

***SIFRA DETZNIYUTHA***

**BOOK OF THAT  
WHICH IS CONCEALED**

From the

***Sefer HaZohar***

**Mantuan Codex: *Shmoth II: 186b***

# **SIFRA DETZNIYUTHA**

## **“Book of THAT Which is Concealed”**

The original Work of the Chariot translation is presented here in its entirety. A substantial Appendix follows the five core chapters. The first appendix is an extensive addition from the sixteenth century which is intended to follow after the verse, “*And Elohim said the waters will swarm with movement of living-being,*” in Chapter Three. The second brief appendix is an addition intended for the very end of the fifth chapter. The text itself mixes citations from the **Torah**, the **Writings** and the **Prophets** with the Zoharic commentary. To avoid confusion, the **Torah** quotes will be “penned” in **Bold Italic**, the **Writings** and **Prophets** will be just **Bold**, and the commentary in regular type.

### **PREFACE**

*The hooks and their pillars shall be made of silver.*<sup>1</sup>

Said Rabbi Yitza’aq:

“I presume that the hooks of the pillars symbolize all those who are attached to the supernal unifying pillars,

And that all those who are below depend on them.

What is the significance of the word *Vavim* ווים?

Six within six, all united and nourished by the Circle<sup>2</sup> that is set over them.

And we have learned in the *Sifra Detzniyutha* this dictum:

“The supernal Vav ׀ and the inferior Vav ׀,”

All comprehended in ONE meaning and ONE Name,

Having one and the same significance.

Now, what is the *Sifra Detzniyutha*?”

Said Rabbi Shimeon:

“Five chapters which are comprised in a Great Hall and fill the whole Earth.<sup>3</sup>”

Said Rabbi Yehudah:

“If they are so comprehensive, they are better than all!”

Said Rabbi Shimeon:

“Verily, it is so for him who enters and comes out;

And it is NOT (לא) for him who enters the NOT (לא) and comes out.<sup>4</sup>

This is comparable to a person whose dwelling was among the mountains,<sup>5</sup> and he (she) knew no townfolk. He used to sow wheat and ate the wheat grains as they are. One day he entered the town. They offered him good bread.

Said that person, “What is this for?” They said, “It is bread to eat.” He ate and it was singularly pleasant to his taste. He said, “And of what is this made?” They said, “Of wheat grains.” Then they offered him cakes kneaded in oil. He tasted of them. He said, “And these, of what are they made?”

They said, “Of wheat grains.” Then they offered him pastry prepared for royalty, kneaded with honey and oil. He tasted them and said, “And these, of what are they made?” They said, “Of wheat grains.” He said, “Surely I am the master of all of these, for I eat the essence of all of these, which is wheat.”

And because of this disposition he knew as NOT (לא) the delicacies of the world, and they were lost to him. It is likewise for him who seizes the general principle of wisdom<sup>4</sup>, and knows as NOT (לא) all the pleasing delicacies that derive from the general principle.”

## *Sifra Detzneyutha* Chapter One

We learned:

The **Book of THAT Which is Concealed** is the book of the balancing in weight.<sup>6</sup>

Until NOT (לֹא, *Lo*) existed as weight, NOT existed as seeing Face to Face;<sup>7</sup>

And the Primordial Kings<sup>8</sup> died, as their crowns<sup>9</sup> were NOT found,

And the Earth was nullified,

Until the Head (רֹשׁ, *Rosh*)<sup>10</sup> desired by all desires formed and communicated  
the garments of splendor.<sup>11</sup>

That weight arises from the place which is NOT Him.

Those who exist as NOT are weighed in יי.<sup>12</sup>

In His body exists the weight.

NOT unites and NOT begins.

In יי have they ascended, and in יי do they ascend,

Who NOT are, and are, and will be.

The Hidden within the Hidden<sup>13</sup> is formed and found in:

1) One skull,<sup>14</sup>

2) Filled with the Dew of Bdellium,

3) An envelope of clear and concealing air,<sup>15</sup>

4) Those that are pure wool are hanging even balanced,<sup>16</sup>

5) The will of all wills<sup>17</sup> that is revealed with the prayers of those below,

6) The Open Eye<sup>18</sup> that does not slumber but watches constantly, the Eye below is by means of  
the Eye of the supernal radiance,

7) The openings of the hollow pillar,<sup>19</sup> from whence His Spirit<sup>20</sup> rushes forth unto all.

***IT created six, IT created Elohim, the heaven and the Earth.***<sup>21</sup>

***Bara Shyt, IT created Six*** over them.<sup>22</sup>

They are all below,

And they depend on the seven of the skull as far as the splendor of all splendors.

***And the Earth,***

That is, the second one is NOT in the computation;

This was already said.

For it emerged from the one that was cursed,

As it is written,

***From the ground which the Lord יהוה cursed.***<sup>23</sup>

***...was unformed and empty<sup>24</sup> and darkness AL (על, lit. Upon)<sup>25</sup>-Face of the Deep,  
and the Spirit of Elohim hovers AL-Face of the Waters.***<sup>26</sup>

Thirteen depend from the thirteen of the splendor of splendors.<sup>27</sup>

Six thousand years depend on the first ones.<sup>28</sup>

The seventh above them is that One which alone is powerful,<sup>29</sup>

And the whole was desolate for twelve hours,<sup>30</sup>

As it is written,

*...was unformed and empty...*

The thirteenth raises up these through mercy,  
And they are renewed as before  
For thus it is written,

*...IT created...*

And thereafter it is written,

*...IT was...*

For surely IT had been.

And at the end of the unformed and confused and dark

**The Lord יהוה alone shall be exalted in the Day of THAT.**<sup>31</sup>

The engravings of all engravings appears as a long serpent,<sup>32</sup>  
And extends this way and that.

The tail is in the head.

The head goes around to the shoulders.

Passing and indignant, guarding and concealing,

Revealing itself in one of a thousand short days,

The receptacle in the bond, the fin in its part.

Its head is broken in the waters of the great sea,

As it is written,

**You broke the heads of the serpents on the waters.**<sup>33</sup>

There had been two serpents; they were reduced to one.

TNYNM (תנינִים) is written defective.<sup>34</sup>

*Heads*, as it is written,

**And over the heads of the *Chayot* there was the likeness of a Firmament.**<sup>35</sup>

**And Elohim said Light will be, and Light was.**<sup>36</sup>

This is what is written,

**For HE spoke,<sup>37</sup> and IT was.**<sup>38</sup>

HE is alone.

Then the line returns and becomes one יהוה יהוה יהוה יהוה,<sup>39</sup>

The latter (Yod ך) is the *Shekhinah* below,

Just as the Heh ך is found to be the *Shekhinah*.<sup>40</sup>

And they are balanced in weight.

