirt dyer looked at the man and smiled. He took his shirt and dipped it into the vat. When he pulled the shirt out, it was clear.

<sup>12</sup> *Sifra Detzneyutha* 3: “The Beard of Faith, NOT, is mentioned because it is the most precious of all... the white locks ascending and descending, separating into thirteen,” and also, “The formations of the beard are found to be thirteen, that is the upper one.”

<sup>13</sup> *Sifra Detzneyutha* 5: “The serpent (energy of consciousness) turns swiftly with three hundred and seventy leaps, leaps over the mountains, skips over the hills...Its tail is in its mouth, in its teeth. He is pierced on two sides (i.e. the two Side Columns); when it moves, the body is transformed into three directions (i.e. all three Columns of the the Tree).” Also, *Shuhlam* (שׁוּחַלַם, Perfection) is a Name of Vast Face. Its component letters add up to 370.

<sup>14</sup> In the Beyt Worlds of manifestation.

<sup>15</sup> The generation of universes is brought about by the balanced tension between Vast and Small Face or between the Ayin ♫ and the manifest Alef ♠ of Unity. The relationship between Vast and Small Face is depicted in the Tree of Life. (See Fig. 31, p.82).

<sup>16</sup> *Sifra Detzneyutha* 1: “Until NOT existed as weight, NOT existed as seeing Face-to-Face. And the primordial kings died as their crowns were NOT found.”

<sup>17</sup> The *Kav* is the Line of Light of the Central Column, which enters the *Tzimtzum* through the point of Sefirah Crown/Above.

<sup>18</sup> *Sefer Yetzirah* 1:1: “And He created His universe by three signs: by border, and letter, and number.”

<sup>19</sup> *Sifra Detzneyutha* 1: “The Hidden within the Hidden is formed and found in One skull, which is filled with the Dew of Bdeilium, an envelope of clear and concealing air...”

- <sup>20</sup> **Sifra Detzneyutha 2:** “The superior Yod is adorned with the wreath of the Ancient One, the supernal envelope that is clear and concealing.”
- <sup>21</sup> The thirty-two paths are the twenty-two letters and the ten Sefiroth (see *Sefer Yetzirah* 1).
- <sup>22</sup> Tav-Yod-Vav **ידי** is the Hebrew formula of the letter Tav, the letter of the Holy Temple of Sefirah Beauty/The Last.
- <sup>23</sup> **Sifra Detzneyutha 3:** “Long and short ones descend even-balanced.” These are the hairs of the Beard of Vast Face, which are the convoluting Names.
- <sup>24</sup> *Qadosh* **קדוש**, 100+4+6+300.
- <sup>25</sup> The first word of the Affirmation of Unity, *ShemAyin*, also adds up to four hundred and ten.
- <sup>26</sup> **Sifra Detzneyutha 3:** “Short ones (hairs) descend over the throat, and cover the neck.”
- <sup>27</sup> The Hebrew word *Ratzon* (**רצון**) can also translated as Grace or Acceptance.
- <sup>28</sup> This finds a parallel in the inner meaning of Passover, wherein consciousness is stationed in Vast Face through the fastidious and vigilant removal of leaven i.e. the Evil Inclination and the Column of the Left in the Lower Worlds, to avoid the judgement of Small Face. As it is written in the verse: “There is no left in that Ancient Concealed One, but all is right.”
- <sup>29</sup> **Sifra Detzneyutha 5:** “Father and Son. The Hidden and the Manifest. The Eden of Above (i.e. Sefirah Crown/Above) is hidden and concealed. The lower Eden comes forth in its strides and is revealed.”
- <sup>30</sup> “*Yisroel*” is a Name of Vast Face.
- <sup>31</sup> The “eye of the Lord **יהוה**” is associated with Vast Face, and the “eyes of the Lord **יהוה**” with Small Face. In the line from the **Psalm**, the Vast Face eye is associated with realization in the Upper Worlds i.e. Sefirah Knowledge (of the Ayn)/The First, and the Small Face eyes are mentioned in the context of the “whole Earth,” i.e. in the Lower Worlds.
- <sup>32</sup> The three lights on the left-hand side are the three Sefiroth on the Column of the Left.
- <sup>33</sup> The three lights on the right-hand side are the three Sefiroth on the Column of the Right.
- <sup>34</sup> Vast Face is alluded to anthropomorphically as the white-haired and bearded Ancient One. Small Face is described as having black hair and beard, as it is written in **Sifra Detzneyutha 2:** “Black ones, as a raven, hanging over the deep holes.”
- <sup>35</sup> When are the two (Faces) converted into one? As it is written (**Sifra Detzneyutha 2**): “When the Son (Small Face) is revealed and united in ONE (Vast Face) grade.”
- <sup>36</sup> Or, “Face-to-Face.”
- <sup>37</sup> The word *Ayin* means “eye.”
- <sup>38</sup> Bread signifies *barakha* (spiritual blessing), and the poor signify the receptive state of spiritual poverty (Arabic *faqira*).
- <sup>39</sup> The three colors refer to the three Columns of the Tree: Central Column/white, Right Column/black, and Left Column/red. Redness is especially associated with the judgement of Small Face in Sefirah Strength/Fire. As it is written (**Sifra Detzneyutha 2**): “Woe when this is removed, and the judgements of Small Face) are manifested. They are the spices of the moulds, the reddish ones.”
- <sup>40</sup> Reference to the two Celestial Heads of Messiah, *Reshith* (The First) and *Acharit* (The Last).
- <sup>41</sup> **Sifra Detzneyutha 2:** “The nose of the face of the Small One, in order to be known. Three flames burn in its cavities. A torturous flame to hear good and evil.”
- <sup>42</sup> **Sifra Detzneyutha 2:** “The superior Heh **ה** is adorned with the breath of the openings of the hollow pillar, which comes forth in order to animate.” And also, “The breath (*ruach*) of the hollow pillar (i.e. the nose) of the Ancient One unto the Small Face: without the breath (of the Spirit), IT exists as NOT.”
- <sup>43</sup> A reference to three of the four Sefiroth of the Central Column in the six-pointed Star Tree yielded by the **Idra Rabba Qadusha** (see Fig. 5.2, p. 139). The fourth is the Spirit of the Lord **יהוה** Messiah.
- <sup>44</sup> The six steps are the lower six levels of the Tree.
- <sup>45</sup> The seventh step is the Sefirah Crown/Above, associated with Vast Face in Atziluth.
- <sup>46</sup> The Spirit of the Ancient One is the Yod **י**, and the gallery of the nostrils is the Upper Heh **ה**.
- <sup>47</sup> In **Sifra Detzneyutha 5:54**, the text associates three hundred and seventy worlds with Vast Face. The correspondence to the word *Shuhlām*(Perfection), which adds up to 370, was cited earlier. By attaching the

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Lower Heh ה of the *Shekhinah* in the World of Asiyah to *Shulam* i.e. *Shuhlameh*, the action is in Small Face.