**And the *Chayot* rush forth and return.**<sup>41</sup>

As it is written,

**Elohim saw the Light as-good.**<sup>42</sup>

**Call the righteous as-good.**<sup>43</sup>

Therefore do they ascend in the weights.

IT was at first alone.

But all things return into the unity,

Sister and brother combined one in another,<sup>44</sup>

In ך, like two lovers who embrace.

Six come out from the branch of the root of the body.

**The tongue speaks great things.**<sup>45</sup>

This tongue is hidden between the Yod ך and the Heh ה,  
As it is written,

**That man shall say I am of the Lord יהוה.**<sup>46</sup>

And that man shall be called by the name Ya'aqov (Jacob).

And that man shall write with his hand: "I am of the Lord יהוה."

And by the name of Israel shall he call himself, indeed.

That man shall say, "I am of the Lord יהוה."

O Lord יהוה-the Sister,

And all is within יהוה.<sup>47</sup>

All are included in the tongue concealed in the Mother,

For it opens for that which egresses from it.

The Father dwells in the head, the Mother in the middle,

And there is a covering from this side and from that side.

And woe unto him that uncovers their nakedness.

***And Elohim said Lights will be in the Firmament of Heaven.***<sup>48</sup>

The male rules over the female

As it is written,

**The Righteous is the foundation forever.**<sup>49</sup>

The Yod ך illumines both,

And It illumines and passes on into the Female.

The Yod ך sets itself apart, ascends by its level higher and higher,

And the Female is darkened.

And the Mother is illumined and is opened out into Her gates.

The key, which contains the six, comes and covers up Her gates,

And It is unified below, with this one and that one,

Woe unto him that uncovers Her gate.

## Chapter Two

The Beard of Faith,<sup>50</sup>

NOT,

Is mentioned because it is the most precious of all,

It egresses from the ears,

Round about the face,

The white locks ascending and descending,

Separating into thirteen

Of that most splendid of splendors, it is written:

**NOT passes in it as Man,<sup>51</sup> and NOT dwells as Adam<sup>52</sup> there.<sup>53</sup>**

Adam to the Son is He (הוּא, *Hu*).<sup>54</sup>

Adam-NOT is included therein, especially man.

In these thirteen issue forth distinct fountains;

Four were kept separately,<sup>55</sup> nine flow from the body.<sup>56</sup>

1) The Splendid One begins to form itself near the opening of the ears.

2) It descends in beauty to the beginning of the lips.

It stands from this beginning to that beginning.

3) There is a path going forth beneath the two holes of the hollow pillar,<sup>57</sup>  
to pass over guilt, as it is written:

**And it is His Beauty<sup>58</sup> to pass over guilt.<sup>59</sup>**

4) Beneath the lips the hairs go back to the other beginning

5) Another path goes forth beneath that one.

6) It covers the offering of spices,<sup>60</sup> to the upper beginning.

7) Two apples<sup>61</sup> are beheld, to illumine the lamps.

8) The Fate<sup>62</sup> of all hangs as far as the heart.

On it depend the upper and the lower ones.

9) Those that hang down, NOT shines from this one and from that one.

10) The short ones<sup>1</sup> are *AL* (עַל)-the throat.<sup>63</sup>

11) The long ones of the Splendid One, they are measured in perfect proportion.

12) The lips are bare from all sides.

13) In this Fate of all flow thirteen pure balsam oils,

All is found in this Fate, and IT is concealed.

At the time when Tishri, the seventh month, approaches,

These thirteen are found in the upper world,

And thirteen gates of compassion open.

Of that time:

**Seek you the Lord יהוה while He can be found.<sup>64</sup>**

It is written:

*And Elohim said you, the Earth, will put forth grass, herb yielding seed, fruit tree...<sup>65</sup>*

This is that which is written:

*And you shall afflict yourselves in the ninth of the month at even.<sup>66</sup>*

*Adonai יהוה, you have begun to show your servant Your greatness.<sup>67</sup>*

The Name יהוה is perfect on its sides.

And in causing this Earth to bring forth,  
NOT is perfect,  
יהי-NOT is written.

We read: a superior YV'D ך, an inferior YV'D ך.  
VYYTZR (וייצר):<sup>68</sup> Yod ך superior, Yod ך inferior.  
ךךךך, Yod ך superior, Yod ך inferior.

Heh ה in between them.

IT is perfect, and NOT for every side.  
This name was uprooted from that place and transplanted elsewhere,  
As it is written:

**And the Lord יהוה Elohim planted...**<sup>69</sup>

The Heh ה between the Yods ך of יהי.

The breath of the hollow pillar of the Ancient One unto the Small Face.  
Without the breath it exists as NOT.

In the Heh ה it is founded,

The Heh ה above, the Heh ה below,

As it is written:

**AHH Adonai Elohim (אהה אדני אלהים).**<sup>70</sup>

In the cohesion of the attached,

In the breath of the weights, is יהי.

The superior Yod ך is adorned with the wreath of the Ancient One,

The supernal envelop that is clear and concealing.

The superior Heh ה is adorned with the breath of the openings of the hollow pillar,  
which comes forth in order to animate.

The superior Vav ך,

The lamp of heavy darkness that is adorned by its sides.

The letters then extend and are included in the Small Face.

Just as they dwelled in the skull,

They are found to be extending into the whole body in order to establish all.

These letters are hanging in the pure wool.<sup>71</sup>

When they are manifested unto the Small One, these letters settle in ךך,

And so they are called in them,

The Yod ך of the Ancient One is concealed in its wreath,<sup>72</sup>

Because the left is to be found.<sup>73</sup>

The Heh ה is opened in another and is perforated by two holes,

And is found in its formations.

The Vav ך is opened in another, as it is written:

**It goes smoothly for my Beloved,**<sup>74</sup>

In the lamp of the heavy darkness to conceal the opening.

The supernal Vav ך, the inferior Vav ך,

The supernal Heh ה, the inferior Heh ה,  
 The supernal Yod י, and with Him NOT is associated;  
 NOT ascends in this, and NOT is in this sign;  
 When the Son<sup>75</sup> is revealed, and united in one grade,  
 In one combination, in order that they may be explained,  
 The ך'ד (Vav Dalet) are included with the Yod י (ייד).  
 Woe when this is removed and they<sup>76</sup> are manifested,  
 They are the spices of the molds,  
 The reddish ones,  
 They pass as NOT, they tarry as NOT in ONE-Place.  
**And the Chayot run forth and return.**  
**Flee unto your place.**<sup>77</sup>  
**If you rise like an eagle, and if you will set your nest among the stars,**  
**from there I shall bring you down.**<sup>78</sup>

*And you, the grasses... were brought forth from the Earth.*<sup>79</sup>  
 When?

- When the Name (יהוה) was implanted.  
 And thus air came forth.  
 And a spark<sup>80</sup> came to be.
- 1) One skull extends to its side.<sup>81</sup>  
 Full of the dew of two colors over it.
  - 2) Three cavities in which the marked letters are manifested as יהי
  - 3) Black ones, as a raven, hanging over the deep holes,  
 so that He hears right and left as NOT.  
 Here there is one slender path above.<sup>82</sup>
  - 4) The forehead that shines as NOT,  
 the discord of the world, except when His Will (רצון, *Ratzon*) has regard.
  - 5) Eyes of three colors,  
 to cause fright before them,  
 they are washed with radiating milk.  
 It is written:  
**Your eyes shall see Jerusalem, a peaceful habitation.**<sup>83</sup>  
**Righteousness dwells in Her.**<sup>84</sup>  
 The peaceful habitation is the Ancient One who is hidden.  
 Thus the script is *Oynk* (עֵינַי).<sup>85</sup>
  - 6) 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.

It is written **I am יהוה, THAT (הוא, *Hu*) is my Name.**<sup>86</sup>  
 And it is written ***I slay and I make alive.***<sup>87</sup>  
 And as it is written ***I will lift and I will sustain.***<sup>88</sup>  
**HE (הוא) has made us, but NOT we are.**<sup>89</sup>



**And HE (הוא) is of the Unity, and WHO (מי, Mi) can turn Him.**<sup>90</sup>

He calls,

Who is concealed, and found as NOT.

He who is of NOT is removed from the eyes.

He who is of NOT is called by the Name.

Alef א and NOT entirely,

V'V ו'ו entirely,

Alef א and NOT entirely,

Heh'Vav' Alef א'ו'ה goes into the Alef א.

Alef א goes to YV'D ו'ו'ד.

YV'D ו'ו'ד goes into YV'D ו'ו'ד.

The most Hidden of Hidden is of NOT,

The V'D ו'ד is attached in ו'ה.

Woe when NOT is attached to Yod ך, out of V'D ו'ד.

When the Yod ך departs from the Vav'Dalet ו'ו,

Because of the sins of the world,

The nakedness of them all is found, of this it is written:

***The nakedness of your Father is NOT; She will be uncovered.***<sup>91</sup>

And when YV'D ו'ו'ד departs from H'A א'ה, O'D ו'ד, it is written:

***The nakedness of your Mother is NOT; She will be uncovered,  
Your Mother is THAT-NOT; Her nakedness will be uncovered.***<sup>92</sup>

She is your Mother, surely,

**For Understanding (בִּינָה, Binah) you shall call Mother...**<sup>93</sup>

### Chapter Three

Nine precious formations were given over to the beard.

Whatever is hidden, and is manifested as NOT,

Is found to be supernal and precious,

Thus the writings have concealed IT.

1) Hairs upon hairs, from next to the opening of the ears  
unto the beginning of the mouth.

2) IT is to be found from that beginning unto the other beginning.

3) Beneath the two openings a path so full that IT is seen as NOT.

4) The cheeks are covered from this side and from that side.

5) Among them are visible apples red like a rose.

6) In one tress hang the strong black ones, even unto the breast.

7) The lips, red as a rose, are bare.

8) Short ones descend over the throat, and cover the neck.

9) Long and short ones descend even-balanced.

He that is found in these is found to be strong and mighty.

It is written: **Out of distress I called on יהי.**<sup>94</sup>

David said nine up to **all nations compass me about**<sup>95</sup>  
in order to surround and protect himself.

*And you, the grass, herb yielding seed after its kind, and tree bearing fruit,  
that its seed is in it, after its kind, were brought forth from the Earth.*<sup>96</sup>

These nine are evolved from the Perfect Name,  
And afterwards were planted into the Perfect Name,  
as it is written: *and the Lord יהיה planted.*<sup>97</sup>

The formations of the beard are found to be thirteen,

That is the upper one.

In the lower one they are beheld in nine.

The twenty-two letters are formed in their colors.

Therefore he who sees in his dream that he holds

the beard of a supernal person in his hand--

He is at peace with his Master.

His enemies will be subjected to him,

Especially with regard to the superior beard that radiates into the lower one.

For the superior one is called *abundant kindness*,<sup>98</sup>

Whereas in the Small One, IT is simply *kindness*,<sup>99</sup>

Though when light is required,

IT will radiate,

And IT is called *abundant kindness*.

*And Elohim said the waters will swarm with movement of living-being.*<sup>100</sup>

Meaning to say יהי,<sup>101</sup>

The light of the one extended into the other,

All came forth at one time,

The good waters, the evil waters.

For He said: *The waters will swarm*

They were contained, one in the other.  
The upper living-being, the lower living-being.  
The good living-being. The evil living-being.

***And Elohim said, "We will make ADAM..."***<sup>102</sup>

This Adam-NOT is written on NOT-Adam in order to take away Adam of Above  
who was made by the Perfect Name.

When THIS is perfected, THAT is perfected.

Male and female were perfected in order to perfect everything.

The Lord יהוה is the side of the male.

*Elohim* (אלהים) is the side of the female.

Therefore was the male extended, and formed with His members,  
As it were, regenerative power.

The Kings that were nullified are here sustained,

The judgments of the male are severe in the beginning, mild in the end.

Those of the female are vice versa.

וְי' ה' ח

The channels of connection are shrouded beneath His covering.

Yod ך small

In this very form He is found.

But if judgments are to be mitigated,  
Necessarily the Ancient One is required.

The serpent came upon the female  
And a nest of impurity was formed within her,  
Establishing a dwelling for evil.

Thus it is written:

***And she conceived, and she gave birth to Qain,***<sup>103</sup>

The nest of the dwelling of the evil spirits, storms and demons,  
And blows to Qain within ך.

He formed in that Adam (אדם),

By twos,

By the general principle and the particular,  
Which are contained in the particular and the general,

Legs and arms,

Right and left.

It divides at its sides.

Male and female were established - ךה.

Yod ך male, Heh ך female.

Vav ך as it is written

***Male and female created He them, and blessed them,***<sup>104</sup> and called their name Adam.

The form and person of Adam was seated upon the throne,<sup>105</sup>  
as it is written:

**And upon the likeness of the throne was the likeness as the appearance of Adam upon it from above.<sup>106</sup>**

## Chapter Four

The Ancient One<sup>107</sup> is hidden and concealed.  
The Small Face is manifested and NOT manifested,  
The manifested is written in the letters.  
The NOT on its level is hidden in the letters,  
And HE, the NOT, is settled in יה,  
The upper ones and the lower ones.

***And Elohim said the Earth will bring forth living-being according to its kind, cattle and every creeping thing.***<sup>108</sup>

This is that which is written

**Adam and cattle You help, Lord יהוה.**<sup>109</sup>

ONE (אחד, *Echad*) is found in the principle of the other.

Cattle in the principle of Adam.

***Adam who brings an offering to the Lord יהוה from the cattle.***<sup>110</sup>

Because animals are included in the general principle of Adam.

When Adam of Below descended in the supernal form,  
There were found two spirits,  
From two sides, for Adam includes both right and left,  
Of the right, the *Neshamah* (נשמה),<sup>111</sup>

Of the left, the *Nefesh Chayah* (נפש חיה).<sup>112</sup>

When Adam sinned, the left side did expand.  
And those that are the form of NOT were expanded,  
When these became attached, the one in the other,  
They give birth like unto that living-being that  
gives birth unto many at one time.

Twenty-two letters that are concealed,  
Twenty-two letters that are manifest.<sup>113</sup>

A concealed Yod ך, a manifest Yod ך.

The concealed and the manifest are balanced in weight,  
Over the weighing of the Yod ך came forth male and female V'D ך' ך.

In this place Vav ך male, Dalet ך is female.

Therefore this D'V ך' ך is two,<sup>114</sup>

D'V ך' ך male and female.

D'V ך' ך two pillars, two.

Yod ך is by itself, male.

Heh ך female.

Heh ך at first was Dalet ך, but after it was impregnated in Yod ך,

It brought forth the Vav ך.

(Thus, as in the Heh ך there is D'V ך' ך, and in the Yod ך is H'H ך' ך, hence יהוה.)

Thus the YV'D י'י' is seen in its general appearance of יהוה.  
Once the YV'D י'י' has emitted that which is male and female,  
She is then settled,  
And He covers the Mother.

***And the sons of Elohim saw the daughters of Adam.***<sup>115</sup>

This is that which is written

**Two men, spies, secretly saying.**<sup>116</sup>

What is “daughters of Adam”?

As it is written

**Then came two women, harlots, unto the king.**<sup>117</sup>

On their account it is written

**For they saw the wisdom of Elohim is in him.**

**Then came,**

And NOT in the beginning.

In the wreath of the union of the fountains,  
There were two embracers from above in V'V י'י',  
These descended from above, and occupied the earth.  
They lost the good part, which was in H'V י'י',  
The wreath of compassion,  
And were wreathed with a cluster of grapes.<sup>118</sup>

***And the Lord יהוה said to Mosheh: Why do you cry to Me?***<sup>119</sup>

Explicitly stating *to Me*.

***Speak unto the children of Israel, that they move forward.***<sup>120</sup>

Explicitly stating *that they move forward*.

It depended on Fate.<sup>121</sup>

For He wished to honor the beard.

***And what is right in His eyes you will do,***

***And you will hearken unto His commandments,***

***And you will keep all His statutes,***<sup>122</sup>

Up to here,

***For I am the Lord יהוה, your Healer.***<sup>123</sup>

Exclusively for this.

## Chapter Five

WOE

People of Sin,

Congregation heavy with iniquity,

Seed of evildoers,

**Children...**<sup>124</sup>

Seven grades:

ר' ד' ה' ו' ה' ו' ה' ו' ה' ו' emits D ר'

ה' ה' ה' ה' ה' ה' emits ו' ר' ד'<sup>125</sup>

The Son (בר, *Bar*) conceals Adam who is male and female,

Which are ר' ד'.

And it is written:

**Children that deal corruptly.**

*IT Created Six* (בראשית, *B'reshith*), *IT Created* (ברא, *Bara*).<sup>126</sup>

*IT Created Six* is the Word.

*IT Created* is half a Word.

Father and Son.

The Hidden and the Manifest.

The Eden of Above is hidden and concealed.

The lower Eden comes forth in its strides and is revealed

יהוה יה אלהים.

*AT* (את)

*Adonai Ehyeh* (אדני אהיה)<sup>127</sup>

Right and Left

Into ONE united.

*The Heavens and*

As it is written: **And the Beauty and the Victory...**<sup>128</sup>

Into One united.

*The Earth* (הארץ)

As it is written

**How mighty is your Name in all the Earth,**<sup>129</sup>

**The whole Earth is full of your Glory.**<sup>130</sup>

*IT was a firmament in the midst of the waters.*<sup>131</sup>

In order to distinguish between the Holy and the Holy of Holies.

The Ancient One unto the Small One expands and adheres,

If NOT adheres

**The mouth speaks great things.**<sup>132</sup>

IT engages itself

And wreathes itself with the small crowns,

With the five kinds of water,<sup>133</sup>

And thus it is written

**And He shall put from above Living Water.**<sup>134</sup>

**He is the Living Elohim (אלהים חיים, Elohim Chayim) and the King forever.**<sup>135</sup>

**I shall go before the Face of the Lord יהוה in the lands of life.**<sup>136</sup>

**And shall be the body of Adonai (אדוני) bound up...**

**And the Tree of Life in the midst of the Garden.**<sup>137</sup>

יְהוָה יוֹדֵה ה' אֱהִי'י

**Between the waters and the waters.**<sup>138</sup>

Waters perfect and waters of NOT, perfect;

Compassion perfect and compassion of NOT, perfect.<sup>139</sup>

**And said the Lord יהוה: My Spirit will contend NOT with Adam of Forever,**

**seeing that HE (הוא) is flesh.**<sup>140</sup>

**And said the Lord יהוה**

When vested in the Small One,

From here He spoke in the Name of the Speaker,

For the Ancient Concealed One had said

**My Spirit will contend NOT with Adam of Above.**

For by that Spirit that blows from the two holes of the hollow pillars,

He causes a flow unto the lower ones,

And that is why it is written

**And his days shall be a hundred and twenty years.**

יָד is perfect and NOT is perfect.

Yod י on its own is one hundred.

And if two letters are put, twice reckoned

**And his days shall be a hundred and twenty years.**

Yod י, on its own, when manifest in the Small One, extends into 10,000 years.

Thus it is written

**And You have placed upon me Your Hand.**<sup>141</sup>

**The giants were in the earth.**<sup>142</sup>

This is that which is written:

**And from there IT was parted and became four heads.**<sup>143</sup>

From the place whence the garden was parted, it is called

**The giants,**

As it is written: **And from there IT was parted.**

**They were in the earth in those days.**

But NOT afterwards.

When Yehoshua came.

And the **Sons of Elohim were hidden,**<sup>144</sup>

When Solomon came,

And the **daughters of Adam were contained.**<sup>145</sup>

Thus it is written: **And the delights of**

Reading תעֲזָלִים (not reading Tonlym, תעֲזָלִים).



***The sons of Adam***

That were cast out,

From these were other spirits of NOT,

Contained in the supernal wisdom,

Thus it is written: **And the Lord יהוה gave wisdom to Solomon.**<sup>146</sup>

And it is written: **And He was wise unto all of Adam...**<sup>147</sup>

From IT-was-named, that he was benefited,

NOT is contained in Adam.

**And the Lord יהוה gave wisdom**

The Heh ה above.

**And he was wise**

From that he became wise below.

***They are the mighty ones that are of Eternity...***<sup>148</sup>

The Eternity of Above.

***The men of the Name...***

They who conduct themselves in the Name.

What is the Name?

The Holy Name,

They who conduct themselves in יה,

THAT NOT is the Holy Ones below,

And NOT-conduct themselves only in the Name.

***The men of the Name...*** of perfection,

And NOT are the men of the Lord יהוה,

Their NOT is concealed and is being concealed.

But IT is a diminutive while NOT being a diminutive.

***The men of the Name...*** of perfection,

Come out from the principle of Adam.

As it is written:

**Adam being in splendor, in NOT abides.**<sup>149</sup>

**Adam being in splendor**, in the splendor of the King.

In NOT abides, in the NOT-Spirit.

There are thirteen kings of war in seven.<sup>150</sup>

Seven kings in earth appear as victors in war.<sup>151</sup>

There are nine that ascend on the levels,<sup>152</sup>

Who run according to their wish,

And there is none to prevent them.

Five kings exist in terror.<sup>153</sup>

In the presence of four - NOT, they can stand.<sup>154</sup>

Four kings come out before four,<sup>155</sup>

They hang on them like grapes in a cluster,

Bound up in them are seven runners that give testimony,

And NOT do they remain in their places.

The Tree that mitigates is placed within.<sup>156</sup>  
 Birds attach themselves and nest on its branches.<sup>157</sup>  
 Below it shelters that *Chayah* (חַיָּה, Living Being) that rules over this Tree,  
 Which has two paths to walk,  
 Seven pillars surround it,<sup>158</sup>  
 With the four *Chayot* (חַיִּוֹת, Living Beings) that are moved in the four directions,  
 The serpent turns swiftly with three hundred and seventy leaps,  
 Leaps over the mountains,  
 Skips over the hills,  
 As it is written:  
**Leaping over the mountains, skipping over the hills.**<sup>159</sup>  
 Its tail is in its mouth, in its teeth.  
 He is pierced through on two sides,  
 When it moves, the body is transformed into three directions.<sup>160</sup>

It is written:  
*And Chanokh walked with Elohim.*<sup>161</sup>  
 And it is written:  
**Give instruction to the Youth (נָעָר, *Nar*),<sup>162</sup> the Face AL (פְּנֵי עַל),<sup>163</sup> His way.  
 To the Youth, that is well known.  
 With Elohim and NOT with the Lord יְהוָה.**  
 And He was NOT.  
 In the name This (זֶה, *Zeh*).<sup>164</sup>  
**For Elohim had taken him.**<sup>165</sup>  
 To be called by His Name.

There are three houses of judgments that are four,  
 Four houses of judgments that are above, four below,  
 Thus it is written:  
**You shall do NOT-evil in judgment, in meteyard, in weight, and in measure.**<sup>166</sup>  
 There is a judgment that is severe, and a judgment that is NOT-severe.  
 A judgment that is balanced, and a judgment that is NOT-balanced.  
 A judgment that is soft.  
 (A judgment) toward Over-the-Face (עַל פְּנֵי),<sup>167</sup>  
 NOT-THIS and NOT-THAT.<sup>168</sup>

**And IT was that the Adam of the great began in the AL-Face (עַל פְּנֵי)  
 of the ground.**<sup>169</sup>  
**The Adam of the great...**  
 This is that which is written:  
**For also...**  
 Adam of Above.  
 And it is written:  
**AL-Face of the ground.**

*And Mosheh knew THAT-NOT, the skin of his face shone.*<sup>170</sup>

This is that which is written:

**Garments of skin...**<sup>171</sup>

**Horn...**

As it is written:

**And Samuel took the horn of oil.**<sup>172</sup>

For there is no anointing except with the horn.

**And in Your Name our horn is exalted.**<sup>173</sup>

**The Name have I revealed upon the skin of David.**<sup>174</sup>

That is the tenth of the King.

And IT comes from that Jubilee which is the Mother,

As it is written:

**For IT shall be when the horn of the Jubilee is sounded.**<sup>175</sup>

The horn is wreathed with the Jubilee, the tenth in the Mother.<sup>176</sup>

The horn, IT takes the horn and the Spirit to restore the Spirit<sup>177</sup> in יה.

And this horn is of the Jubilee, Heh ה.

And the Jubilee is Heh ה.

And the Heh ה is the blower of the Spirit unto all.

And all return to their place,

Thus it is written:

**AHH יהוה Elohim (אהה יהוה אלהים).**<sup>178</sup>

When Heh ה appears unto Heh ה,<sup>179</sup>

יהוה אלהים ,

The perfect Name from NOT

And it is written

**The Lord יהוה alone shall be exalted in the Day of THAT.**<sup>180</sup>

Up to here is the hidden and adorned Concealment of the King,

This is the **Book of THAT Which is Concealed,**

Happy is he that (enters and) comes out, and knows ITs paths and ways.

**APPENDIX I**<sup>181</sup>  
***Sifra Detzneyutha***

In Chapter Three, after the verse:<sup>182</sup>

***And Elohim said the waters will swarm with movement of living being.***<sup>183</sup>

There is an extensive addition from the sixteenth century CE, 5300's Jewish Era:

(Another interpretation)

***the waters will swarm with movement***

translated

***with movement***

Meaning to say when his lips move with words of prayer,  
in merit and clarity of mind,

For when man wishes to order his prayer to his Master,  
And his lips move in such a way from below upwards--  
To raise the honor of his Master to the place of irrigation of the deep well  
that flows and comes out.

Then it will flow to draw forth from above downwards,  
From that irrigation of the river-bed to every level and level,  
(down) to the last level,

In order to elicit a freewill offering from above downwards.  
Afterwards he needs to bind a knot in all,  
The bond of the intention of the faith,  
And all his requests shall come about--  
Whether they are communal requests or individual requests.

The prayer that man should request of his Master is arranged in nine ways:

- 1) There is according to the alphabet; and
- 2) There is by way of mentioning the attributes of the Holy One,  
blessed be He e.g. compassionate, gracious, etc.
- 3) There is according to the precious Names of the Holy One, blessed be He, like:  
*Ehyeh* (I will be), יהי, יהוה, יהוה, *El, Elohim, Tzuhva'oth* (Host), *Shadhai* (Almighty),  
*Adonai* (My Master).
- 4) There is according to the ten Sefiroth, like:  
Malkuth, Yesod, Hod, Netzach, Tifareth, Gevurah, Gedulah, Binah, Hochmah, Keter.
- 5) There is by mentioning the righteous ones, like the Patriarchs, and the Prophets,  
and the Kings.
- 6) There is the form of songs and praises (for which there is a true tradition), and higher than  
these,
- 7) There is he who knows to prepare adornments unto his Master, in a becoming fashion.
- 8) There is (the prayer) with the knowledge how to ascend from below upwards.
- 9) There is the he who knows to elicit the abundance from above downwards.

And for all these nine ways is required great intention.

For without that, about such there is a verse, as it is written:

**And they that despise Me shall be lightly esteemed.**<sup>184</sup>

And in the intention of *Amen* (is) that it compounds two Names: יהוה and ארני.  
The one conceals its goodness and its blessing in a treasure that is called “Hall.”  
This is indicated in the verse:

**And the Lord יהוה is in His holy Hall, keep silence before Him.**<sup>185</sup>

Our sages, of blessed memory, alluded to this (when stating that):  
“All the good of a man is in his house.”

As it is said:

***In all my house he is faithful.***<sup>186</sup>

And it is translated: **In all that is with Me.**<sup>187</sup>

And when (man) has intention in every one of the nine ways as behooves,  
He is the human being that honors the Master, the Holy Name.

And of him it is written:

**For they that honor Me I will honor, and they that despise me shall be lightly esteemed.**<sup>188</sup>

**I will honor.**

In this world, to fulfill and to bring about all his needs,

And all the nations of the earth will see that the name of *Elohim*  
is called upon him, and will fear him.

And in the world to come he will merit to stand in the division of the pious,  
even though he did not study sufficiently.

For he merited to mind the knowledge of his Master  
and had the proper intention thereto.

What is:

**And they that despise Me shall be lightly esteemed?**

It refers to him that does not know to unify the Holy Name

And to bind the knot of the faith

And to draw forth to that place that is in need,

And to honor the Name of his Master.

The more so with regard to he who has no intention,  
*Amen.*

Thus, whoever moves his lips with purity of heart,

In the waters that purify,

What is written of him?

***And Elohim said: Let Us make Adam.***<sup>189</sup>

Meaning to say (Let Us make) because of man,

(He) who knows to unify the image and the likeness as behooves,

***And they will have dominion over the fish of the sea.***<sup>190</sup>

## APPENDIX II

### There is another addition at the very end of the Sifra Detzniyutha:

When the one Heh ה is turned towards the other Heh ה, and Yod ך is taken away, then comes vengeance into the universe; and except for that Adam who is called [by the Name] יהיה, the universe would NOT exist; but all things would be destroyed. Hence it is written:

**And the Lord יהיה alone shall be exalted in the Day of THAT.**<sup>191</sup>

<sup>1</sup> *Torah Shmoth* 27:17.

<sup>2</sup> The circle mentioned here is the Ayin (ע, O) of Vast Face.

<sup>3</sup> The five chapters are the negatively existent roots of the Tree and the four qabalistic worlds. The Great Hall (הכל, *Hekal*) is the circular contraction (צמצום, *Tzimtzum*, see *Etz HaChayim*, Luria) into which the positively existent Tree emanates.

<sup>4</sup> NOT (לא) is a common synonym for *Ayn* א״ן, Nothing, Mysterious Unknown at the Roots of All Things.

<sup>5</sup> This person is one of the thirty-six Righteous Tzadikim upon whom the world depends. He sees everything as the *Ayn* א״ן and relishes nothing in the Creation that is made from the *Ayn* א״ן.

<sup>6</sup> The term ‘weight’ is an allusion to the single combination of all the Sefiroth; weights are individual Sefirah.

<sup>7</sup> “Face-to-Face” is the condition whereby Small Face (*Ze'ir Anafim*) is turned toward Vast Face (*Arikh Anafim*), so no Creation is manifest.

<sup>8</sup> The Primordial Kings are the unmanifest Sefiroth in the Alef Worlds, which are witness states of Vast Face.

<sup>9</sup> The term ‘crowns’ here alludes to the World of Atziluth. See *Sefer Yetzirah*, Chapter Three.

<sup>10</sup> Head (ראשׁ, *Rosh*) is another name for the supernal Sefirah Crown/Above.

<sup>11</sup> The garments of splendor are the manifest Sefiroth.

<sup>12</sup> יה (“yah” or “Yod Heh”) constitute the first two letters of the Name יהיה, indicating the action described is in the World of Creation (B'riyah). The Yod ך corresponds to World of Emanation, Upper Heh ה to the World of Creation, the Vav ך to the World of Formation, and the Lower Heh ה to the World of Making.

<sup>13</sup> ‘Hidden within the Hidden’ is *Atiq Ha Atiqim* in Aramaic. Hidden One (*Atiq*) is a prominent Name of Vast Face in the *Zohar*.

<sup>14</sup> The skull of Vast Face.

<sup>15</sup> The envelope is the skin.

<sup>16</sup> The pure wool (*Sufim* סופים) are the hairs which hang from the skull.

<sup>17</sup> The will (רצון *Ratzon*) corresponds to the forehead.

<sup>18</sup> The Open Eye is the Eye of Providence, the Ayin ע (Vast Face).

<sup>19</sup> The hollow pillar is an allusion to the nose.

<sup>20</sup> Spirit רוח *Ruach*.

<sup>21</sup> *Torah B'reshith* 1:1.

<sup>22</sup> The six are the Directional Sefiroth, the *Chayot* “who ran and returned.”

<sup>23</sup> *Torah B'reshith* 5:29.

<sup>24</sup> Unformed (*Tohu*) and Empty (*Vuhbohu*), darkness, and *AL*-Face of the Deep are all epitaphs of Vast Face.

<sup>25</sup> *AL* על is a prominent Name of Vast Face.

<sup>26</sup> *Torah B'reshith* 1:2.

<sup>27</sup> The sequence of letters which compose the word *Echad* (Unity) אחד are numerically equivalent to 1, 8, 5 which add up to 13, the thirteen words of the quotation.

<sup>28</sup> This is an allusion to the time span from the initial manifestation of the Creation to its dissolution, *Reshith* (ראשׁית, The First) to *Acharit* (אחרית, The Last). The six thousand years of the Small Face Universe (spanning approximately 20 billion light years) depend on the first six days described in *Torah B'reshith*.

<sup>29</sup> The ‘seventh above them’ is the seventh millennium of the Small Face Universe, spent in the Great Sabbath by Jews, Christians, and Muslims.

<sup>30</sup> These twelve hours are the hours spent by the letters in Atziluth alone i.e. witness states of Alef Worlds.

<sup>31</sup> *Isaiah* 2:17.

- <sup>32</sup> This serpent, or Leviathan, is an allusion to the border of the *Tzimtzum* (circular contraction), the totality of the *Chayot*: N, S, E, W, Up, Down. This serpent is also called *Ananta* in Sanskrit, and Astrid in Roman mythology.
- <sup>33</sup> **Psalms** 74:14.
- <sup>34</sup> “*Thaninim*“ is indicated to be singular, with the letter indicating the plural form missing.
- <sup>35</sup> **Ezekiel** 1:22. These *Chayot* are the Directional Sefiroth traveling at the velocity of light in a four dimensional space-time continuum.
- <sup>36</sup> **Torah B’reshith** 1: 3.
- <sup>37</sup> **הוה** (He) is pronounced ‘hoo.’
- <sup>38</sup> **Psalms** 33:9, **ויהי** “And IT was.”
- <sup>39</sup> The letters **ויהי** are transposed into **יהוי**.
- <sup>40</sup> In the Name **יהוה**, the lower Heh **ה** is the *Shekhinah*, the Divine Presence in the Worlds of Matter. In **יהוי**, the latter Yod **י** is the *Shekhinah*.
- <sup>41</sup> **Ezekiel** 1:14.
- <sup>42</sup> **Torah B’reshith** 1:4.
- <sup>43</sup> **Isaiah** 3:10.
- <sup>44</sup> **Proverbs** 7:4, “Say unto Wisdom (Sefirah Wisdom/East), you are my sister, and call Understanding (Sefirah Understanding/North) friend.
- <sup>45</sup> **Daniel** 7:8, 20. The tongue is the Sefirah Knowledge (of the *Ayn*)/The First. See **Zohar** II:123a.
- <sup>46</sup> **Isaiah** 44:5.
- <sup>47</sup> These are the first three letters of the Name **יהוה**, extending only through the World of Yetzirah. In the *Sefer Yetzirah*, the six directions are sealed with permutations of the three letters.
- <sup>48</sup> **Torah B’reshith** 1:14.
- <sup>49</sup> **Proverbs** 10:25.
- <sup>50</sup> The hairs of the beard are the Atziluthic letters convoluting into Divine Names. See Fig. \_\_.
- <sup>51</sup> Man **איש**, *Ish*, pronounced “eesh” as in leash.
- <sup>52</sup> *Adam Kadmon*, Celestial Man, Vast Face. In the eleventh chapter of the *Bhagavad Gita*, this is described as the Universal Form (*Vishvarupa*) of Vast Face as *Mahavishnu*.
- <sup>53</sup> **Jeremiah** 2:6.
- <sup>54</sup> Son, **בר**, “*Bar*,” HE i.e. Small Face.
- <sup>55</sup> These four are inside the skull as the hidden brain, composed of the three roots of the Tree and Sefirah Crown/Above.
- <sup>56</sup> These are the nine Sefiroth, which emanate from Sefirah Crown/Above in Atziluth.
- <sup>57</sup> This path is the Gate of the Alef connecting Sefirah Knowledge (of the *Ayn*)/The First to Sefirah Beauty/The Last.
- <sup>58</sup> Sefirah Beauty/The Last.
- <sup>59</sup> **Proverbs** 19:11.
- <sup>60</sup> The offerings of spices are the jaws.
- <sup>61</sup> The two apples are the cheeks.
- <sup>62</sup> Fate (*Mazal* **מזל**, also **מזל**); the Sanskrit equivalent is *Karma*, which denotes the law of cause and effect.
- <sup>63</sup> These short hairs are Names of Vast Face.
- <sup>64</sup> **Isaiah** 55:6.
- <sup>65</sup> **Torah B’reshith** 1:11.
- <sup>66</sup> **Torah Vayiqra** 23:32.
- <sup>67</sup> **Torah D’verim** 3:24.
- <sup>68</sup> VYITZR, **וייצר**, *Vayitzer* “and He formed,” see **Zohar** III:141b.
- <sup>69</sup> **Torah B’reshith** 1:28.
- <sup>70</sup> **Jeremiah** 1:6.
- <sup>71</sup> The letters hanging as the hairs of the beard are the convoluting Names of the two Faces.
- <sup>72</sup> The wreath is the Ayin (**י** O) of Vast Face.
- <sup>73</sup> The left referred to in this line is the Column of the Left on the Tree of Life or Body.
- <sup>74</sup> **Shir HaShirim** 7.
- <sup>75</sup> The Son is Small Face.
- <sup>76</sup> They are the eyes of the Small Face i.e. judgments.

- 77 **Torah Vaidaber** 24:11.
- 78 **Obadiah** 1:4.
- 79 **Torah B'reshith** 1:11.
- 80 Small Face.
- 81 These are the seven formations of the Head of *Ze'ir Anafim*.
- 82 The one slender path is the Central Column of the Tree.
- 83 **Isaiah** 33:20.
- 84 **Isaiah** 1:21.
- 85 'Habitation,' עֵינַךְ, OYNK, singular tense.
- 86 **Isaiah** 42:8.
- 87 **Torah HaDoverim** 32.
- 88 **Isaiah** 46:4.
- 89 **Psalms** 100:3.
- 90 **Job** 23:13.
- 91 **Torah Vayiqrah** 18:7.
- 92 **Torah Vayiqrah** 18:7.
- 93 **Proverbs** 7:4.
- 94 **Psalms** 118:5.
- 95 **Psalms** 118:10
- 96 **Torah B'reshith** 1:11.
- 97 **Torah B'reshith** 1:28.
- 98 **Torah Shmoth** 34:6.
- 99 **Torah Shmoth** 34:7.
- 100 **Torah B'reshith** 1:20.
- 101 "Living Being," חַיִּיה (Chaiyah) is interposes the two words חַי (Life) and יָהּ (YH).
- 102 **Torah B'reshith** 1:26.
- 103 **Torah B'reshith** 4:1, meaning קַיִן קַיִן = Nest קַיִן.
- 104 **Torah B'reshith** 1:28.
- 105 This is a reference to Adam of Above, the Celestial Man, the Universal Form of the Ancient of Days. See the **Book of Ezekiel** and the **Books of Enoch** for corroborative material on the Throne.
- 106 **Book of Ezekiel** 1:26.
- 107 *Atiqā* (עֲטִיקָא), Ancient One, Hidden One (Vast Face).
- 108 **Torah B'reshith** 1:24.
- 109 **Psalms** 36:7.
- 110 **Torah Vayiqrah** 1:2.
- 111 A synonym in Aramaic for the *Neshamah* is *Nishmatha Kadisha*, Holy Soul.
- 112 Body of Living Being, animal body. See **Torah B'reshith** 2:7.
- 113 **Sefer Yetzirah** 2: "Twenty-two letters are the foundation."
- 114 The Aramaic word 'דו' means "two."
- 115 **Torah B'reshith** 6:2.
- 116 **Joshua** 2:1.
- 117 **I Kings** 3:16.
- 118 See **Torah Doverim** 32:32, cf. **Zohar** I: 192a, 2:267b.
- 119 **Torah Shmoth** 14:15. אֵלַי, 'to Me.'
- 120 **Torah Shmoth** 14:15.
- 121 The Fate of *Atiqā* עֲטִיקָא, Hidden One, Vast Face.
- 122 **Torah Shmoth** 15:26.
- 123 **Torah Shmoth** 15:26.
- 124 **Isaiah** 1:4.
- 125 One interpretation:  
 Y'V'D H'H V'H וְיָהּ וְיָהּ וְיָהּ  
 The Yod י (of Y'V'D וְיָהּ);  
 the V'V וְיָהּ (of Y'V'D וְיָהּ) emits Dalet ד (which through its impregnation becomes)



---

H' H יה'ה (thus giving us the combination)

HV'Y יה'י (YHV יה'י in reverse)

H' H יה'ה emits V'V ו'ו

Dalet ד with Vav ו inserted in its open space assumes the form of Heh ה.

<sup>126</sup> **Torah B'reshith** 1:1.

<sup>127</sup> My Lord (אדוני, *Adonai*), I am /will be (איהי, *Ahyeh*).

<sup>128</sup> **I Chronicles** 29:11, Sefiroth Beauty/The Last and Victory/South.

<sup>129</sup> **Psalms** 8:2.

<sup>130</sup> **Isaiah** 6:3.

<sup>131</sup> **Torah B'reshith** 1:6.

<sup>132</sup> **Daniel** 7:8 *Atiqā* (עטיקא, *Vast Face*) is speaking.

<sup>133</sup> Water is mentioned five times in **Torah B'reshith** 1:6-7.

<sup>134</sup> **Torah Vaidaber** 19:17.

<sup>135</sup> **Jeremiah** 10:10.

<sup>136</sup> **Psalms** 116:9.

<sup>137</sup> **Torah B'reshith** 2:9.

<sup>138</sup> **Torah B'reshith** 1:6.

<sup>139</sup> **I Samuel** 25:29.

<sup>140</sup> **Torah B'reshith** 6:3.

<sup>141</sup> **Psalms** 139:5.

<sup>142</sup> **Torah B'reshith** 6:4.

<sup>143</sup> **Torah B'reshith** 2:10.

<sup>144</sup> **Joshua** 2:4.

<sup>145</sup> **Ecclesiastes** 2:8.

<sup>146</sup> **I Kings** 5:26.

<sup>147</sup> **I Kings** 5:11.

<sup>148</sup> **Torah B'reshith** 6:4. See **Zohar** III: 134b and 144a.

<sup>149</sup> **Psalms** 49:13.

<sup>150</sup> In *Atiqā* (עטיקא, *Hidden One, Vast Face*)--the thirteen formations of the beard in the seven formations of the Skull.

<sup>151</sup> Seven formations of the Skull of Small Face.

<sup>152</sup> Nine formations of the beard of Small Face.

<sup>153</sup> Five formations of the nose of Small Face.

<sup>154</sup> Four hidden formations of the beard of *Atiqā*.

<sup>155</sup> Four of Small Face from four of Vast Face.

<sup>156</sup> Tree of Life, see **Torah B'reshith** 3:22; ladder of Jacob; *Kav* (כב), Line of Light (Luria).

<sup>157</sup> The birds are the Sefiroth, see 3rd Mundaka 1:1, *Atharva Veda*:

“Two birds, united always and known by the same Name,

Closely clinging to the same tree,

One of them eats the sweet fruit,

The other looks without eating.

Seated on the same tree, the Jiva moans,

Bewildered by his impotence,

But when he beholds the other,

The Lord worshipped by all and His glory,

He then becomes free from grief.”

<sup>158</sup> Seven lower Sefiroth, see **Zohar** I: 31a and 186a, also **Zohar Hadash** 3a.

<sup>159</sup> **Song of Songs** 2:8.

<sup>160</sup> Three columns. The Tantras speak of three *gunas* (qualities)--*Sattva*, *Rajas*, and *Tamas*.

<sup>161</sup> **Torah B'reshith** 5:24.

<sup>162</sup> **Proverbs** 22:6. The Youth is Metatron. See **Books of Enoch**; **Job**32:6; **Zohar** I: 223b, 37b.

<sup>163</sup> *OL* (על), lit. upon, Name of Vast Face.

<sup>164</sup> *Zeh*, (זה), lit. this.

<sup>165</sup> **Torah B'reshith** 5:24.

- 
- <sup>166</sup> *Torah Vayiqrah* 19:35.
- <sup>167</sup> See *Torah B'reshith* 32:32.
- <sup>168</sup> We find this phrase in Sanskrit, “*Neti, Neti*,” referring to the process of discrimination between the Real and the Unreal used in Vast Face Yoga, called Jnana Yoga in Sanskrit.
- <sup>169</sup> *Torah B'reshith* 6:1.
- <sup>170</sup> *Torah Shmoth* 34:29.
- <sup>171</sup> *Torah B'reshith* 3:21.
- <sup>172</sup> **I Samuel** 16:13, *Qoren* (קָרֵן), means both ‘horn’ and ‘to shine.’
- <sup>173</sup> **Psalms** 89:18.
- <sup>174</sup> **Psalms** 132:17 “...I have ordained light for My anointed.”
- <sup>175</sup> **Joshua** 6:5, “The fiftieth year, the Jubilee Year, is introduced by the *Shofar*, ram’s horn, and is therefore called “*Yobel*” (יָבֵבֶל).
- <sup>176</sup> Tenth Sefirah Kingdom.
- <sup>177</sup> *Ruach* (רוּחַ), Spirit.
- <sup>178</sup> **Jeremiah** 1:6.
- <sup>179</sup> When this happens, “NOT (לֹא) exists as seeing Face-to-Face.”
- <sup>180</sup> **Isaiah** 2:11.
- <sup>181</sup> See *Zohar* III: 285a-286a.
- <sup>182</sup> See *Zohar* II: 132a and 205b.
- <sup>183</sup> *Torah B'reshith* 1:20.
- <sup>184</sup> **I Samuel** 2:30.
- <sup>185</sup> **Habakuk** 2:20.
- <sup>186</sup> *Torah Vaidaber* 12:7.
- <sup>187</sup> **Psalms** 24:7, **Zohar** I: 218a.
- <sup>188</sup> **I Samuel** 2:30.
- <sup>189</sup> *Torah B'reshith* 1:7.
- <sup>190</sup> *Torah B'reshith* 1:26.
- <sup>191</sup> **Isaiah** 2:11.